

Adventist Review

General Organ of the Seventh-day Adventist Church

January 3, 1980

The Sabbath a landmark

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Drink to the glory of God

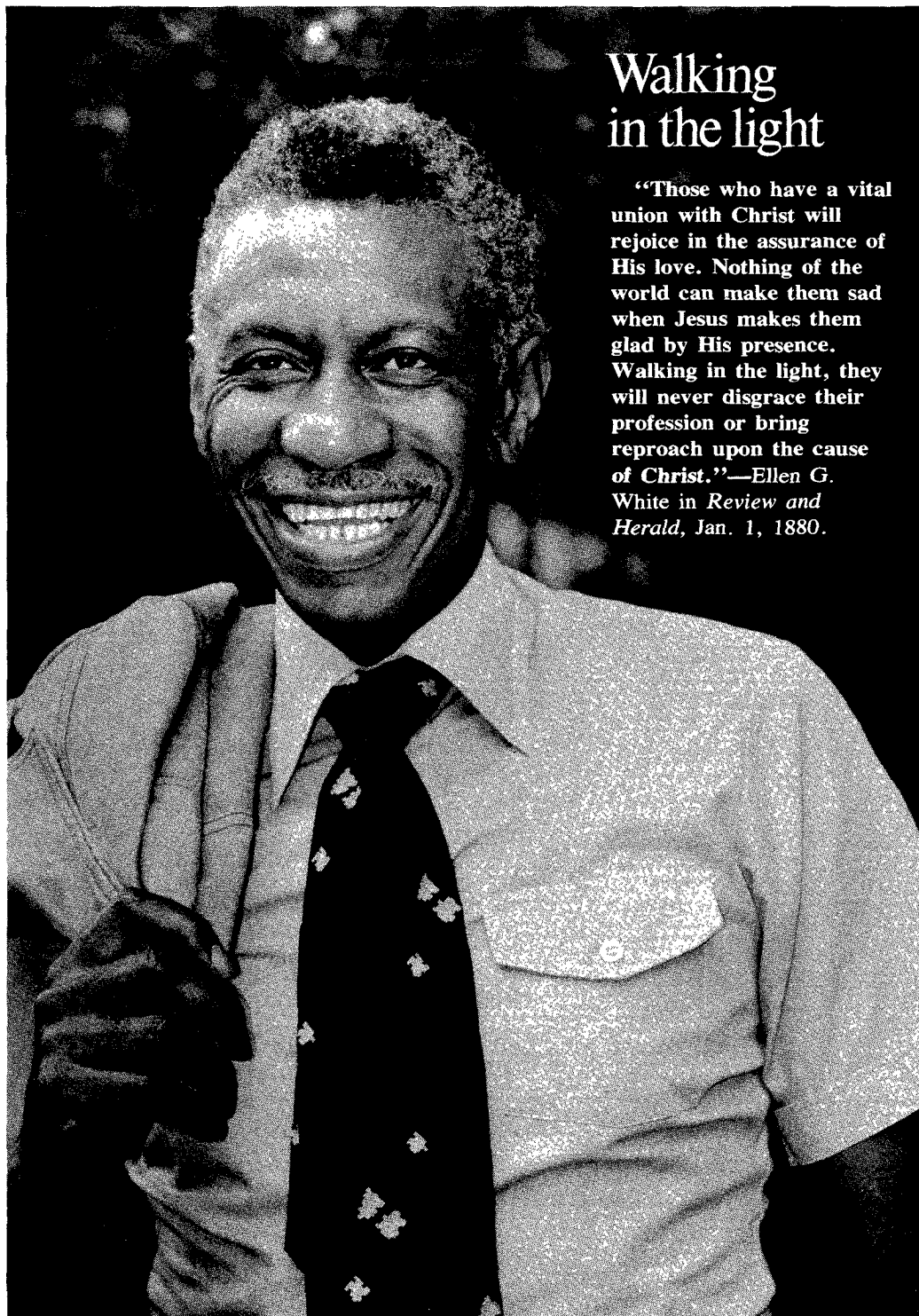
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Thanks for peanut butter

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How SDA's adopted the sanctuary doctrine

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Walking in the light

“Those who have a vital union with Christ will rejoice in the assurance of His love. Nothing of the world can make them sad when Jesus makes them glad by His presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ.”—Ellen G. White in *Review and Herald*, Jan. 1, 1880.

On a warm afternoon last October the REVIEW staff posed for their annual picture on the site of their new offices. Situated on the north corner of the third floor of the Review and Herald building, this addition will house not only the REVIEW offices but *Guide* magazine, and a fireproof vault for items of historical significance.

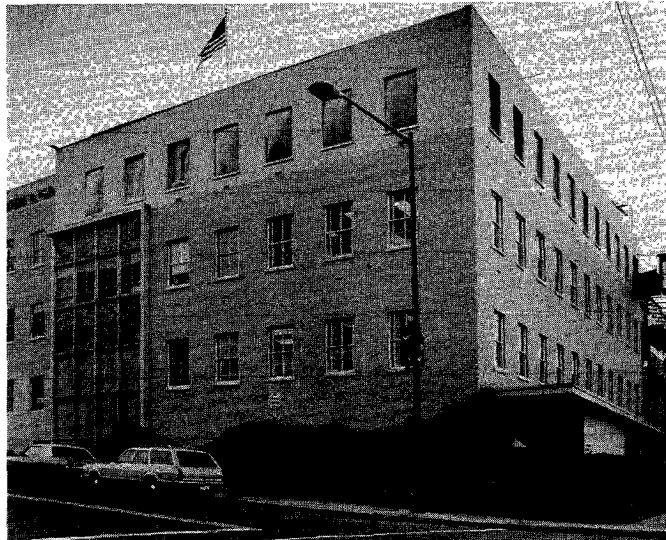
God has blessed the construction thus far. The Washington, D.C., area enjoyed an extremely mild fall; building was halted only a couple of days because of rain, and is proceeding on schedule. Now that the roof is on, the weather can do its worst and construction can still continue.

Pictured, back row, left to right, are: Leo R. Van Dolson, associate editor; Pat Alden, editorial secretary; Aileen Andres Sox, editorial associate; Eugene Durand, assistant to the editor. Center row, left to right: Kenneth H. Wood, editor; Celia Fike, editorial secretary; Jocelyn Fay, assistant editor; Don F. Neufeld, associate editor. Standing in front, left to right: Chitra Barnabas, editorial secretary; Corinne Russ, administrative secretary.

Celia Fike, better known to her friends as Cee Cee, our newest staff member, joined us last February. When she was a 4-year-old child in Lewistown, Pennsylvania, Cee Cee was invited to an Adventist Vacation Bible School and attended every summer for nine years. She became acquainted with the daughter of the local Adventist pastor and often accompanied the family to Sabbath school and church, joined in church social activities, and became a Pathfinder.

She continued her contact with the pastor's family when they moved to Reading, Pennsylvania. After attending public high school one year, she decided to go to Blue Mountain Academy in Hamburg, Pennsylvania, to be near her childhood friends. While at Blue Mountain she was baptized, graduating in 1973. That fall Miss Fike started college at Columbia Union College, Takoma Park, Maryland, where she attended two years, making her home in the area.

Having recently completed a series of editorials on how Adventists adopted Sabbathkeeping, Don F. Neufeld in a new series will explore "How Adventists Adopted the Sanctuary Doctrine" (p. 14). Reviewing these doctrines is in keeping with



Top, last October the *Review* staff posed for their picture amid the construction of their new offices. Bottom, the roof is now on the addition.

the following counsel: "We are to repeat the words of the pioneers in our . . . [periodicals], who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work."—*Counsels to Writers and Editors*, p. 28. "The standard-bearers who have fallen in death, are to speak through the reprinting of

their writings."—*Ibid.*, p. 32.

In his editorials Elder Neufeld will frequently quote from the pioneers who helped the church develop its doctrine.

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130th Year of Continuous Publication

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Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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No time off



Neal C. Wilson, president,
General Conference

The mission and message of Seventh-day Adventist Christians in 1980 are the same as those of the apostle Paul: "To make the word of God fully known. . . . To make known how great among the Gentiles are the riches of glory of this mystery, which is Christ in you, the hope of glory. Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ" (Col. 1:25-28, R.S.V.).

I have come to realize that for us Christians there is no such thing as "time off." We must realize the demands of discipleship. We are being observed and scrutinized constantly. Our lives must be as transparent as the sun at noonday. There is no time when we can let down and put up a sign, "Closed," or "Off duty," or "Out to lunch."

While the Christian life consists of more than externals, a follower of Christ cannot be careless about such items as eating habits, conversation, reading, and dress, without becoming a stumbling block to others, disappointing his Lord, and bringing reproach upon His church. You and I represent the Monarch of the universe. We have the high privilege of being ambassadors.

Paul sets forth not only the essence of the gospel but also the purpose of its proclamation: God through Christ must be made known so that men and women may be drawn and empowered to regain their destiny as His loyal sons and daughters. Seventh-day Adventists exist for one purpose: They offer themselves to God as His instruments in this "end-time" that God Himself has declared to be "the hour of his judgment" (Rev. 14:7, R.S.V.).

One of the first specifications set forth is that people should "give him glory" (verse 7, R.S.V.). To give glory to God is to reveal His character. Men and women will make Him known in our day as Jesus did in His. Only then can God be judged fairly in "the hour of his judgment."

Seventh-day Adventists have been sent into the world as heavenly vendors with a divine franchise to offer the "goods" of the new earth to weary, wistful men and women who hope for more than what this world alone offers.

These thoughts were expressed in the 1973-1974 Annual Council appeals. These solemn, earnest appeals, voted by the world representatives of our church in thoughtful commitment, summarized our mission and our message.

We listened to (or read) such words as, "God is waiting for a generation of Adventists who will demonstrate that His way of life can truly be lived on earth, that Jesus did not set an example beyond the reach of His followers, that His grace 'is able to keep you from falling and to present you without blemish' (Jude 24, R.S.V.)."—1973 Annual Council Appeal.

"When a generation of Seventh-day Adventists is truly serious about becoming exhibits of what God's grace can do, the moment of final decision by the whole world for or against God will not be long delayed. . . . The question, Why do we keep Him waiting? should hover over every Adventist home, over every church meeting, large or small. We believe that God is willing to do through this generation what He has wanted to do for many decades. . . . His way of life produces the happiest, kindest, most trustworthy people on earth."—1974 Annual Council Appeal.

Surprises in unexpected places

It is a strange, almost unnerving, experience to be recognized wherever one goes. One evening on a busy street in Berne, Switzerland, I was accosted by a gentleman who asked, "Are you a Seventh-day Adventist?" When I replied affirmatively he said, "Are you from Washington, D.C.?" When I nodded my head he pressed the matter and said, "Are you Pastor Wilson?"

This brother told me that he works in the Department of Motor Vehicles, and that he too is a Seventh-day Adventist. We enjoyed an hour of delightful conversation about spiritual challenges.

About midnight, on a 747 jet plane, traveling between Sydney and Bombay, I found myself in a rewarding conversation with a gentleman and his wife seated next to me. I did not realize that another person had been visually studying me for some time. When I arose to walk around and get a little exercise, the one who had been observing me stopped me and asked, "Are you Pastor Wilson?" I said, "Yes, I am." He told me that he and his wife were going to England to spend several weeks with their son, who is a young Seventh-day Adventist minister. Besides, other members of the family would be joining them for a happy reunion.

I have had a number of such surprises in most unexpected places during the past year, and, I assure you, it is sobering. It has made me realize that every minute of the day and night I am witnessing either positively or negatively for my Lord.

On a certain street corner in Takoma Park I often pass a Texaco service station owned and operated by a Seventh-day Adventist. Brother Jim has put up a sign prominently displayed so that all who do business there, as well as those who travel by on this busy street, can clearly see it. It reads, "Closed Friday Evening and Sabbath." It does not use the word "Saturday," but emphasizes the *Sabbath*. Whether the station is open or not, he is witnessing.

Remember, we are on duty twenty-four hours a day!

The Sabbath a landmark

Remove the Sabbath from the fundamental beliefs
and the church's unity will be gone, and on our church doors
will have to be written "Ichabod"—the glory is departed.

Condensation of a devotional message presented at the 1979 Annual Council.

