

# Adventist Review

General Organ of the Seventh-day Adventist Church

June 11, 1981

## Ellen White's last four books—Part 1

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## Hilda

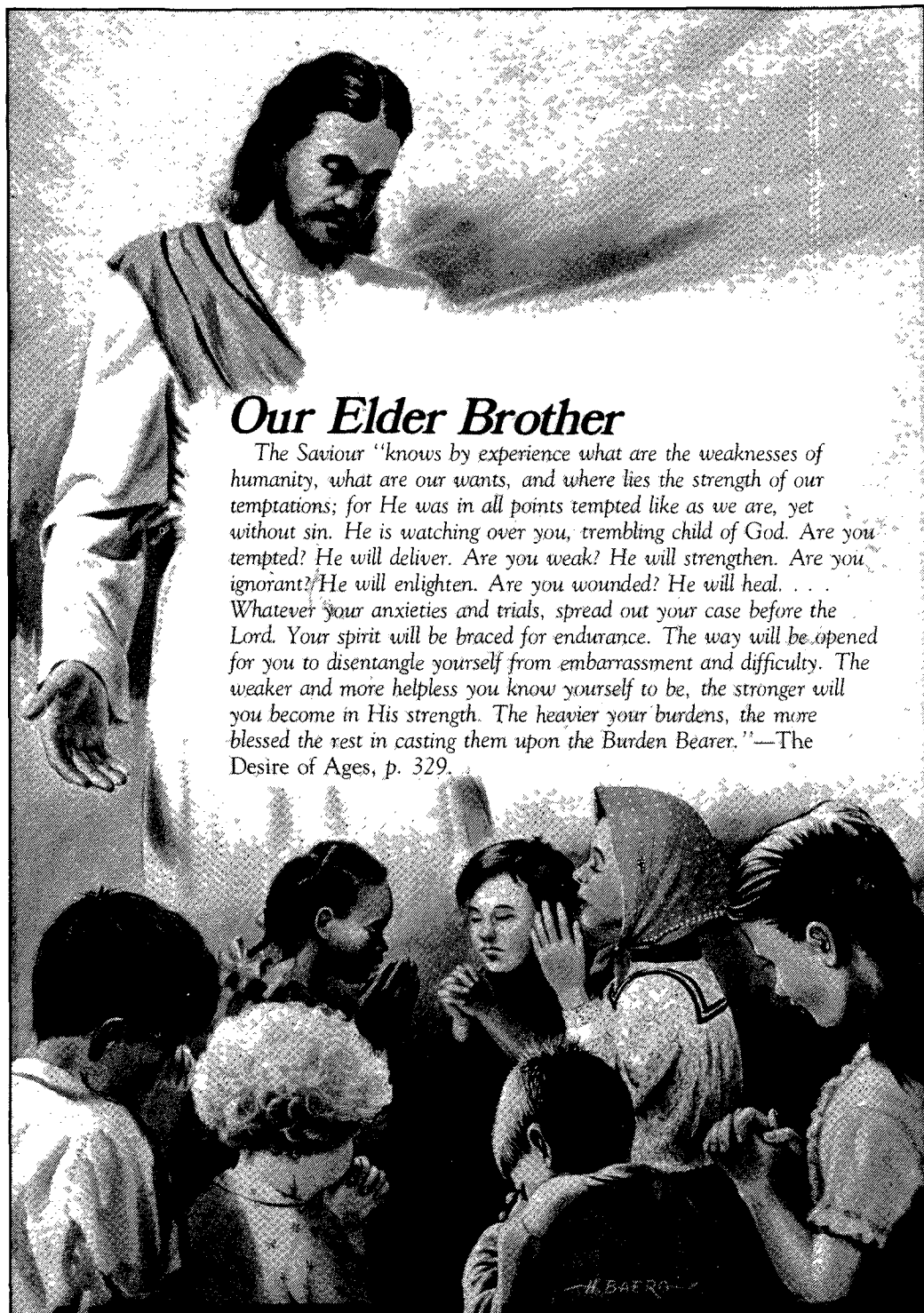
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### ***Our Elder Brother***

The Saviour "knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. . . . Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden Bearer."—*The Desire of Ages*, p. 329.

**Evelyn Moore Griffin**, author of "Hilda" (p. 6), was born in Lima, Peru. Her parents, Elder and Mrs. Fred B. Moore, served as missionaries in South America for a total of 35 years. After her marriage Mrs. Griffin and her husband worked seven years in South America. Presently the Griffins live in Gentry, Arkansas, where Elder Griffin is a pastor.

**Most Seventh-day Adventists**, no matter how they stand on the pro/con television issue, will admit, if they have a set in their home, that they watch it too much. "Breaking the TV Habit" (p. 8) provides some good advice for the people who wish they could quit but have not done so.

**In this issue** is a follow-up to the article "Lonely in Church?" (April 9), which mentioned the dilemma of new people in a community having a difficult time getting acquainted with fellow Seventh-day Adventists.

A recent letter comments on the problem: "I belonged to one

of several churches in a large city where conference and union workers were occasionally invited to participate in Sabbath school and worship services. Two of these men in particular never failed to comment on the unfriendliness their wives experienced in many churches. The particular church I belonged to was so often complimented for its friendliness by others that I began to wonder what the problem really was. I began to observe these two workers' wives.

"They usually arrived a little ahead of the main crowd, were greeted at the door, then chose the least conspicuous seats, and as they sat down they gathered their coats about them, pulling their collars close on their shoulders, and busied themselves with reading material. I am sure they were unaware of it, but their body language was saying, 'Don't touch me.'"

"Why, I wonder, does a newcomer feel someone else should

make the first move? If the pastor does not come to visit with you after a reasonable length of time after you request a visit on the form, why not call him, introduce yourself, and tell him you would like to visit with him a few moments just to get acquainted?"

"Just because a person does not have children in school doesn't mean he or she can't volunteer to help supervise on field trips, or help in another way. How about the next church social? Some of the best get-acquainted conversations I've had have been over the dishpan in the church kitchen.

"We all need to remember that friendship is a two-way street."

For other good advice on getting acquainted, see this month's Reader to Reader feature on page 10.

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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.

### Past illumines present

Thank you for the series of editorials "Building on the Past" (Apr. 9, 16, 23).

I confess that I hesitated and pondered for a while the question and response, "Can a person understand and appreciate fully the doctrines, genius, and mission of the Seventh-day Adventist Church if he knows nothing about the history of the church and the way its doctrines were developed?"

But the more I thought about it, the more I realized that without the history of God's people and His dealings with them in the Old Testament, it would be very hard to understand the New Testament.

GEORGE GREEN  
Cross City, Florida

### Evolution

"A Reporter's Story of California's 'Monkey Trial'" (April 2) brought me these thoughts.

According to the evolutionist,

the lens of my camera had a designer, but the lens of my eye "just happened"; the computer in my office had a designer, but the computer in my head just happened.

I believe it takes far greater faith to believe in evolution than in creationism. In addition, the creationist has the comfort and peace of mind that belief in the Creator brings. The whole universe from flower to star bespeaks the love and personality of God.

While humans ponder the big bang theory, the little bang theory, and other theories, the Creator, coming as King, will soon appear in the clouds. "It is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11).

S. CHARLES JACOBS  
Sepulveda, California

### "Lonely in Church?"

Statistics of church dropouts are disheartening. A recent survey by Dr. Turner of Andrews University concludes that people tend to join the Adventist Church more out of a sense of belonging than because of the appeal of doctrinal purity. Conversely, they leave the church when they no longer feel loved and cared for by the community of believers.

From this it can be surmised that many of the dropouts were not planted deeply enough, were hurried into baptism, and not thoroughly settled into the truth.

Perhaps a program could be developed whereby the newly converted would be placed under the tutelage of a trained layperson to receive continued studies to prepare him for the misunderstandings and questions of relatives and friends.

The terms "godfather" and "godmother" perhaps are not appropriate, but what an opportunity for some older church members to display love and concern in helping others grow in the Lord and keep those who might drop out in the church.

CARL WALTERS  
Joshua Tree, California

"Lonely in Church?" (April 9) gave some good, practical suggestions.

The members of the witnessing class in our church visit each Thursday with visitors whose names are written in our Friendship Book on Sabbath. We probably still have a long way to go toward being as friendly as we ought, but we're working on it.

Also, at a recent Friendship Day in our church 75 visitors registered. Many of them were

*Continued on page 12*



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# Ellen White's last four books—Part 1

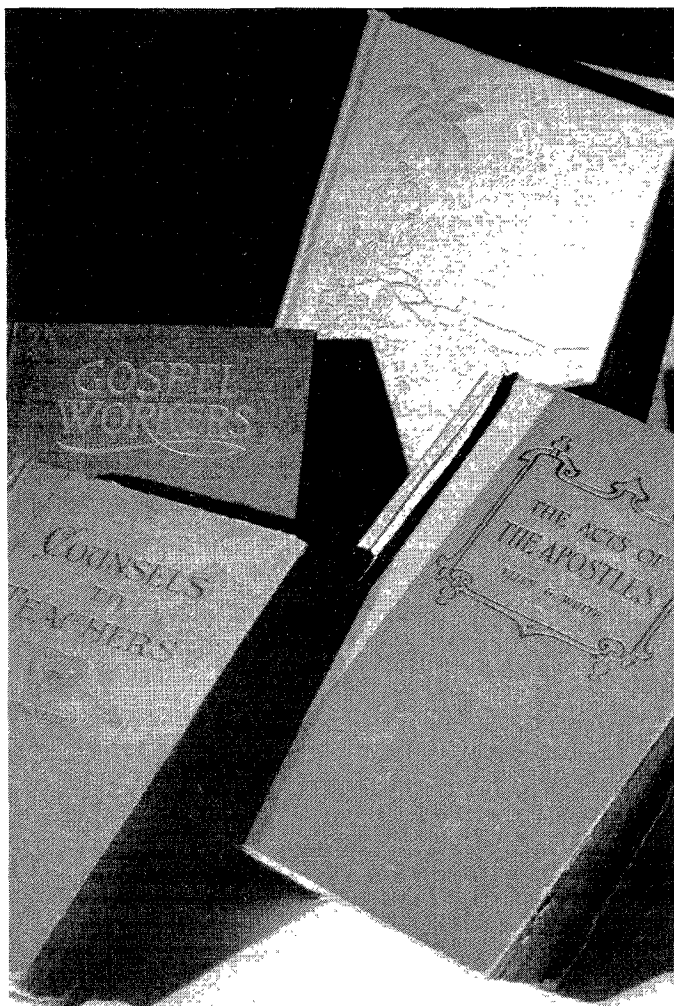
The story behind the writing of *The Acts of the Apostles*.

By ARTHUR L. WHITE

As I have been writing chapters for the biography of Ellen White, my research has been most rewarding in revealing the degree of her active participation in literary work during the last four years of her life. The years involved are 1911 through 1914, as well as the first six weeks of 1915. During this period she was able to mark her eighty-fourth to eighty-seventh birthdays. *Life Sketches of Ellen G. White*, prepared hastily for the press and which appeared within a few weeks of her death in mid-July, 1915, devotes a few sentences to the preparation of the manuscripts for *The Acts of the Apostles*; *Counsels to Parents, Teachers, and Students*; *Gospel Workers*; and *Prophets and Kings*. On pages 434 and 436 the reader is correctly informed that she supervised this work and read the manuscripts for the chapters.

But the full extent of what was involved in developing these volumes has been dug out of the records and prepared for publication only within the past two months as I have been writing for what will be the last of the biography series, *Ellen G. White—the Elmshaven Years*.<sup>\*</sup> It has been a thrilling and most reassuring experience to me. Since it will be months before the volume containing this account will reach the reading public, I feel constrained to share it now with readers of the REVIEW. In this book Ellen White's active participation in literary work is portrayed right up to the time of the accident that terminated her work five months before her death.

At the outset it should be made clear that her four books noted above did not emerge as totally new literary productions. *The Acts of the Apostles*, published in 1911, is described in *Life Sketches* as "the revision of 'Sketches from the Life of Paul,' " a book that appeared originally in



1883. *Counsels to Parents, Teachers, and Students*, coming from the press in 1913, represented the organization and enlargement of materials first published mainly in the 1890s in *Christian Education* and *Special Testimonies on Education*. *Gospel Workers*, which came from the press in 1915, presented important counsels published in 1892 in a volume titled *Gospel Workers*, with a great deal of material added, representing her counsels to ministers. *Prophets and Kings*, published in 1917, was originally titled *The Captivity and Restoration of Israel*. It was a book Ellen White was looking forward to preparing for several decades. In doing so she wrote a number of articles, on Daniel, Nehemiah, Ezra, and other Old Testament personalities, that were published in the *Review and Herald*, *The Signs of the Times*, *The Youth's Instructor*, and *Watchman Magazine*. These, with chapters from *Spiritual Gifts*, volume 3, could provide much of the material that fills in the great controversy story from the time of David to the birth of Christ.

So there was a reservoir of materials in her periodical articles, reports of her sermons, and her manuscript files that would form the basis of these new books. But there was much to do in assembling and coordinating the materials before the book manuscripts would be ready for publication. And there were gaps that had to be filled, with

<sup>\*</sup> Editors' note: The author, for several reasons, chose to begin his writing with Ellen White's return to the United States from Australia in 1900, and has prepared the manuscripts for the last two of the six volumes of the biography. The first of these will be published in September of this year.

Arthur L. White was secretary of the Ellen G. White Estate for 41 years. Now in active retirement, he is writing a comprehensive biography of Ellen White.

Ellen White providing new materials. It was to this end that she and her assistants turned their attention during the closing years of her life.

I was familiar with this in broad outline, but was not fully aware of the extent to which those who worked with her looked to her for responsible participation during her sunset years until I dug into the correspondence files of W. C. White and C. C. Crisler as I wrote chapters for the biography. When I speak of the W. C. White correspondence files, I am talking about more than 30,000 letters. The C. C. Crisler correspondence is confined to a much smaller compass.

Because W. C. White was called upon to travel extensively in the general interests of the cause during the last four years of his mother's life, we have a detailed record of Ellen White's life during this time. Crisler, who headed the secretarial staff at Elmshaven, kept W. C. White informed on almost a day-to-day basis as to his mother's health and activities and the activities in the office during these periods of absence. When W. C. White was at home and in the office, there is no such record except when he or D. E. Robinson might be writing to fellow workers or to J. Edson White.

With this background, I shall now draw some paragraphs from chapters in the biography I am writing. To conserve space in giving credit to the writers from whom I quote, initials are used—EGW for Ellen G. White, WCW for W. C. White, CCC for C. C. Crisler, DER for D. E. Robinson, AGD for A. G. Daniells, and SNH for S. N. Haskell. In the office records before titles were affixed to the books in preparation, "New Testament History" refers to *The Acts of the Apostles*, and "Old Testament History" refers to *Prophets and Kings*.

