

Adventist Review

General Organ of the Seventh-day Adventist Church

November 3, 1983

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who shook
the world

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Martin Luther



THIS WEEK

November 10 marks the 500th anniversary of the birth of Martin Luther. Three features in this week's issue focus on the great Reformer: "The Monk Who Shook the World" (p. 3), "Luther's Interpretation of the Prophet Daniel" (p. 5), and "Luther Revisited" (editorial, p. 14).

In these features readers will discover some intriguing bits of information about Luther, including his comment regarding his 95 theses, "I . . . should have spoken far differently had I

known what would happen"; his belief that the clergy preferred celibacy because they didn't want to be bothered with a nagging wife, disobedient children, and difficult relatives; what happened when he cut a patch for his trousers out of his son's trousers; and that for Luther the book of Daniel was the book of the second coming of Christ.

Of the many contributions lay people have made to the Seventh-day Adventist Church, one that has had far-reaching

impact has been the Ingathering program. In "Jasper Wayne—Adventist Innovator—2" (p. 9) we learn how Wayne discovered that "Gentiles" were willing to give to Adventist missions and how he eventually convinced others that his Ingathering plan would work.

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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.

History Issue

Though one can always quibble about omissions and emphases, the range of articles by reputable historians and scholars together with the illustrations and photos give a very fine introduction to Adventism's roots and development. The issue comes at a time when Adventist historians are making major contributions to our understanding of the way God has led us.

As a teacher at the Seventh-day Adventist Theological Seminary, I must point out an item that could be easily misunderstood in the historical highlights on the last page. The Seminary as such began in Washington, D.C., in 1937 and not in 1934. The latter year did see the commencement of the Seminary's precursor: the Advanced Bible School in Angwin, California. Gary Land has the facts straight on page 28. LAWRENCE T. GERATY
Berrien Springs, Michigan

The following notes will be of interest to some of your readers.

1. We now know that Joseph Bates was reduced to a York shilling not in 1846 when writing his first Sabbath book, but late in 1847 when writing an advanced work, *Vindication of the Sabbath*. A copy of *Vindication* was discovered only a few years ago by Godfrey T. Anderson, of Loma Linda. It reveals how well prepared Bates and the Whites were before the 1848 conferences began.

2. Realization that the seal of God is related to the Sabbath came not in 1847, but in November, 1848, at the last of the 1848 conferences. In a contemporary work, *A Seal of the Living God*, Bates details the moment of this discovery.

3. To the traditional list of 1848 conferences can now be added a spring meeting in Bristol, Connecticut. Though it has escaped many of our historians, James White refers to it in a letter written on July 2.

4. In view of the 15 to 50 people who attended the typical 1848 conference, a Vernon Nye painting in which Bates is preaching to a roomful of listeners (see *Moving Out*, p. 58) more aptly depicts what happened than a painting of seven people seated around a table.

But points like these and a few others one might mention do not detract from the value of this fine issue.

C. MERVYN MAXWELL
Berrien Springs, Michigan

Disappointed by ad

We are disappointed with the advertisement on page 12 of the September 8 *REVIEW*.

The picture of Silversong reminds us of a mythical creature from Irish folklore.

To use such an imaginary character to "introduce a child to the King" cheapens spiritual values.

We feel that the sacred and the common should not be mixed.

GEORGE and DOLORES RAMSEY
Oklahoma City, Oklahoma

Review and Comment

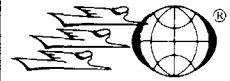
I am a little disturbed by the Review and Comment feature. I do not understand its purpose. I can appreciate that some of these "juicy" pieces of news may be of interest or relevant to the Adventist philosophy and way of life.

However, the temptation to take snide potshots and sit in smug judgment is often given in to. How necessary are the comments?

Why do we need to make fun of another's sincere beliefs? If I am offended, might they not be offended also? JUDITH SMITH
Kamloops, British Columbia

■ *Review and Comment has more than one purpose. It is designed to alert readers to events reported in the religious and secular press that would be*
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The monk who shook the world

By DANIEL WALTHER

Adventists do well to consider the legacy of Martin Luther on the 500th anniversary of his birth.

On an April day some 460 years ago a modestly dressed German monk stood on trial before the mightiest emperor and princes of his time. The church already had excommunicated him; now it was the state's turn to deal with the recalcitrant heretic.

As he faced that assembly in the city of Worms (West Germany), would he dare to maintain his convictions? His answers left no doubt. While his words may not even have been heard by all present, they have rung through the centuries: "My conscience is captive to the Word of God. I cannot and will not recant anything, for to go against conscience is neither right nor safe. Here I stand. I cannot do otherwise. God help me. Amen."

Daniel Walther served as a teacher at the French Adventist Seminary, Collonges, France, and also in the United States. He is now retired and living in Collegedale, Tennessee.

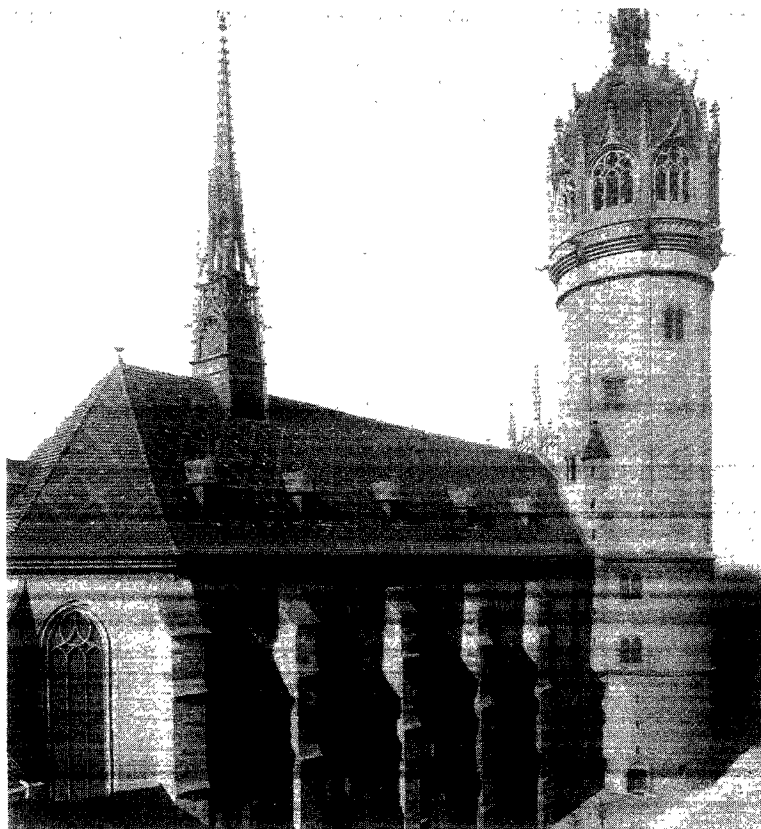
When Martin Luther took this irrevocable stand, it is said that nine tenths of the princes cried "Luther!" and one tenth murmured, "Death to the pope!" Yet that gathering condemned Luther as a heretic. No one was to protect him; his books were to be burned.

In the 15 centuries before Luther the Roman Church had eliminated many opponents, but now the fullness of time had come, and God's messenger was to open the way to a reformed Biblical Christianity.

What can be written about Martin Luther that has not already been mentioned in some 100,000 biographies? Some historians appear to know more about Luther than Luther ever knew. Yet interest in that gifted leader carries on unabated as new studies on him continue to appear. Though nothing new can be said, we do well to remember his birthday.

Luther's birthday

Why should the ADVENTIST REVIEW call attention to the birthday of a German monk born 500 years ago? Luther's importance to us is reflected in the fact that the *Index to the Writings of Ellen G. White* lists about 400 references to him. We see in Luther the defender of a faith based on the Bible rather than tradition, one who helped to prepare the way for



On October 31, 1517, Martin Luther (above) nailed his 95 theses to the door of the Castle church in Wittenberg (left). The theses asked for a theological debate on the question of indulgences. This day is generally considered to mark the beginning of the Reformation.

another reform movement—The Advent Movement. Luther's insistence on the primacy of faith continues to inspire us. True, Luther was not a Seventh-day Adventist, and we are not Lutherans, but we cannot forget that his God-given message responded to the needs of his time and continues to influence us.

Luther will be honored this year in many countries, including the German Democratic Republic, where President Erich Honecker, will chair the celebrations. Luther is seen there as a religious revolutionary who strongly defended the lower classes. In addition, Luther spent most of his life in what is now East Germany (especially Saxony).

While the Catholic Church is not likely to honor Luther, whom they have considered a heretic, some Catholic theologians today have a better understanding of Luther's concepts. His influence can be seen in the celebration of the mass in the vernacular instead of Latin. Bible reading, once forbidden to the Catholic laity, is now encouraged. Protestants and Catholics are cooperating in common Bible translations.

Born November 10, 1483, in Eisleben, Saxony, Martin Luther died in the same place almost 63 years later. At his father's request he studied law, obtaining a Master's degree.

When he was 21, he had an emotional experience. Overcome by a thunderstorm, when as a friend reminded him, "Divine Providence saw fit to throw you—like another Paul—to the ground by a flash from heaven," Luther took a vow to become a monk and entered the Augustinian monastery at Erfurt (also in Saxony). There he suffered untold agony caused by doubts about his fruitless attempts to obtain salvation by obeying the minutest laws of the church. To him God seemed an eternally angry judge whom he feared and even hated. He yearned to find a merciful, understanding Lord.

In 1510 Luther made a brief journey to Rome on business for his order. "Since I was such a fanatical saint," he wrote, "I ran from one church to another and believed all the lies that had been told there. I said about 10 masses and was almost sorry that my parents were still living, for I would have loved to release them from purgatory."

On returning to Germany, he was invited to teach at the newly created University of Wittenberg. In preparation, he studied (under protest) for a Doctor's degree, which he obtained in 1512. While preparing his lectures on Psalms, and especially on Romans and Galatians, he finally perceived the way to a merciful, forgiving God: "I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, 'the justice of God,' because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage Him. Therefore I did not love a just and angry God, but rather hated and murmured against Him. Yet I clung to the dear Paul and had a great yearning to know what he meant.

"Night and day I pondered until I saw the connection between the justice of God and the statement that 'the just shall live by his faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be

reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the 'justice of God' had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven."

October 31, 1517, is often considered the beginning of the German Reformation. An indulgence peddler announced he would be in Wittenberg on November 1 (All Saints' Day). Luther posted his 95 theses the day before, calling for a debate with other clerics on forgiveness and indulgences. In Luther's view the pope had no right to promise salvation to those who purchased an indulgence.

Luther had no intention of starting a reform movement at that time. However, the theses, translated from Latin into German, had a phenomenal impact throughout the land. Six months later he wrote: "I had certain doubts about them myself and should have spoken far differently had I known what would happen." And to Pope Leo X he wrote that he did not intend to challenge his authority: "I shall recognize your words as the words of Christ speaking through you." Hardly the expression of a heretic, though in the same letter he made some other remarks that were far less pleasing.

Whether Luther realized it or not, the die was cast. His views on various church teachings were debated increasingly. Luther had to face the ablest defenders of the faith in several gatherings. Soon he was branded a second Huss. That Bohemian reformer had been martyred a century earlier, and Luther expected the same fate.

In 1520 he was excommunicated and the following year declared a heretic. Luther's friends, and there were many among the princes, took him into hiding at the Wartburg Castle, where he translated the New Testament in less than three months, aided by the excellent New Testament Greek text recently published by Erasmus.

In the following years many difficult events tried Luther's skill and his not-too-great patience. He had to deal with extreme groups such as the Anabaptists on the left and the enthusiasts on the right who complained that Luther did not go far enough or fast enough. Most tragic was an episode with the peasants in 1525. Luther defended them at first, but when they became rebellious, he urged the princes to smite with the sword, which resulted in a horrible bloodbath.

The family man

That same year, 1525, Luther married. Among the reasons he gave for taking this step, he mentioned that he wanted to please his father, to spite the pope and the devil, and to seal his witness before his expected martyrdom. He also believed that marriage should put an end to an impure chastity. The clergy, he thought, preferred celibacy because they didn't want to be bothered with a nagging wife, disobedient children, and difficult relatives! Other clerics shared these ideas; in fact, the highest church official, Albert of Brandenburg, sent Luther a generous wedding gift.

Luther was 41 when he married Katherine von Bora, who was 26. To a friend he wrote: "You must come to my wedding. I have made the angels laugh and the devils weep." Katie was a practical *hausfrau* who bore six children. Marriage was not too easy at first. "There is a lot to get used to," Luther wrote. For one thing, he was not interested in money. He never accepted a penny for his

numerous publications, especially not from the Bible translation. How could he accept money for the Word of God that granted salvation freely? One day he wrote a friend who was getting married that he was sending him a gift, but added at the end: "Katie hid it."

Luther's letters and commentaries abound with allusions to his marriage, some of which are very homey. "I am the prince's beggar," he said. His clothes often needed repairing. One day he even cut a piece of cloth from his son's trousers to patch his own. Katie hardly appreciated that. He tried to explain: "The hole was so large that I needed a large patch." When vexations arose, he wrote, "What a lot of trouble there is in marriage. Adam has made a mess of our nature. Think of all the squabbles Adam and Eve must have had in the course of 900 years. Eve would say, 'You ate that apple,' and Adam would retort, 'You gave it to me.'"

Yet Luther maintained that the greatest grace is steadfast love in marriage. "Marriage is a heavy cross because so many quarrel. There are three wonders: When brothers agree, when neighbors get along, and when a man and wife are united. When I see a pair like that I am as glad as if I were in a garden of roses. It is so rare."

Luther as husband and father experienced many joys and sorrows. He loved to write letters to his children; he composed marvelous Christmas hymns for them. He also experienced the immense sorrow of holding in his arms his dying daughter.

Luther is to be remembered as a churchman who blazed a trail for a new kind of church. What did he see as the marks of that true church? "Where God's Word is purely taught there is the true church," he wrote. "Wherever you hear His Word preached, believed, confessed, and acted on, there must be the true, holy, universal church; a Christian, holy people, even though it be small in numbers."

He had much to say about the unity of the church. "The unity of the church does not consist in outward forms and traditional customs. It is based on pure plain "gospel doctrine."

He was very definite about divisions caused by doctrinal issues: "One of the wickedest offenses possible to commit against the church is stirring up doctrinal discord and division, a thing the devil encourages to the utmost. This sin usually has its rise with certain haughty, conceited leaders." Luther admitted that "unity of the church does not consist in similarity of outward forms, tradition, and ecclesiastical customs as the pope claims. But they are not members of the true church of Christ who instead of preserving unity of doctrine and oneness of Christian faith, cause divisions and offenses (Rom. 16:17)."

To the accusation that he, Luther, was himself a notorious disturber of the unity of the church, he replied, "We, through God's grace, are not heretics, but schismatics causing, indeed, separation and division, wherein we are not to blame but our adversaries, because they abide not by God's Word alone, which we have, hear, and follow."

"In the last resort," wrote Luther, "the Christian church is to abide by truth which is mightier than eloquence, the Spirit stronger than genius, faith greater than learning. Indeed, the foolishness of God is wiser than men (1 Cor. 1:25)."

Luther's interpretation of the prophet Daniel

The Reformer recommended the study of Daniel's prophecies to "all pious Christians" as a preparation for the imminent Second Coming.