By M. S. NIGRI

My sermon this morning goes back 54 years. It begins in the year 1925 in Brazil. A mother with her son of 11 years and a daughter of 9 moved from the center of the city of Rio de Janeiro to a small town one hour away by train. The mother was deeply distressed because of recent events in her life that had culminated in separation from her husband. This situation left her alone in the world with two children, no relatives, and not many friends in this new place to which she had gone to live.

The man to whom she had been married was a non-Christian man from Lebanon whose day of rest was the seventh-day Sabbath. She was a sincere and loyal Catholic. In spite of living with him, she and her two children had not participated in his religion, nor had she kept his Sabbath. She observed Sunday and had no desire to convert to her husband's faith.

Then, after ten years, came the separation and divorce. In her hour of need she found no comfort in her own Catholic church. She did not know it then, but God was leading her to a better way of life. It began when an uneducated Adventist layman called her attention to the love of God manifested in the sacrifice of Christ for the world. Later he handed her a copy of the Portuguese magazine *O Atalaia* ("The Watchman"). When she read it she was greatly surprised to learn that there was a Christian church that kept the Sabbath—the same seventh day that her former husband and his people had observed.

Later the Adventist layman sold her an abridged edition of *Bible Readings for the Home Circle* in Portuguese. Although unable to read or write, he was a real soul winner and from time to time visited and gave her

more literature. As she studied, she became convinced. It was all so marvelous! When she came to the Sabbath—its institution and its real significance, how to keep it, the change of the Sabbath to Sunday, and also the fact that Christ kept the Sabbath—she knew she needed to do something about it. Turning to her son while they were studying together one day, she said, "Moyses, we should start to keep the Sabbath. What do you think?"

The son replied, "Yes, Mom, let's do it." And they did. Since that covenant with Jesus to follow Him and keep the true Sabbath holy, that mother and son have kept it until today, and the daughter was faithful until her death.

What a marvelous experience it has been for them!

By now I'm sure you have guessed that the mother in this story is my mother, who is now 84 years old. I am her son, and the daughter was my sister.

Soon we were no longer three lonely souls in the huge city of Rio de Janeiro, to which we had returned. We had met a large family of beautiful people in the Adventist church, among them fathers and mothers, brothers and sisters, in Jesus Christ.

The binding claims of the Sabbath

The Sabbath message and its binding claims, together with the other doctrines connected with the third angel's message, made a strong impact on our lives because Christ is at their center. This had not been true with the Sabbath my mother's former husband observed. And it is the same today. Many, many people around the world have found Jesus Christ as their Saviour through the Sabbath message, because Christ is the center of the seventh-day Sabbath.

Why do we keep the seventh-day Sabbath instead of Sunday or some other day of the week? What is the

M. S. Nigri is a general vice-president of the General Conference.

significance of the observance of this day? Why is the seventh-day Sabbath doctrine one of the main pillars of the Adventist faith?

According to Genesis 1:31; 2:1-3 the Sabbath was made by God. Human beings had no part in the establishment of a weekly day of rest. God Himself, with His Son and the Holy Spirit, created and established the Sabbath; and more than that, God blessed it, sanctified it, and rested on it.

We know that the word *sanctify* means “to make sacred or holy,” “to consecrate,” “to set apart as sacred.” God could sanctify the Sabbath because He Himself is holy. Yes, the Sabbath came from the very heart of the Father. For a triple, holy purpose, He sanctified the Sabbath: first, to remind us that He is the Creator and we are His creatures; second, to remind us that He is the only God and so keep us from idolatry; and third, so we will not forget that He is our God. That’s why He honors this day, calling it My Sabbath. He not only made and sanctified it but rested on it with Adam and Eve in Eden. What a day that first Sabbath in Eden must have been! What a day our first Sabbath in heaven will be! On the contrary, the other six days of the week are days of work and not of rest, for they are not blessed or sanctified in the same special way.

The Sabbath is a *memorial*. God deliberately began the seventh-day Sabbath commandment with the word “Remember.” He saw the danger of human beings forgetting Him as their God and Creator, and beginning to adore other gods. The golden calf at the foot of Sinai is an example of one such departure.

Another reason for keeping the Sabbath is that God ordains us to keep it holy: “Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work . . .” (Ex. 20: 9, 10).

And God gives two reasons: First, the Sabbath is the Lord’s day and not ours. He says, “The seventh day is the Sabbath of the Lord thy God.” And second, “For in six days the Lord made heaven and earth, . . . and rested the seventh day” (verse 11). The seventh day, based on these two claims, God established as a sign, or seal, or mark, of His authority as a Legislator and Creator.

But the Sabbath is not only the seal of the power and authority of God as the Creator. It is also the sign of His people’s loyalty and obedience to Him and of their respect and consideration for the things created by Him. When we compare the fourth commandment with the first three, we discover that the first three commandments are like a preamble, or introduction, to the great revelation and marvelous conclusion that is the fourth precept. God—who in the first commandment should be obeyed as the only God, who in the second commandment is a jealous God who does not allow us to have other gods or make and bow down before any graven image, and who in the third commandment does not want us to use His name in vain—presents and reveals Himself in the fourth commandment as the God-Creator of heaven and earth

and asks for our complete obedience and loyalty to Him. Do you know why? So we will not forget Him as our only God, the true God, and also because He is eager to show His “steadfast love to thousands of those who love me and keep my commandments” (verse 6, R.S.V.).

The fourth commandment not only contains the seal of the living God but also shows God’s authority to enact and promulgate all the commandments of His law. Ellen White says: “The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force.”—*Patriarchs and Prophets*, p. 307.

The Sabbath is a delight

It is said that the law of God is within the heart of Christ (Ps. 40:8). Then, if we are in Christ and Christ in us, His law is in our hearts too. Our desire is to obey and be loyal to Him and His law. Thus our hearts become full of joy. In the Christian life, obedience is a pleasure. This is so because love is the motivation; God is love, and His law is love. So the Sabbath is binding with love and is a delight.

“God saw that a Sabbath was essential for man, even in Paradise.”—*Ibid.*, p. 48. Furthermore, the fact that God created the Sabbath in Eden shows that it was not to be an institution for one man or people alone. The Sabbath is for all humanity and is to be held as a sacred trust for the whole world (see *Patriarchs and Prophets*, p. 305).

When Jesus said that “the sabbath was made for man, and not man for the sabbath” (Mark 2:27), He was including all humanity and not just the Jews of His time. Completing His thought, He said, “Therefore the Son of man is Lord also of the sabbath” (verse 28). The Sabbath was included in the law to be a blessing and joy for man, as it was to God.

The Lord was satisfied and happy when He finished His work and saw that all was very good; so should it be with us today. At the beginning of each Sabbath we should be satisfied with the work done during the six days of labor and give thanks to the Lord for the Sabbath. If the Sabbath was a blessing for Adam and Eve *before* sin, it can be a greater blessing for us today. Our world, full of distress, weariness, loneliness, sickness, vanity, and endless labor, needs to return to God in order to have peace of mind, a life full of joy and real rest—spiritual rest. The Sabbath has this objective.

The Sabbath identifies us as Seventh-day Adventists among Christendom. Even though we do not believe we are saved by keeping the Sabbath, we believe that those who keep the Sabbath will have the seal of God, which distinguishes His people from others. It is not the seal that saves. We need to be saved in order to receive the seal of God, the seal of divine approval for eternal life. When we accept the seventh-day Sabbath as God’s true

day of rest and we keep it as the Lord did, we are indicating to Him that we accept His seal, or mark of distinction; and as long as we continue in Christ and are truly keeping the Sabbath, the seal of God remains on us as a demonstration that we have accepted God as our Creator, and Jesus as our re-Creator, and that we desire to walk in obedience to His law as He did.

We know that the Sabbath will be the most controversial point among Christians in the time just before us. We know that the observance of the true Sabbath is the special feature that will identify those who are obedient to God from those who are not. We know that the test will come soon to every man whether to be obedient or to be disobedient. We know that there will be only two classes of people—those keeping the seventh-day Sabbath, sealed by the living God in their foreheads and prepared to live or to die; and those keeping the first day, Sunday, sealed with the mark of the beast, the mark of apostasy.

We know all these things and much more, but are we really aware of them? Are we preparing to meet the crisis, “to stand firm on the platform of eternal truth that has withstood test and trial”? (*Counsels to Writers and Editors*, p. 52). Are we keeping the Sabbath in the spirit of the commandment? Are we exalting the seventh-day

Sabbath “to its rightful position as the Creator’s memorial and the sign of His authority”? (*The Great Controversy*, p. 452).

Ellen White says: We are to hold to the sure pillars of our faith. “No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. . . . We are to stand firmly in defense of our principles, in full view of the world.”—*Testimonies*, vol. 6, p. 17.

On May 25, 1905, she wrote in the *Review and Herald*: “In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building.”

This Sabbath doctrine is one that keeps the Advent people united as a church around the world. Take out the Sabbath from our fundamental beliefs or begin to observe it laxly and our unity will be gone, and on the doors of our churches and even on the main entrance of the General Conference building we would have to write the word “ICHABOD”—the glory is departed.

Sabbath afternoon activities

A few days ago I received a letter from a concerned Adventist. On his mind was Sabbathkeeping, especially during the afternoon hours—the time when many Adventists, not knowing what to do or where to go, do things contrary to true Sabbath observance.

He believes that Adventist churches should have some kind of activity or meeting on Sabbath afternoons. He mentions that there are four churches in the area where he lives and that in the past four months only one has had a special meeting one afternoon. There is no missionary activity, no vesper service, no young people’s meeting—nothing! And the temptation is to sleep and to be lazy.

He suggests that perhaps the conference could work out a kind of coordinated program so that the churches would offer programs on a rotating basis. The programs should be attractive and have a soul-winning objective so non-Adventists could be invited.

I mention the concern of this brother because he has a point. The Sabbath is becoming a day of easy living among some of us and losing its binding claims and real significance. For many Adventists the Sabbath is no more than a peaceful holiday.

The Lord is calling for Sabbath reform, as stated in chapter 58 of Isaiah. When we observe the Sabbath according to the program there outlined, we will not be in our homes on Sabbath afternoons, but we will be ministering to the people in their homes. Then the lukewarmness of Laodicea will be changed to love, zeal, and faith, and the fire of the Holy Spirit will burn in our heart with that power that will finish the work.

When and how will this be true in our lives? I found the answer in the following quotation in *The Great Controversy*, page 601:

“We are living in the most solemn period of this world’s history. The destiny of earth’s teeming multitudes is about to be decided. Our own future well-being

“Mike is sick”

By RALPH B. NESTLER

While Ingathering one night for the Arlington, Virginia, church, I knocked at a door that opened to a special experience. An Italian woman opened the door, listened attentively to my message, then said plaintively in broken English, “So sorry. I’d like to help, but I have not much money, and my Mike is sick—very sick.” She began sobbing convulsively.

“Is your Mike in the house?” I inquired. “If so, may I come in and pray for him?”

“You want to pray for my Mike? You want to pray for my Mike? Wait!” she exclaimed in wonderment.

Leaving me standing at the open door, she ran toward the back of the house. Then I heard her talking excitedly in Italian. Returning with an eager look on her face, she invited me in, taking me into the bedroom where a large man lay, obviously quite ill. Examining me with a look of amazement on his face, he asked in broken English, “Father, you want to pray for Mike?”

“Yes,” I said. “May I?”

Tears streamed down his cheeks as he nodded consent. As his wife and I knelt beside his bed, I prayed for Mike, committing him into Christ’s hands for healing and spiritual blessing, remembering his wife also. When the prayer was over, I started to leave. But the wife stopped me, ran to a corner where she had a piggy bank, and proceeded to empty all the coins from the bank into my Ingathering container. I told her that she did not have to give anything.

“Yes! We give to Jesus! You prayed for my Mike! We give. You take,” she insisted.

and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire: 'Lord, what wilt Thou have me to do?' We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should

now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey." □

RESPONSE FROM READERS

Please be understanding

Re the letter "Please Discipline" (April 19).

As a young pastor's wife I felt a sting in the statement, "His [the pastor's] child was the loudest child." I want to share certain feelings and concerns common to young parents and pastoral couples. May I begin by recounting a typical day of "Sabbath rest"?

Round one, 5:30 A.M. My precious 5-month-old son is cooing in his crib while he is waiting for me. As I tenderly nurse him, I sing softly, "Jesus Loves Me." When he is finished and tucked back into bed my private devotions begin, which are interrupted frequently by thoughts of all the things I must remember to do before the car rolls out of the driveway this morning.