In a letter written in 1911 to L. R. Conradi, who headed the work of the church in Europe, W. C. White, immediately after *The Acts of the Apostles* came from the press, presented a sketchy outline of how the book was prepared: "We are truly thankful that we have been enabled to gather together the principal parts of what Mother has written regarding the life and labors of the apostles. . . .

"You may be interested to know how we labored together in the preparation of the manuscript for the printer, and what part Mother was able to take in the work.

"At the beginning, Mother took a very lively interest in planning about the new book. She instructed us to search through her manuscripts and her published articles in the *Review*, *The Signs*, and other periodicals, and to gather together what she had written on the work and teachings of the apostles. The preliminary work took about five months of reading and research; then followed the work of selecting those articles and portions of articles and manuscripts which most clearly represented what she desired to say to all the people, both Adventists and members of other churches. . . .

"The burden of this work fell upon Brother C. C. Crisler, Mrs. Maggie Hare-Bree, and Miss Minnie Hawkins.

"Day-by-day manuscripts were submitted to Mother for reading. To these she gave her first attention early in the morning when she was rested and her mind was fresh, and she marked the manuscripts freely, interlining and adding words, phrases, and sentences to make the statements more clear and forceful, and these were passed back for a second copying.

"As the work progressed, Mother would frequently give us instructions regarding points of importance and which she knew she had written and which she wished us to take special pains to search for in her writings. Sometimes this instruction was given to those who brought her the manuscripts in her room, and oftentimes after reading a few chapters, or early in the forenoon after some important feature had been impressed upon her mind in night visions, she would come over to the office and talk the matter over with Brother Crisler.

"One day when she was talking with him and me together, she said, 'This book will be read by heathen in America and in other lands. Take pains to search out that which I have written regarding the work and teachings of Saint Paul that will appeal to the heathen.'

"At another time she said, 'This book will be read by the Jews. Take pains to use what I have written that will appeal to the Jews, and also that will appeal to our people as encouragement to work for the Jews.'

"And thus from time to time, she called our attention to the objects and aims that must be remembered in gathering from her writings that which would be most useful."—WCW to L. R. Conradi, December 8, 1911.

Throughout the year 1910, Ellen White and her assistants were giving a good deal of their time to the forthcoming printing of *The Great Controversy*. With that work largely out of the way, a choice must be made between the two projected Conflict of the Ages books, the one on Old Testament history and the other on New Testament history. When it became known that the Sabbath school lessons for 1911 were to cover the topic of the early Christian church, and fully aware of the help the proposed E. G. White book would be, the decision was made in favor of the New Testament book, which would serve as a most useful Sabbath school help. While it was too late to get out the finished volume, the materials as prepared could be published in the *Review and Herald*, as well as in *The Signs of the Times* and *The Youth's Instructor*.

Selecting and assembling the materials from these articles, sermons, general manuscripts, and other similar sources, was now the work of Maggie Hare-Bree, an assistant of long experience in Ellen White's work. With emphasis to be given to New Testament history, Maggie was instructed, first of all, to make an exhaustive study of the E. G. White sources to provide articles to parallel the 1911 Sabbath school lessons. The plan was that as soon as the work on *The Great Controversy* was completed, Clarence Crisler would assemble materials on the life of Paul. He would take the 1883 E. G. White book, *Sketches From the Life of Paul*, as the foundation of this work. This

book had been out of print for some time, but Ellen White for many years had been looking forward to expanding its presentation. Now Crisler would draw from this, as well as from other Ellen White sources of the past 25 or more years.

Because Maggie, hard at work on the experiences of the early Christian church, became sick, the work was delayed. The deadline for copy for the January 5 issue of the *Review*, the time for the beginning of the new series, was missed (WCW to F. M. Wilcox, January 17, 1911). But four weeks later the *Review and Herald* carried two articles in time to parallel current Sabbath school lessons.

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**From time to time Ellen White called the attention of her workers to the objectives and aims that needed to be remembered in gathering from her writings that which would be most useful.**

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The records indicate that Ellen White was much involved in the task, going over the materials as they were assembled, doing some editing and writing to fill in gaps. All of this was done with an eye on the full manuscript for the forthcoming book to be known as *The Acts of the Apostles*. On February 15 she wrote: "I am thankful that I can remain at home for a time, where I can be close to my helpers. . . . I have been very fully employed in the preparation of matter for the 'Life of Paul.' We are trying to bring out scriptural evidence of truth, and these, we believe, will be appreciated by our people."—Letter 4, 1911.

The work of article preparation and shaping up of chapters for the book manuscript proceeded well as Ellen White devoted much of her writing potential to this task. Although April was consumed in a trip to Loma Linda, in May she was back working on *Acts* (WCW to J. H. Behrens, May 21, 1911). On June 6 she reported that since her long trip in 1909 she had "written but few letters," and stated: "What strength I have is mostly given to the completion of my book on the work of the apostles."—Letter 30, 1911.

On July 25, in writing to F. M. Wilcox, editor of the *Review and Herald*, she said: "While preparing the book on the *Acts of the Apostles*, the Lord has kept my mind in perfect peace. This book will soon be ready for publication. When this book is ready for publication, if the Lord sees fit to let me rest, I shall say Amen, and Amen.

"If the Lord spares my life, I will continue to write, and to bear my testimony in the congregation of the people, as the Lord shall give me strength and guidance."—Letter 56, 1911.

Her *Review* articles running contemporaneously with the Sabbath school lessons continued, but in mid-August

they began to take on the form of finished book chapters, which indeed they were. Up to this point, most of the material in the articles went into *The Acts of the Apostles'* chapters with some editing, some deletions, and some rearrangement of words. Through the rest of the year the articles and the book ran word for word.

On August 4, Ellen White reported in a letter to her son Edson: "My workers are busy completing the work to be done on the new book, *The Acts of the Apostles*. This we expect to close up very shortly. . . . My workers are continually bringing in chapters for me to read; and I lay aside my other work to do this. . . . This morning I have already read several chapters on the Life of Paul."—Letter 60, 1911.

Four weeks later she again mentioned the book in a letter to S. N. Haskell: "My work on the book, *The Acts of the Apostles*, is nearly completed."—Letter 64, 1911.

It was a joyous day, and one filled with satisfaction, when Ellen White could write as she did on October 6 to Elder and Mrs. Haskell:

"My book, *The Acts of the Apostles*, has gone to the press. Soon it will be printed and ready for circulation.

"I feel more thankful than I can express for the interest my workers have taken in the preparation of this book, that its truths might be presented in the clear and simple language which the Lord has charged me never to depart from in any of my writings.

"The Lord has been good to me in sending me intelligent, understanding workers. I appreciate highly their interest, and the encouragement I have had in preparing this book for the people. I trust that it will have a large circulation. Our people need all the light that the Lord has been pleased to send, that they may be encouraged and strengthened for their labors in proclaiming the message of warning in these last days."—Letter 80, 1911.

Clarence Crisler occasionally referred to the former book, *Sketches From the Life of Paul*, as he selected materials for *The Acts of the Apostles*. But there is nothing in the record to indicate that, while there had been some talk, particularly in and around Battle Creek a few years earlier, that Ellen White had plagiarized somewhat from *Life and Epistles of the Apostle Paul*, this was of any concern to Crisler and his associates. *Life and Epistles of the Apostle Paul* was a book jointly authored by W. J. Conybeare and J. S. Howsen, British clergymen—a book issued in the United States without copyright by several publishers. W. C. White in his comments on December 8, 1911, noted: "If you compare those chapters relating to the work of Paul with the old book, *Sketches From the Life of Paul*, you will observe that less room has been given to detailed descriptions of places and journeyings and that more room has been given to his teachings and the lessons to be drawn from them."—WCW to L. R. Conradi, December 8, 1911.

*The Acts of the Apostles* was off the press and ready for sale in late November, 1911. □

*To be continued*





# Hilda

Suddenly I felt terribly awkward and noisy. I felt an impulse to turn and run, but it was too late.

By EVELYN MOORE GRIFFIN

Hilda always came to our house on Mondays. Most people do not look forward to Monday because it is "back-to-work day." But for me, an early teen-ager, Monday with Hilda was special.

Middle-aged Hilda worked as a maid in the homes of the various missionary families on the compound where I lived with my missionary parents. She herself lived with

her two teen-age daughters in a tiny room, with a bathroom less than three feet square off to one side. A lean-to with a corrugated metal roof held up by poles served as the kitchen. Her stove consisted of a five-gallon can with a grate on top. But Hilda felt thankful for that "house," because it was such an improvement over the apartment she occupied before, where only one tenant was allowed on the stairs at a time lest they collapse.

Monday morning Hilda spent cleaning the house, Monday afternoon ironing. That was a major accomplishment back in the days when there were seven starched shirts for father and brother, seven starched dresses for mother and me, plus a great number of other items that had to be sprinkled and ironed.

It was probably Hilda's optimistic, thankful attitude that drew a young girl like me to a middle-aged woman like her. Every Monday afternoon, as soon as school was out, I would take a chair, put it in front of the ironing board, and the two of us would talk for hours until she had finished her work. Because she loved to hear stories of God's providence, I constantly read our books and periodicals, searching for new stories for Hilda to enjoy. Each time she heard the outcome of some story of God's answering prayer, she nodded her head vigorously and exclaimed about God's goodness and watchcare over His children.

Even better than my stories to Hilda were her stories to me. She told of being left a widow with a large family of children and with no education and no employment other than domestic work that she chanced to find in homes. There were times when she had nothing to wear on her feet but her deceased husband's old shoes, but she praised the Lord that at least she had those.

She lived hand-to-mouth, usually not knowing where the next meal would come from. One day a woman for whom she worked told her it would be a few days before she could pay her. Hilda did not mention to that employer that the delay in pay meant that she and her children would have nothing to eat that evening. Walking home, she told God of her need and asked Him to provide something, especially for the children. As she passed by a home, a woman called to her, asking whether her family would eat watery rice.

"I'm not sure just what you mean by watery rice," answered Hilda slowly.

"Well," the stranger replied, "rice that has been cooked in too much water turns out soupy rather than fluffy."

"Why, yes," replied Hilda, "my family likes rice whatever way it has been prepared."

"Good. Could you take some rice home with you?" asked the lady of the house. "You see, my family will not touch rich unless it's nice and fluffy. I can't understand why my rice turned out so watery today, but I know better than to serve it. Still I hate just to throw it away, for that seems wasteful. So if you will accept this rice, I will feel better about it." Hilda gladly accepted the "watery rice," praising the Lord all the way home for His answer to her

*Evelyn Moore Griffin is a homemaker living in Gentry, Arkansas.*

prayer. Had I been in similar circumstances, I might have felt that the Lord had not done quite enough if all that He provided was watery rice.

Late one Friday afternoon there were several plump loaves of homemade, whole-wheat bread cooling on the racks in our kitchen. It was something of a tradition at our house to have freshly-baked bread on Fridays. Immediately I thought of Hilda.

"Oh, Mother," I said, "you know how much Hilda loves your homemade bread. Is it all right if we give her some of this?"

"Certainly," replied Mother. "That's a nice idea. Go ahead and take some to her."

So I quickly gathered up some of the bread and hurried the half block to Hilda's house. I burst through the metal gate, slamming it behind me, and dashed up the short path to her door. The door stood open, so I quickly gave several vigorous knocks. Only after I had made this grand entry did I glance inside to see Hilda kneeling by her chair. Suddenly I felt terribly awkward and noisy. If only I had looked before I knocked, I would have waited till she finished her prayer. I felt an impulse to turn and run so she would not know who the intruder had been, but it was too late. Hilda already stood at the door. So I thrust the bread into her hands, not even so much as looking at her, and managed to mutter something about wanting to share our bread since we knew she enjoyed it. Then I turned and ran back down the path even faster than I had come up.

### I settled myself in a chair

I did not see Hilda again until the next Monday when she came to work. By then I had completely forgotten about the bread and the interrupted prayer. As usual, I settled myself in a chair in front of the ironing board, ready to tell or hear stories.

"Last Friday was an awfully busy day for me," Hilda began. "Some days are quite busy, others more relaxed, but that particular day there was an unusually large amount of work to be done at the home where I worked. I did my tasks as quickly as I could all morning, then hurried home during my little break at noon to start some of my preparations for the Sabbath."

She explained that the afternoon had been equally as busy, and when she finally finished, it was later than usual. She rushed home, hoping to finish her tasks before sundown. She was able to get everything done except for going to the bakery to buy bread. She looked at the clock and saw that she had time to get to the bakery and buy the bread, but would not be able to return home before the Sabbath began.

"Somehow I just felt that I didn't want the Sabbath to arrive and find me out on the street hurrying home from an errand," she said. "So I knelt down and told the Lord how much we needed some bread for the Sabbath, for we had little else to eat. 'If You think we need bread, please help us to get it somehow,' I prayed." She paused. "About that time I heard a knock at the door. When I answered, there you were, holding bread out to me." □

## FOR THE YOUNGER SET

# Olivia's busy stomach

By RUTH PETERSON-WATTS

Olivia loved to eat. Anything Mother fixed for meals tasted good to her. But the problem with Olivia was that she wanted to eat all day long. When Mother baked cookies Olivia crammed one in her mouth before Mother could tell her not to. When Mother was making beds Olivia took an apple from the fruit bowl and ate it quickly. When Olivia and her family visited friends Olivia would ask for a piece of cake and embarrass her mother. But no lectures or talks or punishments could change Olivia's bad habit.

One day Mother took Olivia to Vacation Bible School. What fun she had. With all the stories, songs, arts, crafts, and games, Olivia forgot about eating between meals.

Before the children went home for the day a teacher told them a health story. Holding a Slinky toy in her hands, she worked it back and forth.

"This is how smoothly your stomach works right after you've had a good breakfast,"

said the teacher, smiling gently.

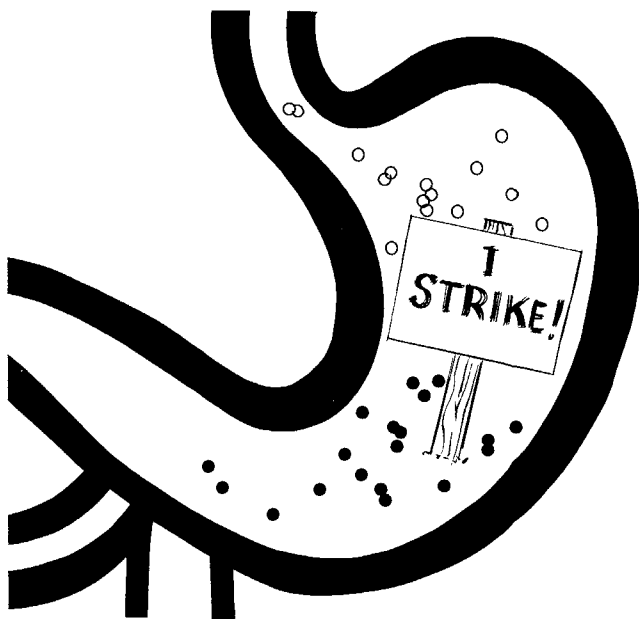
"But, if you eat between meals, your stomach has to work harder and harder. Finally, you feel cranky and your stomach gets upset. If you continue eating between meals, then one day your stomach will refuse to digest anything. Then you will be sick!"

