

Adventist Review

General Organ of the Seventh-day Adventist Church

May 22, 1980

Give thanks

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The Dark Day plus 200 years

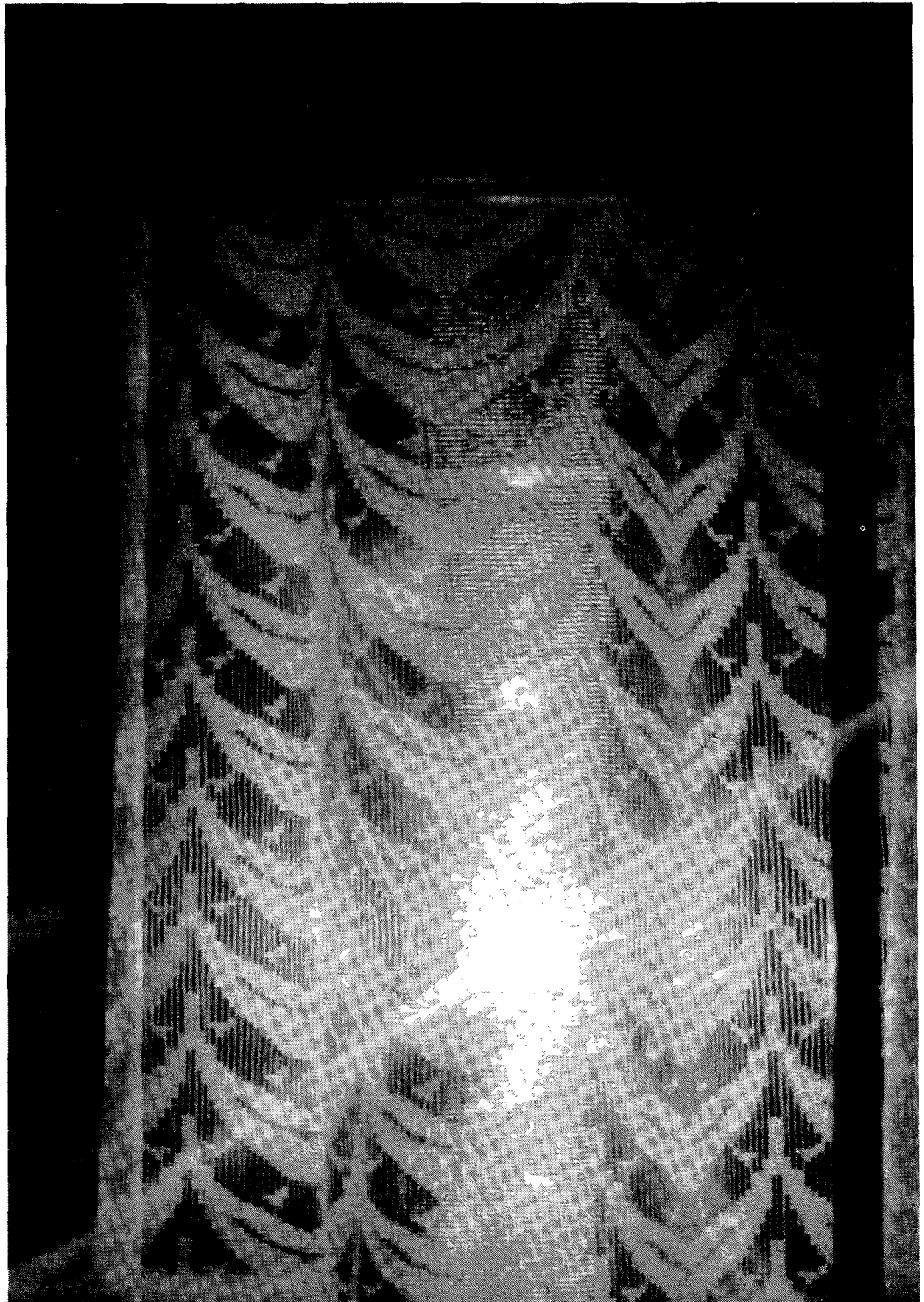
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Ellen White and the oppressed poor

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An unusual Friday blackout on May 19, 1780, caused people in New England to light their lamps in the middle of the morning. This dark day has always had special significance for Seventh-day Adventists. See page 5.

Merton E. Sprengel, an associate professor of chemistry at Union College, Lincoln, Nebraska, begins a three-part series on "The Dark Day Plus 200 Years" (p. 5). In his series he discusses two basic questions: (1) How did Adventists in general, and Seventh-day Adventists in particular, come to recognize the May 19, 1780, Dark Day as a fulfillment of prophecy? and (2) What do the extant 1780 publications say regarding this historic event?

A sidelight. Our cover picture, which shows a lamp shining through some lace curtains, was taken as part of a series to begin the slide program "Streams of Light—The Story of the Advent-

ist Review" that was shown on the final Friday evening of the General Conference session. As successive slides moved closer and closer to the lamp burning in the window, a woman's voice, representing Ellen White, said, "James, 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—*Life Sketches*, p. 125.

Wedding bells rang on Sunday, May 4, for a member of the

REVIEW staff. Celia Fike, an editorial secretary who has worked on our staff for one year, married Richard Singer, who works in the Review and Herald book-shipping department.

Rick and Cee Cee, as they are known to their friends, became acquainted while practicing for a skit that was performed at a variety program at last summer's Review and Herald employee retreat. Eugene Durand, assistant to the ADVENTIST REVIEW editor, officiated at the wedding held in Spencerville, Maryland.

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LETTERS

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

Absurd demands

In his article "How Inspiration Works" (Feb. 14) the writer has done the readers an excellent service in pointing to the absurdity of the demands some place upon Ellen White as an inspired writer. Quite naturally she borrowed ideas and even copied sentences and paragraphs from other writers. Almost everyone in her day did so, and many still do, although now they are legally bound to give credit.

Ellen White did not live in a vacuum any more than did John or Paul. Why should we demand that her inspiration be limited to deal only with her revelations? Does not every true ray of light come from God? Yet in uninspired writers these rays of light are mixed with "rays" of darkness. How was Ellen White enabled to choose only those things that are right? Only by inspiration!

Inspiration clearly does not deal only with those things revealed to the inspired writer, but with selecting truth that has appeared through others, also. For instance, Jude could refer to the uninspired book of Enoch, choose a passage of truth that was mixed with error, and use that passage in a work that is

inspired. Let's at least allow Ellen White the same *modus operandi*!

ALBERT E. LIERSCH
Savannah, Georgia

Makes me think about my values

I really enjoy reading the ADVENTIST REVIEW. At first I thought that it was just for the "older Adventists." I was mistaken. I find that I enjoy it just as much as I do *Insight* magazine.

The article entitled "Coping With the Stress of a Special Son" (March 6) was touching indeed. It really made me sit down and think about my values. I found myself wondering what I would do in the same situation.

I commend the mother for overcoming her first reaction and for deciding to keep her child.

PIPER L. FRIEND
Angwin, California

Where was John's theological degree?

So Ellen White was not a theologian. Because of that, some say, she could have been mistaken in her Biblical hermeneutics. Were the great theologians in Christ's time correct in their Biblical hermeneutics? I am afraid not. We learn with regret that most of the theologians of that day rejected the Messiah and ultimately crucified the Lord of glory.

It is strange that we accept and take seriously John the revelator's words "After these things I heard a great voice of much people in heaven," and "I saw

an angel come down from heaven," and again, "I saw a new heaven and a new earth." We accept and believe these statements as God's gracious revelations without questioning John's theological degree. Yet it appears to be so difficult for some people to accept Mrs. White's one statement among many, "I was shown what did take place in heaven at the close of the prophetic periods of 1844."—*Early Writings*, p. 251.

Are we ready now to trade divine revelations for hermeneutics? Also, may I add that if the great theologians of today (and we have a host of them) had been our criteria, we would have never accepted the great Advent message.

JEREMIA FLOREA
Bee Branch, Arkansas

11-year-old reader writes

I have enjoyed reading your ADVENTIST REVIEWS. I am only 11 years old, but I liked reading "The Reward of Listening" and "Why I Became a Seventh-day Adventist." They were very interesting to read. I just wanted to let you know that I enjoyed them very much.

LYNN O. GRAMS
San Diego, California

Give your guilt away

I want to thank the REVIEW for the editorial "Give Your Guilt Away" (Dec. 20, 1979). As my wife has been lying unconscious in bed for a number of weeks, "an infinite list of tiny guilts" began haunting me desperately. Ours has been a happy and faith-

Continued on page 14



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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Vol. 157, No. 26.

Give thanks



Neal C. Wilson, president,
General Conference

Recently someone handed me a small card on which were the words "Praise the Lord ANYHOW!" On the other side was a short poem about Christ being the master weaver of life's patterns.

Life has its periodic disappointments and reverses. At times our faith is sorely tested and we are tempted to doubt. Through all such circumstances the Lord has been trying to teach us a special philosophy of life.

Writing to the Thessalonians, the apostle Paul said, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). What an example! In this short verse we have the implied promise that even those things which appear to be against us may work out for our good, because God would never ask us to be thankful for that which would harm us.

Daniel gave thanks even when he knew that a death decree had been passed upon his life. And nowhere is the command to give thanks under every circumstance more beautifully exemplified than in the life of our Lord.

Ellen White counseled, "It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray." "Nothing tends more to promote health of body and of soul than does the spirit of gratitude and praise."—*The Ministry of Healing*, p. 251.

David rebuked himself for being depressed when he was being hunted as a fugitive and was forced to find refuge in the rocks and caves of the wilderness. Under the most unusual circumstances, even after being dethroned and fleeing as a crownless king from Jerusalem, because of the rebellion of Absalom, his son, he asked, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God" (Ps. 43:5). Three times within a short span of time David asked himself the same question.

It is said that when Luther was at the brink of despair he asked himself the same question David did. Then he would repeat the magnificent words of trust and confidence expressed in Psalm 46. In this poem and song we find the epitome of the human experience of the Christian, always expressing confidence in ultimate victory through faith in Jesus Christ.

A few months ago Mrs. Wilson and I had the privilege of spending a long weekend in the Antillian Union Conference. As our plane touched down in San Juan, we

were welcomed in a cordial, loving, and unforgettable way by Elders Bender Archbold and Dionisio Christian, and many conference and lay leaders in the East Puerto Rico Conference.

Two days later we went on to the Dominican Republic, where, smothered under an avalanche of words, flowers, music, and gifts, we experienced a fresh demonstration of the love of the church's spiritual family. Throughout the day we were surrounded by a smartly attired honor guard of medical cadets.

After placing a wreath at the National Shrine of the Three Fathers of Independence in Santo Domingo, we were told of the tragedy that had taken place as a result of Hurricanes David and Frederick. We were shown some of the ruins, still evident, wrought by the devastating power of wind, rain, storm, and flood. We were sobered when reminded that a number of our people lost their homes and all their possessions. It had been a harrowing experience for them, but I wish you could have seen their indomitable spirit of courage and optimism. They were determined, with the Lord's help, to grasp new opportunities and challenges, and to rebuild shattered dreams and hopes. I saw in the lives of my brothers and sisters a living definition of the words "Praise the Lord ANYHOW."

Other reasons for thanks

I talked with young people who encountered difficulty over Sabbath examinations in school and those who had lost their jobs because of their faithfulness in keeping the Sabbath. They might have had cause to be disquieted or cast down. Instead, one of them told me that he had found a better job, that God had helped him find a beautiful Seventh-day Adventist wife, that the whole course of his life had been changed, and that he could truly say, "Praise the Lord ANYHOW."

I am writing this message, my brothers and sisters, on New Year's Day. But when you read this page it will be May, and the General Conference session in Dallas will be history! I have no idea what the General Conference session will decide concerning some of us and our future responsibilities. Whatever will be the outcome of deliberations at this great church gathering, I can say with confidence and trust, as did David: "I shall yet praise him, who is the health of my countenance, and my God." Perhaps some may not be reelected to serve in an official capacity. I hope that no one will be tempted to doubt God's leading. The Master Weaver will do His work carefully and well if you will give Him a chance. He understands and knows what is best. He is trying to teach us to submit ourselves humbly to Him each day, knowing that we are safe when following Him. If you are tempted to doubt, ask yourself, "Why art thou cast down, O my soul?" Let the Lord speak to your heart. We have great challenges before us. God's biddings are enablings, and His promises are sure.

I challenge you, and myself, to "give thanks: for this is the will of God in Christ Jesus concerning YOU."

Confessions of a missionary

I must confess that mission service makes me homesick—homesick for heaven.

By NICK GERMANIS

In the spring of 1955 my family and I arrived by ship in Athens, Greece. We were young, starry-eyed missionary appointees. The thought of being “missionaries” thrilled us. We were convinced that it was God, not just a committee, who had called us.

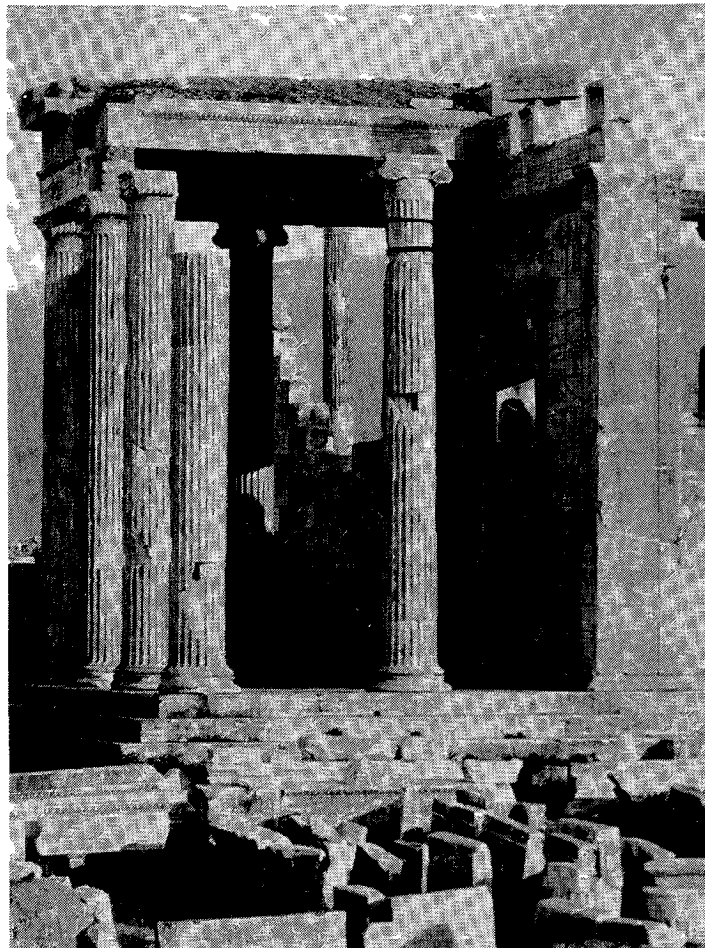
As I write this it is spring again. The year is 1979 and we are still in the ancient land of Greece. Many times we are asked the question, “When are you going back to the ‘homeland’?” This question always makes us reflect on why we are here. It is impossible to work in Athens without feeling that we are treading in the footsteps of a great man of God, the apostle Paul. What a man he was! What a vision he had! Paul understood something that we missionaries especially feel—that is the fact that we do not have a real “homeland” on this planet as it is today. Paul insisted that we are just pilgrims and strangers passing through.

