

Adventist Review

General Paper of the Seventh-day Adventist Church

January 5, 1984

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THIS WEEK

At this dawning of another new year, we, your ADVENTIST REVIEW staff, pause to give thanks to God. We have been deeply conscious of His goodness and strength during 1983. It was a year of change and transition, an exciting, creative year. Learning how to get out the REVIEW with the Review and Herald Publishing Association 70 miles away from our editorial offices. New management structures. New editorial roles. New features, new ideas for the paper.

The paper is still the "good old REVIEW," as many refer to it. We're glad you think of it in this way, because we're conscious of its history and want to maintain its solid, dependable, faith-building character.

At the same time some readers speak appreciatively of the "new REVIEW." They have in mind our efforts in 1983 to give you more information, quickly and fairly, through the REVIEW as well as new feature columns.

We're glad for this perception. Because the "good old REVIEW" should also be the "new REVIEW." Adventism is "present truth"—truth founded on the past but ever fresh and up-to-the-minute.

On a personal note, I want to thank each of you, the readers, for your interest in the paper. Many of you have written or called to give a word of encouragement and support, passed on ideas, or expressed a concern. Over and over you have mentioned upholding us in your prayers.

I am glad for the closely cooperative relationship the REVIEW continues to enjoy with the Review and Herald. Although we are physically and managerially separated, the Review and Herald team gives the REVIEW its best efforts.

This is also a time to express appreciation for the staff of the ADVENTIST REVIEW. Each person is a dedicated Christian, solidly Adventist. Each works till the job is done, not looking at the clock; each sometimes stays late or comes in on a

Sunday to meet a deadline. Each works willingly, cheerfully, and capably.

Your editors have made big plans for the REVIEW this year. You'll find the same columns and features as in 1983, the same concern to bring you the news of the church. You will find the same attempt to inspire readers to a higher life, offering practical suggestions. But more issues of the REVIEW will zero in on specific areas of concern and interest to Adventists—the family, planning a wedding, education, nursing, military service, the North American Division, advances in medicine, the Adventist life style. And more.

We're excited about the plans. We think you will be too. We hope that you'll find the REVIEW indispensable to your life as an Adventist Christian.

And that you'll take a moment to encourage your nonsubscribing friend or relative—"Have you seen the REVIEW lately?"

Let's together get the REVIEW out to more people this year!

And now for a word about 1984. In this new issue you'll

find a cluster of five articles to mark the new year. This year—1984—long has been awaited by people around the world who have read George Orwell's book *1984*. For Adventists, the interest goes much further: we are looking eagerly for the end of all things—which will usher in God's new day. In the tradition of Adventism, the five articles together try to tell us where we are today and to point to the way that God wants His people to live as we await the return of our Lord. W. G. J.

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Mission issue

The recent issue on missions (Oct. 20) was most inspiring. Even though at present I am within "nonforeign" mission fields, I was much impressed to be a true missionary right where I am today, as were those faithful pioneers who left all to bring the message to our family years ago.

ANNA ROBINSON-GILKES
Paradise, California

Succinct and fair

In my recollection this is the first time that I have seen a report on the Annual Council (Nov. 10) that so succinctly and fairly delineated both sides of an issue, in this case the new Eastern Africa Division.

MORTEN JUBERG
Portland, Oregon

Editorials

Let me express my appreciation for the editorials "The Grateful Heart" (Nov. 24) and "Should We Observe Christmas?" (Dec. 1). Both were positive, enlightening, and to the point.

THEODORE CARCICH
Colton, Washington

Adventist Review



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1984: Prediction and reality

By THE EDITOR

Orwell's picture of the future bears chilling resemblances to our times.

1984

"We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness; only power, pure power."—George Orwell, 1984.

George Orwell taught modern men and women to look upon the future as a nightmare. Writing in 1948, he cleverly inverted the last two digits of that year to set up a date that would both titillate and terrify his readers as it drew steadily nearer.

1984 came from the publishers in June, 1949. Within six months Orwell (Eric Arthur Blair in real life) was dead at age 46; but within a year of its release his book had sold 400,000 copies in Britain and the United States. Required reading for many high school students, with sales now in the tens of millions and 62 languages, *1984* has influenced a generation by its portrayal of the totalitarian state of the future.

And now the dread year has arrived. How does the reality comport with Orwell's prediction?

Already various answers to this question are being given. The popular press will suggest many more before the year is out. For Adventists the matter is of uncommon interest: our concerns pass by the preoccupation with the enigmatic writer Orwell and his book. We take our cue from Jesus, our Lord and Master, who called upon His followers to be alert to "the signs of the times" and to be watchful for His return (Matt. 16:3; 24:3-51). We seek the discernment of the men of Issachar of old, of whom it was recorded that they "had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32).

But first, Orwell's portrayal of the future. The actual 1984 is both better and worse than the prediction.

In Orwell's *1984* the world had passed through an atomic war. Out of it had emerged three monster slave states, each constantly at war with one or both of the others, jostling for control of the territory along its periphery, but none powerful enough to subjugate the other states. In these states the average citizens (in distinction from the Party members) were overworked and undernourished, mindless robots in a world of government decree.

Orwell was wrong, of course. Somehow we have arrived at 1984 without atomic war. Although the nations dominating the three slave states of Orwell's book—the United States, the U.S.S.R., and China—are the present superpowers, the international scene is far more complex than Orwell envisaged.

Yet in some respects our world today faces grimmer prospects than those of Orwell's *1984*. The superpowers are

armed to the teeth with weapons of mass destruction, and despite all the arms reduction talks, the race for atomic superiority goes on. We have reached the point in technology when humanity has within its grasp the possibility of destroying the very species; we have come to a time when in one poll 70 percent of college students expressed the expectation of being killed in atomic war before the year 2000. *The Day After*, a television movie depicting a nuclear war, captured the attention of 100 million Americans when it was screened November 20.

The interest in the book *1984* is more for its view of society than for its portrayal of the alignment of the nations, however. And here Orwell, while far from being wholly accurate, made predictions that have chillingly close counterparts in our day.

The loss of individual freedom. Oceania, the slave state in which *1984* is set, is watched over by Big Brother. Big Brother is the embodiment of the Party, and huge posters of him are everywhere. Telescreens enable the Thought Police to monitor constantly the actions of citizens; microphones lie behind wall pictures or within countryside bushes. Power resides in the hands of the elite—the members of the Inner Party. Beyond them is the Outer Party, while the masses—the "proles"—are little better than robots. Daily two-minute "hate sessions" and an annual "Hate Week" mobilize opinion against the enemies of the party and the state.

In a news release following publication of his book, Orwell stated that *1984* was meant to be a parody of the totalitarian state, whether of the "left" or the "right."

Drift toward totalitarianism

The twentieth century has witnessed a steady drift toward totalitarianism. In many respects Oceania already is a reality for hundreds of millions. Whether the dictator is benevolent does not affect Orwell's central concern—the loss of individual freedom and dignity to the institutionalized state. And the drift continues: in land after land opposition parties are banned, their leaders are jailed, the press is censored, and the Inner Party takes the helm.

For more than a century Adventists have been strong advocates of religious freedom. Our position does not spring from mere self-protection against the passage of Sunday laws: we find the principle of individual freedom rooted in Scripture itself. Because *God* has chosen to give us free choice, despite its terrible risks we too will stand for it and resist the pressures of the state to compromise it.

Clearly, as 1984 dawns, religious freedom stands in peril. The totalitarian state strikes at the very heart of religion—the ability to think and to choose for oneself. Often the danger to the church is not frontal, which is easier to meet because it is apparent. Rather, religion faces a subversion, an insidious assault that seeks to erode rather than to overthrow. Unless the church keeps her cool, unless she discerns the signs of the

times, she may find herself an agent of the Inner Party, glibly mouthing their slogans—in the name of Christ!

The abuse of language. In Oceania, the three slogans of the Party, displayed ubiquitously, are:

WAR IS PEACE

FREEDOM IS SLAVERY

IGNORANCE IS STRENGTH

The government is divided among four Ministries: the Ministry of Truth, which deals with propaganda; the Ministry of Peace, which is concerned with war; the Ministry of Love, which maintains law and order; and the Ministry of Plenty, responsible for economic affairs.

The official language of Oceania is Newspeak. It was devised to meet the ideological needs of the state. In Newspeak, “very bad” becomes “doubleplusungood,” while “wrong thinking” is “thoughtcrime.” Many of its words are euphemisms with meanings the exact opposite of what they appear to mean. For example, “joycamp” is a forced-labor camp.

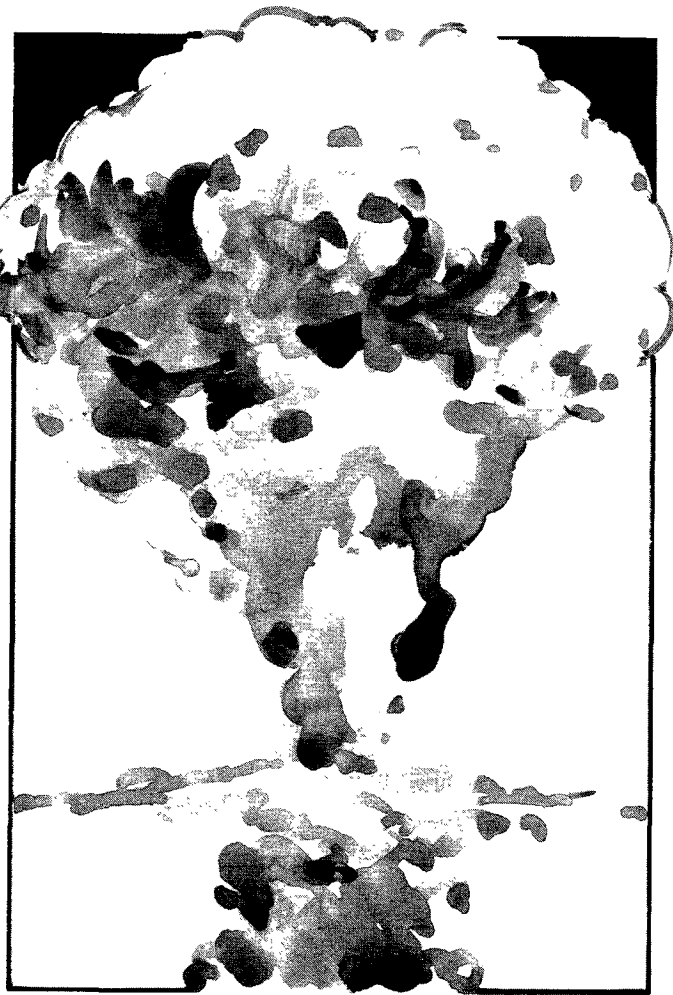
Along with Newspeak, another word of Orwell’s creation, doublethink, has passed into English vocabulary. Doublethink involves a cerebral contortion allowing one “to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which canceled out, knowing them to be contradictory and believing in both of them.” In the Ministry of Truth, for instance, citizens are employed to rewrite records so that history continually is made to conform to the state’s ideology. Thus, the Inner Party controls the past as well as the present; another of its slogans is: “Who controls the past controls the future; who controls the present controls the past.”

In the real 1984 language has become debased as forms of Newspeak and doublethink abound. War itself has become a “nuclear exchange,” a lobbyist a “Washington representative,” money “funding,” and going broke “incurring a deficit”! Of course, this is the age when acid rain has become “poorly buffered precipitation” and a nuclear reactor meltdown a “superprompt critical disassembly.” Alfred Kahn, President Carter’s inflation fighter, detested the word “recession” and preferred to speak of it as a “banana.” Which led to this: “Between 1973 and 1975 we had the deepest banana that we had in 35 years”!

“The final consequence is that nothing will be called by its right name anymore,” notes critic John Simon. “But this does not mean the extinction of the human race. What it does mean is that honesty in any kind of human life is going to be harder and harder to achieve.”

Says English professor Richard Mitchell, “Newspeak is most effective when we don’t notice it.” He thinks a word like “perception” is dangerous. “Suppose you make some noise about something that I’m doing that you hate. Now, I’m upset that you’re making noise, and let’s say I’m the secretary of state,” he explains. “Do I ask myself, ‘Am I doing the right thing?’ Not anymore. Because I have a new concept. The problem is in *your* perception of what I’m doing.”

In a world of Newspeak, God’s plan for His children stands apart. “Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.” “Let your speech always be gracious, seasoned with salt, so that you may



In 1984 the world had passed through an atomic war. Orwell was wrong, of course. Somehow we have arrived at 1984 without atomic war.

know how you ought to answer every one” (Matt. 5:37; Col. 4:6, R.S.V.). The greatest want of the world is men and women, boys and girls, “who will not be bought or sold, . . . who in their inmost souls are true and honest, . . . who do not fear to call sin by its right name, . . . whose conscience is as true to duty as the needle to the pole, . . . who will stand for the right though the heavens fall.”—*Education*, p. 57.

In a world of doublethink we still hold that truth can have no part with falsehood. Christianity is founded on facts, on events in history, in the belief that God intervened of old on behalf of His people and supremely manifested Himself in the Incarnation, Jesus Christ. What has happened is fixed, irreversible for better or worse, never subject to “revision.” “For what partnership has righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial?” (2 Cor. 6:14, 15, R.S.V.), challenge the Scriptures. And they hold up before us this ideal: “We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God’s word, but by the

open statement of the truth we would commend ourselves to every man's conscience in the sight of God" (chap. 4:2, R.S.V.).

The missing dimension. As insightful and prophetic as Orwell's 1984 was, in one area it was colossally wide of the mark: it failed to see the religious dimension of life and society.

For the Inner Party, God is power. For the proles, God is just another means of contentment—along with beer, gambling, football, and so on. Orwell's future was altogether secular, materialistic, and humanistic.

But as 1984 rolls on, religion is a potent factor worldwide. "Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee," wrote Augustine. It is still true. The Holy Spirit still woos men and women to Himself, calling them away from self-centeredness to life more abundant. The Most High still "rules the kingdom of men, and gives it to whom he will" (Dan. 4:17, R.S.V.). Religion is a dominant factor in many societies of our times.

And as Adventists, this dimension—the God-dimension—profoundly affects our perspective of 1984.

In a world where men and women are nervous and worried, despairing at the prospect of the annihilation of all life on the planet, we have hope. We look for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). He alone is the answer to the intractable problems of our day.

In an age where more and more people seem to be bent on self-gratification, we see things differently. We do not order our values from the TV or cinema screen. We have a longer view: we are waiting for our Master to come again, and we are getting ready to live with Him forever.

So we are not afraid. Our times are in His hand—the hand that was nailed to the cross for us. We know Jesus, and with Him all is well. "So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" (Heb. 9:28, R.S.V.).

Orwell's 1984—what a contrast to the way the twentieth century began! Then the world looked to the future with a heady confidence, certain that education and reason would call a halt to wars and bring prosperity and abundance. But the century grinds its way to the close in dread of the fulfillment of Orwell's grim vision.

At such a time as this—perhaps, as never before in history—Adventists have good news to bring to a dying planet. The coming King is at the door!

This is the way the world ends. Not with the final Big Bang. Not, as T. S. Eliot wrote, with a whimper. Not in the obliteration of freedom under the universal gaze of Big Brother.