Suddenly Olivia understood what Mother had been telling her. She made her stomach work overtime when she ate between meals.

"Mother," Olivia said on the way home, "the teacher used a Slinky today to show us what happens when we eat between meals. I don't want my stomach to get upset. Will you help me so I can remember?"

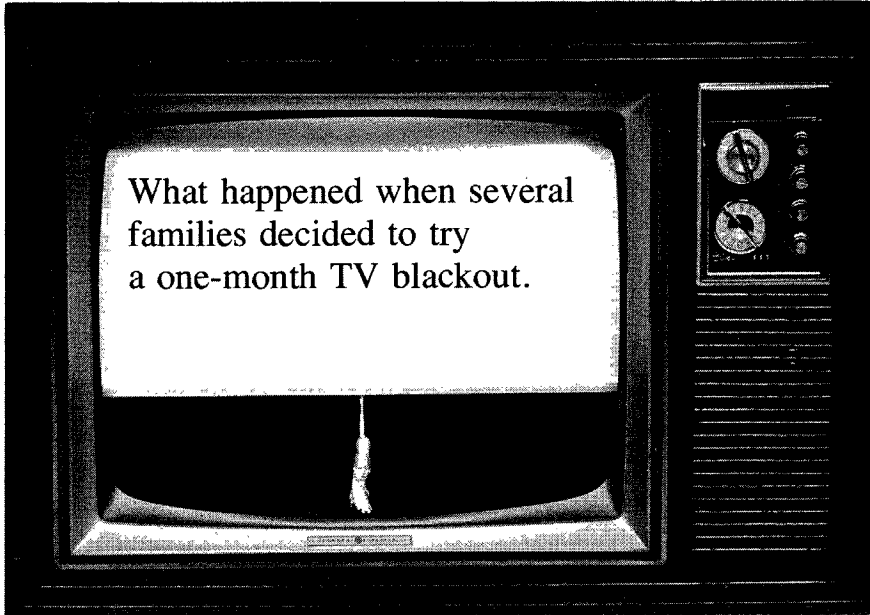
Mother smiled. "I'll be glad to remind you, Olivia. I have a good idea. Why don't we put your Slinky on the windowsill. That way you will see it when you're in the kitchen. And that will help you too."

"I'll get it out as soon as I get home," Olivia said happily.



# Breaking the TV habit

By MADLYN LEWIS HAMBLIN



What happened when several families decided to try a one-month TV blackout.

Julie Horton Banning Anderson is a gorgeous brunette with a striking figure. I met her six and one-half years ago on a sunny afternoon when I was looking for something or someone to occupy my time. She came to visit regularly for several years, so we became quite well acquainted. Her troubles were matched only by the glamorous life she seemed to lead. Although she had been through three marriages, given a baby away for adoption, suffered through the death of one husband, and divorced another husband (because she was in love with her mother's second husband), she seemed able to cope without difficulty.

Nearly every man she knew was in love with her, but the one man she loved was not available.

I experienced a spiritual awakening at camp meeting last year and decided I must end my visits with Julie. As I took inventory of my life, it seemed that her sterile friendship was contributing to a downward trend in my spiritual life. With many regrets—and I say regrets because I had grown fond of Julie—I said goodbye. But she does not miss me, because Julie is the heroine of a daily soap opera that I followed closely for six and one-half years on television.

When I tried to “give up” my soap opera, I found that it was almost impossible. The Holy Spirit was impressing me to terminate this habit that was taking much time that could be used for other things, but I was addicted. Often I would go all day without turning on the “one-eyed monster,” only to have my husband, Ray, turn on the six o'clock news when he came home from work, and we would end up watching TV the rest of the evening.

The purpose of this article is not to condemn or defend television watching. Probably most readers have already

made their judgments. However, if television has been disrupting your family life, or if you are unhappy with the quality of programs, read on.

Most American families spend many hours in front of the TV set. According to the A. C. Nielsen monitoring company, the average home has television going more than six hours daily. In homes where there is more than one set, television occupies an additional six hours a week. This means Americans do more television watching than anything else except sleeping. Since TV has a major impact on the viewers' attitudes—often negative impact, unfortunately—TV has become one of the most powerful outside cultural forces in the lives of American families.

One Friday evening I happened to run across an editorial in *These Times* that suggested that families observe a television blackout. My husband and I discussed this idea with other families at church the next day, and we were successful in getting commitments from several to try a one-month television blackout.

At the beginning of the experiment I was amazed at the many times a day I would automatically start to turn on the television. For instance, at one-thirty every afternoon, whether thinking about my favorite soap opera or not, I would cross the carpet toward the TV set and have to fight to keep from switching it on. Ray found the same thing to be true when he came home from work. Without thinking he would switch on the news before doing anything else. Early in the month after we had begun our blackout, it became apparent that in order to keep a pledge of “no television for one month” we would have to use the “cold turkey” approach and actually suffer withdrawal pains from our addiction to television.

At first I decided to find something else to do during soap opera time. Ever since college days I had been interested in writing but could never find time; now I started work on a few short articles. I began to read more and learned some amazing things—especially in a book

*Madlyn Lewis Hamblin, in addition to being a mother and homemaker, is a part-time student living in Adrian, Michigan.*



about habit formations and how they affect our minds.

The *American Heritage Dictionary* defines habit as a “constant, often unconscious inclination to perform some act, acquired through its frequent repetition. Habit applies to any activity so well established that it occurs without thought on the part of an individual.”

Psychology has loosely divided our minds into two sections—conscious and subconscious. These might appear to be separate, but they make up the whole of the mind. We have control over our conscious minds but not over our subconscious. Our conscious mind’s strongest characteristic is its ability to form habits. These habits are not formed overnight, nor are they broken easily. Anything done 35 times becomes a habit. Everything we ever have heard, seen, thought, or acted upon filters through our subconscious mind.

I had the television habit, and I wanted to break it.

When our family (husband Ray, 6-year-old Kristy, and 3-year-old Mike), along with other families, agreed to try the television blackout for one month, the adult members also pledged to read two chapters of the Bible and one chapter of a selected spiritual book each day. In other words, we were trying to replace the TV habit with the habit of Bible study. As the month progressed, I learned some things about breaking the television habit that I would like to share:

### Suggestions for breaking the habit

1. *Listen to the Holy Spirit:* If you are sincere about your commitment to Christ and desire to become more like Him, He will impress your mind as to whether television is a problem for you. If the message comes through loud and clear that television must go, do not resist.

2. *Commit yourself to a complete television blackout for a specific period of time, preferably a month or longer:* Don’t settle for merely trying *not* to turn on the television. The temptation and previous habit patterns often will make this impossible. Unplug the set and get it out of sight. If it is too large to move or is a deluxe piece of furniture complete with AM-FM radio and record-player-tape combination, consider covering the screen or disconnecting the television portion. Better yet, place it in another room where there is little or no activity—a place where it would be unlikely that you would comfortably sit down and watch a program. Remember, Satan will tempt you more than ever before, and your previous bad habits will surface again and again. But with the television out of sight, it will be much easier to resist.

3. *Plan something interesting to do during the specific times you usually watch television:* One of the best things to do, obviously, is to spend more time getting acquainted with Jesus. If your TV habit patterns are fairly regular, you probably have certain programs you always watch. If you truly want to grow spiritually, designate a specific number of pages or chapters to read each day from the Bible and devotional books. Let me suggest the books that were a great help to me—*Patriarchs and Prophets*, *The Desire of Ages*, and *The Great Controversy*.

If your Bible study and prayer life are already established, spend time getting reacquainted with the members of your family. You might be surprised what you learn about one another. Perhaps you have wanted to try skiing or jogging, but felt you did not have the time. Without television you will have time. Your physical health will improve and you will be more alert mentally. You may be surprised how much more aware you become of the people in your life.

With the TV set completely out of sight and with increased Bible study and prayer, I finally was able to break the television habit.

After the month was over it was interesting to hear the comments of our friends who followed this TV blackout with us.

“God blessed our family’s efforts. I didn’t realize before that our minds are really the only medium through which we can communicate with God. When the channel is clear, so much more can be accomplished for Him. It seems amazing to us that we stumbled on a way to become better acquainted with Jesus. As we spend more time with Him, we are getting to know Him better. Breaking the television habit was hard, but we are replacing it with the habit of Bible study and prayer,” one said.

An older man commented: “I have been reading so much more in the past month. I must say, I am in better standing with my wife.”

Another man said: “It’s been the best thing for our family. Our children have spent more time in reading and creative projects. I feel I am having a closer walk with God—although Satan is still trying to fill my time with other things. There are some things on educational television that are good, but the temptation is too great for most of us to confine our watching to these types of programs.”

A teen-ager stated: “It was hard for me to observe this blackout because my family did not do it with me, but I did observe the blackout with much difficulty by not watching the television while other members of the family did. I found something else to do.”

Our pastor’s wife summed up their experience beautifully. “This blackout is the best thing that has happened to our family in a long time. Now our togetherness is wonderful. Talents and ideas have been brought out by our children and ourselves that we hadn’t thought of before. Yes, I have more time for reading. There is less confusion at mealtimes now that we no longer watch programs between bites. We’ve taken more time for exercise, even during our Michigan cold spells. Spiritually, I think in the long run we will grow.”

The families in Adrian, Michigan, who observed a month’s television blackout are people like you. Was it worth it to quit? They seem to think so. I know for myself that I am a stronger, happier, more creative Christian without television.

Sometimes I feel like kicking up my heels and while in midair shouting, “Hey, world, I’m making progress.”

What about you? Care to break the TV habit? ☐

## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION

**My husband and I recently moved to a large city where there are several Adventist churches. We have been attending these churches on different Sabbaths, trying to find a church home. Because we have no children, because neither of us works for an Adventist institution (of which there are several in the city), and because we have no friends here, we are finding it difficult to become acquainted. The pastor in the church we like the best was friendly when he greeted us after church, but he has not come to visit us even though I requested a pastoral visit on the guest registration form. I know we need to be friendly to make friends, but I would appreciate some concrete suggestions as to how we can become acquainted with Adventists in our city.**

■ When I became a Seventh-day Adventist, many years ago, I immediately volunteered to help in the junior division, since I had helped with that age group in Sunday School and knew such divisions always need help. After I helped there for a while I began inviting the parents of the juniors home to Sabbath lunch. I tried to match the families so that the children would be the same age and sex, thus giving them more in common. Later, when my husband became a deacon, I began inviting the families of deacons to my home.

Now I am a receptionist in my church, a rather large church, by the way. When I notice new people I invite them to my home to acquaint them with members of my church. I find I spend much more time trying to match these people up than I do in making the meals, but the effort has been worth it. Many people have told me that they made their first friends from the church in my home.

BONNIE WESTBERG  
Takoma Park, Maryland

■ I have found that the best way to become acquainted with Adventists in a large or small church is to attend prayer meeting. This group is always smaller (unfortunate as that is) than the number who gather for Sabbath school and worship. Those who

attend the midweek meeting are always longing for others to join the group, so you will have no trouble making new friends. Many of our closest friendships have developed through prayer-meeting fellowship.

DIANA J. MIREK  
Decatur, Illinois

■ My husband and I recently moved to a new State. We called and invited the friendly pastor of our church and his wife to a Sabbath dinner. Then we asked them who "needed" an invitation and Christian fellowship. They suggested some lovely people—recently bereaved and newly rebaptized members. I called these members and identified myself and said: "We are new in this area and are having a little dinner on Sabbath after church. The pastor and his wife are coming, and we would like you to come, if you can."

Immediately came the question, "Can I bring something?" I answered: "Yes, please bring one or two people. We have more room at the table and don't know anyone to invite. Please, bring someone you would enjoy."

Two weeks later we contacted the associate pastor and his wife and went through the same procedure. They gave us ideas, and we called and invited people.

The next group was a Sabbath school teacher and his family,

plus others whom they suggested. Of course, at the beginning we always asked God to "provide" the guests. We have never had a failure. In two months' time we had met half the church, warm friendships were developing with some, and we were being involved in other church activities.

LOIS MCGAUGHEY  
Orlando, Florida

■ We too are childless and have found it difficult to get acquainted in a new place. The following ideas are a few that have worked for us.

1. Make yourself visible by offering prayer or giving a feature or story if asked.

2. Visit in homes of church members as appropriate. Shortly after we moved to our current church Kerry began teaching an adult Sabbath school class. We visited the homes of as many class members as possible and came to know and love these people.

3. Recognize that your childlessness will limit your relationships through no fault of your own. Children and their friends bind their parents together. Children dislike going where there are no other children to play with. We keep a variety of playthings for children on hand to help compensate for this. We also try to make friends with singles or folks whose children are grown.

4. Look for opportunities to express your appreciation for a well-done mission reading or other performance with a brief telephone call or card.

MARIAN and KERRY  
FORSCHLER  
Renton, Washington

■ It is a sad commentary that some members of God's church are not sensitive and friendly; but it also is sad when we feel that just because we are new, someone else must make us feel at home. As children of God we all belong, and we all should be the first to reach out.

There is nothing improper about inviting someone in your new church to your home for dinner or out on a picnic. An older member who sits alone, a young couple with small children, or someone who looks like a visitor—all may appreciate your offer.

Get to know your pastor (instead of the other way around). Perhaps you could call the pastor's wife and ask what you could do to help in the church. One of the first things my husband and I did after moving to our present location was to call the pastor and ask him to teach us how to give Bible studies. He wasted no time

in making our acquaintance. Both of us felt fearful and feeble at our initial attempts in reaching out first, but God has blessed these efforts, and we are becoming more confident and skillful.

SUSAN ALEXANDER  
Wolcottville, Indiana

■ My husband worked for the Federal Government 30 years and was transferred around the country seven times during his career. When there were several Adventist churches in the area we tried to choose the one nearest our home. If there was a choice, we preferred a smaller church, as it was easier to become acquainted. We would contact the church clerk about our membership transfer as soon as possible. The procedure takes time, and the sooner you become members of a congregation, the better. Some of the clerks in the churches we attended became our dearest friends.

Read the bulletins carefully. In a new church I saw an announcement about needing help for Vacation Bible School, so I called and volunteered. I met some lovely, dedicated members who received me warmly. That led to invitations to their homes, and some lasting friendships developed.

My husband is not an outgoing person, but he was always willing to volunteer at work bees and usually ended up being a deacon wherever we moved.

We do not have children, either, but whenever there was a benefit or school function we tried to attend and support it. We found that the members approached us and introduced themselves.

JOYCE E. ATCHISON  
Calistoga, California

### Question for August

Response deadline July 10

**What attitude should a Christian take toward friends who go through divorce? Should one remain friends with both parties regardless of circumstances? Should loyalty be shown to the "innocent" party? We find it an increasing problem to take a neutral position in staying friends of both parties.**

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. Five dollars will be paid for each answer published.