By JOHANN HEINZ

During his long career the Reformer Martin Luther often called attention to the study of the prophet Daniel. He pointed especially to the prophecies in this book, which convinced him that Daniel's writings were of supernatural origin. In the "Preface on the Prophet Daniel" (1530 and 45) he pointed out that this prophet "strengthens our faith very much and makes us sure and firm in our conscience," for unlike the other prophets, Daniel had determined the first coming of Christ by date and had arranged the world empires in their order. Thus, nobody can be mistaken as to Christ's second coming unless he would interpret Daniel in a willful way as did the Jews and the Christian skeptics. Because Daniel had "described and shaped" the great events of the history of the world and salvation such a long time ago, he must have been one of the prophets of whom Peter spoke (1 Peter 1:10, 11).¹

Luther considered Daniel the most important figure among Abraham's posterity, recommending him for study "to all pious Christians."² One should not "cling to [the] history and stories" in Daniel, but study his prophecies, in which he "always ends with the joys of Christ's Kingdom and His return." Prophecy was given not to satisfy human curiosity, but to strengthen faith and hope, that the heart of the Christian "might be comforted by the promised and certain return of our Saviour Jesus Christ."³

Thus for the Reformer the book of Daniel was the book of the Second Coming of Christ. For this reason he felt called upon to give this book to the believers in their own languages. Before he finished the German translation of the Old Testament, Luther published the book of Daniel in 1530.

The Reformer was so impressed by the events of his time (the controversy with the Papacy and the Turkish threat) that he could not help seeing in them the signs of the imminent return of Christ. To Nikolaus Hausmann of Zwickau he wrote: "We are preparing Daniel for publication that he might give comfort to us in this last time."⁴ In his dedication to Duke John Frederick of Saxony we find the following words: "The world rushes so visibly to its end that I often think the last day will come upon us sooner than we can completely translate the Scriptures. . . . These thoughts have persuaded us to publish this prophet Daniel before all the

Johann Heinz, Th.D., teaches systematic theology at Marienhoehe Seminary, Federal Republic of Germany.

□
To be concluded

other prophets that he might be manifested before everything will be dissolved and that he might accomplish his task and comfort the poor Christians on behalf of whom he has been written and spared until this last time.”⁵

Luther was well acquainted with the important prophetic exegetes of the ancient church, such as Jerome, and also with the expositors of the medieval epoch, including Nicholas of Lyra, but he was convinced that “the prophecies cannot be fully understood before their fulfillment.”⁶ Thus, he did not hesitate to include reformational insights in his exposition.

The fourth kingdom

Luther interpreted the statue of Daniel 2 and the four beasts in Daniel 7 according to the “ecclesiastical interpretation” (*i.e.*, Hippolytus, Jerome, Walafrid Strabo, Otto of Freising, and Thomas Aquinas), seeing in them a prediction of Babylon, Media-Persia, Greece, and Rome. He was convinced that this interpretation was indisputable, for “the whole world is in harmony with this opinion and exposition, and history confirms it in an impressive way.”⁷

Luther rejected the view that sees the fourth kingdom not as Rome but as either Alexander’s empire or the kingdom of the Seleucids, one of the minor kingdoms following the breakup of Alexander’s Greco-Macedonian Empire. Until the time of the Reformation only those who denied the prophetic inspiration of Daniel—such as the pagan philosopher Porphyry and a small number of Church Fathers (Jacob of Nisibis, Ephraim the Syrian, Polychronius)—had adopted this interpretation. According to Luther, the Roman Empire still existed in the institutions of the Holy Roman Empire (its ranks, offices, laws), although it was divided into many parts (Spain, France, England, and so on) as the toes of the statue indicated.⁸ To him the clay and iron represented the weak and strong emperors.⁹

In the “Sermon against the Turks” (1529) he interpreted the ten horns in Daniel 7 as Spain, France, Italy, North Africa, Egypt, Syria, Asia Minor, Greece, and Germany, et cetera, for “all those countries once belonged to the Romans.”¹⁰ His preface to Daniel lists Syria, Egypt, Asia, Greece, Africa, Spain, France, Italy, Germany, and England.¹¹ After Rome there will be no more empires—even by the Turks. If it were not so, “Daniel would be a liar, and this is impossible.”¹²

The stone cut out of the mountain was, in his opinion, the present spiritual kingdom of Christ. Here Luther disagreed with Augustine and the medieval interpreters who saw in the stone a symbol of the church or of Christ born of Mary.¹³

The little horn

For a long time Luther had struggled with the statements of Daniel concerning the little horn (Daniel 7 and 8). The Papacy, which in his view wanted to control the gospel from within, and the Turks, who were fighting Christianity from without, came forcibly to his mind. In his “Response to Ambrosius Catharinus” (1521), Luther identified the little horn in Daniel 7¹⁴ with the Papacy as well as the “cunning king” in Daniel 8:23-25.¹⁵ In the “Sermon against the Turks” and in his preface to Daniel, he saw the Turkish Empire¹⁶ or Mohammed and the Turks¹⁷ in Daniel 7, because Turkey had grown from a weak nation to a strong one, having already uprooted the three horns, which Luther identified as

Egypt, Asia Minor, and Greece.¹⁸ He also saw the Turks as Gog and Magog (Rev. 20:8)¹⁹ and believed, therefore, “that the last day must be very near.”²⁰

In his preface to Daniel he identified the little horn in chapter 8 with Antiochus Epiphanes, the persecutor of the Jews during the time of the Maccabees (second century B.C.),²¹ but he also believed that Antiochus was only an “example of all the bad kings and princes who rage against God and His word.”²² Daniel 8:19 (the time of the end) and 8:26 (for a long time) point to a further meaning, “to something more than Antiochus.”²³ Eventually, Daniel deals with the “end-christ,” *i.e.*, the antichrist at the end.²⁴ Finally in the “Schmalkaldic Articles” (1537) Luther weakened the identification with the Turks. Turkey cannot be the great opponent of the gospel, for it does not claim to be the mediator between God and man, which is the sign of apostasy.²⁵

The 70 weeks

In interpreting the 70 weeks (Dan. 9:24-27), the Reformer could again point to the “unanimity of all teachers,” for the church fathers (Hippolytus, Julius Africanus, Eusebius, Jerome, Augustine) and the Christian interpreters of the medieval epoch had consistently reckoned the 70 weeks as weeks of years and recognized their fulfillment in the events of the first coming of Christ.

Because of the imperfect historical knowledge of his time, Luther did not possess a clear understanding of Persian history, but he knew that the beginning of the 70 weeks had to be found either in the time of the building of the second Temple (around 520 B.C.) or in the time of Ezra or Nehemiah.²⁶ In his preface to Daniel Luther reckoned 145 years from Darius the Great to Alexander the Great. From Alexander until Christ he counted 311 years, and from Christ’s birth until His baptism 30 years. This amounts to 486 years, or nearly 490 years, “for in writing history one cannot hit so exactly all the days and hours.”²⁷

The last week, he believed, refers to the preaching of Christ and the apostles. In the fourth year after His baptism Christ was crucified, and the Jewish sacrifices were abolished in the eyes of God.²⁸ The end of the 70 weeks represents the end of the Jews as the people of God and the spreading of the gospel to the Gentiles, Luther taught.²⁹

Since Luther applied the little horn in chapter 7 to the Turks and in chapter 8 to Antiochus IV, he encountered great difficulties in interpreting the time prophecies of these chapters. The three and a half years (Dan. 7:25) appeared to him as “obscure words.”³⁰ How long they last nobody knows, he said, for they extend to the second coming of Christ, the date of which no man can set.³¹ Evidently the Reformer identified the judgment (Dan. 7:26) with the return of Christ.

The 2300 evenings and mornings Luther considered as “normal, real days.”³² They amount to about six and a quarter years, ending with the purification of the Temple by Judas Maccabaeus. Following Jerome, he placed the beginning in the year 170 B.C. Antiochus raged against the Jews nearly six years and died in the seventh.³³

The 70 weeks (Dan. 9:24-27) “fit the events of the life of our Lord Jesus Christ extremely well.”³⁴ They are not normal weeks but year-weeks.³⁵ All the men “well versed in

the scriptures³⁶ admit this. Luther, of course, is again referring to the Church Fathers and the interpreters of the Middle Ages.

The 1290 and 1335 days (Dan. 12:11, 12) one could literally count as nearly four years and apply to the last part of the seventieth week in Daniel 9, that is, from Christ's death until the spreading of the gospel to the Gentiles.³⁷ But they may also be considered as "angelic days"; that means "one day represents one year, as in Daniel 9."³⁸ They ought to be joined either to the week from A.D. 30 to 37 or may point to future events. In this case the time prophecies of this last chapter would then extend to 1327, the time of the struggle of the German emperor Louis of Bavaria against the pope, and to 1372, the time shortly before the papal schism and the Council of Constance.³⁹

The arrogant king

The prophecy of the eleventh chapter of Daniel contains the "histories" of the Diadochi, that is, the fight between the Ptolemies and the Seleucids. Beginning with verse 36, the Reformer saw the great apostasy from the gospel, prefigured by Antiochus Epiphanes, in the Papacy of his day. When the apostasy will reach its high point, Michael will intervene (Dan. 12:1), that is, Jesus Christ will reestablish the truth through His gospel.⁴⁰

The time of the great tribulation will be a time of unbelief and humanistic doctrines. Then will the end come. The 1290 and 1335 day-years extend to the time of the papal schism in the 14th century,⁴¹ or they mean literal years immediately before the Second Coming.⁴² Everything points to this day,

but it can neither be fixed nor known. The Christian must be satisfied with knowing that the day "is at hand."⁴³

Thus, by his study of the book of Daniel, Martin Luther provided another link in the chain of interpretation that reaches to our day. Luther stood between the medieval expositors and Seventh-day Adventist interpretation. Adventists—like him keenly interested in this book but informed by 450 years of history beyond Luther—have shown the deep significance of Daniel for those who live in "the time of the end." □

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 DB: *Luther's Works*, Weimar edition, German Bible
 TR: *Luther's Works*, Weimar edition, *Table Talks*

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| ³ <i>Ibid.</i> , 131, 1-10. | ²³ <i>Ibid.</i> , 165. |
| ⁴ Quoted in Ernst Staehelin, <i>Die Verkündigung des Reiches Gottes in der Kirche Jesu Christi</i> (Basel: F. Reinhardt, n.d.), Vol. 4, p. 56. | ²⁴ <i>Ibid.</i> |
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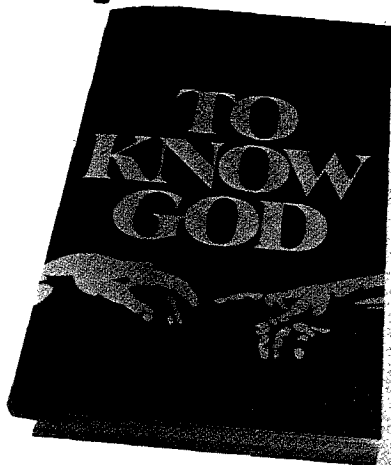




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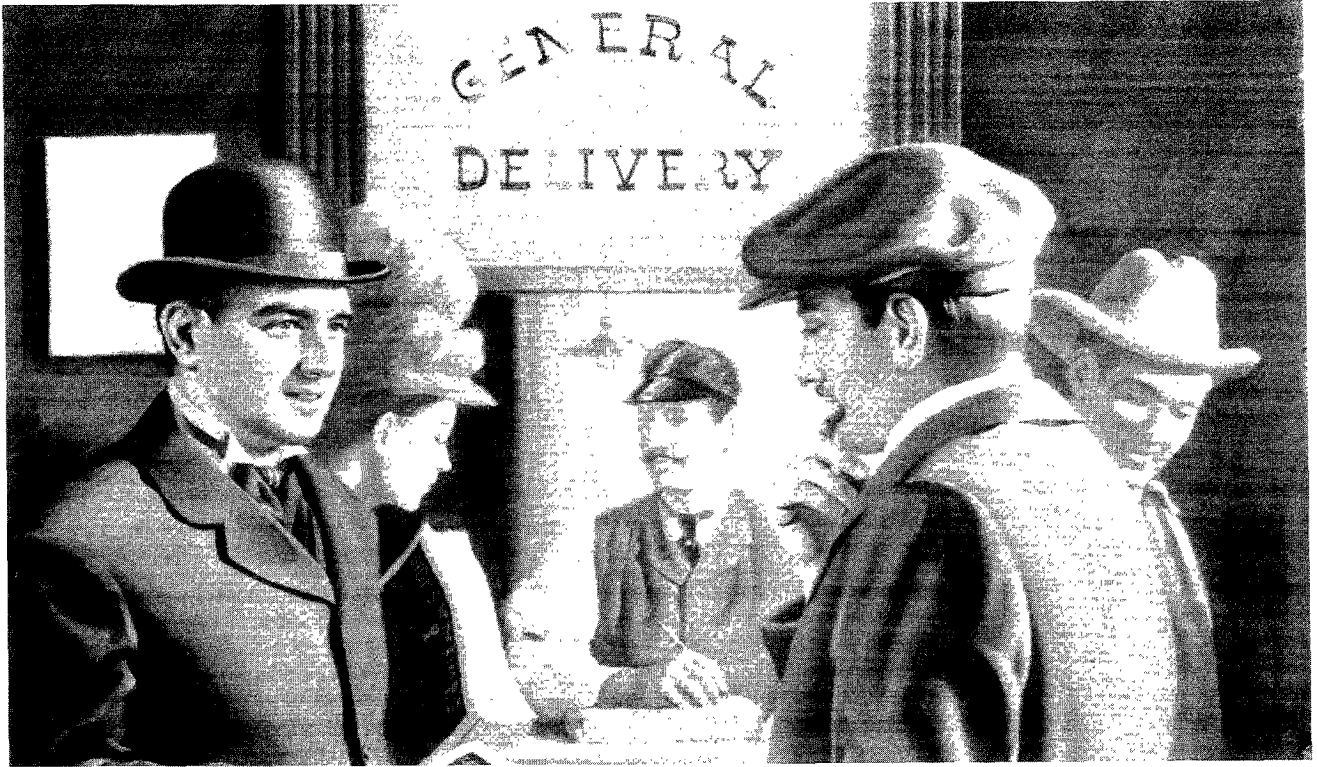


Review and Herald Publishing Association

55 West Oak Ridge Drive, Hagerstown, Maryland 21740

Jasper Wayne—Adventist innovator—2

Based on a paper by RICHARD G. BOWES



Providence joined perseverance to reward a layman's efforts beyond his fondest dreams.

Around the turn of this century the industrial prosperity of the United States was interrupted by serious labor disturbances, as working men organized into unions to demand higher pay and better working conditions. Many were laid off, families went hungry, and violence erupted.

In late 1903 Jasper Wayne's friend B. C. Butler received a letter stating that a special issue of *Signs of the Times* dealing with capital and labor was to be published, showing how that conflict fulfilled Bible prophecy. All Adventist churches were to distribute this special issue to every member of their community.

Wayne and Butler resolved to promote the program in their small church. In his Sabbath school class, Wayne emphasized Christian witnessing. Butler delivered a 30-minute exhortation on the same subject. They were gratified when the church agreed to support the program.

For himself, Jasper decided 25 papers would be enough to

Richard G. Bowes, grandson of Jasper Wayne, is a pastor in La Mesa, California.

distribute, but his wife, Eva, thought they should order 100. They compromised at 50.

At the post office Jasper received a large package from the Iowa Tract Society in Des Moines—his 50 copies of *Signs of the Times*. Since the post office was crowded with friends and neighbors also picking up their mail, Wayne decided there was no better place to start. He opened the package and began to distribute the magazines.

"Are you selling these papers?" someone asked.

"No," Wayne replied. "They are free, but any money I receive for them will be given to foreign missions."

To his surprise, people did not mind giving him an offering. In less than an hour he had disposed of 47 papers without leaving the post office, and had collected more than \$4 for missions. Utterly astonished, he rushed home to tell his wife the exciting news.

About ten days later Wayne received another package of 50 *Signs*. The first shipment had been ordered from the Iowa Tract Society, while the second had come from the publishing house in Oakland, California. He wrote to them about the duplication, but received no explanation.

Years later Jasper Wayne wrote, "No one knows from that day to this how my order came to be duplicated, but there is One who does know and knew from the first what use would be made of those papers." His wife knew how the order had been duplicated: "Didn't I tell you to order a hundred

copies? God wanted a hundred of our neighbors to receive that paper. So He just doubled the number.”