Not in any of these scenarios. Rather, "I will come again." "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." "For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air" (John 14:3; Acts 1:11; 1 Thess. 4:16, 17, R.S.V.).

Even so, come, Lord Jesus.

The end

By DEBORAH ANFENSON-VANCE

When dreams of troublous times leave you clammy and rigid between the sheets, remember this.

1984

The summer of my sophomore year I took a class called Revelation. It lived up to its name in more ways than one. Not only did I learn in frightening detail about end-time terrors to come, but the course gave all the paranoiacs a socially acceptable opportunity to come out of the closet.

One or two of the budding theologians in my class seemed especially enlightened regarding theories of contemporary human torture. I wondered where they got their information and why they cared so much about persecution in the first place. All the same, at the end of their briefings I would gaze upon my precious hands and ponder whether faith was stronger than fingernails. What came next made Japanese water torture and the Iron Maiden seem like vehicles of compassion. Because just when everybody thought nobody could possibly think of anything more fearsome to mention, some tough-toenailed soul would finish us off with "Ellen White says it will be worse than we can possibly imagine."

With friends like that, who needs the rack? Frankly, some of this talk worried me. But it wasn't just the events that bothered me; it was the fact that some people actually relished discussing them. These were the same individuals whose pupils dilated upon mere mention of the seven last plagues. I suspected they also knew about a nice little cave where they could while away the time of trouble, though they would never have admitted it if asked.

Of course, the end of the world doesn't fascinate everybody. Some of us it scares silly. It's not that we aren't Christians; it's just that we don't savor the idea of being shot at, slapped in jail, or tortured. And these sweets are only a tiny taste of the time of trouble, or so we've heard. I used to wake in cold sweats from nightmares so petrifying I could scarcely quiver between the sheets. And then I would recall those electrifying words—"worse than we can possibly imagine."

But several years ago I wearied of dreaming about the time of trouble. I had my reasons.

1. It's not the focus of the Bible. "Love never ends," wrote Paul. "As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect" (1 Cor. 13:8, 9).*

* Scriptural passages quoted in this article are from the Revised Standard Version of the Bible

Deborah Anfenso-Vance is assistant editor of Insight.



lives upon realities that will endure for eternity. Thankfully, the time of trouble is not one of those realities. Love is. "So faith, hope, love abide, these three; but the greatest of these is love" (verse 13).

2. It's not Ellen White's main concern, either. When she does talk about the time of trouble, she earnestly charges us not to bring it on before its time.

3. I'm not exactly sure what's going to happen at the end anyway. People who think they know haven't stopped to consider what they don't know. Our end-of-the-world information is spotty at best.

4. Fear is not the noblest motivation I can conceive of. And if perfect love casts out fear, maybe it is also possible that perfect fear casts out love.

5. I may not be around for the time of trouble anyway. So why get an ulcer over it?

It's not that I refuse to think about the end of the world. I think there's a fine line to be trod between ignoring it and obsessively dwelling on it. Because thinking about the end sometimes jars worthy thoughts in my head. It reminds me that evil is a serious reality, with cosmic implications. It tells me that even my most mundane choices are at the same time both insignificant and earth-shattering.

And this dark at the top of the stairs makes me remember that I need Jesus.

Putting the end of the world aside for the moment, I must say that the Bible deeply impresses me with its focus on the present. That may sound alien to those whose heads are somewhere in the sweet by and by. But even the prophets concentrated their exhortations primarily on present situations and problems. The future came up as it was needed to light fires of blistering motivation or warm comfort.

And we can't forget Ellen White, who tells us much of what we know about the time of trouble. She also says, "The

faithful discharge of today's duties is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and cares and add them to the burden of today."—*The Ministry of Healing*, p. 481.

I know a theological term some people like to use when they talk about the last days. That term is *eschatology*. Eschatology is a study of last things, or better yet, ultimate things. While the time of trouble comes pretty close to being a last thing, it is not in and of itself an ultimate thing. The truth of the New Testament is that the *eschaton*—the last days—began when Christ became flesh and dwelt among us, because He is ultimate, the fulfillment of all our times and dreams. So whenever you think of last things, ultimate things, you should think of Christ. Genuine eschatology always includes Christ, because there is nothing ultimate that does not have to do with Him.

Ellen White frames her discussions of the time of trouble in the context of our relationship to Christ. If you think this isn't so, take a look at the chapter in *The Great Controversy* entitled "The Time of Trouble." Knowing dates, hours, or chronological sequences will not get us through. Knowing Him will.

If dreams of troublous days leave you clammy and rigid between the sheets, try to remember this: "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38, 39).

Christ is the end. He is the end of our fear, the end of our search for meaning, the end of our futility, our guilt, our selfishness. But, like the end of the world, when we meet Him we may find ourselves faced with an entire universe on the other side. Because the One who is the end is also the beginning. □

Living day by day^{*}

By ELLEN G. WHITE

“You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years.”

1984

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power” (Acts 1:7).

The disciples were anxious to know the exact time for the revelation of the kingdom of God; but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them. To understand when the kingdom of God should be restored, was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. “And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you.” And after the Holy Ghost was come upon them, what were they to do? “And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:7, 8).

This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in His own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel’s message to the world. It has ever been thus; for our Saviour often had to speak reprovably to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and He wished to impress their minds with the necessity of receiving and obeying His precepts and instructions, of doing their present duty, and His communi-

cations were of an order that imparted knowledge for their immediate and daily use.

Jesus said: “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). All that was done and said had this one object in view—to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but He came to instruct and save the lost. He did not come to arouse and gratify curiosity; for He knew that this would but increase the appetite for the curious and the marvelous. It was His aim to impart knowledge whereby men might increase in spiritual strength, and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation.

He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to patriarchs and prophets. And after giving them this precious instruction, He promised to give them the Holy Spirit whereby all things that He had said unto them should be brought to their remembrance.

Danger of getting above simplicity

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for His blessing, by pleading with Him for His power, by fervently praying that His grace may come upon us, and that our characters may be transformed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt earnestness. We should ask with true sincerity, “What shall I do to be saved?” We should know just what steps we are taking heavenward.

Christ gave to His disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God today. We too have failed to take in the greatness, to perceive the beauty of the truth which God has entrusted to us today. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the

* A sermon, “It Is Not for You to Know the Times or the Seasons,” preached at Lansing, Michigan, September 5, 1891, and published in the *Review and Herald*, March 22, 1892.

seasons which the Father hath put in His own power. Again and again have I been warned in regard to time setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.

I was searching through my writings, before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written, "Testimony given in regard to time setting, June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads:

"A copy of a vision the Lord gave Sister White, June 21, 1851, at Camden, N.Y. The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness.

"I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason: instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily.—E. G. White.

"Copied at Milton, June 29, 1851, A. A. G."

We are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing.

This was the document I came upon last Monday in searching over my writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson [Michigan] camp meeting, and I told the people they need not take heed to this man's theory; for the event he predicted would not take place. The times and the seasons God has put in His own power. And why has not God given us this knowledge?—Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told His disciples to "watch," but not for a definite time. His followers are to be in the position of those who are listening for the orders of their Captain; they are to watch, wait, pray,

and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for "of that day and hour knoweth no man." You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years.

It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when He shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you. The time of the probation of souls is coming to an end. From day to day the destiny of men is being sealed, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God. Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world.

All around us are the young, the impenitent, the unconverted, and what are we doing for them? Parents, in the ardor of your first love, are you seeking for the conversion of your children, or are you engrossed with the things of this life to such an extent that you are not making earnest efforts to be laborers together with God? Do you have an appreciation of the work and mission of the Holy Spirit? Do you realize that the Holy Spirit is the agency whereby we are to reach the souls of those around us? When this meeting shall close, will you go from here and forget the earnest appeals that have been made to you? Will the messages of warning be left unheeded, and the truth you have heard leak out of your heart as water leaks out of a broken vessel?

The apostle says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:1-4).

The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourselves to God, that He may make of you vessels unto honor, and meet for His service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit. □

Waiting for the Second Coming

By JAMES J. LONDIS

The early Adventists found a way to wait that made time meaningful. Have we?

1984

By a small, flickering lamp, his eyes weary from weeks and months of writing, William Miller prepared the final paragraphs of his book announcing the day and the year of Jesus' coming. With trepidation, he concluded his introduction with these words: "If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subjects treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! and how necessary that every individual be prepared, that that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief!"

It was 1839, more than 20 years after William Miller's study of Daniel had convinced him that Christ was coming to earth in 1843; it had taken him that long to be convicted that God wanted him to deliver this message to the world.

Moreover, Miller felt totally unqualified to proclaim his message, because he lacked a significant education, and, as he put it, "I don't feel I have the ability to gain the attention of the public." In fact, his first audiences were his neighbors and ministers, who either laughed at him or ignored him. Nevertheless, he was so convinced that the world was going to end in just a few years that he had to say something. When he published his book and began to travel across the United States to speak, a revival of incredible intensity swept this continent. Spinning off from that revival came numerous groups that have persisted to this day—the most notable being the Seventh-day Adventists.

Those who believed what Miller had to say were affected in the most profound ways. Among the earliest believers was the Harmon family, of Portland, Maine. Ellen Harmon White wrote about hearing William Miller for the first time and about the intensity of her experience. Her family came to the point where they were to be disciplined by the local Methodist church in Portland.

Sometime before the hearing that ultimately would separate them from that congregation, Ellen's brother expressed his doubts to her. He was not certain Miller was correct. Recovering his faith, however, he looked at the alternatives, saying, "What has . . . [this message] done for you, Ellen? Would you be what you are now if you had never heard the doctrine of Christ's soon coming? What hope has it



inspired in your heart; what peace, joy, and love has it given you? And for me it has done everything."—*Life Sketches*, pp. 44, 45.

As the day of Miller's prediction drew closer, people either believed or did not believe. Wives and husbands split, children disagreed with their parents, churches divided, ministers were defrocked, and members were disfellowshipped. Hundreds of thousands of people got caught up in this great awakening.

It's all familiar history now; 1843 came and went. The scoffers had a field day. Discouraged, but not, as Paul says, "cast down," the believers went back to the Scriptures. It dawned on some of them that if they really reckoned the beginning of the prophecy at the right time of the year, Jesus should come in the fall of 1844, not in 1843.

At that point, they recognized in the parable of the ten virgins an analogy to the experience through which they had passed. In a sense this was the delay that would test their patience and their hope. So their hopes were renewed even more intensely. They saw their proclamation between 1843 and 1844 as the "Midnight Cry." Ellen White later wrote of that period between 1843 and 1844: "This was the happiest

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year of my life. My heart was full of glad expectation. . . . We united, as a people, in earnest prayer for a true experience and the unmistakable evidence of our acceptance with God.”—*Ibid.*, p. 59.

Then October 22, 1844, came and went. It is one thing to be wrong once; it is another to be wrong twice. The movement collapsed. People had sold their properties and given the money to the movement. People had said farewell to spouses and children because the family was divided. Ministers had lost their positions in their denominations. People had been disfellowshipped from their churches. And they had been wrong!

But the little remnant, who held fast in spite of their disappointment, wouldn’t quit. They went back to the Bible. They got down on their knees and prayed. They tried to understand why God had allowed this ordeal to come, and they interpreted what had happened as God’s way of purging and refining the Adventists. Ellen White said that they were learning “to wait with patient hope. . . . Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem, they expected Him to be crowned king. . . . Yet in a few days . . . their beloved Master . . . [was] stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were disappointed, and the darkness of death closed about them. Yet Christ was true to His promises. Sweet was the consolation He gave His people, rich the reward of the true and faithful.”—*Ibid.*, pp. 62, 63.

Waiting and hope gave the early Adventists the capacity to bear the burdens of this world.

If this experience was to those early Adventists faith and hope, 140 years later one is tempted to say, “We have Ph.D.s in the subject of patience. We are experts in the experience of disappointment. They were only amateurs.” But they found reasons for their waiting, and they found a way to wait that made the time meaningful. Have we found their reasons sufficient?

The way they waited was the key. Our Adventist forebears said, “God’s kingdom is coming and it is here right now in a sense. We are its citizens. God wants us to exhibit the reality of the life of this coming kingdom in such a way that other people will recognize its superiority and authenticity.” Here was a uniquely shaped Adventist concept of sanctification—that what Adventists are concerned about is not doctrine per se, but a way of living; that we wait by living a certain way. We are to be disciples. This is the difference between waiting as the five foolish virgins did and as the five wise virgins did.

It is interesting what that basic insight produced. On this basis, Adventists said religion is not just a matter of praying but a matter of eating, a matter of dressing, a matter of seeing. We started out by challenging the dominant practices of medicine in this country, and we said medical education was so poor in the United States in terms of what human

beings really need that we would start our own medical school and train our own doctors.

We said that the typical habits of the average North American—drinking, smoking, chewing tobacco—were moral issues because they affected the health of the whole population. In our church papers we said that slavery was wrong and we supported the abolitionists. We said that we would not bear arms in conflict because we were citizens of the kingdom whose God does not in any sense encourage His soldiers to bear arms. In as public a way as we could, we demonstrated that current fashions were unhealthy for women and were a form of idolatry. We said that if children were going to be locked up in overly disciplined and structured classrooms all day, without any physical exercise, we would set up our own school system.

After being “burned” two or three times about the coming of Jesus, it would have been understandable if the early Advent believers had said, “Let us withdraw and go to a mountain and build a little community and forget about everybody else. We’ll just sit here and wait until Jesus comes.” But they didn’t do that. Instead of withdrawing from the world, they decided to wait by engaging the world with life-style issues, and preaching that functioned as a critique of the way their society was living. They believed the doctrine of last things existed primarily for this purpose.

That’s the way *they* waited. Is that the way *we* wait? Have we become more like the society in which we live or less like it? Have we pressed for stiffer penalties for drunk drivers? No, we left that to mothers whose children were killed and maimed. Have we been shouting about the hypocrisy of a government that spends tens of millions of dollars to get people to stop smoking with one hand, but on the other spends tens of millions of dollars to subsidize tobacco growing? Do we champion the cause of oppressed peoples as we once championed them in 1855? Is our life style sacrificial and simple, or have we been totally seduced by materialism? Do we really care that millions of people are starving to death? Are we really passionate about peace? Do we really wait the way they, and the five wise virgins, waited?

Another thing that the waiting and the hope did for early Adventists: It gave them the capacity to bear the burdens of this world, the burdens of finite existence with its suffering and uncertainty. Is that still true?

Recently I attended a lecture by the well-known Jewish writer and theologian Elie Wiesel. He told us that through the hell of Auschwitz, through the starvation, the cold, and the massacres, he lived in expectation. He said, “I told myself every day that either I will die or Messiah will come.” He was disappointed. “The God of Abraham, Isaac, and Jacob let us die in the hands of our enemies. What, then, can I do as a Jew? What hope have I now? I am still waiting for Messiah. I have waited for 25 years. And I will go on waiting.”