*What the sanctuary doctrine means today—3*

# Our heavenly High Priest

In previous editorials we suggested that the sanctuary doctrine, which greatly influenced our Adventist pioneers, is also of significance to Christian living today. To see it aright is to gain a clearer understanding of Christ and His work for us. The doctrine brings heaven close to earth, puts the cross in a cosmic setting, and unites both Old and New Testaments.

One of the most appealing features of the sanctuary truth is its portrayal of Jesus, our heavenly High Priest. "We have . . . an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2).

Because Jesus is High Priest, He is forever united to us. He is the God-man, the only genuine High Priest that has ever been or could be. His deity touches God; His humanity touches us. In Himself—in His own person—He bridges the gulf between man and God.

That is why the book of Hebrews argues, side by side,

for the full deity and the full humanity of Christ. He is the brightness of the divine glory, the express image of God (chap. 1:3); He is exalted far above angels (verses 4-14); He is addressed as "God" (verses 8, 10). What God is, He is—and also has been. He is the eternal, self-existent One, fully God. Yet He stooped lower than the angels and became flesh and blood (chap. 2:9, 14). He endured suffering and testing "in all points," crying out in agony for divine aid (verses 9, 18; chaps. 4:14-16; 5:7, 8), and at last drinking the cup of agonizing death to its bitter dregs (chap. 2:9). Thus he was "perfected" (verse 10; chap. 5:9)—that is, He was qualified to be High Priest.

Ours is a world scarred by tragedy. Ours is an age of despair. Suicide; people walking the streets muttering to themselves; empty, vacant expressions; bodies racked by disease; allurements to evil on every side—we live in the shadow of sin and death.

But the doctrine of the sanctuary assures us that God knows and understands what it is like to be human. He who is our High Priest has gone through the fires of testing, the crucible of suffering. He plumbed the depths of woe, reaching the point of stark God-forsakenness: "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

Am I suffering? My High Priest also suffered. Am I tempted? He also endured temptation. Do I feel desolate, forsaken even by God? He too experienced desolation—desolation beyond mine.

That is why the throne of God is the throne of grace (Heb. 4:16). That is why He "ever liveth to make intercession" for us (chap. 7:25) and is able to send forth overcoming help to all who call upon Him (chap. 2:18; 4:16).

Surely there never was a time in earth's history when humanity needed more to hear such truths! We Adventists need daily to receive encouragement and strength from faith in Jesus our High Priest. People in the world—bruised, burdened, broken—also are desperate for such consolation.

The teaching that Jesus is our heavenly High Priest assures us that heaven is a welcome place. God is on our side. He is not remote; He is eternally joined to us. Thus, the Incarnation is perpetuated.

This doctrine takes Christian assurance out of the realm of feeling. Our emotions are deceptive, subject to change at any moment. Sometimes we feel that God is near; sometimes He seems far from us. But faith is not feeling; and faith lays hold on divine realities—a real heavenly sanctuary; a real Sacrifice, once offered for sins; a real High Priest; a real intercession. "We *have* such an high priest . . ."

So we need no other mediator. We need no human intermediaries, no priests now. All we need is in Jesus, our heavenly High Priest.

The Bible does not tell us many details of Christ's work of intercession. We know that the Father is not reluctant to accept us—Christ is not trying to convince Him on our behalf. We also are assured that intercession is on the basis

## HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

## Good "under-standing"

By ALBERT S. WHITING, M.D.  
*Associate Director*

Parents often worry about the feet of their infants and young children. Concern is expressed about flat feet, in-toeing, bowlegs, knock-knees, difference in length, and other apparent irregularities. Special shoes are purchased to "help" the feet. A common practice is to purchase firm, high-topped shoes despite the higher cost.

Studies have shown that many minor foot deformities are spontaneously self-correcting. Corrective shoes alone are of questionable value in treating many common foot problems. Before investing in special shoes for their children, parents should consult a physician or podiatrist.

Flexible shoes of ample size, flat soles, good ventilation, and low cost are appropriate for most children, including those with minor abnormalities or minor differences in leg length. The most appropriate shoes appear to be those that simulate barefootedness.

of Calvary. It does not add to the value of the cross; rather, it applies the benefits of the cross to individuals. As High Priest, Christ must have a sacrifice (Heb. 8:3).

Occasionally in the Bible and in the writings of Ellen White we catch glimpses of the activity of the heavenly sanctuary. We see that our High Priest is not passive. Rather, He directs the forces of righteousness, the heavenly agencies that contend on behalf of His people in the struggle with evil (Dan. 10:13, 20-21; Rev. 1:13; 5:1-14; 17:14; 19:1-21; *Early Writings*, p. 39; *The Great Controversy*, pp. 414, 415).

While the doctrine of Christ as priest has a long history

in Christian thought, it has not become prominent in the beliefs of any other denomination. In God's plan Seventh-day Adventists, catching a new awareness of the heavenly sanctuary in the light of the judgment-hour call of 1844 at the end of the 2300-day prophecy, should take this long-neglected subject of Christ our High Priest and give it to the world.

We have been delinquent in our commission. While people all around us are dying—literally—for want of this good news, we have put it away in our closets. Let us begin to make amends.

W. G. J.

*To be continued*

## LETTERS Continued from page 2

non-Adventists. One family has continued to come and is favorably impressed.

PATRICIA MAXWELL  
Turlock, California

"Lonely in Church?" gave some very fine suggestions for friendliness and the expression of Christian love in a church setting.

Just before I read the article, however, I received a letter from a non-Adventist friend in which he frankly expressed his reaction to the categorizing of members and nonmembers. He said, "At the suggestion of my hosts, I visited a nearby Adventist church. I was warmly received, and I felt welcome until the pastor asked the members to stand while the nonmembers remained seated. I will not go back to that church again." By the way, the church was not the Takoma Park, Maryland, church.

Perhaps my friend is oversensitive, but then I recall what my evangelism teacher, Elder W. E. Straw, used to advise, "Never divide your audience."

Perhaps if we referred to *hosts* and *visitors* rather than to members and nonmembers, the results would be better.

IVAN CRAWFORD  
Loma Linda, California

► *The differentiation intended, of course, is between members of that congregation and visitors, whether the visitors are Seventh-day Adventists or not.*

### Year-day principle

Re "The Year-Day Principle" (Jan. 29, Feb. 5, 12) and "Astronomical Evidence Questioned" (Taking Exception, May 7).

When we let the Bible speak for itself it appears to me that there is no more obvious error than to wish to apply the mathematical precision of modern astronomy, arrived at with the aid

of a computer, to the astronomical data in the Bible.

Clearly, the method of calculating months and years in the Bible is based on practical reality and not on astronomical exactitudes. Besides, is it even possible to observe months and years in harmony with scientific accuracy? Most ancient peoples observed lunar months of 29 or 30 days' duration, and never 29 and a half. Similarly, is it possible to observe a year of 365 days, 5 hours, 48 minutes, and 45.51 seconds, or 365.2422 days? For this reason, the Biblical month is reckoned as 30 days and the year as 360 days.

Scientifically, this is not correct, but the person who desires information in harmony with the Bible should know that there is a difference between Biblical and prophetic tradition and astronomical precision. However, it would be wrong to believe that this difference originated in the ignorance of ancient peoples as far as astronomical data is concerned. According to the Bible and certain customs of ancient peoples, the 30-day month and 360-day year are theoretical measurements, the only ones that can be applied in prophetic calculation.

Allow me to back up my statements with a quotation from the *SDA Bible Dictionary*: "Neither the 30-day month implied in the Flood narrative (150 days totaling 5 months; Gen. 7:11, 24) nor the 30-day prophetic month (42 months equaling 1260 days; Rev. 11:2, 3), has anything to do with the Jewish calendar month. . . . *The 30-day month of Revelation is prophetic and symbolic, not literal, for no known calendar runs in an unbroken series of 42 months of 30 days. However, the idea of a theoretical or ideal month of 30 days was logical to the Jews, who called 30 days a 'full' month; a 29-day month they spoke of as 'hollow,' or 'defi-*

cient.' "—Pages 734, 735. (Italics supplied.)

For this reason, the prophetic year totals 12 months of 30 days, that is, 360 days and not 365.2422 days. It is certainly in this manner that we should calculate the prophecy of the 1260 days, which are equivalent to 42 months each of 30 days' duration. We are not to look for mathematical precision here.

Similarly, "a year of 12 thirty-day months, totaling 360 days, does not belong to any known calendar of Bible times. Therefore the question arises, Why would such an unusual scheme be used in prophecy? Possibly for the reason that in a lunar calendar such as was used by the Jews, Babylonians, and others, no one could predict the exact number of days in any future series of months or years without knowing not only what specific calendar they were to be reckoned in but also what specific months or years were involved."—*Ibid.*, p. 1097.

For exactly this reason, the Biblical month and year are ideal and theoretical (30 and 360 days). And it is in precisely these forms that they are given to us in the time prophecies of the three and one-half times (Dan. 7:25; 12:7; Rev. 12:14), the 42 months (Rev. 11:2; 13:5) and the 1260 days (Rev. 11:3; 12:6). Simple calculation makes it evident: 42 months of 30 days naturally adds up to a total of 1260 days. In the same way, three and one-half years of 360 days also makes a total of 1260 days. From the standpoint of astronomy a person would have reason to speak of scientific inaccuracy, but from the Biblical and prophetic point of view the error arises in the application of precise astronomical calculations to the prophetic figures in the Bible.

This is what De Chéseaux understood. In calculating his

various cycles, he did not restrict himself to round figures. Even if he did not reach the same precision as that of a computer, he was aware that each cycle had reminders. However, as far as prophecy is concerned, he understood first of all that the 1260 days corresponds to 42 lunar months of 30 days each. From this he deduced that the 1260 prophetic days must necessarily correspond to a lunar cycle. This is certainly the case, even if today it is possible to arrive at a more accurate calculation of the cycle.

Following the same reasoning, De Chéseaux arrived at the same conclusion as far as concerns the 2300-year solar cycle. As stated in my article, these cycles were quite probably known to Daniel and the Chaldeans. It was not my intention to present De Chéseaux's explanation as a scientific truth. I simply wished to make known an eighteenth-century astronomer's interpretation of the 1260-day prophecy and that of the 2300 evenings and mornings. This is also what Leroy Edwin Froom did in *The Prophetic Faith of Our Fathers*.

Personally, I find De Chéseaux's arguments interesting, in spite of certain scientific inaccuracies. De Chéseaux did not fail to mention the remainders in each of the cycles. He therefore was not unaware of the scientific data, even if he did not arrive at infinitesimal accuracy. In mentioning round figures for the lunar and solar cycles, De Chéseaux showed that he understood the theoretical and symbolic character of the prophetic data.

To condemn De Chéseaux for scientific inaccuracy would be to condemn the Biblical data, which do not conform any better to astronomical precision, a fact of which the Jews of ancient times were aware.

JEAN ZURCHER  
Berne, Switzerland

# Modern care. Old-fashioned caring.



Florida Hospital, 1908

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# Danish Adventists begin second century

By THORVALD KRISTENSEN

A four-trumpet fanfare summoned more than 1,200 people to City Hall in Copenhagen to mark the centennial of the Seventh-day Adventist Church in Denmark.

Gerda Louw Larsen, chairman of the municipal council, welcomed the audience, noting that thousands of people in Denmark gratefully rejoice with the better health obtained by following the health message of Seventh-day Adventists.

Thrilling tones that sounded from trumpets, organ, and the Sanctus Choir were not the only tones heard during the service. Ecumenical sounds through numerous wishes for greater Christian unity came

*Thorvald Kristensen is editor of Adventnyt, monthly church paper published by the Danish Publishing House.*

from a large number of the guest speakers representing public and ecclesiastical authorities, leaders from churches, religious communities, and humanitarian organizations. From the Adventist Church the same positive attitude was manifested by the handing over of a check for DKr25,000 (US\$3,846) to the general secretary of the Danish Bible Society, Niels Jorgen Cappelorn. The Seventh-day Adventist Church in Denmark is a member of the committee of the Bible Society.

Adventists in Denmark have prospered in the past century, according to Arne Wagenblast, president of Vejlelfjord Hojere Skole (Danish Junior College). By means of the Danish monthly *Advent Tidende*, published in America, the Advent message

reached Denmark as early as 1872. In 1877 the editor followed the paper. He was the Danish-born John Gottlieb Matteson.

The first church was organized in Alstrup, Vendsyssel, in 1878 with 27 members. The paper *Tidernes Tegn* ("Signs of the Times") was published in 1879, followed by *Sundhedsbladet* ("The Health Magazine") in 1881. On May 30, 1880, the Advent believers assembled in Hllum, Vendsyssel, and the Denmark Conference was organized. Seven churches were represented. This conference was the first to be organized outside the USA.

## Mission school

In the winter of 1887-1888 Matteson operated a mission school in Copenhagen. Later in 1888 he returned to the United States. Some of the other Scandinavians from the United States who worked in Denmark during this time were Knud Brorsen, O. A. Olsen, L. Johnson, and J. F. Hansen.

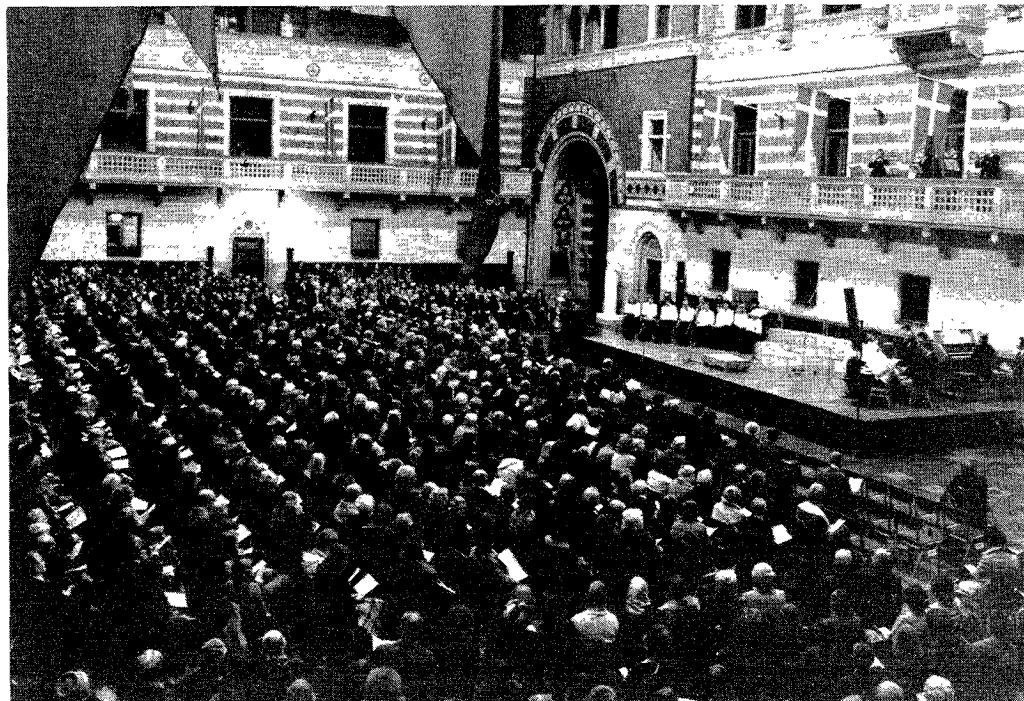
The first church school was opened in 1883 in Dronninglung. Other schools followed. On a higher level the school Filadelfia was opened in Copenhagen in 1890 with 22 students. It was the forerunner

of Vejlelfjord Hojere Skole, which has about 250 students enrolled.

