

# Adventist Review

General Organ of the Seventh-day Adventist Church

July 9, 1981

## Verbs and adverbs

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## The Ellen G. White writings and the church

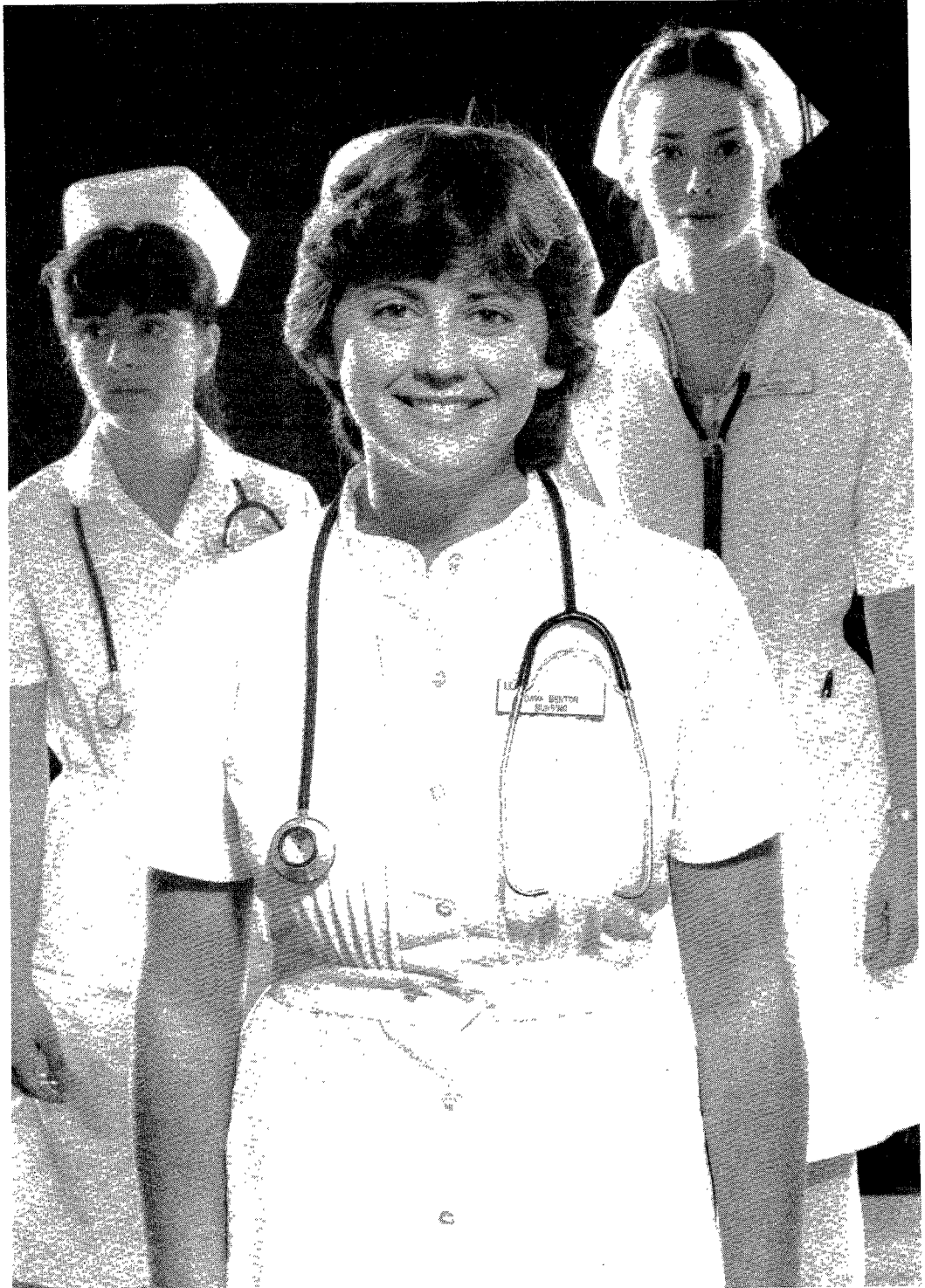
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## Blessed assurance

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## SDA nurses needed

Page 10



A study completed in 1978 stated that Adventist hospital administrators and/or directors wanted 3,012 additional SDA nurses by 1983.

Is it wishful thinking that they will be able to achieve this needed increase? See

"SDA Nurses Needed," page 10.

## THIS WEEK

**Adventist poet** Adlai Esteb slips into prose to challenge us with the thought that we know our nouns (doctrines) well but have trouble with the verbs (practice). He illustrates this interesting concept with the word *love*. But that brings to mind other words that could be included, such as *convert, witness, light, reward, help, study, and grace*. Read his short feature on page 3 then develop your own list.