Wayne decided to dispose of the second 50 by going to his business friends first. The banker asked, “How much shall I give?” A surprised Wayne replied that \$5 ought to be about right. That amount was gladly contributed. After obtaining a sizable amount from business friends, Wayne hitched up his buggy, determined to stop at every house and tell them about the needs of foreign missions. The first man to whom he told his story reached into his overall pocket and pulled out 75 cents. At the next house he received a larger donation, and at the next one an even larger contribution.

As he proceeded from farmhouse to farmhouse, Wayne marveled at the generosity of his neighbors. He decided to suggest a 25-cent donation, to which many responded favorably, some giving even larger amounts. It took more than a day to distribute all the papers, but when he counted the contributions they amounted to \$26, far more than the price of the magazines. “I almost wept for joy,” he recalled, “to think that I, a poor farmer, could bring in that amount of money to help the missionaries.”

As Jasper Wayne pondered his experience he saw that Isaiah’s prophecy (chapters 60 and 61) of the Gentiles coming with gold and silver for the support of God’s work could be fulfilled in his day. The next Sabbath he took his jar of coins to Sabbath school and told the little church that each one could do as well as he, that together they could bring in \$100 for missions. The brethren were skeptical. Some thought Brother Wayne was a little sick in the head. One dear sister whispered that he had suffered a sunstroke while working in the fields that summer.

Undaunted, Wayne declared, “I believe we could bring in \$1,000 right here in Iowa. If the idea would catch fire in Nebraska, Illinois, and in all the other States, we might even bring in \$10,000 for missions.”

The Waynes ordered 400 more copies of the *Signs of the Times*. Meanwhile he took 30 copies of *The Great Controversy* to the leading men of the community, offering the book in exchange for a donation. In less than ten hours he distributed the books and collected \$17.75. The 400 *Signs* brought equally good results.

Wayne sent the money to the local conference with a letter telling how it had been collected and specifying that it was for missions. A return letter from the conference stated that they were sending the money back, as it was not in keeping with the Seventh-day Adventist Church to “beg for money from the Gentiles.” He immediately sent back the check, stating, “This money was collected for missions and to missions it shall go.” The conference finally accepted the money as a personal contribution.

The General Conference brethren soon began to see light in the plan and published in the March 10, 1904, *REVIEW* a letter from Wayne telling of his experiences. The enthusiastic layman from Iowa wrote numerous letters to church leaders recounting his successes and encouraging them to promote the idea.

By this time many members of the Sac City church had become successful solicitors for missions, encouraging the rapid spread of the method throughout the Iowa Conference. Needless to say, the statement about not accepting money from Gentiles was quickly forgotten. The conference

president invited Jasper Wayne to explain the plan at a workers’ meeting. Soon the “Worker’s Bulletin” gave full coverage to the “Ingathering for Missions Plan.” Wayne’s letter in the *REVIEW* was read by many lay people throughout the country. As they had similar success, they wrote of their experiences in local conference papers, and so the idea spread.

Most church leaders, however, were hesitant. Wayne felt that unless the plan was organized and supported by the General Conference, it would eventually fail. So he continued to write to headquarters each week. He received many encouraging letters in reply, but no other support. He could hardly sleep because of his great anxiety to help the missionaries through the solicitation of funds. It seemed to him that church leaders “were all busy with their own plans and had no time for me and my plans.”

Jasper Wayne persisted, however, and one day his fortunes changed. A. T. Robinson, president of the Nebraska Conference, responded to an interview at camp meeting by telling the burdened layman, “You can have the hour when I was going to speak. I want everyone to hear this.” Now he could present his plan to more than 2,000 people.

Interview with Ellen White

W. C. White was on the platform that afternoon. At the conclusion of the talk, White jumped from his seat to join Wayne at the pulpit, urging the people to adopt the lay brother’s plan, to enter this open door. That evening Elder White came to Wayne’s tent to invite him to discuss the subject with his mother, Ellen G. White. Recalling that interview, Wayne wrote: “I found her reclining upon a couch, writing. She laid aside her manuscript, and greeted me pleasantly. . . . I then related my experience at length, with my impressions. Her face lit up with a peculiar expression that indicated a deep interest in what was being told her.” She assured him that his plan was excellent and that she would promote it at every opportunity. Wayne continued: “This interview was to me the event of my life. . . . I felt that now success is assured. . . . I left that room as though I had been in the presence of an angel.”

As word of Mrs. White’s approval of the plan spread, Jasper Wayne suddenly became a very popular man. Invitations poured in to speak at churches and camp meetings. The Iowa innovator enthusiastically accepted them, overjoyed at finally receiving official recognition for his plan.

As he toured the churches Wayne had many experiences that convinced him of the Lord’s guidance. One night in a hotel he and conference publishing secretary William Cox awoke to see the room as light as day. A voice said, “Brother Wayne, your prayers have been heard and your plan has been approved in heaven.” Then the light faded. The men felt the approval of an angel had been added to that of God’s prophet.

At one camp meeting a woman expressed her conviction that the plan would not work in that locality. She took a few papers and went into the streets determined to prove her point. At the first house she received 50 cents, at the second house, \$1, and from another gentleman, \$10. Utterly amazed, she rushed back to the camp meeting in time to see Jasper Wayne going on the platform for the next meeting. She rushed to the front, mounted the platform, and

stammered out her testimony—how with only eight papers she had collected \$11.65 for missions.

During the next three years “Harvest Ingathering” continued to grow in popularity. At Wayne’s suggestion, laymen conducted the program between Thanksgiving and Christmas. Special issues of the *Signs of the Times* and *Review and Herald* were published and distributed, but still the General Conference gave no official sanction for a national campaign.

At a 1908 union meeting in Minneapolis attended by many General Conference leaders, Wayne presented his idea once again, proposing that the General Conference recommend it to all conferences in North America. They decided to give the plan a trial, calling it “The Thanksgiving Plan.”

Soon the leaders of the General Conference were wholeheartedly promoting the campaign. The first year brought in \$30,000. Ellen White wrote, “Men and women of all classes have been reached, and the name of God has been glorified.”—*Christian Service*, p. 167.

The General Conference asked Jasper Wayne to act as official consultant for the Ingathering program, a position he occupied until the end of his life.

With Ingathering accepted and increasingly more successful, this energetic layman turned his attention to other ways of witnessing. In his travels as a nursery salesman he had observed the unhealthy living conditions of the large majority of prairie farmers. Many people died for want of medical treatment. Wayne envisioned small country hospitals throughout Iowa staffed by Seventh-day Adventist doctors and nurses, providing a much-needed community service and a tremendous evangelistic outreach.

Throughout his life Wayne had been a physical fitness advocate. He had read and memorized much of the Spirit of Prophecy counsel concerning health reform. With each hospital he determined to establish a “better living center” where people could learn how to improve their diet and health. Between 1909 and 1920 Jasper Wayne established five such hospitals. Although most of these went out of business during the depression a few years later, they served as a witness to Seventh-day Adventists’ concern for others.

In 1917, while Wayne was managing a sanitarium-hospital he had established in West Union, Iowa, Eva, his wife of 16 years, suddenly contracted pneumonia and passed away. In his grief he sold the hospital and purchased another in Waukon. There he had the assistance of a nurse by the name of Ida Root. After a few months they were married.

Though now nearly 70 years of age, Wayne continued to work from morning till night at his hospital. By 1919 he was advised to spend more time relaxing with his wife and new daughter. He had developed heart trouble, with attacks becoming more frequent and severe. On February 5, 1920, he suffered a fatal coronary occlusion.

Letters of sympathy came from all over North America. To his wife, his old friend B. C. Butler wrote: “While you have lost a kind and loving husband, I have lost a very dear friend and brother, and the cause has lost an earnest worker.”

His epitaph might well use his own words: “I am so glad the kind heavenly father has put something in my hand that will help swell the loud cry.” □

Concluded

WINDOWS ON THE WORD

By GEORGE W. REID

Was Jesus ever cruel?

What did Jesus mean in His conversation with the Greek [Syrophoenician] woman of Mark 7:25-30? Was He testing her faith, or is there another lesson? P.L.

The incident in the region of Tyre and Sidon has puzzled many because it appears to contradict the Gospels’ picture of Jesus’ character as a person deeply concerned with the needs and feelings of others.

Jesus’ departure from Galilee took Him to a region where the Jewish religious leaders, bent on ending His ministry, had no authority. Matthew’s report (Matt. 15:21-28) mentions that the woman, obviously having heard of Jesus, persisted in her attempts to get His attention. He seemingly ignored her at first, then addressed her in an unfeeling way. Although this was not Jesus’ first work for non-Jews (the record indicates three prior instances), the Syrophoenician woman represented the first case dealing with a rank pagan.

Wholly missing His point, Jesus’ disciples thought they saw in His actions an endorsement of the normal Jewish disdain for Gentiles. They urged Him to dismiss her as an annoyance. When He spoke to her, however, her adroit reply demonstrated the depth of her faith in the

Saviour, and her petition was granted. Although her daughter was at home, she left Jesus perfectly confident in what she would find upon arriving home. Her daughter was freed from demon possession.

Although Jesus was dealing with the woman, His greater intentions were toward the disciples. We can draw at least four principles from what He did. 1. Obviously, Jesus wanted to help the woman, and was testing her faith. 2. The disciples were shown the cruelty of the typically cold attitude Jews held toward non-Jews. By contrast, Heaven’s love toward every human was displayed in Jesus’ usual ways. 3. His demonstration of concern for the woman was a precursor to the time when the gospel would spill across Jewish/Gentile barriers to engulf the whole world. The disciples needed to be prepared for such radical change. 4. Christ refused to allow racial, caste, or social boundaries to limit the extension of His work.

The incident with the woman shows us how God rewards faith no matter how harsh circumstances appear to be. A peasant woman’s triumphant faith not only resulted in her daughter’s deliverance but still encourages believers who live 19 centuries closer to Jesus’ return.

Alcoholism: the real culprit

Does the liquor dealer's moral responsibility end with the sale of his products?

DONALD W. HEWITT

After more than 70,000 "research" studies on the subject of alcoholism, many of them underwritten by the liquor traffic or those under its domination, the world still is befuddled about its nature. "Few acceptable research designs have been carried out which would yield valuable scientific information,"¹ although "excellent articles [have been] published periodically reviewing the faults of previous studies and pointing clearly to what needs to be done in the way of research methodology."² "Data collecting methods were generally found to be so inept that no reliance could be placed on the reported findings."³ "The median level of effort remains at such a relatively sophisticated level that most studies were both scientifically and practically unproductive."⁴

Much of this "research" seems to be an attempt by the liquor traffic propagandists to place the blame for alcoholism some other place, any old place at all, rather than on the alcohol itself.

Clapp expresses the opinions of most authorities when he says: "We believe that there is no evidence available that established social or psychological factors are the cause of alcoholism, but that alcohol alone is the cause of alcoholism. Often the attempt is made to attribute to some personality defect or a psychological problem the reason for drinking, in order that we may avoid admitting that we are a drinking society. . . . No previous psychological problems are necessary for a person to contract alcoholism."⁵

At the Yale School of Alcohol Studies, Dr. E. M. Jellinek once said (and it is still true today): "While all authorities probably agree that certain personality types incur a greater risk in the use of alcohol than others, no completely convincing effort has yet been made strictly to define the types. In fact, so confusing are the suggestions, that grave



doubt may arise whether there is any person who may not have some trait which might result in alcoholism.

"In a complex society, with so many tensions at work, we have the neurotic or diseased personalities. It is natural that they should take recourse to intoxication to a larger degree than others. They probably constitute 40 percent of the inebriate population, but 60 percent come to alcoholism from an entirely normal origin and only in the course of drink. They are not seeking release. They are conforming to certain habits of their set. Any normal person may become an alcoholic."⁶

I could quote more authorities, but in this short essay these should be sufficient to get my point across.

Alcoholism does run in families: the child of an alcoholic is more likely to become an alcoholic (up to 50 percent more likely). It has not yet been scientifically proved whether there is a hereditary alcoholic thirst; however, Ellen White says: "Think of the children, robbed of home comforts, education, and training, living in terror of him who should be their pride and protection, thrust into the world, bearing the brand of shame, often with the hereditary curse of the drunkard's thirst."⁷

Recently, however, overwhelming evidence has been discovered of a link between maternal alcoholic intake and patterns of malformations in the fetus. "The offspring of chronically alcoholic women are at the highest risk, but clinical studies show that even moderate drinking during the

Donald W. Hewitt is a physician living in Honolulu, Hawaii.

first few weeks of pregnancy can adversely effect fetal development.”⁸ “Every drop of strong drink taken by . . . [the mother] to gratify appetite endangers the physical, mental, and moral health of her child, and is a direct sin against her Creator.”⁹

The Irish are said to be more prone to alcoholism than some other nationalities. I spent a week in Ireland recently and observed the almost overwhelming pressure to drink. As the tourist views castles and museums, free drinks are included as part of the admission price.

It is claimed that Jewish people are less likely to develop alcoholism. This may be true, but as a physician I have treated many Jewish alcoholics.

It is a well-known fact that some persons can use intoxicants for long periods without becoming addicts. It is also well known that some teen-agers can become problem drinkers almost from the first drink. A third fact, possibly not so well known, is that no doctor or scientist can tell anyone after his first drink whether or not he will be able to call a halt. This simply means that many mothers and fathers who thoughtlessly serve beer, wine, and sometimes stronger liquid refreshments in their homes are providing the environment for the development of problem drinking in their offspring (in 43 percent of the boys and 21 percent of the girls)¹⁰ and that almost one out of two of these boys and girls will go on to alcoholism.

These will be the kind of imbibers who spend their last dime on liquor. The pace is pretty fast, and hobnail livers, worn-out kidneys, twisted brains, and burned-out stomachs are systematically retiring some of the old-timers to hospital wards, insane asylums, and quiet cemetery nooks. The liquor traffic is in need of new drinkers to step into their places.

That's precisely why the brewers, wine merchants, and distillers are eager to induce our youth to acquire a taste for beer and wine, and, of course, later for stronger stuff. “Get 'em young, and you've got 'em for life”—that's the coldblooded, cynical philosophy of the drink barons. What do they care whether their products leave a stream of broken, twisted lives in their wake? Whether their patrons end up in hospitals, insane asylums, penitentiaries, or as destitute wards of the State or county welfare departments?

Once his products are sold, the liquor dealer's responsibility is discharged. At least that is what he thinks. If someone points out his moral responsibility, and the fact that decent people think such responsibility continues beyond the sale, he'll look at the person blankly. Moral or ethical values cannot be measured on a cash register, and precisely for that reason he does not know what you are talking about. But step on his financial toes and he will scream like a wounded panther! □

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FOR THE YOUNGER SET

Together again

By TRUDY SHIROMA VANDERLAAN

“Bobby, I want to talk to you,” called Mother.

“OK, just a minute, Mommy.” Bobby put his blocks neatly in their box and hurried into the family room, where Mother sat rocking baby Anna. “What is it?” Bobby asked.

“Honey, Grandma is sick and needs to have an operation. You'll stay here with Daddy while Anna and I fly to Nevada to help her.”

Bobby's lower lip quivered. He was trying hard to be brave. “Mommy, I want to go too.”

“I know. I wish we all could go, but it's very expensive, and Daddy and I talked it over and decided this was the best way.”

“O-OK.” Bobby said, but he couldn't help shedding a few tears.

A few days later Bobby watched sadly as Mother boarded the plane. She turned to give Bobby one last hug.

“Bobby, I'll call you from Grandma's and send you letters. Remember, I love you very much, and I'm coming back as soon as I can.”

“I'll miss you, Mommy,” Bobby said, and he began to cry.

“Me too,” Mother said with tears in her own eyes. She turned and walked down the corridor into the plane.

Daddy and Bobby watched the plane take off. Then Daddy took Bobby's little hand in his big, strong one and they walked away.