Consider the words he wrote to the believers living in Philippi, where Lydia and the jailer, among others, had accepted the gospel message: “We, however, are citizens of heaven, and we eagerly wait for our Savior, the Lord Jesus Christ, to come from heaven” (Phil. 3:20, T.E.V.).

Homesick for heaven

I must confess that mission service makes me homesick—homesick for heaven. We do not own a home here in Athens, but we are looking forward eagerly to owning one in the New Jerusalem. Mission service has helped us understand that material possessions are not particularly important. The latest model car, a new motor home, or a nice boat are attractive, but most important is helping people find their way to the heavenly homeland.

Are you homesick for heaven? Are you a pilgrim and a



Nick Germanis lives in Athens, Greece, location of the famed Acropolis with its stately ruins. Serving so far from his homeland has caused him to be homesick, not for the United States of America, but for heaven.

stranger in this world? Are you willing to go wherever God may call you to go? To me, one of the most impressive passages in the Spirit of Prophecy is found on pages 126 and 127 of *Patriarchs and Prophets*: “Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of His help, and to depend upon Him alone. . . . Who is ready at the call of Providence to renounce cherished plans and enter untried fields, doing God’s work with firm and willing heart, for Christ’s sake counting his losses gain?”

Heaven is our real homeland. What a day it will be when Jesus comes to take us there! □

Nick Germanis is principal of Athens International Academy, Athens, Greece.

The Dark Day plus 200 years

The first of three articles that investigate candidly
what took place on May 19, 1780.

(See editorial, page 13)

By MERTON E. SPRENGEL

It was midmorning. The clouds were low and dark. Some rain had fallen. Bewildered farmers, businessmen, and others in central New England scanned the sky in consternation. An unusual darkness was enveloping the countryside. Indoor activities were soon suspended as the darkness became almost like that of evening twilight. Farmers left their fields and headed home to a noon meal by candlelight. None could remember a day of such darkness before.

The same eerie blackness was soon to cover thousands of inhabitants of the central New England States of North America. So unusual was the darkness that May 19, 1780, became known in many common reference and historical works as the Dark Day.

For almost 130 years, that unusual Friday blackout has had a special significance for Seventh-day Adventist believers. It has been seen as a literal fulfillment of Christ's prophecy of Matthew 24:29, as well as a historic event marking the opening of the sixth seal of Revelation 6:12.

Since the 1850's scores of Adventist authors have discussed the Dark Day and its significance. While these writers are in agreement as to the fact of the Dark Day and its prophetic meaning, published opinions differ considerably on other aspects. This variance is particularly evident regarding the extent and cause of the darkness.

Some have considered the darkness miraculous or supernatural. Many state that the true cause is not known, or that scientists have been at a loss to explain it. A few maintain that the darkness was caused by ordinary clouds filled with smoke from forest fires. Some claim that the sun or stars were visible during the darkness. Published claims of the extent of the darkness vary all the way from a portion of the New England States to more than half the earth's surface.

Despite their varied opinions, most authors give an impressive array of sources to support their views. The reason for the conflict of opinion seems to be that most have not consulted the primary sources from 1780, but have relied on others' selections from them, or summaries found in post-1780 works. Thus many 1780 facts

have been missed, while later speculations and interpretations have become accepted as authoritative. As a consequence, a large number of Seventh-day Adventists hold views about the Dark Day that cannot be substantiated from the 1780 historical record.

In these articles two basic questions will be discussed: (1) How did Adventists in general, and Seventh-day Adventists in particular, come to recognize the May 19, 1780, Dark Day as a fulfillment of prophecy? and (2) What do the extant 1780 publications say regarding this historic event?

The Dark Day affected the populace in different ways. Some saw religious significance in it; others did not. In the newspapers of 1780 these reactions,* among many others, were expressed: "This unusual phaenomenon excited the fears and apprehensions of many people. Some considered it as . . . the harbinger of the last day, when the sun shall be darkened, and the moon shall not give her light."¹

"The timid view it as ominous; while the more steady and judicious attribute it to some natural cause."²

On May 28, 1780, Elam Potter delivered a sermon in which he expressed his opinion: "Some people, I have been told, were in dismay, and thought whether the day of judgement was not drawing on. . . . For my part I really consider the darkness as one of those prodigies foretold in Matthew 24:29, and designed for our admonition and warning."³

Much speculation

These comments and many others, written within a few days of the darkness, suggest that the phenomenon produced immediate concern among the general populace. There was much speculation as to its meaning and cause. However, other records show that a number of persons were far from panicky, attempting instead to make observations to determine the cause of the darkness.

Historian William Gordon, writing of his experience near Roxbury, Massachusetts, remembers his reaction: "Your friend, having been accustomed to the dark days at London. . . , regarded it with no special attention till

Merton E. Sprengel is an associate professor of chemistry at Union College, Lincoln, Nebraska.

* Editor's note: Original spelling and grammar have been preserved in all quotations.

called to do it by his neighbors, who were much alarmed.”⁴

Deryl Leggitt notes that the degree of concern and excitement attributed to those who experienced the darkness is dependent on the author of the account and the time it was written: “Later writers have produced some very exaggerated accounts, none of which appeared in any contemporary papers.”⁵ While doubtless some portions of these exaggerated accounts are true, there is little question that many were written for their sensational effect, or without knowledge of the 1780 source documents.

The contemporary record of the Dark Day in the public press was short-lived. In less than five weeks no new articles appeared. More than half the original material was written within the first week. This is not surprising, since for most of the people the American Revolution was a much more serious concern than a few hours of unusual darkness.

Various interpretations

As the initial fears and apprehensions of the Dark Day abated, apparently its religious significance did also. During the next few decades most Adventist theologians interpreted the signs in the sun, moon, and stars in various ways.

In the 1790’s, Joshua Spaulding considered the Dark Day, auroras, and other sky phenomena as signs of the Advent; but not as direct fulfillments of Matthew 24:29. In a printed lecture he wrote; “To apply this passage fully, even to the present events, would be an extravagance which, of all books, the Bible will the least countenance.”⁶

In 1815, Amizi Armstrong suggested a political interpretation: “The sun becoming black, and the moon as blood, and the stars falling to the earth, designate the shrouding in darkness, and covering with blood, and casting down from their high places, the thrones and dominions, and the princes, and the potentates of the earth.”⁷

Millerite literature of the early 1840’s includes numerous references to sky phenomena such as comets, meteors, parhelia, and auroras as being considered by those with high expectations of the Advent to be signs of its imminence.

William Miller himself listed many signs of Christ’s coming in his published lectures but did not include cosmic events. His interpretations were figurative. To Miller, Matthew 24:29 applied to the destruction of Jerusalem when “the moral sun—the gospel . . . should become obscured.” The moon not giving her light meant that the “church should not spread her light,” and the falling of the stars foretold the “ministers of the gospel . . . falling from the purity of the gospel into antichristian abominations.”⁸

Referring to similar events of the sixth seal of Revelation 6:12, Miller made the following application to the French Revolution: “I understand this to mean in that

revolution when the king lost his authority, and tried to disguise himself, and fled from his own subjects, [and] afterwards was beheaded. The queen, too, became blood, and all the nobility of France fell to the earth.”⁹

Other Advent writers of the 1840’s expressed similar political or religious interpretations of the signs in the sun, moon, and stars.

Henry Jones, in 1841, appears to be among the first of the Millerites to propose a literal interpretation of these events. He maintained that meteors, dark days, and auroras were of recent origin and “have every appearance of being altogether as supernatural, and fitted to be ‘great signs’ of such an event, as represented in the prophecies concerning them.”¹⁰

Probably the most influential of those to hold the literal interpretation was Josiah Litch, who became assistant editor of the Millerite *Signs of the Times* in 1840. Early issues of the *Signs* contained articles concentrating on signs in the social, political, and spiritual realms, but a number of short references to various cosmic phenomena also were included.

Litch appears to have established his belief in the Dark Day of 1780 in early 1842, when he published a poem with these comments: “The following lines, written soon after the event to which they refer, were handed to us by a friend, and afford a view of the impression of the dark day made on the community at the time. One circumstance is noted which we had never before heard named, vis., the darkening of the moon.”¹¹

Significant lines of the poem read:

“Nineteenth of May, a gloomy day,
When darkness veiled the sky;
The sun’s decline may be a sign
Some great event is nigh.

Let us remark, how black and dark,
Was the ensuing night
And for a time the moon declined,
And did not give her light.”

Litch’s knowledge of the Dark Day apparently was quite limited at this time. The fact that he had not heard of the darkening of the moon before suggests that he was not familiar with at least several of the 1780 sources, since they describe the darkness of the night and its effect on the appearance of the moon.

Less than four months later, Litch published an opinion that shows an apparent advance in his belief. Referring to the darkening of the sun foretold in Matthew 24:29, he stated: “That event did take place on May 19, 1780, and several times since in different countries. That darkness was supernatural, and not produced by an eclipse.”¹²

By this time, Litch had become persuaded that the Dark Day was a supernatural event, as had been previously implied by Henry Jones. Within a few months, other comments by Litch were published by J. V. Himes, Litch’s employer.

“Has the sun been darkened in these days, as predicted by Joel and the Saviour? It has; and that within the

memory of many now living. I refer to the dark day of A.D. 1780, May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about nine o'clock, A.M., and continued through the day and also into, if not through the night. . . . Such a day of darkness has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour. There have been several such events since, in different countries. If any can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and make a correction of this statement." ¹³

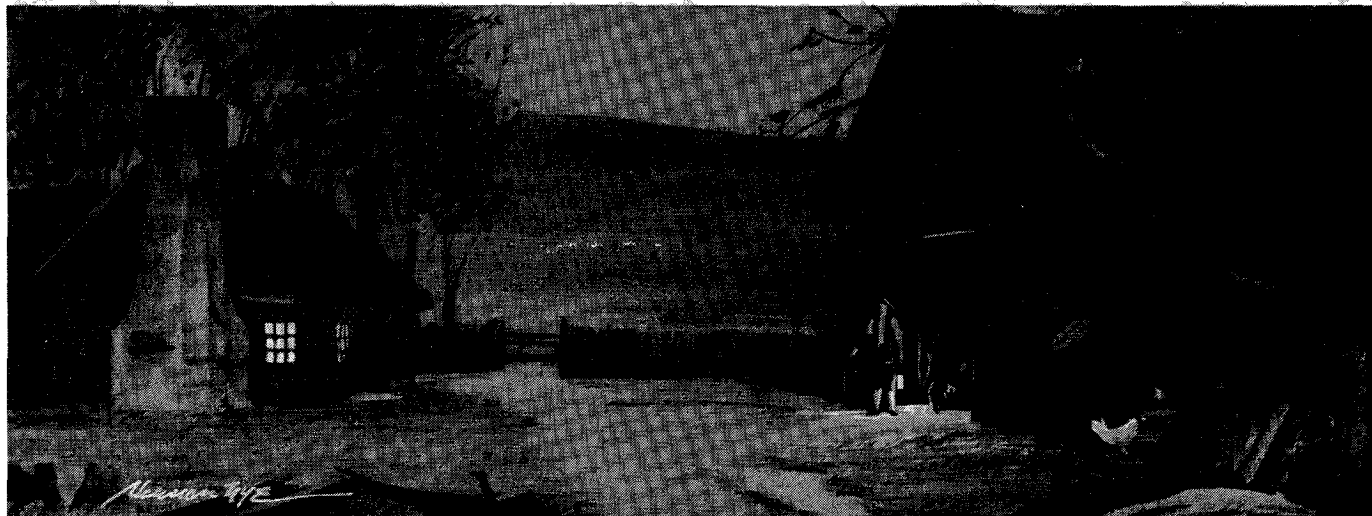
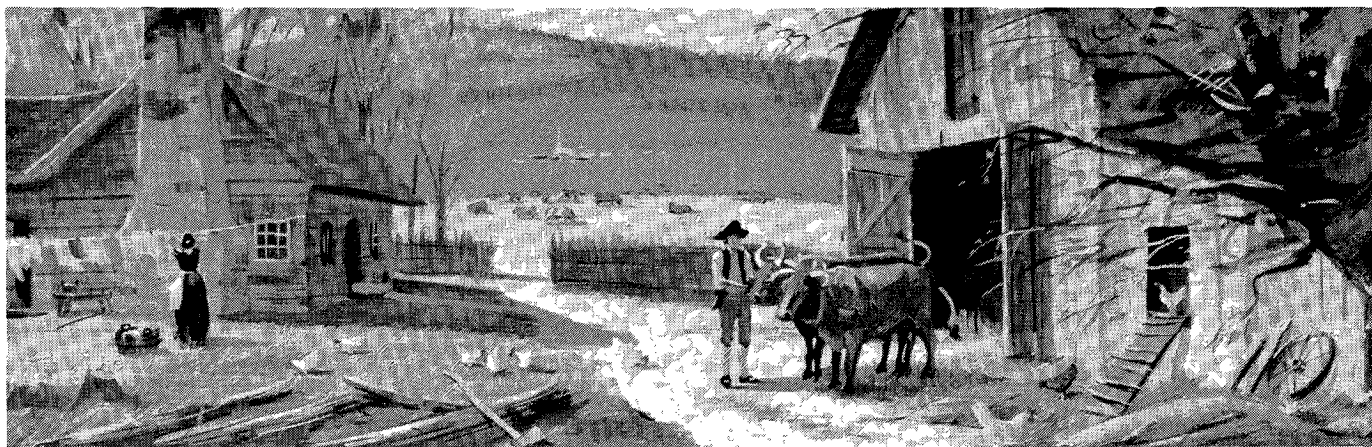
Later on in the same work, Litch reiterates his belief that "the sun has been supernaturally darkened from morning to night: in some places it being cloudy, and the sun entirely invisible, and in others it being visible, but having the same appearance as when totally eclipsed, and the stars being visible." ¹⁴

Regarding these and other widely circulated but undocumented views of Josiah Litch, it should be noted that while some are found in the 1780 record, many others are not, or are at variance with it. The implications that the atmosphere was clear, that the stars were visible, that the

sun appeared as if totally eclipsed, find no support in the historic record of 1780. There is consistent evidence that the atmosphere was filled with clouds and smoke wherever and whenever it was dark. In addition, the fact that he had not heard of other dark days before 1780 shows his limited knowledge of the subject, since three newspaper accounts of an almost identical 1762 dark day appeared alongside reports of the 1780 darkness. Other sources discussing such phenomena had been published many years before 1842.