**Be sure to read** Neal Wilson's report that begins on page 4 to better understand the rationale behind the ongoing studies on the gift of prophecy and its manifestation through Ellen White. Instead of being engaged in an

attempt to cover up such subjects as Ellen White's use of Scripture and "Is it ethical for a prophet to borrow ideas and claim divine origin?" denominational authorities are sponsoring and providing funds for extensive research in these areas. Our General Conference president concludes that "we need not fear the discovery of truth in any area. The church has done well by holding to the primacy of Scripture and heeding the counsels of the Lord's special messenger to this movement."

**Out of a total** of 8,781 graduate nurses employed in SDA hospitals in 1980 only 2,969, or 33.8 percent, were Seventh-day Adventists. In addition, a 1976

study indicates that about 60 percent of registered SDA nurses were working in Adventist hospitals. Nurse Mary Colby Monteith asks in her article that begins on page 10, "Where are the other 40 percent working?" Her documentation of the need for SDA nurses in Adventist hospitals raises some thought-provoking questions regarding the counsel Adventists have been given concerning the employment of Christian workers in our institutions.

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## LETTERS

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

### Two gardens

"The Two Gardens" (editorial, April 16) was touching. How true it is that salvation was lost in a garden, then recovered in a garden and on Calvary! As I read the editorial an answer came as to why we have trials in our lives. We need a garden experience with Jesus to make us grow more like Him each day. I praise the Lord for Jesus' Gethsemane victory.

MURIEL PHILLIPS  
Neoga, Illinois

### Another "letter"

Those of us who work in similar circumstances know that "Letter to a Homeland Church" (April 30) is not overdrawn nor sensational but absolutely true. What the author described happened yesterday, happens today, and will happen tomorrow.

The fact that we face a financial crisis in most of our Seventh-day Adventist mission hospitals that is closing down some and will either soon close or dilute the Seventh-day Adventist character of some of the others, will not change these daily occurrences. It will mean only that more mothers will bear their silent or wailing grief without the ministry of missionary nurses like the author,

and without offering us, as Seventh-day Adventists, the joy of knowing that mission hospitals like Mwami are still doing in a small way what we wish could be done in a large and increasing way.

It has thrilled my heart and led to my personal participation in this work to belong to a movement that opened mission hospitals like Malamulo, Maluti, Kanye, Mwami, and Yuka in the Trans-Africa Division.

But somehow the message has gotten across to Africa that the world church can no longer cope with mission hospitals and that, instead of providing the necessary staff and supplements to make mission hospitals viable, soon only financially independent work will be possible. Of course the places that most need the kind of ministry the apostle James called "pure religion and undefiled" have the least possibility for financial solvency.

"Letter to a Homeland Church" demands a personal response; it also demands a corporate response from our conferences, unions, and divisions in the allocation of priorities.

JOHN B. HOEHN, M.D.  
Medical Director  
Mwami Adventist Hospital  
Chipata, Zambia

### Workaholic

After reading "Workaholic for the Lord" (May 21), I was reminded of the time when I too was a workaholic. One day my young son came to me and said, "Mom, I wish you were more like mamma cat." When I asked what he meant, he replied,

"Mamma cat plays with her kittens."

It was then I realized I had been *too* busy and arranged for a change in schedule.

MRS. ROBERT NAFZIGER  
Benton Harbor, Michigan

### Pioneers

Re North Pacific Union News Notes (May 21).

The way one item is worded might confuse some people. While we did pioneer the work in Northern Alaska, we did not pioneer among the Indians of Arizona, as the item seems to infer. The credit should go to Orno Follett and Elder Marvin Walter. We have worked 32 years at our mission school in Holbrook.

FRANK and ILA M.  
DAUGHERTY  
Holbrook, Arizona

### Shoes

I appreciate the advice in Health Capsules (June 11) regarding children's footwear. I wish I had read that article 20 years ago. We used to drive 70 miles to purchase expensive, firm, high-topped shoes for our sons. The cost was prohibitive and the heavy shoes made walking a burden.

Our family physician suggested that we discontinue the expensive shoes and replace them with high-topped tennis shoes. We made the change at once. The boys fairly flew in tennis shoes, and we had more money with which to educate our four children.

JANICE CHAMBERLAIN  
Ironwood, Michigan

## Adventist Review



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## Verbs and adverbs

Does our Christian “grammar” reveal that we are growing in grace?

By ADLAI ALBERT ESTEB

When asked by a journalist “How is your French?” an American diplomat returning from an assignment in France replied, “Excellent, except for the verbs.”

As “ambassadors for Christ,” every one of us could profit by a consideration of the diplomat’s cryptic, thought-provoking reply.

To be specific, if a journalist were to ask any of us the question “How is your Christianity?” what would be our reply? Would we have to say, “Excellent, except for the verbs”?