We are not the only ones waiting. We are not the only ones who have been disappointed. We are not the only ones hoping for Messiah. But I believe with every fiber of my being that this play in which we now participate will not end in disappointment. No, we actors in this drama will have the last word before the curtain closes, and that word will be: “Lo, this is our God; we have waited for him, and he will save us” (Isa. 25:9). □

Year of the Lord's favor

By WALTER R. L. SCRAGG

**Let the trumpet sound;
bells ring out for this new
year—a year of jubilee.**

1984

God has given 1984 as the special year in which He will show His favor toward you. Listen!

"The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind, to let the broken victims go free, to *proclaim the year of the Lord's favour*" (Luke 4:18, 19, N.E.B.).

The year of good news, of release and liberation, began in Jesus' hometown, Nazareth. He created a stir that day, but no one seemed to have understood what He was saying or what it meant to live in the year of God's grace.

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As Jesus told of the happy new year that all might enjoy, there seems little doubt that His congregation would have recognized the importance of that particular Sabbath. A number of commentators agree that it must have been a great Sabbath. In that year the Day of Atonement probably matched the seventh-day Sabbath. The passage He read from Isaiah had double significance. First it called attention to the Day of Atonement, then to the year of jubilee that always began on the Day of Atonement.

Luke tells us that before He came to Nazareth Jesus taught in their synagogues (verse 15). Many Jewish communities throughout Galilee heard Him speak. We have no record of what He said. However, He may have had a special reason for returning to Nazareth for that Sabbath day. "Behind Jesus' quotation lay the historical fact of a jubilee year in which He returned to His home. It can be calculated that A.D. 26-27 was a jubilee year. Thus Jesus' citation took account of the actual jubilee year in which His ministry began, and from which it gained a background of eschatological expectancy."—I. Howard Marshall, *The Gospel of Luke*, p. 184.

Though Dr. Marshall, a noted conservative scholar, does not endorse this interpretation completely because of



problems with chronology, there can be no doubt that Jesus had the jubilee year clearly in mind as He quoted Isaiah 61:1, 2. The ancient prophet himself looked back to the book of Leviticus. In Isaiah's concern for rightdoing and fair treatment of the poor and downtrodden, he seizes on the Mosaic cycle of years and sees in the year of jubilee the very condition that God wished to see continuously among His people.

Luke deliberately chooses these words of Jesus to set the theme of his Gospel. Mark and Matthew both select Jesus' words about the kingdom to begin their account of His ministry. John records an intimate conversation between Jesus and two of His future disciples.

Each Gospel writer chose carefully which words of Jesus to record first. In all four cases the story unfolds from those words. The evangelist never forgot them as he put together his Gospel. For Luke, Jesus' words provide the background and authority for the Gospel writer's concern about the poor and despised in Israel.

In His words about the jubilee year Jesus wants us to see how God is acting to save the very ones who seem beyond hope. What a comfort to us who fail Him so often! What a strength as we cry out in despair against the weakness of our wills and the hopelessness of our best attempts to live righteously! We are so poor, so weak, so needy.

When God gave the jubilee year to ancient Israel, He had the poor especially in mind. As in every society, some quickly accumulated power and wealth. The poor lost their land in the battle to stay alive. They sold themselves as bondservants to the wealthy, eking out a miserable living. But with practice of the jubilee year all Israel knew that this was not a permanent condition.

In the struggling, dissatisfied, despondent heart God wants to place His peace. In this year He gives this to you.

“‘On the tenth day of the seventh month, in the Day of Atonement,’ the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. On the great Day of Atonement satisfaction was made for the sins of Israel, and with gladness of heart the people would welcome the jubilee.”—*Patriarchs and Prophets*, p. 533.

Jesus gathered together the marvelous promises of the jubilee, the majestic words of Isaiah about the jubilee, and captured them for His ministry. Through His coming He opened for all people a year of God's grace that has never closed. We continue to live in that year of God's gracious and free gifts to humanity. The new pages of 1984 are leaves in the calendar of God's year of grace. That year will not close until the last of the prisoners breaks free from the jail of sin. This is “the acceptable year of the Lord” (Luke 4:19): the year in which God welcomes and accepts those who know their need and call on Him.

What may we expect from our gracious God in 1984, this year of God's favor and free gifts?

Saving power. Remember how the angels sang, “Glory to God in highest heaven, and on earth his peace for men on whom his favour rests” (chap. 2:14, N.E.B.)? Jesus assures us of the favor God delights to give.

The peace that belongs to God and that He gives to humanity flows from His salvation. Peace tells us that God accepts us, that He knows our condition but still says Yes to us through Jesus Christ. Then in the struggling, dissatisfied, despondent heart God wants to place His peace. In this year He gives this to you.

Full provision. In the ancient world of Israel, during the year of jubilee poor and rich alike wandered the land eating what it produced of itself. “The fiftieth year shall be your jubilee. You shall not sow, and you shall not harvest the self-sown crop, nor shall you gather in the grapes from the unpruned vines, because it is a jubilee, to be kept holy by you. You shall eat the produce direct from the land” (Lev. 25:11, 12, N.E.B.).

Take those provisions and give them a spiritual application. Immediately you understand what Jesus was telling His hearers that day. Jesus declared Himself the full and only answer to human need. He is the Vine, He the Bread of life. Poor and rich alike may come to Him and be satisfied in full. But it will not be the deeds they have sown or what they have stored up that will answer their need before God. Only in the One whom God has sent may salvation be found. As Peter put it, “There is no salvation in anyone else at all, for there is no other name under heaven granted to men, by which we may receive salvation” (Acts 4:12, N.E.B.).

Release. As the story unfolds in Luke, Jesus demonstrates in the events that follow just what He is doing for mankind. The man captive to an unclean spirit breaks free at Jesus' command. A great harvest of fish appears at His behest. A pitiful leper finds cleansing. The paralytic receives healing and forgiveness.

Assurance. By using the language of jubilee Jesus directs us to the Day of Atonement and to the year of jubilee. At the end of that special day every fiftieth year, the people received twofold assurance. God answered the sacrifices of the Day of Atonement by declaring judgment in favor of His people. Then He showed them His love and care by providing food without their effort and by giving back to each of them that which circumstances and weakness had caused them to lose.

In that same passage Isaiah the prophet takes the language of jubilee and applies it to the people themselves: “They shall be called Trees of Righteousness, planted by the Lord for his glory” (Isa. 61:3, N.E.B.). In this year, 1984, remember that God assures you of salvation, He assures you of eternal life, He assures you of heaven. You are His glory, His planting, bearing in your life the fruit of righteousness through the presence and gift of the Lord.

In Jesus bondage turns to freedom, doubt to satisfaction, despair to joy, and weakness to victory. The year of jubilee still opens with the pages of your calendar.

Let the trumpet sound, the bells ring out for this new year, this year of the Lord's favor.

Nineteen eighty-four is yours. Jesus' words still proclaim the promise of God: “In your very hearing this text has come true.” □

How to make the Bible come alive

By CHAD MCCOMAS

Easy steps to enriching study time.

So you've decided again to try to read the Bible through. You want to see what it has to say to you. Beginning with Genesis, you stick with your reading until you are halfway through Exodus, then you get bogged down. Soon you are asking, what is the purpose of the Scriptures? You are having a hard time understanding and enjoying them. Never has the whole Bible been presented to you so that it makes sense. In Sabbath school and church you have heard only individual texts presented to prove someone's point. But how can you have the whole Bible say something to you?

Perhaps it will help us to realize that the Bible is made up of various bits and pieces. Each has a theme and a purpose. Individual parts make up a whole that tells us more about God and His people. As you discover the purpose of each bit and piece, then you can understand the whole in a new light.

Sound confusing? It really isn't. This article will help you put some of the pieces into perspective. The Bible is an exciting and wonderful book. It lives. Too often, however, before it gets a chance to take root in our lives we kill it through neglect and the fear of not being able to understand or interpret it correctly.

Chad McComas is pastor of the Astoria SDA church in Astoria, Oregon.

Maintaining the mainspring

By RUSSELL C. THOMAS

Not long ago my watch was losing time, so I took it to a watchmaker. He asked me when I wound it. "Every night," I said.

"Always wind your watch the first thing in the morning," he advised. "If you do that, I don't think you'll have any more trouble. You see, during the day a watch must cope with many jars and jolts. If the watch has been wound the night before, the tension on the spring is weaker and the watch can't withstand shock as well. But a watch that is wound in the morning can take all these in its stride. So," he concluded, "it's always better to begin the day with a strong spring."

I took his advice, and now my watch keeps time perfectly. As I reflected upon what he had said, it seemed a perfect analogy for our need to spend time with God—our mainspring—each morning if we are not to be dragged down by the jars and jolts of daily life.

Put away your fears and dig in. Give the Bible a chance to live in your life. First, remember that the Bible was written so that *you* can understand it. It doesn't take a college professor to explain it.

Children can read the Bible and make sense of it. In fact, in the early 1800s there were children preachers under the age of 10 who not only understood the Bible but also explained it to others. Take courage, if children 10 years old can understand the Bible, there is hope for you. So, what do you do now?

1. *Read a modern version of the Bible.* The King James Version of 1611 isn't the only dependable one. Get a *Good News Bible*, a *Phillips New Testament in Modern English*, or a *New International Version*. The pictures in *Good News* help the words come alive. Find a version that you can enjoy reading. You may want to get several to compare with each other as you read.

2. *Discover Jesus Christ.* Since our salvation is in Jesus, we need to find out who He is, what He does, and what He says. Read a Gospel (Matthew, Mark, Luke, or John) with this idea in mind. Subordinate concern about doctrines and proof texts; just let the life of Jesus come out. Try to picture yourself right there as Christ walks by you, as He heals a person who has a terminal disease, as He teaches the adults and children about loving and caring for one another. Personally, I prefer John as a starting point, but others are acceptable. Read the Gospel through before going to another book, and take your time.

3. *See what the early church did.* Acts tells us what the disciples did after Jesus' ascension. Jesus Christ was real to them. Their excitement and stories come alive as they tell others about Jesus. Discover their joys and trials as they actively spread the word about a living, loving God. Experience the rise of the early church.

4. *Compare being a believer with being a nonbeliever.* Go to the Old Testament and read Ecclesiastes. Solomon, famed for his wisdom, tells us about his personal experiences. He believes in God, but tries to discover what pleasures there are in life. Experience the joys, sorrows, and frustrations of life as you hear his conclusions.

5. *Listen to Paul.* Paul writes many letters to us new believers. He encourages us and explains the Christian way of life. Read Romans and listen to him as he tells you that you are accepted in Jesus. You are not condemned for being you. Believe, and you become a child of God. Read Ephesians and discover the unity in the church. Each person has a purpose in God's plan.

Read the Corinthian letters and learn from their problems. Read Paul's other letters. As you read, try to see what is God's purpose for you in these letters.

6. *Learn from history.* Now return to the Old Testament and see where humanity has made mistakes in the past. Why are sin and ugliness all around us? What is God's purpose for

us? Read how God communicates to humanity through chosen people to bring the world back to Himself.

Experience the lives of Abraham, Isaac, Jacob, Moses, Joshua, Samson, David, Solomon, and many others. See how the Israelites reject God, but discover God's character as He has more patience with them and love than we can understand. Remember, much of the Old Testament is history from which we can compare experience and learn.

7. *Hear the prophets.* God chooses spokesmen to tell the people He loves them and wants them together with Him.

Experience the struggle of Jonah warning the Assyrian people in Nineveh. Picture Esther daring to face the Persian king. Read of Hosea's willingness to take a prostitute for a wife in the Lord's providence.

Each of the prophets has a story to tell and a theme in his book. Try to discover the theme as you read and apply it to yourself. In studying the prophets read commentaries. Commentaries help you understand words, phrases, and other background material of these books.

8. *Praise the Lord with Psalms.* Experience the love that

David and the other psalm writers enjoyed. See their excitement or at times their discouragement as they talk with God. You soon will discover they were just like us.

9. *Learn the wisdom of Proverbs.* Proverbs is a fascinating book. All the verses speak to us. You will be surprised at their timely advice and wisdom.

10. *Discover the last days.* Read Daniel and Revelation to see what God has planned for the coming days. In Revelation read about the new city of Jerusalem and the Second Coming. See how Daniel plots the historical scene and gives us time references. You can identify the victorious side in the great struggle between good and evil.

11. *Share with others.* Reading, discovering, and experiencing doesn't have to be done alone. Call friends together; take a few hours a week to discuss and share the things you read. Talk about the books one at a time, chapter by chapter, and the Bible will come alive to become ever clearer.

Reading the Bible can be an adventure. The Bible is alive! Let it live in your life. □



Bread across the waters

By NORMAN F. WRIGHT

During World War II, as the air-raid sirens blared out their grim warning of imminent death and destruction from the skies, the residents of the London borough of Dagenham hastened to the underground crypt of All Saints parish church. As the beleaguered parishioners bedded down for the night, their kindly vicar, the Reverend Stanley Goose, visited each family, proffering quiet words of encouragement and handing out gifts of chocolate and other goodies to the parents and children.

Throughout the long, hard weeks, months, and years, food parcels arrived regularly at the vicarage, sent by an anonymous, compassionate donor from somewhere in the United States. Fearful, dreary evenings were brightened as the vicar distributed the coveted food and gifts.

In 1978, 33 years after the war had ended, members of the Walthamstow Adventist church in North London held an evangelistic campaign in Plaistow, a densely populated borough near Dagenham. In the crowded hall at the very first meeting sat retired Vicar Stanley Goose, now more than 70 years old and living in a flat above the meeting hall. Week after week he came, clad in clerical collar and somber

ministerial attire. As the initial crowd gradually dwindled to less than 30 and a smaller hall was used, he continued to come. Now he was no longer a quiet listener, but was welcoming others and contributing news items and closing prayers. Soon he began attending Sabbath services regularly. Finally he told the reason for his continued attendance and support.

In each food parcel that arrived from the United States during those long days and nights of terror was a copy of *The Watchman* (now *These Times*) magazine. Vicar Goose read them all, from cover to cover, whiling away the interminable hours as the exploding bombs shook the building under which he was sheltered. In this way he read himself into a full understanding of all that Adventists believe.

Sadly, this kind old Christian gentleman, full of goodness and humble wisdom, fell ill and was hospitalized. His frequent visitors were members of the new Plaistow company. Although he did not live long after this, those who were privileged to know him are confident that when the Lifegiver calls at the trumpet sound, Stanley Goose will rise from the grave to be welcomed by his beloved Master.

“Talk ’bout Jesus”

If I were to write the story of my life, I thought, I would call it *Interruptions*.

By LYNNDEL NEWBOLD

My bed felt warm and comfortable—too warm and too comfortable to leave. The sky outside my window was gray, but along the lower edge of the sky an orange light suffused into the gray, announcing sunrise. I had made a promise to myself, and to God, that this would be our time together each day.

Before opening my Bible, I prayed for His wisdom and understanding to fill me, and especially that He would give me strength and patience for the day in dealing with my two small children.

I prayed that prayer every day, but it seemed that every day I forgot I had Someone to lean on, to give me loving patience, and I would snap impatiently at my two girls for their childish mistakes, for interrupting me at my various tasks. I prayed again for forgiveness.