The first attempt to document the Dark Day in the *Signs* was made in 1843.¹⁵ Seven quotations from post-1780 sources were used, with at least three of the authors being eyewitnesses. The sources selected emphasized the effects on the people, while ignoring other aspects of the event. Six of these quotations have been used repeatedly by later authors.

In the decades that followed the great disappointment of 1844, increasing numbers of authors supported Litch's claim of supernatural and unexplainable darkness on May 19, 1780. Woodward lists at least ten writers, from 1842 to 1853, who espoused the supernatural-darkness concept. Little supporting evidence was cited from the 1780 record. At the same time, other Adventist theologians held to various figurative interpretations.



Eerie blackness enveloped the central New England countryside the morning of May 19, 1780. None could remember having seen a day of such darkness.

A longtime proponent of the literal interpretation was D. T. Taylor, an Advent Christian minister, whose early ideas on the Dark Day appeared in the 1840's. In 1871, Taylor described the cause as "cosmic, cometic, and celestial."¹⁶ His 1891 work, *The Great Consummation*, contained a detailed and extensive analysis of the nature, extent, and duration of the Dark Day.¹⁷ More than 30 sources, dating from 1780 and later, appeared here in Advent literature for the first time, providing what appeared to be ample and irrefutable support of the supernatural-darkness theory. Although Taylor stopped short of expressing the supernatural claim, the circulation of this book doubtless was a persuasive influence in establishing its validity in the minds of many Adventists of various faiths.

However, highly documented as it was, Taylor's book did not go unchallenged. One of his fellow ministers, E. P. Woodward, checking every source as well as researching more than 100 others, published a devastating critique of Taylor's work in 1906.

Woodward's basic approach was to publish the original sources, most in their entirety, while emphasizing in bold type Taylor's selections from those sources. A disturbing bias was thus revealed. Taylor had selected only those portions of the 1780 and later record of the Dark Day that suggested that the events were unexplainable, mysterious, a cause for alarm, or in other ways sensational. It was a persuasive demonstration that the numerous references to clouds, smoke, and other atmospheric conditions, which suggested a natural cause, had been avoided.

In the face of immediate criticism from many firm believers in the supernatural theory, Woodward held his ground and went to press again to refute the critics.¹⁸ In all, he published about 200 pages of material on the Dark Day, which appears to be the most extensive work produced to date.

During this same period, many other religious writers added their opinions. Some opposed the supernatural-cause theory, but most seemed to have adopted it as truth.

The next article in this series will review the development of Seventh-day Adventist beliefs on the Dark Day. □

To be continued

REFERENCES

- ¹ Massachusetts Spy, May 25, 1780.
- ² *Ibid.*, June 8, 1780.
- ³ E. P. Woodward, "The Dark Day," *The Safeguard and Armory*, April, 1906, pp. 90, 91.
- ⁴ William Gordon, *The History of the Rise, Progress and Establishment of the Independence of the United States of America*, p. 56.
- ⁵ Deryl Leggitt, "An Investigation Into the Dark Day of May 19, 1780," Master's degree thesis, SDA Theological Seminary, p. 30.
- ⁶ Woodward, *op. cit.*, p. 70.
- ⁷ Amizi Armstrong, *A Syllabus of Lectures on the Visions of the Revelation*, p. 37.
- ⁸ William Miller, *A Familiar Exposition of the Twenty-fourth Chapter of Matthew*, p. 25.
- ⁹ ———, *Evidence From Scripture and History of the Second Coming of Christ, About the Year 1843*, p. 184.
- ¹⁰ Henry Jones, "Lecture on the Signs of Christ's Second Coming Quickly," *Second Advent Tracts*, No. IX, 1841.
- ¹¹ *Signs of the Times* (Millerite), May 18, 1842.
- ¹² *Ibid.*, Sept. 7, 1842.
- ¹³ Josiah Litch, *Prophetic Expositions*, Vol. I, pp. 151-152.
- ¹⁴ *Ibid.*, p. 155.
- ¹⁵ *Signs of the Times* (Millerite), Oct. 11, 1843.
- ¹⁶ *Review and Herald*, July 18, 1871.
- ¹⁷ D. T. Taylor, *The Great Consummation and the Signs That Herald Its Approach*, pp. 234, 235.
- ¹⁸ Woodward, "The Dark Day," *The Safeguard and Armory*, October, 1906.

FOR THE YOUNGER SET

Mary shares Jesus

By MIRIAM KELLY

Mary liked evening. It was a very special time when Mother read stories and told of Jesus and His love.

"What special thing that happened today would you like to thank Jesus for?" Mother asked Mary after storytime.

"I know!" said Mary. "I'd like to thank Jesus for the fluffy little baby chicks that our big red hen brought out from under the barn today!"

"That is a splendid thing to thank Jesus for," Mother replied. "Is there anything else that you would like to tell Jesus about tonight?"

"Yes, I would like to ask Jesus to help Daddy learn to love Him too. Mother, has Jesus said No to my prayers? I've asked Him many times to help Daddy see that Jesus is his friend, too. But Daddy makes fun of church. He never prays to Jesus; and he swears so much!"

"Mary, Jesus tells us He would like everyone to love Him as you do. You are right to pray for Daddy. Don't stop because you don't see the answer to your prayer. We have to leave the answers to our prayers with Jesus."

Happy to trust Jesus

Mary felt happy to know that she could always trust Jesus.

Mary lived with her father and mother on a farm that had cows, horses, sheep, chickens, and one dog. Each day Mary enjoyed gathering the eggs from the henhouse and, with her dog, Chief, bringing the cows and calves from the pasture to the barn.

One day Salty, their nicest calf, became ill. Mary heard Daddy tell Mother that he was sure the calf would die.

"Daddy, I will pray to Jesus and tell Him. Jesus wants us to talk to Him

about everything. Jesus can save our calf if He wants her to get well," Mary said.

Paying little attention to Mary, Daddy went out to the barn to finish milking the cows and feeding the animals.

In the morning as Mary lay in her warm bed, she could hear Mother and Daddy talking in the kitchen.

"Well," said Daddy, "I guess I'd better get out and bury that calf. She couldn't have lived but an hour or so, the way she looked last night."

Mary heard the door close and her father's footsteps on the stairs of the porch and then on the gravel of the path leading to the barn. It was just a few minutes and she heard his steps again, then heard the kitchen door being opened.

"That calf, I can't believe it!" Daddy said excitedly.

"She is up and playing with the other calves just as if she had never been sick! I have never seen anything like that before."

Mary came bounding down the stairs. "Oh, Daddy, don't you see? Jesus has answered our prayer and made Salty well because He loves us so much!"

In the days that followed, Mary noticed that Daddy didn't swear as much and that he seemed more thoughtful. A few weeks later there was a problem on the farm Daddy didn't know what to do about, but instead of becoming angry and swearing, he said to Mother, "Perhaps the best thing for us to do would be to have Mary pray about this."

That evening Mother didn't have to ask Mary what she'd like to thank Jesus for that day. "Thank You, Jesus, for answering my prayer and helping Daddy to know that You are his friend, too."

Ellen White and the oppressed poor

Is liberating people from economic
and political oppression central
to the mission of God's church today?

By MARCIUS C. SIQUEIRA

A new and revolutionary theology known as liberation theology is sweeping the ranks of the Christian church, especially in Latin America. Liberation theology makes the point that the gospel offers not just liberation from sin, but liberation from all oppressive forces in this world. It argues that liberating people from economic and political oppression is central to the mission of the church. This new theology challenges us to review our attitude toward the poor and toward those who are being

Marcius C. Siqueira is a pastor in the Kansas Conference.

Second chance

By SALVADOR G. MIRAFLORES

*Jonah, the deserter,
Fled away from duty
And refused to warn
The wicked city.*

*The stowaway sleeper
Was waylaid and delayed
But finally prayed
And then obeyed.*

*The great Provider
Prepared a fish, a gourd,
A worm,
And a second chance.*

oppressed by their own governments. Should we seek economic equality for all? Should we seek to overthrow oppressive governments? Fortunately the Spirit of Prophecy offers some answers.

First of all, in relationship to the poor we need to consider the question of why the poor are poor. In various testimonies and counsels Ellen White refers to two basic reasons. Some are poor because of the oppression they suffer at the hands of the rich. In one place she says, "Much of the money that they [the rich] thus invested had been obtained through exaction, through grinding down the poor."—*Testimonies*, vol. 9, pp. 12, 13; see also p. 90. Others are poor because they have not developed good habits of money management and economy, or have fallen prey to their sins and follies (*Counsels on Stewardship*, p. 269; *Testimonies*, vol. 1, p. 642).

How then should we relate to the oppressed poor? Or to those who have brought poverty on themselves? Ellen White repeatedly states that God "has placed the poor among us to call out from us Christian sympathy and love" (*Testimonies*, vol. 3, p. 391). In fact, He has "permitted misfortunes to come to men, poverty to press upon them, adversity to try them, that He may thus test those whom He has placed in more favored circumstances" (*Testimonies to Ministers*, p. 287). Regardless of what particular cause has led people into poverty, God's prophet points out that it is part of God's plan to lead those who have more to serve the needs of His less fortunate children. By doing so, their character will be strengthened and their love for Him will grow.

Ellen White repeatedly writes to people warning them of the dangers of being too exacting in their business, being more concerned with their own prosperity than that of others, worrying more about a profit than the right use of funds entrusted to them. As a result, they are considered in heaven as oppressors of the poor. In the judgment, God will reveal what our attitude toward the poor has been, and our reward will be adjudicated accordingly.

A charge to the church

Not only does the Lord challenge the individual Christian on this matter, He also urges the church as a whole to rightly minister to the poor and oppressed. How this should be done is spelled out as follows: "Instead of encouraging the poor to think that they can have their eating and drinking provided free or nearly so, we should place them where they can help themselves. We should endeavor to provide them with work, and if necessary teach them how to work. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation. We are to educate the poor to become self-reliant. This will be true help, for it will not only make them self-sustaining, but will enable them to help others."—*Testimonies*, vol. 6, pp. 278, 279.

Industries ought to be established, not so much for the purpose of gaining a profit, but to provide employment for poor families. Those with a trade should take it upon themselves to teach the oppressed poor how to work in their particular trade. And the business person is actually to favor the poor in his or her dealings. Also, every church should establish a fund for the poor, into which members are to give regularly, even if to do so might deprive them of “imaginary wants” (see *The Ministry of Healing*, p. 194; *Testimonies to Ministers*, p. 324; *The SDA Bible Commentary*, vol. 3, pp. 1158, 1159; *Testimonies*, vol. 5, pp. 150, 151).

Yet the work of helping the poor, as important as it may be, is not to be the center of attention on the part of the church. Here again God has given pointed instruction: “The cause of God should not be overlooked that the poor may receive our first attention. . . . Should our whole attention be directed to relieving the wants of the poor, God’s cause would be neglected. . . . The cause of Christ should come first.”—*Testimonies*, vol. 4, pp. 550, 551.

The work of proclaiming the gospel to all the world is our first responsibility. But we are told that neither the preaching of the gospel nor our ministry to the poor will suffer if we are faithful in our stewardship (*ibid.*, vol. 4, p. 551).

We are to seek to reach the wealthy as well as the poor. Jesus did not limit His ministry to the oppressed poor or to the outcasts of society. He worked with any who would listen to Him. And thus He ministered to those of means and influence, as well. In the same way we are not to put all our effort into the work of serving the lowest classes, but also to seek to reach the wealthy and those of influence.

Does Ellen White have anything to say to the poor themselves? She mentions that the poor, like the rich,

face dangers of coveting. In a lengthy testimony Brother H. C. is cautioned about his dangers as a poor person of coveting the wealth of others, to the point of making others who had more means than he had feel guilty when they did not give all they had to provide for his family. Because they were faithfully helping other areas of God’s cause they did not have the wherewithal to help him (*Spiritual Gifts*, book 2, pp. 153-156). “When they [the poor] murmur at their lot and against the wealthy on account of their covetousness, they commit a great sin in the sight of heaven.”—*Testimonies*, vol. 1, p. 642.

Some assistance to the poor may actually be harmful. Those who lack diligence and economy fall into the danger of depending on the church if they are constantly helped. This way they will never learn the economy and self-denial they need to practice. Satan then tempts them to become jealous, and to question the spirituality of their more favored brethren. In fact, Ellen White states that “the Lord does not require the hard-working man to support others in idleness. With many there is a waste of time, a lack of effort, which brings poverty and want. If these faults are not corrected by those who indulge them, all that might be done in their behalf would be like putting treasure into a bag with holes.”—*Christ’s Object Lessons*, p. 247.

The poor have “capital”

The poor need to learn to help themselves. In fact, “if they would pursue a right course, they could in almost every case be above want” (*Testimonies*, vol. 1, p. 481). But how? By using the “capital” entrusted to them. Just as the rich man may have certain goods entrusted to him and is judged by the use he makes of these, so the poor have “capital.”

The “capital” owned or entrusted to the poor is their strength of brain, bone, and muscle. They are accountable to God for the use they make of this capital, as the rich man is accountable for the use of his money.

But should not each share equally in this world’s goods? No. God’s servant tells us, “It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized, for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character. Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the Creator.”—*Ibid.*, vol. 4, pp. 551, 552.

Ellen White places herself on the side of those who seek to minister in a careful and conscientious manner to the needs of those around them rather than on the side of those who seek to bring temporal equality to the world.