Our well-organized Sabbath morning race progresses—breakfast eaten, baby bathed and dressed, family worship finished, rollers ripped from my hair, clothes thrown on and Sabbath paraphernalia loaded to begin our half-hour ride to the church. I attempt to relax in the back seat, where I choose to sit for safety purposes to nurse our now hungry-again son. I wonder if church members will wonder why I'm sitting in the back seat?

With smiles and "quiet composure" we stroll into the church, careful to suitably greet every member in sight before heading for the cradle roll room. Wide eyes greet me as I enter the world of felts, finger plays, fuzzy animals, and rhythm instruments. My own son sits

precariouly propped in his too-small infant seat, smiling and drooling. (What a blessing! He's in a cheerful mood today!) I happily lead out, with the help of other dear young mothers, who understand what it took just to get here today. As the children stream out singing "Our Sabbath School Is Over," boxing each other with their *Little Friends*, I mentally shift into neutral to decide if Joshua and I will try sitting in the sanctuary today. Will he settle down? Where will I sit? Oh, well, today all the rear seats are taken. I'll just retreat to the mothers' room.

Joshua gives up and falls asleep. Peace at last. "God Be With You Till We Meet Again." . . . Snap to it! . . . wake up the baby . . . dash out to greet the departing congregation at the door . . . shake hands . . . smile . . . catch a quick glimpse of the vanishing church members (after all, I've been in the nursery for almost three hours!) Now that church is over the car must be reloaded to leave by 12:30 to get to our second church on time. I sink into the car seat strangely exhausted and with a bit of a headache. Maybe an apple will revive me as we begin the hour drive to our afternoon church, where round two will begin.

Round two, 1:30 P.M. On second thought, I won't recount the rest of a typical day. Reliving the morning was wearing enough. Only young parents know the crouching despair that comes when discouraging critical remarks are made

about them or glances thrust their way. As I think of the priceless young couples in our small church, sharing what they have so as to carry the load of various church offices, I praise the Lord for a lively, growing, vibrant church. Various faces drift into mind: Marilyn playing the organ as her husband quietly tends two wiggly daughters; Ed and Jan performing the duties of deacon and deaconess as an older couple sits by their two children. Correcting her tittering first-grader, Tony manages her four, smiling and nodding Amens to the sermon. I wouldn't exchange one of these young families for the quietest church in the conference. But with this young life comes noise, which can be a problem in the Lord's house.

I have some suggestions as to how the pastor, members without children, and parents can work together to make the church more reverent.

The pastor needs to be considerate of the attention span of the young members of his congregation and should keep his services within the specified hour. Some churches have adopted a "church first" order, followed by Sabbath school, allowing the children to be more active and participate when they are most weary.

The church members without children can also help in several ways. They should sit near the front, leaving the back rows for the young parents. By all means they should not turn around and stare each time they hear a peep or a whimper. (The parent is already embarrassed enough.) Also, respect the parent who may choose to join you in the front rows. Some children behave better near the front, away from the dis-

tractions of other children. Ideally the children should be sprinkled among the congregation, families with children interspersed with childless families, but few parents have the nerve to try such a distribution. To parents without young children I would say, Offer to hold that squirmy 20-pound infant whose mother's arms are aching. Wipe the nose of the 5-year-old who has a cold. Instead of giving dirty looks, pull crayons and a coloring book from your purse to occupy the hyperactive 2-year-old perched next to you. Help out in the children's Sabbath school. Try commending the efforts of the young parents. Most of them are honestly doing their best. Invite some of these young families to your home, take them to your heart, and they will be much more responsive to your suggestions for improvement.

Parents, continue to discipline your children to the best of your ability. The place to teach reverence is in your own family worship. Be quick to remove unruly children from the sanctuary, but take heart, angels of heaven are by your side as you seek to teach that antsy 18-month-old how to sit quietly in church. The Lord will reward your efforts. Try not to be discouraged by unwarranted criticism or icy stares. And remember, *you are the life and future of the church!*

A church bursting with children is usually a healthy church. If we strive together as a church family—pastoral couple, members without children, parents, and children—our churches will continue to thrive and grow and at the same time become more reverent. I'm praying and working for that with all my strength!

JUDY DUNN
Sidney, Ohio

Healing balm

Through a series of object lessons, God brought an accident victim into an attitude that enabled Him to alleviate her suffering.*

By SYLVIA M. ROBINSON

The first time I saw Margaret Aicega she was conducting a cooking class. Her blue eyes beamed with enthusiasm, and her pink cheeks radiated warmth.

"Taste these samples; I think you'll like them," she invited, as she passed around succulent squares of a vegetarian entree to her pupils.

When I saw her a few years later her missionary zeal and charm were unaltered, but the glow in her eyes was veiled.

"It happened about three years ago," Margaret said. "I was making crepe-paper flowers for a friend when the steel wire I was using severely cut the cornea of my left eye. Only the outer tissue healed over, leaving areas underneath jagged and partially open.

Complications that developed made it necessary for the specialist to remove tissue from the eye five times. Both eyes had to be bound for several days while waiting for new tissue to form. The misery was intense. But Margaret claimed God's comfort-promises and trusted God for healing.

Meanwhile, her ophthalmologist taxed his talents to the utmost to relieve the pain and to find a remedy. One day he greeted Margaret with hopeful news. A new kind of permanent glue had been developed of which he had been able to obtain a limited supply for experimental use. With it he would permanently glue a plastic lens on the eye in order to correct the refraction problem.

The operation was performed, but the results were



discouraging. A shadow seemed to envelop Margaret when she said, "Three weeks after the surgery I began losing the sight of my injured eye." The doctor then removed the plastic lens. This brought on not only iritis but shock.

At the request of her doctor, Margaret frequently visited his office in order for him to check developments. On the eighth day after removing the plastic lens he told her he had done all he could for the restoration of the eye. He had failed, he admitted, in his efforts to effect a cure.

On her way home that day feelings of depression closed in on her like towering waves. She prayed earnestly for Divine support.

When her friends commented on the hopeless appearance of her eye her gloom thickened. Besides, the pain was intense, increasing her fears. Before long the sympathetic nervous system caused the right eye to become affected, until she could not see clearly with either eye. But through it all she maintained her trust in God.

As her eye grew worse she was forced to change her living pattern. She accepted a friend's invitation to stay in her home.

It was while staying at this friend's home that Margaret had a succession of experiences that altered her future.

The first experience came one day while she was earnestly supplicating with God, her finger placed on

* When this story was submitted for publication, the editors of the ADVENTIST REVIEW asked the author to provide documentation from the ophthalmologist involved. A statement by the ophthalmologist approving publication of the story is on file.—Eds.

Matthew 21:22: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." With implicit faith she said, "Now Lord, these are Your words, and Your words are true. I do believe Your words, so please heal my eye."

Because the pain was so intense, she continued, "Dear Jesus, please take my hand." As she explained it, when she said these words, a picture appeared before her, not a vision or a dream, but a huge picture of Jesus with her on a path. She was trying to reach His hand, but a large gray stone intercepted. As she asked for an explanation a voice seemed to say, "You have criticism in your heart. You have blamed your doctor for your condition and have criticized him unjustly."

Margaret said, "I knew this to be true and asked God to forgive me. I promised that I would ask the doctor to forgive me at the first opportunity. At this, the stone crumbled and faded away." The intense pain was alleviated.

The next day Margaret prayed with the same degree of fervency. Again the picture of Jesus appeared, but separating her from Him was a stone of a different shape and color. A voice said: "You have envy in your heart."

Kneeling quietly, she was shown of whom she had been envious. After she asked God's forgiveness that stone also crumbled.

When on the third day Margaret continued to pray for healing, the scene was again presented. Jesus, near whom she desired to be, was separated from her by a third stone. It was larger than the others and had a crack down the center. She described her desperation this way, "I cried out, 'O Lord, what does this mean? Why can't I reach Your hand so that You can ease this pain?'" The answering voice revealed, "Margaret, you still have some of your temper." Through a voice choked with tears, she acknowledged this shortcoming and asked God for victory. When she arose from her knees she had no more pain and her vision was restored!

Margaret Aicega no longer needs friends to drive her to and from church. Eyes once obscured by dark glasses now beam with a new light. The clear blue has been restored.

Margaret's new prayer is, "God give me someone to whom I can tell my story." She is now bringing spiritual sight to many who are beholding Him who is "Altogether Lovely." □

FOR THIS GENERATION By MIRIAM WOOD

Kilometers and habits

One facet of human beings that has always interested me is the power of habit. Not just the power, actually, but how easily a habit can be established and with what difficulty it is broken. We do things in the same way only a few times and apparently we have "patterned" our thoughts, and from then on our conduct in that area is as prescribed as a ritual dance. Unfortunately, when we're young we give very little thought to this important phase of life, though it has broad and lasting implications for Christian living.

My most recent contemplation of habits was occasioned by a camp-meeting trip to Eastern Canada. The instrument of my own new habit, which I formed rapidly, was the fact that the "mileage" signs along the highways were given in kilometers, not miles. Canada has recently adopted the metric system, the latter

being the system that has been universally used in most places of the world for many years, with North America being a "holdout." At any rate, I was much discomfited during the first day of travel, for I always like to know how many miles I've driven, but even more I like to know how many are still ahead. So when I saw "Moncton—175 kilometers" (as an example) I was at first shaken, feeling that it couldn't possibly be so far. I was thinking in miles, of course.

Getting out my metric conversion table from my purse, I achieved a rule-of-thumb formula for converting kilometers to miles. Move the decimal over one place and then multiply by six, was my solution. It worked well, give or take a few miles. But for the first day I found my mental processes a bit laborious. By the second day it was easier,

and by the third day I felt as if I'd lived with kilometers all my life, even though I still "thought" in miles. After nearly two weeks in Canada I, as well as the kilometers, was "converted." I'd formed a habit.

But when I returned to the United States an interesting development occurred. As I watched the highway mileage signs I automatically converted the figures just as I'd been doing for two weeks! Over and over I'd find myself saying, "Well, of course it isn't as far as the sign indicates, for when you move the decimal and multiply by six . . ." and then I'd catch myself and realize that habits are easily established but broken with difficulty.

In our daily lives we can make the power of habit a force for good. For instance, church attendance. If every Sabbath you have the habit of getting out of bed (groaningly, perhaps, but getting out, nonetheless) and getting yourself ready for Sabbath school, before long it won't occur to you that there's any other course of action open to you. The good habit will have taken over. You may even feel uncomfortable if you at-

tempt to break it, and in some cases it's not all bad to be made uncomfortable.

Then there's getting proper exercise and not eating between meals, the former being a matter that really does need the power of habit behind it for reinforcement. We could go on and on, but I'm sure you know about all this. It's just a matter of making it work for you.

But it's not quite as simple as I'm making it sound. Strangely, *good* habits usually can be broken with much less difficulty than *bad* habits. If you don't believe that, just ask anyone who's ever gotten hooked on cigarettes. That particular habit can chain its victim with links of steel. Other bad habits that are difficult to break are continual pessimism, overspending, criticizing others, and too much television watching.

So when you think about it, obviously it's only intelligent for a young Christian to form as many good habits as possible and watch out for bad ones.

Solomon summed it up this way: "Ponder the path of thy feet, and let all thy ways be established" (Prov. 4:26).

Drink to the glory of God

Does drinking chocolate or decaffeinated coffee violate the health principles that God has given this church?

It is not uncommon to see advice in print as to what Seventh-day Adventists should eat or avoid eating and how they should dress, but seldom do we find anything published about what they should drink and avoid drinking. Yet it must be important, for why in her counsels would Ellen White so often list "drinking" with "eating" and "dressing"?

For instance: "Eating, drinking, and dressing are carried to such excess that they become crimes. They are among the marked sins of the last days, and constitute a sign of Christ's soon coming. . . . It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence. Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health."¹

Another such reference states: "With all the precious light that has continually been given to us in the health

By ELLA MAY STONEBURNER

Ella May Stoneburner is an associate director of the General Conference Health Department.



publications, we cannot afford to live careless, heedless lives, eating and drinking as we please, and indulging in the use of stimulants, narcotics, and condiments. . . . It is of great importance that individually we act well our part, and have an intelligent understanding of what we should eat and drink, and how we should live to preserve health."²

Note that Mrs. White places emphasis on an "intelligent understanding." As we adopt new habits or even consider old habits, we need to keep in mind those two words. When and what we drink needs to be given intelligent consideration.