In 1897 the Scandinavian Philanthropic Society was established by the young physician Carl Ottosen, after a study period under J. H. Kellogg, of Battle Creek, Michigan. In 1898 Skodsborg Badesanatorium was opened with 20 beds. It gave treatment new for its time—water, fresh air, massage, and an appropriate diet. Today it is a modern health institution with a capacity of 270 beds.

In 1898, the same year in which the sanitarium was founded, a health-food factory was opened in Copenhagen. Today this factory, which was moved to Bjaeverskov in 1966, employs more than 100 people and is the largest health-food factory in Scandinavia.

Dansk Bogforlag (Danish Publishing House) was established in 1903 in Copenhagen. Over the years a stream of books and papers has been published here to be distributed by church members and literature evangelists. Not a few Adventists in Denmark say that their first contact with the Advent message was by means of the printed word. Since 1967 the publishing house has been in Odense.



More than 1,200 people marked the centennial of the Seventh-day Adventist Church in Denmark. Jens Madsen (above), president of the West Nordic Union Conference, was one of the speakers.



# Church leaders in FED set example in evangelism

By CARROL GRADY

In Korea and the Philippines the qualities of true leadership have been demonstrated by mission and union personnel who, by personal example, have shown the way in sacrificial giving and active witnessing. Church members are ready and willing to follow when their leaders not only tell them what needs to be done but lead the way by showing them how to do it.

At the beginning of 1980 the West Central Korean Mission launched a campaign to raise US\$350,000 to help 20 small companies build churches. Humanly speaking, it seemed impossible to reach the goal, as Korea was experiencing a recession. But their faith in God was strong. The mission president, treasurer, departmental directors, and office secretaries each pledged at least one month's salary. Some pledged two, three, or even four months' salary. The mission staff itself raised more than \$10,000.

Then the mission workers were called together and challenged to cooperate in this faith venture. After that, the campaign was extended to the churches. Because they knew that their leaders were sacrificing for the Lord's work, the members also responded willingly to the appeal. In just five months the goal of \$350,000 was reached. As a result, the light of the gospel shines more brightly today in 20 areas of Korea's West Central Mission.

A new church, organized the latter part of 1975 in Cagayan de Oro in the southern Philippines, has been teaching a lesson in gospel-style modern math. Its membership consists largely of the officers and staff of the South Philippine Union Mission and their families. These church

leaders enthusiastically accepted the challenge of establishing new churches. Workers formed teams and went to nearby areas where there were no churches.

Their approach included health programs, temperance rallies, Community Services, enrollments in the Voice of Prophecy Bible correspondence school, and Bible-marking classes. Imaginative names were coined for the various phases of their program, such as SEARCH (Seventh-day Adventist Evangelistic Action for Raising of Churches), SAVE (Seventh-day Adventist Volunteers for Evangelism), AIDS (Adventist International Disaster Service), and ACTS (Adventist Community Team Services). The Quiet hour supplied most of the funds needed to carry out the extensive activities.

Evangelistic meetings held in the various areas involved the officers of the union. Departmental directors and assistants, the auditor, office secretaries and accountants,

maintenance personnel—all participated and did their part cheerfully and faithfully. Special days of fasting and prayer were set apart as the workers petitioned for power from on high to bless their efforts.

And God richly rewarded their faith. Villages were reclaimed from the darkness of devil worship, superstition, and polygamy. Converts represented all classes, from professional people to former prisoners and criminals, from pagans and Moslems to Christians from other denominations.

In Dansolijon, Bayanga, Lumbia, Taglimao, Maranatha, Lingating, Barra, Sontingon, Palalan, Amoros, Baungon, Talakag, San Alipio, Pualas, Indolang, Kiamis, Tagpangi, Tagnapolo-an, and Tikala-an the joy of salvation today fills hearts where only a few short years ago darkness reigned. As P. M. Diaz, president of the South Philippine Union Mission, says, "One church, plus five years of consecrated, concerted effort under God, can become 20." This is the gospel interpretation of modern math.

Proof that church members are following the good example set by their leaders is

shown by the fact that in June, 1980, the South Philippine Union Mission became the first union in the Far Eastern Division to top the 100,000 mark in church membership.

Rapid growth of church membership in the Philippines has resulted in an urgent need for many small village chapels. This is one of the projects that will benefit from the Thirteenth Sabbath Special Projects Offering to be taken on June 27.

WASHINGTON, D.C.

## New magazine for families

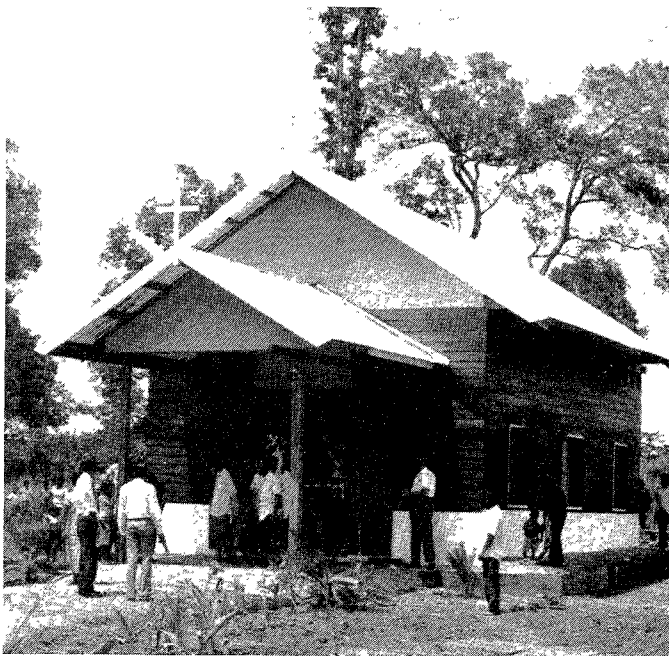
*Home Notes*, a new publication rich in resources for the Adventist family, has been field tested and now is available for broad circulation to SDA homes.

Published bimonthly in a combination magazine-newsletter format, *Home Notes* features creative ideas and excellent information for family enrichment. Each issue contains sections devoted to the marriage relationship, parenting, understanding teens, family finance and stewardship, as well as ideas for family recreation and worship. Also included is a column designed to speak to the special needs of the single parent. "Kid Stuff," a tear-out section with activities geared for children, makes *Home Notes* a double bargain. In addition, various other family-life resources are reviewed and recommended, and the opportunity is provided for question-and-answer interaction with the editor, Ken Veal, and his family.

Elder Veal, a veteran denominational youth worker, writes from a strong Biblical perspective and offers practical suggestions on a host of family-life issues.

REVIEW readers can receive a free sample copy of *Home Notes* by writing to SDA *Home Notes* Offer, Salt Mines Publications, 4561 Calle de Tosca, San Jose, California 95118.

D. W. HOLBROOK  
Director  
*Home and Family Service*



There is a critical demand for village chapels in the Philippines, where converts equivalent to a new congregation are baptized every 24 hours.

*Carrol Grady is a secretary in the Far Eastern Division Sabbath school department.*

## Vegetables draw attention to Solusi College

In December, Jacob R. Mittleider and his wife, Mildred, arrived in Bulawayo, Zimbabwe, as volunteer workers for SAWS in the area of agriculture. Since that time much has been happening on the campus of Solusi College.

On Thursday, April 2, the following article appeared on the front page of *The Chronicle* in Bulawayo, titled "Garden 'Miracle' at Solusi College."

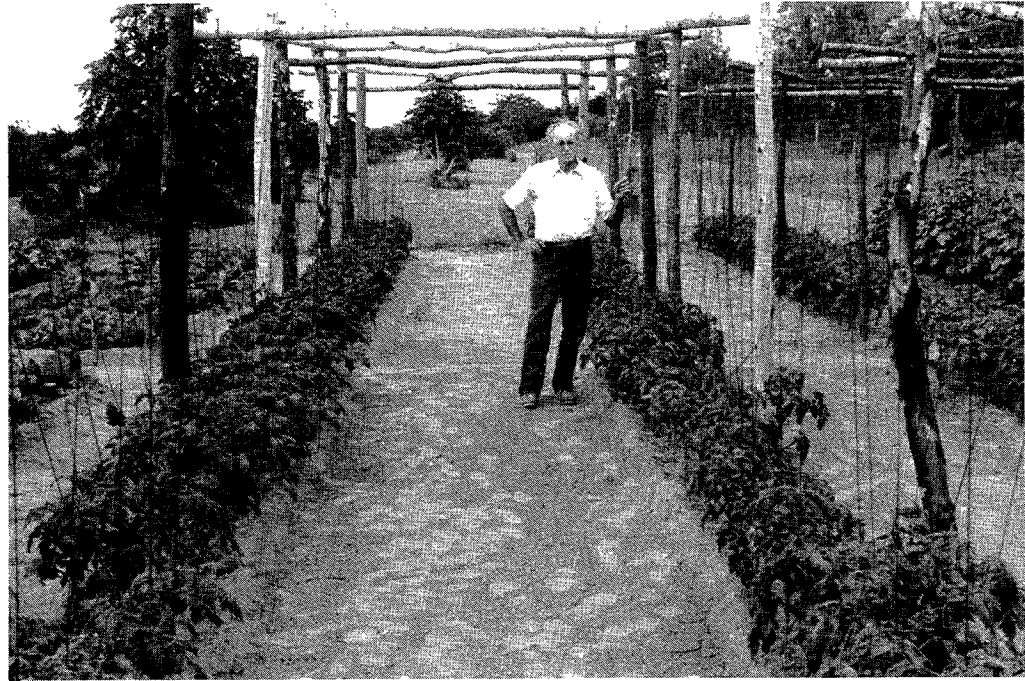
"An internationally renowned American agriculturist, Dr. J. R. Mittleider, is performing what many people would not have thought to be humanly possible—developing a vegetable garden on the infertile sandy soil around Solusi Seventh-day Adventist College that will soon be yielding about 130 tons of vegetables per half hectare.

"Dr. Mittleider's 'miracle' demonstration plot was begun last December when he arrived at the mission school to train people from various parts of Zimbabwe to grow their own food without relying on foreign, expensive imports.

"Describing the project, he said, 'This is the twenty-sixth project in my life that I have started to help Third World people to learn with both their heads and hands how they can grow more food than they need so that they can sell the surplus.'

"Pointing at the half-hectare plot covered with beds of flourishing beans, cauliflower, tomatoes, and verdant potato plants, maize, kale, and a variety of other vegetables, Dr. Mittleider said: 'When I was in America, I was told that Africa had a host of plant-eating insects, but let me tell you that I have not sprayed any of these beds since we started the plot in December.

"I was also told that the soil here was unproductive, but here we are expecting to get about 130 tons of vegeta-



SAWS Volunteer Jacob R. Mittleider is happy to show visitors the vegetable garden at Solusi College in Zimbabwe.

bles this year from this plot alone. When the students go back to their homes, they will probably do even better than this to feed the nation.'

"He said while people in the area complained of too much rain recently because they said it killed their crops, he and his students were happy 'because rain made our vegetables grow better.'

"He said there were two schools of thought in agriculture: one was that of protagonists of what he termed organic, natural plant nutrition, and the other was that of people who advocated the use of chemicals to make plants grow.

"I belong to the chemical groups because my position is that plants don't use anything in organic form. It has to be chemical in form, and every chemical in the soil is inorganic and that is what plants use.'

"Agricultural development should lean more on the use of chemical nutrients than on organic ones for more and better results.'"

On Thursday, April 8, 76 people from the Office of Development of Agriculture of the Zimbabwe Government arrived on the grounds of Solusi to view the agriculture program. Accompanied by a

police escort of 50 armed men, they stayed until about 2:00 P.M.

Dr. Mittleider took the group step by step through the entire operation and then allowed time for questions. The officials taped the session. They could not believe that so much food could be grown in such a small area. When they began their walk through the garden, there were many ripe tomatoes on the vines; when the tour finished, there was none. It could be that the proof is in the eating!

Two thousand copies of Dr. Mittleider's book *More Food From Your Garden* were ordered by the visitors. They also indicated an interest in training some of their people in the program. After their visit they sent a television filming crew to Solusi to spend three days filming the garden. After editing, the film will be shown to the public through the media.

Solusi not only is benefiting from the publicity but also is making good use of the produce. The top-quality vegetables are being used in the food services department for the young people's consumption and also are available for staff members to purchase. Produce and bedding plants also are being sold to the public.

The first class of agricultural students soon will be scattered throughout their home villages in Zimbabwe and will use the skills they have developed to better the conditions of their communities. They not only will start their own demonstrations but also will teach the villagers the fundamentals of the program.

BARBARA MITTLEIDER  
REVIEW Correspondent

## FLORIDA

### TV ads attract Christian nurses

More than 80 nurses and dozens of others seeking jobs responded recently to a two-week radio and television advertising campaign sponsored by Florida Hospital, Orlando.

The 30-second TV spot was aired at least three times each day on the three major network channels—including spots in the highly rated local newscasts and morning talk shows. The 60-second radio spots were aired four times daily on the four major radio stations in the area, at varying times designed to coincide with the "drive time" for nurses commuting to and from work.

In explaining the hospital's decision to advertise for nurses on radio and television—the first time it has been done in the area—Hospital President Mardian Blair explained that the decision to advertise was not because of a critical shortage of nurses, but rather because of a desire to fill every slot that's open “with dedicated Christian nurses.”

“With the extremely high census we are experiencing, even a few unfilled positions can cause a hardship for the nurses working that shift. We not only wanted to fill these positions but also wanted to demonstrate to our own nursing staff that we are aware of the hardships they are working under and that we are making every effort to secure the staff they need.”

The hospital's ads caught the attention of the local media. Two television stations featured them in stories about the nationwide nursing shortage and commented favorably on Florida Hospital's plan to attract nurses. The local newspaper also has done several stories about the nursing shortage that have featured the hospital's recruitment program.

“Our 30-second spots were multiplied in effectiveness because of this additional coverage,” said Melinda Howes, vice-president for public relations and development. “We received the benefit of several minutes of expensive air time during the most highly rated local shows, and without cost to us. It made our advertising dollars go much farther than normal.”

Several beneficial results occurred in addition to the response from nurses. Several dozen others called about job possibilities in other departments throughout the hospital, and the hospital's school of practical nursing reported more than a dozen new applicants, as did several of the other paraprofessional schools operated by the hospital.

“Overall, we were quite pleased with the response,” Mr. Blair says. “We hired six nurses during the week after the ads, and others are still in

the interview process. In addition, the ads helped make the public aware of Florida Hospital and presented a positive and professional image. We feel it was a good investment, one that has provided considerable impetus for our recruitment efforts.”

