

Adventist Review

General Organ of the Seventh-day Adventist Church

March 1, 1979

Mastering moods

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Norwegians open new press

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Luther Warren and Harry Fenner, kneeling together by an old rail fence in Hazelton Township, Michigan, asked divine direction as they launched an organized youth program 100 years ago. See page 22.

THIS WEEK

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To commemorate the one-hundredth anniversary of the beginning of the church's organized program for youth, Artist Vernon Nye has painted the picture that appears on our cover. Although the name "Missionary Volunteer" recently has been changed to "Adventist Youth," the aims of the church's organization for youth remain the same, that of strengthening the youth and training them to become bearers of God's message to the world. March 10 to 17 has been designated Adventist Youth Week of Prayer. Lessons on

youth-family life for the week appear in *Youth Ministry Accent*.

For more details on events planned for Youth-Family Year and for a song composed especially for Adventist youth by Lowell Litten, editor of *Guide* magazine, see page 22.

As a sequel to "Infidel Turns Missionary," which concludes this week on page 8, we publish "Norwegians Open Press to Celebrate Centennial" (p. 23). While "Infidel Turns Missionary" tells the history of the pioneer to Scandinavia, John G. Matteson, and tells of the beginnings of the publishing work there, the second article reports on the present status of the publishing work in Norway.

Greatly concerned about a couple in her church undergoing marital difficulties, an Adventist woman wrote a letter to the wife involved. Apparently this wife and mother did not feel the need

of keeping the family together. With much prayer and apprehension the concerned woman sent the letter that appears in our Family Living section, "You Can Recapture What You Had" (p. 18). She submitted it to us for publication, in the hope that it might be helpful to other church members who find themselves in similar circumstances. Names and details have been altered to protect those involved in the situation.

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LETTERS

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.

Disciplining children

Re "Help Me Discipline My Children" (Jan. 25).

I too believe that Christians should discipline one another's children, especially when their parents are not present. As the mother of four, I thoroughly understand and appreciate the author's views. Sometimes when children are unusually unruly publicly, a firm voice from another person can help. When small children act up in public, this is not always an indication that they have not been disciplined at home, but rather that in the presence of other people children want to be noticed.

HELEN MOY

Monroe, Louisiana

Administrators' salaries

In light of the recent Annual Council action raising hospital administrators' salaries to 190 percent, it would be well for each of us to read *Selected Messages*, book 2, pp. 175-178. This passage recounts the baleful influ-

ence that the high salary paid to Huram had upon the Lord's work in Solomon's time. We are told that Solomon should have depended upon the Lord for skilled workers rather than pay larger salaries to nonbelievers.

This counsel has been given for our benefit. If we would follow it, we could avoid hiring nonsacrificial employees who earn more than hospital administrators. The fact that denominationally employed physicians earn more than administrators also is not in harmony with the counsels given and thus is not a reason to further imbalance the salary scale.

It is said that the money to pay these salaries comes from the local communities and thus is not church money. To say that the funds that come to our medical institutions are not church funds is to say that the health institutions are not church institutions. The closer we study and follow the guidelines given by the Lord for His health work, the more closely will our health institutions be identified with the rest of the Lord's work. The differences in pay scale between the nurses, technicians, physicians, and administrators will be removed. At the same time, their salaries will be brought into harmony with the pay scale of the workers in other branches of the Lord's work.

As we near the close of time our decisions need to bring us nearer the blueprint. We should not use previous deviations as reasons to deviate farther.

VERNON C. SPARKS, M.D.
Knoxville, Tennessee

Christ's birthday

Re "The Origins of Christmas" (Dec. 14).

To amplify the statement "Perhaps divine providence thought it better not to reveal or preserve the date of the [Christ's] birth." I would like to share this quotation from *The Adventist Home*, p. 477. "To prevent idolatry . . . God . . . has concealed the precise day of Christ's birth, that the day should not receive the honor that should be given to Christ as the Redeemer of the world."

LANA FLETCHER

Chehalis, Washington

Favorable news only?

Re "Shall We Release Only Favorable News?" (Dec. 21).

What an encouragement to hear a voice speaking out in favor of real openness! How tragic that such a policy has not simply been taken for granted all along.

I would like to appeal for the adoption of a similarly straight-

Continued on page 21

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The strongest witness



Neal C. Wilson, president,
General Conference

In the Sacred Scriptures are two letters written by the apostle Peter to God's "scattered" people who lived in Europe and Asia Minor (see 1 Peter 1:1). Because of the faith and the quality of life of these people, they were looked upon as "strangers" in the worldly communities where they resided. They had been "called out" by God and claimed as His own. Thus they became members of the priesthood

of believers and were challenged to be holy in all manner of conversation and behavior.

Each day we learn anew that the way we as church members live is far more important than our printed and professed beliefs. Our witness is diluted and perceived as a "lie" when our actions do not match in every sense our verbal claims to be representatives of Jesus Christ. If spiritual values are only theory and do not govern our private and public life-style, then we fit into the classification of "sounding brass, or a tinkling cymbal" as described by the apostle Paul (1 Cor. 13:1).

God's modern-day messenger to the church makes a startling but true statement: "It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster and most surely retards the progress of God's cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, faultfinding, and evil surmising. On the other hand, the strongest witness that God has sent His Son into the world is the existence of harmony and union among men of varied dispositions who form His church. . . ."

"'A new commandment I give unto you,' Christ said, 'That ye love one another; as I have loved you, that ye also love one another.' John 13:34. What a wonderful statement; but, oh, how poorly practiced! In the church of God today brotherly love is sadly lacking. . . . Unbelievers are watching to see if the faith of professed Christians is exerting a sanctifying influence upon their lives."—*The Acts of the Apostles*, pp. 549, 550.

On my way to attend the recent Euro-Africa Division year-end council in Switzerland and the Northern Europe-West Africa Division council in England, I had the opportunity to visit Nigeria, Ghana, and Togo in West Africa. During my travels I met several very interesting persons not of our faith. Each of them, on learning of the mission I was on and the church I represented, eventually

came around to the question as to how a cosmopolitan "family" such as ours interacts and as to whether it is possible for us to find enough commonality to weld together a strong world church.

It was always a joy to affirm enthusiastically the unity of faith and purpose of Seventh-day Adventists worldwide that results from the miracle-working power of Jesus Christ operating in human hearts and lives. It has truly been amazing and wonderful for me to see how the Holy Spirit uses the gospel and the Advent message to change completely divisive and un-Christlike habits and attitudes that, unfortunately, by nature we all have!

In the two division councils there were persons representing some 35 nations, with a variety of political ideologies and cultural differences. I observed these brothers and sisters in Christ, speaking more than two dozen languages, work and plan together in harmony and unity. These delegates came from seagoing nations, and landlocked nations; from computerized, punctual nations, and carefree nations where time is of little consequence; from affluent nations, and emerging nations; from nations that live in the glory of the past, and nations that are more interested in trying to build a future; from nations where the people are easily offended, and nations where the people take everything very philosophically.

A common affection

The marvel is, that out of this complicated mixture of human beings the grace of Christ produces a new creation where, in spite of divergent human characteristics and cultural patterns, there is a common spirit of Christian affection, respect, and harmony.

On a Swiss-Air bus from Berne to Zurich I sat next to one of our leaders from Eastern Europe. We could not speak each other's language and not even a common language. But owing to our common message and Lord, we felt a precious closeness! By sign language, isolated words, smiles, simple drawings, and nonverbal communication, we carried on a "conversation" about our members, pastors, church history, publications, and our families. We parted with an embrace, and as he went East and I went West we committed each other to God's care and protection.

The apostle Peter tells us that through Christ and the justice of God, we share a common faith and enjoy equal spiritual privileges. Through His power and love, He has bestowed on us everything that makes for life and true religion. Thank God that we can all be a part of the same family of faith, that we are all made of one blood, that none can claim superiority, and that "there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (2 Chron. 19:7; cf. Acts: 10:34). Remember, "the strongest witness that God has sent His Son into the world is the existence of harmony and union among men of varied dispositions who form His church. . . . 'A new commandment I give unto you,' . . . 'That ye love one another; as I have loved you, that ye also love one another.'"

The missing ingredient

When discovered, the missing ingredient can be maintained only by sharing it with those about us.



By RAWDON E. BROWN, Sr.

Today's society is missing an important ingredient—joy. Never in the annals of history have there been more creature comforts available in so much of the world, yet people are not happy.

Large numbers of cars fill streets and highways, driven by people who in many cases are disenchanted with life. Euphoric and melancholic music pours forth from millions of radios, bringing a temporary lift to those who listen. But when the music ceases, the hearers are plunged into the doldrums of despair.

One word seems to sum up the ambition of twentieth-century people—*more*. However, they soon discover that *things* do not fill the gaping void of life. There is still the inner longing for something without which existence is joyless and incomplete. Emphasizing that it is impossible for people to be happy with mere things, the Master stated nearly two millennia ago that “a man's life consisteth not in the abundance of the things which he possesseth” (Luke 12:15).

The psalmist testified that he had found the missing ingredient through his experience in the Lord. As a result he could confidently declare, “Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore” (Ps. 16:11).

Two facts filled the psalmist with inexpressible joy. First was the assurance of knowing that God was with him. “The Lord is the portion of mine inheritance. . . . Yea, I have a goodly heritage,” he affirmed (verses 5, 6). A personal relationship with Jesus Christ is still life's most rewarding experience. David had settled his identity crisis; he knew that he was a child of God, that “underneath are the everlasting arms” (Deut. 33:27). He was acutely aware that he belonged to God and that God belonged to him. The sweet singer of Israel recognized, as we must today, that in order to be happy he must be secure in his identity.

Sadly, people often are more concerned about their genealogical roots and family trees than they are about their relationship to God. As Christians we have been delegated by God, commanded by Jesus Christ, and authorized by the Holy Spirit to tell people that they are potential sons and daughters of God. Joyless men and women, behind the doors of every city in the world, simply do not realize that they can be sons and daughters of the Most High. No matter how hopeless and derelict the life of a person might seem, beneath the layers of sin's dirt is buried a potential child of God.

The second fact that brought joy to David's life was his understanding that the same God who “fearfully and wonderfully” created humanity would one day bring him to life at the Resurrection. David expressed the blessed hope in these words: “Therefore my heart is glad, and

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H. Munson

my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:9, 10). We have become accustomed to recognizing this as a Messianic prophecy, but David obviously was also expressing his personal hope in the Resurrection. The same God who accompanies us through life will translate or resurrect us at His return if we are faithful. If this does not bring joy into the lives of people, nothing can.

It is not enough to discover for ourselves "the path of life" (verse 11) with its attendant abundance of joy and hope. We can maintain these blessings only as we share them with those about us.

We shall bring joy to our fellow creatures when we do what the apostles did. By precept and example Jesus taught them to teach, preach, and heal (Matt. 4:23; 10:7, 8). They brought not only physical healing to those to whom they ministered but spiritual healing, as well. The guilty conscience is the greatest spoiler of happiness. Humanity needs to know how to grapple with the condemnation of guilty consciences. Jesus is the answer. When people sense that we are healthy, happy, and holy, they will be drawn to us. The joy of the apostles was contagious. It was the desire of Jesus that His followers' joy might be full. When the church is happy and does her appointed work of witnessing, there will be joy in the city where the church is situated.

Joy and the Holy Spirit

The joy of the apostles overcame persecution. Theirs was a joy that could not be overwhelmed or intimidated. Knowing that they were doing the Lord's will brought joy to their hearts. They fearlessly accepted any consequences that might occur because of their faithfulness. "But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost" (Acts 13:50-52).

Joy and the reception of the Holy Spirit are like Siamese twins—they go together. In the listing of the nine fruits of the Spirit in Galatians 5:22, 23, joy is the second spiritual fruit. If a person is mean, unkind, discourteous, and cantankerous, he does not have the Spirit. Doing the will of God brought fulfillment into the lives of the early church members as they went about preaching, teaching, and binding up the brokenhearted. Even the tyranny of oppression and persecution could not stanch the buoyancy of their vibrant faith. If these kinds of activity made their lives meaningful, the same things will make our lives complete.

The reports of the church's triumphs in winning converts filled the believers with a joy that made them glow with enthusiasm: "And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused

great joy unto all the brethren" (Acts 15:3). This is the type of news that brings health and vigor to the church. Evangelism is the heartbeat of the church: bringing men and women to the foot of the cross is still its primary business.

The leaders of the early church, including the apostle Paul, were fearless and undaunted in the face of impending doom because their faith in Christ and dedication to the Lord enabled them to be joyful in spite of tribulation. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (chap. 20:22-24).

Paul did not know what the future held, but he knew who held the future. Whenever a Christian feels discouraged, he should compare his experience with Paul's: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:24-28).

If what happened to Paul should happen to us, most of us would despair. Even more, uncertainty concerning the future would contribute to our unhappiness. But not Paul's. As the apostle met some of his fellow believers en route to Rome, his confidence in God overcame any apprehension he may have had of the future. "In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid. With firmer step and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him, he knew; but he knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his sufferings for Christ's sake."—*The Acts of the Apostles*, p. 449.

The trust and confidence expressed by David in Psalm 16 and demonstrated by Paul on the road to Rome testify to their having found the pathway to life in Christ. It is the only way to "fulness of joy" (verse 11) and comes to us as we submit to the guidance of the Holy Spirit, and by God's grace walk the path of obedience with Jesus. □

Mastering moods

Some people radiate cheer and happiness because they already have it within them; others seem to have ice on their foreheads, making winter all the year.

By REX D. EDWARDS

Some people allow their moods to be determined by what happens to them in the world. Chameleonlike, they take on the color of the experiences that impose themselves on them—what happens at the bargain counter, in the office, or in traffic; the poisoned arrow of sarcasm, the overheard slur, the whining of children.

When we allow ourselves to revolve around circumstances, our feelings become like the seasons, shrinking when some hard service must be done and fainting in the face of every woe. Even love is reduced to fickleness.

The secret of a happy life is to live so that the trials and vicissitudes of life do not impose their moods on us. Rather, we should become so rooted in peace and inner

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joy that we communicate these qualities not only to our surroundings but also to others. Some radiate cheer and happiness because they already have it within them; others seem to have ice on their foreheads, making winter all the year.

Ellen White sets forth these polarities in her own inimitable style: "Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin."—*Christ's Object Lessons*, p. 339.

The problem is how to possess this inner constancy of peace that makes the depths of our soul calm, even when the surface, like the ocean, is ruffled. The remedy is prayer, which gives us independence of moods in two ways: first, it exhausts our bad moods, by our telling them to God. The wrong way is to exhaust our bad feelings on human beings, because either they resent them, plan revenge, or they reciprocate by assuming an equally bad mood. By bringing these moods to God we exhaust them, just as bringing ice to the flame melts the ice. Modern psychology falsely teaches that whenever we feel pent up psychologically, we should give our feelings an outlet. For example, we are counseled to "forget it" and to "go out and enjoy ourselves," or to "satisfy our passions, when they are strong."

It is right to say that the mood must be emptied, but to empty it on ourselves, or on our fellow man, is to get it back. Our adversary is given a "double advantage," for "[instead of praying to God for strength] we act out our aggrieved feelings, and Satan uses us as his agents to wound and distress those who did not intend to injure us."—*Testimonies*, vol. 1, pp. 308, 309.