When we choose a beverage for our menu, what should it be? First of all, the nutritional quality should be considered. For instance, fruit juices should be chosen rather than fruit drinks. Fruit juices prepared without sugar are more healthful than those containing added sugar. However, because of the importance of food fiber in our diet, it is better to eat the fruit itself than to make it into juice.

If fluids are used with meals they should not be either extremely hot or cold. The use of piping-hot or iced drinks is likely to slow down the digestive processes. It is also a good practice to sip the liquid and not drink it in large gulps. If too much liquid is taken with food the digestive juices may be diluted so much that their function is impeded until more digestive juices are added.

Counsel on tea and coffee

Seventh-day Adventists have been given much counsel concerning the use of tea and coffee. "Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul. These darling idols create an excitement, a morbid action of the nervous system; and after the immediate influence of the stimulants is gone, it lets down below par just to that degree that its stimulating properties elevated above par."³

Before World War I the average American used nine pounds of coffee a year. In the 1930's this increased to 13 pounds. Today it is between 14.6 and 15.9 pounds per year. It is interesting to note that the increase in coffee consumption and other changes in American habits parallel the sharp increase in certain medical disorders such as peptic ulcers and heart disease.⁴ It is claimed that coffee is the most important product of international commerce and the second most important in actual bulk of material. The United States imports \$2 billion worth every year. Nevertheless, we cannot ignore its harmful effects on the health of those who use it. One ingredient of coffee that makes it harmful is its drug (caffeine) content. But there are other ingredients, such as the caffeol oils, that are irritating. Some British researchers are said to have discovered compounds in coffee that influence the formation of cancer-producing substances.⁵

Most decaffeinated coffees have 97 percent of their caffeine removed. But sometimes less is removed. However, studies of the effect of coffee on the growth of young rats indicate that some other substances in caf-

feine-free coffee retard their growth. Our only safety is to avoid all drinks that use coffee as a base or contain caffeine.

What about using soft drinks that do not contain caffeine? These drinks consist mainly of water, sugar, artificial flavorings, and colorings. Can such be considered healthful?

Many questions have been asked concerning the presence of caffeine in chocolate or cocoa. Margarita Nagy, M.S., says, "Chocolate has only a trace of caffeine, but it does contain a significant amount of another stimulant, theobromine. . . . Ovaltine does not contain caffeine."⁶

There was a report in the Loma Linda University *Scope* of June 17, 1966, on research that provides valuable information: "Scientists have long disagreed about the true caffeine content of cocoa, which has been obscured by conflicting measuring techniques. Some reports claimed as much as 50 times more caffeine than others, putting the caffeine content of a cup of hot cocoa at half the level of the same amount of coffee.

"Loma Linda University biochemists have successfully developed a technique for completely separating caffeine in cocoa from a closely linked chemical, theobromine. The actual caffeine level is so low that 35 cups of cocoa or 23 popular chocolate bars would be required to contain the amount found in a cup of coffee.

"Laboratory animals fed a complete diet containing 10 percent instant coffee grew poorly, studies showed, and most died within four weeks. Animals fed the same diet, except for 10 percent cocoa instead of coffee, grew at the same healthful rate as those on an ideal diet free of either product, Dr. Register reports."⁷

Before you conclude that it is safe to drink cocoa or eat

INSPIRED GEMS



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

E. C. Beck
Ontario Conference

- "The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:25, 26).
- "Whoever consents to renounce sin and open his heart to the love of Christ, becomes a partaker of this heavenly peace. There is no other ground of peace than this. The grace of Christ received into the heart, subdues enmity; it allays strife and fills the soul with love. He who is at peace with God and his fellow men cannot be made miserable."—*Thoughts From the Mount of Blessing*, pp. 27, 28.

The man who cared

BY AUDREY LOGAN

I love Marseilles, in the south of France. It is beautiful. Its gardens and shrubs are delightful. But it wasn't always so.

Once it was dry and barren. The people suffered greatly through lack of pure, fresh water. There is a story of one man's determination to change all that. His name is Guizon, and he had a great purpose in life. Let me tell you about him.

Guizon was hard-working. In fact, he seemed to be interested in nothing but working and saving money. No nice clothes for him. He bought cheap and simple food.

He spent nothing on luxuries. The people of the city despised him.

When he went out the children shouted, "Look at old skinflint!"

Respectable citizens of Marseilles looked at him in scorn. "He's an old miser," they said. "Why doesn't he live as we do?"

Guizon bore all these taunts with patience and kindness for many, many years, for he lived more than 80 years. After his death an amazing fact was discovered. During his lifetime he had saved \$100,000 which was much more money then than today.

Guizon wrote in his will, "I have seen how the people of Marseilles suffer through lack of pure water. I have spent my life saving money to help them. Use these funds to help build an aqueduct to carry fresh water to the city."

How sad the people were to think they had despised and ill-treated this kind man. He had spent his entire life denying himself to help others.

I can think of another Man who was despised and rejected. He is our Saviour, King, and God. He gave Himself that we might have the 'water of life' and live with Him forever.

chocolate, remember that it does contain a saturated fat, and that in any form chocolate requires a large amount of sugar to make it palatable. Both of these ingredients have the reputation of causing an increased risk of heart disease.

It only makes good sense not to drink anything that contains harmful ingredients or that can cause poor health. Even those liquids that do not contain harmful substances should be used moderately and intelligently. After all is said that can be said, water is the most healthful beverage.

Constant fluid intake is important

Most people drink very little water. Not getting enough water can be harmful because our bodies and the cells that make up our bodies need a great deal of fluid. The body-fluid balance is important to good health. When we recognize that every living cell must be constantly bathed in fluid—that this is what keeps the cells alive—we can realize the importance of a constant intake of fluids.

There are many healthful drinks. Water is at the top of the list, then fruit juices and vegetable juices. We need at least six to eight (eight-ounce) glasses of water every day. Ideally, this should be drunk between, rather than during, meals.

Milk is a favorite beverage, especially among children. It contains minerals and vitamins that are necessary to good nutrition. Milk is a food. Even though it begins as a liquid, when it reaches the acid of the stomach it curdles, becoming a solid. Therefore, it is best used at mealtime rather than between meals. It is suggested that, rather than drinking milk at mealtime in large quantities and in large gulps, it is better to sip it or rather "chew" it with the food.

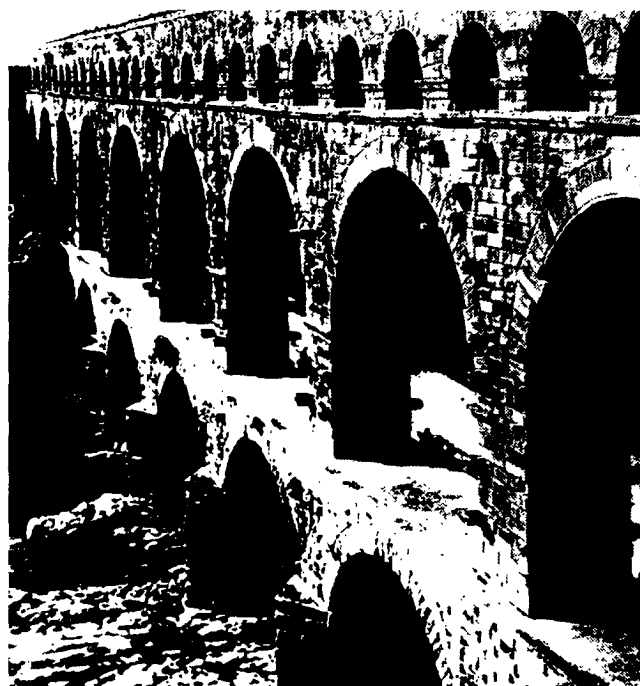
The juice of the soybean, commercially named "soy-milk," is an excellent substitute for cows' milk. Read the label to make sure that the product you use has been fortified with vitamin B₁₂. Soybean milk is especially useful for those who are allergic to animal milks.

Because of the increased incidence of heart disease and the relationship of fat to this increase in incidence, teen-agers and adults are advised to use low-fat or preferably nonfat milk. Some adults have problems digesting milk and therefore have to eliminate cows' milk from their diet. Raw milk is never recommended, although pasteurized milk is considered safe.

"Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world."⁸

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- ⁸ *Counsels on Diet and Foods*, p. 58.



An aqueduct carries large amounts of water over valleys and hollows.

Thanks for peanut butter

As though watching a replay on television, a mother reconstructs the events that in less than an hour left her kitchen looking like a disaster area.

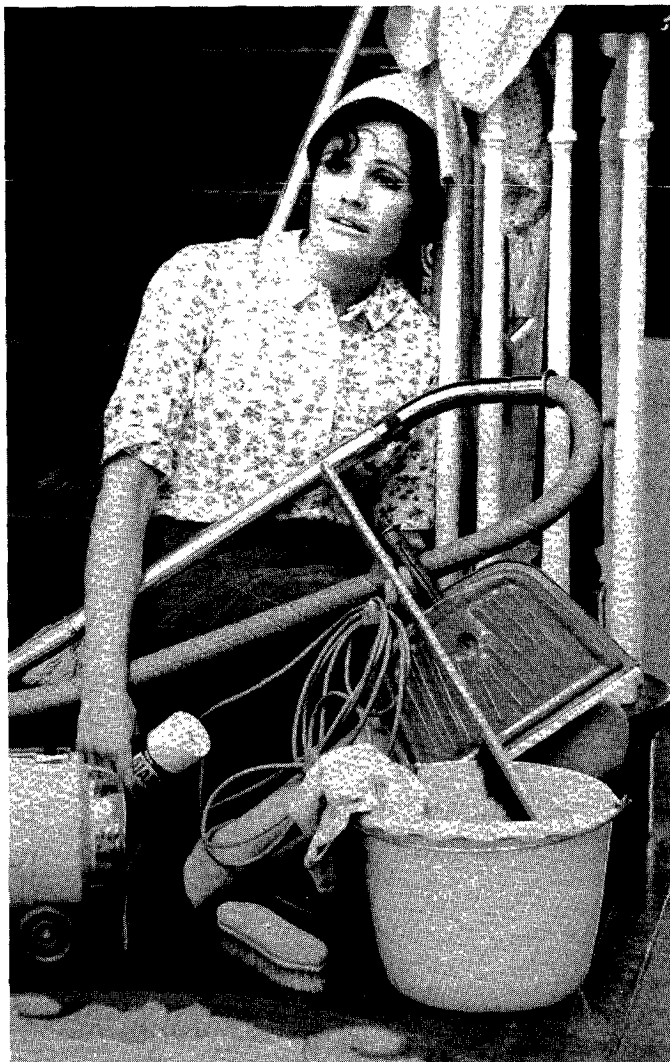
By LA VON RAY

Some people must be born housekeepers. For me housekeeping is a science I'm still attempting to master. I'm sure that other households do not face the problems I do. However, when I stop to consider that my family started with just two people, I realize that I cannot blame the children. No doubt they have learned from my example.

This morning after the breakfast-and-getting-children-off-to-school rush, I sat down to eat my breakfast amid the shambles that was left. Looking around, I could see that every door of the kitchen cabinets was open, every jar and box in sight gaped open, and scattered around lay bread wrappings, banana peelings, a book, and a balloon. Strangely, I cannot remember being a guest in a home where the kitchen looked like this after breakfast.

Please don't misunderstand. We do not live continually in a mess like this. Every night before going to bed I try conscientiously to go through the house to pick up and put away all the day's droppings so that we can go to bed and get up *neat*. What I am looking at now is the result of what happens from about 7:15 to 8:00 A.M.

As I sit here I try to reconstruct what has happened. As though watching a replay on television, I recall every movement I had made. The door hangs open where I reached for the packet of lunch goodies stored away. The door where salt and raisins are kept is open. After searching for the oatmeal, I finally found two boxes with just a little in the bottom of each box. Naturally, I emptied both. The empty boxes are part of the array of clutter on the cabinet, along with two measuring cups, oil



for frying lunch sandwich patties, celery left half way out of the bag after I cut off a few sticks for lunch. Sometimes we buy peanut butter in two-quart buckets. There sits the bucket with its lid off, one side of the handle dangling. Spilled milk and grubby peanut butter fingerprints mark little boys' places at the table.

I suppose my problem stems from lack of planning—not allowing enough time to do each little thing carefully and gracefully. Snatches of breakfast conversation come back to me. “Where are my glasses, Mama?” “Joey is teasing me!” “Time to go, Todd. Hurry, or you’ll miss your bus!”