As I rose from my knees, the bedroom door creaked open, and two little figures staggered sleepily into the room, their arms clutching soft, ragged blankets from babyhood.

Oh, no! I thought. The interruptions are starting already! Lord, why did they have to wake up now, an hour earlier than usual? Is this a tactic of the devil, or are You testing me?

Sighing (imperceptibly, I hoped), I invited the two little girls to climb into the warm spot vacated by their daddy and go back to sleep. After a violent argument as to who would get to sleep next to Mommy, they settled in, but not to sleep.

“Mommy, what day is today?” asked 5-year-old Rachelle.

“Thursday,” I mumbled, trying to keep my attention on my Bible.

“What are we going to do today?”

“Just our usual jobs. Please don’t talk—I’m reading my Bible,” I pleaded.

All was quiet for at least a minute. Then 3-year-old Stephanie began to sing, vigorously belting out “Hallelujah.” When her sister joined her, thumping the bed in time to



the music, I couldn’t shush them, because I knew how such songs of praise gladden the heart of God. I listened, too, as the young voices followed the melody loosely, unintentionally harmonizing in an unconventional way. It was beautiful.

The song finished, I went back to my study and was able to read one sentence before they started in on the second stanza. So much for my contemplation. I started to close my Bible, but then had an idea. I asked the girls if they would like me to read to them from my Bible.

“OK,” they said.

They settled down as I read how Jesus in His agony in Gethsemane was strengthened by an angel. Paraphrasing as I went along, so that they would not be confused by the long words, I finished the story.

“We have angels to help us, just as Jesus did,” I said. “Where is your angel, Rachelle?”

“Right here.” She patted the pillow beside her.

“That’s right!” I smiled at my chubby girls. “Our guardian angels are right next to us all through the day.” I rose. “It’s time for me to fix breakfast now.”

The day was too short, and filled with many interruptions—more than usual, it seemed. The interruptions came so often and so close together that I did not have time to forget that I had asked for God’s guidance, and that He has promised that we will not be tempted above what we are able.

By the time my family was in bed for the night I had

LynnDel Newbold is a busy mother living in Delhi, California.

completed only two items on my "To Do" list. While busy that morning, I had to rescue one of the girls out of a tree. When I was making bread, their assistance turned to disaster when the other one knocked a sack of flour onto the kitchen carpet. Her immediate expression of apprehension reminded me I had scolded too often and too harshly. Instead I hugged her and told her I knew it was a mistake, and inwardly I thanked God for stilling my tongue.

Later I cleaned out the kitchen cupboards, a long-overdue job, but there had been so many interruptions. And finally supper to prepare. Now, after they had been sleeping for more than an hour, I was still putting things away.

How did other mothers do it? I wondered. When I visited friends their kitchen counters gleamed from corner to corner, unblemished by even one cup or orange peel. Mine presented a forest of canisters, used water glasses, plates, bowls, and shriveled leftovers from supper. The sight was depressing.

As I began rinsing the plates, I heard a thumping on the stairs. A small disheveled head peered around the kitchen door, eyes squinting from the bright kitchen light.

"Mommy," Stephanie's 3-year-old voice quavered, "I can't go to sleep."

"Come give me a kiss and go back to bed." I smiled encouragingly and put away a few more dishes. If I were to write the story of my life, I thought, I would call it *Interruptions*.

Stephanie kissed me lingeringly, sidled toward the door, then stopped.

"Well," I said wearily, "are you going?"

"I had a bad dream," she said. Her lower lip quivered at the corners as tears filled her eyes.

Visions of a clean kitchen vanished as I carried Stephanie to her bed. I stretched out beside her. "Do you want me to tell you a story?"

"Talk 'bout Jesus," she said, "so my bad dream will go 'way."

I told her again about Jesus and how His angels love to watch over us and how we never need to be afraid. She was asleep before I finished.

Stephanie looked angelic as the hall light shone on her sleeping face. I knelt by her bed for a silent prayer: Thank You, God, for giving me these children. Thank You for their faith in You. Help me to use each opportunity, each interruption, to guide them in Your way. □

FOR THE YOUNGER SET

Tommy's example

By A. J. BOYD



One Sabbath morning Mother said, "Tommy, I can't go to Sabbath school with you today because I have to go to work. But Grandma and Grandpa will take you."

Tommy loved his grandparents very much, but it wasn't quite the same going to Sabbath school without Mother.

"I miss Mommy," he said to Grandma one Sabbath. "I wish she would come to Sabbath school with us."

Grandma looked sad and said, "I do too, Tommy."

One day Mother said to Grandma, "Tommy needs a new pair of shoes. I think I will take him shopping today."

When they got to the shoe store, Tommy tried on several pairs of shoes before he found a pair that fit just right. Tommy didn't know it, but a man had been watching him. He noticed how polite Tommy was to the shoe salesman, and he came over to talk to him. "You are such a good little boy," he

said. "Here is something for you," and he placed two quarters in Tommy's hand.

"Oh, thank you," said Tommy. Mother thanked the kind man too.

Turning to Mother, Tommy said, "Now I have an offering for Sabbath school."

Mother said, "That's a lot of money. You could buy something for yourself and still have some left for Sabbath school."

Tommy closed his fingers tightly over the coins and said, "No, I'm going to give all of it for Sabbath school."

All the way home on the bus Tommy carried the coins in his hand. As soon as they arrived at Grandma's, Tommy ran into the house, "Look, Grandma, a nice man gave me some money. Please keep it for me for Sabbath school."

Suddenly Mother got very lonesome for Sabbath school. She told her boss she could not work anymore on Sabbaths because she wanted to go to Sabbath school with Tommy.

Russian Adventists inspire GC leader during visit

By G. RALPH THOMPSON

Although my family and I were entitled to a furlough back to Barbados during the past summer, as has happened before, we did not spend the entire furlough enjoying the sea and the scenic beauty of our homeland. Instead, we ended up with a "worklough," taking an inspirational trip to meet with Adventist members and workers in England, Poland, the German Democratic Republic, and the U.S.S.R.

Flying to England, we enjoyed a Sabbath of fellowship in Leicester's DeMontfort Hall, where some 3,000 Adventists of the North British Conference were gathered and where it was my privilege to bring a message from God's Word. The group was the largest number of Adventists to come together for such a meeting in the conference's history.

When we flew to Warsaw to attend the Polish Union session, we were accompanied by the president and secretary of the Northern European Division. Despite martial law in Poland, the Seventh-day Adventist Church had been free to preach the gospel and to hold evangelistic meetings, with no restrictions on handbill distribution. In fact, 1983 has been the best soul-winning year in the history of the Adventist Church in Poland.

Arriving in Warsaw, our group was given a VIP reception at the airport and a cordial welcome to the country, with the authorities extending to us

every courtesy. We were free to visit any part of the city and to go where we wished. It became clear that the Adventist Church's historic stand of not meddling in a country's internal politics once again had paid off. When we met with government authorities, including an interview with Poland's vice-president, we were assured that Adventists were free to carry on their religious activities.

I noted with satisfaction the willingness of delegates at the union session to make comment concerning any aspect of the church's work. Typical of any union session, the delegates

spoke their minds and made their observations regarding the work of the church they love.

It was a sobering experience when we visited the notorious concentration camp at Auschwitz. We left, convinced that man's inhumanity to man is still our greatest sin, and we could appreciate more fully why the people of Poland abhor war.

From Poland we flew to East Berlin, where we were welcomed by the new president of the German Democratic Union, Lothar Reiche. We visited many cities in the German Democratic Republic and preached in several places. As it was the 500th year since Martin Luther's birth, we visited places he had made famous—Wittenberg, Wartburg Castle, Augsburg Castle. I preached to and enjoyed fellowship with Adventist members in East Berlin and at the Friedensau Theological Seminary—including resi-

dents of the beautiful new retirement home on the Friedensau campus.

We spent a Sabbath with fellow Adventists in Frauenwald, where we had a morning and afternoon service. Then we drove with Felix Schoenfeld, president of the West Saxonian Conference, to Karl Marx Stadt (Leipzig) for an evening service, where more than 500 people were gathered in the conference's largest church.

Traveling back to Berlin, we had an interesting meeting with the government's deputy minister of religious affairs, a gracious man who spent one and a half hours discussing religious and state affairs with us.

Bidding farewell to our German brethren, we flew off to what would prove to be one of the most fascinating and exciting trips we ever have taken—our first visit to the U.S.S.R. In Moscow we met Alf Lohne,



Elder and Mrs. G. Ralph Thompson received warm greetings wherever they traveled in the U.S.S.R.

G. Ralph Thompson is General Conference secretary.

General Conference vice-president, and his wife. In Moscow everything on exhibition is big. We were impressed not only with the size of the buildings but with the quality of the welcome that our Adventist members (it was the same all over the Soviet Union) extended to us. A warmth of fellowship in the greeting, the handshake, and the smile speaks volumes concerning the bond of Christian fellowship that unites hearts regardless of political ideology.

When we received our visas from the Soviet Embassy in Washington, D.C., Pastor Lohne and I were happy to note that we were going to the Soviet Union not as tourists, but as guests of the Seventh-day Adventist Church in the U.S.S.R. We were grateful for this, because it would enable us to meet with church members and workers in the Soviet Union in a way that tourists cannot do. We could preach in the churches, visit in members' homes, and attend various church meetings, all with the consent of the authorities in the cities that we visited.

Since this was Pastor Lohne's sixth visit to the Soviet Union and my first, we decided that after our visit to Moscow and Tula, he would go to the section of the U.S.S.R. that he had not visited, and I would take the other itinerary—because it all would be new to me. Therefore, my wife and I flew from Moscow to Riga in the republic of Latvia. (For a report of Elder Lohne's visit, see "Siberian Adventists Welcome First Visitor From Headquarters," *ADVENTIST REVIEW*, Nov. 24, 1983.)

In both Moscow and Tula we had been thrilled by the beautiful choral renditions of various intricate musical numbers, so we eagerly looked forward to meeting church members in Riga and listening to the choirs.

In Riga, as in Tula and Moscow, we were given a tour of the city, with its museums, churches, parks, and memorials. The tours always ended with a visit to the city's memorial to those who died for their country during the world wars. We were reminded that of the 45

million casualties (dead, wounded, and missing) during World War II, 20 million were Russians. Similarly, Russia accounted for 9 million of the 37 million World War I casualties. Thousands lost their lives in concentration camps and in the fierce fighting and brutal bombings. Cities were devastated, homes burned, and people died of starvation and malnutrition. It is said that during World War II not a single home in the Soviet Union escaped the loss of a loved one.

Reminded of such grim statistics, we began to understand why in every Russian city, and in cities in other Socialist countries, memorials to those who died in war have become so important. Visitors are reminded graphically that what happened must not happen again. Those of us who have not been touched by the devastation of war cannot fully appreciate the sensitivity of these people

toward peace and their abhorrence at the thought of future war. In every city we visited we laid a wreath at the memorial and offered a prayer that the winds of strife might be held back until the Prince of Peace returns.

At our meeting in Riga, church members came from Estonia and Lithuania, packing the church. Riga's large church, with its marvelous pipe organ, is owned by the Adventists. In many cities throughout the Soviet Union Adventists share their church buildings, generally with the Baptists. But in some cases we own our own church, as in Riga. The hospitality of the members was overwhelming as they gave us the traditional bread and salt as evidence of their acceptance and welcome.

From Riga we flew to Kiev, the capital of the Ukraine, situated on the Dnieper River. The city was celebrating the 1,500th

anniversary of its founding. There we spent a marvelous weekend, meeting on Friday night and all day Sabbath with Adventists who had come from all over the Ukraine.

Kiev is a large, impressive city that hosts thousands of visitors each year. During the summer people in the Soviet Union travel extensively.

The Soviet Union is made up of 15 republics, the largest of which is the Russian Republic. The Russian language is spoken universally and is taught in schools, but the national language of the people in various republics is encouraged. In the Ukraine, for instance, everyone speaks Ukrainian, although they all know Russian. The dress and customs are distinctly ethnic, and people are fiercely proud of and loyal to their particular cultural heritage; they are encouraged in this practice by the federal authorities.

One of the highlights of our



Voice of Prophecy in Brazil celebrates anniversary

An estimated 30,000 Adventists recently assembled in Rio de Janeiro and São Paulo to celebrate the fortieth anniversary of the Voice of Prophecy radiobroadcast in Brazil. Roberto Rabello (center), the broadcast's speaker since September 23, 1943, began by airing the program over 17 stations. Currently it is presented almost daily over some 340 stations throughout the country.

At the anniversary celebration Elder Rabello

received several awards, including a gold record, as a public recognition for his services.

Recently the Voice of Prophecy initiated a series of television programs called *Encontro com a Vida*. A national survey is being done by the Gallup Institute to obtain information to help in the preparation of evangelistic thrust tailored to the needs of the people where they are.

A. BECHARA
REVIEW Correspondent

visit to Kiev was a visit with the Ukrainian Council's Secretary of Religious Affairs, who, I discovered, knows quite a bit about Seventh-day Adventists. He made a reference to the visit a couple of years before by Neal C. Wilson, General Conference president, at which time the merger between the two Adventist groups—the registered and unregistered Adventists—was effected.

I can testify that the merger of these two groups has worked successfully. I met with them and heard their testimony; I saw Christian brother sitting next to Christian brother, smiling and hugging each other, telling me how a few years before they did not speak to one another. Seeing such evidence of God's power, I praised Him for His ability to heal the wounds of misunderstanding.

From Kiev we went on to Lvov, home city of N. A. Zhukaluk, our host, who had traveled with us from Moscow, and who is the leader of the Adventist work in the Ukrainian Republic. We worshiped in a beautiful church in Lvov that is shared with the Baptists in an interesting arrangement. As the Adventist membership is half that of the Baptist membership, the Baptists contributed two thirds of the expense to construct the building and the Adventists gave one third. The Adventists worship on Tuesday nights and Sabbaths, and the Baptists on Wednesday nights and Sundays.

The government now has given permission for the different denominations to build their own churches, so the Adventists and the Baptists can build separate churches as soon as they are able to buy the land and fund the project. The members are grateful for this opportunity and for other freedoms that they once did not enjoy.

From Lvov we went to Chernovtsy, our last official stop. Pastor Lohne, the last General Conference person to visit the city, had been there about five years before, so the members awaited our visit with great expectation. As they had done in each of the other cities, the authorities had extended an

invitation for Adventists from various locations to meet in Chernovtsy's recently completed church for weekend services. Members came from the Moldavian Republic and from across the border in Romania.

Local non-Adventists, who had heard via the news media that visitors had come from abroad to speak in the church, attended both Friday night and Sabbath. There were correspondents from Radio Moscow, TASS, and the local city newspapers. In an interview with a Radio Moscow correspondent, I was told that they intended to mention the service and to broadcast a section of it over Radio Moscow's English-language service, which is prepared for worldwide broadcast.

I cannot express what a privilege it was for me to stand up after the glorious rendition of many musical pieces and look into the faces of our Soviet members, young and old. There are thousands of young people in the Adventist Church throughout the Soviet Union—intelligent, dedicated, bright-eyed, conscientious, eager young people with all kinds of talents singing and participating in church services.