Prayer not only voids our bad moods, it replaces them with good feelings. As we pray, the sense of God's

After prayer with one in pain

By VICTOR HALL

"Often your mind may be clouded because of pain. Then do not try to think. You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms."—*The Ministry of Healing*, p. 251.

*Rest now,
And resting, do His will.
Love's chosen task for you today
Is simply lying still.*

*Rest now,
And trusting, upward trace
Through eyes that swim with pain and grief
That rainbow-circled Face.*

*Rest now,
And sleeping, peaceful lie
Beneath Love's cool and healing hand
And Love's unsleeping eye.*

*Rest now,
And waking, thankful be.
Love's morning light has filled the world
With joy for you and me.*

presence and law becomes more intimate. Instead of wanting to "get even with our enemies," we take on God's attitude toward them, which is loving forgiveness and mercy. We may even reach a point, if we pray enough, where we render good for evil. Gradually we see that it is far sadder to be a wrongdoer than to be the wronged one; the injurer is much more to be pitied than

the injured. Eventually we get rid of moods, cultivate a constancy that never retaliates, a spirit such as Stephen's, who, after the example of our Lord, forgave those who stoned him. In the strains of life, nothing is as soothing and as strengthening as the exercise of prayer, without which "no man is safe for a day or an hour" (*The Great Controversy*, p. 530). □

FOR THIS GENERATION By MIRIAM WOOD

Mistakes sometimes are permanent

In this column I would like to share with you one of the most sincere and candid letters I have received. The writer trusted me to the extent of signing her name; as you can imagine, no power on earth could cause me to reveal it. But as I read and pondered, I felt that the utter authenticity of the letter might prevent another young person from making the same sort of mistake, which is so very, very permanent, even though Christ does forgive and life goes on. I've asked her permission to quote the letter. She has given it, but I've changed certain aspects so as to eliminate the slightest possibility that she might be recognized.

"Your column in the November 17, 1977, issue has prompted me to write. I hope by now that many, many others have written to you also so that you could get a balanced picture. Here is a bit of opinion from me.

"I write from this background: Minister's wife. Occupation: housewife, and mother of a 3-year-old daughter. Born into an SDA home, and daughter of a minister. Met my husband while we were both student missionaries. Age: 25 years. Last, but most important—thankful for the blood of Christ shed for me and the robe of His righteousness, which I pray is covering me every minute of every day.

"I too was a bit surprised by some of the recent information you received

through your conversations. The drug scene is common knowledge, sad to say, and it seems that couples who are seriously dating are usually dating 'all the way.' I don't think the girls run back to their friends and announce it to all of them, but eventually it comes out in quiet, serious (searching?) conversations.

"What bothers me is that Satan can blind us young people (or anyone, for that matter) to the sinfulness of sin so much that we wouldn't think of reporting or seeking counsel for those who are engaging in activities that will scar them for life.

"Today I was really thinking about these issues, and right away two factors popped into my mind. One, of course, is TV—which I never had in my home growing up (nor did my husband) and which we will never have in our home. But another factor might be the lax attitude our church has taken in recent years about divorce and remarriage. If it's all right to divorce, let a little time lapse, say you're sorry, be rebaptized, and remarry—then what is wrong with having intercourse with someone you are dating seriously, breaking up, saying you're sorry, doing the same thing again perhaps, and then sometime getting married and having a Christ-centered SDA home? It wouldn't be easy, but, praise God, He would forgive and forget.

"I'm going to say now

what never entered my mind to say until I started on this page. But I've nothing to be ashamed of. You are simply the first person over 30 I have told this to. While in a Seventh-day Adventist college I became engaged to a nice young man who lived in the 'village.' As our relationship progressed it seemed that the only thing we enjoyed together was sex; everything else we fought about. There is so much guilt in that type of relationship, and I was desperately unhappy. I felt that we were not compatible, but we had already married in the Biblical sense, so I thought we had better go through with [a formal marriage]. My dear father, led by the Lord, I'm sure—although he did not know (and still doesn't, to my knowledge) about our sexual experience—counseled me to get out of it and said he could not perform the ceremony if I went through with it. My love for my fathers—earthly and heavenly—got me out of a situation that could have cost me my mental health.

"Since then the Lord has led me through beautiful paths, and I have the most wonderful husband—I was the first girl he ever kissed. But when a group of guys would talk about someone they knew who had never kissed, and laughed about him, he kept his mouth shut and laughed too, wondering, 'Am I normal?' The pressure is great.

"The first few years of my marriage I was very guilt ridden. But as I have learned more and more of the overwhelming love of God, that has gone away. But for some reason I still don't have the most beautiful sex life in the world. I was scared and I pray and cry pleadingly with the Lord, 'Help me love my husband wholly and com-

pletely and with no reservations.' I would be so happy if our church could give counsel to many young marrieds who are sorry for their past and want to feel completely rid of its guilt so they may go on to establish strong Christian homes that will be a light to hasten the Lord's soon return. . . . I'd like to know what to do after the mistake is made . . ."

Actually, there is little I can add to such an open and frank discussion of an apparently all-too-common situation in today's world. If you are tempted to say to yourself, "Well, she got away with it and she married well, and so what's the problem?" then you have read the letter very superficially indeed. The writer keeps coming back to her overwhelming guilt feelings; she is unable to relate to her husband as she longs to; at times she (obviously) is unsure of God's forgiveness. And she cannot help wishing that she could have brought to her marriage the same purity and innocence that her husband brought.

Some mistakes, you see, are permanent. It is not that God doesn't forgive. He does forgive, and completely. But He cannot work a miracle to restore the situation to the pre-sin condition. The consequences must be lived with.

I hope that the young writer of this letter, who so generously shared her heartache, will soon find the peace and acceptance and adjustment that she so badly needs. Satan will try to keep her from realizing that God has forgiven her, just as he does for all of us. Her reason for sharing this most private part of her life is in the hope, as she told me, that she might be able to prevent another young girl from having this same heartache. I have shared it with this same hope.

A church with a message and mission

The three angels' messages identify themselves, not with people's desires, but with their needs; not with people's answers, but with their questions.

By WALTER R. BEACH

God's messages are always addressed to people in the form of eternal truth and present truth. The psalmist was right when he wrote, "His truth endureth to all generations" (Ps. 100:5). This is "the truth as it is in Jesus" (Eph. 4:21, N.E.B.). This eternal truth is not addressed to faceless generations. It is relevant to time and place. Peter recognized this and labored that his generation "be established in the present truth" (2 Peter 1:12).

Such has been God's approach to mankind across the centuries. In this context labored Noah, Moses, Elijah, Daniel, John the Baptist, and the apostles. In the Christian era there were certain truths sometimes neglected or forgotten that required emphasizing or reemphasizing. Apostasies and departures from truth needed to be protested, reforms need to be effected, and to the accomplishment of these purposes God laid special burdens on the hearts of His special witnesses. Bernard of Clairvaux, Savonarola, Luther, Calvin, Wesley, and others are acknowledged cases in point.

"The time of the end" is no exception. Seventh-day Adventists believe that certain truths are relevant today. They believe that they have been called into being to emphasize certain neglected truths, restore others to their pristine splendor, and to lead out in the gathering of the precious remnant people, the majority of whom are still "scattered in every land" (*Prophets and Kings*, p. 188).

Now, present truth involves a prophetic role. "When the time had fully come, God sent forth his Son" (Gal. 4:4, R.S.V.). The fulfillment of many prophecies focused on the first coming of Jesus, as the writers of the

New Testament recognized. In the Old Testament, too, fulfilled prophecy gave God's messages a prophetic role. Noah's and Daniel's work came when prophetic time had run out. Down through the centuries present truth has had a prophetic setting. Again, "the time of the end" is no exception.

Fulfilled prophecy brought the Advent Movement on the scene of action. Several prophetic schedules announced in Daniel's writings and in the book of the Revelation, as well as in the prophetic discourse of Jesus (Matt. 24 and 25), announced the final phase of God's work on earth prior to the Second Coming. Sir Isaac Newton (1642-1727), the great English scientist and mathematician, left a remarkable manuscript on the prophecies of Daniel and on the Apocalypse in which he wrote: "As the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true religion, and establish it."—Quoted in *Observations Upon the Prophecies of Daniel*, pp. xiv, xv.

Sir Isaac understood well the prophecies, and when the hour struck on the prophetic clock, the messengers and the messages foretold were there and ready to effect the restoration. The key passage is Revelation 14:6, 7:

"Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; and he said with a loud voice, 'Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water'" (R.S.V.).

Relevant messages

These three angels' messages are relevant today. They identify themselves, not with people's desires, but with their needs; not with people's answers, but with their questions. These messages meet today's situation. "They say something to today's world," commented a Lutheran minister who decided to cast his lot with God's people. This comment has been repeated down through the years; and here several points deserve to be made:

1. The heart of God's messages is the "eternal gospel."

This is not an old gospel or a new gospel, but the *eternal* gospel. This is the gospel without additions or subtractions—unalloyed and unadulterated. This gospel is the good news about "God's way of righting wrong" (Romans 1:17, N.E.B.). This gospel takes care of the past, removing the guilt of sin and providing the legal title to life everlasting. We call this the good news of

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justification. This gospel takes care of the present, destroying the power of sin and providing acceptable preparation for life everlasting. We call this the good news of sanctification. This gospel takes care of the future, eliminating the consequences of sin and ushering in life everlasting. We call this the good news of glorification. This is personal and cosmic salvation from the ugly wrongness of sin. This really is good news about God and His work of salvation.

2. God's last messages are a proclamation.

A proclamation is made to those who dwell on the earth. This is not just an announcement, a tame dissertation, or an insipid report. This is a proclamation with "a loud voice." A quiescent, lackadaisical, spiritless, indifferent people is inadequate. This proclamation requires men and women who will march shoulder to shoulder in God's righteous cause. Nor can there be any discrimination. Every nation, tribe, tongue, and people must get the messages. The field is the world; nothing short of such a proclamation could match the needs of this world "without frontiers," this one-world civilization.

3. "Fear God and give him glory."

How appropriate and necessary is this message today! Ours is a time of great religiosity—of much talk about God. Some of this talk really reveals a certain doubt about the need of God: Is God really necessary? This trend toward a Godless religion is prevalent in theology in which sometimes there seems to be an effort to substitute a mere set of laws, a mere introspective awareness of God, for the worship of a living, personal God.

Only a comfortable abstraction

Some years ago Pearl Buck wrote that God is a "composite of all the highest of man's ideas and strivings." However, this is a comfortable abstraction and nothing more. The goal of such religion is similar to that of sociology: the creation of a planetary system in which all divergences may be statistically smoothed away so that mass problems may permit mass solutions. Such religion is undynamic and eliminates any need for a personal emotion about a personal God.

At such a time God calls a remnant to worship a personal, dynamic, living God. This call makes impersonal religion a contradiction in terms.

4. "The hour of his judgment has come."

Judgment, of course, is an unpleasant subject today. This is a permissive age when most anything is supposed to go. It would not be difficult to trace theologically and philosophically the origins of this situation, which plunges its roots into materialistic evolutionism. Its hypothetical concepts are espoused by the masses today. So present truth emphasizes the stark reality of judgment.

And how evident this truth is in life and in Scripture. "Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart and the sight of your eyes. But know



that for all these things God will bring you into judgment" (Eccl. 11:9, R.S.V.). Youth judges childhood, adulthood judges youth, children judge parenthood, and all are judged eternally in God's final, inexorable, definitive judgment when "the court . . . [sits] in judgment, and the books . . . [are] opened" (Dan. 7:10, R.S.V.). This awesome truth is an essential point on the agenda of God's church today.

5. "Worship him who made heaven and earth."

God is Creator, and we are to worship the Creator, not the creature. God, not human beings or things or laws, is

the measure of life—here and hereafter. God's messages today are meant to set our world straight on this matter. His messages are a bulwark against materialism and secularism, and they make human nature clear, too. People are created, living beings. God created a total person: body, soul, and mind became one living being (Gen. 2:7). This wholeness implies spiritual, moral, educational, and health reforms. And that is the program.

So, indeed, God's church today is a bearer of eternal and present truth. The truth centered in Jesus Christ endures unto all generations and means much—yes, everything—to this world-end generation. The prophetic word (particularly the book of the Revelation) makes it clear to us that before the second coming of our Lord and Saviour great issues will challenge both the church and the world. In that final confrontation the Sabbath will become a universal sign of allegiance to the God-Creator

and of true worship. We believe that, in preparation for these climactic days, the Seventh-day Adventist Church is the visible organization now through which God is sending His last messages, with a view to gathering-in the total remnant of His people.

The church charged with this awesome responsibility is the seventh and last vehicle of God's grace. "There are no more to follow, no more invitations of mercy to be given after this [third angel's] message shall have done its work."—*Testimonies*, vol. 5, p. 207.

What a trust! What a solemn responsibility rests upon those who undertake to carry Heaven's gracious words of warning and salvation! This responsibility must never overwhelm us; but it should ever be in our minds as we plan our activities at home, around the world—and particularly in the high councils of our church.

Next month: "A World Church and Organization."

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Contradiction in Acts; length of plagues; fools

I would appreciate an explanation of what seems to be a contradiction between Acts 9:7 and 22:9.

On the surface these verses appear to contradict each other. Telling the story of the voice that Paul heard speaking to him from heaven on the road to Damascus, Acts 9:7 reports, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."

Defending himself after his arrest in the Temple, Paul describes his Damascus experience as follows, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me" (chap. 22:9).

The one verse says that the traveling companions heard a voice, the other says they did not hear the voice.

In Greek there is no contradiction. The problem is one of translation. The word for *hear* in Greek (*akouō*, from which we get words such as *acoustics*) has more than one meaning. When it is followed by a noun in the genitive case as in Acts 9:7, it makes the passage mean

that Paul's traveling companions heard a sound but did not comprehend what was being said.

When the word is followed by the accusative case, as in Acts 22:9, it makes the passage mean that those who traveled with Paul did not comprehend what was said.

Thus there is no contradiction. The one statement says that, whereas the traveling companions heard a sound, they did not understand what was being said. The other statement says simply that they did not understand what was being said.

Can one correctly conclude from Revelation 18:8, "Therefore shall her [Babylon's] plagues come in one day," that the seven last plagues will last one year?

Some have thought that *day* here should be interpreted as prophetic time and thus mean a year. However, this is unlikely because in verse 10 it is stated, "In one hour is thy [Babylon's] judgment come." Compare verses 17 and 19.

Day and hour often are used figuratively, meaning, "at a point of time" or "all at once." For example, in verse 8 it is stated that "death, and mourning, and famine" "come in one day," that is, all at once in one short period of time.

There is a further consideration that rules against considering *day* in Revelation 18:8 as prophetic time. In Greek there is a way of showing whether, in expressions of time, extent of time is meant. This is done by writing the nouns in the accusative case. Accusative nouns appear, for example, in Revelation 9:5 in the expression "five months," and, again, in the phrase, "for an hour, and a day, and a month, and a year" in verse 15.