As the days passed, Bobby jumped at every phone ring, hoping it was Mother, and he waited anxiously for each day's mail.

He was always happy to hear Mother's voice and looked at the pretty postcards she sent. Daddy told him the X's and O's on her letters meant hugs and kisses.

One night when Mother called, Bobby sounded sad. “Mommy, I love the pretty postcards and talking to you on the phone, but it's not the same as having you and Anna here. Please hurry and come home.”

“I will, honey,” Mother promised. “I miss you too.”

Bobby began to count the days, and finally it was the day to pick up Mommy and Anna at the airport.

“There they are!” Bobby shouted as he let go of Daddy's hand. “Mommy! Anna! Here I am!” Bobby waved both arms wildly so they'd be sure to see him.

That evening as Mother tucked Bobby into bed she said, “I have a little story to tell you. A long time ago Jesus was on this earth. But He had to leave to go back to heaven. His disciples were very sad. Jesus told them how much He loved them and that He *would* come back for them. While He was gone they could talk to Him any time they wanted to by praying, and they could read Scripture the prophets wrote before them. The disciples even wrote about Jesus themselves so that others would learn of Him and of how He loved them.”

“Does Jesus miss us, Mommy?”

“Yes, He does. And it won't be the same until we're all together again.”

“Just like you and Anna and Daddy and me,” Bobby said excitedly.

Luther revisited

This year is of unusual significance in the religious world. For Roman Catholics it has been proclaimed a Holy Year by Pope John Paul II. For Seventh-day Adventists it marks the one hundredth anniversary of the death of John Nevins Andrews, the first overseas missionary sent out by the church. And for Lutherans and all Protestants it commemorates, on November 10, 500 years since the birth of Martin Luther.

The three great affirmations of the monk who shook the world—*sola Scriptura, sola gratia, sola fide* (Scripture alone, grace alone, faith alone)—are worth recalling. They are the basis of Christianity.

Forgotten

In fact, they are quickly forgotten. They were quickly forgotten after the first blush of the early church. For centuries they lay largely unheeded among the rituals and superstitions of medieval religion; then Luther brought them forth again. Five hundred years later, do they once again lie amid the dustheaps of a bygone age?

Our times are vastly different from Luther's. Ours is a secular, self-sufficient age. Indulgences are of another sort—but still altogether of the flesh!

Scripture alone—how demanding and uncomfortable. For the Word of God is a sword, cutting as well as comforting, uncompromising in its call to follow God's will.

Grace alone—how strange to modern ears, altogether as strange as to medieval ones attuned to the sounds of Mariolatry, pilgrimage, penance, and relics. But Jesus must be our all, or not at all.

Faith alone—how foolish to autonomous men and women. By hook or by crook even "religious"

people seek to gain merit, be it ever so little, with God.

Once Martin Luther defied pope and emperor as he proclaimed that we are justified by grace alone, through faith alone. Five hundred years later Lutheran and Catholic theologians have just completed a joint study of the doctrine. Their five-year discussions agreed that while there are differences in their positions, they do not consider these to be reason to keep their churches apart. The panel of 20 theologians has drawn up a 21,000-word statement on the topic; now they begin work in a new area—Mary and the saints.

Adventists acknowledge their debt to Martin Luther. Rough and uncouth in speech though he was at times, intemperate in counsel and one-sided in theological emphases, he nevertheless was God's man for the hour. He discerned clearly what is central, what is most important, what lies at the heart of Christianity. He was "foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith" (*The Great Controversy*, p. 120).



As Adventists, we see our task as a completion of the work of restoration begun in Wittenberg. As such, we are to leave no doubt about where we stand with regard to Luther's three great affirmations. Christ is to be uplifted by word and by life among the Adventist people. Scripture is to be the test of every doctrine, the rule of faith, and the standard of conduct. And with our proclamation of the perpetuity of God's law we are to make clear that the garment of salvation contains not one thread of human devising.

This year thousands of tourists will visit Wittenburg. They will enter the Castle Church and see the monuments to the Reformers, with Luther given pride of place. They will go to the Augustinian monastery, see Melancthon's house and its garden, perhaps sit under the trees where the two professors talked and discussed theology.

We best honor Luther, however, by calling men and women back to the Bible on which he staked his life. We best acknowledge his contribution to Christian history by reemphasizing the three truths he proclaimed. We best commemorate his birth by carrying on to its final end that work of reform to which God called him.

W. G. J.

"On the verge of the kingdom"

The Year of the Bible, devoted to celebrating the importance of God's Word in American life, reaches a climax November 20-27 with the observance of National Bible Week. In his promotion of that week, President Reagan noted that Americans "need the spirit, faith, and wisdom which the Bible provides," and he urged them "always to be mindful of the generous

heavenly Father from whom all blessings flow." All Christians would agree with these sentiments.

Another statement, however, must have raised some eyebrows. The President declared, "This great land was founded on the principles espoused in the Holy Bible, and our people live by its teachings today." That Bible principles played a part in the nation's founding will not be seriously questioned, but the claim that the "faith of our [Founding] Fathers" is "living still" should be. As one hears the daily news, he must wonder where those people are who live by the teachings of the Bible.

Yet the picture may not be as dark as we have supposed. A recent Gallup poll revealed "a rising tide of interest and involvement in religion among all levels of society." Two out of three Americans have more faith now than five years ago that religion, rather than science, can solve the world's problems. Nearly that same percentage say they are more interested in spiritual

matters today than five years ago. Most heartening is the trend toward involvement. Four out of ten report participation in activities such as Bible study, prayer groups, and evangelism, with Bible study rating highest—up from 19 percent in 1978 to 26 percent in 1983. During the same period college campuses have seen religious involvement rise from 39 percent to 50 percent. At the same time, however, only 12 percent of the people surveyed were "highly committed" to their faith.

In an earlier survey of attitudes toward Jesus Christ, Gallup found that eight out of ten people call themselves Christians, nearly nine out of ten say Jesus has affected their lives in some way, and most say they are trying to follow His example. A large majority believe Jesus lives in heaven and will return to earth someday. Questions about the New Testament showed significantly more Bible knowledge than in 1952, when church attendance was at a higher level.

As Adventists, these findings

should challenge us. We applaud the emphasis of the Year of the Bible and Bible Week. But should we not go even further, making every day "Bible Day" by letting the Sacred Page speak to our hearts daily?

Having done this, let us capitalize on the increasing public interest in things spiritual and Biblical by going forth from our communion with the Word to share what we know.

It is still true that "there are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light. . . . Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109.

Surely readers of the REVIEW will be found among that 12 percent who are "highly committed" enough to search for these longing souls and gather them in. E. F. D.

LETTERS Continued from page 2

of interest to Adventists; to stimulate thought concerning the implications of certain events; and at times to take a lighthearted, perhaps tongue-in-cheek, look at what has happened. We feel we should be sensitive to people and organizations (thus we often refrain from providing precise identities), but we feel there is a time and place for pointed comments about certain types of behavior and lighthearted observations about the idiosyncrasies and foibles of individuals or groups.

New thought

Re "Home Reformers as Commandment Keepers" (Aug. 4).

The author's thought on the second commandment was new to me although understandable after considering it. When we consider "visiting the iniquity of the fathers upon the children unto the third and fourth generation" in the light of meaning

that children observe and integrate their parents' actions, it reemphasizes the old adage about our actions speaking so loudly that people cannot hear what we say. JOAN BROMME

Alvarado, Texas

Adventists and the Trinity

As a convinced and, I trust, devout Trinitarian, I was glad to see and read "Adventists and the Trinity" (Sept. 8). Several of its features, however, call for comment.

1. It is misleading to state that "all members of the Godhead appear in the story of Creation"—that is, in Genesis 1. That first chapter needs the light that shines from the New Testament before we can perceive the presence and action of the Trinity therein.

2. It is doubtful if present-day scholars, even those of a conservative mold, see the use of *Elohim* as having clear Trin-

itarian significance. All agree that *Elohim* is plural in form, but its further use in the Hebrew Bible does not sustain its being translated as "Gods."

3. The reference to Christ, as God, saying "Let there be light" is not perceivable in Genesis 1 of itself. The Son can be identified only with the help of the New Testament, notably, John 1:1-4—and this point is blurred in the article.

4. The Greek word for "advocate," *paraklētos*, is not "actually two words." It is one word derived from two shorter words, which are then cited.

BERNARD E. SETON
Etowah, North Carolina

Strong opposition

Re "Three Years After Glacier View" (editorial, Sept. 22).

I agree that the church is strong and not likely to fall apart because of recent controversies. However, the statement "We

relish the spirit of open inquiry and discussion of doctrine" as a church is, I think, misleading. Instead I have always observed that challenging questions and dissent have been met with strong opposition from those wishing to defend the status quo. This group seems to be the majority.

DEAN RILEY
Banks, Alabama

More participation

Re "Time to Reorder the Church?" (editorial, July 28).

I believe that substantial improvement in sensing grass-roots needs could be made with minor changes in local conference policy. Before annual constituency meetings, conferences should ask local churches to describe their needs. To aid intelligent decisions, the conference should forward information concerning the constituency meeting agenda items.

DAVID C. ATTRIDE
Gray, Tennessee

South America: too much, too little, but constant faith



The elements of nature are no respecter of persons. Flood, drought, and other calamities befall rich and poor, young and old, Christian and non-Christian. But as we have seen recently in South America, whatever the adversity, it need not interfere with one's relationship with God. In fact, it can strengthen faith and provide opportunities for service.

While drought has devastated north Brazil for almost five years, affecting some 9 million people, floods recently wreaked havoc in south Brazil, Paraguay, Argentina, and Uruguay, causing property damage and creating great hardship for more than a million people, many Adventists included.

For many people, houses, land, crops, cattle—all possessions—were lost. Bridges were washed out. Businesses were destroyed. Industries were brought to a halt in some places. The accompanying photographs were taken by SAWS (Seventh-day Adventist World

Service) assistant executive director Conrad Visser. (Captions run clockwise from top left.)

Under the direction of OFASA (Spanish acronym for SAWS) Adventists give out relief material in Argentina (SAWS assisted the disaster victims with 1,590 bales of clothing and blankets, as well as many cartons of medicines and supplies). An Adventist furniture maker who lost his inventory and whose machinery sustained heavy damage nevertheless found he suddenly had orders that would keep him busy for at least a year—because his furniture withstood the flood damage so much better than furniture manufactured by others. Adventists sort through Sabbath school materials that they were able to salvage from the flood. Not much can be used again. An Adventist pastor in Argentina stands where there once was a pulpit, and surveys what once was an Adventist church. As ponds and rivers continue to dry up in north Brazil, people have dug deep holes in riverbeds to get small amounts of water, for which they may have had to travel considerable distances. With no food and no work, one man from north Brazil, with his family (only one of whom is pictured), strikes out on foot for south Brazil, where he has heard there has been rain, but where he is uncertain what he will find.

Adventists received considerable television and radio publicity for their participation in the relief operation—often by people who themselves were disaster victims. In addition, a number of government officials publicly have expressed gratitude for the assistance given by the Adventists and have written to the General Conference to register their appreciation. Because of the extraordinarily heavy losses, the South American Division has requested further financial assistance from SAWS.



ICPA directors meet leaders in Mali and Upper Volta

By JAMES L. FLY

The West African countries of Mali and Upper Volta have pledged to combat drinking and drug abuse, following visits in August by two Seventh-day Adventist pastors who direct the International Commission for the Prevention of Alcoholism and Drug Dependency (ICPA), a United Nations nongovernmental organization. Ernest H. J. Steed, executive director, based at the General Conference in Washington, D.C., and N. C. (Ted) Wilson, health and temperance director for the Africa-Indian Ocean Division, visited various government ministries in both countries, with good reception.

As they entered the ministry of foreign affairs in Bamako, capital of Mali, a young, well-dressed Malian, speaking perfect English, met them unexpectedly. Impressed with their presentation on temperance, he spent two days escorting them

James L. Fly is director of Media Services for the Africa-Indian Ocean Division.

to meetings with government leaders and providing valuable translation.

Educated at Oxford and a practicing Moslem, the young man turned out to be a diplomat who was leaving the following week to be the first secretary of a Malian embassy in another West African country.

"If we had gone a week later, this young diplomat would not have been there to pave the way for our talks. God opened doors and sent us special help just when we needed it," says Elder Wilson.

Elder Wilson says the chairman of the Mali Committee on Drug Abuse, as well as the secretary general of the national women's federation, will work with the ICPA. He feels a national committee of the ICPA soon will be established in Mali.

In Upper Volta, Elders Steed and Wilson were granted a half-hour audience with the nonsmoking, nondrinking president of the country, Thomas Sankara.

Captain Sankara signed an

ICPA "Declaration of Purpose," pledging not to serve alcoholic beverages at his official functions. He agreed to serve as honorary president of the Upper Volta National Committee of ICPA, and requested literature and films to be used for an alcohol-prevention campaign.

Before leaving, Elder Steed presented Captain Sankara with a copy of the report of the Fourth World Congress of ICPA and Elder Wilson gave him temperance materials and a health book, all published in French by the Adventist French Publishing House.

The meetings in Upper Volta and Mali capped a six-week trip for Elder Steed, which included successful talks with officials of the Indian Ocean island nations of Mauritius and Madagascar.

During a meeting with Desiré Rakotoarijaona, prime minister of Madagascar, Elder Steed learned that he had studied for five years at an Adventist school.

"I believe their education is still the best," the prime minister told Elder Steed.

Intrigued, Elder Steed inquired, "Do you remember anything they taught you about temperance?"

"Oh, yes. They taught us that our bodies are God's temple," replied the prime minister.

According to Elder Wilson, "the Lord's blessing was clearly evident during all the meetings in the Africa-Indian Ocean Division."

NAD

**FAITH
ACTION
ADVANCE**

Prayer circle for evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of REVIEW readers as they conduct evangelistic meetings during the One Thousand Days of Reaping.

Information to be included in this listing (including opening and closing dates) should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W. C. Scales, Jr., associate secretary and North American Division representative, General Conference Ministerial and Stewardship Association.

Atlantic Union

Donald Orsburn, through November 17, Rochester, New York
David Crouch, through November 19, Norwich, New York
Woodrow Whidden, through November 18, Coming, New York

Canadian Union

Dennis Braun, through November, Medicine Hat, Alberta
G. Gunter/L. Dunfield, November/December, Minto, New Brunswick
G. Corkum/D. Crook, November/December, Barnesville, New Brunswick
L. G. Lowe, through November 30, Bridgewater, Nova Scotia

Columbia Union

Y. Struntz/W. Snider, through November 30, Hamilton, Ohio

Lake Union

S. R. LaRosa/R. Collar, November/December, Eaton Rapids, Michigan
Drury Rourke, November 21 through March 26, 1984, Fenton, Michigan
Dick Morris, through November 30, Eau Claire, Wisconsin
James Ellison, November 15-December 15, Fond du Lac, Wisconsin

Mid-America Union

Don Shelton, through December 10, Sheridan, Colorado
Bill Zima, November/December, Grandview, Missouri
Tony Thompson, through December 10, St. Louis, Missouri
Henry Barron, November 5-December 3, Rocky Ford, Colorado
Derward Cranfill, November 18-December 17, Two Harbors, Minnesota

North Pacific Union

Jim Gaull, through November 19, Albany, Oregon
Bill Jensen, through December 1, Lebanon, Oregon
Jim Brown/Rob Roberts, through November 18, Philomath, Oregon
Ray Erwin, through November 13, Sandy, Oregon
Norman Martin, through November 18, Roseburg, Oregon
Dr. Joers, through November 18, Reedsport, Oregon
Eric Nelson, through November 17, Woodburn, Oregon
Larry McCombs, through November 18, Pleasant Hill, Oregon



N. C. (Ted) Wilson, left, Africa-Indian Ocean Division health and temperance director, and Ernest H. J. Steed, center, ICPA executive director, meet with Thomas Sankara, nonsmoking and nondrinking president of Upper Volta. Captain Sankara is honorary ICPA president in his country.