PAT HORNING  
Public Relations Director  
Florida Hospital



## New dimension in evangelism

Is it possible to put together an evangelistic program that is so powerful that (1) it will win people who have been antagonistic to or uninterested in our message? (2) it will influence every person in attendance to make a decision for Christ? (3) it will not lose attendees once they have been immersed in the program? (4) those in attendance will pay for the full cost of the evangelism program? (5) it will more effectively introduce converts into the Adventist life style than does traditional evangelism? (6) it will develop a bond between those in attendance, including staff, that becomes closer than most friendships? (7) it will make those attending weep when the program ends rather than feel relieved at having been freed of a demanding evangelistic schedule? (8) it will make those attending want to repeat the experience so that they can invite others to attend? and (9) it will take only one week for the entire program?

Prior to August 24, 1980, a person contending that it is possible to do this probably would have been dismissed as a “dreamer.” But on that day history was made. Ferndale '80 had just ended. Typical comments were: “I had the most wonderful week of learning in my life! I know it will be with me all my life.” “I want to thank the Lord for speaking to my heart; I am ready to meet Jesus.” “I have been searching for truth, and I

found it.” “I am overwhelmed!” “Thank you for the meaningful encounter with the Lord; the foot-washing ceremony was so beautiful.” “I am grateful for the many answers I received at this seminar. This has been one of the greatest weeks of my life.”

Of the 112 attending, 43 were not of our faith. *Everyone* present made a positive decision for Christ. Attendees lived the Adventist life style 24 hours per day for seven full days. In fact, 85 percent participated in the early-morning exercise program, even though some had difficulty walking. Many asked us at the conclusion of the program, “When are you going to do this again?”

Their question will be answered soon. The Ontario Conference and administrators of the It Is Written telecast are working at scheduling another such seminar in 1981. Ferndale '80 was a unique live-in evangelism program that included attending 25 meetings, living the Adventist life style in an Adventist environment, and rubbing shoulders with the evangelistic staff in a relaxed but close relationship.

The Ferndale resort is owned by the Ontario Conference. The It Is Written staff, led by George Vandeman, led out in Bible seminars. Health presentations were under the direction of Gary Strunk, of the Ontario Conference health department. General administration and coordination were handled by Ferndale's administrators. Those in attendance came from all around North America, the majority being from areas outside of Canada.

Our experience leads us to believe that if this form of evangelism is properly promoted, people will use their vacation time to attend and will travel considerable distances to feed their souls. The natural beauty of this area, combined with the Ferndale resort facilities, make this outreach program a most effective form of evangelism.

W. R. BORNSTEIN  
Executive Secretary  
Ontario Conference

ALABAMA

## Alumni weekend is a time of jubilee

Alumni Weekend at Oakwood College in Huntsville, Alabama, has amazing drawing power. For 14 years, Easter time has meant homecoming, and the crowds have grown larger and larger. This year, the weekend of April 17-19 was no exception. President Calvin B. Rock, the faculty, local alumni, and students all joined forces to make visitors welcome. For its sons and daughters, Oakwood is the place where Adventism leavened the sense of black identity and black purpose. Going back “home” to the campus is symbolic of starting over again. Whatever the distractions of worldliness, or the disappointments of a hostile economy, it is a time of jubilee.

Friday-night vesper services have always ushered in the Sabbath in a special way. The trials of the week are erased with a splash of music and bold strokes of the preached word. E. E. Cleveland delivered the vesper message in the clear, familiar ring that has signaled “worship” to hundreds of students in years gone by, along with a vigor that set the tone for the rest of the weekend. General Conference President Neal Wilson was there, having, as he later described it, a “queen of Sheba experience,” where “the half had not been told!” He was remembering faces and names, renewing and refreshing old acquaintances.

The joy of reunions continued after the service at a fellowship dinner hosted by a sister congregation, members of the First Seventh-day Adventist church in Huntsville.

By Sabbath morning, no campus hall could hold this black Adventist diaspora. Only the Von Braun Civic Center met this need, and more than 4,000 persons worshiped there. The apex comes at the eleven o'clock hour. The speaker knows this, hence

must find and articulate the common experience of the waiting congregation. Once it is established that he truly knows where the wounds are, then they will believe his balm is from Gilead.

C. D. Brooks felt this thousands of miles away while completing a *Breath of Life* Crusade on Koror in the West Caroline Islands. He said he talked to the Lord about Easter weekend at Oakwood. He knew that anxiety over Atlanta's children, over the resurgence of violent racism in some sections of the United States, and over an economic situation that could be disastrous to Oakwood was in the air.

He led the congregation to identify with those who had not escaped to the middle class, those who were still struggling, and with those who by sacrifice had sent their children to Oakwood. "Don't listen to the reasons some offer for continuing poverty," Elder Brooks warned. He added that some say it is laziness, but all groups have lazy individuals. Some say it is drunkenness, but all groups have drunkards. Others say there are too many children, and they cite a lack of development or even genetic inferiority. The Bible does mention laziness and drunkenness as causes of poverty a sprinkling of times in Proverbs, but more than 300 other references in Scripture say that poverty springs from oppression.

God had an antidote for the permanent poverty cycle, said Elder Brooks. One may have lost his property by bad investment or misfortune, but a time came in ancient Israel when all the land was restored to the original owners. Once every 50 years, somewhere in the average life span, came the year of jubilee.

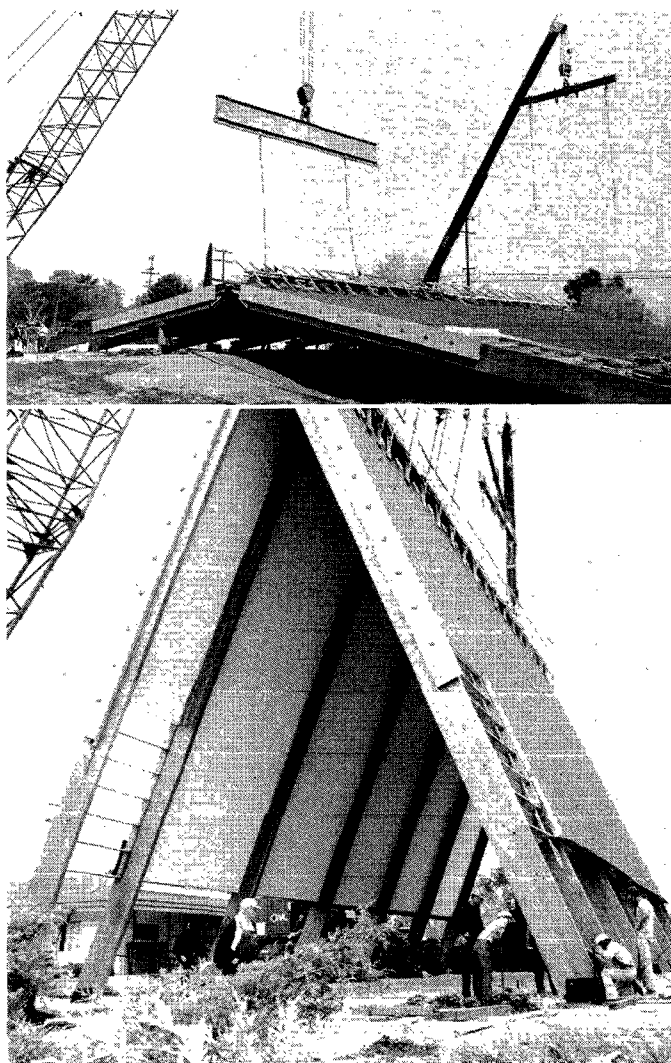
The Adventists at Oakwood were listening. Their General Conference president was listening too. He could have been doing this in any one of 209 countries that Sabbath morning, but he thinks he made the right choice. His fellow worshippers agree.

Easter Sunday dawned with a chill characteristic to this

city surrounded by mountains. The hills formed a backdrop for an interdenominational sunrise service at the Redstone Arsenal, home of the U.S. Army Missile Command. The Aeolians, Oakwood's concert choir, were there. The words from their song came in clear, unbroken strains—"Give

me Jesus, Give me Jesus. You may have all this world, Give me Jesus.'"

Later that day there would be tours of the campus, including the new science building; the hustle of packing; fond goodbyes to friends and to Oakwood—but the taste of jubilee would remain.



## Cranes "raise roof" in California

Recently, three huge cranes literally "raised the roof" of the Perris, California, church in less than an hour's time.

For many weeks members of the Lake Perris church, in the Southeastern California Conference, have been building their new A-frame church on the ground, as pictured in the top photo.

Huge hinges were built into the apex of the church. Then two 90-ton cranes and one 50-ton crane raised the entire structure to its upright, permanent position.

When completed, the church will be of Gothic design, according to the pastor, Dorsey Furr. It was designed by William Konkoin, an engineer and friend of the church. Many thousands of dollars were saved by constructing the church in this manner.

S. A. YAKUSH

*Departmental Director  
Southeastern California Conference*

## Religious Newsbriefs

from Religious News Service

●**Mormons report new baptism record:** A record 211,000 converts were baptized into the Mormon Church in 1980, bringing the worldwide church membership to 4,668,000, latest church estimates show. New statistics reported by the Church of Jesus Christ of Latter-day Saints (Mormon) show that convert baptism has nearly tripled in the past ten years.

●**Church of England reports a slight attendance increase:** Church attendance increased slightly during 1979 among Britain's 27 million Anglicans, says a new church yearbook. The report reveals a 7.7 percent increase in baptisms and a 0.5 percent rise in regular church attendance to an estimated 1,254,000 during 1979, the last year for which statistics are available.

●**Vatican Radio marks its fiftieth year on the air:** Pope John Paul II marked the fiftieth anniversary of Vatican Radio by celebrating Mass for its 320 employees in the Sistine Chapel. Vatican Radio, inaugurated by Pope Pius XI on February 12, 1931, in a small studio in the Vatican Gardens, has grown into a vast complex housed on a plot of land ten times as large as Vatican City itself. Its headquarters is located 11 miles from St. Peter's Basilica at Santa Maria in Galeria and includes a 500-kilowatt antenna, one of the world's largest.

●**Southern Baptists make "no ransom" policy official:** The Southern Baptist Foreign Mission Board has made official its unwritten rule never to pay ransom if one of its workers is kidnapped. Although nine Southern Baptist missionaries have been killed in the board's 135-year history, records indicate that none was ever kidnapped for ransom. Observers speculated that the board adopted the policy statement as a warning to guerrilla groups in several countries where church workers are currently serving.

## Work among Mennonites is expanded to South America

Recently Santiago Schmidt recounted God's leading in his efforts to bring the gospel to the Mennonites of Cuauhtemoc in the state of Chihuahua, Mexico. Late last year the Northern Mission of the Mexican Union officially assumed responsibility for this work. There are now four beautiful church buildings there. The largest, an auditorium, seats 300 people.

A sizeable number of baptized members and interested persons, both Mennonites and native Mexicans, meet there regularly. Alfredo Arnolds, fluent in both German and Spanish, has been appointed pastor-evangelist for the area.

By invitation Elder Schmidt recently visited Brazil, Argentina, Paraguay, Uruguay, and Bolivia, largely in the interest of work among the Mennonites. He reports: "During my stay in Puiggari the Central Argentina Conference, oldest in the South American Division, conducted its triennial session. It was my honor to be appointed special delegate to this session, marking 60 years since the first time I served as a delegate in 1920.

"While at Puiggari I learned of a group of Mennonites living in the northern part of Argentina at Córdoba. Ernesto Bernardt told me of having responded to an invitation to preach to these people. He plans to follow up this interest. We visited our Crespo, Argentina, church, the oldest in the South American Division, where we left literature to be used among the Mennonites in that area.

"The day I arrived in Asunción, Paraguay, a large package of literature I had shipped from Loma Linda five months earlier arrived. Together with Eduardo Cayrus, I visited some of the approximately 10,000 Mennonites living in that country. Most of them live quite a distance from Asunción, the capital, and almost all of them smoke and use alcoholic beverages. Many of them visit our sanitarium for medical help. One family has been baptized.

"In Bolivia there are many Mennonites living in colonies, most of which are small. In this country most of these people are prosperous. One directs a successful school of agriculture. Together with Wladimiro Silva, president of the East Bolivia Mission, I visited some of these friendly people. They anticipate the arrival of literature sent from the United States several months ago. Elder Silva has a great interest in the evangelization of the Bolivian Mennonites, and I feel confident that soon there will be some conversions.

"In Uruguay several Mennonites have graduated from the Bible course offered by the Voice of Hope and directed by Santiago Bernhardt. Two young people who graduated from the course migrated to Canada, where they were baptized. They hope soon to return to Uruguay and help bring the gospel to their own people.

"Several retired pastors living in the vicinity of Puiggari who speak more than one language have

shown interest in the work among the Mennonites. We sincerely hope that in the various South American unions definite steps soon will be taken in the interest of these people for whom so little has been done."

## Kenyan officials visit Andrews

Andrews University was host to seven officials of the Government of Kenya April 11 and 12. The guests included J. J. Kamotho, minister of education, J. T. Arap-Leting, permanent secretary of education, and J. P. Mbogua, ambassador to the United States. Accompanying them was F. Fokeladeh, United Nations development representative from New York.

They visited Andrews to discuss the affiliation between the university and the church's new educational institution in Kenya, the University College of Eastern Africa (UCEA). UCEA was established to provide senior-college education for young people in the Afro-Mideast Division, which now has more than 218,000 members. The Thirteenth Sabbath Special Projects Offering on March 28 benefited college development.

The Kenyan officials visited Andrews to discuss granting UCEA a charter by the Government of Kenya, which would enable it to offer recognized degrees. The charter could come as early as this summer if a favorable report is received.

The affiliation between Andrews and UCEA was announced by President J. G. Smoot in January, 1980. The arrangement is designed to help UCEA develop and maintain academic programs of high quality and keep it aware of developments in higher education abroad. Andrews affiliation with UCEA includes offering advice in academic and financial matters, long-range planning, development of the physical plant, and mutual transfer of some faculty and students.

## Ministry reaches more church professionals of other faiths

*Ministry* magazine is reaching approximately 268,000 church professionals of all faiths. According to W. B. Quigley, associate secretary of the General Conference Ministerial Association, ministers who attend *Ministry's* professional-growth seminars praise the magazine, and events are occurring all around the North American Division in which *Ministry* has broken down prejudice.

From January, 1979, to May 20, 1981, *Ministry* staff members conducted 137 seminars. More than 7,000 ministers attended, more than 4,500 of them non-Seventh-day Adventists. "Attendance at seminars is generally increasing," says Elder Quigley. "The reason for this obviously is that *Ministry* magazine is 'settling in' and becoming a part of the recipients' reading habits."



## Afro-Mideast

• Four Adventist ministers from the Coast District of Central Kenya Field, R. K. Yeri, M. Katuku, M. Mumba, and Pastor Ngari, held meetings at the Lake Kenyatta Primary School at Mpeketoni in the Lamu District of Kenya in the first outreach of its kind in this area. All 25 non-Adventists who attended the meetings have continued their interest in the Bible and are active in a newly formed branch Sabbath school.