But in Revelation 18:8 the expression "in one day" is in the locative case, which means "point of time" as contrasted with "extent of time."

Information in the book of Revelation is insufficient to determine precisely how long a time will be involved in the pouring out of the seven last plagues.

In the book of Proverbs, Solomon often refers to fools. Why would someone who was so adamant against fools later become a fool himself? Should he not have followed his own advice?

The answer to the second part of the question is obvious: He should have fol-

lowed his own advice. The question as to why he didn't is worth pondering.

We should note that in Proverbs and Ecclesiastes the fool is contrasted with the man who pursues wisdom. Whereas the wise man fears God, the fool has not the fear of God in his heart. The fool either rejects God or neglects Him because of his love of ease and pleasure.

Solomon became a fool on both counts. He permitted his wives to lead him into idolatry. At the same time, he attempted to fill with pleasure the void created by his apostasy from the true God.

It is difficult to understand how, in the face of all he had written about true wisdom and of all the warnings he had uttered against following the ways of the fool, the king could himself go the way of folly. His experience underlines the weakness of humanity and the importance of a daily dedication to God. In deadly combat with the enemy, Christians must wage relentless warfare. Paul says, "I pommel my body and subdue it, lest after preaching to others I myself should be disqualified" (1 Cor. 9:27, R.S.V.).

If Solomon had done this, relying always on divine power, he would not have turned into a fool. Fortunately in the end he again found God.

Send questions for this column to the Editor, ADVENTIST REVIEW.

New staff member views GC Health Department

Members of the General Conference Health Department coordinate a world health ministry that employs more than 22,484 workers in 433 health-care facilities.

By RUTH WHITE

The General Conference has been viewed by some as the mezzanine between earth and heaven and by others as the Adventist Vatican. When I accepted a "call" to the General Conference Health Department as associate director for world nursing affairs, there were those who congratulated me; others offered me condolences.

After a year of service I realize that my earlier view of what the General Conference is and what it does was limited. Because this is probably true also of many of my fellow church members and denominational workers who are not closely associated with world church headquarters, I want to share some of what I've learned by focusing on what is happening in the department with which I've become familiar.

Eight full-time staff members and one part-time member constitute the "elected staff" of the Health Department, under the direction of Samuel DeShay, M.D. This group coordinates a world health ministry that employs more than 22,484 workers in 433 health-care facilities.

The Health Department team includes eight secretaries (one of whom is a nurse involved in the employee health services of the General Conference). Since the departments of the church serve an advisory rather than an administrative role, F. W. Wernick, one of the general vice-presidents, functions as our link with church administration. Although we may initiate suggestions based on the needs we discover, policies and decisions are made predominantly by the administrative organizations

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and institutions at the division, union, and local conference levels.

Unlike most other departments, the Health Department receives no special offerings. In contrast to other departments that are strongly promotional, it functions more as a service and advisory department. Health matters are also incorporated by other departments to strengthen their work. The nutrition activities of SAWS, a part of the Lay Activities Department with its emphasis on community-health outreach; the health textbooks and education activities of the Education Department; the health evangelistic thrust of the Ministerial Association; the health-related classes and honors of the Youth Department; and various health publications sponsored by the Publishing Department are examples of such incorporation.

Recruitment of denominationally employed health-care workers is the responsibility of the General Conference Secretariat, but the secretaries responsible for the various divisions usually consult with the Health Department before selecting people to fill the openings. The department joins the other General Conference departments on various committees and serves in an advisory capacity for health matters to other departments.

Since the organizational structure of our church provides for decentralization, the divisions, unions, and conferences are encouraged to employ health secretaries. However, it has not been possible to find sufficient qualified personnel, nor are funds available in most places to employ people to serve in this position exclusively. Thus a lay activities secretary may also be responsible for health matters. Sometimes one person

Our calling and election

By ARNOLD V. WALLENKAMPF

Two days before Christmas I stepped up to the counter of the airport in Cebu, Philippines, intending to return to Manila. Presenting my ticket, I told the attendant at the counter that I had two reservations for that particular flight.

After doing some checking he politely informed me that my reservations had not been confirmed, and consequently they were holding no reservations for me on that flight. Gently I tried to point out to him that it was more than an hour before the flight was to depart, and that certainly that was sufficient time in advance to be assured of my reservations. He told me that he was sorry, but by not confirming my reservations I had forfeited them.

God "will have all men to be saved" (1 Tim. 2:4). Hell was not prepared for human beings, but only for the devil and his angels (Matt. 25:41). But even though God wishes us to be saved, what He has done for our salvation will not hold unless we as individuals confirm our salvation. If we do not, then what Christ has done for us is forfeited.

The lesson indelibly impressed upon me at the Cebu airport two days before Christmas was this: "Brethren, give diligence to make your calling and election sure" (2 Peter 1:10).

serves three or four departments. He does the best he can within the limits of his time and knowledge. Yet many of these people are not health professionals; consequently, the advisory mission of the Health Department at the General Conference or division level becomes highly important.

Currently there are physicians or dentists serving as health secretaries in four divisions, and nurses in three. Our goal, of course, is to have health-trained personnel serving in this capacity, at least on a part-time basis, in each of the world divisions. The General Conference Health Department staff collaborates with these health secretaries in developing guidelines and programs designed for use by their health workers, and visits at least one division a year for consultation and evaluation purposes. The department also prepares materials for use in the field, such as evaluation tools for hospitals and nursing care. However, each division may choose to give priority to other matters, or to follow other counsel. This places considerable responsibility on the Health Department to educate, support their suggestions with well-documented research, and be as practical as possible.

The department also is the repository for educational records and transcripts from schools of nursing that have been closed or taken over by national governments. This enables graduates of these schools to have a source of transcripts when seeking further education or registration for licensure. In addition, it has sponsored nurse databank and nurse manpower studies. The outcome of these studies and information sources will enable Adventist nurses not employed by the denomination to be informed of the personnel needs of the church and to give denominational institutions a realistic view of nursing needs.

Three periodicals published

The department publishes three periodicals—*Adventist Health Ministry*, *School Health*, and *Home Nutrition Instructor*. The first is sent to health directors, institutions, and those involved in educational programs to keep them informed of the latest developments in denominational health work. *School Health* is sent to all denominational schools in North America to assist teachers in health education. Those who qualify as home nutrition instructors receive the periodical especially designed to assist them.

Instructors for home nutrition classes are trained by Health Department personnel to teach local women to conduct classes for their churches in many parts of the world, and the department has prepared a guide for these local instructors to use.

One physician on the staff reviews all medical records for retirees, mission appointees, and those returning from mission service. He also serves as liaison to physicians who provide health care for these people, and grants medical clearances.

The Health Department staff serve on various hospital boards and cooperate with world health organizations that are concerned with missions. The staff receive many

requests to speak at camp meetings, professional organizations, and evangelistic meetings. If all such requests were accepted, they would keep the staff more than busy. Both women and men in the department are requested to present Sabbath sermons.

Letters of complaint or suggestion, matters affecting the image of the church as they relate to activities of health workers, and world health problems within our institutions all come to the attention of the department. For example, we recently received a letter complaining that an Adventist hospital had allowed plastic surgery to be done on an entertainer so that during his impersonations he would look more like a famous but questionable actor. Letters such as these are answered, and this correspondent was told that surgeons do not notify hospitals of their patients' private motives. The agent of the entertainer in question published the news only after the surgery.

Frequent requests come for us to do what we can to get the church back to the "blueprint." Sometimes these suggestions are extreme, but often they are worthy of investigation. Zealous persons within the health field can cause confusion and partisan response. The charisma of some adds persuasiveness to their positions, and they gain quite a following. The department tries to deal with these matters so that members will learn the truth of the issues being discussed, be able to meet these issues intelligently, and thus help preserve the unity of the church.

Staff members of the General Conference Health Department find it necessary to do considerable writing, contributing to *ADVENTIST REVIEW*, *Ministry* magazine, *Life & Health*, and other periodicals. We also read manuscripts submitted to these periodicals and participate in editorial work when requested.

Another interest of our department is the education of the youth in health careers. We cooperate with the Education Department in matters concerning schools of nursing and other health-related professions. Denominational medical schools and students studying for the health professions in other colleges and universities also need our time and attention.

The greatest weakness in our health-care institutions is the lack of qualified Seventh-day Adventist workers. The message of making man whole and restoring him to the image of God must be given effectively through a people who believe in and personally practice the unique aspects of Adventist health care.

It will take me several years to become acquainted with the world field and the nursing and health-service programs and problems. It is overwhelming at times to evaluate matters from a world, a national, a professional, and a church viewpoint. It is only through prayer and the guidance of the Holy Spirit that we can keep our perspective in providing counsel and assisting with planning. We are human. We need your prayers and support as we do our best to serve the health needs of our world church. □



Ellen White (middle, third from bottom) was very pleased with the work J. G. Matteson (front right) was doing in Copenhagen. This picture was taken at the 1885 European Council in Basel, Switzerland.

Infidel turns missionary-2

“His arguments are too solid and logical to be invalidated,” whispered one lawyer to another.

By MAGNE FUGLHEIM

The story thus far: Upon learning of the Seventh-day Adventist Church's doctrines, John G. Matteson, a Baptist minister living in Wisconsin in the 1860's, joined the church and began translating literature into Danish. After 14 years as an Adventist, and after converting hundreds of Scandinavians in the Midwestern United States through his preaching and literature translation, he and Mrs. Matteson left New York on May 24, 1877, to work in Denmark.

“Why don't you break the bones in his body so he can't do any more harm?” a Lutheran minister in Lysstrup, Denmark, said to some of his parishioners when John G. Matteson began meetings there. Taking their pastor seriously, they decided to teach Matteson a lesson.

A former gunner in the Danish army led a mob of about 50 to the house where Matteson and his friends were conducting a worship service.

The leader yelled, “Hand Matteson over to us!”

When Matteson's friends refused, the hostile horde broke into the house. They searched everywhere, but could not find Matteson, who had hidden himself in a small room.

Finally the mob leader promised not to harm Matteson if he would stand in the door and answer questions. Agreeing, Matteson had no difficulty answering the questions. Finally the antagonists retreated, but waited a few hundred feet away to cause trouble at a baptism to be conducted that day.

Knowing their designs, Matteson sent small groups off in different directions, which led the mob to believe that the meetings were over; hence they went home. The groups, however, returned to the meeting place, where, in the meantime, the candidates and Matteson had made themselves ready for the baptism. After prayer, the group quietly stole away to a lake nearby, where the ceremony was conducted without disturbance.

In the fall Matteson went to a small island off the coast of Jutland, Fano, where the local authorities tried to stop him, but without success. When they forbade him to take up collections at his meetings because he was an American citizen, Matteson simply asked a local resident to do it for him. When they ordered him not to sell any tracts, he gave them away, but told the people that they could make a freewill contribution if they cared to.

In the summer of 1878 Matteson went to Zealand, the island on which Copenhagen is situated, and established a church in Valsomagle. While there he received the tragic news that his oldest daughter had died in Battle Creek. Although shaken, he and his wife stayed on and continued their work.

In spite of the many difficulties, after one year's work in Denmark, Matteson reported 80 Sabbathkeepers.

In the fall of 1878 Matteson went to Norway, renting one story of a building in the center of Oslo, then called Kristiania. He remodeled a large room for meetings, placing in it a pulpit and chairs, and a second room in case the large room was too small. Matteson and his wife used the third room for living quarters.

When they announced the first meeting on the second coming of Christ, people began to arrive early. They filled the large room, the smaller room, Matteson's private room, the stairway up to the third floor, and all the way down to the entrance; and a large number of

Magne Fuglheim, pastor for a number of years in both Denmark and Washington State, is now on study leave at the University of Heidelberg, West Germany.

people outside the building had to return home. A man who was able to squeeze his way in described the meeting:

"I managed to find a place on the stairway where I was not squeezed too much. Close to me were two of the city's leading lawyers and also some of the common people. Everybody seemed disappointed when they saw Matteson go behind the pulpit. They saw a small man, weakly built, and he had nothing with him except a Bible. They had expected to see a big, strong man with a stack of books. The noise was hushed when the speaker said, 'I hope that the people of this civilized country are just as willing to listen before they judge as the people in the time of Paul.' The service began and shortly the congregation was so spellbound that one could have heard a pin fall to the ground. Whispered one lawyer to the other, 'His arguments are too solid and logical to be invalidated.'"¹

More than 300 people heard Matteson that first night. This encouraged him to conduct subsequent meetings in a larger hall, where he gathered more than 1,000 people every night and put Adventism on everybody's lips. Bookstores sold more Bibles than ever. He scattered tracts all over Oslo. Articles appeared in the newspapers against Adventism, especially on the question of immortality.

One Sunday evening when Matteson was preaching on the state of the dead, toward the end of the sermon a well-known citizen interrupted him. Immediately some ministers and their followers in the galleries started a

loud noise, drowning out Matteson's voice. Some people tried without success to stop the disturbance. Others began to panic and tried to force their way out, but there were so many people in attendance that this was impossible.

All of a sudden a stentorian voice was heard over the tumult: "In the name of God and the king I demand this congregation to be quiet immediately!" This came from a man standing on a bench. His words had a magical effect. Immediately there was quiet and order, and Matteson finished his sermon.

"This meeting was a test for my faith," he wrote afterward. "No one ever found out who had commanded the congregation to be quiet. . . . Apparently God's good angels were there to help me."²

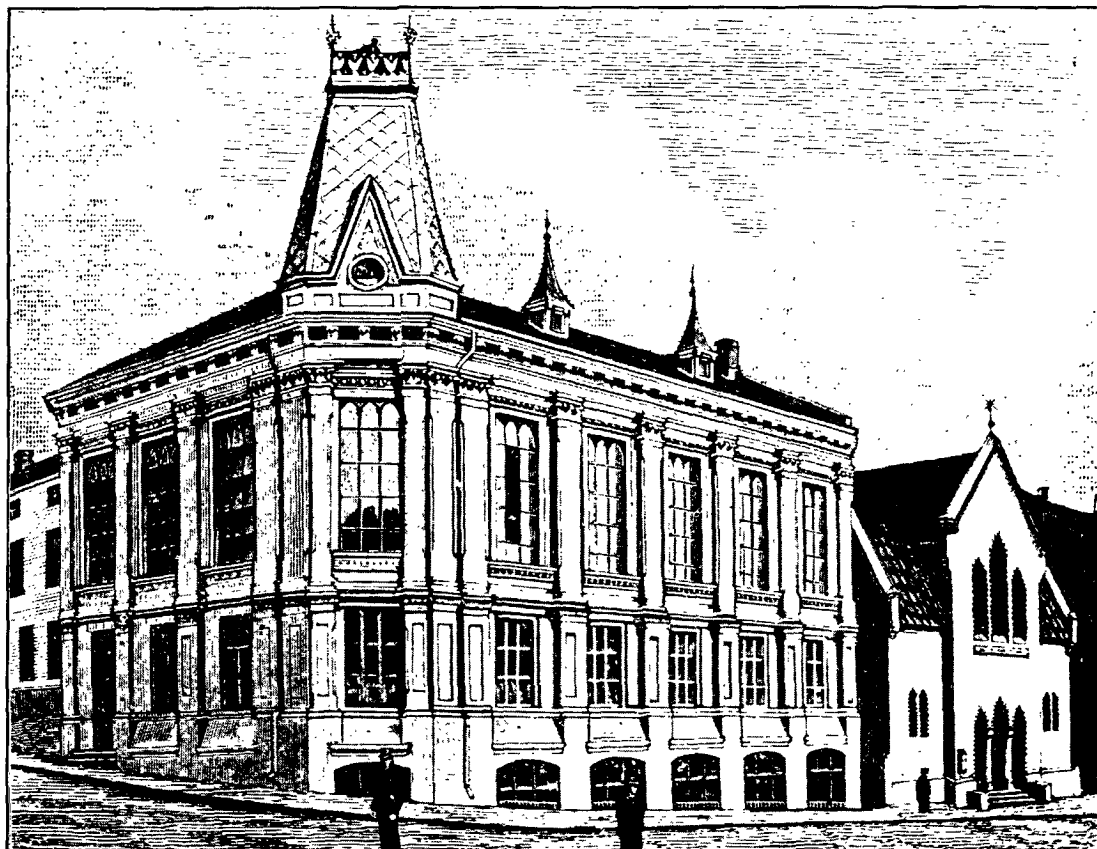
More than 100 baptized

More than 100 people were baptized in Oslo through Matteson's work, and a strong church was established.