John Todorovich, through November 25, Woodland, Washington
 Michael Duall, through November 25, Portland, Oregon
 Clyde Payne, November 2-December 4, Newberg, Oregon
 Paul Johnson, through November 19, Grants Pass, Oregon
 Arnold Scherencel, November 15-December 17, McMinnville, Oregon
 Clif Walter/Bernie Paulson, November/December, Gresham, Oregon

Southern Union

Jack DuBosque, through November 26, Ft. Walton Beach, Florida
 Gordon L. Henderson, through November 20, Avon Park, Florida
 William Zalabek, through November 19, Jackson, Mississippi
 Don Jehle, through December 2, Fairhope, Alabama
 Bradley Galambos, through December 15, Corinth, Mississippi
 Don Eichberger, through November 30, Athens, Alabama
 Paul Vance, through December 15, Natchez, Mississippi
 Mike Lombardo, through December 15, Meridian and Newton, Mississippi
 Fred Rimer, November 11-December 1, Gulfport, Mississippi
 Dave Smith, through December 3, Mobile, Alabama

Southwestern Union

Buddy Brass/James Peel/Edmund Klute, November 11-December 10, Decatur, Arkansas.

AUSTRALIA

First Portuguese church dedicated

The Australasian Division's first Portuguese church opened its doors in Sydney on Sabbath, July 16. The attractive red-brick building recently was purchased from another denomination, then refurbished throughout.

The beginning of the Portuguese Adventist work in Australia can be traced to a Mrs. Barbara, who came to Sydney in 1965 from Morocco. She had been contacted by Adventists in Morocco, but had not made a decision to join the church. However, she had been told that if she ever needed help when she arrived in Australia, she should contact the Adventists. This she did; then she began studies with C. H. Raphael, and was baptized in 1969 by J. Borody, pastor of the Russian church.

Other Portuguese-speaking people later arrived from Portugal, Angola, Brazil, and the Madeira Islands. In turn, they have worked enthusiastically for their own people, and today the group numbers about 50.

For several years they worshiped in the Stanmore church in central Sydney, having their

lesson study in their own language. However, they wanted their own building and their own pastor so that they could conduct all their services in Portuguese and work more effectively for their own ethnic group.

Their first wish was granted last year when the Greater Sydney Conference employed Nataniel Pereira as their pastor. They then purchased a building in the Sydney suburb of Ashfield.

When the church was opened officially by conference president R. H. Parr, messages of

congratulation were received from the Portuguese and Brazilian consuls in Sydney.

The Portuguese church is the tenth ethnic church in Sydney, taking its place with the Chinese, Fijian, Italian, Latin American, Polish, Russian, Samoan, Spanish, and Yugoslav churches. These ethnic churches are known for their loyalty and enthusiasm for evangelism, which places many of them among the fastest-growing churches in the conference.

E. BRUCE PRICE

*Communication Director
 Greater Sydney Conference*

Loma Linda students travel to Mexico and Central America

By BRENDA L. PFEIFFER

After two years of study, students in the International Health Master's degree program at Loma Linda University were able to see in action what they have learned in the classroom. During a four-week trip to southern Mexico and Central

America in August, the students visited health clinics, assessed the nutritional status of several communities, observed tropical health, housing, and sanitation problems, and practiced agricultural skills.

Robert Ford, instructor for the course, and Douglas Havens, agriculture department chairman on the La Sierra campus, led 12 students through

Brenda L. Pfeiffer is public-relations officer at Loma Linda University.

Chiapas, Mexico's most southern state, and through Guatemala and Honduras.

The first stop on the trip was Mexico City, where students visited CIMMYT, an international wheat and maize research center, and the Pan American Center for Human Ecology and Health. At CIMMYT students observed how new grains and cereals are developed; and at the ecology and health center they saw what steps are being taken to solve human ecology, resettlement, development, agriculture, and water problems in the Pan American region.

From Mexico City the students traveled south to Oaxaca, Mexico, where they visited the World Neighbors project—a grass-roots, people-centered approach to agriculture designed to increase production three to four times in some of the poorest regions of the country.

"This was a highlight of the trip," says Mary Waldron, who has an interest in transcultural health care and nursing. "During the visit the farmers explained how and why they were utilizing new crops and new methods of farming." She adds, "Their fields were noticeably better than were those of farmers not using new methods."

The small program approach



Loma Linda students helped finish the cement work on the schoolhouse at Clinica la Laguna.

set up by World Neighbors, a private volunteer agency, is "the model for agriculture development taught in classrooms," according to Dr. Ford.

At the Seventh-day Adventist college and hospital in Pueblo Nuevo, Chiapas, Mexico, the students saw how production potential is increased in rainy areas by raising the garden beds above ground for better drainage. Such innovations at the hospital gardens are an example to the local community of how certain fields can be cultivated.

Following a three-day stay at Linda Vista College and Yerba Buena Hospital, the group made its way across the Mexico-Gua-

temala border to the Adventist clinic in Costa Cuca, Coloma, Guatemala. Clinica la Laguna, developed by medical missionary Antonio Solares, includes a six-grade school, a church, and medical facilities. It is one of two clinics serving more than 3,500 people.

"Dr. Solares' clinic reinforces the 'start small and slow' process," says Loma Linda student Al Barnum. He has trained the local people in agriculture and emergency medical aid so they can help themselves. "He is not funded by a big corporation, and his program will continue when other programs run out of funds."

The students received plenty of hands-on experience at the Guatemala clinic. "We slashed grass with machetes, did minor plumbing repairs, and tried our hand at finishing the cement work in the schoolhouse," says James Dick, of Grand Terrace, California. "What I observed on the trip is right down the line of what I'd like to do in my career," he adds.

Honduras was the group's last stop. There they visited the Valley of the Angels Hospital, the major Adventist medical center in Central America as well as the base for the PAN Project, which is run by SAWS.

The PAN Project is an agriculture extension program in which some 5,000 people in four communities are being instructed in literacy, gardening, cooking, infant feeding, and mother-child health. The Loma Linda students worked with the people in the fields, transplanting and harvesting crops and demonstrating in their homes how to prepare certain kinds of foods.

Reactions to the trip varied. "The people are very hospitable and religious," says Julieta Quisbituba, a student from Peru.

For Elizabeth Mesfin, the trip made her think about her priori-

Student missionaries receive *O*rientation

Ninety-three student missionaries, representing almost every Adventist college in North America, attended a three-day orientation period to inspire them spiritually and to prepare them for their present responsibilities.

Welcoming the students and instructing them at the sessions were the student missionary directors from the countries in the Far Eastern Division in which they will be serving: Bruce Bauer, director of English language schools in Japan and coordinator of the language schools in the Far East; Dan Tilstra, East Indonesia; Doug Matacio, West Indonesia; Bob Parrish, Thailand; and Dave Scofield, Korea. Each of these SM directors is a former student missionary.

Adding zest to each day's session was Dick Barron, of the General Conference Youth Department, who heads the worldwide student missionary program. The young people were inspired as they listened to what other student missionaries had accomplished during their 12 months of service.

"English language schools began in Korea in 1969," said Dave Scofield. "In fact, if you were to visit our headquarters church in Seoul, you would find that the pastor of that church is a former language school student, converted by the Spirit through a student missionary."

"What touched my heart," interjected the pastor, "was the interest of a student missionary who singled me out as I stood smoking outside the entrance of the English language school. He walked up to me and said, 'I'm concerned about your smoking and your health.' His concern opened my heart, and I joined his Bible class, took Bible studies, was baptized, and then studied for the ministry at one of our colleges."

"This man," Dave added to the story, "is now a strong minister and soul winner, all as a result of the personal interest of one of our student missionaries."

The Far Eastern Division operates 26 English language schools. Enrollment last year totaled more than 8,000. Many of the adult students are well educated in English grammar and vocabulary but have had little opportunity to use it. Our schools emphasize conversational English. As friendships grow and confidences are won, the student missionaries encourage the students to join Bible classes and attend evangelistic meetings. Results are being seen. The five English language schools in Korea alone average about 100 baptisms a year.

Statistics indicate that of this year's 93 student missionaries to the Far East, many will return to serve outside North America again. It is likely that they will make excellent missionaries, for they already have experienced the Oriental way of life; but even more important, they have seen the needs of the millions who do not know Christ as their Saviour.

THEDA KUESTER
Japan Union Mission



Henry Buursma, student missionary from Andrews University to Osaka, Japan, arrives in Japan for orientation.

ties. "I learned about my biases and prejudices," she says, "and I learned how to be tolerant of situations I don't like—such as using latrines."

Because of her experiences on the trip, Rosaline Lee, a student from China, has become more thankful for what she has. "We take so much for granted. We don't realize how blessed we are."

SOUTHERN ASIA

Conference marks new emphasis on service

A conference on planning and community development, the first of its kind for Adventists in Southern Asia, convened earlier this year at Lonavla, near Bombay. The conference, cosponsored by SAWS/Asia and SAWS/International, marks a broadening of the church's concept of community service.

Through local churches and Seventh-day Adventist World Service (SAWS), Adventists have long been known for their disaster relief activities. The Lonavla meetings demonstrated that community development through social, economic, health, and sanitation programs also lies within the scope of humanitarian need to be addressed by the church.

Approximately 35 leaders from church and institutional units throughout the division attended the conference. Designed as a training program by SAWS/International, the conference agenda covered two main themes, the first of which was planning.

Jane Watkins, director of training for the New Trans-Century Corporation, based in Washington, D.C., led in the planning workshop. David Syme, deputy executive director of SAWS/International, and Rhey Palmer, Foster Parents International, assisted.

A second theme of the conference concerned the philosophy of community development and its place in church priorities.

Richard O'Ffill, executive

director of SAWS/International, presented stirring challenges regarding the Christian concept of humanitarian service. Elder O'Ffill's messages were complemented by outstanding addresses from Daleep Mukarji and Rajaratnam Abel on the role of Christian agencies in a non-Christian culture. Both Dr. Mukarji and Dr. Abel spoke from firsthand experience; they are director and medical officer, respectively, for the Rural Unit for Health and Social Affairs—a large-scale rural development program connected with Christian Medical College, Vellore.

During the Sabbath school, reports were presented of community development projects already in progress in Bangladesh and Sri Lanka. Lyle Spiva, director for SAWS/Bangladesh, has experimented with and established handicraft industries that are significantly raising economic levels of several communities in Bangladesh.

Rudolph Maier, former staff member of Lakpahana Adventist Seminary and College in Sri Lanka, and W. D. Joseph, estate manager at Lakpahana, presented a thrilling report of transformed relationships with the community because of a development project at Mailapitiya. Pastors Maier and Joseph, representing the school, worked with surrounding communities to improve markedly the water storage and delivery systems that served more than 2,000 local people.

Funds for both the project at Lakpahana and a latrine-building project near Lakeside Medical Center in Kandy have been provided by SAWS/International and a grant from USAID. R. R. Drachenberg, treasurer of SAWS/International, also in attendance at the conference, spoke on fiscal matters of project management.

Delegates departed from the conference following a challenge by division president G. J. Christo to translate concern for human suffering into action that improves both living conditions and life concepts in the neighborhood where one lives.

LOWELL C. COOPER
Director
SAWS/Asia



Division expresses appreciation for Quiet Hour's help

J. H. Zachary, Far Eastern Division Ministerial Association secretary, presented a plaque of appreciation to Pastor and Mrs. L. E. Tucker of the Quiet Hour radio and television ministry during the Sabbath school congress held in the North Philippine Union Mission in May.

During the past five years the Quiet Hour has helped to secure a total of 350,000 Bibles for the Far Eastern Division. These Scriptures were printed in seven languages—Korean, Indonesian, Tagalog, Ilocano, Ilongo, Cebuano, and English—and were given to families in Korea, Indonesia, and the Philippines.

Gifts from the Quiet Hour were augmented by local matching funds. The total cost of the Bibles was just short of \$1 million. They were used in evangelistic programs in 35 missions of the Far Eastern Division. They were given out in public meetings as well as in personal work done house-to-house.

The Far Eastern Division appreciates the vision of world evangelism demonstrated by the Quiet Hour. J. H. ZACHARY

POLAND

Record baptism follows session

About 10 percent of Poland's goal for the One Thousand Days of Reaping was reached when 99 persons were baptized July 9 during a camp meeting in Wisla. This was the largest baptism in the history of Adventism in that country. Hundreds of tourists joined some 1,500 church members who watched as five ministers baptized the candidates, about 75 percent of whom were young people.

Television crews were recording the program, which along with scenes from the union session held in Warsaw July 1 and 2, will be shown in all movie theaters in Poland as part of a ten-minute documentary preceding the featured movies. This is a first in Poland and will

help the public understand Adventists better. Recently a 45-minute program was shown on national television giving information about the Adventist church in Poland.

The baptism was part of another first in Poland—a family camp meeting, directed by Jan Jankiewicz, union youth director. Special features included nightly evangelistic meetings for youth, with Leo Ranzolin of the General Conference Youth Department as speaker. Paul Sundquist of Sweden, a former youth director, and other national leaders spoke to the youth each day from July 4-12. Posters placed around the city advertised the meetings as well as two evening concerts by The Advent Sound, a singing group under the direction of Roman Chalupka. Hundreds of people came to listen to the Word of God every night, at which time Elder Ranzolin

spoke on the theme "The True Meaning of Life."

The week of activities began during the union session on July 1. G. Ralph Thompson, General Conference secretary; W. R. L. Scragg, Northern European Division president; and Jan Paulsen, Northern European Division secretary, participated in the session. Stanislaw Dabrowski, Polish Union president, and his staff were re-elected for another five-year term. After the meetings, a city-wide convocation was held from Friday night through Saturday night. Some 2,000 people attended as Elders Sundquist, Scragg, Paulsen, Thompson, and Ranzolin spoke on the theme "Watch Ye, Stand Fast in the Faith."

The meetings concluded with a banquet hosted for the religious authorities and friends of the church, including the minister of religion, A. Lopatka. Stanislaw Dabrowski introduced the new union staff to all the guests and pledged the continued support of the church in assisting government efforts on a number of social issues.

LEO S. RANZOLIN
Youth Director
General Conference

EGYPT

Camp meeting features Exodus

Not since the days of Moses have God's people been invited to leave the land of Goshen to camp at the foot of Mount Sinai. But it happened at the Egypt Field camp meeting this year—although there were some contrasts to the Biblical Exodus.

The point of departure was the beautiful campus of Nile Union Academy, where camp meeting already had been in session four days. Two buses and a van provided transportation, and water and food for last the two days were supplied by the school cafeteria.

Field president Lester Rasmussen served as guide to the group of 75 respondents—after first advising them of the comforts (rather, the lack thereof) of spending a night on the rocks

and sand of the desert, with only the stars as a covering canopy. It was not a through-the-water passage, but an under-the-Suez Canal highway tunnel, opened just a year ago, that the travelers took. Driving south on the east side of the Red Sea, they could look back at the range of mountains that had cornered and frightened the pilgrims of Moses' time.

At Marah, where the Israelites encountered bitter water that in turn produced bitter

words, the group stopped long enough to listen as Nathan Malaka, pastor and Bible teacher from the academy, read pertinent passages from *Patriarchs and Prophets*. Similarly, at other sights of historical interest Bible history was reviewed.

Upon arriving at Mount Sinai, some 50 of the 75 travelers reached the top, despite the rugged terrain. Then, unlike the Hebrews, they all made their way back to Egypt.

Adventist dental service expands in Bangladesh

By JON E. PITTS

During the past five years the Adventist Dental Clinic in Dhaka, Bangladesh, has expanded to include seven functioning operatories, laboratory facilities, and 19 employees—including laboratory technicians, clinical trainees, expanded-duties assistants, hygienists, bookkeepers, and receptionists. Several of the assistants are registered nurses, and most of those doing clinical work are trained to give injections, do extractions, clean teeth, and give oral hygiene instructions and simple nutritional information. Jon Pitts and David Johnson, both 1969 dental graduates of Loma Linda University, direct the program.