How are Christians to relate to governments that are oppressing people and taking advantage of them? We are to recognize governments as divinely appointed, teaching obedience to them as part of our obligation as Christians, as well as to elevate the claims of God and His law above every human law and institution (*The Acts*

Petition

By ELIZABETH THOMANN

*Place me, a lantern,
on some dark, lonely corner,
burning with a steady, gentle glow,
shedding rays of light
so someone, lost, can see the way
that he should go.*

of the Apostles, p. 69). Thus there are times when the Christian must disobey a law of the state when it comes into conflict with God's stated will.

What if injustices are being done? Should we not at least condemn oppressive governments? In a well-known statement, Ellen White comments on the actions of Christ when He faced similar problems. "The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart."—*The Desire of Ages*, pp. 509, 510.

The most effective way to help the oppressed poor is by seeking to change lives, by confronting people with the claims of the gospel, and by setting up God's church as a community of caring, loving disciples of Christ, where injustice cannot and must not reign, where it can be demonstrated that God is both a God of love and justice.

In fact, we are to be very careful in our dealings with governments. We are to be cautious in our statements and actions, so as not to give the impression that we are against law and order. "We are not to say or do anything which would unnecessarily close up our way."—*The Acts of the Apostles*, p. 69.

Speaking directly to those who would argue that we are to establish an earthly just order as the kingdom of Christ (a keystone in liberation theology), Ellen White states: "Today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, 'My kingdom is not of this world.' John 18:36. He would not accept the earthly throne."—*The Desire of Ages*, p. 509.

It appears that the proponents of liberation theology had their forerunners in Ellen White's day. She pointedly blows away their dreams of an earthly just order of things. Such was not the burden of Christ. Such is not to be our burden. □

Marriage, an achievement

"A wedding is an event, but marriage is an achievement," someone has quipped. But is it a quip? Falling in love seems so easy, but perhaps one of the greatest illusions of courtship is that that love will be self-sustaining.

Do you remember how it was—the long, leisurely hours together, the walks, the talks? How hard, even painful, it was to say good night? How your eyes and your heart would light up when you heard that familiar footstep?

But then came the wedding, the honeymoon, and reality—work, church activities, maybe even a regular tennis or golf appointment. Time together became brief, impersonal. Adding children to the family complicated matters. Finances became more worrisome, schedules more hectic, dental and medical appointments more frequent, nerves more frayed.

Or is it still that way, a description of your home now, and long talks and walks just a wistful memory?

It isn't fate that destroys our love; it's bad planning, little or no imagination, false values, selfishness. We may even feel a little foolish expressing our love. A couple of married people wanting to be by themselves? holding hands? having a date?

Love is like that. It needs to be fed and nurtured. It takes ingenuity and creativity. I'm intrigued by some of the descriptions that Ellen White gives of love:

- tender and gentle
- attentive
- compassionate
- faithful, constant
- sympathetic and respectful
- refined and courteous
- kind in look and voice

"Love cannot long exist without expression," she says.¹ Without those expressions we wither into desolate and cold subhu-

mans. Psychiatrists tell us that many of their patients are starved for the love, warmth, and tenderness that make life glow. In fact, the reason there are so many hardhearted men and women today is that we have thought of affection as being weakness.²

But in our enlightened, whirling spheres, we give time to everything else first, then us—if there's time. In one six-year study of married couples the results showed that couples who considered themselves happy spent at least 27½ minutes a week in conversation.³ How do you build a relationship, make a marriage work, and run a home on less than half an hour a week?

Time is a factor, but not the only one. We need to make that time count—read a good book together, paint a room (you can talk above the sound of paintbrushes), make a call on someone in the hospital or nursing home, lay out a hiking trail (then use it!).

Take a quiz—but no cheating!

1. Are you taking the time to stay in love?
2. Do you allow yourself a free flow of affection—of giving and receiving?
3. Are you granting yourself the healing comfort of closeness and tenderness?
4. Do you frequently find yourself refreshed, invigorated by the mutual sharing of body, mind, and spirit?

If your answers are all Yes, congratulations. If not, perhaps they still can be, with time, ingenuity, creativity—and Christ. Without Him your love will vibrate through the house like noisy gongs and clanging cymbals. With Him your duet will sound like a little bit of heaven.

¹ *The Adventist Home*, p. 107.

² *Ibid.*, p. 108.

³ Dr. Ray L. Birdwhistell, reported by Ann Landers.

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

I am in a management position with many non-SDAs under my direction. My question is Where does my extra mile as a Christian end and my responsibility to the company begin? For example, often I have to terminate employees for poor performance and/or absenteeism, only to have my actions viewed as unfair and un-Christlike. How can I give a fair picture of God while working in this capacity? How have others in positions such as mine handled the situation? Or is it a position a Christian should not attempt to fill?

■ I would assume that prior to terminating an employee for any reason, you have counseled and supported him in an attempt to correct the problem, whatever it may be, and not just summarily dismissed him on first notice. As a Christian manager you have a responsibility for an employee's professional growth, as well as his soul. Consequently, if an employee is having a problem that is jeopardizing his job, the responsible (loving) manager will discuss the facts surrounding his situation. Your goal is to reach agreement on a plan to remedy the problem. If an employee refuses to acknowledge the problem or commit himself to attempting improvement, then his employment may have to be terminated.

Satan has accused God of being unfair from the beginning because God has acted responsibly toward us. Our society has been referred to as the painless society because we have assumed that it is our "right" to walk through life without facing the consequences of our actions. I personally feel that there are too many people walking around hurting because no one has cared enough about them to sit down and help them sort out the realities of life. In my experience as a manager, which includes government, industry, and our denomination, approximately 90 percent of the employees whom I have helped correct a problem that was affecting their job have ended up being better employees and friends of mine, as well. Their first reaction was not always positive, but over the

period of time that we worked on the problem, they sensed that I had a personal concern for them, as well as for the organization I represented. After the passing of the emotional period I have often received appreciative comments concerning the fairness and soundness of the counseling given to help the person put the problem into perspective.

LONDON KITE
Stoneham, Massachusetts

Questions
for this feature
are welcome

■ If an employee must be terminated a good exit interview can do much to change his or her feelings of hostility. The interviewer should aim to accomplish several things in the interview: Get the employee to examine the causes of failure in a realistic way and accept at least partial responsibility for the failure; explore possible alternative employment; discuss what references the employing organization can honestly give the exiting employee; if possible offer some monetary assistance to enable the employee to establish himself somewhere else.

If the employer can provide some career testing and evaluation as well, the exiting employee will probably feel that he has been dealt with fairly and with concern and understanding.

REBECCA LARSON
Washington, D.C.

■ If you must terminate an employee who has not responded to counseling, be sure your action is well documented. Once you have ample evidence of his or her poor performance, absenteeism, or tardiness, be fair, resolute, and go through with dismissing the employee immediately. You may hear a little static for a day or so, but then it will be gone forever. If you vacillate and back down or go the second-chance route you will lose the respect of not only the prospective terminnee but the rest of your group, as well. Some employees will try to test you to see how far they can go before you take action. They don't usually expect to be really terminated, but once it has happened to a person, he is quite apt to be a much better employee somewhere else.

By being fair, discerning, and straightforward, you will indeed present Christlike standards in their true light, which most non-Adventists, as well as church members, respect and admire.

HOWLAND ATWOOD
Brunswick, Maine

■ Disciplining an employee for documented, inappropriate behavior is no more un-Christlike than disciplining a misbehaving child. It must be done for the good of all concerned. The obvious goal in any disciplinary action is to help the employee reach his or her optimum potential.

It is important that we separate the behavior from the person. If this is done effectively the employee can still retain a positive self-image and will be more receptive to a fair disciplinary action. The relationship between the employee and supervisor may also be protected.

The old adage "It's not what you say, but how you say it, that counts" is certainly true in this case.

ELLA MAY MITCHELL
Lawrenceburg, Tennessee

■ In my management position with a large insurance company I have expressed the same feelings as you have. I have struggled with the same problems on numerous occasions.

It is not easy to be in a management position. Each termination and disciplinary action renews the same nagging questions. Even more, I am haunted by the thought that I may be the only Seventh-day Adventist this person will ever know more than casually. What will he or she think of my church? What if some gentle, caring church member tries to witness to this person, only to be abruptly re-

fused because of the perceived "hardness" of my action?

As time goes on, with all the various ramifications of employees' rights, you will find it more difficult. If you are young enough to change careers, I feel you should do so. It is simply not worth it. There are not enough rewards to compensate for your questions and doubts in a "no-win" situation such as this. If you, like me, are in an age bracket where a career change is out of the question, be absolutely certain that you treat all persons and situations equally. Regardless of how others feel, they eventually will come to recognize that everyone has been treated the same. Pray earnestly that the Lord will remove any bias you may have, so that you can be fair in all cases.

BETTIGENE D. REISWIG
Boring, Oregon

■ As a management official you must carry out company policies. If poor performance or absenteeism leads you to discipline or terminate an employee, it must be done fairly and at the right time.

Be sure you can truthfully say, "If I were in your place, this is what I would expect from my boss," and really mean it.

As an Adventist, it is appropriate that you should be in a management position. It is a great opportunity to practice God's teachings. You will be watched by your superiors, as well as by the employees under your direction. You must be fair to both.

KNOX HAGAN
N. Redington Beach, Florida

QUESTION FOR JULY

Response deadline June 6

My husband is in a business in which he is expected to entertain his associates. Although we are usually not the only ones in the group who do not drink, most of the gatherings consist of various forms of cocktail parties. We also are vegetarians, and I do not want to compromise my standards or pretend to be something I am not. I would like to know what others have done to entertain in similar situations.

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published.

The Dark Day

Two hundred years ago an impressive darkness covered a large part of the northeastern United States. So unusual was the phenomenon that the date on which it took place—May 19, 1780—has become known as the Dark Day. In a series of three articles (beginning on page 5) the REVIEW is marking the bicentennial anniversary of this event.

The articles have been carefully researched and, in our view, provide an honest, balanced perspective on what actually happened on the Dark Day. They provide information on the extent of the darkness, the intensity of the darkness, the cause of the darkness, and the effects of the darkness. We are publishing the articles with two main purposes in mind: (1) to remind us that Christ's second advent is near and that God has been endeavoring for many decades to call out and prepare a people for that event, and (2) to expand our knowledge, for people who await Christ's coming should be zealous in pursuing truth.

Some readers may feel that, inasmuch as the articles support the theory that the darkness of the Dark Day can be accounted for by natural causes, we are iconoclasts. We are not. We simply are interested in discovering truth. We do not fear truth. Truth never undermines other truth; it strengthens it. Thus, knowing the causes of the Dark Day—whether those causes be natural or supernatural—will strengthen our faith, not weaken or destroy it.

Our attempt to know more about the Dark Day is, we believe, in harmony with the thoughts set forth in the following statements by Ellen G. White:

"Let no one come to the conclusion that there is no more truth to be revealed."—*Counsels to Writers and Editors*, p. 35.

"Age will not make error into truth, and truth can afford to be fair."—*Ibid.*

"Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed."—*Ibid.*, p. 37.

"We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Ibid.*, p. 40.

Part of the genius of Adventism is belief in God's willingness to shed more and more light on His people as they study both His Word and nature. As Adventists we must dig deeper and deeper in the mine of truth.

In drawing the conclusion that the Dark Day resulted from natural causes such as thick clouds and heavy smoke from forest fires, we are not saying that the event was merely a natural phenomenon. We believe that God used these elements to accomplish His purposes—

namely, to obscure the sun and lead people to think of God, the judgment, and their soul's salvation. And Bible students during succeeding decades have seen the phenomenon as a fulfillment of Christ's prediction that the sun would be darkened before the end of the 1260-year period in 1798 but after the persecution had ended, which occurred probably around 1755 (see Matt. 24:29; Mark 13:24).

Throughout history God has used the elements of nature to fulfill His will. He used them to destroy the ancient world by flood. He used "a strong east wind" (Ex. 14:21) to open a path for His people through the Red Sea. He sweetened the bitter waters of Marah by having Moses cast a tree into them (Ex. 15:23-25). During the seven last plagues He will shake the world with a mighty earthquake, then will batter down the cities and destroy much of the world's populace by giant hailstones (Rev. 16:21). The elements used will be "natural," but the Cause will be supernatural.

The fact is significant, not the cause

The idea that the Dark Day may be accounted for by natural causes is not new. For many years Seventh-day Adventists have acknowledged this. For example, the 1922 *Source Book* offered extensive quotations in support of the fact that clouds, smoke, and other elements were involved. At the same time, Adventists have held—and still hold—that it is the *fact* of the darkness, not its *cause*, that is significant. In spite of the fact that there have been other days when the sun's light has been partially obscured by smoke or clouds, May 19, 1780, was so unusual that it stands out in history as unique.

The Dark Day was the first of the "signs in the heavens" that Christ said would alert the world to the

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Benefits of breast feeding

By S. L. DE SHAY, M.D.
Associate Director

Recent literature has emphasized the importance of breast feeding. Research data has confirmed the universal superiority of mother's milk from well-nourished women, both for its nutritional value and its anti-infective quality. There are protective antibodies in the mother's milk that are passed on to the child.

Breast feeding affects child spacing and contributes greatly to cementing the maternal-child emotional bond. It can also help keep the mother's weight closer to normal. In many parts of the world there are economic priorities that need to be considered when a mother decides not to breast-feed.

Authorities suggest that the declining pattern of breast feeding is one of the world's most serious nutritional problems. Childhood obesity and milk allergy demand our concern also.

Our wise God provided the best method of nourishing babies.

fact that human history was about to end. The next sign—the moon appearing as blood—took place the same night, and a few decades later the great meteoric shower of 1833 took place. Today signs abound that the second advent of Jesus is near. There are signs in the political world. There are signs in the religious world—the revival of non-Christian religions, the ecumenical movement, the worldwide attention focused on the Papacy. There are signs in the social world—intemperance, divorce, adultery, shameless immorality. With uncanny foresight, God's latter-day messenger wrote: "A terrible picture of the condition of the world has been presented before me. Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength, and prevalence."

"I was referred to Romans 1:18-32, as a true description of the world previous to the second appearing of Christ."—*Child Guidance*, p. 440.

Besides the signs foretold in the Bible, conditions are developing that are creating such serious crises for the world that Christ's return has virtually become a necessity. For example, the proliferation of nuclear weapons. Also, the pollution of the atmosphere and of water sources, the population explosion, and the exhaustion of natural resources.