In January, 1879, Matteson began to publish a weekly magazine in Oslo. To save printing costs he bought a handpress, which still can be seen, being exhibited in the publishing house in Oslo. Two years later the press was replaced by a cylinder press that Matteson bought in the United States largely with his own money. Over a period of many years many tracts and books, weekly and monthly magazines, and Sabbath school quarterlies were printed on this press.

Because of ailing health Matteson tried to get away from his heavy administrative, pastoral, and editorial

The Seventh-day Adventist publishing house and church hall in Oslo was inaugurated March 14, 1886, little more than seven years after Matteson had brought Adventism to the Norwegian capital. The publishing house has recently moved to new quarters, following a generous offering on the thirteenth Sabbath of the first quarter, 1977. See the story on page 23.



duties in the summers by doing evangelism and writing in various small Norwegian towns. These were his "vacations"! He enjoyed them immensely, and his health seemed to improve somewhat.

Matteson had long wanted to work in Sweden, where J. P. Rosquist had pioneered the Advent cause in 1880 and had established a few churches. Two years later Matteson assisted him in organizing the Swedish Conference. When Rosquist returned to the United States, Olaf Johnson, whom Matteson had converted to Adventism in Oslo, took over the leadership.

Even though Stockholm had experienced more religious revivals than the other Scandinavian capitals, Matteson and Johnson in the beginning found little positive response to Adventism. But that did not discourage the Danish trailblazer, who had faced and mastered larger challenges.

"We are going to win 50 souls in this city," he assured Johnson one cold evening in the small room they had rented for the winter. Matteson did not tell how Johnson reacted, but by March 1, 60 people had been baptized. Two years later there was an active and prospering church with 90 members.

By now Matteson had founded Adventist churches in two of the three Scandinavian capitals; but what of his "own" Copenhagen? The largest city in the northern European countries was more worldly than the other cities and less interested in religion. When he began to preach, only 50 to 100 came to his meetings.

However, Matteson did not give up. Before the year was over, more than 40 people were keeping the Sabbath, among them Carl Ottosen, founder of Skodsborg Sanitarium.

It was while Matteson and his family were in Copenhagen in 1885 that Ellen White visited Denmark. She encouraged the believers to enlarge their visions, plans, and outreach, which they did under Matteson's leadership. When she visited again two years later, she was highly pleased with the progress made in the Danish capital.

Because the educational level of many of the Scandinavian converts was low, Matteson decided to conduct "mission schools" in Stockholm and Copenhagen. Students attending the three- to four-month course would go out canvassing every day from nine to five. Early in the morning and in the evenings they attended classes in grammar, arithmetic, geography, shorthand, bookkeeping, theology, church history, homiletics, evangelism, and music. Several class members became church workers.

His health worsening, Matteson finally decided to return to America, knowing that several workers had been employed to carry on the Adventist mission in Scandinavia, and that the leadership could be left in the able hands of O. A. Olsen, who only a few months later would become president of the General Conference.

After 11 years of work in Scandinavia, Matteson left behind him the strongest and most prospering Adventist

mission outside the United States at that time—three organized conferences, 24 churches, 1,031 members, and a publishing house issuing four monthly journals in two languages, several books, and many tracts every year.

Returning in May, 1888, instead of trying to recuperate in the United States, Matteson plunged into editing, speaking at camp meetings, and even conducting two "mission schools," one in Minneapolis and one in Chicago. But 14 to 18 hours of work each day were too much for a man suffering from tuberculosis.

At Battle Creek Sanitarium, his good friend John Harvey Kellogg tried to persuade him to take a leave of absence from denominational service because of his serious illness and weak condition. Not Matteson!

Instead, he went to the Scandinavian Seventh-day Adventist oasis in Oakland, Wisconsin, where he and his wife had made their home for 12 years. He called three men to his sickbed to assist him in translating and writing. In less than eight months Matteson and his assistants supplied the Danish-Norwegian papers with material for forty-eight pages each month and translated nearly 2,000 pages, mostly Ellen White books.

Feeble body but keen mind

Later Matteson moved to Boulder, Colorado, where his health improved somewhat. It was here that he wrote his autobiography, which was published in Danish in 1908, and a couple of other books and pamphlets, and edited the Danish-Norwegian papers. Matteson authored several books, of which only one, *The Prophecies of Jesus*, was translated into English.

By 1893 Matteson was well enough to join the faculty of Union College as Bible teacher. L. H. Christian bore this testimony: "Though feeble in body, his well-trained mind was keen and active. His last sermon in old College View was on the text, 'I am the way, the truth, and the life.' As we students listened to his tender words, it seemed we had never heard a man who really loved Jesus as did J. G. Matteson."³

In March, 1896, Matteson became seriously ill again, and he moved to his son's home in California, hoping that a change in climate would do him good. But he only became worse. On March 30, Matteson died at the age of 60.

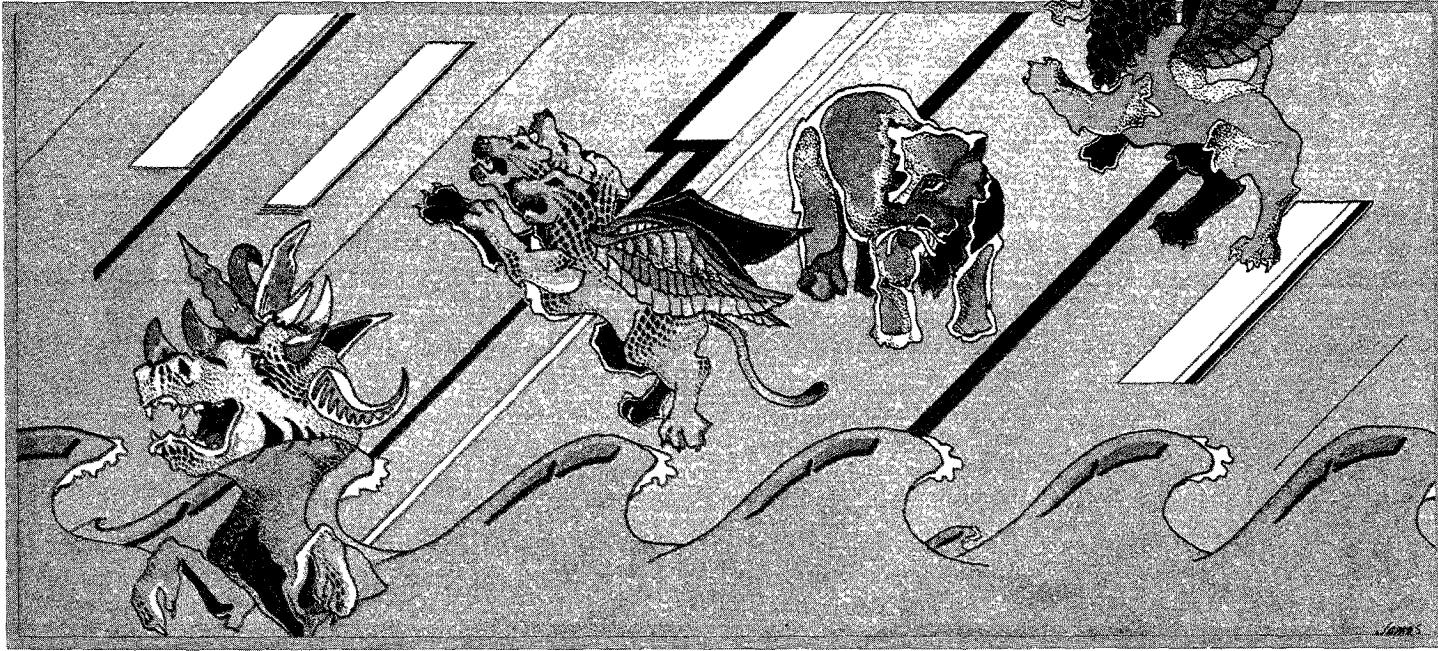
Having traced Matteson's footsteps, we can only conclude: What manner of man—theologian, minister, evangelist, author, editor, manager, hymn writer, and musician in one person, but most important, "one who loved Jesus"! How fortunate for early Adventism that a man of his ability and dedication should respond to God's call. □

Concluded

REFERENCES

- ¹ J. G. Matteson, *Mattessons Liv* (College View, Nebraska: International Publishing Association, 1908), pp. 212, 213.
- ² *Ibid.*, pp. 222, 223.
- ³ L. H. Christian, *Pioneers and Builders of the Advent Cause in Europe* (Mountain View, Calif.: Pacific Press Publishing Association, 1937), p. 53.

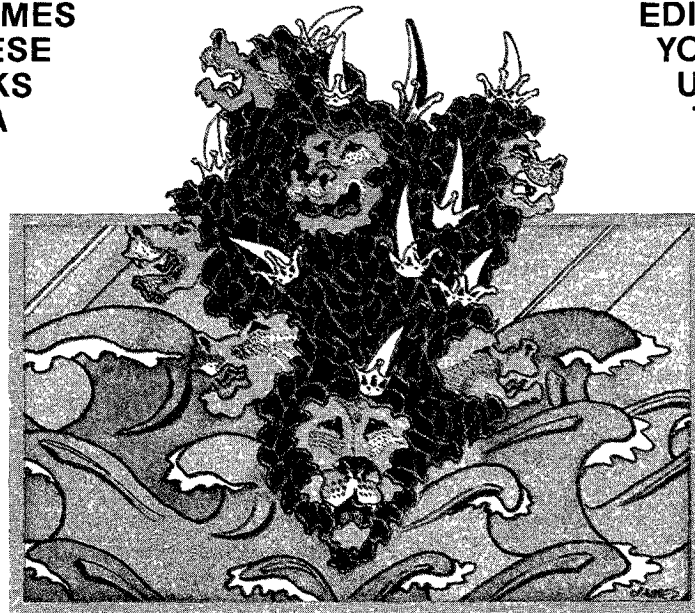
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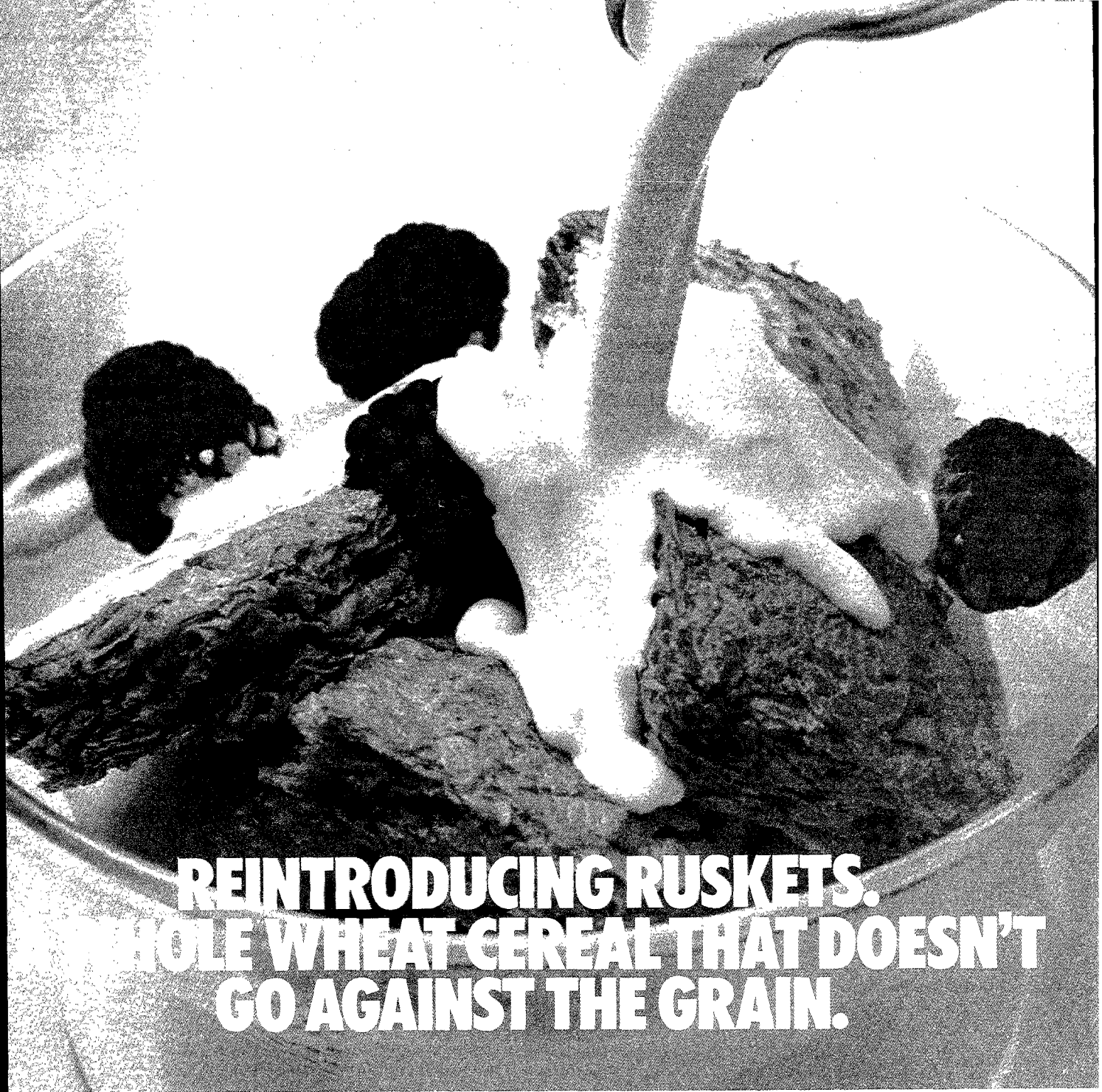
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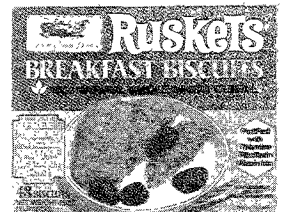
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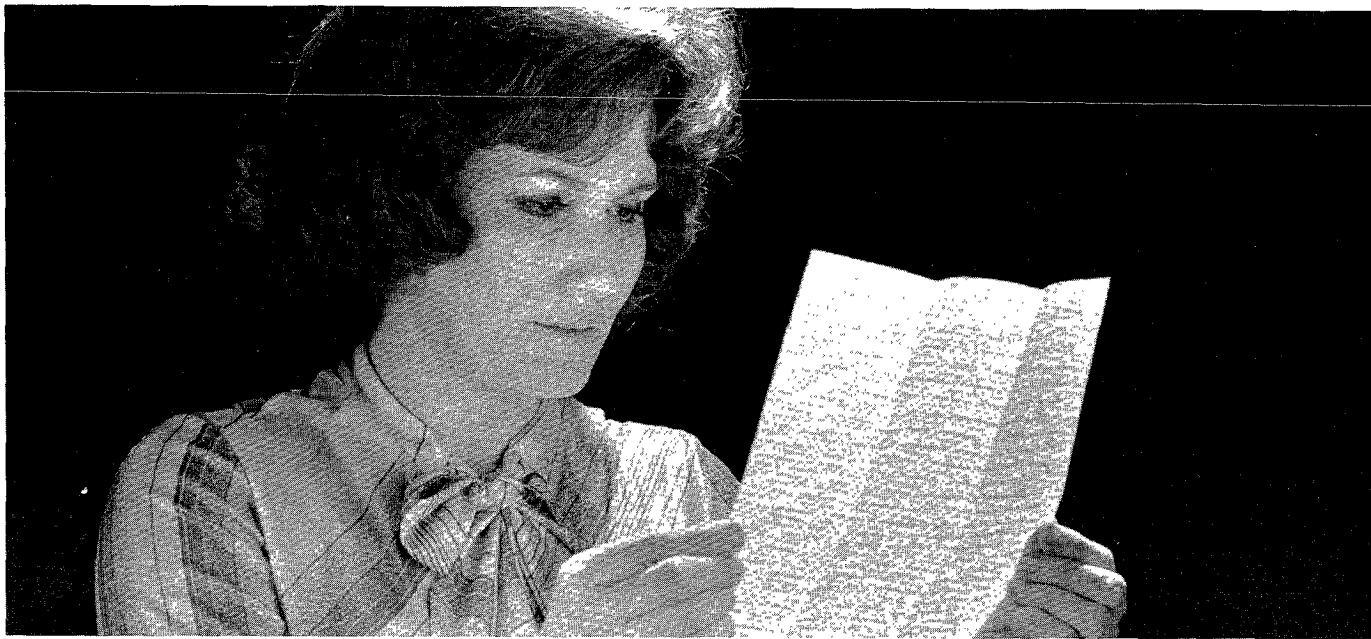
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“You can recapture what you had”