• Twenty-four literature evangelists recruited in October, 1980, in Kenya were assigned territory where no one had sold books before. The four men who went to work in Naivasha had 55 interested persons by the end of November and had begun a branch Sabbath school.

• On his first visit to Tanzania as Afro-Mideast Division health and temperance director, J. M. Omwega visited a number of medical facilities in the Tanzania Union. He made special mention of the dental clinic in Arusha, where Alvin Mottley and his wife, Lois, who recently arrived from the United States, are reviving the dental practice that was operated previously by Ted Flaiz. He also commended Heri Hospital, under the direction of Alvin Rocero, for the good appearance of the hospital and the excellent flying-doctor service that brings help to outlying clinics with the help of the pilot-mechanic Keith Farnsworth. Dr. Omwega was also pleased to find an ongoing maternal-child health-family-planning program in operation in a number of clinics under the supervision of Tanzania Union's health and temperance director, Kenneth Hart, and his wife, Dee.

## Euro-Africa

• The 25-member church in Pfungstadt, near Darmstadt, Germany, recently bought a place for outreach activities, although the members meet for worship services in a rented room. They maintain a library with books for children and youth, books on family life and education, and books on health and religion; they welcome young mothers and their

babies for conversation and playing one afternoon a week; they present an evening of sacred music once a month; they conduct weekly Bible study groups; and occasionally they offer a Five-Day Plan to Stop Smoking.

• About 300 gypsies in Rumania have become Adventists since Adventist pastors began studying with them six years ago. Although their way of living was not in harmony with Adventist principles, the transforming power of the Holy Spirit has become evident in their lives. Today there are two congregations of gypsies in Rumania, and some have joined other Adventist churches.

• Illness has forced Paul Tieche, president of the Franco-Belgian Union, to resign after 39 years of work. Elie Davy replaced him as president on March 11.



## Yugoslavians dedicate seventh church in Australia

The official opening and dedication of the seventh Yugoslavian Seventh-day Adventist church in Australia took place in St. Albans, Melbourne, on Sabbath, April 18.

More than 500 Yugoslavian members, visitors, and Australian friends joined together to see another monument raised to God's glory in Melbourne's burgeoning western suburbs. It is estimated that 20,000 Yugoslavians live in the Sunshine, Keilor, St. Albans districts.

The \$250,000 brick-and-tile church is a testimony to the dedication and sacrifice of its members, who pledged one week's wages every six months to make this dream a reality. Stephen Jakovac is pastor.

The Yugoslavian work began in Melbourne with the organization of a company of 31 adults and six children in 1960. Three years later a church was opened in Seddon. This church has spawned congregations in Springvale and St. Albans in Melbourne, Granville in Sydney, and three congregations in Brisbane. The total Yugoslavian membership in Australia is approaching 900.

R. K. BROWN

*Communication Director  
Trans-Australian Union Conference*

## Far Eastern

• Clinics to help people stop smoking have become very well known at the U.S. military installations in Okinawa since the first clinic was conducted in November, 1980, according to R. H. Brodersen, pastor of the Okinawa English church. Five-Day Plans to Stop Smoking have been conducted for the U.S. Navy, Marines, and Air Force. The commanding officer of the Navy hospital has asked that the Five-Day Plan become part of the continuing health education program. The work of the Seventh-day Adventist Church has become known to many persons, and quite a few are asking to know more about Adventist doctrines.

• The theme of the twenty-third triennial session of the Central Luzon Mission, "By His Spirit," prevailed in all discussions and activities in the recently concluded meetings held at the new Philippine Union College campus in Silang, Cavite, March 31-April

4. Delegates voted to accept eight newly organized churches into the fellowship of the mission. During the past three years the mission gained 6,588 members, bringing the mission membership to 31,890. A. S. Canlas is mission president.

• Shozo Tabuchi, of Japan, is the new associate director of the division education department, with responsibility for academies and high schools.

## Southern Asia

• The new department of ophthalmology was opened officially at the Surat Adventist Hospital in Gujarat State, India, on Wednesday, April 8.

• A new intensive care unit has been opened at the Ruby Nelson Memorial Hospital in Jullundur, Punjab State, India. The official ceremony was conducted by R. D. Riches, Northern Union president.

• A new school was opened recently at Tura in the Garo Hills area in the Northern Union. The school, named the Hill View English School, is operated by W. T. R. Marak.

• A total of 103 people were baptized in the East India Section as a result of 11 adult literacy classes conducted during the last half of last year.

## Trans-Africa

• Health File, a five-minute health talk, is being aired on a Zimbabwe broadcasting station. The program is sponsored by New Life, an organization of Adventists and non-Adventists interested in promoting better living through better health.

• E. C. Webster, director of the Cape Town Voice of Prophecy school, recently completed a tour through Swaziland, Natal, and Lesotho, conducting rallies and graduations.

• Zambesi Union staff members in Bulawayo, Zimbabwe, recently moved into a new office complex. The building includes office space, the Voice of Prophecy correspondence school, a lecture hall, a dining room and kitchen, plus sleeping quarters for 60. This building is being used as a center for pastoral in-service training and seminars for members.

• Members of the Kempton Park church in the Transvaal Confer-



ence recently conducted opening services in their new hall. It was completed at a cost of \$36,575, which includes furnishings.

- H. M. S. Richards, Jr., and the King's Heralds toured South Africa during April and May.

- The publishing and temperance departments of the Zambesi Union conducted demonstrations at the Zimbabwe International Trade Fair in Bulawayo April 23-May 3.

- W. H. Taylor, former director of the Bulawayo dental practice, now is director of the dental practice in Chiredzi, Zimbabwe. G. L. Wonneberg directs the Bulawayo practice, assisted by C. R. Lind.

- N. W. B. Cousins, manager of the Adventist Book Center in Bulawayo, Zimbabwe, has accepted a call to be manager of the Adventist Book Center in the Johannesburg area.

## North American

### Atlantic Union

- Thirty-two students from the eight academies in the Atlantic Union have received \$1,000 scholarships for being in the top 10 percent of their high school graduating classes. They are planning to attend Atlantic Union College their freshman year.

- The North Manhattan Hispanic church was organized on February 28 with 175 members. Angel Rodriguez pastors this new church at 21 Wadsworth Avenue and 174th Street, North Manhattan, New York.

- Seven hundred young people from the Greater New York Hispanic churches gathered in March at the Crossroads church in Manhattan for the first quarterly convention of the Adventist Hispanic Youth Federation. This year is the twenty-fifth anniversary of the federation, which unites the Adventist Hispanic youth in Greater New York through spiritual emphasis and activities.

- In the past few months radio listeners in the Greater New York area have heard discussions concerning the Five-Day Plan to Stop Smoking, the free blood pressure testing conducted by Greater New York Conference's van program, a multimedia program called "Theatre of the Universe" being shown in the Manhattan church Saturday evenings, and how family and youth problems may be resolved. The speakers primarily have been local Seventh-day

Adventists associated with the various programs being discussed. In most instances, questions concerning Adventist belief and practice provided a good portion of the interview material.

### Canadian Union

- A new day dawned in the conservative city of Regina, Saskatchewan, when 81 persons were baptized during a Daniel and Revelation Seminar conducted by R. Hossack, pastor of the Regina church and previously the conference evangelist, and his three associates. A series of study sessions is being held twice a week to strengthen and establish the new members and instruct more than 30 people who stood on the last night indicating a desire to study further.

- The Hazelton, British Columbia, church has a Junior Dorcas Society. The girls who are members embroider quilt squares, bake cookies to send to former Hazelton students attending Canadian Union College in Alberta, and have made a scroll with messages from church members to the CUC students, encouraging them and letting them know that they are not forgotten.

- Seven persons united with the Port Coquitlam, British Columbia, church at the close of a Prophecy Seminar conducted by Brad Thorp.

- The youth department of the West Toronto church in Ontario conducted four weekend revival meetings from March 13 to April 5. Local youth spoke on the theme "Jesus is still the answer."

- Members of the Sudbury, Ontario, church hosted special Easter services in their new church building, issuing an invitation to the informal opening to all the residents of Sudbury.

- Recent baptisms in Ontario have added ten members in Woodstock, three in Downsview, ten in Agincourt, and two in Bowmanville.

### Columbia Union

- A recent series of meetings in Charlottesville, Virginia, resulted in the baptism of 13 persons at the conclusion of the meetings. Gary Ehler, union evangelist, and Lester Keizer, local pastor, led out in the series.

- Greater Baltimore Junior Academy in Maryland fights inflation by selling fruit. The 110-student school has completed several projects, including paying

off a \$12,000 mortgage on the gymnasium, paving the playground, remodeling parts of the school, and providing equipment and furnishings. The six staff members and parent volunteers work together in taking and filling orders and unloading trucks.

- A team of eight students at Dodd-Ritch school in Toll Gate, West Virginia, raised \$377 for the American Heart Association by jumping rope for three consecutive hours. Five lower-grade students also participated and earned \$58.

- Southwestern Ohio members recently met in the Kettering church to hold a special weekend seminar dealing with current theological issues facing the church. Representatives from the General Conference, Review and Herald, and Ohio Conference participated in the program.

- Six persons were baptized in the first baptism to be held in the New Philadelphia, Ohio, church.

- Four Potomac Conference churches—Sanitarium, Silver Spring, Sligo, and Takoma Park—broke ground in March to begin constructing a half-million-dollar Community Services center. The two-story structure will be located in Silver Spring, Maryland.

- Ohio's Mount Vernon Academy recently opened a newly constructed 13,000-square-foot bakery and ABC Quality Health Food Store. MVA Principal G. E. Smith pointed out that the facility will provide jobs for the students and that the bakery will teach them a marketable skill. Funding was made possible through the Ohio Committee of 100.

- For the second year, Pine Forge Academy in Pennsylvania emphasized Afro-American history in February.

- Don Quackenbush, science teacher at Spring Valley Academy in Ohio, received a cash award from the 1981 Science Teachers Achievement Recognition program for a report on the plant-science course he developed at SVA. The course involves students in planting flower beds, pruning trees, and raising and selling plants in the greenhouse to pay for operating expenses.

### Mid-America Union

- Fourteen Seventh-day Adventist physicians graduated from the University of Health Sciences, College of Osteopathic Medicine, in Kansas City, Missouri.

- Mayor Timothy McHenry, of Worland, Wyoming, proclaimed a Stop Smoking Week for the city to coincide with a Five-Day Plan to Stop Smoking in April.

- Ina May DeBoer, 89-year-old member of the Golden, Colorado, church, has turned in \$700 to the Investment program. She is a licensed breeder of parakeets, which she sells to pet shops.

- Union College will offer a Bachelor of Arts degree in youth ministries beginning in the fall of 1981. The program will consist of 128 credit hours.

- Porter Memorial Hospital in Colorado admitted 96 patients on Monday, April 20, setting a new record for admissions in one day.

- Thirty-eight Union College students make up the largest group ever to be sent overseas from Union as student missionaries. This year the college sent 11 students out on short-term mission service. The 38 prospective missionaries, along with current student and regular missionaries, were honored at a Friday evening church service during alumni homecoming in April.

### Loma Linda University

- The Loma Linda University Councilors, at their annual meeting with LLU President V. Norskov Olsen, pledged \$900,000 for the construction of a new men's dormitory. The old men's residence hall, Daniells Hall, recently was demolished to make way for the construction of the new Alumni Hall for Basic Sciences. A little more than \$600,000 of the \$900,000 already is in hand.

- Fred W. Black, Loma Linda Market manager, retired recently after 43 years of service to the denomination. At a luncheon honoring Mr. Black, Loma Linda University President V. Norskov Olsen presented him with a plaque in recognition of his 38 years of service to the university. During Mr. Black's management the Loma Linda Market has had a net income of \$3 million. It is one of several businesses operated by the university that provide work opportunities for students.

- Loma Linda University Medical Center and the University church hosted Health Fair Expo '81 at the end of April. Free tests were offered to adults 18 years and older as part of a massive health-screening project sponsored by a local Los Angeles television station.

## BULLETIN BOARD

### Health Personnel Needs

#### INTERNATIONAL

Dentists: Cameroon, Guyana, Hong Kong, Pakistan,\* Okinawa, Zaire  
Physicians (anesthesiologists): Hong Kong, Taiwan  
Physician (EENT): Puerto Rico  
Physicians (family practice): Thailand, Bangladesh, Botswana, Guam, Hong Kong, Malawi, Marshall Islands, Okinawa, Puerto Rico, Korea, Taiwan, Zambia  
Physicians (internists): Indonesia, Thailand, Guam, Hong Kong, Pakistan,\* Malaysia  
Physician (OB-GYN): Thailand  
Physicians (ophthalmologists): Guam, Puerto Rico, Taiwan  
Physicians (general surgeons): Indonesia, Guam, Hong Kong, Jamaica, Marshall Islands, Malaysia, Puerto Rico, Korea, Zaire  
Physician (orthopedic): Pakistan\*

\*Note: Candidates for Pakistan positions must be Commonwealth citizens.

For further information on any of these positions write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. Telephone (202) 722-6640, Ext. 371 or 372. At night call (301) 572-7150.

#### NORTH AMERICA

Admit. clerk	rehab. staff,
Bio-med. technol.	superv.
Carpenter	Nursing-serv. dir.,
Clerks	asst.
Comput. progrmr.	Ord., trans.-rad.
Controller	Pharmacist
Cook, veg.	Phys. thers.
Dietitian	Phys.-ther. asst.
Dosimetrist	Physicians:
Lab. tech.	OB/Gyn., Peds.,
Laundry superv.	int. med.
Med.-rec., ART	Radiol. technol.
Med.-rec. libr.	Recep./cashier
Med.-surg. techs.	Recr. ther.
Med. technols.	Resp. ther.
Nurses: charge,	Sterile proc., dept.
CCU, head	head
nurse, med.-unit,	Secretary, ward
ICU, LPN,	Speech ther.
med.-surg., OB,	Soc. wrkr., MSW
peds., psych.,	Systems-man. eng.

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 722-6715.