One redeeming factor is that by carefully organizing the whole mess and sticking to the job for only 15 minutes (if the phone doesn't ring!), everything can be brought back under control—dishes dutifully washed, peanut butter lid on and handle properly attached, everything put away, and doors closed.

With a return to a semblance of order comes the moment when my heart wells up in thankfulness that there was oatmeal, lunch goodies, bananas, milk, grubby fingers, *and* peanut butter. Yes, I'm even thankful for a balloon to pick up afterward. □

La Von Ray lives in Fort Worth, Texas.

How SDA's adopted the sanctuary doctrine

In a recent series of editorials entitled "How Adventists adopted Sabbathkeeping" (Aug. 23, Sept. 13, 27), I showed the uniqueness of the Adventist contribution to the Sabbath doctrine. Prior to Seventh-day Adventists' coming on the scene the Seventh Day Baptists already had accumulated a formidable series of arguments setting forth the Sabbath's validity. To these arguments Adventists added new and compelling reasons that gave the Sabbath truth new impetus.

The same development is true with regard to the Sanctuary doctrine. Before Seventh-day Adventists developed their doctrine, non-Adventist interpreters, basing their arguments on the book of Hebrews, already had developed a broad understanding of the high-priesthood of Jesus Christ in heaven. They had also done extensive studies on the Old Testament sacrificial system, the tabernacle services, and the festivals, including the festival of the Day of Atonement. To this broad understanding Adventists contributed new features based on their understanding of the prophecies of Daniel and Revelation. It was a key text in their prophetic teaching—Daniel 8:14—that led them to focus attention on the sanctuary: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Primarily on the basis of this text, though he used also other scriptures, William Miller arrived at the conclusion

that Jesus Christ would return to this earth in or before the spring of 1844. At first he believed the sanctuary to be the church, and the sanctuary's cleansing to be the church's "redemption from sin, both soul and body, after the resurrection, when Christ comes the 2nd time 'without sin unto salvation.'"—*A Few Evidences of the Time of the 2nd Coming of Christ to Eldr. Andrus by Wm. Miller* (Feb. 15, 1831), p. 1. Later he taught that both the earth and the church were the sanctuary (*Cleansing of the Sanctuary* [1842], p. 8). The cleansing would be by the fires of the last day, when Jesus would return to this earth.

He arrived at the date 1844 by applying the year-day principle "in accordance with the opinions of all standard Protestant commentators" (*Apology and Defence*, p. 11). Beginning the 2300 years in 457 B.C., by simple subtraction (2300-457) he arrived at the date A.D. 1843, the Jewish year of which would end in the spring of 1844.

Subsequent studies, based on broad evidences, including recently discovered Aramaic papyri, have shown that the date 457 B.C. for the decree of king Artaxerxes of Persia promulgated in his seventh year is defensible (see Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7*, 1970).

How did the early Adventists shift from expecting Christ's return in or before the Jewish year 1843 to expecting the return on October 22, 1844?

When the Jewish year 1843 passed, Miller, his associates, and followers, suffered bitter disappointment. They sought to discover what had gone wrong. They reviewed their arguments but could find no flaw. They continued holding meetings, more or less going over the same ground.

This went on until August, 1844, when, at a camp meeting held in Exeter, New Hampshire, Joseph Bates was interrupted in midsermon and asked to give ground to people present who had new light. S. S. Snow then presented his conviction that Christ would come on the date corresponding to the Jewish Day of Atonement in that year, which he calculated to be October 22.

Miller's error discovered

In the meantime Miller's error in not taking into account the transition from B.C. years to A.D. years had been discovered. In other words, 2300-457 would actually reach into 1844. For the 2300 years to be complete, as much time as had transpired between the beginning of 457 B.C. and the date of the promulgation of the decree, should be added beyond the end of 1843, and this would reach into the year 1844. Thus the autumn of 1844 fell within the time period expressed in the prophecy.

Actually Snow had gotten some of his ideas from Miller. In a letter dated May 3, 1843, Miller had stated that just as the ancient Hebrew spring festival was a type of the death and resurrection of Christ, so the autumn festival typified the Second Advent. Snow's new application was to tie in the date of the Day of Atonement with

His pottery

By BETTY KOSSICK

*O to become a "chalice" fair,
Perfection shaped by the Potter's care!
No longer clay, but finest vase
Smiled upon by the Potter's face.
No empty vessel, but well full,
The Holy Spirit given rule.
Exquisite vessel to behold
If I will only let Him mold.*

the date for Christ's second coming, an idea Miller had not conceived.

For example, as the One typified by the Passover lamb was crucified at the time of the Jewish Passover and as the Holy Ghost was poured out on the day of Pentecost, so, it was believed, events typified by the autumn festivals would also be fulfilled on the day the festival fell in the year of fulfillment.

Because the Day of Atonement fell on the tenth day of the seventh month of the Hebrew calendar, the movement that sprang up after the Exeter camp meeting became known as the seventh-month movement. This movement gave new tempo to Millerism. As the *Advent Herald* reported it, "At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was [in] it."—Oct. 30, 1844.

Lending impetus to the seventh-month movement was the parable of the ten virgins (Matt. 25:1-12). This was interpreted as a prophetic parable as follows:

1. The virgins going forth to meet the bridegroom (verse 1)—the spring expectation.

2. The bridegroom's tarrying and the virgins' falling asleep (verse 5)—the passing of the time and the period of lethargy following the disappointment.

3. The cry at midnight, "Behold, the bridegroom cometh; go ye out to meet him" (verse 6)—the message that went forth from the Exeter camp meeting, "Behold, the bridegroom cometh the tenth day of the seventh month." (In prophetic reckoning the night part of a day would represent six months. Thus there were roughly six months between the spring and autumn expectations. Halfway between the two, at midnight, the cry went out, "Behold, the bridegroom cometh.")

Since the Millerites had already called their movement the Midnight Cry, the new movement was called the true Midnight Cry.

D. F. N.

To be continued

SPEAKING OUT

Happy to share

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

The article in the *REVIEW* entitled "Family Enrichment" (Aug. 2) encouraged me to express a thought that has been on my mind since a minister made what I thought was an unusual request.

As pastor of a church, he requested that he be notified of members who would come as patients to the hospital in his city, stating that he would like to visit them during their stay there. "But," he added, "please do not ask for places in the homes of the members of my church for the families to stay."

The question came to my mind, "Why not?" If our church family is to be known for its love, why shouldn't its members open their doors in helpfulness and sweet fellowship? Do we have to reserve such

hospitality for only those with whom we are personally acquainted?

Years ago when I was in colporteur work and a group of us would go to an area in preparation for an evangelistic series, arrangements would be made for us to stay in the homes of the church members. What a joy it was after a busy day to return to our quarters in a private home, where the people cared about our personal comfort. Other homes provided our meals during the days we were there. There was always a pleasant feeling of love as we ate together and shared the hospitality so freely and willingly offered.

As the years have gone by, it seems there has been a decline in reaching out for the fellowship of others. Some churches seem to have settled into a pattern where friends consist of those within a tight circle of acquaintances, with no room for anyone outside that circle.

Many people who visit

churches on Sabbath are away from home on vacations or for business reasons. Often they have little to occupy themselves during the sacred hours after the services are over. What a hollow feeling it is for them to see all the members depart from the church building, get into their cars, and drive away, leaving the parking lot empty and forlorn. How thankful they would be to be invited home for an Adventist dinner and a chance to fellowship with believers.

Does the non-Adventist who comes to visit our sanctuary find warm friendship and hospitality? A newly baptized member often slips quietly out the back door to rejoin the congregation left behind because he has not found friendship and love extended. We must not let this happen. We must put our arms around these new young Christians and love them. Our doors must be open to include them. What a witness our homes can be, teaching new members and visitors how Adventists enjoy the "more abundant life."

We have many visitors in our metropolitan church. They come from as far away as Puerto Rico, Japan, Bermuda, and Trinidad, and as

close as our own city. We are considered a warm church. There are a few faithful members who make it their business to welcome visitors and invite them home to dinner.

In the case of the pastor mentioned earlier, those church members who have spare bedrooms could make their willingness to show hospitality known to the pastor. Perhaps retired people on a fixed income could open their homes for a small fee. Hotels and motels are expensive these days. Those with hospitalized loved ones would surely appreciate being able to stay close by without having to be drained financially by high prices. Isn't this what a big family is for, to bear one another's burdens?

There is a little saying that hangs on the wall in our home:

"Happy to share with you such as we've got,

The leaks in the roof,
The soup in the pot!"

When we begin to realize the needs of others and are willing to share what God has so bountifully given, then the church will come into a unity based on love.

Isn't this what we are waiting for?

LAURIE DIXON
Bible Instructor
Wixom, Michigan

West Africa has more members, more churches

By GILBERT J. BERTOCHINI

"The influence growing out of Sabbath school work should improve and enlarge the church."—*Counsels on Sabbath School Work*, p. 9. According to the above quotation, better members, more members, and more churches should be the outgrowth of Sabbath school work. I witnessed the application of this statement as I visited with members in the African countries of the Northern Europe-West Africa Division from September 25 to October 29.

The Sabbath school is evangelizing Ghana. On a Sabbath afternoon while Paul

Gilbert J. Bertochini is an associate director of the General Conference Sabbath School Department.

Asare and I were conducting a Sabbath school workshop, six pastors were baptizing 417 branch Sabbath school and Sabbath school members. Matthew Bediako, Central Ghana Conference president, told me that 99 persons were baptized the week before. There were 84 baptized a couple of months earlier as a result of Elder Bediako's evangelistic campaign. He said that 70 percent of the 600 baptized were won by laymen. Most of these were branch Sabbath school members.

We conducted four Sabbath school workshops in Ghana, a country that is experiencing a recession. The stores are empty of goods. The shops have practically no groceries. There are virtually

no imported commodities. Clothing is sold at premium prices. Nonetheless, Seventh-day Adventist members are of good courage. They seem to be solid Christians and well-indoctrinated Adventists. When I taught Sabbath school classes, I was astonished at their knowledge of the Scriptures. They love to talk about Bible truths and enjoy listening to sermons.

It was inspiring to hear their testimonies and listen to them recite their memory verses. In the Accra Central church the children's Sabbath school leader called for ten volunteers to recite Bible texts. What a pleasant, thrilling surprise it was for me to hear them quote complete verses. There may be a scarcity of physical food in the villages and cities, but there certainly is not a scarcity of spiritual food in the Adventist churches and Sabbath schools.

"The influence growing out of the Sabbath school work should improve . . . the

church." It has influenced the spirituality and encouragement of the church members in Ghana.

Branch Sabbath schools have played an important role in the rapid growth of churches in Accra. The first Adventist church in Accra was the result of a branch Sabbath school.

S. B. Johansen, West African Union Mission president, told me that in 1954 there were fewer than 20 members in Accra. In ten years the central church has grown to more than 600 members. Branch Sabbath schools gave it several satellite churches. The Hansen Road church has six branch Sabbath schools, and the La-Bone church has ten. The Sabbath schools are well attended. Branch Sabbath schools are popular; thus evangelism is flourishing.

In Sierra Leone I visited Masanga Leprosy Hospital. The staff's concern and skill cannot be adequately pictured in words. Roland Kazen, hospital director, through reconstructive surgery has straightened legs, realigned ankles, and repaired useless hands, arms, and elbows. One leper who lost his thumb received another one when Dr. Kazen performed surgery on his forefinger and moved it into the position of the missing thumb.

The doctor and his wife, Brigitta, spend long hours working at the hospital. From early morning until midnight they labor for the diseased. The amazing thing is that they spend every Sabbath afternoon conducting a branch Sabbath school.

In fact, the entire staff—Dr. and Mrs. Reijo Peltonen (Swedish), Dr. and Mrs. Harri Gudmundsen (Icelandic), Mr. and Mrs. Ian Sleeman (American), and Peter Skrla (Canadian), plus the African workers—conduct ten branch Sabbath schools. Thus far, branch Sabbath schools have developed into eight new churches and three elementary schools.

One leprosy patient who regularly attended Sabbath school studied the lessons and learned the doctrines of the



The author enjoyed meeting young people at Bo Seventh-day Adventist School in Sierra Leone, West Africa.

Seventh-day Adventist Church. Not long after he was baptized, he was cured, so he went home to his village.