A friend's letter to a wife and mother about to separate from her husband.

[The following article is recommended to our readers by the Home and Family Service of the General Conference.]

By JODY CARTER

Dear Ann,

Although we have not become close friends, I feel that we have a lot in common and that during the past five years we have developed a meaningful friendship. Certainly, the times that our families have spent together have been enjoyable.

Recently I have watched certain changes taking place in your outlook and affections. Perhaps I was more keenly aware of what you were going through because I, too, have had struggles in these areas. Both of us, having been brought up in Adventist homes with dedicated, Christian parents, have tried hard to live up to what was expected of us. But somewhere along the way, we Adventist-reared young people have to find our own personal relationship with Christ. It doesn't come to us just because we grew up “in the church.” People who come into the church as adults seem to have a special experience with the Lord that many of us who grew up in the church seem to lack.

Jody Carter is a pseudonym.

Working away from home can make a big difference in a person's outlook. I did this for eight years and know how pleasant it is to dress up and be noticed by the people around me. It is gratifying to be flattered and to feel needed. I know how easy it is to be attracted to the world's way of living and thinking. And I'll have to admit that this often does *look* good. The fun and excitement can be very enticing.

But, do you know what I have discovered? The excitement that the world offers never fully satisfies. You can watch a thrilling movie, read a love story, or go to a theater and be fascinated by what you read or see. However, when it is over you feel let down. There never seems to be enough to satisfy the need.

But let me share a discovery that is even more fascinating. Becoming acquainted with Christ brings an excitement too—one that doesn't leave a person with a letdown feeling. Instead, it makes him want to know more about Him.

At one time reading the REVIEW seemed to me to be about the dulllest thing I could possibly do. Then one day I decided to look through it and read the most interesting articles—not any of the heavy, dull ones. Soon I was reading them all. I found that reading serious materials grew on me. Possibly at the bottom of my interest list had been the *Testimonies*. But now I find in them many beautiful and helpful passages.

I am aware that to you the church, the people, and the books all sound very dull. Eric seems dull to you, too. Staying at home also seems dull. I know that. I have felt it and can understand how you feel. The point I'm trying to make is this—you *can* recapture what you had. You

really can. Once, many years ago, you wanted to make a home for him. But, in the 14 years that have gone by, the excitement of those early days has faded. In our kind of world, marriage is especially vulnerable, and Satan knows where to hit. He knows that breaking down the home will help his cause. There is only one way, though, that you and Eric can recapture the meaningful relationship you once had: make certain Christ is at the center of your hearts and your home.

All marriages have their ups and downs—smooth spots and rough spots. But when Christ is at the center, couples can be happy in spite of the rough spots. It's hard to admit, but I've learned that it is self that gets in our way. My answer has been to allow Christ to take over and start changing things inside of me. How quickly the atmosphere around me seemed to change as a result. This is something that I have been working on, because self is always there, always clamoring to be first.

It is hard to reach for spiritual things when the world's attractions pull so strongly, but you have a strong reason for wanting to resist—your children. This past year has been difficult for them, and, sad to say, there are noticeable changes taking place in them. As things now stand, the future holds much heartache and confusion for them. It is so easy for young people to follow the path of least resistance. And you are the most important influence in their lives. The chances are extremely high that they will follow in your footsteps. The world will attract them, too.

A way to recapture the best

I'm sure that a happy Christian home is what you really want more than anything in this life. But the fact that this hasn't always been your main objective has made you turn to other attractions for happiness. I'm sure that in your most reflective moments you realize that the world cannot give you what you really want and need. As I mentioned earlier, there is a way to recapture the best parts of your marriage and family life and reestablish a happy Christian home.

Why not simply tell Christ that even though now the worldly attractions seem so appealing, and that His way seems dull to you, yet your children are important and you want the best for them. Ask Him to show you His way to peace and happiness. Then each day read a small portion of an inspirational book, such as *Steps to Christ*, and ask the Lord to help you understand it. Read it carefully and underline the thoughts that impress you most. If you open the door even a little bit, Christ can take it from there and do more for you than you can possibly imagine right now.

You have many pressures and important decisions to make. I'll be praying for you, and trust that these thoughts I've dared express, because of my genuine concern for you, will be of some help to you.

Please let me know if I can help you in any way.

Love,
Jody

FOR THE YOUNGER SET

Kevin and the pressure cooker

By DOLLY A. WILFLEY

Throwing open the door, Kevin tossed his schoolbooks onto the sofa. "Hey, Mom," he called, "where are you?" There was no answer. No one was in the house. Mother must have gone over to the neighbors to visit.

M-m-m-m! What was that delicious aroma coming from the kitchen? It smelled as though supper was cooking, and Kevin was hungry.

Kevin knew he was not supposed to snoop around the kitchen. In the first place, he always got in the way. And in the second place, he wasn't supposed to eat between meals. But since no one was home, maybe he could go in and have a look. It smelled so good.

Sure enough, there was a big kettle boiling away on the stove. Steam was coming from the top of the lid, and the kettle was singing, "Chu-chu-chu-chu. Chu-chu-chu-chu." It was a pressure cooker, and Kevin had never seen one before. He didn't know that you should never lift the lid on a pressure cooker until the kettle has cooled down, because the contents might explode and hurt a person. All Kevin knew was that he was hungry and he wanted to know what was for supper. Assuring himself that

Mother was not coming, he pulled on the handle. The lid did not come off. This was a challenge. It had to come off some way. Grasping the handle of the lid in one hand and the kettle's handle in the other hand, he pulled them apart.

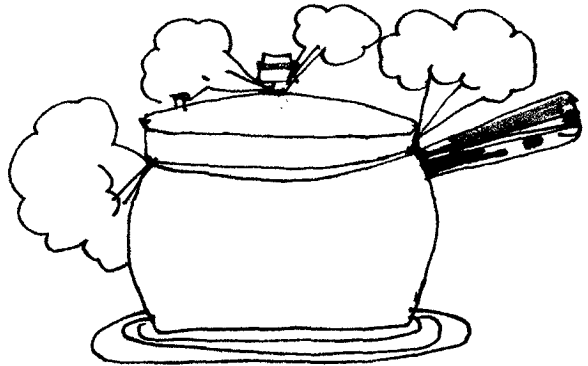
"Bang!" There was a loud explosion. Hot beans flew everywhere. There were beans on the ceiling, beans on the floor, beans on the refrigerator, beans on the table, and bean juice running down the front of the stove. Kevin was so surprised that he just stood there for a moment with bean juice running down his shirt.

What a mess it was! What would Mother say if she saw those beans all over her formerly clean kitchen? He hurried for a sponge. Just as he was beginning to wipe up the mess, Mother came home. "Oh, Kevin!" was all she could say.

"I'm sorry! I'm sorry! I'm sorry!" Kevin wailed. Mother decided that there was no need to punish Kevin; he had learned his lesson well. She was glad he hadn't been hurt.

"Just don't do it again," Mother said as she took another sponge and began wiping off the stove.

"Don't worry," Kevin assured her. "I won't!"



Jesus, Peter, and you

Sunburned skin, hands hardened by strenuous work, Peter was fishing with Andrew, his brother, in the Sea of Galilee.

“‘Follow me, and I will make you fishers of men,’” was the Master’s unexpected invitation. Their response showed no hesitancy: “Immediately they left their nets and followed him” (Matt. 4:19, 20, R.S.V.).

Let us focus our attention on Peter. The psychological profile of this disciple had some unpleasing features: “bold, aggressive, and self-confident, quick to perceive and forward to act, prompt in retaliation” (*Education*, p. 88).

If you were a conference president, would you invite such a person to pastor a church? Possibly not. However, Jesus could see in that sharp, unhewn stone a genuine Christian-to-be, a zealous and untiring missionary. The Spirit of Prophecy describes in the following words the new Peter: “But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable.”—*The Desire of Ages*, pp. 812-815.

Inside the church there are many persons similar to Peter. Perhaps you are struggling to overcome some unpleasing sharpness of personality. If this is your case, don’t give up. Remember the way Jesus related Himself to Peter and you’ll see the hope that exists above the dark clouds. With Peter, Jesus used—

Patience. “Patiently, with discriminating love, the Saviour dealt with His impetuous disciple, seeking to check his self-confidence, and to teach him humility, obedience, and trust.”—*Education*, p. 88.

Pity and love. Jesus had cautioned Peter, “Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” (Luke 22:31, 32).

The hour of trial had arrived. And before the cock crowed twice, the former fisherman had denied his Master three times. When he swore, “I know not this man of

whom ye speak” (Mark 14:71), “the Saviour turned from the frowning judges, and looked full upon His poor disciple. At the same time Peter’s eyes were drawn to his Master. In that gentle countenance he read deep pity and sorrow, but there was no anger there.”—*The Desire of Ages*, p. 713.

Behold how divine love operates: “If the look that Jesus cast upon him had spoken condemnation instead of pity; if in foretelling the sin He had failed of speaking hope, how dense would have been the darkness that encompassed Peter.”—*Education*, p. 89.

If it were not for the promise of rehabilitation, Peter would have followed in the steps of Judas!

Love-inspired rebuke. Jesus did not leave Peter without a rebuke. But before giving it, He plunged His words in the still waters of love. The disciple needed to learn “of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope” (*ibid.*, p. 90).

Finally, the emergence of Christ’s likeness in Peter’s character was “a miracle of divine tenderness” (*ibid.*, p. 91).

The way Jesus dealt with Peter conveys two precious lessons to us. First, there is no person, no matter what his personality profile may be, who cannot be transformed by divine grace. Second, in our treatment of other people we should utilize the same methods put into practice by Jesus, who knew well the truth of the saying that “all flowers of all tomorrows are in the seeds of today.”

R. S. L.

The shackles of self or the spirit of service?

Tragically, much of the so-called Christian world has been trapped in the quagmire of the quest of self at a time when more than two billion living people have never been confronted with the claims of the gospel.

Popular best sellers admonish us to assert ourselves and put others down before they get the upper hand over us. We’re not to stand for being “pushed around,” they insist, and above all we should never let anyone make us feel guilty about our newly assertive behavior.

The slogans that sell nowadays use liberally such terms as self-enhancement, self-affirmation, self-actualization, self-discovery, self-acceptance, self-enrichment—self, self, self, self! One cannot help but wonder whatever happened to the erstwhile highly touted virtues of self-denial, self-sacrifice, self-distrust, self-discipline, self-forgetfulness, and self-control.

As a consequence, it seems almost alien to heed Christ’s admonition to deny ourselves and take up our crosses and follow Him. Yet the shackles of self serve only to perpetuate our slavery to sin. Wrote one who was more than worldly-wise concerning the person who has been created anew in Christ, “Self-serving has *no place*

Searching

By JEANNE MATLACK

Such a yearning through me surged—
O Saviour, hear my prayer.
When I look within my heart
Please let me find You there.

in his life.”—*Testimonies*, vol. 7, p. 10. (Italics supplied.)

The major reason given for this is that self-serving gets in the way of our service for others. In the reference just quoted we find this additional challenge: “The same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master’s service. He is moved by an inexpressible desire to win souls for Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service.”—*Ibid.*

In the light of the fact that self and salvation have been at war with each other for 6,000 years, Jesus’ warning, “Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Matt. 16:25), becomes most significant. What a paradox it presents! To lose self is to gain everything for self. But the self-centered people of this world will never believe that until they see that it really works in and for us. Their

natural skepticism in this matter challenges us to pray as never before for the spirit of service.

One of our greatest dangers in our service for Christ is that often we tend to mix self with all that we do. There is no place, however, for the strange fire of self-serving or selfish ambition on the altar of service, nor is there room for self-confidence. We are clearly cautioned that we imperil Christ’s cause by our self-confidence (*ibid.*, p. 210).

Everything in the world about us seems to communicate the spirit of materialism rather than the spirit of service. It is difficult not to be caught up in this materialistic vision. However, counteracting this prevailing spirit is our deep conviction that the coming of Christ is nearer than we think. We have no time to serve self when there are so many who have never been confronted with the claims of the gospel. If we feel that self is getting in the way of our service for Christ, let’s follow the instruction given by God’s servant and begin praying for the spirit of service, as the Lord suggests we should.