With so many things pointing to Christ's soon return, Seventh-day Adventists do well to heed the Master's counsel: "When ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33); "Take ye heed, watch and pray" (Mark 13:33); "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

K. H. W.

LETTERS Continued from page 2

ful marriage for 57 years, and, thank the Lord, both of us have always felt genuine mutual love.

But, as you know, sometimes "tiny guilts" for words and gestures that were not 100 percent kind and lovely come to mind. When I see my wife now unable to speak a word to me, these little guilts have been breaking my heart and bringing me anguish. But your editorial has been a marvelous help and blessing to me, bringing me courage and assurance of the Lord's tender mercy.

LUIZ WALDVOGEL

Campinas, São Paulo, Brazil

The Adult Friend

When my brother was a small child, Mother sent him to the post office to get the mail. He asked the postmaster whether his *Little Friend* had come.

Now my parents and brother are gone and I am the only one left, and older than they were. When I go to the mailbox I wonder whether my REVIEW has come, as I feel like it is my friend.

HELEN S. JOHNSON

Loma Linda, California

Weekly manna

As manna, your articles provide weekly nourishment for your readers. The extensive research and Bible treasures presented strengthen our church family with wholesome food for thought. Now, as perhaps never before, the inspired writings of Ellen G. White illuminate Bible truths.

Specifically, Elder Neal Wil-

son's "This I Believe About Ellen G. White" (March 20) reinforced our faith in the Spirit of Prophecy. It should be pointed out, however, that a technical error needs correction in this article. Samuel is quoted as saying, "'Speak, Lord, for thy servant hears'" (1 Sam. 3:9, R.S.V.). Actually this verse is quoting Eli, not Samuel. Nowhere in the Scriptures does Samuel speak those exact words. (Samuel omits the word *Lord*.) Ellen White (in *Patriarchs and Prophets*, chapter 57) explains that Samuel was so awed at the thought of the great God speaking to him that he forgot what he was told to say.

We look forward to many more stimulating and comprehensive articles promulgating the good news for a dying world.

DAN R. GRAHAM

Takoma Park, Maryland

Music communicates without words

Bravo to Ann Cunningham Burke for her "Treat—or Trick?" (March 27). It should be required reading for every Adventist.

Music, without question, communicates without words, and the styles used in the entertainment world have no place in our worship of God. Mrs. Burke's timely article should be heeded lest, as she so aptly stated, "One stand unnoticed among us with a whip of cords."

Christian joy is as high above the joy of show business as the heavens are above the earth.

I pray that there will be mani-

fest among us a humble, teachable spirit, a willingness to learn a more excellent way, a desire for exchanging the cheap and shallow for those things that are deep and abiding.

PAULINE I. COTA

La Puente, California

It takes more than mathematics

Occasionally I come across statements that say, "Statistically, it is impossible for us to reach the whole world with the three angels' messages." This always puzzles me. Have these persons never read the following statement: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

According to this promise, the whole world could become converted in less than five years. Since we know that not every person will accept Jesus as Saviour, the work will be finished in much less time.

If, for purposes of reckoning, we peg our current growth rate at 5 percent, or approximately 150,000, per year, 100 conversions to one would mean that in one year our membership would increase by 15 million to a total of 18 million members. In the second year 90 million persons would be converted, et cetera. By the fourth year (theoretically), we would see nearly 4 billion Adventists on earth!

Thus it will not take long to

finish the work. But we must put self aside and allow Jesus to fill us completely with His Spirit and His love. Then we can show the lovingkindness of our heavenly Father to our fellow men, and they will join us in rejoicing in the kingdom.

"Love is the fulfilling of the law" (Rom. 13:10). We may think that we are "commandment keepers," but until we learn to love others as Jesus loved us, we are deceiving ourselves (John 13:34, 35; Matt. 19:17-21).

Through Christ's great grace, power, and mercy, we may become as He is—"kind and courteous and tenderhearted and pitiful." And when this happens, His purpose will be accomplished in us and in the world.

LOUISE MAXFIELD

Nakusp, B.C., Canada

A definite witness

The ADVENTIST REVIEW brings encouragement, inspiration, and the beauty of God's Word every week. My whole family are baptized members now, and my husband of 23 years is attending church with us. I know how much we all look forward to our issue each week, and how hard it is for my husband to wait till sundown Friday night to read ours, which is our custom. Your magazine has been a definite help in stimulating my husband's interest in the Seventh-day Adventists, and for this my four daughters and I thank you with all our hearts.

MRS. V. L. BURDETTE

Loma Linda, California

1980 Camp Meeting INFLATION FIGHTERS

Check the reduced prices on your favorite meatless foods!



SIZZLE FRANKS

This excellent tasting meatless hot dog uses the latest in "know-how." You will need to taste it to believe it. Sample it and check the SPECIAL PRICE at Camp Meeting this year.



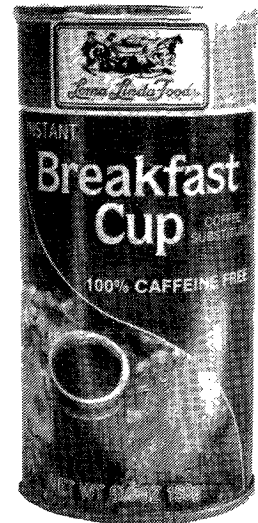
VEGE-BURGER

The old time favorite with a special INFLATION FIGHTING PRICE at your 1980 Camp Meeting.



DINNER CUTS

Have you discovered the improved DINNER CUTS? We began several months ago producing old time favorite tenderness with good flavor and more wholesome nutrition. Sample and check this special DOLLAR SAVING item at Camp Meeting 1980.



NEW INSTANT BREAKFAST CUP

NO caffeine. Available at Camp Meeting this year. See 35¢ COUPON below.



SWISS STEAK

Probably the all time favorite vegetable protein product on the market. Now available in NEW "4-Steak" size. Look for the INTRODUCTORY special at Camp Meeting 1980.

35¢ OFF

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Loma Linda
Instant
Breakfast Cup.

STORE COUPON



Retailer: Loma Linda Foods will reimburse you 35¢ plus 5¢ handling charge for this coupon when used by your customer to buy one can of Loma Linda Instant Breakfast Cup. Any other use constitutes fraud. Invoices or proof of purchase of Loma Linda Instant Breakfast Cup redeemed on this coupon must be shown on request. Coupons presented for reimbursement by other than a retailer (cash value 1/20th ¢). For payment mail to: Loma Linda Foods, 11503 Pierce St., Riverside, California 92515. Offer void where prohibited, taxed or restricted by law. This offer expires December 31, 1980.



Karl Koza and his wife treasure a Bible given him by an Adventist in a refugee camp more than 35 years ago. He studied it and was baptized.

Austrian SDA continues to witness at his job

By EDWARD E. WHITE

Karl Koza, an Austrian Adventist, witnesses for God where he works. He has been responsible for the baptism of 34 of his fellow employees and their families. About five years ago an article appeared in the German-language paper *Adventecho* relating Mr. Koza's experience. A Seventh-day Adventist in a German refugee camp during World War II, whose Christian principles and faithful Sabbath observance made a profound impression on the 22-year-old Mr. Koza, gave him a Bible. Mr. Koza studied it diligently, ultimately being baptized. In 1945 he took employment as a metal worker and asked for and received Sabbath privileges.

For the first seven years he was mocked for his faith, but then his faithful testimony began to bear fruit. By 1973 seven of his work mates had joined the church with their wives and families, a total of

25 converts from Mr. Koza's initial and continued witness.

Karl Koza still works in more ways than one in the metal shop. He has led three more work mates to join the church. They with their wives and families make nine more adherents, who, true to the missionary ideal, have dedicated their talents to service in the church.

Mr. Weissenbrunner, baptized in 1975, is responsible for the cassette ministry in his church in Neubau; Mr. Vana, also baptized that year, is now the lay activities leader of another church in Vienna; Mr. Gobbel, baptized in 1976, has a responsibility in the small church of Tulla, near Vienna.

All the employees who were converted earlier, together with their families, still are active, missionary-minded members of the church. One of these is Mr. Koza's supervisor, who is lay activities leader in Neubau, and whose daughter is now employed in the treasury of the Austrian Union.

Edward E. White is education director of the Euro-Africa Division.

ROMANIA

Church dedicated in Vaidacamaras

On November 24, more than 2,000 Seventh-day Adventists joined in dedicating a new Seventh-day Adventist church in Vaidacamaras, Romania. The rural village is situated approximately 35 kilometers from the regional capital of Cluj in north central Romania, the location of the Cluj Conference headquarters. This conference has more than 14,000 members and 136 churches.

The Advent message came to the village of Vaidacamaras in 1906 through a literature evangelist, Nagy Gyorgy, from Vistea. As a result of his missionary endeavor, a group of Adventist believers was formed in 1907. Until 1944 the membership remained just under 100, but between 1944 and 1961 it grew to more than 200.

In the early years services were held in various private houses, but in 1939 Sister Farkas Aniko donated her home to the conference for a permanent meeting place. Even though partitions were torn out and a balcony installed, it soon did not meet the full requirements of the growing membership.

After the government gave permission in 1975 to remodel the existing structure, the old house was partially demolished. In spite of unforeseen problems, hard work for three years, eight months, and eight days, through many unforeseen hindrances, resulted in completion of the present sanctuary.

The pastor of the Vaidacamaras church, Wilhelm Moldovan, led out in the dedicatory service. Present membership stands at more than 500.

MAURICE T. BATTLE
Associate Secretary
General Conference

AUSTRALIA

Many expatriates join churches

The Victorian Conference is unique in the Australasian Division in that it has the largest number of migrant ministers of any conference in the division. There are 11.

In Melbourne, congregations have been formed for those speaking the Polish, Yugoslavian, Spanish, Chinese, Hungarian, and Greek languages. The newest group, Greek, has now been consolidated with the arrival of a new Greek pastor, Dinos Manstromihalis.



The new church in Vaidacamaras, Romania, was dedicated November 24.

The two language groups that pioneered the migrant work in Melbourne were the Polish and the Yugoslavian. The father of the migrant work is Pastor J. A. Skrzypaszek, former secretary of the Polish Union, who has been in Melbourne for 17 years. Now retired as the Polish pastor, Pastor Skrzypaszek has been elected the stewardship and development director of the Victorian Conference. The congregations of the various migrant churches are as follows: Yugoslavian, 600 in two churches, with a third being established; Polish, 512 in one church; Hungarian, 58; Chinese, 60; and the Greek church is being established.

The migrant churches of Melbourne have made a significant contribution to the spiritual and economic life of the Victorian Conference. They have been loyal and

hard-working supporters of the church program, particularly Ingathering. In most cases they have trebled the attainments of Australian churches with equivalent-sized membership. Part of the Adventure in Faith Offering that will be received in Victoria this year will be used to stabilize the fledgling Greek work.

R. K. BROWN
Departmental Director
Trans-Australia Union
Conference

BENIN

Two-year report is promising

Four persons were baptized at the end of 1979 in Cotonou, bringing the total of members baptized to 15 since the beginning of established work in the People's Republic

of Benin (formerly Dahomey) two years ago.

Missionaries Claude and Lydia Lombart report that the Lord has abundantly blessed His infant church in Cotonou, despite problems and disadvantageous circumstances.

The Sabbath school in Benin has a membership of 76, plus two regular branch Sabbath schools with an average attendance of 15. All 28 baptized members attend Sabbath school and are fairly active witnesses to their new faith.

In the area of welfare ministry, a shipment of biscuits from Holland and clothes from Scandinavia are expected soon in Cotonou. They will be distributed to needy Beninois.

Evangelism is making consistent headway. During the first week of January, 1980, 40 people attended the first of a series of 42 lectures on

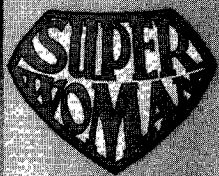
health (physical and spiritual), based on the General Conference's *21st Century Institute Kit for Better Living*, translated into French and adapted to the culture.

The Voice of Prophecy Bible Correspondence Course in French has 40 regular students. Sixty have graduated and three have been baptized. Tithe and offerings give evidence of divine material blessings.

Land purchase for a church building is under consideration, and plans are under way for the first missionary's house, to be erected on the one-acre church property in the Abomey-Calavi town, 15 kilometers from Cotonou.

Other plans include an administrative complex and medical-care center that would serve Cotonou, the densely populated tourist site of Ganvie-on-the-Lagoon, and surrounding villages.

THE RISE & FALL OF



The Story of a Woman
Who Found Her God and Herself
(Linda Evans)

She had to achieve, do more, be everything to everybody, for she feared losing the love and respect of her family, friends—and even God. So she turned to drugs in order to be a

SUPERWOMAN

THE RISE AND FALL OF SUPERWOMAN. A personal story of drug abuse and how one woman found in a loving God the courage to accept her human limitations.

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CALIFORNIA

Restaurant wins souls

The House of Nutrition, which has been in business in San Diego, California, for 60 years, has made a strong spiritual impact on the public. In addition, many of its employees through the years have become Seventh-day Adventists.

In June, 1919, the South-eastern California Conference opened a vegetarian cafeteria in San Diego. The business was owned by the conference and directed by John Burden, administrator of Paradise Valley Sanitarium. Gus Hebard, manager of the cafeteria, purchased the business after about a year. For the next 33 years the restaurant was called "The Vegetarian."

The business was first located in the Whitney Department Store, then in the basement of the Southern Hotel. For 56 years it has been at 1125 Sixth Avenue, in the city's business and financial district.

By the mid-twenties, The Vegetarian had become recognized for its good food and attracted the bankers, lawyers, and business people of San Diego. While Charles Lindbergh was preparing *The Spirit of St. Louis*, he and his engineer, Don Hall, ate their dinner every day at The Vegetarian. Lindbergh, who lived in San Diego for six months, enjoyed a special salad of fruit, cottage cheese, and nuts. On the fiftieth anniversary of the crossing of the Atlantic, in 1977, the House of Nutrition featured the "Lindbergh Salad" in his memory.

By 1930 this missionary venture employed 40 people and had four truck routes selling bakery goods, meat substitutes, vitamins, and wheat germ. Interest grew in the teachings of the Adventist Church. During this time the restaurant hired a dietitian who later became a Bible worker.