Every week a team visits Bangladesh Adventist Academy, in Goalbathan, about 35 miles from Dhaka. Facilities have been constructed there so free dental care can be offered to the villagers in the surrounding area. The clinic has become so popular that numbers have to be handed out as the people arrive—sometimes several hours before the dental team arrives. The team sees an average of 75 people per visit and usually extracts about 100 teeth.

A satellite dental clinic is being opened at the Adventist

Jon Pitts is a dentist serving in Dhaka, Bangladesh.

hospital in Gopalganj (about 100 miles from Dhaka), which will be staffed by Nalini Bayen, the clinic's first graduate, who now is a dentist. His wife, Nyanna, will serve as an expanded-duties assistant. These young people will be pioneering our first attempt to extend modern dental services to the Gopalganj area. It is reached by a combination of bus, ferry, launch, and country boat. It has taken many years and much hard work to open this clinic, but we feel that the need is great and that it will prove to be worth the effort.

Welcome addition

In March, 1982, Tamara Sleeter, a 1978 medical graduate of Loma Linda University, arrived to fill a longstanding call for a physician to establish a medical office in conjunction with the dental clinic in Dhaka. Dr. Sleeter's specialty is obstetrics-gynecology, but she quickly is becoming an expert in family care and tropical medicine.

Prior to her arrival, most expatriates felt it necessary to leave the country to have problems attended to, so Dr. Sleeter has been made very welcome by the large expatriate community. Although we do not have surgery and delivery facilities at our clinic, we have been able to

affiliate with an adequate local clinic only half a block away. Our medical clinic, like the dental clinic, is open to all—ambassadors to beggars.

Upon her arrival Dr. Sleeter began developing the medical clinic in Dhaka, overseeing the remodeling of clinic living quarters into medical offices, hiring nurses, drawing up record forms, hunting for equipment and supplies, and designing what could not be found locally—while attending language studies full time for the first three months. In addition to her duties in Dhaka, she accompanies the dental team to the village clinic at Goalbathan, where she sees medical patients. Her greatest undertaking has been to restore services at the Adventist hospital in Gopalganj, which has been operating only as a dispensary for two years because of the lack of a physician.

Since Dr. Sleeter finished language school she divides her time between Dhaka and Gopalganj, which means at least two all-day round trips a month, and sometimes more. For the trips she must travel by crowded local bus, boat, and launch. Her living conditions at the hospital have been Spartan, and often her work in Dhaka has been done while trying to recover from intestinal upsets contracted while out in the villages. About the time she is feeling well it is time to go out again. Nevertheless her cheerfulness and faithfulness have begun to pay off, and patients are coming once again to the hospital, knowing that they will receive dependable medical advice and treatment.

This spring a young Adventist, William Bairagee, a graduate of Chittagong Medical College, accepted the post of resident doctor at Gopalganj. At present Dr. Sleeter is spending more time there, preparing him to take over much of the responsibility so she can concentrate on developing the practice in Dhaka, making only the occasional trip to the country hospital.

Much remains to be done, but the progress that has been made is encouraging.

AUSTRIA

Quality programs from attic studio

Living in the small village of Untertullnerbach, near Vienna, Austria, Rudolf Tauscher, 54, is one of the most productive radio programmers in the Euro-African Division. He is an audio expert who earns his living as a sound engineer in a large studio in Vienna.

His main interest, however, is at home, where both space and leisure time are very scarce. Dedicating his talents and time to producing programs for Adventist World Radio and several local Adventist stations, he

has set up a small but well-equipped sound studio in his attic.

Every week excellent new productions are coming from his private studio, such as two series, *Evolution or Creation?* and *Gospel Magazine*, both of which have attracted large listening audiences and positive responses when aired on short-wave and FM.

Were it not for Mr. Tauscher's investment of time, talent, finance, and even space in his house, the Adventist Church would have to spend thousands of additional dollars every year to accomplish what now is being accomplished.

HEINZ HOPF

IDAHO

SDA optometrists hold convention

Adventist optometrists from throughout the United States and Canada held their annual convention at Camp MiVoden, near Hayden Lake, Idaho.

During the convention they received firsthand reports of Adventist mission work from A. R. Handysides, health and temperance director of the Trans-Africa Division. Richard Duerksen, youth, health, and temperance director of the North Pacific Union Conference, gave the daily devotionals.

The Association of Seventh-day Adventist Optometrists, formed 24 years ago, has about 200 members in North America. The group pays a portion of the salary and budget of Balf W. Bond, from Eugene, Oregon, who is a field representative of the General Conference Health and Temperance Department.

As one aspect of the annual meeting is continuing education, the group listened to lectures from Howard Gimbel, of Calgary, Alberta, who gave an update on cataract implants. Wilma Boulieris, of Moses Lake, Washington, was elected as the group's president.

MORTEN JUBERG

Ross Report

By GARY M. ROSS



New meanings of Federal assistance

The time was when we knew what Federal assistance meant. It involved payments, subsidies, or disbursements from the treasury in Washington. But now, when more than ever is expected of those who receive Federal assistance, the term itself is broadening.

Take, for example, the Justice Department's attitude toward Grove City College in Pennsylvania. When Title IX of the Education Amendments of 1972 forbade sex discrimination in Federally assisted programs, the government began asking all recipients to pledge compliance. This college, which does not discriminate, refused to certify its nondiscrimination on grounds that it received no Federal money—acknowledging only that its students received such money in grants and loans. Threatened by a cutoff for this resistance, Grove City went to court but lost at the Federal district and appellate levels. The Supreme Court is reviewing the case. In its brief to the High Court the Justice Department says that Federal grants and loans to students are forms of Federal assistance to the institutions where such monies are spent, and that thus the demand for compliance is justified.

Like student aid, tax exemption and the receipt of deductible contributions are also becoming equated with Federal assistance. In *Regan v. Taxation Representation*, the Supreme Court in May, 1983, called exemptions "a form of subsidy that is administered through the tax system . . . having much the same effect as a cash grant to the organization of the amount of tax it would have to pay on its income." For the majority, Justice Rehnquist then described reportable donations as "similar to cash grants of the amount of a portion of the individual's contributions."

These assertions seem to repudiate what had been the benchmark of every discussion of churches, taxes, and exemptions. That standard was *Walz v. Tax Commission* (1970), particularly Chief Justice Burger's statement that "the grant of tax exemption is not sponsorship since the government does not transfer part of its revenue to churches but simply abstains from demanding that the church support the state." It would seem that churches and their related organizations are more Federally assisted than they thought. Why is this significant?

First, those institutions may be in violation of church-state

separation as it was traditionally conceived. Subsidized by public funds, they are to that extent "established" by government. The Founders' wisdom in loathing both the church-financed state (through taxes) and the state-financed church (through subsidies) stands compromised, for in this case the avoidance of one creates the other. Moreover, to equate tax exemption with a subsidy is to highlight the lesser of two arguments historically used to justify it. True, the exemption sprang from the good that religion performed for the nation, but the nontaxation of churches also reflected government's unwillingness to entangle itself with religion. In other words, the privilege of exemption arose naturally from the separation of church and state.

Second, church-related institutions might be subject to impossible obligations, for Federal assistance generally carries with it government control. The Supreme Court in its ruling against Bob Jones University recognized that racial nondiscrimination is widely accepted by people today. But tomorrow consensus might involve abortion, peace through strength, ordination of women, or who knows what.

The mention of women raises another awkward consideration. Grove City College—noted at the beginning of this column—has been asked by the Justice Department to certify sexual nondiscrimination *only to a program-specific extent* and not for the institution as a whole. (That is, only the funded unit—in this case, the school's financial aid system—must comply with the Civil Rights Act.) But supposing this standard of selective nondiscrimination became the corollary of Federal funding in general. Could Adventists participate and by doing so condone such a narrow reading of Congress' intent in framing the education amendments of 1972?

Third, religious institutions may have reason to resist benefits offered in the future, such as the deduction for tuition that Minnesota allows its taxpayers, if those benefits have any likelihood of being construed as public support. Consider this subtle argument by John W. Baker, chief counsel for the Baptist Joint Committee: "If religious schools are receiving financial subsidies from the State, are they not now subject to the various Court decisions concerning religion in publicly supported schools? Can there be group oral prayers and the inculcation of religion in the curriculum? Can such a school allow religious exercises on school premises during school time? Can publicly supported schools permit the presence of religious symbols in school buildings? When complainants can be found, suits will no doubt be filed to see that these decisions are made applicable to religious schools."

Some experts find the situation less gloomy. I hope that they are right.



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UNIVERSITIES: Andrews, Andrea Steele; Loma Linda, Richard Weismeyer

Africa-Indian Ocean

■ Because of drought, bush fires, and the forced return of a million citizens evicted by Nigeria earlier this year, Ghana is suffering a severe food shortage. The West Central African Union Mission soon will begin distributing grains provided by the United States Agency for International Development through Seventh-day Adventist World Service.

■ Olaf Soreide, manager of the Gleil Health Center Project in Togo, has converted a grease pit into a baptistry. He has had more use for it that way, having seen several people baptized—both from among his building crew and from the local villages—as a result of his witness and an evangelistic campaign held by the local pastor.

■ During its five years of operation, the Bazega School of Agriculture in Upper Volta has granted 170 diplomas for a one-year course in irrigation gardening. Twenty of the graduates have been baptized.

■ The members of the North Zaire Field are experiencing a revival in stewardship and evangelism. By June the mission had received the amount of tithe expected during the year, and the people are using their own money to go from place to place in missionary work.

Eastern Africa

■ The Kampala Inter-District Adventist Youth Organization (KIDAYO) in Uganda has raised 6 million shillings (\$60,000) for a 70-passenger bus. They also have raised 100,000 shillings (\$1,000) for a church roof, and now are raising 25 million shillings (\$250,000) for a new evangelistic center in the capital city of Kampala.

■ P. C. Mairura, field secretary of the East African Union, recently conducted a fund-raising meeting for the Adventist University of Eastern Africa at the South Kenya Conference headquarters. Church leaders in attendance promised to support the new university with their prayers and offerings.

■ J. Grady Smoot, president of Andrews University, gave the commencement address at the first graduation service of the Adventist University of Eastern Africa, Baraton, Kenya, at which 42 students graduated. The new university has been affiliated with Andrews University since its beginning in January, 1980.

■ Kenneth Bushnell, youth director of the East African Union, and Philip Siundu, youth director of the Western Kenya Field, conducted three field-wide youth leadership seminars. Much time was spent helping youth leaders organize for the One Thousand Days of Reaping. Pastors, youth leaders, and church elders received their youth-ministry training course certificates after completing the ten-hour program.

Euro-Africa

■ Radio Maranatha, the local Adventist station in Brussels, the capital of Belgium, cele-

brated its second anniversary earlier this year. As part of the celebration, the station moved into a new studio, appropriately designed and reconstructed, in the conference office. The antenna was extended to three times its original height, and the signal now reaches the entire central and western part of the city. Radio Maranatha, the first Adventist radio station in French-speaking Europe, has created a considerable amount of good will.

■ Built exclusively by resources of the local church, the new sanctuary at Conversano, Italy, was dedicated late in May, with the city mayor in attendance.

■ The small church of 35 Italian foreign workers that meets regularly in Stuttgart, Germany, is growing rapidly. During the first half of this year the pastor, Vincenzo Mazza, was privileged to baptize nine new members—a 25 percent membership increase. Because of distance and transportation problems, the members have decided to organize another small group some 40 kilometers (25 miles) from Stuttgart, in Bietigheim.

Far Eastern

■ Hongkong Adventist Hospital recently broke ground for an 11-story building that will house 150 nurses and students. The upper three floors will provide apartments for employees with families. Much of the funding for the HK\$11 million (US\$1,375,000) project has come through the fund-raising efforts of Pastors R. M. Milne and E. L. Longway.

■ Japan Union Mission held its fourth annual Festival of Faith in Naha, Okinawa, August 1 to 8, for 194 delegates from all over Japan. After the festival,

Tadaomi Shinmyo, union youth director, held a four-day crusade.

■ The Northern Tri-Union Educational Coordinating Council met in South China Island Union Mission to consider some of the programs and difficulties faced by educators in Japan, Korea, Taiwan, and Hong Kong. They voted several recommendations to strengthen the educational program.

■ The Soul-Winning Institute in Seoul, Korea, opened with an evangelistic crusade by Mark Finley, director of the Lake Union Soul-Winning Institute in Chicago. Gerard Damsteegt, director of the institute in Seoul, reports that 82 persons were baptized. Daniel seminars are being held throughout the city in preparation for a fall campaign by Elder Damsteegt.

North American Columbia Union

■ Alumni of Columbia Union College supported their alma mater during the fiscal year ending June 30 by giving \$65,795 to the annual alumni fund for unrestricted use—a 27 percent increase in giving over the previous year.

■ The Perth Amboy, New Jersey, Hungarian church recently celebrated its fiftieth anniversary.

■ New Jersey church members have distributed more than 2,500 copies of *Cosmic Conflict* since camp meeting this summer. They plan to give out 2,000 more by December 31.

■ Pastor Mike Pionkowski, of the Marietta, Ohio, church, puts the Adventist message on the radio in the form of one-minute spots four times a day. He covers a different doctrine each week.

■ More than 750 youth from the Potomac, Chesapeake, and Allegheny East conferences recently attended an area-wide youth rally/revival sponsored by the Pennsylvania Avenue church youth department.

■ Eight young people recently were baptized into the Metropolitan church in Hyattsville, Maryland, by LeCount Butler. They made their decisions after attending a spiritual emphasis weekend by Rodney Malcolm, pastor of the Capitol Hill church in Washington, D.C.

■ The Spencerville, Maryland, Korean congregation dedicated its church free of debt this summer. According to Pastor Suk Bai Kang, since they purchased the old Spencerville English church in 1980, the congregation has grown from 60 to 152 members. Baptism in 1982 totaled 28, and during the first half of 1983, 20.

Mid-America Union

■ The Gladstone, Missouri, church recently was dedicated and the mortgage burned. Current membership is approximately 115.

■ Union College received five honors at the 1983 Advertising Federation of Lincoln's "Out of This World" award presentation. The college radio station, KUCV, placed first for its Festival '82 campaign materials, also receiving a merit award for a direct-mail promotional package. College Relations, directed by James Gallagher, received a merit honor for the 1983 Admissions Bulletins. And College View Printers received merit awards for its four-color printing.

■ Two Union College teachers have left Lincoln on their way to Beijing (Peking), China, as exchange professors. Ed Christian, and his wife, Margaret, both assistant professors of English, are taking positions at the Peking Languages Institute for one school year, where they will teach English to Chinese students who are planning to travel to English-speaking countries in the future. Two exchange professors from Pe-

king, Tian Jinxian and Xu Quinqu, currently are teaching Mandarin at Union College.

■ Uni-Care, a computerized question-and-answer program geared to the concerns of new students, has been developed for use on Union College's extensive computer system, which has terminals in each dormitory room. With Uni-Care, students are afforded quick access to information about everything from how to change majors to where to find the best Mexican restaurant in town. Furthermore, by using



86 and sew sew in West Germany

She may be 86 years of age, but she still makes headlines in West German newspapers. Busy every day with her sewing machine, Else Krause from West Berlin collects fabric remnants and used garments, which she transforms into new dresses. Her friends and neighbors, church members—even the readers of the newspaper articles concerning her work—provide the material for her. Last year she produced some 500 pieces of clothing, all of which were sent to Zambia, to the Yuka Hospital and Leprosarium.

A tailor by profession, she has continued to sew for African mission stations since she retired. Her creations are colorful (depending on the cloth available), and the Africans love the "Krause look"—a look she has had 86 years to perfect.