L. R. V.

LETTERS *Continued from page 2*

forward news policy by the REVIEW and the union papers. As a church pastor, I have found that often church members learn about such things as lawsuits, financial problems, and administrative errors through the secular media or from rumor, and they are then far more deeply disturbed and alienated than they would have been if they had read an honest, balanced presentation in a church paper. Even sadder, in my opinion, are the times when members never learn of a serious problem at all. This leaves them unable to play any intelligent role in church decision-making and deprives church administrators of valuable help and stimulating input.

It is vital that all church leaders, in seeking to increase lay involvement in the work of the church, relate to lay members as trustworthy, equal partners in God’s cause. A significant step in that direction would be taken if all our church papers would straightforwardly report all important information, good and bad, about church life.

“Everything that Christians do should be as transparent as the sunlight.”—*Thoughts From the Mount of Blessing*, p. 68.

DARRELL HOLTZ

Big Bear City, California

It seems that we long have considered ourselves to be possessors of spiritual truth. How sad it is that this dedication to the

truth does not always carry over into our communication with others. It is as if truth is important when spiritual things are being considered but not so necessary when regular everyday affairs are being dealt with. Are we afraid to be seen as a church composed of human beings who are still prone to make mistakes? I hope not.

STEVE VISTAUNET
Angwin, California

SDA scholars

Bravo for the scholars in our midst and for their contributions to the church!

However, I wish to take issue with some statements made in the editorial “SDA Scholarship, 1978” (Dec. 28), which compares the scholastic ability of those who took part in the annual meeting of the Society of Biblical Literature and the American Academy of Religion with that of our pioneers. The editorial states, “The church has come a long way since its pioneer days. Few diplomas decked the walls of the studies of the church founders.”

While I would not discredit the scholastic abilities of today’s Adventist scholars, neither would I discredit the scholastic ability of one whose “formal education ended at 9.”

The profundity of the ability of some of our pioneers comes to light in statements such as the following: “Not even one of the

straying sheep of God’s fold is overlooked. . . . Every one that will submit to be ransomed, Christ will rescue from the pit of corruption.”—*Christ’s Object Lessons*, p. 188. “It is not in the power of earth or hell to compel anyone to do evil. . . . However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer.”—*Patriarchs and Prophets*, p. 421.

Simply stated words of wisdom that stir a person’s soul and lead him to a sin-pardoning Saviour can surpass in magnitude and influence the most profound expository, journalistic, and intellectual achievements of “America’s top scholars.”

DEL DOWNING
South Lancaster
Massachusetts

“SDA Scholarship, 1978” mentions the names of many of the 60 Adventist scholars attending a recent joint convocation of two learned societies in the field of religion. It gives the titles of papers they presented there and of discussions in which they participated. The real meat of the editorial, however, is in the thought-provoking comments at its close. Those comments leave us wondering whether our associate editor was not more distressed than blessed by what he heard at that convocation.

Is it not time to raise searching questions as to what is the true

business of Adventist Biblical and historical scholarship? Is there any place in the religion departments of our schools for scholarship that has no direct or even indirect connection with the saving of souls and preparing them for the coming of Jesus?

I write as one whose first classes at the Seventh-day Adventist Theological Seminary years ago included Archeology and the Bible. I had come there as a non-Adventist to settle the question of the inspiration of the Bible, and this course was a major factor in my acceptance of the truth for this time. But even with such a background, it is a mystery how many of the discussion topics listed in the editorial can relate to the “one thing” God has called us to in this generation.

The editorial reminds us how “the church has come a long way” in the formal education of its leaders and teachers “since its pioneer days.” But who dare claim that Ellen White with her less than four grades of schooling, endowed with the gift of prophecy, was under a handicap without a college degree? The technical details advanced study provides can be useful only to the extent that the student is of a “meek and contrite spirit,” and filled and guided moment by moment by the Holy Spirit of God.

PAUL FELT
Florence, Mississippi

Church salutes SDA youth during 1979

By JOHN HANCOCK

Youth-Family Year 1979 commemorates an event that took place 100 years ago—two teen-age boys, Luther Warren and Harry Fenner, kneeling together by an old rail fence in Hazelton Township, Michigan, asking divine direction as they launched an organized youth program, the first such program in the church. The initial meeting was for boys only, and was held in Luther's upstairs bedroom, with eight present. They met to plan ways to help finish God's work in their community.

Research has revealed that prior to this first youth meeting, the parents in the Hazelton church had become concerned for their children, and the church board had appointed January 14, 1879, as youth day. On that day certain of the older members, including Mrs. Warren and Mr. Fenner, were commissioned to visit the youth, pray with them, and encourage them in their Christian experience.

It is significant that the youth movement in the Adventist Church grew out of a concerned church working for its young people. Because this same spirit is needed in 1979, this year has been designated Youth-Family Year, a time when family-life seminars, family camps, and retreats will be sponsored worldwide. The Youth Department is also giving new emphasis to the revitalization of the local church youth organization and the expansion of youth volunteer service opportunities.

The new name, Adventist Youth, will identify such youth programs as Adventist Youth Taskforce, Adventist Youth Society or Fellowship, Adventist Junior Youth Society, Adventist Youth Camps, and Adventist Youth Congresses. "Adventist Youth" was adopted at the 1978 Annual Council and replaces "Missionary Volunteer," which can no longer be used in many countries. The changeover to the new name will take considerable time because the transition calls for the adoption of a new international logo and the revision of existing manuals, literature, and insignia.

The 1979 Adventist Youth Week of Prayer, scheduled in the church calendar for March 10 to 17, features lessons that appear in *Youth Ministry Accent* on youth-family life.

As we commemorate the centennial of Adventist youth organizations, we think of the words in the tomb of King Tutankhamen: "I have seen yesterday; I know tomorrow." What marvelous things God has wrought through Adventist youth during the past century! And how much more exciting is the march of Adventist youth today! Thou-

sands of persons are being baptized as a result of the witnessing of these young people, who make up more than one half of the church's membership.

Prophecy tells us that God will pour out His Spirit in the last days upon the

young as well as the old, to lighten the earth with His glory. Is it not time during Youth-Family Year to place more confidence in God's last legion and pray that the righteousness of Christ will encircle "such an army"?

Adventist Youth

L. L.

Lowell Litten
Arranged by C. J. Hall

INTRODUCTION

Musical notation for the introduction, consisting of two staves (treble and bass clef) in G major and 4/4 time. The melody is simple and rhythmic, with a key signature of one sharp (F#).

Musical notation for the first line of the song, including treble and bass clef staves with lyrics. Chords are indicated above the treble staff: D7, G, G7, C, Am. The lyrics are: "Ad - vent - ist Youth are we, From ev - ery land and sea;

Musical notation for the second line of the song, including treble and bass clef staves with lyrics. Chords are indicated above the treble staff: D7, G. The lyrics are: "To - geth - er we pray and work and play In hap - py har - mo - ny.

Musical notation for the third line of the song, including treble and bass clef staves with lyrics. Chords are indicated above the treble staff: D7, G, G7, C, Am. The lyrics are: "We have a faith to share With oth - ers ev - ery - where:

Musical notation for the fourth line of the song, including treble and bass clef staves with lyrics. Chords are indicated above the treble staff: D7, G. The lyrics are: "A mes - sage of love from God a - bove To show the world we care.

Musical notation for the fifth line of the song, including treble and bass clef staves with lyrics. Chords are indicated above the treble staff: D7 (soft), G, D7 (softer), G, D7 (very soft), G. The lyrics are: "Ad - vent - ist Youth, Ad - vent - ist Youth, Ad - vent - ist Youth.

Copyright © 1979 by Lowell Litten

When Lowell Litten, editor of *Guide*, learned that the name for the Seventh-day Adventist youth program had been changed from Missionary Volunteer to Adventist Youth, he composed a new song, "Adventist Youth." It is a lively marching song that has an easy-to-remember melody.

John Hancock is General Conference Youth director.

Norwegians open new press to celebrate centennial

By A. C. BERGER

On January 8, 100 years after John G. Matteson began publishing a weekly magazine in Norway, the Norwegian Publishing House opened a new plant on the outskirts of Oslo, capital of Norway. The opening brought to a close several months of centennial celebrations.

Matteson, a Danish Baptist preacher who emigrated to the United States and there became a Seventh-day Adventist, was asked to go back to the Scandinavian countries as a missionary in 1877. First he went to Denmark, where he established a church, and workers from the United States came to help him.

In early 1878, a Norwegian shipping agent named Swenson, who had heard about the Adventist message, wrote Matteson and invited him to Norway. During the summer Matteson went there on a visit, and in October of that year he and his family moved

to Christiania (now Oslo). He rented an apartment, bought chairs, and provided space for 100 listeners to the lectures advertised. The shipping agent insisted that blinds be installed in all windows so the neighbors across the street would not see how few people attended the meetings.

Matteson accepted the proposal, although he himself expressed more faith in the size of his audience. Long before meeting time 300 people had crowded all the rooms, including the kitchen and staircases. Matteson rented an auditorium in one of the public schools to conduct more meetings, and the crowd at times numbered nearly 2,000. By December the city school authorities refused to let this controversial preacher continue speaking in their auditoriums. New ways of spreading the gospel had to

be found, and Matteson found them.

In January, 1879, a building was purchased that provided room for a church, a press, and some health work (see drawing on page 14). That same property has through the years served as headquarters for the church's work in Norway, and is still in use as a church and a clinic. The press moved to new quarters in January.

Matteson recruited helpers from the United States, among them O. A. Olsen,

Continued on page 26



Albert Nordengen, above, mayor of Oslo, spoke to SDA's in the Town Hall as they celebrated their centennial. The vice-mayor, left, cut the ribbon to open the Norwegian Publishing House, January 8.

A. C. Berger is communication director of the West Nordic Union.



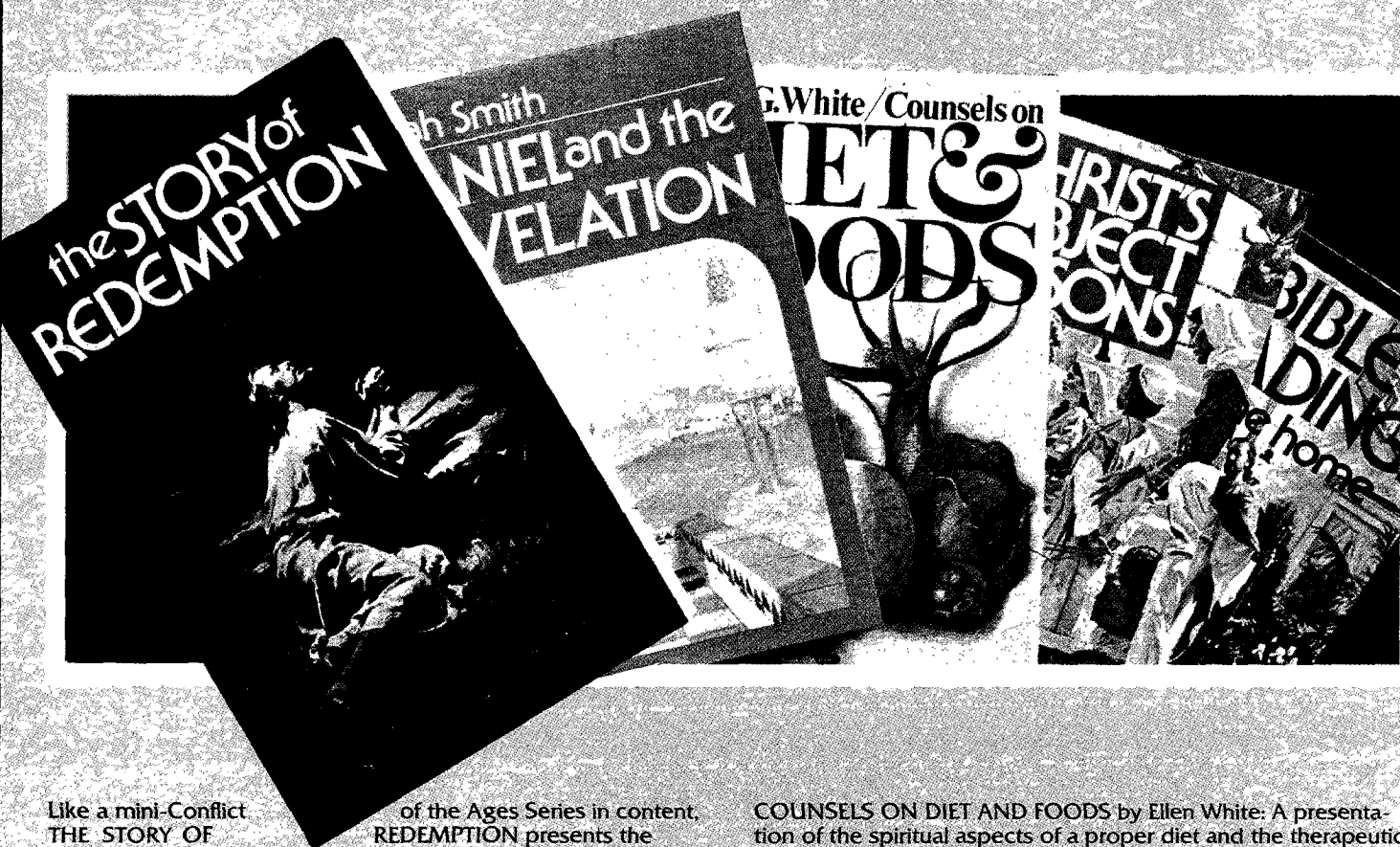
The new Norwegian Publishing House is situated on the outskirts of Oslo, capital of Norway. The old publishing house building is 100 years old.

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review publications

"I will instruct you and teach you
in the way which you should go;
I will counsel you with my eye
upon you." Ps. 32:8



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Sverre Valen, an Adventist conductor, formed a special choir to sing for the commemoration of the beginnings of Adventism in Norway in 1878.

who from 1888 to 1897 served as General Conference president. Matteson started to travel in the country, new churches were formed, and the work grew. Matteson's wife, herself a Norwegian, traveled up to the far north as a literature evangelist, the first in Norway.

Today, Adventists in Norway number more than 5,000 in a population of 4 million. The church operates a junior college with 200 students, eight church schools, four medical institutions, and a health-food wholesale center. There are a large number of privately owned clinics and health centers and a number of Adventist physicians, dentists, and other health workers. The Voice of Prophecy school has enrolled at present more than 7,000 students in various courses. Evangelists and pastors in three conferences, together with an active laity, are determined to swell the ranks of Adventists in this country.

Planning for the centennial of Adventist work in Norway

began early in 1978. A 36-page special edition of the church paper was prepared with a full pictorial history of the Advent Movement during the past 100 years.

For the first time the Norwegian state-owned television network gave the church coverage. A program director from their religious department prepared a 35-minute program that was shown on Norwegian television in November, 1978. The occasion was covered in a radio interview, and 95 newspapers took more than 2,000 column inches to describe the church and its doctrines.

On centennial Sabbath, October 28, more than 2,000 Adventists gathered in the Oslo Town Hall. The city mayor, who was guest of honor, attended with other officials and prominent representatives from various religious denominations. The mayor, in his welcoming speech, complimented the Adventists for their good lives and deeds, citing their law-abiding behavior as an

example to live by. During the meeting it was announced that the church would mark the day by giving a donation of 100,000 kroner (US\$18,868)—25,000 to the Norwegian Bible Society, and 75,000 to flood victims in India.