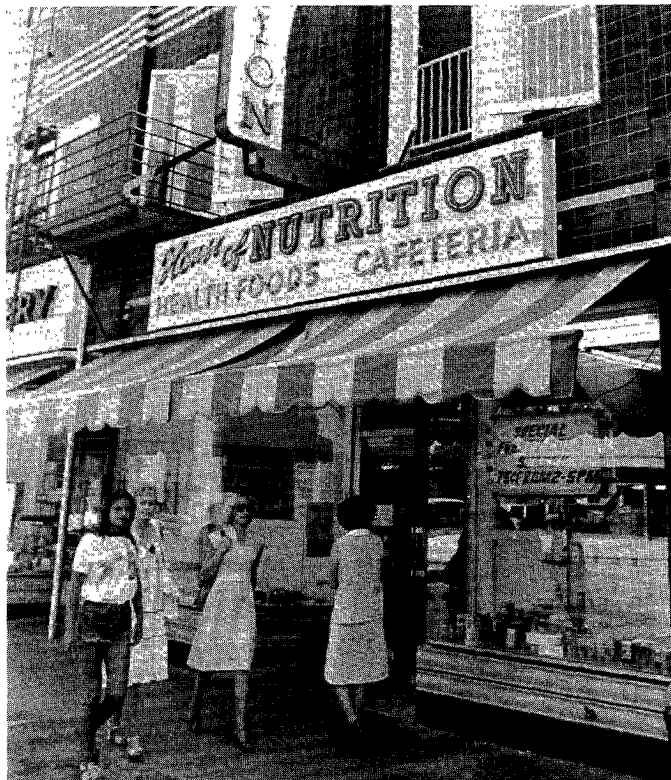
The restaurant recorded a quarter-million-dollar volume of business each year from

1950 to 1960, with the sale of bakery goods, vitamins, and other items.

Today the House of Nutrition, owned and operated by Gordon Watson, serves a variety of vegetarian entrees, juices, vegetables, and salads. On any given day there is a large group of people eating lunch in the vegetarian cafeteria. There is a full complement of health foods and bakery products. In a large room parallel to the cafeteria is a variety of vitamins, minerals, and other dietary supplements available to customers throughout the day. Also on sale are books and other literature on healthful living. Adventist books and missionary journals are available to customers as they bring their purchases to the counter.

The House of Nutrition is a member of the ASI (Association of Privately Owned Seventh-day Adventist Services and Industries).

KENNETH H. LIVESAY
ASI Director
Southeastern
California Conference



The House of Nutrition, in San Diego, California, is a member of the ASI. Through the years many of its employees have become Adventists.



The House of Nutrition sells health foods and bakery products. In the cafeteria, it serves a variety of foods.

ICELAND

SDA's take part in ecumenical services

The eighties began with an ecumenical explosion in Iceland. Sigurdur Bjarnason was a member of the interdenominational committee that planned the international Week of Prayer inaugurated in 1908 by an Anglican minister named Watson.

Pastor Bjarnason was asked to preach the Sunday sermon in the Lutheran church in Keflavik.

An Adventist minister also was requested to take part in a unique service in the Reykjavik cathedral on that same Sunday, January 21. Since the new conference president, Erling B. Snorrason, was already committed to attending the annual business meeting

of the church in the Westmann Islands, David West, youth director, stepped in and took a Scripture reading and a prayer.

This service was the first time that an Icelandic Roman Catholic priest had preached from a Lutheran pulpit.

Pastor West, who is also pastor in Keflavik, spoke at two of the evening prayer meetings in the Lutheran church there.

Near Reykjavik the evening prayer meetings were held in the Roman Catholic church in Hafnarfjordur. Margret Gudmundsdottir was asked to take one of these meetings. Though nervous about it, this 70-year-old member took on the challenge, and her fine effort was richly blessed.

After the unique Sunday service in the Lutheran cathedral, Pastor West was asked to take part in a similar serv-

ice in the Roman Catholic cathedral on the closing Friday evening of that memorable and busy week. This time it was the Lutheran minister who preached the sermon for the first time in the Catholic cathedral.

Doctrinal unity was not the goal of this week. It was all about Christian contact and becoming better acquainted; and it succeeded.

DAVID WEST

PHILIPPINES

150 baptized at lay congress

The lay evangelism congress held at Ozamis City in the South Philippine Union Mission, November 26 to December 1, concluded with the baptism of 150 persons—a result of six satellite crusades conducted simultan-

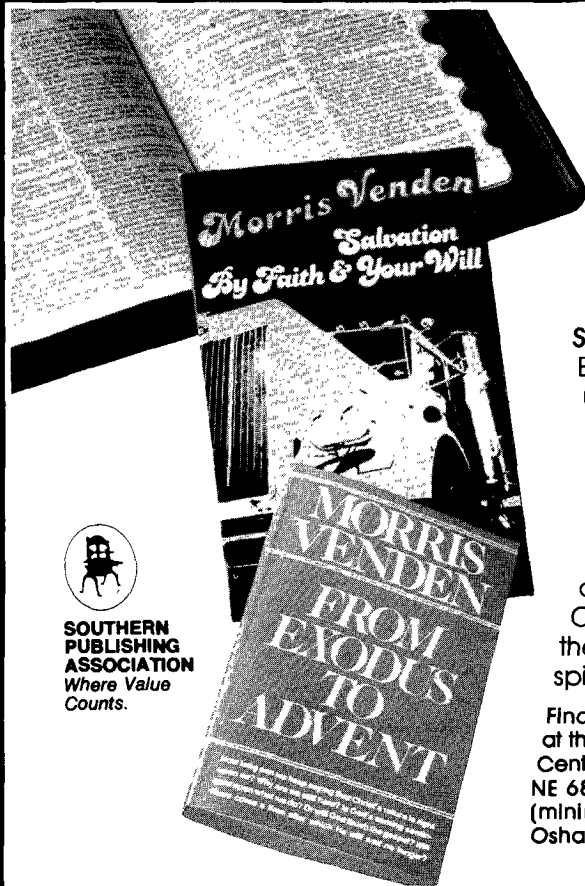
eously around the city by laymen for 21 nights.

Main lecturer was S. F. Monnier, General Conference associate Lay Activities director, with M. T. Bascom, of the Far Eastern Division, as his associate at the five-day meeting. Attending were 5,000 delegates and visitors.

Given strong emphasis at the congress was territorial assignment, a program to involve every church member, to reach every home in 1980. Honored at the meeting were 140 members who had won at least two new members in 1979.

The afternoon schedule included visiting every home in the area and soliciting Voice of Prophecy enrollments. A total of 3,000 names were submitted at the close of the congress.

A. A. VILLARIN
Lay Activities Director
South Philippine Union



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ADAM E. BULAK

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Find **FROM EXODUS TO ADVENT** and **SALVATION BY FAITH AND YOUR WILL** at the General Conference bookstand or your nearest Adventist Book Center. Or order by mail from ABC Mailing Service, Box 37485, Omaha, NE 68137. Please include sales tax for your state and add 10 percent (minimum, 85¢) for postage and handling. In Canada mail to Box 398, Oshawa, Ontario L1H 7L5.

Northern Europe-West Africa

- Church membership in Nigeria grew to more than 42,000 in 1979, as pastors baptized more than twice as many converts as they did in 1978. More pastors were ordained recently to serve this growing church: six in the East Nigeria Conference, five in Rivers Mission, and five in the West Nigerian Mission.
- Erick Whiting, a church member in Bournemouth, England, has donated to the British Union land that will be converted into five self-contained flats for denominational retirees.
- The British branch of the Voice of Prophecy is giving attention to the production of new Bible correspondence courses. It is hoped that three entirely new courses will be produced by the end of 1981, subject to the availability of funds. Study then will be given to six additional courses to meet the changing needs of the students.
- June has been set apart for the promotion of two new periodicals, *Focus* and *Family Life*, which recently were launched by the Stanborough Press. Literature sponsors will be appointed as soon as possible in each church to arouse interest and to train members in the skills of door-to-door visitation with literature.

North American

Atlantic Union

- G. Eric Jones Library on the campus of Atlantic Union College has received more than 750 volumes and historical documents from the personal library of Elder and Mrs. J. Ernest Edwards. A significant number of the donated volumes are early Adventist publications and rare volumes, including materials relating to the establishment of the lay activities department of the church. Both Elder and Mrs. Edwards are alumni of AUC. He was di-

rector of the General Conference Lay Activities Department from 1958 to 1970.

- As a result of an evangelistic series during February and March in Portland, Maine, 23 persons have been baptized. Robert Taylor, Northern New England Conference evangelist, was the speaker, assisted by the pastor, Thomas Kopko.
- At a recent board meeting at Union Springs Academy in New York, it was voted that the current charge of \$3,800 per year for tuition, room, and board will not be increased. This is possible because the academy's gas well saves the academy thousands of dollars annually.
- Loren Nelson, lay-activities director of the New York Conference, reports that the Encounter Bible-Study Program has been responsible for the baptism of 105 persons in 15 months.

Canadian Union

- Prince George, British Columbia, members conducted opening services for their new church on Sabbath, January 26.
- George Hermans, speaker for the *Il Est Ecrit* (French It Is Written) television program, is conducting follow-up meetings in areas where people interested in the church have been found. Bible Seminars are being conducted in Magog and St. Hubert, Quebec.
- Nine new members were baptized into the Lloydminster, Alberta, church at the conclusion of an evangelistic series conducted by Wadie Farag.
- Six members of the British Columbia Conference staff are conducting evangelistic crusades with the pastors of the conference, 28 of whom are engaged in evangelism at the present time. This is only a prelude to Target Day for Evangelism in British Columbia, November 1. At that time it is expected that 80 members will be teamed up with pastors and conference leaders in evangelism.

Central Union

- The members of the Capitol View church in Lincoln, Nebraska, who have outgrown their facilities, have purchased the Berean Fundamental church.
- The Gentry County church, on Highway 169 south of Gentry, Missouri, was dedicated during the winter in services attended by about 40 members and friends.
- The Eden Valley Sanitarium and Reconditioning Center near Fort Collins, Colorado, presented a program on vegetarianism over KCSU on the campus of Colorado State University in Fort Collins. Arrangements were made by the Eden Valley Country Life Vegetarian Restaurant and Health Food Store to serve the entire radio staff a vegetarian meal.
- Lonny Liebelt has transferred from Wyoming to the Colorado Conference, where he is pastor of the Longmont church.
- Twenty-nine persons were baptized at the close of the meetings held in Southwest City, Missouri, by Jim Stevens, from the Moberly district.

Columbia Union

- The Columbia Union Conference baptismal figure for 1979 was 36 percent higher than that for 1978. W. O. Coe, president, reported that the eight local conferences had an average 50 percent increase in baptisms that resulted in a grand total of 4,793.
- Robert C. Lewis, former associate publishing director of the Allegheny East Conference, is the new publishing director of the Allegheny West Conference. Other changes in the Allegheny West Conference include: Albert Teele from Toledo to Cleveland (Glenville); Melvin Warfield from Columbus Hilltop to Ethnan Temple, Pittsburgh; John Farrow, assistant pastor of the Cleveland-Glenville church, to Delaware, Ohio, in addition

to assisting at the Ephesus church in Columbus; Seymore Cole from Jamaica to the Columbus Hilltop church; and P. Jennings, of Omaha, to the Danville-South Boston district.

- During the past three years 12 persons have been baptized as a direct result of the community-health evangelistic outreach of the Morristown, New Jersey, church.
- For more than 25 years the Bucyrus, Ohio, church rented a building for their Community Services center for \$35 a month. Recently, Center Director Ramona Fralick and local Pastor Jim Hawkins visited the owners, who gave the building to the church as a gift. The 14-room house with attached garage is ideally situated one block from downtown Bucyrus.
- Twenty-four evangelistic series held during 1979 resulted in 692 persons baptized in the Allegheny West Conference, according to King Smallwood, secretary.

Lake Union

- Members of the Berrien Springs, Michigan, Village church recently raised \$16,000 for a church in Monseñor Lezcono, Nicaragua. An Adventist builder there supervised the construction.
- Nine persons were baptized in the Milwaukee, Wisconsin, Spanish church on January 19 by Cesar Pusan. They join 53 others who were baptized in 1979 during an intensive witnessing program among Spanish-speaking people in Milwaukee.
- Monthly employee prayer breakfasts began on February 28 at Hinsdale Sanitarium and Hospital in Illinois.
- The University of Wisconsin at Superior recently invited District Pastor Raymond Plummer to provide materials for an antismoking booth during a "Wellness Day" conducted on the campus. As a result, Pastor Plummer has been asked to make another presentation at the university, and similar

ones for the local American Heart Association, and Superior Senior High School.

- A new vegetarian restaurant, Shadrach's, owned and operated by Indianapolis Glendale church members Phillip and Cynthia Prime, recently was featured in an article in the Indianapolis *News* under the headline, "All Potatoes, No Meat."

North Pacific Union

- Two elderly Eugene, Oregon, members are active in the Community Services center. Lillian Weaver, 98, in her 40 years as a Dorcas worker, has bound and sewn more than 1,400 quilts. Claude Hebert, 78, a retired railroad worker, has made 624 quilt tops for the center on his 40-year-old sewing machine.

- The Milwaukie, Oregon, congregation held opening services in their new sanctuary on March 29. The completion of the building project is the end of a two-phase construction program that began in April, 1976.

- Four Oregon Conference dentists have been taking working vacations on the Caribbean Island of St. Kitts (Saint Christopher) to establish an Adventist dental clinic on the island. The four dentists include Arnold Pfugrad, Portland, Oregon; Cedric Hayden, Salem, Oregon; James L. Hillman, Woodland, Washington; and Edward R. Russell, Coquille, Oregon.

- A new pipe organ was dedicated recently at Gem State Academy, Caldwell, Idaho. The new organ, rebuilt by Frank Kravig, was donated by David Grauman, of Seattle.

- Wood-burning stoves are being manufactured on the campus of Mount Ellis Academy, Bozeman, Montana. The academy purchased the franchise for the stoves and set up a small factory.

- Dedication services were conducted recently for the new South Park church in Sherwood, Oregon.

Northern Union

- The new church in Karlstad, Minnesota, featured Herbert E. Douglass, associate book editor at Pacific Press, and Minnesota Conference president Ralph Watts at a recent open house. The new church has 32 members.