A year later he returned, not for treatment, but for help. He appealed to Dr. Kazen: "Doctor, please send an evangelist to my village. I have 20 Sabbathkeepers in my village. They are about ready for baptism." The cured leper's request had to be refused because of a shortage of ministers.

Ivory Coast is Africa's showpiece: modern buildings, productive farms, and crowded highways. One million prosperous French inhabitants and 12 million African citizens dwell in the large modern cities and on the rich, productive farms. But Ivory Coast has its poor, also.

Sylvain Jerome, Ivory Coast Mission president, drove us to Divo City, where we held a Sabbath school workshop. Pastors, Sabbath school superintendents, and teachers attended our two-day session. On the first evening Martha, a delegate, asked for healing. She handed us a letter and then spoke her request.

"I have been sick for many years. I have a constant pain in my side. When I learned that representatives were coming from the General Conference, I wrote this letter requesting prayer for healing," she said.

During the evening service Paul Asare, West African Union Sabbath school director, told the group about Martha's request and asked whether there were others who needed prayer. The whole group came forward, about 50 in all. They asked Paul Sundquist, Sabbath school director of the Northern Europe-West Africa Division, and me to pray.

The next morning Martha reported that for the first night in months she had been able to sleep without much pain. Thank God for answering our petitions!

"The influence growing out of the Sabbath school work should improve and enlarge the church." It has! The Sabbath school work in Sierra Leone, Ivory Coast, Ghana,



Sabbath school members built this church in the Central Ghana Conference, where membership is growing.

and Nigeria has influenced the membership and the church growth. I witnessed the fact that we *do* have better members, more members, and more churches in the West African and Nigerian union missions.

AFRO-MIDEAST DIVISION

Women study their role

In an 18,000-kilometer, 35-day itinerary in October and November through five countries on the continent of Africa, I had the privilege of helping women better understand the contribution they can make to God's work. Twelve of the 18 fields in the Afro-Mideast Division had arranged meetings. Approximately 2,000 women and 1,000 men attended the lectures. At the institute held in the Addis Ababa church in Ethiopia, all services over the weekend were conducted by the women of the church.

For six hours at each of these 11 institutes, I spoke on women in the Old and New testaments, the Spirit of Prophecy, and women in the Adventist Church. Lay activ-

ities directors of the local unions and fields also took part in the meetings, speaking on subjects such as the woman as a witness for Christ, the woman in the home, and African traditions and women.

At the discussion groups held between the scheduled meetings, participants discussed topics such as the privilege of being a woman, and training for greater responsibilities in finishing the Lord's work.

It was agreed that a woman can, if she wishes, do the same work as a man; that according to the Bible there is full equality between man and woman, but that in this partnership man is to be head of the household; and that a woman can hold church office and perform any duty that does not require ordination. This delicate subject was only touched on.

Having gained a new sense of their value and worth, the women who attended these meetings have pledged, by the grace of God, to prepare themselves and their daughters for greater service and responsibilities in the church and in their communities. The men, on the other hand, are

realizing the great potential of women that has yet to be utilized, since more than 60 percent of the members in our division are women. Men expressed their determination to give wider responsibilities to their sisters. Field presidents committed themselves to including women on their field committees; and pastors, who are often not able to serve adequately all their churches, will invite women to preach in their churches on Sabbath.

BORGE SCHANTZ

*Lay Activities Director
Afro-Mideast Division*



Mrs. Andrew makes a point during a discussion at a recent institute for women in Busegwe, Tanzania.

HONDURAS

Program helps double members

The entire Adventist membership of Tegucigalpa, capital city of Honduras, has doubled in just a few months through an evangelistic crusade conducted by George Grieve, director of Ayer, Hoy, Mañana ("Yesterday, Today, Tomorrow"), a Spanish telecast sponsored by Metropolitan Ministries in New York City.

After 20 years of organized work in the Central American country, there were only 250 Seventh-day Adventists at the beginning of 1979. Now, six new churches have been organized, including one in the penitentiary in Tegucigalpa. And there are at least 3,000 names of interested persons for church members and leaders to study with.

For several months prior to the crusade, Ayer, Hoy, Mañana was televised in Tegucigalpa and San Pedro Sula. Nearly 70 percent of the country's estimated 3 million residents saw the program.

"Honduras has many radio stations but only a few television stations, so television evangelism is extremely effective there," says Elder Grieve.

Ayer, Hoy, Mañana is the number-one-rated television program in San Pedro Sula. A local church member there pays for the air time.

"It seemed as if everyone knew Mrs. Grieve and me when we walked through the streets of the city," reports the television evangelist. Elder Grieve says that when he visited homes, the people would invite their friends and he would end up giving Bible studies to the entire neighborhood.

Government officials in Tegucigalpa presented Elder Grieve with a distinguished visitor's certificate at the municipal palace, and he was invited to speak to a social welfare group organized by the president's wife, to the Christian Businessmen's Association, and to a physicians' and lawyers' fraternity. The daily newspaper in Tegucigalpa, the *Tribune*, published several articles about the Grieves and the program.

The highlight of the trip came when Elder Grieve, the second person ever allowed to do so, spoke to a large group of prisoners in the penitentiary in Tegucigalpa. Seven hundred inmates stood to their feet and bowed their heads when he asked them to give their lives to Christ.

The Grieves even found time to produce four new programs. One of them, dealing with alcoholism, has

been so popular that it has been rebroadcast seven times throughout the country.

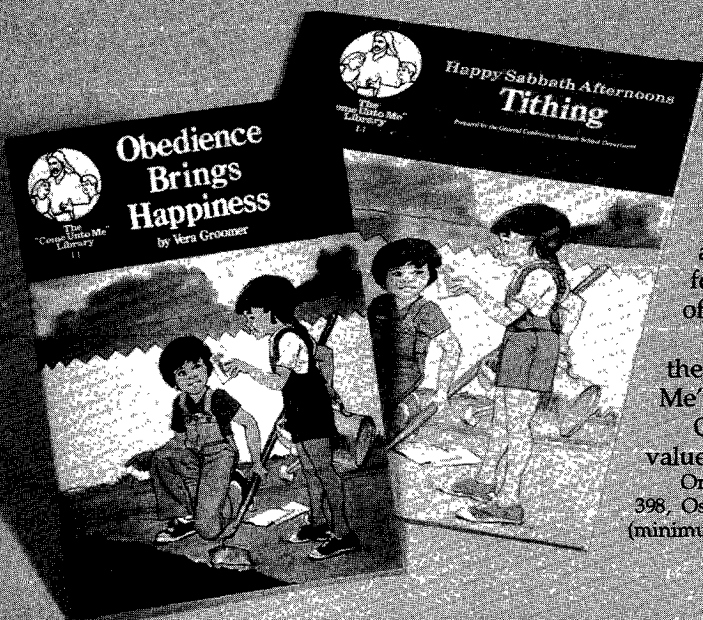
"This is a new day for Adventists in Honduras," declares a church leader there.

It may well be a new day for Spanish broadcast evangelism around the world. Besides in Honduras, Ayer, Hoy, Mañana is currently being shown in Santo Domingo, Guatemala, Canada, and New York City, where it began ten years ago as a 15-minute radio program sponsored by a group of laymen in the Central Brooklyn Spanish church of the Greater New York Conference. Negotiations to broadcast the program in many other Central and South American countries and in several cities of the United States are now in progress. JAMES L. FLY

*Communication Director
Metropolitan Ministries*

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Southern Publishing Association
Where Value Counts



TEXAS

Dentists meet, support projects

The National Association of Seventh-day Adventist Dentists (NASDAD) met recently in Dallas, Texas, in conjunction with the annual American Dental Association meeting. Harry H. Slough, of Mansfield, Ohio, was president of the organization, and Charles T. Smith served as program chairman for continuing education. Ninety-two dentists were registered for this convocation. The spiritual emphasis was presented to the group by William and Edna May Loveless, of Columbia Union College.

For several years NASDAD has sponsored various dental mission projects. This year's project was to assist in equipping a dental clinic at Atoifi Hospital, on the island of Malaita in the Solomon Islands. This clinic will be operated by Oniti Saru, a graduate of the school of dentistry in Fiji. NASDAD had pledged \$4,500 to this project, and when the offering was received, more than enough was contributed to meet this commitment. This is the first project in the Australasian Division that the association has sponsored.

After the presentation of NASDAD's mission project, a multimedia program on Montemorelos University was shown to the group, with emphasis on the dental program developing in conjunction with the hospital and university there. Again the liberality of the dentists was manifested, when without any appeal for financial assistance they contributed \$3,725 for the development of the dental program at Montemorelos. NASDAD contributed a total of nearly \$10,000 during their meeting for the two projects just mentioned and for the J. Russell Mitchell Memorial Scholarship Fund.

The Lord is richly blessing these dentists, who so liberally provided funds so that their profession could be used as a method of soul winning in various countries of the world.

Special recognition and appreciation was also expressed to Carl Sundin, who for many years has served as chaplain of this organization. The new officers for 1979-1980 are: Vernon Eddlemon, president; John Klooster, president-elect; Ben Grant, vice-president; and Gerald Muncy, secretary-treasurer.

ELDON E. CARMAN
*Associate Health Director
General Conference*

ALBERTA

Degree-granting status looks promising

It appears that government approval for the development of Canadian Union College, Lacombe, Alberta, to degree-granting status will become a reality within a few months. Jim Horsman, minister for advanced education, made a statement to the Alberta legislature on November 15 that legislation will be introduced next spring to allow private colleges to recommend that universities with which they are affiliated grant baccalaureate degrees to graduates of private colleges.

Three Alberta institutions have asked for the right to grant degrees: Canadian Union College, Camrose Lutheran College, and Concordia Lutheran College in Edmonton.

In the spring of 1976 the Canadian Union Conference constituency voted to terminate all college-level course work being offered at Kingsway College in Ontario with the 1976-1977 school year, and to upgrade Canadian Union College to full baccalaureate status as rapidly as resources were available and legal obstacles could be over-

come. Up to the present only the provincial universities are permitted to confer degrees.

In June of 1976 the General Conference Board of Higher Education gave a vote of commendation to the leadership of the Canadian Union for the progress that had been made toward the unification of higher education in the union.

Since then, under the leadership of Neville Matthews, president of Canadian Union College, negotiations have been underway with the Alberta ministry of advanced education. The minister and his staff have become well acquainted with Seventh-day Adventist higher education through various documents, and through personal visits with Adventist educators in Edmonton and on the campuses of Canadian Union College and several institutions in the United States.

The importance of the college's degree-granting status to the church's work in Canada can scarcely be overemphasized. This development will also be a substantial addition to the strength of Seventh-day Adventist higher education in the North American Division.

F. E. J. HARDER
*Executive Secretary
Board of Higher
Education*

Korean Publishing House not able to meet need

Korea today is a land of opportunity. The economy is at an all-time high. Korean people have good incomes. Adventist literature is well received. But the Korean Publishing House does not have production capacity to meet the demand for literature. The union publishing director told me on my last visit that he could accept more than 100 people who are waiting to become literature evangelists if he could supply them with literature.

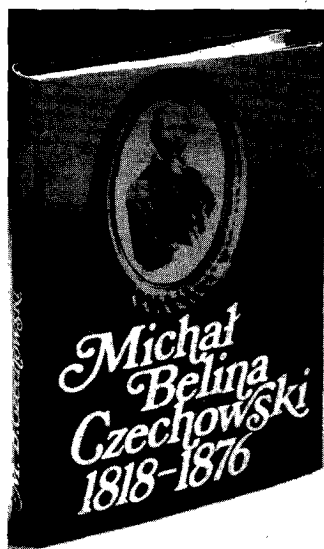
During the Korean War the publishing house lost all its equipment. After the war much of the replacement equipment was used or badly worn. Today most of the bindery work is done by hand. A new printing press and bindery equipment would enable the publishing program of Korea to expand tremendously.

Korean publishing leaders are operating a unique

program called "Wife's College." The literature evangelists enroll into the "college" housewives, who attend classes two hours a day, five days a week. Classes are conducted in English, nutrition and health, how to stop smoking, cooking, and Bible study. During the first three months of the college more than 2,000 enrolled, and more than 800 indicated agreement with Seventh-day Adventist doctrine. More than 200 are regularly attending Bible studies, and 32 have been baptized. Enrollments are flooding the office.

While the doors are open in Korea, we pray that God will help Korea get the equipment they need before it is too late.

E. A. BRODEUR
*Publishing Director
Far Eastern Division*



The text of a new book on Czechowski is in Polish and English.