HEINZ HOPF
REVIEW Correspondent

the program, students will also gain familiarity with the computer system.

North Pacific Union

■ Faced with the prospects of having to cut one and one-half salaries in the industrial technology department at Walla Walla College, the staff worked together on fund-raising projects to avoid a cutback in staff. Faculty members built and sold two houses, and Paul Rasmussen, auto body instructor, rebuilt and sold wrecked cars. The projects brought in even more money than needed.

■ A yearly project for the Wenatchee, Washington, Community Services Center is helping low-income families outfit their children for school. Another project is "Give-Away Day," held each summer. This year about 5,000 articles of clothing were distributed from tables and bins on the church parking lot.

■ The Blue Mountain Adventist Nurse Association, based in Walla Walla, Washington, has aided the Philippine Union College nursing program by providing four scholarships and helping to purchase a van to transport nursing students.

■ Pocatello, Idaho, church pastor Clinton Adams is one of six area clergymen who are "wanted by the law." As members of a team called the Emergency Services Chaplain Program, the pastors are on call periodically. Police officials note that only about 15 percent of their calls involve criminal activities; many of the others are situations where a pastor can be of aid.

■ There is a company of Adventist believers now at North Pole, a town 14 miles from Fairbanks, Alaska. The Alaska Conference also has authorized the organization of companies in Wasilla, Kotzebue, and Chugach.

■ A 15-member governance and management structure committee of the North Pacific Union held its first session recently in Portland, Oregon. The group includes two members from each conference and

representatives from institutions. The committee will be meeting regularly to prepare for a special union constituency session scheduled for September, 1984. Committee officers are Morris Brusett, Helena, Montana, chairperson; Connie Lysinger, Portland, vice-chairperson; and Leonard Harms, Pasco, Washington, secretary.

Southern Union

■ The official open house for the Montgomery, Alabama, First church's newly completed Family Life Center was held August 14.

■ Herbert E. Coolidge, president of Fletcher Hospital and Academy, Inc., Fletcher, North Carolina, and Clarence Simmons, hospital administrator, jointly announced receipt of a \$625,000 appropriation from The Duke Endowment of Charlotte, North Carolina, to be used to construct and equip the new 103-bed Fletcher Hospital, which will replace the existing facility.

■ Southern College of Seventh-day Adventists reports that on August 29 and 30, 1,437 students enrolled for classes. According to John Wagner, president, this is 200 fewer than last year. Most of the decline is among students who have attended Southern from outside the Southern Union.

■ Madison Academy, Madison, Tennessee, has signed a three-year contract with the Metro-Nashville Hospital system, which includes three hospitals, to wash approximately 2.6 million pounds of laundry per year. The academy anticipates a yearly net profit of \$30,000. Forty students are employed at the laundry.

■ More than 1,900 persons attended an open house at Greater Miami Academy in Miami, Florida, August 14. The program included tours of the recently refurbished campus.

■ The Easley, South Carolina, company was organized into a church August 6, just 11 months after its birth as a company. Charter membership is 28.

To new posts

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

NORTH AMERICAN DIVISION

Herman F. Ottsofski, pastor of the Quincy/Warsaw district, Illinois Conference; formerly pastor, Edmonton church, Alberta Conference.

Regular Missionary Service

Thomas Nelson Chittick (AU '72), returning to serve as farm manager/teacher, Adventist University of Eastern Africa, Eldoret, Kenya, **Judith Anne (Demmings) Chittick** and three children, left Toronto, Aug. 23.

Ottis Carrol Edwards (USCA '68), returning to serve as secretary, Far Eastern Division, Singapore, and **Dorothy Marie (Womack) Edwards**, left San Francisco, Aug. 10.

Allan William Freed (LLU '78), to serve as Bible and health education teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, **Shirley Ann (Anderson) Freed** (AU '67), and three children, of Regina, Saskatchewan, Canada, left Los Angeles, Aug. 10.

Kathleen Diane (O'Neill) Geary, and three children, left Miami, Aug. 21, to join her husband **Charles Geary**, departmental director, Central Peru Conference, Lima, Peru.

Farrell Letcher Gilliland II (AU '66), returning to serve as English teacher, Mount Klabat College, Manado, Sulawesi Utara, Indonesia, **Margarete Julia (Gruber) Gilliland**, and one child, left San Francisco, Aug. 14.

Arlind Eugene Hackett (AUC '62), returning to serve as auditor, Far Eastern Division, Singapore, **Myrtle Marleen Georgetta (Reynolds) Hackett** (AUC '62), and two children, left Seattle, Aug. 16.

Neander Calvin Harder (U of Petropolis '62), returning to serve as teacher, Brazil College, São Paulo, Brazil, and **Lieselotte Marianne (Kemling) Harder** (U of São Paulo '78), to serve as teacher, left Miami Aug. 20.

Benjamin Arthur LeDuc (LLU '61), returning to serve as OB-Gyn physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Mona Rhae (Slaybaugh) LeDuc** (WWC '55), left Dallas, Aug. 15.

Robert Martin Moores (Inst. of Chartered Accountants, BC '71),

returning to serve as auditor, Far Eastern Division, Singapore, **Eileen May (Bayliss) Moores**, and three children, left San Francisco, Aug. 15.

Kenneth Lee Norton (SAC '75), to serve as dean of boys/teacher, Far Eastern Academy, Singapore, **Sherrie Lea (Watkins) Norton**, and two children, of Hamburg, Pennsylvania, left Los Angeles, Aug. 3.

Wesley Leonard Parker (Mont. St. Coll. '56), returning to serve as maintenance engineer, Gitwe College, Nyabisindu, Rwanda, and **Jacqueline Jean (Bauer) Parker** (LLU '49), left Los Angeles, Aug. 21.

Kenneth Wayne Pierson (LLU '71), returning to serve as dentist, Adventist Health Centre, Blantyre, Malawi, **Gloria Ann (Tym) Pierson** (LLU '69), and two children, left Chicago, July 17.

Heath Rowsell (LLU '54), returning to serve as physician/surgeon, Youngberg Memorial Adventist Hospital, Singapore, and **Reba Carolyn (Bassham) Rowsell**, left Los Angeles, July 21.

William Marshall Schomburg (Cath. U '72), returning to serve as librarian, Newbold College, Bracknell, Berkshire, England, and **Juanita Ruth (Herrell) Schomburg**, left Atlanta, Aug. 21.

Robert Allen Sundin (LLU '81), to serve as accountant, Trans-Africa Division Office, Harare, Zimbabwe, and **Kathy Anne (Connors) Sundin** (LLU '79), of San Bernardino, California, left New York City, Aug. 22.

Kenneth Carl Wilson (WWC '78), to serve as principal/teacher, Singapore Overseas Elementary School, Far Eastern Division, Singapore, **Nancy Ann (Huggard) Wilson** (WWC '78), and one child, of Vancouver, Washington, left San Francisco, Aug. 9.

Volunteer Service

Randall Mark Claus (Special Service), to serve as teacher, Erva Barber Memorial Elementary School, Majuro, Marshall Islands, of Paradise, California, left Oakland, Aug. 8.

Bonnie Jean Gainer (Medical Elective Service), to serve as medical assistant, Ottapalam Seventh-day Adventist Hospital, Ottapalam, Kerala, India, of Loma Linda, California, left Los Angeles, Sept. 1.

Keith Ronaldo Harris (AVSC), of Blakely, Georgia, to serve as English and Bible teacher, Franco-Haitian Institute, Port-au-Prince, Haiti, left Miami, Sept. 5.

Calvin H. Layland (LLU '48) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Francis E. (Caviness) Layland**, and one granddaughter, of Chico, California, left Sacramento, California, July 23.

Glenn H. Mayer (U. of Pacific '45) (Special Service), to serve as dentist, Arusha Medical/Dental Center, Arusha, Tanzania, and **Laurel (Wileman) Mayer** (Calif. St. U. '73), of Lindsay, California, left Los Angeles, Aug. 30.

Gilbert U. N. Murray (U. of Man. '69) (Special Service), to serve as program writer for SAWS, Bahamas Conference, Nassau, Bahamas, of Victoria, British Columbia, left Atlanta, Aug. 19.

Linda Nelson (Special Service), to serve as teacher's assistant, Bella Vista Hospital Elementary School, Mayaguez, Puerto Rico, of Orange, Maine, left New York City, Aug. 25.

Craig Pollard (AVSC), to serve in construction work, East Bolivia Mission, Santa Cruz de la Sierra, Bolivia, of Culver City, California, left Miami, Aug. 1.

Deborah Denise Prowant (UC '83) (Special Service), to serve as nurse, Hongkong Adventist Hospitals, Hong Kong, of Shawnee, Kansas, left San Francisco, July 26.

David Harold Reynolds (PUC '68) (Special Service), to serve as principal/teacher, Ebeye Elementary School, Majuro, Marshall Islands, **Barbara Rae (Cramer) Reynolds** (Humboldt St. U. '74), and two children, of Piscataway, New Jersey, left San Francisco, July 27.

Virginia Gene (Shankel) Ritzenhouse (U. of Wash. '44) (Special Service), to serve as music teacher, Newbold College, Bracknell, Berkshire, England, of Sterling Junction, Maine, left Boston, June 20.

Beulah Fern Stevens (WWC '63) (Special Service), to serve as director, nursing workshops, Far Eastern Division, Singapore, of Irrigon, Oregon, left Seattle, July 20.

Student Missionaries

Tamara Kaye Anibal (WWC), of Sandy, Oregon, to serve as English teacher, Bella Vista Hospital, Mayaguez, Puerto Rico, left Atlanta, Aug. 7.

George H. Bartholomew (OC), of Houston, Texas, to serve as teacher, Athens International Academy, Athens, Greece, left Houston, Aug. 28.

Shawna L. Beal (AU), of Char-

levoix, Michigan, to serve as teacher, Truk Seventh-day Adventist Elementary School, Moen, Truk, left Los Angeles, Aug. 9.

Kirstin Victoria Bolander (PUC), of Saratoga, California, to serve as music teacher, Sagunto College, Sagunto, Spain, left New York City, Sept. 11.

Darla DeAnn Brown (WWC), of Redmond, Washington, to serve as teacher, Ponape Elementary School, Kolonia, Ponape, left Seattle, Aug. 5.

Grace Elizabeth Davis (CUC), of Takoma Park, Maryland, to serve as physical education teacher, Sagunto College, Sagunto, Spain, left Washington, D.C., Sept. 11.

Cynthia J. Dietel (UC), of Brook Park, Minnesota, to serve as school nurse, Nyabola Girls' Secondary School, Oyugis, Kenya, left New York City, Aug. 13.

Edward Ross Doe (SC), of Hamilton, Bermuda, to serve as teacher, Erva Barber Memorial Elementary School, Majuro, Marshall Islands, left Bermuda, July 27.

Rosemary Francine Dore (CaUC), of Penticton, British Columbia, to serve as teacher, Erva Barber Memorial Elementary School, Majuro, Marshall Islands, left Vancouver, Aug. 21.

Daniel Timothy Ferguson (WWC), of Sumner, Washington, to serve as teacher, Hiroshima Gakuin, Japan, left Newark, New Jersey, Aug. 8.

David Samuel Forsey (SC), of Woodstock, Ontario, to serve in maintenance and as driver, Zaire Union Mission, Lubumbashi, Zaire, left New York City, Aug. 27.

Jere Daniel Geisinger (SC), of Spring City, Tennessee, to serve as computer programmer, Helderberg College, Somerset West, Cape, South Africa, left Atlanta, Aug. 31.

Della Rose Grabow (PUC), of Sonora, California, to serve as teacher, East Indonesia Union Mission, Manado, Sulawesi Utara, Indonesia, left San Francisco, June 21.

Idamae R. Hanna (OC), of Huntsville, Alabama, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Los Angeles, Aug. 23.

Jerome M. Henley (OC), of Teaneck, New Jersey, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left San Francisco, Aug. 23.

Ray Charles House (SAC), of Kempner, Texas, to serve as teacher, Ebeye Elementary School, Majuro, Marshall Islands, left Los Angeles, July 31.

Linda Maria Irwin (CaUC), of Sherwood Park, Alberta, Canada, to serve as teacher, Ponape Elementary School, Kolonia, Ponape, left Edmonton, AB, Canada, Aug. 14.

Sonya Jacobson (CUC), of Columbia, Maryland, to serve as nurse, Miraflores Adventist Clinic, Miraflores, Lima, Peru, left Miami, Aug. 23.

Diana Lynn Johnson (SC), of Monroeville, Indiana, to serve as teacher, Marshall Islands Mission Academy, Majuro, Marshall Islands, left Los Angeles, Aug. 4.

Gloria C. Jones (OC), of Iron Mountain, Michigan, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Los Angeles, Aug. 23.

Rena Maria Ketting (WWC), of Kennewick, Washington, to serve as assistant dean, Finland Junior College, Piikkiö, Finland, left New York City, Aug. 14.

Stephen Gene Kolkow (WWC), to serve as librarian/youth organizer, Sagunto College, Sagunto, Spain, and **Peggy Colleen (Hoag) Kolkow** (WWC), to serve as librarian of the same college, of College Place, Washington, left New York City, Aug. 11.

Linda Kay Kuhn (SC), of Oshawa, Ontario, Canada, to serve as teacher, Ponape Elementary School, Kolonia, Ponape, left Los Angeles, August 1.

Andrew Toshio Kuninobu (PUC), of Kaneohe, Hawaii, to serve as teacher, Japan English Language Schools, Osaka, Japan, left San Francisco, June 21.

Scott Allen Learned (SC), of Maple Plain, Minnesota, to serve as teacher, Ponape Elementary Junior Academy School, Kolonia, Ponape, left Los Angeles, August 1.

David James Le Maire (SaUC), of Edmonton, Alberta, Canada, to serve as teacher, Arabic Center, Jerusalem, Israel, left Edmonton, June 13.

Jerry Todd Martell (CUC), of Highland, Maryland, to serve as teacher, Adventist English Conversation Schools, Jakarta, Java, Indonesia, left New York City, Aug. 26.

Danny Hunter Masson (Newbold Coll.), of Ecublens, Switzerland, to serve as teacher, Japan English Language Schools, Osaka, Japan, left London, May 29.

Cindy Natsuko Matsuda (LLU), of Monterey Park, California, to serve as teacher, Japan SDA English Schools, Osaka, Japan, left Honolulu, Aug. 15.

Melanie Anne McAllister (CUC), of Orangeville, Pennsylvania, to serve as teacher, Palau Mission Academy, Koror, Palau, left Los Angeles, Aug. 29.

Lois Mendoza (UC), of Laramie, Wyoming, to serve as secondary school teacher, Nyabola Girls' Secondary School, Oyugis, Kenya, left New York City, July 30.

Arthur Nobuo Narita (PUC), of Mountain View, California, to serve as teacher, Japan English Language Schools, Osaka, Japan, left San Francisco, June 21.

Alan Lindsey Newhart (AU), of Harrisburg, Pennsylvania, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Los Angeles, Aug. 20.

Raffy Ouzounian (AU), of Montreal, Quebec, Canada, to serve as teacher, Palau Mission Academy, Koror, Palau, left New York City, August 8.

Matthew Paris (OC), of Denver, Colorado, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left San Francisco, June 21.

Denise Lynn Peterson (WWC), of Ridgefield, Washington, to serve as teacher, Adventist English Conversation Schools, Jakarta, Java, Indonesia, left Portland, Oregon, Aug. 25.

Michael Scott Peterson and **Sherilyn Ann (Van Ornam) Peterson** (UC), of Lincoln, Nebraska, to serve as teachers, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Los Angeles, Aug. 13.

Sylvia Jewel Peterson (UC), of Coffeyville, Kansas, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left San Francisco, June 21.

Timothy Wade Peterson (UC), of Greenwood, Nebraska, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left San Francisco, June 21.