- Dr. and Mrs. Glenn Wiltse, of Wahpeton, North Dakota, recently presented a Healthful Living Seminar in Hutchinson, Minnesota. They served meals in which no processed oils or refined sugars were used.

- Station KWWL-TV, Waterloo, Iowa, spent a day filming activities at the Waterloo Adventist Elementary School for a new series on parochial schools during the six-o'clock evening news. The Waterloo school is one of several Adventist church schools in the State that recently have been approved by the Iowa State Department of Instruction.

- The departmental directors of the Iowa Conference are engaged in evangelistic series throughout the conference.

Pacific Union

- On the last Sunday of each month for the past year, members of the El Cajon, California, church and their friends from Greater San Diego have taken medical, construction, and spiritual growth skills to the community of Colonia, Echeverria, Mexico. The clinic, built by the El Cajon congregation, was inspired by stories from Ramona church member Milton Grimaldi, who had been delivering supplies to the needy area.

- Student volunteers from grades 5-8 at Mira Monte in Mountain View, California, have developed a "Share" program for students in the lower grades. Principal Robert Evans says the older ones share a story or object lesson and lead small prayer groups.

- Thora Howard, radiologist at White Memorial Hospital Medical Center, Los Angeles, was an honoree at a

winter banquet held by KNX News Radio (CBS affiliate) for 1979 Citizens of the Week. Dr. Howard, a Citizen of the Week in April, was cited for sponsoring 28 Vietnamese. She currently is foster mother to four Vietnamese boys.

- Erwin Remboldt, president of Adventist Health Systems—West, has been named recipient of the Award of Merit from the American Protestant Hospital Association. His selection for the highest APHA honor was announced at the sixtieth annual convention held in St. Louis, Missouri, in March.

- After a thorough professional examination of all aspects of its operation, White Memorial Medical Center has been reaccredited for the maximum two-year period by the Joint Commission on Accreditation of Hospitals, and accredited under California's Consolidated Accreditation and Licensure Survey Program.

Southern Union

- Worship services began in Langdale, Alabama, on February 2. Approximately 20 persons are attending regularly.

- Carolina Conference reports that 80 have accepted the Sabbath message in meetings held in Myrtle Beach, South Carolina, recently by the Waters-Hehn evangelistic team. Fifty pastors have pledged to conduct evangelistic series throughout the Carolinas during 1980.

- Florida Conference reports the following evangelistic meetings and baptisms for February: Brownlow/Moldrik, 50; Pratt/Pauley, 25; Robert Dubose, 26; Dan Bentzinger, 25; Floyd Powell, 9; Dave Weigley, 10.

- The Warner Robins, Georgia, church began services in the dark county surrounding Hawkinsville, Georgia, February 2 with 20 in attendance.

- The one-hundred seventh church of the Florida Conference was organized in Miami on February 23. The new

Westchester Spanish church, which is the eleventh Spanish-speaking congregation in the conference, registered 73 people as charter members.

- The Upward church in North Carolina was dedicated Sabbath, February 16. The church, with a seating capacity of about 180, cost \$150,000.

Southwestern Union

- The Arkansas-Louisiana Conference executive committee voted on March 10 to build a colonial-style conference office on their new 16-acre plot of ground on I-20 west in Shreveport.

- The 30 active members of the Kerrville, Texas, church, despite the lack of a regular pastor for many years, are excited about evangelism. In a recent Church Growth Seminar, 19 of the 30 members indicated a willingness to be trained in personal evangelism and Bible-study ministry. The remaining members signed up for training in health evangelism, ministries of mercy, and intercessory prayer. One member, Bruce Lyngaas, is conducting a weekly Bible study with 12 participants. A newly baptized member, Ken Rock, is beginning a daily radio program in this town of 20,000.

- The Oklahoma Conference has chosen the name Wewoka Woods Adventist Center for the new church-growth-center development at Wewoka. A serviceable road is nearing completion. The first log cabin, which will accommodate 28 persons, will be completed within weeks. The ground has been leveled, and construction is scheduled to begin on the lodge in approximately one month.

- Huguley Hospital, Fort Worth, Texas, recently was given \$3,000 by Bell Helicopter Employees Humanity Fund for the purchase of a Telecommunication Cardiac Monitor. This monitor will allow emergency medical personnel at the scene of an emergency to send an EKG or heart tracing to a physician at Huguley.

To New Posts

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

NORTH AMERICAN DIVISION

Allison Becker, pastor, Kenhorst church, Reading, Pennsylvania; from the Georgia-Cumberland Conference.

Ann Blackmon, director of medical records, New England Memorial Hospital, Stoneham, Massachusetts; formerly same position at Huguley Memorial Hospital, Fort Worth, Texas.

Gery Friesen, pastor, Redlands, California, church; formerly pastor in Denver, Colorado.

Richard Harbour, pastor, Kernersville, North Carolina, church; from Sanford, Michigan.

Michael Jones, medical staff at New England Memorial Hospital, specializing in obstetrics and gynecology; formerly a resident at Glendale Adventist Medical Center, Glendale, California.

Thompson Kay, instructor for the deaf, Christian Record Braille Foundation, Lincoln, Nebraska; formerly a teacher in the South Central Conference.

Landon Kite, Jr., associate administrator, New England Memorial Hospital, Stoneham, Massachusetts; formerly administrator of Reading Rehabilitation Hospital, Reading, Pennsylvania.

Milton Pruitt, pastor, Zanesville-Coshocton district, Ohio; formerly a pastor in the Carolina Conference.

W. R. Robinson, pastor, Birmingham, Alabama, Ephesus church; formerly editor of *Message* magazine.

Orlando Rudley, pastor, Greenwood, Mississippi, district church, South Central Conference; formerly from California.

Judith I. Smith, vice-president for patient care at Shady Grove Adventist Hospital; formerly executive director of Adventist Home Health Services, Inc., Takoma Park, Maryland.

John Thurber, pastor, Paradise Valley church, National City, California; formerly pastor, Carolina Conference.

Charles T. Williams, pastor, Glendover church, Portland, Oregon; formerly with the Central California Conference.

Regular Missionary Service

Victor Joe Aaen (PUC '69), returning to serve as director, Mahakam River Project, Kalimantan Mission, Balikpapan, Kalimantan, Indonesia, **LouAnne Sue (Ruminson) Aaen** (LLU '69), and three children left New Francisco, February 17, 1980.

Steven Benton Burke (AU '71), to serve as physical-education teacher, Uruguay Academy, Progreso, Uruguay, and **Rebecca Sue (Bohr) Burke** (AU '77), of Berrien Springs, Michigan, left New York City, February 20, 1980.

Loron Talbott Wade (AU '63), to serve as head, theology department, Colombia-Venezuela Union College, Medellin, Colombia, **Ruth Ann (Hagen) Wade** (UC '62), and three children, of Berrien Springs, Michigan, left Miami, February 15, 1980.

Student Missionaries

Cellierose Amanda Johnson (CUC), of Takoma Park, Maryland, to serve as nurse, Penfigo Hospital, Campo Grande, Mato Grosso, Brazil, left New York City, January 27, 1980.

Arleen Melendez (CUC), of Howell, New Jersey, to serve as librarian, Helderberg College, Cape, South Africa, left New York City, February 13, 1980.

Aileen Leiko Nakamura (PUC), of Pearl City, Hawaii, to serve as dietitian-cook, Mwami Adventist Hospital, Chipata, Zambia, left New York City, February 2, 1980.

Hugh Leslie Sule (WWC), of Wapato, Washington, to serve as physical-education teacher, Pathfinder leader, Bolivia Training School, Cochabamba, Bolivia, left Miami, January 28, 1980.

Loren Edward White (PUC), to serve in construction, and **Esther Ariola (Aguillon) White** (PUC), to serve as laboratory technician, Mwami Adventist Hospital, Chipata, Zambia, of Tracy, California, left New York City, February 2, 1980.

Linda Sueanna Wylie (PUC), of Fresno, California, to serve as primary teacher and assist in general mission duties and secretarial services, Mwami Adventist Hospital, Chipata, Zambia, left New York City, February 2, 1980.

Volunteer Service

Mary Shellia Abel (Special Service), to serve as nurse, Cambodia-Thailand Relief Team No. 3A, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, February 12, 1980.

Patricia Cheryl Anholm (Special Service), to serve as nurse, Cambodia-Thailand Relief Team No. 3A, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, February 12, 1980.

Jill Elizabeth Baird (Special Service), to serve as physician, Cambodia-Thailand Relief Team No. 3A, Bangkok Adventist Hospital, Bangkok, Thailand, of Riverside, California, left Los Angeles, February 12, 1980.

Duane Walter Bradley (LLU '51) (Special Service), to serve as surgeon, Mugonero Hospital, Kibuye, Rwanda, of Lakeport, California, left New York City, February 6, 1980.

Stephen Peter Bradley (U. of Hawaii '77) (Special Service), to serve as surgeon, Mugonero Hospital, Kibuye, Rwanda, of Lakeport, California, left New York City, February 6, 1980.

Janet Rae Buelow (Special Service), to serve as nurse, Cambodia-Thailand Relief Team No. 3A, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, February 12, 1980.

Timothy Vernon Chase (AVSC), to serve as aircraft mechanic, Pucallpa Airbase, Pucallpa, Peru, and **Irmgard Jenny (Steger) Chase**, of Ephrata, Washington, left Miami, February 8, 1980.

Ray Warrant Davidson (Special Service), to serve as farm manager, Rusangu Secondary School, Monze, Zambia, and **Mary Lou (Hackley) Davidson**, of Bronaugh, Missouri, left New York City, January 14, 1980.

Laura Jeanne Etchell (Special Service), of Healdsburg, California, to serve as nurse, Stahl Clinic, Iquitos, Peru, left Miami, February 19, 1980.

Matthew R. Ferguson (Special Service), to serve on Cambodia-Thailand Relief Team No. 3A, Bangkok Adventist Hospital, Bangkok, Thailand, and **Vera Frances (Fawcett) Ferguson** (Pac. Luth. Coll. '50), of

Spanaway, Washington, left Los Angeles, February 12, 1980.

Carol Milardo Floriani (Special Service), to serve as nurse, Cambodia-Thailand Relief Team No. 3A, Bangkok Adventist Hospital, Bangkok, Thailand, of Rialto, California, left Los Angeles, February 12, 1980.

Sandra Lee (Chazotte) Golles (LLU '74) (Special Service), to serve as nurse, Cambodia-Thailand Relief Team No. 3A, Bangkok Adventist Hospital, Bangkok, Thailand, of Grand Terrace, California, left Los Angeles, February 12, 1980.

Dawn Marie Lindquist (Special Service), of Hayfork, California, to serve as nurse, Stahl Clinic, Iquitos, Peru, left Miami, February 19, 1980.

Judith Colleen McHenry (Special Service), to serve as nurse, Cambodia-Thailand Relief Team No. 3A, Bangkok Adventist Hospital, Bangkok, Thailand, of Colton, California, left Los Angeles, February 12, 1980.

Cornell Sabo (Special Service), to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Bessie May (Minder) Sabo**, of Medford, Oregon, left San Francisco, February 10, 1980.

Vanoy Henry Smith (LLU '70) (Special Service), to serve as physician, Cambodia-Thailand Relief Team No. 3A, Bangkok Adventist Hospital, Bangkok, Thailand, of Burlington, Washington, left Los Angeles, February 12, 1980.

Patricia Sommerville (LLU '79) (Special Service), to serve as dental hygienist, Bella Vista Hospital, Mayaguez, Puerto Rico, of Grand Terrace, California, left Miami, January 20, 1980.

Deaths

BEANE, G. Lindley—b. Nov. 1, 1899, Ida Grove, Iowa; d. March 4, 1980, Grants Pass, Ore. After graduating from Walla Walla College in 1924, he served the denomination for 40 years in the following capacities: teacher at Sutherlin Academy (Sutherlin, Oregon), Gem State Academy (Caldwell, Idaho), Mount Ellis Academy (Bozeman, Montana), and Auburn Academy (Auburn, Washington); principal of Columbia Academy (Battle Ground, Washington); manager, Walla Walla College bookstore; principal of Gem State Academy; business manager of Milo Academy (Days Creek, Oregon). Survivors include his wife, Ella; three daughters, Loraine Wilson, Roberta McKinney, and Marilyn Fults; a sister,

Rosalie O'Neill; ten grandchildren; and 11 great-grandchildren.

CORNISH, Lloyd—b. Aug. 7, 1907, Geneva, Ind.; d. Jan. 26, 1980, Napa, Calif. He served as head painter at St. Helena Hospital for several years. Survivors include his wife, Ruth; son, Don; two brothers; two sisters; four grandchildren; and two great-grandchildren.

FINSTER, Lewis V.—b. Oct. 12, 1873, Hartley, Iowa; d. Dec. 21, 1979, Riverside, Calif. After finishing high school he served as a literature evangelist. He then helped out with evangelistic work in Nebraska and Wyoming. At the General Conference session in 1901 he and his wife, Ella (whom he married in 1899), were asked to go to Australia and were first assigned to Perth. He organized several churches south of Perth. In 1902 he was ordained to the gospel ministry and the following year became president of the West Australian Conference. In 1908 he transferred to the Tasmania Conference as president. He then received a call to pioneer the work in the Philippine Islands, and in 1911 was responsible for baptizing the first Filipino into the Adventist Church. During his lifetime he saw the membership in the Philippines grow from one to more than 230,000. He became president of the first local mission when it was organized in 1916. After 14 years in the Philippines, he served as president of the Malaysian Union Mission, which included all of Indonesia and what is now known as Malaysia. In 1928 he became home missionary secretary of the Far Eastern Division and in 1931 he transferred to the Inter-American Division, where he served in the same capacity. In 1941 he returned to the United States after more than 40 years of overseas service. In 1954 his wife died, and two years later he married Lillian Parker. Survivors include his wife, Lillian, and stepdaughter, Yvonne Sonneland.

FLORES, Adelina—b. June 21, 1923, in Ecuador, South America; d. March 1, 1980, Santa Ana, Calif. She moved to the United States in 1961. In 1972 the South-eastern California Conference invited her to serve as a part-time Spanish Bible worker in that conference. Then, because of her outstanding work and the rapid growth of the Santa Ana Spanish church, in 1978 she was asked to serve as a full-time Bible worker. Survivors include her husband, Daniel; a son, Daniel Flores, Jr.; her daughters, Rosy Flores and Innes Woertz; and two grandchildren.