POLAND

Book available on Czechowski

When Adventists speak of the pioneers of the Advent message, certain names always come to mind. Perhaps Michael Belina Czechowski should be one of them. Czechowski did not live to see the influence of his life on the advance of the work in his native Poland, but he made large contributions to Adventism in Europe. James White referred to him as "a man of noble heart."

On May 17, 1976, in Warsaw, Poland, a symposium convened commemorating the one-hundredth anniversary of Czechowski's death. A number of Seventh-day Adventist leaders joined as an international study forum in which papers were presented detailing the life and work of this man, who for some 15 years was a Catholic priest.

The information and conclusions of the symposium honoring Czechowski are contained in a book published by Znaki Czasu Publishing House in Warsaw, Poland. One of the unique features of the book, *Michael Belina Czechowski 1818-1876*, is that it is published with the English text on the left side of the opening and the corre-

sponding Polish text on the right side of the opening. Pictures help make this addition to Seventh-day Adventist history interesting. *Michael Belina Czechowski 1818-1876* is distributed in North America by the Review and Herald Publishing Association, and is available through the regular Adventist Book Center channels. The price is US\$7.95.

CHILE

Small mission wins people

Even though the North Chile Mission, with headquarters in Antofagasta, is small, its 3,691 members are excited about their "Faith in Action" program. By means of evangelistic meetings and personal work, including house-to-house literature distribution and the securing of Voice of Prophecy correspondence course enrollments, they are actively proclaiming the news that Jesus is coming soon.

Pedro Geli, Jr., former theology professor at Chile College in Chillan, is the new president of the mission, replacing Donald F. Aldridge, who has returned to the United States. Elder Geli, an evangelist, is keenly motivated by the evangelistic spirit and is promoting evangelism in every department of the mission's activities.

In Arica, youth who were organized to lay the groundwork for a campaign conducted by Elder Geli are continuing to work with the many interested persons found during the meetings. Another large series of meetings is to be held in the beautiful church being built in Taltal.

Eliel Medina, mission communication director, notes as he looks at reports of the progress of the work that while 114 were baptized during the first two quarters of 1978, 160 were baptized through June of 1979. He says with confidence, "With God's help our baptismal goal of 590 will be surpassed."

ARTHUR S. VALLE
Review Correspondent

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Where Value Counts
SOUTHERN PUBLISHING ASSOCIATION



Afro-Mideast

• The youth of Mwakibuga church, South Nyanza Field, Tanzania, take their youth aim seriously: "The Advent Message to all the world in this generation." Ezekial Boman, church youth leader, with the help of the young people, held a month-long Youth for Christ campaign. Twenty-three persons were baptized at the close of the meetings.

• Twenty-four students began classes in theology, business, and secretarial studies on the junior college level at Tanzania Union's Adventist Seminary and College on October 30. John Kisaka, principal, recently returned from Andrews University, where he received a Doctor of Ministry degree. There are three full-time and five part-time teachers. It is projected that by 1985 there could be 300 students attending this new junior college.

• At the close of the South Nyanza Field Pathfinder Camp held at Bariadi, northwestern Tanzania, ten young people expressed their wish to join the Adventist Church. "We want to be more than Pathfinders," they said. "We want to be Adventists."

• Adventist members of the Filwoha church in Addis Ababa, Ethiopia, have as their project 25 needy families whose names were recommended by the local *kabala* ("district"). Members give the families clothing, medical treatment, and money.

• The first ordination service held since a ban was imposed on the Adventist Church in Uganda nearly two years ago took place at the field headquarters camp meeting in Kireka, on October 20.

South American

• Jose Tabuenca, a former president of the Austral Union and more recently pastor of the Central church in Cordova, Argentina, is new manager of the Buenos Aires

Publishing House. He takes the place of Orlando Cesan, who has been called to be one of the South American Division area auditors. Elder Cesan will continue to live in Buenos Aires.

• Gaston Clouzet has been called to serve as book editor of the Buenos Aires Publishing House, and Nestor Alberro as magazine editor.

• Joel Zukovski, of the South American Division Food Company, has been called to be production manager of the Inter-American Division Food Company.

• During the past five years, five new fields have been organized in the South American Division. They are listed here with the city where their headquarters offices are situated: Lake Titicaca Mission, Puno, Peru; East Bolivia Mission, Santa Cruz de la Sierra, Bolivia; West São Paulo Conference, Campinas, Brazil; Mato Grosso Mission, Cuiaba, Brazil; and West Amazon Mission, Rio Branco, Acre, Brazil. The former Mato Grosso Mission, headquartered in Campo Grande, has now become South Mato Grosso Mission. With the creation of these new missions and conferences, the North Brazil Union now is composed of four missions; the South Brazil Union has four conferences and four missions.

North American

Atlantic Union

• Three A.Y.B.L. (Adventist Youth for Better Living) teams from Greater New York Academy assisted the Greater New York Conference Community Services department in the Great American Smoke-Out on November 15. The Smoke-Out, sponsored nationally by the American Cancer Society, was designed as a reminder of the harmfulness of smoking and an encouragement to stop smoking for at least one full day. Students staffed vans stationed in areas with heavy pedestrian traffic in the Bronx, Queens, and lower

Manhattan from 10:00 A.M. to 4:00 P.M. and presented visually and verbally the dangers of smoking to health.

• Sixteen students in Atlantic Union College's special Honors Core program received \$200 scholarships at the Honors Core chapel program held on October 30. The scholarships were given to those students in the alternate core program who maintained at least a 3.0 grade point average in the Honors Core courses during their freshman year.

• Thirty nursing students at Atlantic Union College participated in the annual nursing dedication service held on November 16. Alice Smith, associate director of the General Conference Department of Health, was the speaker.

• Twelve students were baptized in the Middleboro, Massachusetts, church as a result of extensive health ministries headed by Becki Knobloch; three Daniel seminars by Pastors Kim Johnson and William Knott; and Prophecy '79 evangelistic meetings by Ralph Cruze, pastor of the Stoneham, Massachusetts, church. This was the first evangelistic series conducted in Middleboro in 20 years.

Canadian Union

• A. George Rodgers, of Oshawa, Ontario, consultant for the church's health-care system, has received an honorary fellowship from the Royal Society of Health of Great Britain. Formerly administrator of the North York Branson Hospital and chairman of the board of management of the government-operated Lakeshore Psychiatric Hospital, Mr. Rodgers received the Queen's Medal and a citation from the borough of North York for his services to the community.

• The Caribbean Association of Adventists in Alberta held its second annual summer family camp at Foothills SDA Camp, Olds, Alberta, from August 30 to September 3. St. Clair Kydd was the main speaker.

Central Union

• Twenty-five persons were baptized at the close of the meetings held in Fort Scott, Kansas, by Lyle Albrecht, Central Union evangelist, assisted by the pastor, Ed Jumper. This almost doubled the membership of the church, which was 29.

• Dennis Sellers baptized 31 persons at the conclusion of meetings he held in Cortez, Colorado, with Jerry Page, pastor. In Durango, Colorado, six persons were baptized as a result of meetings held by Phil Huber, a conference evangelist.

• Four persons were baptized in Norfolk, Nebraska, as a result of meetings conducted by Harry Sharp, Nebraska Conference evangelist.

• Thirty-four new members were added to the St. Louis, Missouri, Central church at the conclusion of a crusade conducted by Richard Halversen, Missouri Conference evangelist, assisted by the pastor, Jack Pester.

• Eight persons were baptized at the close of meetings conducted in Spanish in the Capitol View church, Lincoln, Nebraska, by R. E. Astacio. During the series a Vacation Bible School was held in the basement of the church for the children of those attending.

Columbia Union

• The forty-first congregation of the Allegheny West Conference was formed September 15 in South Boston, Virginia. The 50-member congregation resulted from a recent evangelistic series by Gary Wimbish, a second-year intern. Twenty of the 31 persons baptized during the series united with a group from the Danville church to form the new congregation.

• Five persons requested membership in the Lynchburg, Virginia, church as a result of an Abundant Life Seminar held by Paul Johnson, Potomac Conference evangelist, and James Fulfer, local pastor.

● Michael Wayne Lawhorn, a recent graduate of Columbia Union College, is serving as ministerial intern in the newly formed Wheaton-Gaithersburg district of the Potomac Conference.

● Three converts recently were baptized in the Hillcrest, Pennsylvania, church.

● Mary Ryan, a certified alcoholism counselor, has been named director of Alcoholism Services at the Hackettstown, New Jersey, Community Hospital. Most recently she served as executive director of the National Council on Alcoholism for northern New Jersey.

North Pacific Union

● A few months ago attendance at the Ritzville, Washington, church had dwindled to one person. In response to an appeal by Upper Columbia Conference president Richard Fearing, Bert Ritz, a retired schoolteacher, moved to the area to give leadership. Soon afterward Ed Shinner, a nursing-home administrator, moved from Wisconsin. Several other couples have moved into the area to give support to the church. Attendance at weekly services, under the direction of Ervin Rookstool, a Taskforce worker, ranges from 35 to 50.

● Several members of the College Place, Washington, church are conducting a weekly outreach for children of the north Walla Walla area. Each Sabbath morning a bus picks up 25 to 35 children for the Story Hour, which Hazel Turner leads. Several adults have been baptized as a result of the Story Hour.

● The North Pacific Union Conference is continuing in 1980 its SHARE Program, set up to encourage innovative evangelistic projects by local congregations and schools. Last year \$250,000 was set aside to be administered by the departments of the union. This year slightly less will be available, according to Max Torkelsen, union conference president. In all of the projects, the union shared with local groups on such diverse

endeavors as radiobroadcasts, church advertising, subsidies for lay evangelists, missionary magazine subscriptions, literature for colporteurs, and youth-outreach programs.

Northern Union

● Eight participants were awarded Youth Ministry Training certificates at the close of a seminar in Sioux City, Iowa, conducted by Elbert Anderson, Iowa Conference youth director.

● A new Seventh-day Adventist elementary school, valued at \$300,000, recently was dedicated in Hutchinson, Minnesota. The four-classroom building was constructed in 1974 and 1975 at a cost of \$130,000.

● The membership of the Hot Springs, South Dakota, church recently increased by 20 percent when 11 persons were baptized at the close of an evangelistic crusade by W. G. Zima.

Pacific Union

● Literature evangelists continue to set records, this time with \$93,147 in processed sales for the three-day week before Thanksgiving. That represents a \$32,000 gain over the same period in 1978, and total for the year of just under \$899,000. During the last week of October Southern California Conference literature evangelists surpassed the million-dollar mark, a goal achieved by the Southern California Conference the third week of November. Union sales for the year to mid-November were \$3.6 million.

● A Los Angeles television station that regularly airs *It Is Written* during prime time on Sunday nights featured Faith for Today's "The Harvest" on Thanksgiving afternoon. It was Faith's first full-hour program, interspersed with commercials.

● Stanley Caylor and members of his church are studying the Bible with 50 persons after a week of work by literature evangelists in Fort Bragg, California.

Southern Union

● A new company was organized October 20 in Sylacauga, Alabama, at the close of evangelistic meetings conducted by the Charles Wheeling team.

● The first environmental school for the Kentucky-Tennessee Conference was held at Indian Creek Camp, October 14-17, under the direction of Lyle Anderson, education superintendent, and Loraine Paulk, curriculum supervisor. More than 1,000 students from grades 5 and 6 attended. The daily schedule included understanding the Bible through nature and studying the history and geography of the area.

● On Sabbath, December 8, 14 persons were baptized as a result of an evangelistic meeting conducted by J. Willis in the Southern Publishing Association's chapel in Nashville, Tennessee.

● Recently the new Carolina Conference evangelistic team of Lyle and Dale Pollett has been conducting a series in Raleigh, capital of North Carolina. Ten persons have been baptized.

● Jay Gallimore, Jr., and Michael Hanson concluded a five-week series of evangelistic meetings in the Charlotte, North Carolina, church with the baptism of 24 persons. This series was cosponsored by the Carolina Conference, *It Is Written*, and local church members.

Southwestern Union

● Prisoners have attended church in Alvarado, Keene, and Cleburne, Texas, every Sabbath but one (when the roads were declared impassable from an ice storm) for the past seven years. Arlon Moore and C. A. Green, who started picking up carefully screened prisoners and taking them to church, have been joined by the families of Larry Seery and Bill Neighbors. The prisoners enjoy fellowship and a meal in the members' homes after church.