As these various anniversary events took place, a young Adventist working at the National Television Corporation as a program producer prepared a 55-minute health program featuring Adventist institutions and workers. This was shown on January 6.

On January 8 the centennial celebration culminated in the grand opening of the new publishing house, a modern, up-to-date building completely adequate for the needs of today and tomorrow. R. H. Henning, General Conference associate publishing director, and R. E. Appenzeller, Northern Europe-West Africa Division publishing director, were among the 200 invited guests.

The city's vice-mayor cut

the silk ribbon and declared the Adventist literature center open.

For 100 years the press operated in the old quarters purchased by Matteson in 1897—offices were on the ground floor under the church, printing plant in the basement, and photo processing in the attic, where it was impossible to stand upright. The building grew more crowded year by year. No wonder the union president, Jens Madsen, and the publishing house production manager, Gunnar Aune, warmly expressed thankfulness for the contributions from the General Conference, division, and local churches and institutions that had made this new plant a possibility. Today 25 full-time literature evangelists make possible a turnover of more than 7 million kroner.

Adventists in Norway look toward the future in faith, believing that the Lord who has blessed His work in this country for 100 years will finish it in glory.

AUSTRIA

Head of state sees minority representatives

On October 18 the president of Austria, Rudolf Kirchschlager, received a delegation from the Austrian Association for the Defense of Religious Liberty, composed of the presidents of seven religious minorities.

Otto Uebersax, Austrian Union president, expressed thanks for the invitation and conveyed greetings from the general secretary, Pierre Lanares, who had just visited the Soviet Union on a fact-finding tour. Pastor Uebersax shared the news that the International Society for the Defense of Religious Liberty has now received the status of a nonpolitical organization within the framework of UNESCO.

He also made reference to the fact that in Austria religious minorities still face obstacles and disadvantages. In order to remove these and to achieve legal status, it will be necessary to amend the constitution to provide a legal foundation for an improved status. Others listed specific problems their churches face.

The State President, after an hour's discussion of these points of view, placed the problem in the hands of the Minister for Religious Affairs so that the proper legal status of religious minorities could be effected by administrative measures without unnecessary delay.

KARL FISCHBACHER
*Religious Liberty Director
Austrian Union*

ONTARIO

SDA Ingatherer receives check and good news

"I am happy to give!" said a local businessman as he handed Alex Vickers, of the College Park church, Oshawa, Ontario, a check for \$15,000 for Ingathering.

"God has been so good to

me! He has blessed my business beyond my fondest dreams. Your church does such a great work. I appreciate the work and principles of the Seventh-day Adventist Church," the businessman continued, explaining the reason for his gift. Then he gave Mr. Vickers more good news—he expressed the desire someday to be baptized, "because I find myself in complete harmony with the teachings of your church."

While Mr. Vickers, now 84, was employed at Kingsway College he established a business acquaintanceship with this man. After doing business with him for five years, Mr. Vickers decided to make an Ingathering call at his office. He remembers that the company's first donation was \$2.00. That was ten years ago. As Mr. Vickers went back each year to see the man about a donation, he used the opportunity to become his friend. He visited him often, bringing him books as well as a new way of thinking and living. This man's total donations amount to \$60,000, half of which was given in the past two years.

Mr. Vickers is happy about the generous Ingathering contributions he has received in the past ten years, but his greatest joy comes from having had the privilege of sharing the good news of salvation with a friend.

BRAZIL

Professionals establish church

The prayers of a lone Seventh-day Adventist woman who kept the light of Sabbath truth burning brightly in Divinopolis, a small city west of Belo Horizonte, Minas Gerais State, Brazil, have been answered. She had prayed for someone to help her bring Christ and His saving grace to her city.

The person to help was Armando Moraes, a non-Adventist dentist from Sao Paulo, who enjoyed reading the Scriptures. Dr. Moraes became acquainted with Fernando Antal, a young Ad-

ventist theology student at Brazil College, now a district pastor in Sao Paulo, and agreed to study the Bible with him. Later Jose Moreira de Carvalho, a layman, continued the studies.

The dentist, when converted and baptized, shared his faith with his two brothers. The older brother, an engineer, and his family also joined the Adventist Church, along with the younger brother, a cardiologist.

The dentist read many books by Ellen G. White, now available in the Portuguese language. After two years, he felt impressed to move from Sao Paulo, a city with one of the greatest concentrations of Seventh-day Adventists in the world.

His wife, who had been baptized after an impressive dream depicting the second coming of Christ, joined him in prayer for God's guidance as to where they might open another professional office and for financial help while witnessing for Christ in some interior city without one Adventist church.

Dr. Moraes explained how they searched: "Every free holiday we would go out looking for the city God would choose for us." Almost despairing of finding such a place, eventually they thought of Divinopolis. Asking God's approval of this choice, they received signs that convinced them they should move there.

Assured of divine leadership, Dr. Moraes and his brothers reestablished their successful careers in Divinopolis. Quickly resettling, they distributed the Voice of Prophecy radio Bible course. Many interests developed through their professional contacts and their door-to-door visitation.

The three Adventist laymen soon appealed to church leaders at headquarters in nearby Belo Horizonte to send them an evangelist. Wandir de Oliveira conducted a series of meetings, and now, after two years of effective groundwork by laymen and follow-up by ministers and Bible workers,

Divinopolis has an organized Seventh-day Adventist church with 150 newly baptized believers. A sanctuary has been erected under the direction of the engineer, Eli Moraes.

CHARLES A. RENTFRO
*Mokelumne Hill
California*

CALIFORNIA

Doctors repair Romanian's heart

A 39-year-old Romanian man is looking forward to a new life as a result of open-heart surgery at Glendale Adventist Medical Center in California and the kindness of the physicians who, at no cost, repaired his severely damaged heart.

Titu Mandache is recovering from surgery to replace the blocked mitral valve of his heart, a condition brought on by rheumatic fever when he was a teen-ager. Doctors in Romania said they were unable to perform the necessary surgery and suggested that he seek medical care in the United States.

In 1969 Mr. Mandache had to discontinue his work as a house painter, and his condition worsened steadily to the point where he was almost unable to care for himself or to get around without help from others.

Members of the Seventh-day Adventist church in his hometown collected funds to provide his air fare to the United States, but there was no money to pay for the \$25,000 operation. Through a relative who works at Glendale Adventist Medical Center, Mr. Mandache's case was presented. The hospital agreed to arrange for the necessary medical care at no cost, and Drs. Joseph Verska and Edwin Cafferky provided their services for the operation.

Mr. Mandache looks forward to the day when he can return to his wife and four children in Romania, sharing with them his experiences and greetings from new friends and fellow believers in Glendale.

Euro-Africa

• When Salvatore Testa, a literature evangelist in Sicily, decided to link two magazines, *Life & Health* and *Signs of the Times*, in his sales presentations, he found that the plan was a success. More than 80 percent of his new subscribers ordered both magazines, and 30 percent of his subscribers to *Life & Health* added *Signs of the Times* to their renewal order.

• Adventist World Radio announces the resumption in December of broadcasts from Malta. Technical problems had interrupted the transmissions for almost six months, but now programs in 16 languages are on the air regularly.

• Adi Zurcher has begun a program in the Montpellier Technical School in France, at the invitation of its director, on the dangers of tobacco and addiction to nicotine. He lectures for two hours each Monday and Tuesday afternoon to about 50 students. The program will continue until all the 3,000 teen-age students have heard the presentations.

Far Eastern

• The proposal to establish a Seventh-day Adventist medical school in Philippine Union College's Silang Campus has been approved in principle by the Board of Medical Education of the Philippine Government's Ministry of Education and Culture. This is the first step down what may be a long road toward the establishment of a denominational medical school in the Far East. The next step probably will be the approval of the project by the General Conference and the raising of necessary funds.

• Reporting a spillover from the 1978 Sabbath school congresses, Robert Grady, division Sabbath school director, tells of an increase of 859 Vacation Bible Schools in the Far East during 1978, bringing the division total to

2,612. More than 87,000 children attended these Vacation Bible Schools in 1978.

• Maurice Bascom, division lay activities director, reports a total attendance of 17,000 delegates to the Far Eastern Division lay congresses held in November and December, 1978.

• Six Koreans living in the United States, each a former member of Korea's Voice of Prophecy choir, have banded together to donate a new piano for VOP work in Korea.

• Korea's Ministry of Education has approved the establishment of a pharmacy department at Korean Union College.

North American

Atlantic Union

• The chief air controller of the United States Naval Airfield of Bermuda, Westley Smith, recently was baptized in the Warwick church by R. F. Correia. He plans to attend Southern Missionary College when he retires. The wife of Bermuda's director of prisons, Margaret Carnegie, also was baptized recently, according to Elder Correia.

• Seventeen young people received awards in November during the first Pathfinder Investiture to be conducted in the Midland Heights church, Bermuda.

• David Burke, pastor of the Livingston, New York, church, recently spoke to 55 members of the Rotary Club of Hudson, New York, about the unique aspects of the Seventh-day Adventist Church. Elder Burke gave each Rotarian a copy of the Friendship Issue of the ADVENTIST REVIEW.

• The Pathfinders of Pine Tree Academy, Freeport, Maine, gained much satisfaction from sharing their Christmas party on December 18 with an eight-member family whose trailer had burned. The Saco and Portland, Maine, Community Services centers furnished

the family with clothing and bedding.

• During the annual publishing meeting and banquet conducted by the Greater New York Conference in December, it was revealed that total literature sales for 1978 exceeded \$206,000, with the three top literature evangelists delivering nearly \$62,000 of the total. Gustavo Casali's sales totaled \$22,670. Fourteen baptisms last year have been attributed to the work of Greater New York literature evangelists.

Canadian Union

• W. J. Copeman, of the Ministry of Health of the Province of Ontario, joined with union and local conference administrators in the annual trip to Loma Linda University to recruit medical personnel in January. Dr. Copeman was impressed with Loma Linda University and made a significant contribution to the recruiting program.

• Union and local conference personnel joined with church pastors in three areas of the British Columbia Conference in Witnessing for Christ Seminars January 12 to 14. Seminars were conducted in Maple Ridge (Fraser Valley), Trail, and Cranbrook.

• Canadian Union College was the scene of a Witnessing for Christ Seminar conducted by personnel from the Canadian Union, the Lacombe church, and the college department of religion on January 19 and 20. As a result of a visitation program in the town of Lacombe on Sabbath afternoon, a number of Bible studies have been arranged. These will be conducted by students and local church members.

• A 17-night evangelistic crusade was held in the new Whitehorse church in the Yukon, beginning the last Sabbath of October. Ron Spear, of Vancouver, British Columbia, was the speaker. At the close of the meetings two persons were baptized. Several others are studying the Bible.

Columbia Union

• Eastwood Junior Academy, in Columbus, Ohio, has opened the first kindergarten program in the Ohio Conference, with seven students.

• Sixty-three students from Delaware Valley Junior Academy covered the entire city of Woodbury, New Jersey, during a "Help Others Day" project by collecting more than 2,000 cans of food valued at \$800 for needy families.

• The Reading Rehabilitation Hospital in Pennsylvania has been accredited for the next two years by the Joint Commission on Accreditation of Hospitals.

Lake Union

• As a result of a Christ Is the Answer Crusade conducted from October 9 through November 7 by R. C. Connor, Lake Union evangelist, 101 persons were baptized in the Highland Avenue church in Benton Harbor, Michigan.

• Thirty people were baptized in the Berean church, South Bend, Indiana, during 1978. Among the new members are two men who were formerly associate pastors of other churches in the community.

• The J. R. Wagner Elementary School (named in memory of a former Lake Region Conference president), in Chicago Heights, Illinois, was officially dedicated on November 26. Mayor Charles Panici, of Chicago Heights, cut the ribbon at the special ceremony.

• Four persons were baptized and joined the Lansing, Michigan, church on January 27. Two people were recently baptized in the Wilson, Michigan, church.

North Pacific Union

• Students at Spokane Junior Academy in Washington have been good neighbors, visiting area residents in an outreach program of the school. The project is directed by Elwyn Hasse, of nearby Cheney,

who devotes Tuesday mornings to working with the students. Among those visited is an 86-year-old blind woman living across the street from the school. Youngsters help her with household chores, and others eat their lunch at her home to give her company.

• Don Schwisow, a physician from Goldendale, Washington, has been called a "drug pedaler" because of his practice of making house calls on his bicycle. Recognizing the need for a continuing program of exercise, he began to use his bicycle in his work. Last summer he rode 400 miles from Monterey Bay to Loma Linda, California, to take his family-practice examinations, which he passed.

• A wood engraving by K. R. MacKintosh, head of the Walla Walla College art department, has been awarded second prize at the National Miniature Art Show in Clearwater, Florida. One of Mr. MacKintosh's students, Vanessa Ellis, a junior art major, submitted a magazine cover that is one of five finalists in a competition sponsored by *American Artist*.

Northern Union

• The Beach Community Hospital in North Dakota has requested that the Seventh-day Adventist denomination consider taking over the operation of the health facility. Everett Cumbo, North Dakota Conference president, and Bob Brown, representative of Mid-America Adventist Health Services, Inc., in Kansas, have met with the hospital board and are considering the offer.

• James Szana, a dentist in Pierre, South Dakota, has equipped the lower level of his office building with kitchen equipment and is using it for healthful-living classes.

• Northern Union literature evangelists' sales for January totaled \$34,971, compared with \$17,826 for January of 1978. This is a gain of 96 percent. Eight new literature evangelists have joined the team in the past year.

Pacific Union

• January, usually a slow month after the holidays, was a good month this year for the Home Health Education Service. The month's contracts totaled \$267,260, according to Everett Tetz, HHES manager. This was an increase over 1978's \$164,295, which was the previous high total for January.

• Douglas Motsenbocker is the new Sabbath school, lay activities, and communication director of the Hawaiian Mission. Formerly he was pastor of several Oahu churches.

• A 26-student contingent from Andrews University began a Maranatha Project for Monument Valley Adventist Hospital in Utah during the Christmas holidays. Student masons gained experience in the erection of a 19-by-19-foot room for medical records and began remodeling the emergency room to specifications required for accreditation.

• The Lawai Valley church on the Hawaiian island of Kauai has been dedicated debt-free three years after construction began. Cree Sandefur, Pacific Union Conference president, led in the dedication service.

Southern Union

• Ground was broken January 18 for a gymnasium and classroom extension to the Huntsville, Alabama, Central church school.

• J. P. Dietrich, of McMinnville, Tennessee, was honored by a joint resolution passed by the Tennessee General Assembly in its 1978 session. Dr. Dietrich has practiced medicine in McMinnville since 1947 and has been a leader in the McMinnville church.

• Members of the Morristown, Tennessee, church, on January 6 moved into a 200-seat sanctuary valued at \$120,000. Actual cost was approximately half that amount. A will, dating back

to 1912, helped finance the new church. Mayor John Johnson and E. W. Moore, Southern Union Conference inner-cities director, were the featured guests at the opening. C. D. Houser pastors the church, which was disbanded in the 1940's but reorganized two years ago with eight members.