FRANK, Joseph—b. March 11, 1891, in Underhill, Wis.; d. Dec. 31, 1979. He started his denominational service by working at the Review and Herald Publishing Association in Washington, D.C. Later he served as manager of the Greater New York Conference Book and Bible House, and as secretary-treasurer of the New York, Greater New York, Illinois, and Indiana conferences. Survivors include his wife, Breta; one daughter, Ottillie Stafford; one sister, Clara; two grandsons; and one great-grandson.

INGELS, Deena—b. June 23, 1884, Kokomo, Ind.; d. Feb. 9, 1980. In 1921 she was invited by Dr. Harry Miller, the then medical superintendent of the Washington Sanitarium and Hospital in Takoma Park, Maryland, to join the staff. She served as an executive secretary and was responsible for initiating and developing the medical-records system along with Perlie Henderson. She retired from this institution in January 31, 1971, at the age of 86. Survivors include her nieces, Mary Helen Tresslar and Mrs. Catherine Tresslar Bell.

JEEP, Charles—b. Nov. 13, 1900, Denison, Iowa; d. Dec. 3, 1979, Arcata,

Calif. He and his wife took nursing at Loma Linda University School of Nursing and worked there until 1929; then they served as missionaries in the Philippines for a year. In 1930 they returned to Loma Linda and served there until 1949. Survivors include his wife, Edith; two daughters, Betty Halsey and Lillian Reiswig; eight brothers; two sisters; six grandchildren; four great-grandchildren.

JESSEN, Juanita P.—b. Feb. 18, 1894, Colombo, Ceylon; d. Dec. 6, 1979, Marting, Calif. She and her husband, Andrew Jessen, served as missionaries in different parts of India, where he was principal and superintendent of schools. Survivors include her son, Ronald; three sisters, Amelia and Dora Passe, and Mrs. Stotesbury; a brother, H. A. Passe; and two grandchildren.

OWENS, Marie A.—b. March 24, 1900, Leduc, Alberta, Canada; d. Feb. 10, 1980, St. Helena, Calif. She spent a total of 32 years in overseas mission work in England, India, and Africa. Survivors include her son, Dr. Melbourne Owens; a daughter, Mrs. Mavis Mace; three sisters, Lydia Davy, Helen White, and Adele Stickle; two brothers, Stanley and Bert Stickle; five grandsons; and one granddaughter.

PARRETT, Cora E.—b. Nov. 26, 1887, Nebraska; d. Jan. 10, 1980, San Bernardino, Calif. She was the wife of Owen Parrett, who was a contributing and consulting editor of *Life & Health* magazine for 16 years. Survivors include her son, Dr. Vernon M.; a daughter, Marjorie Jean Knight; eight grandchildren; and 12 great-grandchildren.

REDMAN, Leon H.—b. Sept. 16, 1894, Lebanon, Pa.; d. March 22, 1980, Takoma Park, Md. He joined the Review and Herald Publishing Association in 1929, working in the bindery. From 1945 until his retirement in 1970 he served as foreman of this department. Survivors include his wife, Ruth; a son, Dale; and one grandson.

ROCCO, Raul—70, d. March 9, 1980, at Hagerstown, Md. He began his ministry in 1937 in Brazil, and moved to the United States in 1965. After retirement he performed various ministerial activities among the Brazilians and Portuguese in the United States.

SCHANDER, Elaine—b. March 9, 1926, Heaton, N. Dak.; d. Dec. 24, 1979. After graduating from Shenyne River Academy in North Dakota in 1944, she taught church school in Bismarck. In 1950 she graduated from Union College, Lincoln, Nebraska, and was then invited to teach in the Southeastern California Conference. Two years later she joined the education department of Union College. In 1959 she served as a visiting teacher at La Sierra College, and later that year served as an elementary supervisor in the Ohio Conference. Three years later she assumed a similar post in the Southeastern California Conference. In 1967 she went to Atlantic Union College for three years of teaching in the classroom, and in 1970 she became elementary supervisor in the North Pacific Union Conference. Survivors include four sisters, Emilia Lenz, Lydia Baker, Esther Martinson, and Goldie Leno; and three brothers, Wilbert, Harley, and Gene.

SHANKEL, Cecil—b. Feb. 13, 1898, Hubbards, Nova Scotia, Canada; d. Feb. 16, 1980, Walla Walla, Wash. He attended Canadian Union College and Walla Walla College, and received his Master's degree from the University of Nebraska. He married Gladys Dodd, who died in 1957. He then married Allene Ray in August, 1959. He taught high school in Nebraska for two years, and then at Canadian

Union College, Kingsway College, and Walla Walla College for 25 years, retiring in 1973. Survivors include his wife; a daughter, Jean Smith; a stepdaughter, Dr. Dorthey Ray; three sons, Drs. Delbert, Stewart, and Clinton; a stepson, Dr. Stanley Ray; two sisters, Nellie Sharman and Mildred Lang; two brothers, Reuel and Harold; 12 grandchildren; and five step-grandchildren.

ZUMWALT, Albert Leroy—b. Jan. 31, 1897, at Americas, Kans.; d. Feb. 24, 1980, at Loma Linda, Calif. After completing his education at Walla Walla College, he served the denomination for 51 years in the following capacities: colporteur, teacher in Washington; manager of the college farm and dairy at Walla Walla College; publishing director of the Montana Conference; secretary-treasurer, Book and Bible House manager, and later, president of the Alaska Mission; auditor in Oregon; associate pastor of the Sunnyside church, Portland, Oregon; and after retirement, associate director of the Portland Adventist Community Services Center. Survivors include his wife, Doris; two daughters, Norma Nilsson and Louetta Shaw; a stepson, Richard L. Smith; a stepdaughter, Marilyn Harbeson; a brother, Charles; a sister, Mabel Colvin; 14 grandchildren; and four great-grandchildren.

Notice

Correction

The REVIEW has received a correction on the obituary notice of Elder Anton Lorencin, printed in the February 21 issue. Elder Lorencin served as president of the Yugoslav Union for nearly 30 years and not as a local conference president.

Camp Meeting Schedule

Atlantic Union

Greater New York	June 27-July 5
English	July 5-13
Hispanic	July 6-13
New York	June 27-July 5
Northeastern	June 27-July 5
Northern New England	June 19-28
Southern New England	June 20-28

Canadian Union

Alberta	
Beauvallon	July 18-20
Bowden (Foothills)	July 4-12
British Columbia	July 25-August 2
Manitoba-Saskatchewan	
Blackstrap (Saskatoon)	June 27-July 5
Clear Lake (Manitoba)	July 9-13
Maritime	July 11-19
Newfoundland	July 11-19
Ontario	
Keswick	June 29-July 5
Keswick	July 6-12
Quebec	July 18-26

Central Union

Central States	June 20-28
Colorado	
Campion Academy	June 10-14
Cedaredge	May 27-31
Kansas	May 30-June 7
Missouri	May 30-June 7
Nebraska	
Platte Valley Academy	June 6-14
Scottsbluff Mini Camp Meeting	September 5, 6
Wyoming	July 29-August 3

Columbia Union

Allegheny East	July 3-13
Allegheny West	June 27-July 5
Chesapeake	June 20-28
Mountain View	
Charleston	October 25
Cumberland	June 7
New Jersey	
English	June 20-28
Spanish	June 29-July 5
Ohio	June 13-21
Pennsylvania	June 13-21
Potomac	June 13-21

Lake Union

Illinois	
Broadview Academy	June 6-14
Little Grass Youth Camp	September 10-13
Indiana	June 13-21
Lake Region	June 26-July 5
Michigan	
Escanaba	June 13-15
Grand Lodge	July 17-26
Wisconsin	July 25-August 2

North Pacific Union

Alaska	
Palmer	August 6-10
Wrangell	July 4-6
Idaho	June 14
Montana	July 4-12
Oregon	
Gladstone Park	July 11-19
Rogue River Jr. Academy	June 5-8
Upper Columbia	June 6-14
Washington	June 19-28

Northern Union

Iowa	May 30-June 7
Minnesota	June 6-14
North Dakota	June 6-14
South Dakota	May 30-June 7

Pacific Union

Arizona	
English	July 24-August 2
Spanish	August 6-9
Central California	
English	July 31-August 9
Spanish	July 31-August 9
Hawaiian Mission	
Hilo	September 12, 13
Kauai	August 22, 23
Maui	August 15, 16
Molokai	September 19, 20
Oahu (Honolulu)	September 26, 27
Nevada-Utah	June 23-28
Northern California	
Fortuna	July 17-26
Lodi	June 25-28
PUC (English)	June 15-21
PUC (Spanish)	July 9-13
Paradise	June 19-21
Southeastern California	
Anaheim (English)	October 3, 4
Anaheim (Spanish)	October 4
Hemet	May 22-25
San Diego (Black)	August 8, 9
Southern California	
Lynwood Academy (Black)	May 23, 24
Soledad Sands Park	July 17-21
Asian	
Chinese (Newbury Park Academy)	June 20-22
Filipino (Newbury Park Academy)	July 4-6
Japanese (Wawona)	June 27-29

Southern Union

Alabama-Mississippi	May 23-31
Carolina	
Nosoca Pines	November 21-23
Waynesville, N.C. (Lake Junaluska)	
	May 25-31
Wilson, N.C.	October 17, 18
Florida	May 30-June 7
Georgia-Cumberland	May 21-24
Kentucky-Tennessee	May 30-June 7
South Atlantic	June 5-14
South Central	June 13-21

Southwestern Union

Arkansas-Louisiana	June 6-14
Oklahoma	July 18-26
Southwest Region	June 13-21
Texas	May 28-31
Texas	June 17-22

Philosda (Single SDA's)

Southern Missionary College	August 7-16
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Three unions elect new presidents

Three union conferences in North America—North Pacific, Southern, and Lake—have elected new presidents.

During the General Conference session in Dallas, Texas, after Max Torkelsen was elected a general vice-president of the General Conference, the North Pacific Union Executive Committee met and chose Richard Fearing to replace him as president of that field. Elder Fearing previously served as president of the Mountain View and Upper Columbia conferences.

On May 5 the Southern Union Executive Committee met to fill the vacancy caused by the retirement of H. H. Schmidt, union president for 15 years. The committee elected A. C. McClure, former president of the Wyoming, Kansas, and Kentucky-Tennessee conferences.

Robert H. Carter, 55, was elected president of the Lake Union Conference by the union executive committee on May 7. He fills the vacancy created when L. L. Bock was elected a General Conference general vice-president. Formerly executive secretary of the Lake Union, Elder Carter is the first black to become president of one of the North American unions. He has been pastor and administrator in the northeastern United States for 21 years and has directed the work of the Adventist Church in Uganda and Bermuda. F. C. WEBSTER

Senate considers conscience clause

By a vote of 349 to 15 on February 12) the United States House of Representatives again gave overwhelming support to the conscience clause, a provision allowing charity-substitution payments in place of union dues under union or agency shop contracts.

H.R. 4774, sponsored by Representative Frank Thompson, Jr. (D-N.J.), and cosponsored by a bipartisan group of ten representatives, now goes to the Senate, where two similar bills already have been sponsored and cosponsored by a bipartisan group of 20 senators. Authors of the two bills are Senator John Melcher (D-Mont.) and Senator Orrin Hatch (R-Utah).

Although the AFL-CIO has given a green light to the bill, opposition has surfaced from the International Association of Machinists and the Teamsters. The IAM has lost three court of appeals cases involving Title VII religious accommodation provisions of the Civil Rights Act. The United States Supreme Court declined to review the two decisions that were appealed.

The bill has been assigned to the Senate Human Resources Committee chaired by Senator Harrison Williams (D-N.J.). Earnest prayers are requested for the chairman and the members of the committee as they consider this religious freedom amendment to the National Labor Relations Act.

GORDON ENGEN

For the record

New position: Ron M. Wisbey, president, Potomac Conference, formerly president, Montana Conference.

CABL officers are elected: North American Collegiate Adventists for Better Living (CABL) representatives meeting at Walla Walla College have elected Nancy Snyder of WWC and Roger Hill of Columbia Union College to serve as president and vice-president, respectively, for the 1980-1981 school year.

Publishing achievements: In 1979 the church's 51 publishing houses and school printing plants around the world sold literature with a total retail value of US\$119,418,197. This represents an increase of \$10,189,548 over what they sold in 1978. The total

number of publishing house employees at the end of 1979 was 2,568. People who were baptized during 1979 as the result of the work of our literature evangelists around the world total 19,659, approximately 2,000 more than in 1978.

Oregon renames three officers

Delegates attending the forty-seventh business session of the Oregon Conference in Portland on March 23 reelected the three officers of the conference to a three-year term. They are H. J. Harris, president; Rankin Wentland, Jr., secretary; and T. F. Lutts, treasurer.

The departmental staff was reelected with the exception of two positions—ASI, Ministerial, and evangelism director; and associate superintendent of education—that were referred to the conference executive committee.

The past triennium in the conference has been marked by a strong building program. During the period, 22 churches, three schools, and three Community Services centers were completed.

Tithe income for the three-year period was \$30,533,505, a 39.4 percent increase over the previous period. Membership at the close of 1979 was 24,064.

M. C. TORKELSEN

Notices

GC sounds and sights

More than 30 outstanding sermons and reports from the 1980 General Conference session are available on cassette tape. Also available is "By His Spirit," the General Conference slide-and-cassette program that includes 80 pictures.

For information, write Adventist Media Productions, 1100 Rancho Conejo Boulevard, Newbury Park, California 91320.

HAROLD REINER

Medical needs in Thailand

SAWS and Kampuchean/Cambodian refugees are grateful for the volunteer doctors and nurses who have been working in Thailand on a 30-day basis. It is now imperative to recruit a few doctors and nurses who can volunteer for a period of six months' service or longer. For information contact: D. W. Hunter, c/o Loma Linda University, Loma Linda, California 92350. Phone (714) 796-9726.

New speaker at FFT

Dan Matthews, former secretary of the Potomac Conference, officially began his duties as the new speaker-director of Faith for Today on May 1. W. A. Fagal, whom he replaces, has spent approximately 30 years in this post and feels the need of assuming a less strenuous role at Faith for Today. Pastor Fagal will continue to be seen on the telecast as the program's founder.

Elder Matthews has had experience in pastoral, evangelistic, communication, and administrative work. We are pleased that he will be giving leadership to our oldest telecast and will bring his enthusiasm and experience to help Faith for Today continue its mission. F. W. WERNICK

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