● Pastors and evangelists in Oklahoma have reported a total of 40 baptisms during November.

● The Southwest Region Conference held its annual Youth Leadership Thanksgiving Retreat at Lone Star Camp, Athens, Texas. Included were a youth officers' seminar, a love enrichment seminar, and a Pathfinder training seminar.

● The Southwestern Union has voted support of a nationwide program to air Seventh-day Adventist spot advertisements on every radio station in the United States.

Andrews University

● Lawrence Turner, Jr., associate professor of mathematics, has been appointed information-science coordinator. Along with his teaching duties, Dr. Turner serves as advisor for students taking courses in computer technology or information science. He also chairs an advisory committee to establish a philosophy and direction for a possible new Computer and Information Science Department.

● Several students are working with Bruce Lee, associate professor of physics, to build instruments that demonstrate what is known in physics as "the wave phenomenon." More than 160 units have been purchased by high schools, colleges, and universities from as far away as Hawaii, Canada, and Alaska. Lee and his workers are preparing to market a second product that demonstrates longitudinal wave patterns.

● A new course dealing with the practical use of Spanish in the medical professions will be offered during spring quarter, according to Wolfgang Kunze, chairman of the Modern Languages Department. Along with an emphasis on the everyday speaking of Spanish, the four-credit course, entitled *Spanish for Health Personnel*, will attempt to meet needs expressed by practitioners in a variety of health-related occupations.

Health Personnel Needs

NORTH AMERICA

Bed-control coord.
Carpenter
(journeyman)
Cook
Dietary dir.
Dosimetrist
Electrician
Electron. Engr.
Finance analyst
Food-prod. superv.
Maint., gen.
Med.-electron. tech.
Med. transcr.
Nurses (charge, CCU,
head, ICU, LPN,
med.-surg., OR,
OB, ped., psy.,
rehab., staff,
superv.)
Nursing serv. dir.
(asst.)
Occup. Ther. (dir.)
Offset pressman
Plumber (journeyman)
Pub. rel. dir.
Pulm.-funct. tech.
Radiol. technol.
Resp. Ther.
Sec., exec.
Soc. wrkr., MSW
Speech path.
Ther. diet.

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

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

To New Posts

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

NORTH AMERICAN DIVISION

Terry Beucier, pastor, San Jose Central church; formerly from Nebraska.

Walter E. Brown, pastor, Missouri Conference; formerly pastor, Camelback church, Phoenix, Arizona.

Joel Dortch, manager, Adventist Book Center, Arizona; from the Kentucky-Tennessee Conference.

Joseph Z. Hernandez, pastor, Texico Conference; formerly pastor of the Nogales Spanish church, Arizona Conference.

E. E. Johnson, pastor, Phoenix Camelback church; formerly pastor, Carolina Conference.

Richard Johnston, assistant publishing director, Arizona Conference; from the Ohio Conference.

Thurman Petty, Jr., pastor, Wasco and Delano, California, churches; formerly a pastor in Nebraska.

Daniel Robles, pastor, Tucson, Arizona, Spanish church; from the Central California Conference.

Bill Sinock, assistant pastor, Phoenix Central and Buckeye churches, Arizona; formerly ministerial intern from Southwestern Adventist College.

James Washington, pastor, Sacramento, California, Capital City church; formerly secretary-treasurer of the Allegheny West Conference.

Regular Missionary Service

William Campbell Richli (U. of Pa. '40), returning and transferring from Ethiopia, Afro-Mideast Division, to serve as surgeon, Songa Adventist Hospital, Kamina, Zaire, Trans-Africa Division, left Washington, D.C., November 6, 1979.

Nationals Returning

Joel Dada Awoniyi (AU '79), to serve as Bible teacher, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, **Vertibelle Awoniyi** (AU '79), and two children left New York City, October 3, 1979.

Morris St. Elmo Grey (AU '76), to serve as pastor-evangelist, West Jamaica Conference, Montego Bay, Jamaica, **Nora Metcalfe Grey**, and three children arrived in field, September 20, 1979.

Jens David Henriksen (U. of Minn. '58), to serve as medical director, North Norway Rehabilitation Centre, Tromso, Norway, and **Thyra Margrethe (Thogersen) Henriksen** arrived in Norway, September 20, 1979.

Vassel George Kerr (AU '79), to serve as theology teacher, West Indies College, Mandeville, Jamaica, and **Lola Elaine Kerr** (AU '79), arrived in field, August 13, 1979.

Lester Mamanua (AU '79), to serve as pastor on the Island of Truk, Seventh-day Adventist Mission Guam-Micronesia, Agana, Guam, **Annie (Rayoh) Mamanua**, and two children left Los Angeles, November 7, 1979.

Herbert John Thompson (LLU '79), to serve as biology teacher, West Indies College, Mandeville, Jamaica, arrived in field, August 21, 1979.

Volunteer Service

Ernest S. Booth (U. of Wash.) (Special Service), to do photography, Southeast Asia Union Mission, Kuching, Sarawak, and **Dorothy (Cushman) Booth**, of Anacortes, Washington, left Seattle, October 24, 1979.

Sonia Marie Coley (Elective Mission Service), to serve in

nursing, Andrews Memorial Hospital, Kingston, Jamaica, of Loma Linda, California, left Miami, September 9, 1979.

Rodney Howden Ellison (LLU '78) (Special Service), to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Nancy (Carlson) Ellison**, and one child, of Stockton, California, left San Francisco, October 27, 1979.

Irvin Arthur Friesen (U. of Colo. '41) (SOS), to serve as pharmacist, Hongkong Adventist Hospital, Hong Kong, and **Eldine Adelia (Hahn) Friesen**, of Redlands, California, left Los Angeles, October 25, 1979.

Courtney Loring Gimbel (AU '78) (Special Service), to serve as English and Bible teacher, Seventh-day Adventist High School, South India Union,

Bangalore, India, of Edmonton, Alberta, Canada, left New York City, October 30, 1979.

Lucille (Palmer) Ilchuk (LLU LSC '38) (Special Service), to set up hospital office and assist in public-health work, Valley of the Angels Hospital, Valle de Angeles, Honduras, of Mountain View, California, left San Francisco, July 15, 1979.

Crashi Mitoma (LLU '58) (Special Service), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Mary Haruko (Imaoka) Mitoma**, of Sacramento, California, left San Francisco, October 24, 1979.

Robert Earle Morris (Medical Elective Service), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Ingrid Monique (Butendieck) Morris**, of San Bernardino, California, left Miami, September 27, 1979.

John Raymond Wahlen (LLU '69) (Special Service), to serve as dentist, Bangkok Adventist Hospital, Bangkok, Thailand, of Visalia, California, left San Francisco, October 23, 1979.

Student Missionary

James Larry Black (OC), of Savannah, Georgia, to serve as teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, left Miami, October 15, 1979.

Coming

January

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

February

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

March

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

April

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

Tune in to

VIEWPOINT

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

WAUS (Andrews University)
90.9 Mhz FM Saturday, 8:30 A.M.

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

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

WSMC (Southern Missionary College)
90.7 Mhz FM Saturday, 8:50 A.M.

KGTS (Walla Walla College)
91.3 Mhz FM Saturday, 6:15 P.M.

VOAR (St. John's, Newfoundland)
1230 Kc AM Friday, 5:55 P.M.

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

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

WDX (Harbert Hills Academy)
89.1 Mhz FM Saturday, 6:15 P.M.

WCCG (Oakwood College)
90.1 Mhz FM Saturday, 5:30 P.M.

Rapid literature sales in the South Pacific

John T. Knopper, Australasian Division publishing director, reports that a publishing director has been appointed to head the publishing department of the Western Pacific and Central Pacific Union Missions. He is Eric Hursey, a New Zealander, who presently is working in South Australia. He will live in Fiji, close to the Trans-Pacific Publishers in Suva.

The publishing house in Suva began to print its first books for literature evangelists only a year and a half ago. "When I was there two weeks ago," Elder Knopper writes, "a panic-stricken manager told me that his stock was exhausted. I said to him, 'Let's raise our voices and sing the doxology!'"

"When I was in New Hebrides," Elder Knopper continued, "a literature evangelist knocked on the door of the house where I was sleeping, at 5:15 in the morning. He wanted books for delivery. I said, 'Amos, it is too early.' He said, 'Yes, Pastor, but this is the time the people are home.' He took the books and was back before 6:00 A.M. with \$50 in his pocket."

"It is amazing what God is doing. Where we had no full-time literature evangelists five years ago, we now have 81 full-time and part-time workers in the islands, 57 in Papua New Guinea alone."

J. N. HUNT

Oakwood alumni are challenged

Oakwood College, Huntsville, Alabama, will receive a grant of \$48,000 as soon as 495 alumni donors contribute \$35,000 in unrestricted money to their alma mater. The Bush Foundation, St. Paul, Minnesota, announced the challenge grant to help build a base of continuing support for the college. If this year's challenge is met, similar opportunities will be ex-

tended for succeeding years—up to four more for a potential total of \$150,000.

Almost \$14,000 already has been donated by 125 alumni. It is important that 370 other qualified alumni contribute \$21,000 soon so that Oakwood will be in line to receive \$48,000 early in 1980 and qualify to be challenged again in subsequent years.

According to Calvin Rock, president of the college, "the Bush grant is probably the most practical type of financial support that we have ever received. Not only does it give the college much-needed financial help, but it also builds a strong base for continuing and long-term support from alumni, foundations, and corporations."

CHARLES E. BRADFORD

For the record

Temperance proclamations: On Sabbath, November 24, when Adventists were collecting their World Temperance Offering, three governors in the United States declared the day World Temperance Day in their States. The governors were James B. Hunt, Jr., of North Carolina; Otis R. Bowen, of Indiana; and Richard Riley, of South Carolina. Kenneth Harris, mayor of Charlotte, North Carolina, issued a similar proclamation, according to Addison V. Pinkney, General Conference associate Temperance director.

Crowds in Uganda: Approximately 1,500 were in attendance the first two nights of the evangelistic campaign that began December 9 in Kampala, Uganda's capital city. The deputy mayor officiated at the opening service. John Staples and Sherman Nagel, from Pacific Union College, are leading out in the health-oriented campaign.

IIW satellite debut still planned: Viewers have asked whether the loss of RCA's satellite, Satcom III, in space will affect It Is Written's debut on the Ted Turner "Superstation," WTBS (see ADVENTIST REVIEW, Dec. 8).

WTBS is carried by another satellite and will not be affected. It Is Written will debut on WTBS on January 6. However, the National Christian Network (NCN), another cable producer, was set to begin programming with It Is Written on February 1. This release may be delayed, as it was to use Satcom III. Viewers should check their local cable TV company's schedule for the latest information on NCN.

\$8,000 for Cambodia: Students and faculty at Southern Missionary College, Collegedale, Tennessee, gave or raised more than \$8,000 in one week for Cambodian relief work now being administered by Seventh-day Adventist World Service, Inc. (SAWS), according to Les Musselwhite, president of SMC's student association. "Our first goal was \$3,000, but when the students responded in the first few days with more than \$6,500, we decided to raise the goal to \$8,000," Mr. Musselwhite said. Ninety percent of the total was given or raised by the students.

Died: Ruth Oswald, on December 16, in Charlotte, North Carolina. Her husband, Theodore Lewis Oswald, served in South America and was General Conference Home Missionary secretary from 1947 to 1959.

Colleges evaluated: All five of the Adventist senior colleges in South America (Brazil College, Chile College, Inca Union College, Northeast Brazil College, and River Plate College) recently were evaluated by the General Conference Board of Regents for accreditation purposes. The survey team consisted of South American and General Conference educators. The group surveyed carefully the educational programs, facilities, work opportunities, finances, and spiritual activities on each of the campuses. All five colleges have been recommended for accreditation. Several academies and church schools also were visited, according to George P. Babcock, associate director of the

General Conference Education Department.

Another record offering: At the close of the second quarter of 1979 Sabbath school members around the world gave \$1,201,684 for the Thirteenth Sabbath Special Projects Offering. This total was more than \$100,000 higher than in any previous second quarter, a cause for rejoicing and gratitude in the Northern Europe-West Africa Division. Three projects in that world field will benefit from the 25 percent special-projects portion of the offering, which amounts to \$300,421.

Ishaka opens: Sam Biraro, medical director of Ishaka Hospital in western Uganda, reports that the hospital's outpatient clinic is operating with up to 100 patients a day.

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