Candace Sue Pohle (AU), of Middletown, Maryland, to serve as teacher, Lukanga Secondary School, Butembo, Kivu, Zaire, left New York City, Aug. 28.

Loren Pourtzedaki Quiring (WWC), of Laguna Hills, California, to serve as teacher, Ponape Elementary School, Kolonia, Ponape, left Seattle, August 5.

Cynthia Ann Ray (UC), of St. Joseph, Missouri, to serve as teacher, Erva Barber Memorial Elementary School, Majuro, Marshall Islands, left Kansas City, August 7.

Annie Barbara Romero (LLU), of Barstow, California, to serve as teacher, Koror Elementary School, Koror, Palau, left Los Angeles, August 7.

Peter Reinhart Schmidlin (PUC), of Angwin, California, to serve as supervisor of school shop, Bolivia Training School, Cochabamba, Bolivia, left Miami, July 4.

Lorna Judith Serna (CaUC), of Two Hills, Alberta, Canada, to serve as teacher, Koror Elementary School, Koror, Palau, left Edmonton, Alberta, Aug. 7.

Timothy Scott Sly (WWC), of Bloomington, Minnesota, to serve as teacher, Adventist English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 12.

Dennis E. Snively (AU), of Edmore, Michigan, to serve as maintenance worker, Bethel College, Esdabrook, Transkei, South Africa, left New York City, Aug. 29.

Barton Leigh Soper (WWC), of Bandon, Oregon, to serve as teacher, Ebeye Elementary School,

Majuro, Marshall Islands, left Portland, Oregon, August 8.

Gwendolyn Nanette Speck (SC), of West Fork, Arkansas, to serve as elementary teacher, Honduras, left Miami, February 1.

Mary Lynn Walters (CUC), of Takoma Park, Maryland, to serve as music teacher, Kamagambo Secondary School and Teachers' College, Kisii, Kenya, left New York City, Aug. 24.

Irene Kathleen Wercholak (CaUC), of Prince George, British Columbia, Canada, to serve as teacher, Erva Barber Memorial Elementary School, Majuro, Marshall Islands, left San Francisco, August 7.

Ben Jay Wiedemann (WWC), of College Place, Washington, to serve as teacher, Adventist English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 12.

David M. Wojcik (UC), of Salina, Kansas, to serve as English teacher, Central American Union College, Alajuela, Costa Rica, left Miami, February 22.

Glenda Marie Wojcik (UC), of Larned, Kansas, to serve as English teacher, Central American Union College, Alajuela, Costa Rica, left Miami, February 22.

Eunkyung (Dian) Yi (PUC), of Fremont, California, to serve as teacher, Marshall Islands Seventh-day Adventist Academy, Majuro, Marshall Islands, left Honolulu, August 10.

Deaths

BUSH, Grace L.—b. Oct. 17, 1884, Columbia County, Wisc.; d. July 1, 1983, Randolph, Wisc. She taught in Seventh-day Adventist schools for 50 years in Wisconsin, Illinois, and Florida.

FILLMAN, C. E.—b. July 29, 1905, Addington, Okla.; d. July 15, 1983, Muskogee, Okla. After graduation from Southwestern Adventist College in Keene, Tex., he taught school in the United States, served as a school director in Bolivia and Peru, worked in Ecuador, and pastored in the southwestern United States and in Costa Rica. Survivors include his wife, Edith; two daughters, Maurita Cox, and Karen Breckenridge; one son, Clarence; three brothers, G. I., Glen, and Orvin; six grandchildren, and one great-granddaughter.

KURZ, Anna K.—b. March 13, 1906, Schorndorf, Germany; d. Aug. 24, 1983, Centralia, Wash. She and her minister husband, Kurt Kurz, served together for 32 years in Kansas, Illinois, North Dakota, Nebraska, Wisconsin, and Ohio. She is survived by a daughter, Drusilla Heidar; a son, Will; and four grandchildren.

MANLEY, Georgina Booth—b. Jan. 5, 1899, South Stukely, Quebec; d. Aug. 28, 1983, Loma Linda, Calif. Her parents were charter members of Canada's first Seventh-day Adventist church. After graduating from Oshawa Missionary College in 1920, she taught in New Brunswick, Ontario, and Michigan. Following graduation from Emmanuel Missionary College, she and her husband, Albert Manley, served at Hinsdale Sanitarium, Atlantic Union College, and White Memorial Hospital. Survivors include her husband and a number of nieces and nephews.

MCCOY-AULT, Lottie—b. Dec. 12, 1897, Hennessey, Okla.; d. July 18, 1983, Addington, Okla. After her graduation from Southwestern Junior College and Union College she taught school at Wewoka and Ketchum, Oklahoma; Wichita Falls, New Hope, and Jefferson, Texas; Little Rock, Arkansas; Roswell, New Mexico; and Phoenix, Arizona. She helped to establish the Navaho work by teaching at the Lake Grove Indian Mission in New Mexico. On March 12, 1954, she was married to Albert Ault, who survives her. Also surviving are a brother, Hugh McCoy, and a sister, Mrs. G. R. Soper.

WESTPHAL, Arthur L.—b. Jan. 26, 1889, Neenah, Wis.; d. July 17, 1983, Loma Linda, Calif. When he was 12 years old he accompanied his father, Elder Joseph W. Westphal, to Argentina, South America, and did not return to the United States for 36 years. In 1910 he married Marie Lust, daughter of the man who donated much of the land upon which the River Plate College and River Plate Sanitarium and Hospital were built. He served as treasurer of the River Plate Sanitarium and as secretary-treasurer of the Inca Union before going to Brazil in 1919 to serve as pastor, evangelist, and conference president for 21 years. Upon returning to the United States in 1940 he worked among the Portuguese-speaking people in the New England Conference and in 1945 among the Spanish-speaking people in the Arizona Conference, retiring in 1953. Survivors include two daughters, Alicia Gerber and Genevieve Bachman; three sons, Dr. Edward, Bill, and Dr. Ben; three brothers, Henry J., Herbert M., and Chester E.; 18 grandchildren; four great-grandchildren; and three great-great-grandchildren.

WOLFE, Clayton F.—b. Dec. 10, 1900, in Rising Sun, Ohio; d. July 14, 1983, Apopka, Fla. Clayton and his wife, Laura, joined the church in 1933 and worked as self-supporting literature evangelists for ten years in the Columbia Union. During his lifetime they helped raise up four churches. Survivors include his wife, Laura; a son, Don; three daughters, Janice Chamberlain, Yvonne Euler, and Carol Jean Koester; two brothers, Stanley and Willard; and 14 grandchildren.

Church calendar

November

5 Church Lay Activities Offering
12 Ingathering Emphasis (November 12-December 31)

December

3 Ingathering Emphasis
3 Church Lay Activities Offering
10 Stewardship Day
24 Thirteenth Sabbath Offering (Eastern Africa Division)

1984

January

7 Soui-Winning Commitment
7 Church Lay Activities Offering
14 Inner City Offering
14-21 Liberty Magazine Emphasis Week
21 Religious Liberty Offering
28 Health Ministries Day

February

4 Bible Evangelism
4 Church Lay Activities Offering
11 Faith for Today Offering
18-25 Christian Home and Family Altar Week
25 Listen Magazine Emphasis

March

3 Tract Evangelism
3 Church Lay Activities Offering
10 Adventist World Radio Offering
10-24 Adventist Youth Week of Prayer
17 Adventist Youth Day
24 Sabbath School Community Guest Day



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Alaska becomes a conference

After functioning as a mission for nearly 40 years, the Alaska Conference officially was voted into being by its constituency on Sunday, August 7, at Palmer, Alaska.

In 1929 there were 24 members in all of Alaska; today there are more than 1,700 members in 33 churches and companies. During the past triennium the conference had a 38 percent increase in membership and a per capita tithe of nearly \$1,000. A new conference office recently was completed, and there are now three churches in Anchorage, the Northwest's third-largest city.

W. L. Woodruff was elected president of the conference, continuing his former mission president assignment. Former mission treasurer Eugene Starr had just accepted a call to Montana as treasurer, and Don Upson, of Wisconsin, accepted the invitation to become the new conference's treasurer. All departmental directors were reelected, and the conference committee was increased to reflect the three distinct geographical areas of the field.

RICHARD D. FEARING

SDA hospitals inform youth of job opportunities

A major effort to inform young Seventh-day Adventists about the more than 200 different career opportunities in the denomination's hospitals currently is under way, sponsored by Adventist Health System—United States.

The effort consists of the preparation and distribution of information-packed kits for student use at all Adventist academies throughout the United

States. Some 100 kits, each containing about 200 books, booklets, folders, audio cassettes, and an audio-visual presentation, are being made available to guidance counselors for use with students.

"Through the use of these kits we hope to broaden the perspective of our young people so they may see the diversity of opportunity in denominational health care today, and so they may also know that their skills, once acquired, are needed by our hospitals," says John Knipschild, former Adventist Health System—West recruitment director, under whose leadership the project was developed. HERBERT FORD

Youth supplies distributed from Nebraska

For the first time the North American Division has a one-stop shop for youth supplies. In cooperation with the North American Youth Ministries (NAYM) office and Union College, the NAYM distribution center has been set up in Lincoln, Nebraska, as a part of Union College Diversified Industries. The new distribution center currently employs 32 students.

All youth supplies, including the redesigned line of Pathfinder uniforms and supplies, Adventist Youth Organization materials, Adventist Junior Youth materials, camping gear, and outdoor sports equipment, will now be distributed from Lincoln, according to Aleta Hubbard, center director. The center will also distribute all the materials formerly available from Sabbath School Productions, in Southern California.

Catalogues with a complete listing of NAYM supplies and Pathfinder uniform information

can be obtained from local conference youth departments or by writing to NAYM Distribution Center, 3800 South 48th Street, Lincoln, Nebraska 68506; or by calling (402) 488-6290. ANN M. NEWTON

Audio-visual look at Ingathering

A slide-cassette program, "A Look at Ingathering After 75 Years," has been produced for the personal ministries/lay activities department of the North American Division, and is to be shown at every church in the division during the latter part of 1983.

The program begins with the first Ingathering program in 1903 (conducted by a nursery dealer named Jasper Wayne), and reaches to the present worldwide program of the Seventh-day Adventist Church. It tells how Ellen White was introduced to the Ingathering concept at a Nebraska camp meeting at which Mr. Wayne described the Ingathering outreach. It also shows how Mrs. White added her influence to the idea of a yearly appeal to the public for funds for the world work of the Adventist Church, augmented by the distribution of Adventist literature. Such support from Mrs. White played a significant role in the General Conference's official adoption of the program in 1908.

"A Look at Ingathering After 75 Years" focuses especially on Adventists who trace their first contact with the Adventist Church to Ingathering.

The programs already have been sent to every conference in the North American Division and soon will be circulated to every church. We trust that every church leader will make an effort to have the program shown when maximum numbers of people are present.

M. T. BASCOM

For the record

"An hundredfold": Central Philippine Adventist College, Bacolod City, began operation on June 14, 1982, with 114 students. Its leaders were determined to make training and participation in lay witnessing one of the school's primary goals. The result: By May 20, 1983, the witness of students and staff had been instrumental in 114 baptisms. Although the student enrollment has more than doubled this school year, by God's grace, the students and faculty plan once again to see at least one baptism per student.

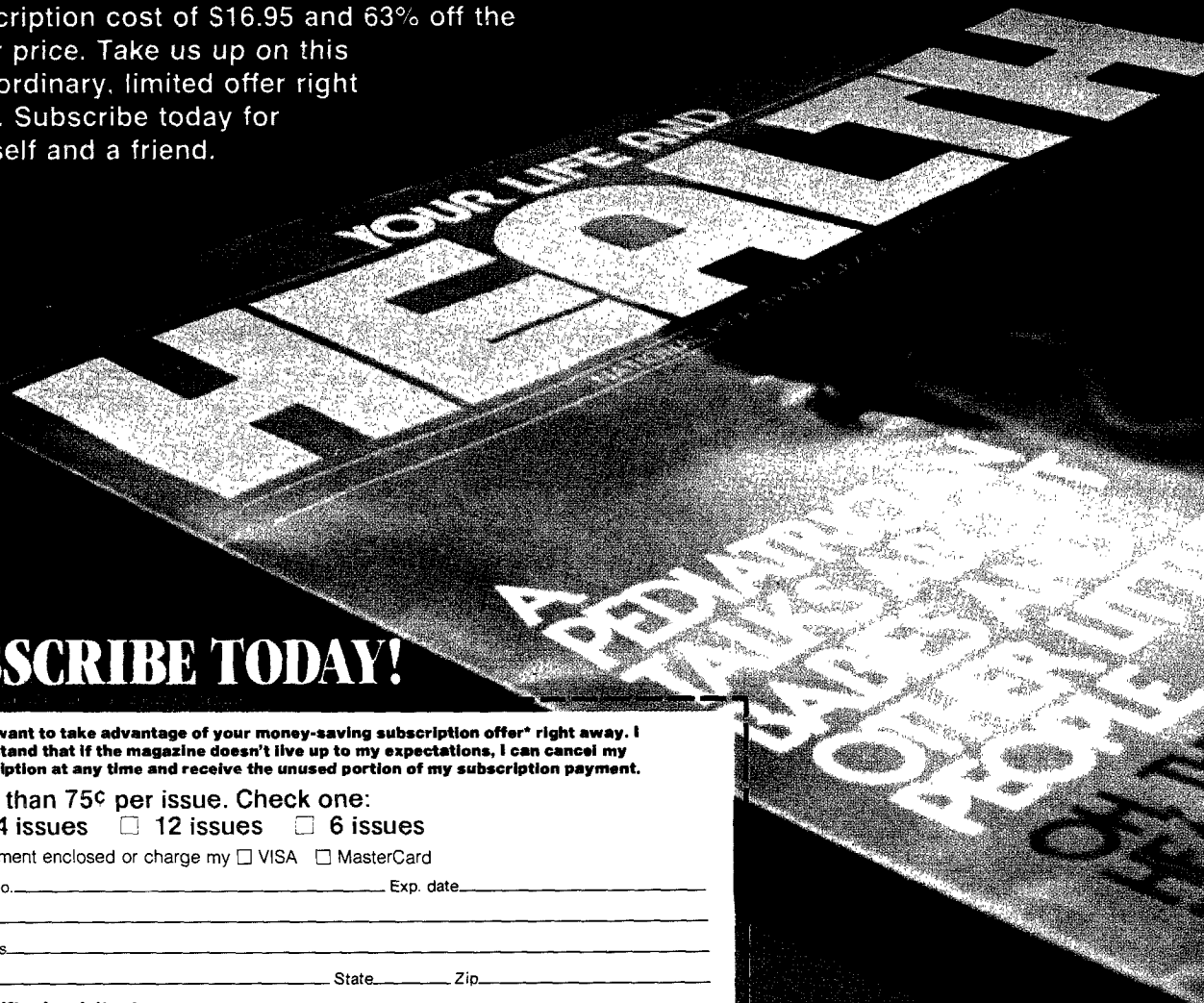
Worth repeating: In its September, 1983, issue, the *Reader's Digest* published its fifth reprint from *These Times* in six years. The article, entitled "Three Weeks to a Better Me," is an inspirational piece by Anya Bateman, of Salt Lake City, that originally was printed in *These Times* in March, 1981. The article also will be available for use in the *Reader's Digest's* 13 overseas editions.

Something to crow about: In a one-page article in the September issue of *Esquire*, writer Ron Rosenbaum shares in an unrestrained manner his enthusiasm for the Country Life Restaurant he discovered in the heart of New York's Wall Street. (Actually, that restaurant is but one of a chain owned by an Adventist company.) He describes the breakfasts there as being composed of "concoctions so spectacular, so sensuous, so satisfying . . . I felt like jumping up and yelling in praise . . . like a revival preacher." He further states: "The contemporary natural food movement could learn much from studying the cooking methods and philosophy of Adventists. After all, they were there at the beginning of the health-food movement."

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