When we had to go back to Kiev, it was a thrilling and humbling experience as our church members formed a human chain on both sides of the automobile. My wife and I could only reach out and shake their hands; but what love and eagerness we found in those handshakes. We will never forget it!

How did we communicate, since we speak no Russian? Fortunately, we had one of the best translators I've ever had in my travels abroad—Michael Kulakov, the son of Mikhail Kulakov, one of our outstanding church leaders in the Soviet Union. Michael, who now is in his fourth year at Newbold College in England, speaks English with an Oxonian accent. One cannot tell that he was not born in the United Kingdom. Michael hopes to finish Newbold College this coming school year and is looking forward to returning to the Soviet Union to help carry on

the work of the church there, especially among the young people. As I preached and talked, he translated English into Russian and Russian into English with fluency.

From Chernovtsy we drove in a motorcade back to Kiev, accompanied by our pastors in a number of cars. The authorities had alerted the police at the various checkpoints to let our caravan through because we were going to catch a plane to Leningrad.

At Kiev, some of the leading brethren met us once again and gave us a send-off to Leningrad. Then when we arrived in Leningrad (with Pastor Zhukaluk and Michael Kulakov accompanying us), our church members and pastors from Leningrad were there to meet us, even though it was in the wee hours of the morning. We were overwhelmed. They did not have to be there, and we had not expected them.

When we got ready to fly to Paris from Leningrad, the church members and leaders once again were there to give us a send-off. The authorities arranged for us to have a VIP departure, putting a big VIP

sign on each piece of luggage, which then was not searched.

As we look back upon our journey and the inspiration gained from our visit to England, Poland, the German Democratic Republic, and the U.S.S.R., we pray that the Lord will continue to bless His work in all these countries. Then, one glorious day when our task is finished, we will have the joy of meeting our members from every country as we take that journey of journeys to our heavenly home.

ENGLAND

Newbold hosts third European mission institute

Twenty-seven Seventh-day Adventist missionaries representing 17 countries recently spent three weeks at Newbold College attending the third European Institute of World Mission. Those in attendance represented each of the church's world divisions, except for the Soviet Union and the People's Republic of China.

Directed by Borge Schantz,

Inner-city Offering to heal the inner person

In the Bible the city serves as a symbol of man's determination to live independently of God (Genesis 11:4). It serves also as a symbol of the hope that God's purposes for His people will be fulfilled (Revelation 21:1-4).

The church spires that once dominated the skylines of American cities now are being replaced, eclipsed by commercial enterprises. Revitalizing cities requires more than tall skyscrapers, glittering malls, parks, and abundant entertainment. There must be a redemptive change in human lives and in social structures.

God said of Jerusalem, "I have hid my face from this city [because of its wickedness]. Behold, I will bring it health and cure" (Jeremiah 33:5, 6). Like Jerusalem of old, cities today stand in need of health and healing. The church serves as a channel of grace, bringing health and healing to these urban centers. The unmet needs of those who live in the city are varied and challenging, including the spiritual, moral, physical, economic, mental, and social.

It is appropriate that, in addition to our personal witnessing and charitable deeds, we dedicate an annual offering to the church's inner-city ministry. The goal for the Inner-city Offering, to be taken throughout North America on January 14, is \$100,000. We request your generous support.

W. S. BANFIELD

professor of missiology, European Theological Seminary, Newbold, and codirected by John Elick, professor of anthropology, Loma Linda University, the institute featured approximately 100 classroom hours dealing in mission-related areas, taking educational trips, and viewing films leading to a better understanding of world religions.

Classroom lectures and discussions included mission ethnology, mission history, mission theology, mission health, the mission family, journalism, and mission structure, administration, practice, and finance. Instructors for the mission institute included a wide variety of administrators and educators from both Europe and North America.

Many of the participants' children, who ranged in age from 6 months to 19 years, attended their own "mini-mission institute" at the Newbold Christian School, located adjacent to the college. On regular school days the children were taught about life on the African continent in their play, crafts, and trips. Included in their activities was a full-day excursion to the Wild Safari Park, located near Windsor Castle.

"We were extremely pleased with this year's mission insti-

tute," says Dr. Schantz. "We hope that this will become an annual event for the European continent. The spirit of the participants was excellent." Both institute directors and participants expressed appreciation for Newbold College's hospitality as host for the three-week gathering.

The missionaries in attendance were under appointment to such varied parts of the world as Zambia, Réunion Island, Ivory Coast, Zaire, Ghana, Bolivia, Sierra Leone, Cameroon, Liberia, Nigeria, Senegal, Uganda, Tanzania, and Lebanon. The posts they will fill upon arrival are no less diverse than the destinations.

Of the 27 participants, only seven were new appointees. (Combining new missionaries and returning missionaries is a fairly new concept at the mission institutes.) "The cross section of seasoned missionaries and new appointees was excellent," Dr. Elick observed. "Those missionaries who recently had been in the mission field and were soon to return gave courage and assistance to the new appointees."

Mission institutes are not new to Seventh-day Adventists. Three are held each year in the North American Division (two at Andrews University, Berrien

Springs, Michigan, and one at Loma Linda University, Loma Linda, California). However, only three institutes have been held in Europe—one at the French Adventist Seminary,

Collonges-sous-Salève, France, and two at Newbold College.

RICHARD W. WEISMAYER
Director of University Relations
Loma Linda University

Rich harvest in Pakistan

By GEORGE C. JOHNSON

"Breaking my old habit is one thing, but losing the craving completely—that's a miracle." So says Inayat Masih, of Tokhar Niaz Beg, near Lahore, Pakistan, who underwent an intense struggle in breaking his 40-year habit of cigarette smoking. Eventually, however, he lost even his craving for nicotine.

Christian relative, Younas Masih, was deeply impressed with Inayat Masih's total victory over both the smoking habit and the craving for nicotine. Younas Masih declared, "What impressed us even more, however, were the fervent prayers and efficiency of the Adventist health team on behalf of a

9-year-old in our village, Naeem Arif, who had been running a temperature above 105° F. (40.6° C.) for many hours. Naeem was delirious, and relatives and friends were declaring him devil-possessed. After three days in the hospital the boy returned to his family, completely recovered. The help from the Adventists in both experiences sparked our interest in a deeper study of the Bible."

Such testimonies of divine providence brightened two Sabbaths during the past summer when 75 people were baptized at Adventpura. These remarkable developments began more than two years ago when the union health and temperance department, under the leadership of John McGhee, requested that a health team be formed to serve the people in the Adventpura area. The Pakistan Union approved the health-team plan, provided a budget, and asked Paul Din, a health evangelist, and Afzal Bhatti, a practical nurse and dispenser, to initiate the outreach.

A small clinic-dispensary was opened for the public at Adventpura, and Mr. Bhatti was helped part time by a qualified nurse. The United Christian Hospital in the suburbs of Lahore each month sent a team of one or two physicians accompanied by two nurses to give immunizations and other health care. Two of the village suburbs near Adventpura on which Mr. Din and Mr. Bhatti focused especially were Tokhar Niaz Beg and Khanpur.

Homes in both of these satellite areas were visited. Members of the Adventpura church supported the two men in their visitation program. When Bashir Khazzan became head of



Pastor Zubaid baptized Rohina Masih (foreground) while Pastor Injeeli baptized her friend.



Seventy-five persons from Tokhar Niaz Beg, Khanpur, and Adventpura were baptized on two Sabbaths at Adventpura. Some of the 42 in the first group received garlands from their friends.

the Pakistan Union's health and temperance work, he and Mr. Din held a Five-Day Plan in Tokhar Niaz Beg. That's when Mr. Masih conquered tobacco.

Mr. Din and others made many trips to Tokhar Niaz Beg and Khanpur, conducting meetings each Sabbath evening. Then, in October, 1982, a Seventh-day Adventist minister, Emmanuel Injeeli, and Mr. Din held a month of evangelistic meetings. In March, 1983, Kingsley Peter, again assisted by Mr. Din, conducted a series of reaping meetings to secure decisions for baptisms. Meanwhile Mr. Din, John Mall (president of the Punjab Section), and others carried on similar sowing, cultivating, and reaping programs for the people of

Khanpur village, just two miles (3.2 kilometers) away.

Finally 42 persons from Tokhar Niaz Beg, Khanpur, and Adventpura were baptized. One week later another 33 persons from the same areas were baptized, bringing the total to 75. When one recognizes that the groups baptized in the Islamic Republic of Pakistan are usually very small, the magnitude of the response becomes more impressive—in all of Pakistan there are only 4,600 members.

The new members at Tokhar Niaz Beg and Khanpur presently are worshipping on a veranda. However, land has been purchased for a church in Tokhar Niaz Beg, and the members are raising funds for its construction.

Religious liberty is not free

By B. B. BEACH

Adventists are champions of religious freedom. Indeed, Ellen G. White affirmed that the banner of religious liberty has been committed to God's people today, and that it is our duty and privilege to hold it high and to defend its principles.

We believe that the final events of this world's history will take place in the arena of church-state relations. Although religious liberty has

been a cornerstone of the United States governmental system, there are forces working for its dismantling. Secular humanism is endeavoring to squeeze religion out of the fabric of American life. At the other end of the spectrum, the advocates of the "Christian nation and government" concept are trying to legislate their particular sectarian, moral concepts in order to establish God's kingdom here on earth—or at least in the United States.

The law prohibiting the disbursement of Federal funds to establish diplomatic relations

with the Vatican (Holy See) was abolished by Congress in mid-November. The way now appears open for the United States to have an official ambassador to the headquarters of the Roman Catholic Church and for this church to have an ambassador (nuncio) in Washington, D.C. All this augurs ill for separation of church and state, and freedom of conscience and religious practice.

During the 1982-1983 term of the U.S. Supreme Court there were some 20 cases with religious liberty implications, several of them dealing with taxation and the use of government moneys. In view of some decisions—such as the one stating that the tax-exempt status of religious organizations is not an inherent right based on church-state separation, but a privilege—the Supreme Court's status as a religious-liberty bulwark is not as clear and secure as it seemed in recent years.

The whole movement pushing for prayer in State schools causes concern. What is desired by proponents of pending legislation is not true voluntary prayer (at present any student in school can bow his head and ask for divine assistance and blessing), but a time set aside in the daily school program for structured group prayer. How really "free" would a child be to leave the room if he did not want to participate? Peer pressure can be enormous. Under certain circumstances there could well be compulsion. Some see the threat to religious liberty primarily from government authority that is hostile to religion and restricts its free exercise. However, government power to promote religion or favor one religion is equally dangerous to freedom of conscience and the exercise of religion, though in a more subtle way.

Adventists need to watch carefully developments on the religious-liberty front. *Liberty Magazine* is an effective means for influencing and communicating with lawyers, judges, Congressmen, government officials on all levels from the local city to the United Nations, and with other key thought

leaders and decision makers. *Liberty* is highly respected and appreciated by its many readers. It merits your openhanded support when the Religious Liberty Offering is taken January 21. The church asks you to make your commitment and help spread the religious-liberty message. It is your liberty that is at stake. The price of religious liberty is not only eternal vigilance but unceasing sustenance.

CALIFORNIA

Indonesians establish congregation

The first Indonesian congregation in the United States was organized September 17 as an affiliated group in the Southeastern California Conference. Conference president Thomas J. Mostert, Jr., formally organized the group, which has been meeting for more than three years in a Lutheran church in Grand Terrace, California.

Participating in the formal organization were G. Atiga, coordinator for Asian-South Pacific ministries of the Pacific Union; C. C. LaVilla, pastor of the Loma Linda Filipino church; and A. Simorangkir, Far Eastern Division education director.

The congregation consists of more than 100 members (all affiliated with the Loma Linda Filipino church). Attendance, however, has been nearly 200.

S. A. YAKUSH
Communication Director
Southeastern California
Conference

SOUTHERN ASIA

Division strives for self-support

In the spring of 1983 a comprehensive "Stewardship and Self-Support" policy was endorsed by the Southern Asia Division. This policy calls on church administrators, church members, church departmental leaders, and church pastor/evangelists to unite their efforts in "conveying to every member (worker or layman) the

importance of each one faithfully supporting the church and its work by all means, even though this may entail increased sacrifice."

The policy states that "spiritual value and strength [are] gained by self-reliance" and that church members must be brought to the "realization that the mission of the church, in terms of the spreading of the gospel, cannot be fulfilled until its faithfulness is increased and evidenced by a liberal flow of offerings and a faithful payment of tithes."

Such a policy is in harmony with the *Constitution, Bylaws, and Working Policy* of the General Conference, which reads in part: "The goal of total financial self-support shall be continually kept before all fields in all divisions of the world, emphasizing the importance of steady growth and pointing out that they cannot expect to depend permanently on increasingly large appropriations from the division and the General Conference, but that the fields should be able to release to the division in ever-growing amounts the funds they themselves needed in the earlier stages of their development. Each local/union field which has not yet attained self-support shall, in cooperation with its union/division committee, establish a plan and a specific date for achieving financial self-support. An annual review shall be made by the division committee and a report submitted to the General Conference."

Encouraging results are being noted already. Division, union, section, and local church stewardship and self-support institutes are being conducted throughout the Southern Asia Division. These institutes are giving specific emphasis to systematic stewardship education—a prerequisite to achieving financial self-support. In addition, improved methods are being implemented for the auditing of local church financial records and the issuing of tithe and offering receipts.

During August and September it was my privilege to assist John Willmott and M. A. James of the Southern Asia



Smoke Signals has new look

Soon to enter its thirtieth year, *Smoke Signals*, a monthly publication of the General Conference Health and Temperance Department, has made a recent format change to enhance its bulk orders, according to Editor Francis A. Soper.

The new two-color, four-page format features refreshing graphics and a single topic in each issue—more like a brochure than the miniature newspaper of recent years. Each issue features a well-known authority in the field of public health or medical research, or a personal experience in quitting the smoking habit. Two of this year's issues feature exclusive interviews—with Charles Tate, Miami-based pulmonary specialist; and former Surgeon General Luther Terry.

The new format will make *Smoke Signals* versatile for use in Five-Day Plans and for other public meetings, at hospitals and health-care centers, in literature racks, and at business or professional offices. "In addition," Elder Soper says, "*Smoke Signals* will continue to be the official subscription periodical of Nonsmokers International. Anyone can subscribe to it on an annual basis."

Subscription and bulk-order information may be obtained from Narcotics Education, Inc., 6830 Laurel St., NW., Washington, D.C. 20012.

GARY B. SWANSON

Division, in conducting union-wide Stewardship Self-Support Institutes. We found enthusiasm for stewardship education and self-support to be at a high level throughout the division.

DON E. CRANE
Ministerial and Stewardship
Association
General Conference

PENNSYLVANIA

Study raises understanding of enrollment drop

Paul W. Roesel, Pennsylvania Conference educational superintendent and recent recipient of a Doctor of Education degree from the Loma Linda

University School of Education, in his dissertation, "Selected Factors Related to Enrollment in Adventist K-10 Schools in Pennsylvania," evaluated the steadily decreasing student enrollment in Pennsylvania church schools over the past five years. Parents, head elders, school board chairpersons, teachers, and pastors were surveyed in an effort to determine possible reasons for the decline.