• The Jackson, Alabama, church was dedicated January 20. Constructed in 1970, the building was remodeled recently. A. V. Voorheis was the pastor during construction. Gary Ivey, the present pastor, led out in the remodeling phase.

• The Little Creek Academy Handbell Choir will leave for Poland May 29 on a two-week good-will concert tour. The group, from Knoxville, Tennessee, is being supported by the Friendship Ambassadors Foundation.

• The Cohutta, Georgia, church was organized January 20 with 41 charter members. Groundbreaking on recently purchased property is planned for April. L. O. Coon is the pastor.

Southwestern Union

• Southwestern Adventist College's department of nursing has received continuing full accreditation for its Associate degree nursing program and approval to establish a Bachelor of Science curriculum in nursing.

• Jose Fuentes, from Loma Linda University, presented a series of lectures to the Southwestern Adventist College faculty showing how they can help students of another culture fit into the mainstream of the American way of life.

• Bud Bradbury, of southern California, has been asked by the Texas Conference to assume the role of builder-supervisor for parsonage-chapels to be constructed in the conference. He will direct a unique program of task-force training for six young men, who will learn to build attractive, functional, and economical structures for God,

and at the same time learn soul-winning techniques they can use in connection with their work. On completion of their training they will be sent to other areas to conduct this type of building and soul-winning ministry.

Loma Linda University

• The American Association of Marriage and Family Therapy recently notified the Loma Linda University Department of Marriage and Family Counseling that its provisional accreditation had been changed to full accreditation. The LLU program is one of only eight programs approved by the AMFT to train students in marriage and family counseling.

• The largest number of physicians ever to attend a School of Medicine annual postgraduate convention returned to Loma Linda University in February. Highlighting the convention were a number of religious activities, continuing-education classes, and scientific exhibits. The convention is held each year during February. Loma Linda University School of Medicine has the largest number of graduates of any medical school in California.

• Exxon Education Foundation has awarded a \$5,746 grant to Loma Linda University's department of modern languages to implement a program that teaches a student a new language within 20 weeks. Five universities were chosen by Exxon to receive funds for implementing the Dartmouth Method, which uses intensive language drills.

• A Loma Linda University professor wrote a portion of the latest Surgeon General's Report on Smoking and Health, which was released on January 11. Lawrence D. Longo, professor of physiology and gynecology/obstetrics at LLU, coauthored the report's chapter on smoking and pregnancy with Mary B. Meyer, of the School of Public Health at Johns Hopkins University.

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KETTERING MEDICAL CENTER

To New Posts

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

NORTH AMERICAN DIVISION

Esther G. Burrow, processor for Home Health Education Service; formerly teacher-secretary in the Pennsylvania Conference.

Harold Cunningham, intern at Ephrata and Reading Kenhorst, Pennsylvania, churches; formerly doing postgraduate studies at the University of Tennessee.

Arthur Stout, associate director of the publishing department in the Colorado Conference; formerly same position in the Southeastern California Conference.

Regular Missionary Service

David Dale Buckman (LLU '75), of Takoma Park, Maryland, to serve as physician, Kanye Hospital, Kanye, Botswana, left Seattle, Washington, December 31, 1978.

Gertrude Elaine Comm (WWC '76), of Portland, Oregon, to serve as nurse, Malamulo Hospital, Makwasa, Malawi, left New York City, January 1, 1979.

John R. Jones (AU '65), returning to serve as theology professor, Seventh-day Adventist Theological Seminary, Silang Campus, Manila, Philippines, **Patricia Sadie (LeDrew) Jones** (AU '65), and two children left Los Angeles, December 28, 1978.

Ricardo Isaac Rincon (PUC '75), returning to serve as chairman, music department, Colombia-Venezuela Union College, Medellin, Colombia, and **Isabel (de la Torre) Rincon** (UCLA '71) left San Francisco, January 11, 1979.

Phaize Jean-Pierre Salhany (SMC '50), of Madison, Tennessee, to serve as youth director, Trans-Africa Division, Salisbury, Rhodesia, left New York City, January 1, 1979.

David Loren Schwab (SAC '71), returning to serve as farm manager, industrial arts teacher, director of industry, Adventist Seminary of West Africa, Ilishan Remo Western State, Nigeria, **Dorothy Ann (Swanson) Schwab** (UC '65), and two chil-

dren left New York City, December 5, 1978.

Robert James Steele (LLU '51), returning to serve as physician, Andrews Memorial Hospital, Kingston, Jamaica, West Indies, and **Ethel Margaret (Swegles) Steele** left Miami, December 15, 1978.

Dwayne Rudolph Toppenberg (AU '68), returning to serve as Bible teacher, Rusangu Secondary School, Monze, Zambia, **Janet Anita (Brown) Toppenberg** (PUC '66), and two children left Los Angeles, January 8, 1979.

David Ronald Watts (AU '74), returning to serve as president, South India Union, Bangalore, India, left New York City, November 14, 1978. **Dorothy M. (Eaton) Watts** (AU '74) left New York City, November 29, 1978, to join her husband.

B. P. Wendell (AU '45), returning to serve as auditor, Central African Union, Bujumbura, Burundi, and **Bernice Helen (Smith) Wendell** left New York City, January 6, 1979.

EURO-AFRICA DIVISION

Regular Missionary Service

Leon Burkarth (and **Alice**), of France, returning to serve as mechanic, Indian Ocean Union Mission, Madagascar, left August 15, 1978.

Jean Cassard (and **Esther**), of France, returning to serve as teacher, Adventist College for French-speaking Africa, Cameroon, left October 1, 1978.

Daniel Cordas (and **Odette** and family), of Portugal, returning to serve as director, Gabon Mission, Gabon, left September 21, 1978.

Aime Cosendai (and **Madeleine**), of Switzerland, returning to serve as departmental director, West Central African Union Mission, Cameroon, left October 12, 1978.

Florian Dunkel (and **Bianca** and family), of Switzerland, returning to serve as teacher, Ivory Coast Secondary School, Ivory Coast, left September 7, 1978.

Marcel Fernandez (and **Dorothee** and family), of France, returning to serve as director, Adventist College for French-speaking Africa, Cameroon, left September 20, 1978.

Francois Hugli (and **Annie** and family), of Switzerland, re-

turning to serve as pastor-evangelist, North West African Mission, Senegal, left October 14, 1978.

Walter Krakolinig (and **Odile** and family), of Austria, returning to serve as pastor, Central African Empire Mission, Central African Empire, left October 12, 1978.

Michel Lulu (and **Mireille** and family), of France, returning to serve as district pastor, Reunion Mission, Reunion Island, left September 18, 1978.

Jean-Luc Lienard, of Belgium, returning to serve as teacher, Kivoga College, Burundi, left September 10, 1978.

Bernard Mamin (and **Eva** and family), of Switzerland, returning to serve as mechanic, Cameroun Mission Hospital, Cameroon, left September 10, 1978.

Daniel Martins (and **Ruth** and family), of Portugal, returning to serve as pastor, Cape Verde Islands, left October 4, 1978.

Alain Menis (and **Nicole** and family), of France, returning to serve as secretary-treasurer, Reunion Mission, Reunion Island, left September 3, 1978.

Hans Obenaus (and **Sylvie** and family), of Austria, returning to serve as pastor, East Cameroun Mission, Cameroon, left October 11, 1978.

Ernst Pala (and **Agnes** and family), of Austria, returning to serve as president, North Cameroun Mission, Cameroon, left September 20, 1978.

Paul Pichot (and **Diane** and family), of France, returning to serve as director, Bergstrom College, Cameroon, left September 20, 1978.

Robert Roeland (and **Mireille**), of Belgium, returning to serve as manager, Malagasy Publishing House, Madagascar, left September 12, 1978.

Pierre Roy (and **Suzanne** and family), of Switzerland, returning to serve as technical director, West-Central African Publishing House, Cameroon, left October 1, 1978.

Kurt Scheidegger (and **Elisabeth**), of Switzerland, returning to serve as president, East Cameroun Mission, Cameroon, left August 17, 1978.

Ralph Silvio Seechurn (and **Maryse**), of Switzerland, returning to serve as evangelist,

Upper Volta Mission, Upper Volta, left June 15, 1978.

Kohlia Stevency (and **Dominique** and family), of Belgium, returning to serve as director, Cameroun Mission Hospital, Cameroon, left September 30, 1978.

Jean Yerezian (and **Lydie**), of France, returning to serve as teacher, Adventist College for French-speaking Africa, Cameroon, left October 5, 1978.

Juliette Yerezian, of France, returning to serve as secretary, Adventist College for French-speaking Africa, Cameroon, left September 21, 1978.

Volunteer Service

Adventist Volunteer Service Corps: 3

Sustentation Overseas Service: 2

Deaths

HANSON, Harriette B.—b. April 2, 1910, in Shelby, Mich.; d. Oct. 14, 1978, Clermont, Fla. She served the denomination in the following capacities: food-service director and home-economics teacher at Shenandoah Valley Academy and Newbold College, England, and home-economics teacher at Washington Missionary College and Southern Missionary College. She also served as dietitian at Florida Sanitarium and Hospital. Survivors include her brother Herschel, and one sister, Mrs. Lillian Eyestone.

HILLS, Estella M.—b. Aug. 7, 1897, Bell Valley, Pa.; d. Dec. 13, 1978, Inverness, Fla. A graduate of Atlantic Union College, she served as a teacher and matron at Oshawa Missionary College, Canada, and at Union Springs Academy, New York.

MUSGRAVE, Mabel Boon—b. July 31, 1878, in South Devon, England; d. Aug. 5, 1978, in Devon, England, five days after she celebrated her one-hundredth birthday. She worked as a Bible instructor in England during her earlier years. Survivors include her three sons: Henry, a pastor in Michigan; Maurice, treasurer of the Trans-Africa Division; and Roy, a pastor in Georgia.

RIFFEL, Jacob E.—b. March 6, 1893, in Lehigh, Kans.; d. Jan. 9, 1979, Bertien Springs, Mich. He served as superintendent of plant services at Emmanuel Missionary College from 1932 to 1958. Survivors include his wife, Hulda Mohr Riffel; a son, Horace; three sisters, Lydia Riffel, Selma Swinney, and Esther Reiber; one grandchild; and one great-grandchild.

SISSONS, Charles—b. June 12, 1893, in Barrie, Ontario, Canada; d. Dec. 14, 1978, Langley, British Columbia. He served the church in North America as cashier-accountant at Battleford Academy and at St. Helena Sanitarium. He spent 12 years as a treasurer in the Far Eastern Division—five in Hong Kong and seven in Shanghai, China.

Survivors include his wife, Lena; two sons, Paul and Gilbert; one daughter, Mrs. Laurel Ware; ten grandchildren; and 11 great-grandchildren.

Churches open in China

In a recent telex message to General Conference headquarters, W. T. Clark, Far Eastern Division president, reporting on recent news from China, said that one Adventist church in Shanghai and another near Swatow now are open for regular services. Others will be opening soon. Members in China are hungry for news of the SDA world church. Initial reports on baptisms and members are encouraging.

90 baptized in VOY crusades

During their Christmas vacation more than 300 students from Philippine Union College fanned out in teams of from six to ten students to various places in the North Philippine Union to conduct Voice of Youth evangelistic campaigns. As a result of this witness, 90 persons had been baptized by the end of January, and another baptism is scheduled for February.

The students are now involved in the Metro Manila Good News Crusade, each team having a territorial assignment to prepare for the 200 evangelistic crusades in April.

JOHN H. HANCOCK

Sabbath debate in Tennessee

In Dayton, Tennessee, where the famous Scopes trials were held and the creationism-and-evolution debate took place between William Jennings Bryan and John T. Scopes, another debate is in progress on a smaller scale. The new debate has been sparked by weekly articles by Ellen White extracted from *The Faith I Live By*, appearing in the *Dayton Herald*, sponsored by Vivian Littell, wife of a well-known local Adventist physician. At present the subject matter concerns the Sabbath, and certain preachers in the community

have written rebuttals in the newspaper.

In a recent letter to the Ellen G. White Estate, Inc., Mrs. Littell, undaunted by the rebuttals, writes positively, "The response to Sister White's writings has been favorable. Some have told me, 'I turn to read your piece in the paper first—it is so comforting and thought-provoking.' A Bible teacher in a Baptist school in Chattanooga uses it in his Bible classes. To maintain this type of newspaper evangelism is expensive, but if we win one soul to Jesus it is worth all the effort to get it on the editor's desk each week."

Vivian Littell is the press secretary of the local church. The fact that she pays for the publication of the column in the paper each week creates many friends for her and for her church.

D. A. DELAFIELD

Interview to be available soon

Copies of *Dinner at Elms-haven*, an unrehearsed interview with Grace Jacques, granddaughter of Ellen G. White, will soon be available from the Ellen G. White Estate. Interviewed by Patricia B. Mutch, director of the Coordinated Dietetics Program at Andrews University, Mrs. Jacques tells about her experiences as a "cook's helper" in Ellen White's home at Elmshaven. The interview brings forth a wealth of information on the diet and menus in Ellen White's home, as well as on how the food was prepared. Two tapes, plus a typewritten transcript, can be secured for \$5.50.

RON GRAYBILL

New Beginnings is introduced

New Beginnings, a youth-centered, Bible-based, systematic study-and-discussion program, is currently being introduced in North America by Desmond Cummings, Jr.,

Bailey Gillespie, and Desmond Hills at seminars across America and also at the Sabbath school, lay activities, and youth advisories. Authorized by the General Conference in 1974, the program has been developed by the Youth and Sabbath School departments. It is a twofold series of Bible-study guides that are interrelated but different in content, layout, and use. The topics in the first module are Loneliness, Family Relationships, The Church, Career Choice, Getting to Know Jesus, and Purpose in Life.

Following the seminars now being conducted, conference youth directors will organize seminars for young people. In the meantime sampler kits printed by the Southern Publishing Association will be on sale at Adventist Book Centers for \$12.25. Sampler kits have been airmailed to division youth directors.

The introduction of New Beginnings was designed to coincide with the one-hundredth anniversary of the church's first youth organization. Those who are responsible for New Beginnings believe that the Lord can use it to renew the spiritual life of youth, provide an effective tool for witnessing, and help church youth organizations have a "new beginning."

DESMOND B. HILLS

For the record

New Loma Linda University zip code: The zip code number of Loma Linda University has been changed to 92350. The zip code for the town of Loma Linda remains 92354.

New position: Joseph Espinosa, associate secretary, General Conference, formerly Texico Conference secretary.

Name for African college: The Afro-Mideast Division Committee has voted to name the new educational facility in Baraton, Kenya, the University College of Eastern Africa. (See "African Head of State Welcomes Adventist

College," January 18, page 15.) This college, now being developed, will serve hundreds of youth in the African countries of the division.

CPS exams on weekdays

The National Secretaries Association has given final approval for the Certified Public Secretary Examination to be administered to sabbatarian candidates at the Andrews University, Oakwood College, and Walla Walla College testing centers on Thursdays and Fridays each year. This concession has been achieved through negotiation over a period of several years. The examinations are administered nationwide on Fridays and Saturdays.

F. E. J. HARDER

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