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

### Camp Meeting Schedule

#### Atlantic Union

Greater New York	June 26-July 4
English	July 5-11
New York	June 26-July 4
Northeastern	June 26-July 4
Northern New England	June 19-28
Southern New England	June 19-27

#### Canadian Union

Alberta	July 15-18
Beauvallon	July 3-11
Bowden (Foothills)	July 24-August 1
British Columbia	
Manitoba-Saskatchewan	June 26-July 4
Blackstrap (Saskatchewan)	July 8-12
Clear Lake (Manitoba)	July 31-August 8
Maritime	July 22-25
Newfoundland	
Ontario	June 28-July 4
Keswick	July 5-11
Keswick	July 17-25
Quebec	

#### Columbia Union

Allegheny East	July 2-12
Allegheny West	June 27-July 4
Chesapeake	June 19-27
Mountain View	June 28-July 4
New Jersey	
English	June 19-27
Spanish	June 28-July 4
Ohio	June 12-20
Pennsylvania	June 12-20
Potomac	June 12-20

#### Lake Union

Illinois	
Broadview Academy (Spanish)	June 10-14
Little Grass Youth Camp	September 9-12
Peoria	June 19, 20
Indiana	June 12-20
Lake Region	June 25-July 4
Michigan	
Escanaba	June 12-14
Grand Lodge	June 16-25
Wisconsin	June 19-27

#### Mid-America Union

Central States	June 19-27
Iowa-Missouri	
Des Moines, Iowa	June 19, 20
Muscatine, Iowa	August 14, 15
Sioux City, Iowa	June 26, 27
Farmington, Missouri	August 28, 29
Springfield, Missouri	September 18, 19
Kansas-Nebraska	
Platte Valley Academy	June 5-13
Alliance, Nebraska	September 4, 5
Minnesota	June 5-13
North Dakota	June 5-13
Rocky Mountain	
Campion Academy	June 9-13
Casper, Wyoming	July 28-August 2

#### North Pacific Union

Alaska	
Palmer	August 5-8
Camp Lorraine, Vank Island	July 3-5
Idaho	June 5-13
Montana	July 3-11
Oregon	
Gladstone Campground	July 10-18
Rogue River Jr. Academy	June 11-14
Upper Columbia	June 19-27
Washington	June 18-27
Union	
Walla Walla College (Spanish)	August 7-9

#### Pacific Union

Arizona	
English	July 30-August 8
Spanish	August 12-16
Central California	
English	July 30-August 8
Spanish	July 30-August 8
Hawaiian Mission	
Hawaii	August 21, 22
Kauai	August 14, 15
Mau	August 14, 15
Molokai	August 21, 22
Oahu	August 21, 22
Nevada-Utah	June 22-27
Northern California	
Lodi	June 24-27
Pacific Union College	June 14-20
Paradise	June 18-21
Fortuna	July 23-August 1
Richmond Auditorium (Black)	October 30, 31
Soquel Campground (Spanish)	September 4-7
Southeastern California	
Anaheim	September 11, 12
La Sierra College (Black)	August 7, 8
Southern California	
Long Beach Arena	November 7
Union	
Cedar Falls Camp	
Angelus Oaks (Chinese)	June 26-28

Newbury Park Academy (Filipino)	July 3-5
Pacific Union College (Japanese)	July 2-6
Pacific Union College (Samoan)	July 7-12
Soquel Campground (Tongan)	August 14-22
Wawona SDA Camp (Korean)	July 28-August 2

#### Southern Union

Florida	
English	May 22-30
Spanish	May 22-30
Georgia-Cumberland	May 20-23
South Atlantic & Southeastern	June 4-13
South Central	June 19-27

#### Southwestern Union

Arkansas-Louisiana	June 5-13
Oklahoma	July 17-25
Southwest Region	June 12-20
Texas	
Nameless Valley Ranch (Spanish)	August 13-15
Texico	June 16-21

#### Philosda (Single SDAs)

Rio Lindo Academy	July 2-11
Atlantic Union College	August 13-22

### Deaths

**CORBETT, Jessie E.**—b. June 22, 1893, in Ovid, Mich.; d. March 29, 1981, in Pasadena, Calif. Her father, I. H. Evans, was a pioneer leader of the SDA Church, manager of the Review and Herald Publishing Association, treasurer of the General Conference, vice-president of the General Conference, and president of the Far Eastern Division. After completing her B.A. degree at Washington Missionary College (now Columbia Union College) in 1917, she joined the faculty and taught English and literature until 1927, when she married L. P. Corbett. She also taught English at Glendale City High School from 1928 to 1946. Survivors include her husband, Jim.

**CRAW, Jerold B.**—b. June 26, 1909, in Galesburg, Mich.; d. Jan. 17, 1981, La Verkin, Utah. Elder Craw entered denominational work at Madison College in Tennessee, where he served in many administrative positions prior to being called to Loma Linda Foods. While at Loma Linda, he served as traffic manager and plant superintendent. In 1969 he was called to serve in the Michigan Conference, where he pastored three churches. He also served as district Ministerial secretary in the Michigan Conference. In 1976 he and his wife, Esther, who passed away in 1979, were called to serve in the Nevada-Utah Conference, where he worked until his death. Survivors include two sons, Joel and Raymond; a daughter, Verda; two brothers; one sister; four grandchildren; and nine great-grandchildren.

**FINNEY, Charles L.**—b. April 28, 1899; d. March 28, 1981. At age 40, he left a successful career in grocery store management to join the Adventist Church. Immediately after his baptism he entered the colporteur ministry in Michigan. He then became publishing director of the Central and Southern California conferences and the Pacific Union Conference, and finally served in the same position in the Far Eastern Division. Because of health problems he was forced to return to the United States, where he served as public relations director for the New England Sanitarium and Hospital. Prolonged heart trouble led to an early retirement in Lancaster, California, where he engaged in part-time literature ministry. Survivors include his wife, Thelma; and a daughter, Carol Putnam.

**HANHARDT, Wesley H.**—b. Feb. 3, 1885, Shafter, Kans.; d. Dec. 10, 1980, Collegedale, Tenn. He attended Union College and the University of Nebraska. He served the denomination in the home missionary, education, and youth departmental work. He also served for 17 years as a representative for the Christian Record Benevolent Association. Survivors include his wife, Marjorie Ellen; one daughter,

Annabelle Owens; one step-daughter, Jeanne Davis; seven grandchildren; and ten great-grandchildren.

**HOLMAN, Jennie D.**—b. in 1899 in Okla.; d. March 2, 1981, in Vallejo, Calif. Following her graduation from Walla Walla College, she taught church school for nearly 20 years. She also assisted her husband, Elder Keith Holman, in pastoral work for more than 40 years. Survivors include her husband, Keith; a daughter, Carol Winstead; a brother, Pastor Norman W. Dunn; four sisters, Abbie Dunn, Faye Stahl, Nora Ward, and Nellie Miller; and two grandchildren.

**REPLOGLE, Ruth B.**—b. Feb. 11, 1899, in Milwaukee, Wis.; d. March 24, 1981, St. Helena, Calif. She served for nearly 20 years with her husband in mission service, including three years in Bolivia, two years in Peru, and 15 years in Brazil. Survivors include her husband, Leon; two adopted children, Zedemar and Zanoa; a sister, Gertrude Tubbs; one brother, Robert Benson; six grandchildren; and one great-grandchild.

**SAUNDERS, Aileen D.**—b. Feb. 20, 1889, Toronto, Canada; d. March 19, 1981, Turlock, Calif. She was the wife of the late Nelson H. Saunders, serving with him in tent meetings in Quebec. She taught in Nova Scotia, Canada. Together they served in the Greater New York, Southern New England, and Atlantic Union conferences, where Elder Saunders was MV and educational secretary. Survivors include a daughter, Audrey Waldorf; one grandson; and four great-grandchildren.

**WALDER, Heidi D. Ballmoos**—b. Aug. 17, 1922, Solothurn, Switzerland; d. Feb. 4, 1981, as the result of an automobile accident near Dakar, Senegal, West Africa. She and her husband served for 17 years in different African mission fields. She initiated the welfare center at Yaounde, Cameroon; served as dean of girls in the Collonges Seminary; became famous as "mother of Avebe"; and succeeded in winning the confidence of some of the most influential tribal chiefs in many parts of North Cameroon, Central African Republic, and Equatorial Guinea. Survivors include her husband, Heini; her daughter, Beatrice Grisier-Walder; two brothers; and two grandchildren.

### Coming

<b>June</b>	
13	Inner City Offering
20	North American Missions Offering
27	Thirteenth Sabbath Offering (Far Eastern Division)
<b>July</b>	
4	Vacation Witnessing
11	Church Lay Activities Offering
14	Christian Record Braille Foundation Offering
<b>August</b>	
1	Unentered Territory Evangelism
1	Church Lay Activities Offering
8	Oakwood College Offering
<b>September</b>	
5	Lay Preacher's Day
5	Church Lay Activities Offering
12	Mission Extension Offering
12-	Adventist Review, Guide,
Oct 3	Insight Campaign
19	Bible Emphasis Day
26	Pathfinders Day
26	Thirteenth Sabbath Offering (South American Division)
<b>October</b>	
3	Medical Missionary Work
3-10	Health Emphasis Week
3	Church Lay Activities Offering
10	Voice of Prophecy Offering
10	Sabbath School Community Guest Day
10	Community Relations Day
17	World Temperance Day and Offering
24-31	Week of Prayer
31	Annual Week of Sacrifice Offering

## Benefit for Breath of Life

The Breath of Life telecast, now in its seventh year, was the center of attention for some 350 Washington, D.C., area viewers on Saturday evening, May 23, at a three-hour benefit program in the Blair Montgomery High School, Silver Spring, Maryland.

Charles D. Brooks, director/speaker, and Walter E. Arties, manager/producer, both received certificates of merit from the General Conference Communication Department for their work with the 30-minute weekly telecast. James E. Chase, the GC departmental director, made the presentations.

The \$3,500 given by advertisers and those who attended the benefit program will go to meet the continuing need to air Breath of Life in the United States and four island areas overseas.

Breath of Life, currently aired on 17 stations, has seen some 3,000 viewers baptized since 1974. Two Breath of Life churches—Memphis, Tennessee (1976), and Washington, D.C. (1978)—have been established as a result of two of the 16 evangelistic crusades Elder Brooks has conducted.

FRANKLIN W. HUDGINS

## Ellen White manuscripts published

The first volume of Ellen G. White *Manuscript Releases* is now available. The book is made up of selections from Ellen White's letters, diaries, and sermons that were released to various researchers but have not been published in any readily available form.

This first 400-page volume consists of nearly 100 selections originally released between 1941 and 1957. To date, nearly 900 such releases

have been made, and if there is sufficient demand for the first volume, subsequent volumes will be issued until the publication project catches up with current releases. The volume will be of interest mainly to researchers who have made the Spirit of Prophecy writings a topic of special study. The choicest materials already have been gleaned from these releases and published in *Selected Messages*, book 3.

The books can be ordered for \$5.00 each from the Ellen G. White Estate, 6840 Eastern Avenue NW., Washington, D.C. 20012.

R. D. GRAYBILL

## Two special issues tell about church

What the Seventh-day Adventist Church is and what its members believe are featured in 32-page special issues of two magazines produced by the Review and Herald Publishing Association. Different in content but similar in purpose, the two can be used either together or separately to give nonmembers a clear picture of Seventh-day Adventists.

A friendly introduction to the church, the May issue of *These Times* is titled "Does God Have a Church on Earth Today?" It gives a general overview of the church's purpose, with articles on the church as a service organization, on its qualities as traced in Revelation, and a summary of Adventist beliefs. A testimonial story, "Why I Am a Seventh-day Adventist," is included to help non-Adventists understand how Biblical truth can challenge personal opinion. The importance of the Sabbath and the imminence of Christ's return are treated in separate articles that help readers understand how members of the young church selected its name.

For those who want a more detailed answer to the question "What do Seventh-day Adventists believe?" the editors of the ADVENTIST REVIEW have designed their June 30 issue on fundamental doctrines. The issue is a brief but balanced discussion of each of the church's 27 fundamental beliefs. Each discussion is titled and numbered to correspond to the Statement of Fundamental Beliefs as revised at the General Conference session in Dallas, Texas, last year. The staff believes that this issue sets forth accurately the church's present understanding of these 27 doctrines.

Although of value for Seventh-day Adventists themselves, the ADVENTIST REVIEW special issue is a concise doctrinal statement that will be understood readily by nonmembers.

Copies of both of these magazines can be ordered through local Adventist Book Centers. The price is the same for both: 100 or more copies, 45 cents each; 26-99 copies, 50 cents each; 1-25 copies, 60 cents each. All prices include postage.

## For the record

**New positions:** E. C. Beck, president, Oregon Conference, formerly president, Ontario Conference. He replaces H. J. Harris, new secretary of the North Pacific Union Conference. □ G. W. Morgan, president, Ontario Conference, formerly Indiana Conference president. □ Robert A. Thompson, president, Indiana Conference, formerly Mountain View Conference president. □ John Loor, president, Northern New England Conference, formerly Ministerial Association secretary, Potomac Conference. He replaces D. J. Sandstrom, secretary of the Afro-Mideast Division. □ Stanley J. Steiner, president, Southern New England Conference, formerly Ministerial Association secretary and religious liberty director of the conference. He succeeds Stuart Jayne, who has retired.

## Research center to be set up in the Philippines

Hedwig Jemison, assistant secretary of the Ellen G. White Estate and director of the Andrews University Ellen White Research Center, recently left for the Far Eastern Division to set up a new research center at Philippine Union College.

Mrs. Jemison took with her two tons of resource materials relating to the history of the Adventist Church and the life and writings of Ellen White.

The resources that will soon be available in the Philippines include: articles from the REVIEW and HERALD and the *Signs of the Times* on microfiche; 500 file folders recording answers to questions of denominational interest processed during the past 50 years; an index to the letters and manuscripts of Ellen White topically arranged; 2,000 references in chronological order on the life and work of Mrs. White; 4,600 periodical articles; documents concerning major issues in the Adventist denomination; 5,000 names of SDA workers and church pioneers; and files on hundreds of early Adventist books and pamphlets, topically arranged.

Modern equipment helps researchers find the desired materials quickly and efficiently. One small file drawer, the size of a shoe box, stores 48,397 pages of the REVIEW AND HERALD on microfiche. IBM microfiche readers magnify the copy 25 times, and some make duplicates of the text in readable size.

Mrs. Jemison also is in the process of setting up the microfiche portions of research centers at Korean Union College in Seoul, and Japan Missionary College in Chiba-ken.

Since a 1972 Annual Council action to establish Ellen G. White Research Centers in major divisions of the world, centers have been set up at Avondale College, Montemorelos University, Newbold College, and River Plate College.

# CELEBRATION



Doctors Lauretta and Daniel Kress

**D**r. Daniel Kress, the hospital's first medical director, and his wife Lauretta: the hospital's first chief surgeon as well as the first licensed female physician in the county, played key roles in the development of the Washington Sanitarium, later to become known as Washington Adventist Hospital.

A blow for fair pay was struck by Daniel Kress, when he decided that his wife should receive a salary equal to his own due to a work load which included heading both the surgical and maternity departments (where she delivered 5,000 babies). Her salary was raised from \$15 per week to one equal to that of her husband . . . \$20 per week. The "extra" money was put to good use raising the couples' 14 children (11 of which were adopted) as well as being put toward various programs.

It's been almost 75 years since the opening of the "San", and we're celebrating! We're celebrating the spirit of dedication and compassion that was personified in the Kresses and is still the driving force behind the special service given at Washington Adventist Hospital.

Health care from people who **still** care . . .  
Washington Adventist Hospital.

**WASHINGTON ADVENTIST HOSPITAL**  
7600 Carroll Avenue / Takoma Park, MD 20012 / 301-891-7600