The following findings were presented in his study: 1. Pastoral participation in exploring and promoting Adventist education may have had the effect of discouraging Adventist youth from enrolling in denominational schools grades K-10. 2. Involvement of Adventist

schoolteachers with Adventist youth in activities both in and outside of the classroom encouraged the youth to attend Adventist schools. 3. The likelihood of Adventist young people enrolling in Adventist schools was greater in those schools where tuition was charged than where no tuition was charged. 4. Recruitment activities (because of how they are perceived by the respondents) may have had a negative effect on youth in deciding whether or not to enroll in Adventist schools. 5. Transportation-related costs or other transportation-related concerns do not influence families against enrolling children in Adventist schools.

Following attendance at a November meeting of the National Association for Education of Young Children, in Atlanta, Georgia, Dr. Roesel reports that many non-Adventist churches are giving Christian education high priority. These churches view Christian education as the most important cultural advantage they can provide their children.

SHELDON SELTZER
Communication Director
Pennsylvania Conference

WASHINGTON, D.C.

Caring Church manual presented to GC officers

During the opening session of the 1983 Annual Council, C. E. Bradford, vice-president of the General Conference for North America, presented copies of the newly completed Caring Church manual to Neal C. Wilson, G. Ralph Thompson, and Lance L. Butler, General Conference president, secretary, and treasurer. The North American Division, along with the Center of Continuing Education for Ministry, has spent more than a year developing the manual. The Caring Church concept encourages more planning on the local church level and more participation by all church members.

The Caring Church model is subdivided into the three headings "Reaching the Commu-

nity," "Winning Converts," and "Nurture and Training." The local pastor and church members are encouraged to conduct Awareness Activities (that make the community aware of the church), followed by Entry Events (that bring members of the community to programs conducted by the church). A section dealing with follow-up is included so that the newly baptized believers will be nurtured and trained to become active members.

A variety of forms is included in the manual that can help the church to discover target populations, develop prospect files, and take membership surveys. The manual assists church leaders in tailoring a soul-winning program to the needs of its own neighborhood.

The manuals are being distributed to pastors and church members who attend one of the Caring Church seminars.

OWEN TROY
Associate Director
General Conference
Communication Department

Baltimore: series to win world in World Series-winning city

By ROBERT L. DALE

Some 205 people have been baptized following the Baltimore Real Truth Crusade, which featured W. C. Scales, Jr., evangelist; Donald G. King, health educator; and Marguerite Brown, summer camp director.

In the fall of 1982, seven Baltimore area pastors received approval from M. C. Van Putten, president of the Allegheny East Conference, to plan together for a major evangelistic meeting to be held in Baltimore during the summer of 1983.

E. L. Richardson, pastor of the Berea Temple church, was

Robert L. Dale is administrative assistant to the vice-president of the General Conference for the North American Division.

general director for the crusade. Other pastors who carried major responsibilities were Larry Bass, Jasper J. Johnson, James Lewis, Rudyard Lord, Alonzo Wagner, Arthur Ward, and Leonard Diggs. Leaders and members of the area churches assisted in numerous ways. Armedia Brown directed personal visitation, assisted by Anna Timpson and Parthenia Chappell; and a large group participated in the visitation program.

Preparation, which began several months prior to the campaign, included prayer emphasis, a kindness crusade, planning sessions, revival sermons, organization of evangelism committees, fellowship dinners, testimony meetings,

training sessions, community surveys, children's story hours, Bible and health course enrollments, follow-up of literature evangelists' contacts, and mass mailing of invitations.

Several weeks prior to the meetings, Tim Lewis, now a freshman at Oakwood College, enrolled thousands of persons in the Real Truth Bible Course. He was assisted on weekends by members of various churches.

Special guest at the grand opening of the series was William D. Schaefer, mayor of Baltimore. In his remarks, the mayor praised the work of Seventh-day Adventists and stated that Adventists are "caring people." In response, Elder Scales and Elder King gave him a special commendation and presented him with a family Bible and a health journal.

The meetings, employing a holistic approach, emphasized plain, practical, Biblical preaching (illustrated with color slides) by Elder Scales, and interesting, informative health presentations (illustrated with

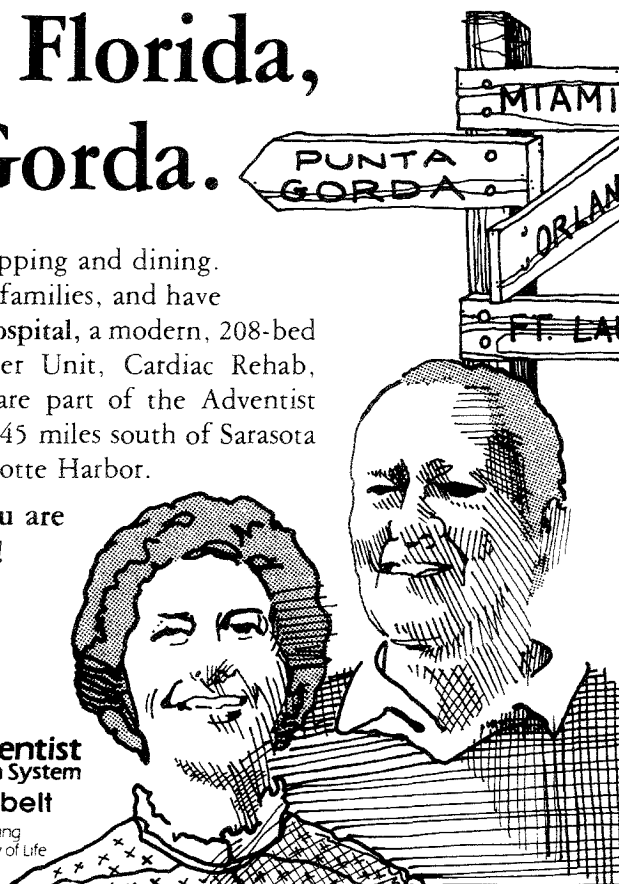
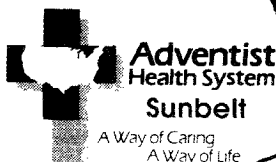
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visuals, slides, and films) by Elder King. Physicians, nurses, and other medical personnel answered questions related to health, conducted a Five-Day Plan to Stop Smoking, and sponsored health-screening programs in the Allegheny East Conference medical van. Community Services personnel from the area churches gave assistance to many Baltimore families in a variety of ways. A summer camp, under Miss Brown's direction, provided planned activities, organized recreation, educational workshops, arts, crafts, Bible studies, and many other activities and events. The strong family emphasis was designed to meet the needs of each family. Finally, under the direction of Shelton Stanley and Esther Ward, hundreds of people completed the Real Truth Bible, and Health and Family courses.

The campaign was held on 2.8 acres (1.13 hectares) of land, in a prominent location of Baltimore. Three tents were erected—a large tent and an overflow tent used for the nightly sessions, and a third tent for the summer camp, which operated on a daily schedule during the six-week period. For the baptismal services, several buses, vans, and cars transported the baptismal candidates and their families to Morgan State University, where a beautiful indoor pool had been made available, arranged for by Armada Grant, an Adventist on the university staff.

C. E. Bradford, vice-president of the General Conference for the North American Division, assisted Elders Scales and King in conducting one of the baptismal services. The candidates were baptized by the seven Baltimore area pastors, assisted by seven local elders.

In connection with the campaign, a baptismal service was conducted at the Maryland State Penitentiary by Elders Richardson and Scales, and James Dailey. Seven inmates were baptized as a result of the ministry of Mr. and Mrs. Dailey, prison ministries leaders for the Berea Temple church. Each of the prisoners who was baptized had completed the Real



The mayor of Baltimore, William D. Schaefer, left, received a family Bible from W. C. Scales at the beginning of the Baltimore series. Marguerite Brown (right), directed a summer camp during the series that emphasized Biblical preaching, health presentations, and camp activities.



Truth Bible Course and had received personal Bible studies.

A seven-week Bible-marking follow-up program called "The Marked Word" was conducted by Gertrude Battle, a retired Bible instructor from Collegedale, Tennessee. The follow-up series, in addition to generating considerable enthusiasm and interest, has helped to stabilize new members and encourage older ones through a systematic study of God's Word.

During the series, Ronda Davis, assisted by Louis Williams and Nadine Broadus, interpreted for the hearing impaired. Carole Johnson was responsible for arranging the variety of outstanding music throughout the crusade.

Only eternity can measure the true results of the Baltimore Real Truth Crusade. In addition to the 205 who were baptized, others are being visited and prepared for baptism.

bit. With Alice it is a necessity. Her ophthalmologist told her recently that she is going blind. In a lovely poem she wrote of how she will miss seeing the birds in their flight, the glow of the sunset sky, the moonlit trail upon the boundless sea, and the flowers that grow around her door. But she writes hopefully: Someday I'll see Him face to face,
With shining, bright, immortal eyes;
I'll gaze on beauty greater far
Than any seen in earthly skies.

Yes, I can sing and happy be
While future glories fill my mind.

I'm resting in my Father's care;
I'm not afraid of going blind.

Gunnar entrusted to me his precious little black diary, one of eight, in which he faithfully has recorded his adventures on ships.

One day, for example, he recorded having boarded the S.S. *Baxtergate*; home port: London, England. The S.S. *Baxtergate* was loading wheat bound for Red China. The crew was British. Gunnar left 22 magazines and one book with the third mate.

He wrote in the diary: "Gangway unsafe, in danger of falling overboard. Fortunately the low tide made it possible for me to board the ship, climbing over the bulwarks. Went immediately to the third officer's cabin. After briefly stating the nature of my call and presenting the magazines, I told him of the condition of the gangway, which, after inspection, he declared dangerous, and went to call the crew. Turning to me, he

ADVENTIST PEOPLE

Ships missionary and blind poetess witness in Canada

By D. A. DELAFIELD

While preaching in Victoria, British Columbia, a few weeks ago, I was introduced to Gunnar Johnson, a Swedish missionary to ships for some 26 years. He has kept a diary of his visits to 480 ships—2,300 visits in all.

Laden with such books as *The Great Controversy*, *Daniel and the Revelation*, and *The Desire of Ages*, as well as periodicals and tracts in 12 languages, he has deposited his treasures of truth in the hands of passengers, officers, and sailors—more than 200,000 pieces of literature to date.

Ellen G. White's challenge to this type of missionary service found a response years ago in

D. A. Delafield is General Conference coordinator for retiree affairs.

Gunnar's heart, so he began his work on the ships, much as Abram La Rue had done years before in Honolulu and Hong Kong. "Let literature be distributed judiciously," wrote Mrs. White, "on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Gospel Workers*, p. 353.

Mrs. White's admonition also stirred the spirit of Gunnar's wife, Alice, a smiling, vivacious Irish colleen whom I met while visiting the Johnson home. She began literature evangelism in Dublin, Ireland, selling Protestant literature. Her life was in danger many times, but always she experienced the delivering hand of God.

Now Gunnar and Alice are in their 80s and slowing down a

asked, 'How are you going to get off the ship?' My answer was 'The same way I got on board, over the rail.' I am thankful my long legs carried me back to safety."

The missionary spirit of this soul-burdened man shows up in another diary item. S.S. *Burrard*; home port: Oslo, Norway; crew: Norwegian. Gunnar left 25 magazines in Norwegian and English on this vessel in the passengers' quarters. He then wrote: "It is a graceful ship, with the Royal Norwegian Mail Service, carrying passengers. I missed the crew's quarters and found myself walking up and down two decks of passenger cabins. Not finding anyone to give the magazines to, I placed them on a lounge in the passageway, where they could be easily noticed. May they be read by some honest seeker for truth."

In the little black book I noticed many pictures clipped from newspapers carrying accounts of ship collisions and sinkings at sea. Mention is made of the S.S. *Meiko Maru*, damaged in a collision at sea. Some 18 seamen were lost on

this 195-ton vessel. Observation in Gunnar's diary: "I know of other ships I have visited whose fate may have been similar. With such injury and loss of life, I must ask, 'Did I represent Christ aright to these men? Did I do my best?'"

In a recent letter Gunnar tells this experience: "One day in my room, sorting out Norwegian literature for a ship I knew was in port, I felt the impression that I should take French literature with me, also. I knew that there had not been a French ship in port for years and none was due to call. But that small voice insisted: 'Bring French Signs.' Well, I thought, I will make up a parcel of French literature and take it with me, but I am sure there is no French ship in port."

"As I approached the harbor there was only one ship to be seen, the Norwegian ship. So I was right after all, I thought. Looking in the direction of the large grain elevator, I noticed the bow of a ship. Making my way to the other side, I asked one of the longshoremen what ship this was. He said, 'French. It made an unscheduled call and



Gunnar and Alice Johnson's lives have been full of work, described in one of Mrs. Johnson's poems, as dear to their heart.

will be leaving in half an hour.' Right there I asked God to forgive my doubts. How hard of hearing we humans are when His Spirit calls us to perform some task."

One final entry—S.S. *Tynning*; home port: Panama; crew and officers: British, with some Chinese sailors. Gunnar left a book and 12 magazines for the officers. Describing his visit to the ship, he states: "I found only one man on board, a Chinese, who did not under-

stand English. I left literature on tables in the officers' quarters. I recognized this ship, for I had visited it years ago—but then it sailed under a different name. I was told that the ship had sailed the seas for more than 30 years."

"Oh, how I wished it could tell me of the dangers that had lurked in its path as it sailed the seven seas, both in peace and war; I wished it could tell of the gales and waves it had battled and won. I will come again. I hope that there is a new crew

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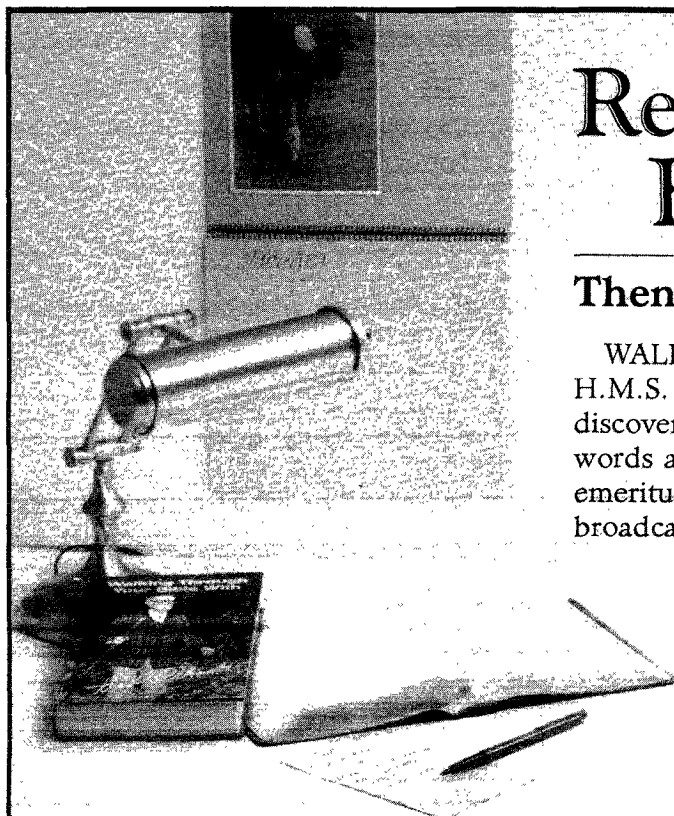
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that I can visit with the gospel story of a loving Saviour. I wish many more years of service for this vessel. So, sail on, proud ship, sail on."

As in the case of door-to-door work of literature evangelists, results are not always obvious. But Gunnar Johnson takes courage from a statement by Ellen White—a statement that he has pasted to the inside back cover of his diary: "In this life our work for God often seems to be almost fruitless. Our efforts to do good may be earnest and persevering, yet we may not be permitted to witness their results. To us the effort may seem to be lost. But the Saviour assures us that our work is noted in heaven, and that recompense cannot fail. The apostle Paul, writing by the Holy Spirit, says: 'Let us not be weary in well doing: for in due season we shall reap, if we faint not.'"—*Testimonies*, vol. 6, p. 305.

In their retirement the Swedish sailor and the blind Irish

poetess still are busy witnessing for Christ. Here are two stanzas from a poem written by Alice that represent the undying devotion this retired couple feels to the Lord's service.

Give up the work so dear unto my heart?

This work that brings me close to class and creed,

A work that heavenly angels fain would do

While hearts respond in times of greatest need?

Give up my work? O God, on bended knee

My vow once more to Thee do I renew;

As every passing moment lends me breath,

To Thy appointed trust I will be true.

Thousands of retirees in North America and abroad ask the same question. "Give up my work to which I have been called? Never! As long as I have a breath of life I will do my part in helping to finish God's work."

NEW YORK

Adventists feed the hungry

At least one day each week, lunchtime takes on special significance for a number of Adventists in Greater New York. A new program to help feed the hungry is being coordinated by the Greater New York Van Program in cooperation with Seventh-day Adventist Charities. A number of churches, plus the vans, are offering some 1,600 free lunches each week.

Each participating church prepares 200 meals weekly to be given out. Some churches specify one afternoon a week during which the community may come for the meal. Others serve over a two-day period. The vans distribute the meals on Sundays to street people, apartment houses, or homes where addresses are known.

The new lunch program is

funded from recent Federal appropriations for emergency feeding. The work of producing so many lunches is being done as a labor of love by church members.

Juanita Kretschmar, Van Program director, noted a variety of people on the streets of Manhattan who were eager to have a meal. "A man came up to the van and quietly asked whether there was any charge for the food. When we said No, and offered him lunch, he took it gratefully and began to eat a short distance away. A van worker, noting a cup of soup that had been omitted from his meal, took it to him. The man had tears in his eyes as he again thanked the worker for the food. He appeared to be a businessman, not the usual street person. Whatever had caused his need, he was moved by those who served him."

BETTY COONEY

Communication Director
Greater New York Conference

Ross Report

By GARY M. ROSS



Imaginary horrors

Religious liberty people sometimes are accused of exaggeration, oversimplification, and distortion—spinning loathsome scenarios from minimal facts in the daily news. Perhaps this criticism deserves attention in a future column. Here I wish to suggest that rumors *lay people* perpetrate are extravagant enough. This fact warrants mention because it touches an essential of Adventism—its expectant nature.

Item: The Moral Majority dislikes the revering of Saturday as Sabbath and condemns it in Special Alerts to a wide readership in the United States.

Item: Religious broadcasting, prerequisite for spreading the gospel, is soon to be banned by Federal law.

Item: President Reagan, anxious for enactment of Sunday legislation, is undertaking secret colloquies with Neal C. Wilson.

Item: Adventist officials are tainted with papalism and some are even disguised Jesuits.

All the above points are *categorically untrue and unfounded*. Why, then, do they persist? And what is wrong with their persistence other than the fact that they are false?

To explain fully why the church's repeated denial of these rumors does not kill them would surpass my insight into the subtleties of human thought and behavior. But surely these factors provide a partial answer: (1) some people by nature gravitate to the sensational; (2) a few doubt the leaders' ability to know what is happening and adherence to the verities about what *will* happen; (3) still others accept and retell the myths because they *want* to believe them—longing so genuinely and sincerely for the Advent that they seize upon anything that might indicate its nearness. These latter

people express disappointment and sadness when told that their ideas have no basis in fact.

As for the harm wrought by spreading such rumors, the answer is again multiple: (1) the practice encourages simplistic, dogmatic notions about the end-time; (2) sounding pointless alarms—like the proverbial cry of "wolf"—can immunize us, impairing the defense mechanisms that true vigilance requires; (3) the rumor mills distract attention from what *really* is happening in the world.

We pause to reflect on the point just made. Seventh-day Adventists value religious liberty not only because it is inherently good but because it will diminish through time. The latter will happen, we think, through imposition of a national Sunday law at the expense of the true Sabbath.

What gives credence to this exception other than our belief in last-day events? Certainly not the known gestation of such a law somewhere in government, but the gradual erosion of the church-state separation that traditionally has thwarted it. *This erosion is the tangible development that watchful people ought to be focusing on.*

In other words, the religion clauses of the First Amendment that once protected our religious liberty are less resilient today, particularly in the workplace and in public education. Not that notable strides are never made in these and other areas—they are, and we rejoice over them. But they occur as isolated episodes.

The *trend* suggests a Supreme Court willing to abort its function as bulwark of separation, a government prone to intrusion into the religious arena, and a legislature—still pressured by New Right interests—that innovates in ways that are at least questionable. Add to this a few worrisome potentials: as many as five vacancies soon to occur on the Supreme Court; comprehensive reexaminations of our government, enhanced by the approaching bicentennial of the 1787 Constitutional Convention; and the growing likelihood of a national constitutional convention.

Lay people obviously care about the closing events, and there is something beautiful about such concern. But let's not engage in rumors. The realities are more worthy of our attention.

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North American Atlantic Union

■ Nearly 200 Pathfinders, youth, and adults recently participated in a Pathfinder Day program in New York. The weekend of special programs was climaxed with a pinewood

derby—with more than 50 cars competing—following vespers on Saturday night.

■ Twenty-nine lay people and pastors recently came together at Union Springs Academy in New York to participate in a spiritual-gifts workshop.

■ The Ephesus Community Services Center in New York City took part in a carnival held at the New York City Health Center on Wards Island, an institution that serves some 1,200 patients. Ernie Chandler, Community Services leader, reports that the center was awarded a plaque honoring them for their work.

■ On October 25, 10,000 pounds of government surplus butter were made available to the churches in Queens, New

York, for distribution to senior citizens, welfare families, and others in need.

■ Recently the Mount Zion church's (Hamden, Connecticut) Community Services organization was contacted by the Connecticut Food Bank and told it could have all the perishable food it could use, free of charge. This food, plus a generous donation of fresh vegetables from a church member, enabled the members to give 139 food baskets to those in need.

Lake Union

■ The Chippewa Valley Hospital and Nursing Home Open Golf Tournament netted \$10,500 this year. The annual event is sponsored by a group of Durand, Wisconsin, business

people as a community effort to benefit the hospital and nursing home, which is operated by the Adventist Health System North. The major portion of the proceeds will be used to purchase a birthing chair for the obstetrics department.

■ A mental health unit has reopened at Glendale Heights Community Hospital in Glendale Heights, Illinois. The hospital's comprehensive mental health therapy program includes individual, group, family, and occupational therapy focusing on healthful living.

■ Eugene Taylor, pastor of the Waukegan, Illinois, church, has had installed in his home a new telephone that carries taped messages. The messages are taken from Harold E. Metcalf's book *The Magic of Telephone*

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AR01

Evangelism. After the message, callers are offered free Bible study guides and a free book.

■ The West Frankfort, Illinois, church recently was dedicated debt free. Property for the church was obtained from a local businesswoman after she had been instructed in a dream to sell the property to someone who would build a small chapel on it.

Mid-America Union

■ The bakery at Maplewood Academy, Hutchinson, Minnesota, has been in operation one year. Weekly sales include 700 loaves of bread, plus rolls, doughnuts, pies, and cookies. The bakery not only serves the community but provides student labor at the academy.

■ Pastor Willis Dagenais received a Certificate of Merit

Award from the mayor of Muscatine, Iowa, for outstanding service in the community while pastoring the Seventh-day Adventist church there.

■ Maranatha Flights International has constructed a new church building, the Chapel Hill church, at Iola, Kansas.

■ More than 150 ministers representing a variety of denominations attended a recent "Stress and the Ministry" seminar at Shawnee Mission Medical Center, Shawnee Mission, Kansas. The one-day seminar was presented jointly by the medical center and *Ministry* magazine.

North Pacific Union

■ When a Puyallup, Washington, high school teacher heard about the conference health van, she phoned to find out whether they would be willing

to do blood analyses for area teachers. Beverly Brass, conference health coordinator, worked out the details. Local member and medical technologist Marilyn Fellows, with the help of others, led out in the program. The van's doors opened each day at 6:00 A.M. to accommodate those who wished an early start. The 300 who participated were given a printout and had the results explained by church member and physician Ivan Zbaraschuk.

■ A jogathon at the Portland, Oregon, Elementary School drew 309 participants, including teachers and students. Each runner had solicited sponsors—4,930 of them by the time the race began. School officials said the billing to the sponsors totaled more than \$30,000. Funds received will be used to carpet schoolrooms and halls.

■ William Plymat, an Iowa attorney and an antialcohol expert, spent several days lecturing on the Walla Walla College campus. His visit was sponsored by the college's counseling center to inform students of the problems that alcohol use can cause.

Pacific Union

■ When the congregation of the Simi Valley, California, church hosted a program honoring Vietnam veterans, Vietnam evacuees also were on hand. Teen-age Vietnamese girls in their national costumes gave roses to the veterans as an expression of appreciation, and the teen choir from nearby Glendale sang. Simi Pathfinders and a veteran from the local chapter of the Disabled American Veterans formed the color guard. Southern California Conference president Ralph Watts (who was president of the Southeast Asia Union during the final evacuation of Americans and Vietnamese nationals), recounted events leading up to the evacuation.

■ The 100 Hispanic children and youth enrolled at Orangewood Academy and Elementary School in Garden Grove, California, constitute 30 per-

cent of the institution's total enrollment. Most of them are members of the Santa Ana Spanish church, the largest Spanish-speaking church in the Southeastern California Conference. Through a variety of benefit programs and direct donations by church members, any child who wants to attend a Christian school can do so. A scholarship fund also has been established whereby worthy students from the church can receive assistance to attend the college or university of their choice.

■ Employees of St. Helena Hospital and Health Center, Deer Park, California, for the third consecutive year surpassed their United Way goal. Employee payroll pledges and gifts amounted to \$351 more than the \$12,000 goal, with nearly \$2,000 contributed by the hospital administrative group.

■ A survey of those baptized within the Northern California Conference during 1981 reveals that nearly one-fourth had no prior contact with any denomination, one-third had come from other denominations, and one-third had been reared Seventh-day Adventists. Among other findings: 35 percent stated that they were attracted to the church's teachings, 10 percent were influenced by fellowship with church members, and more than 75 percent already have been involved in giving Bible studies to others.

■ KCDS, the Pacific Union College church's radio station, saw two people baptized in early November as a result of the station's totally religious format. Follow-up minister Bill Truby currently is holding Spiritual Growth Seminars around the listening area—beginning with one on campus, one in Sonoma, and one in Grass Valley.

■ Simi Valley Adventist Hospital has installed a lifeline system for the handicapped, critically ill, and those living alone. Monitored 24 hours daily, the \$7,000 receiver was donated by the hospital's Volunteer Guild.



Youth finely tuned in Corvallis, Oregon

During the summer, the Corvallis, Oregon, church sponsored its second annual week-long Youth Choral Workshop. A combination Vacation Bible School and music training camp, the workshop attracted 87 children ages 4 to 15.

Viki Gnose, the director, and her mother, Nelda Blissard, choir clinician, had 16 assistants, including two taskforce volunteers, Gina Allen and Robyn Bryson; and two teacher trainees, Connie Ash, of Coeur d'Alene, Idaho, and Carol Winegan, of Puyallup, Washington.

Among the volunteer instructors were Pam Sorenson, music theory; Esther Andrews and Judeen O'Malley, crafts; Jeff Parsons, harpist; and Linda Monroe, harpsichordist.

"The children learned a tremendous amount of music," says Viki Gnose. "They were divided by age into choirs, and each choir learned four selections and four ensembles." Also various musical instruments were explained (photo).

A Friday evening program was presented for the children's parents, and the crafts were displayed.

GEORGE WHITE
Sabbath School Director
Oregon Conference

Lifeline coordinator Bob Stotz says the system began with 25 senders and that ten more will be added annually.

■ Barry Black, chaplain at the Naval Training Center in San Diego, was principal speaker for the Southeastern California Conference's Black Convocation in Riverside, held in mid-November.

Southern Union

■ Southern Union baptism and tithe figures for the first ten months of 1983 show an overall gain of 394 and 6.92 percent, respectively, over the same period in 1982. The South Atlantic Conference showed the greatest gain in baptisms—502 more than last year. Five of the eight conferences showed baptism gains, and all experienced increases in tithe. The Southeastern Conference led, with a tithe gain of 17.89 percent.

■ Jerry Higgs, Kentucky-Tennessee Conference publishing director, reports that the conference is pioneering an advertis-

ing plan for *The Bible Story* that uses a toll-free 800 number. Such an approach is expected to produce high-quality leads for literature evangelists. According to Elder Higgs, Kentucky-Tennessee is the first conference in the world to use such a method.

■ Alabama-Mississippi Pathfinders turned out in record numbers for the annual camporee at Gulf Shores State Park, Alabama, October 21-23. Eighteen clubs were represented by 362 club members and staff. A swim in the Gulf of Mexico and an eight-event Funathlon, a word coined by conference youth director Bob Holbrook, added interest to the program. Several records were set in a variety of events. Highlighting the Sabbath activities was an interview with an army commander named Joshua. Portrayed by conference pastor Don Jehle, Joshua held the interest of the young folks with eyewitness accounts of thrilling encounters, and encouraged them to "read about it in my book."

■ At the Zephyrhills, Florida, Correctional Institute, two inmates, Miller Brown and Loren Scott, were baptized into the Seventh-day Adventist Church on October 1. The baptisms were the result of the efforts by members of the Zephyrhills church who have been conducting Sabbath services at the facility each week for the past three and one-half years.

■ More than 1,000 alumni gathered for Southern College's Alumni Homecoming Weekend on October 7-9. Rochelle Philmon Kilgore, a student at Southern's original Graysville School in 1904, was honored as Alumna of the Year. Also present for the very special presentation were several of the early students who attended the Graysville School when she was teacher and principal there. Robert H. Pierson, class of 1933, was honored as Alumnus of the Year. Since his graduation Elder Pierson served the church as a minister and administrator in such areas as Texas, Southern Asia, Africa, Inter-

America, and, more recently, as General Conference president for 13 years.

Southwestern Union

■ A person who had attended a live-in clinic conducted by the Texas Conference at its youth camp wrote a letter of praise for the experience to *Prevention* magazine. As a result, Lamar Allred, the program's director, has received more than 300 letters and telephone calls from 43 States inquiring about the program.

■ Martin Manzella, a Houma, Louisiana, Adventist dentist, received the Health Promotion Award from the Louisiana State Department of Health and Human Resources for a project on smoking cessation. Every year Dr. Manzella conducts a Five-Day Plan in Houma.

■ James Marshall, publishing director of the Southwest Region Conference, held an evangelistic crusade during his vacation at Malakoff, Texas, baptizing four persons.

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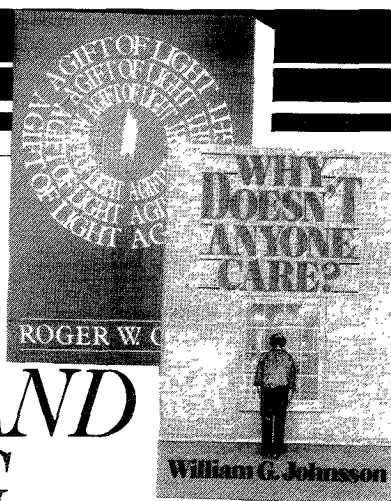
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To new posts

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

NORTH AMERICAN DIVISION

Elisee Bastine, pastor, Maranatha French church, Florida Conference; formerly a student at Canadian Union College.

Don Bostian, pastor, Forest Lake church, Florida Conference; formerly pastor at Vallejo Drive church, Glendale, California.

Perry Campbell, associate director, Faith for Today, Newbury Park, California; formerly director of seminar development, Concerned Communications, Arroyo Grande, California.

Deward Edgmon, pastor, Austell, Georgia; formerly pastor in the Arkansas-Louisiana Conference.

Eugene Johnson, pastor, First Church, Nashville, Tennessee; formerly pastor, Camelback church, Phoenix, Arizona.

William Noel, editorial assistant, Faith for Today, Newbury Park, California; formerly with van ministries, Greater New York Conference.

Jeffrey K. Wilson, director of public relations and development, Faith for Today, Newbury Park, California; formerly Youth and Communication director, Illinois Conference.

Regular Missionary Service

David Lloyd Johnson, (LLU '69), returning to serve as dentist, Dacca Dental Clinic, Dacca, Bangladesh, and two children, left Los Angeles, September 27. **Judy Marie (Gaspie) Johnson** (LLU '68), and one child, left Los Angeles, November 9.

Nationals Returning

Brunhilda Alvarez (LLU '74), to serve as radiologist, Montemorelos University, Montemorelos, Nuevo Leon, Mexico, has arrived and is working in the field.

Luis Raul Calderon (Grand Valley St. Coll. '79), to serve as English teacher, Antillian College, Mayaguez, Puerto Rico, **Luz Maria Calderon**, and two children, have arrived in the field.

Francy Duran (Antillian Coll. '80), to serve as Biblical languages teacher, Dominican College, Santo Domingo, Dominican Republic, **Isis Esther Duran**, and one child, have arrived in the field.

Gloria Aileen (Brown) Wright (U. of West Indies '82), to serve as chemistry teacher, West Indies Col-

lege, Mandeville, Jamaica, has arrived in the field.

Volunteer Service

Brenda Cowles (LLU '75) (Special Service), to serve as teacher, Japan English Language Schools, Osaka, Japan, of McCall, Idaho, left Los Angeles, November 5.

John Bertram Oliver (LLU '42) (Special Service), to serve as physician Giffard Memorial Hospital, Andhra Pradesh, India, and **Eunice Margaret (Cartwright) Oliver**, of Carmichael, California, left San Francisco, October 19.

Kathy Joleen Olson (WWC '83) (Special Service), to serve as secretarial science teacher, Middle East College, Jeddah, Saudi Arabia, Lebanon, of College Place, Washington, left Washington, D.C., October 18.

Paul Louis Robb (LLU '54) (Special Service), to serve as physician/pathologist, Bangkok Adventist Hospital, Bangkok, Thailand, and **Florence (Hardt) Robb** (CUC '67), of Melrose, Massachusetts, left Boston, August 1, 1982.

Clayton Walter Sugg, Jr. (AU '83) (Special Service), to serve as director, English Language School, Taipei, Taiwan, and **Mona Evangelina (Liu) Sugg** (Taiwan Adv. Coll. '75), of Karlstad, Minnesota, left San Francisco, November 1.

Ernest August Wagner, Sr. (LLU '34) (Special Service), to serve as physician, Haad Yai Mission Hospital, Haad Yai, South Thailand, of Sonora, California, left San Francisco, October 11.

Shawn Kevin Wilson (Senior Dental Clerkship), to serve as dental assistant, Adventist Dental Clinic, Dacca, Bangladesh, of Loma Linda, California, left Los Angeles, July 8.

Prayer circle for evangelism

The following pastor-evangelists in the North American Division would appreciate the prayer 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., NAD Ministerial Association Secretary, General Conference of Seventh-day Adventists.

Atlantic Union

Rocky Gale/Michael Lay, January 13-26, Brattleboro, Vermont

Canadian Union

John Sabo, February 19-March 11, Melfort, Saskatchewan
Verne Snow/Ken Wiebe, January 14-February 25, Sherwood Park, Alberta

Lake Union

Dave Snyder, February 4 to March 3, Milwaukee, Wisconsin

North Pacific Union

Les Fowler, through February 28, Granger, Toppenish, Wapato, Washington

Gale Hendrick, February 4-March 10, Morton, Washington

Don Gray, through March 9, Kirkland, Washington

Leonard Ayers, through February 25, Arlington, Washington

Southern Union

Dan Solis, through March 31, Vicksburg, Mississippi

Deaths

AVILLA, Albert—b. March 30, 1906, Oakland, Calif.; d. Sep. 24, 1983, Pleasant Grove, Utah. He was a former Voice of Prophecy organist. Surviving are one son, Gilbert; one brother, Norman; two grandsons; and one great-grandson.

CALDWELL, Beryl Cummings—b. Feb. 5, 1887, Plainfield, Wisc.; d. Oct. 21, 1983, Silver Spring, Md. Her husband, Charles Burnell, was secretary-treasurer in the Louisiana, Tennessee, Michigan, Wisconsin, Minnesota, and Indiana conferences. Survivors include one son, Raymond; two grandsons, Richard and Bruce; and four great-grandsons.

CHRISTENSEN, John—b. June 19, 1908, Mahtowa, Minn.; d. April 27, 1983, Collegedale, Tenn. A graduate of Maplewood Academy and Union College, he was a teacher and dean of boys at Shelton Academy; taught chemistry at Union College, Emmanuel Missionary College, and Southern Missionary College—where he also was head of the science department. Survivors include his wife, Caroline; children John Eric and Fern Adele, at home, and two married daughters, Clarice Papendick and Eunice Morton; one brother, Nels; one sister, Olga Caster; nine grandchildren; and four great-grandchildren.

COSENTINE, Mildred Theresa Parker—b. Feb. 19, 1896, Utica, N.Y.; d. Oct. 31, 1983, Loma Linda, Calif. She served as church school teacher, preceptress, and English teacher, and as a strong supporter of her husband while he was principal of Longburn College, New Zealand; president of Avondale (Australia), La Sierra, and Union colleges; and as secretary of the General Conference Education Department. Survivors include her husband, E. E. Cosentine; two brothers, J. Harmon and Ralph Parker; one son, Robert E. Cosentine; two daughters, Ruth Maschmeyer, and Verna Barton; one foster daughter, Clara Morris; nine grandchildren; and 18 great-grandchildren.

DAY, Elizabeth Lewis—b. Aug. 24, 1912, Fullerton, Calif.; d. Sep. 28, 1983, Spokane, Wash. As Peace Corps volunteers, she and her husband served for the

past ten years in Seventh-day Adventist hospitals in the Philippines and South Africa. She is survived by her husband, Roy; two sons, Roy, Jr., and Larry; one daughter, Elizabeth McIlbrath; and six grandchildren.

HANNA, Violet F.—b. May 17, 1904, Brooklyn, N.Y.; d. Oct. 27, 1983, Greer, S.C. For 20 years she worked as a registered nurse at Washington Adventist Hospital. Her husband, J. Ray Hanna, was employed by the Review and Herald Publishing Association for 42 years. Surviving are her husband; a son, Donald; a daughter, Bethyl Arlene Bishop; a sister, Ethel Dunburg; a brother, Vincent Nelson; seven grandchildren; and three great-grandchildren.

KASPEREEN, Arthur Lewis, Sr.—b. July 18, 1915, Springfield, N.J.; d. Nov. 5, 1983, Loma Linda, Calif. He served as a literature evangelist for many years. Survivors include two sons, Arthur, Jr., and Bob; two brothers, Frank and Joe; three sisters, Lillian Gallo, Marleen Macaluso, and Lolly Beech; and three grandchildren.

KERBS, John Wendell—b. Jan. 16, 1964, Johannesburg, South Africa; d. Oct. 20, 1983, Loma Linda, Calif., after a short illness. His father is the principal of Loma Linda Academy. Survivors include his parents, John G. and Nancy (Shurtliff) Kerbs; and two brothers, Jeffrey S. and James R.

NELSON, Elmer Alonzo—b. Feb. 18, 1895, Menlo, Iowa; d. Nov. 3, 1983, Loma Linda, Calif. A 1924 graduate of the College of Medical Evangelists (now Loma Linda University), he was the first surgical resident at the White Memorial Hospital, and continued his work there for eight years. Survivors include his wife, Elizabeth Nelson; three daughters, Kathryn Magarian, Frances Foster, and Carolyn Hardy; two sons, Bernard Elmer and Roy Albert Mosser; two brothers, Arthur and Ernest; and five grandchildren.

PAPPASTAMOU, Ipermahia—b. Feb. 14, 1896, Istanbul, Turkey; d. Nov. 21, 1983, St. Helena, Calif. She worked as a secretary and treasurer in the Greek Mission, and assisted her minister husband for 23 years in Greece. Moving to the United States after his retirement, they worked with the Voice of Prophecy for 20 years preparing Bible courses and translating books and tracts into Greek.

VARGAS, Leonidas—b. June 10, 1914, Colombia, South America; d. Oct. 19, 1983, Los Angeles, Calif. He was a credentialed literature evangelist in the Southern California Conference for ten years. He is survived by his wife, Alicia; sons, Leon and Richard; daughter, Claudia Manzano; and four grandchildren.

Church calendar

January

7 Soul-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

Huguley breaks ground for new complex

Health education and philanthropy merged in the Seventh-day Adventist Health System when Huguley Memorial Hospital broke ground November 17 for a new \$3-million health-education complex. The building is the first in the Adventist Health System to be built entirely by philanthropic dollars.

To date, more than \$3 million has been raised from foundations, corporations, and individuals toward the complex, which will be built adjacent to the hospital. "Not only do the people of this community need the complex, but they also made it possible," said Huguley president John D. Koobs.

The 34,000-square-foot (3,159-square-meter) addition, to be completed in the fall of 1984, will feature four classrooms, a 200-seat amphitheater, a cardiac rehabilitation room, a 9,000-square-foot (836-square-meter) multipurpose/gymnasium room with stage, a running track, and a weight room. Within two years Huguley expects to more than double the number of people it serves with its health-education programs. Already more than 18,000 people have gone through such programs at the hospital.

BEN E. LEACH

NAD Ingathering report—5

Nick and Ruth Danko, members of the Newark, New Jersey, church, are experienced Ingatherers. For a number of years they have followed a unique but highly successful plan of soliciting at the doors of supermarkets. Having worked the same territory over the

years, they have found that people have begun to recognize and even look for them. During the past five years their dedication and faith have resulted in a total of \$12,212 in Ingathering contributions.

A total of \$897,698.10 has been reported for the fifth week of the 1983 Ingathering campaign, bringing the cumulative total to \$5,261,893.41.

M. T. BASCOM

Drugs in the SDA home

In September 23 Seventh-day Adventist parents and youth workers assembled in Washington, D.C., to express concern to *Listen* magazine regarding their children's drug and alcohol use. For a full day they discussed ways in which this alarming problem in the church could be solved.

This meeting reflects a parent movement across the nation that is beginning to do something concrete about the drug problem in our society. Carlton Turner, President Reagan's drug-abuse-policy director, calls the parent movement the most effective means of preventing and dealing with drug and alcohol use.

In response to this growing concern among Seventh-day Adventists, a special issue of *Listen* (coming in February) tells vivid personal stories of how parents are meeting the drug challenge in their own homes and communities and how this parent-support movement has grown in five years from two parents getting together on the telephone to more than 4,000 local organizations.

Among many other timely and interesting articles is an interview with Paul and Carol Cannon entitled "When Religious Training Is Not Enough." Elder and Mrs. Cannon are

codirectors of The Bridge Fellowship, a live-in counseling center for college-age young people from Seventh-day Adventist homes.

Single and bulk-order copies of this valuable issue of *Listen* soon will be available from Narcotics Education, Inc., 6830 Laurel St., NW., Washington, D.C. 20012, at the following rates: single copy, \$1.00; three copies, \$2.50; 100 copies, 65 cents each; 1,000 copies, 55 cents each. GARY B. SWANSON

Station raises \$44,000 in 25-hour period

With only one day remaining in the WGTS (Columbia Union College's radio station, Takoma Park, Maryland) Fall Fund Festival, only \$23,000 had been pledged toward the \$60,000 goal. The prospects of achieving the goal appeared grim. But, as one station program host said, "I recalled God's promise in Jeremiah 33:3: 'Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.'"

When patron Cyril Hardy promised to match the pledges made between certain hours, things began to happen. After Saturday Seminar host Gerald Fuller interviewed three metropolitan Washington residents whose membership in the Adventist Church can be traced to WGTS programming, the pace accelerated. The message was clear: WGTS is a soul-winning station.

The phones began ringing almost nonstop. Then Dr. Hardy agreed to match pledges during several additional one-hour periods. In 25 hours \$44,000 came in. The goal was achieved. More than that, however, God's promise through Jeremiah had been fulfilled dramatically. ZELLA HOLBERT

Voluntary support for NAD colleges increasing

Adventist colleges and universities in North America received \$10.7 million in voluntary support from nonchurch sources during the 12-month period ending June 30, 1983. This figure represents a 23 percent increase over the amount received in the previous fiscal year, according to recent data provided to the General Conference.

Impetus for part of this increase was stronger alumni giving, which has grown substantially over the last three years with incentives from the Business Executives' Challenge to Alumni (BECA). Alumni gifts account for 35 percent of the \$10.7 million, including \$1.24 million in unrestricted contributions.

Although funding from nonchurch sources such as alumni and other individuals, corporations, foundations, and other philanthropic entities is increasing, the church continues to be the main source of support for Adventist higher education, last year providing more than \$25 million to the colleges and universities in the North American Division.

C. E. BRADFORD

For the record

Died: William J. Harris, 88, longtime worker in China and former associate director of the General Conference Sabbath School Department, December 10, Deer Park, California. □ Denton Rebok, 86, missionary to China, college teacher and president, president of the Seventh-day Adventist Theological Seminary, General Conference secretary, and field secretary, December 11, Hendersonville, North Carolina.

"We Would See Jesus"



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