Think about it. We know the nouns quite well, don’t

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*Adlai Albert Esteb is a retired associate director of the General Conference Lay Activities Department living in Warsaw, Virginia.*

we? But how about the verbs? Verbs are the action words of our language. Most of us know the *doctrine* pretty well, but how about the *practice*? Our theology may be more excellent than our practice. We need to check our verbs carefully.

Then, taking another step forward and upward, we need to think about our adjectives and especially our adverbs. To be specific, we may know the word *love* as a noun. But do we know it as a verb? Do we know it as an adjective—“loving”—as a description of the way we practice our theology of love? Even more important, do we know it as an adverb—“lovingly”? Do our adjectives and adverbs describe accurately the kind and quality of our nouns and verbs?

Of course “love” is not the only noun or verb in the Christian’s dictionary. If our Christianity is excellent—except for the “verbs”—there are some important grammar lessons we need to learn beyond the general “readin’, ’ritin’, and ’rithmetic” of the Christian way.

May the day soon come when God can look down, point to every Adventist home and every Adventist church, and say, “Here is the patience of the saints. Here are they who keep the commandments of God and the faith of Jesus. Here are they who practice what they preach. Their Christianity is excellent—even to their verbs and adverbs.”

# The Ellen G. White writings and the church

The testimonies from the Lord's "special messenger" constitute an inspired commentary on the Bible and hold a treasured place in the religious life of the church.

By NEAL C. WILSON

The world of Adventist believers enjoys a real sense of "family." To be sure, there are differences of culture, language, nationality, economics, social experience, and educational background. Then, too, generally speaking, we as Adventists are a people of strong wills. To resist pressures in areas of entertainment, to honor the seventh day in a first- and sixth-day world, to give a tenth and more of our incomes in these inflationary times—all these, and many other distinctive life-style characteristics, require strong commitments.

It seems to me, however, that there are unifying elements that overarch these differences and pressures that at times would appear to strain our church unity. We share a common Christian faith, built on the supremacy of the Scriptures. We identify with the past experiences and present hopes of the Advent Movement and message. The Adventist family also shares a closely knit organizational structure that permits many friendships to develop and keeps us in touch with one another through educational experiences, ministerial fellowships, and our conference and regional meetings. We treasure all of these ways by which fellowship in Christ and love for one another is nurtured.

There is a pervasive spiritual dynamic, however, that has played a singular role in tying the Seventh-day Adventist Church together. It is through the influence of this factor that we have maintained a global unity in doctrine, faith, and practice, share a common "world view," and hold similar attitudes toward health, education, and the use of leisure time. For those who are Seventh-day Adventists, it is already evident that I have in mind the writings of Ellen G. White.

Many of us have had the happy experience of being nourished on the words of Scripture and the choice

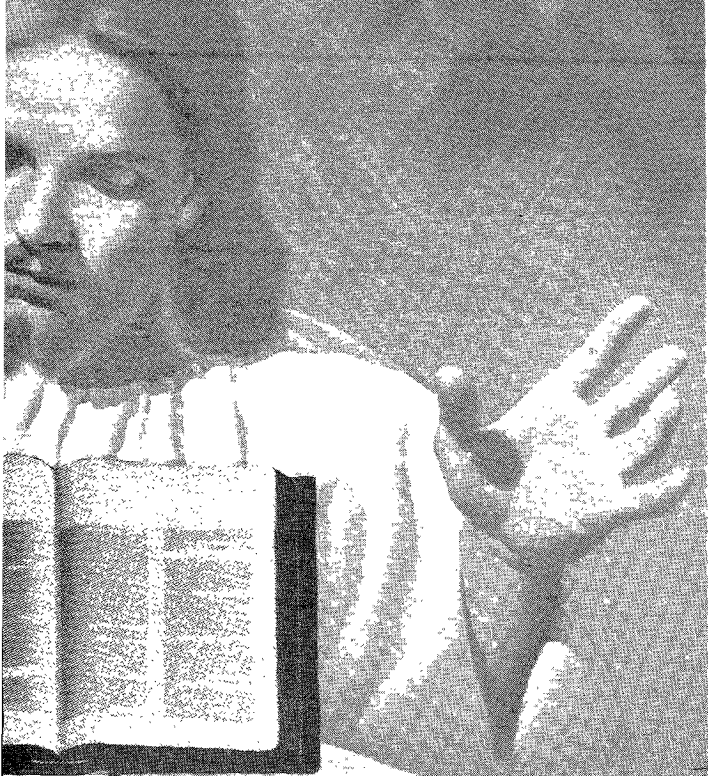


devotional passages from the writings we call the Spirit of Prophecy. The testimonies from the Lord's "special messenger" constitute an inspired commentary on the Bible and hold a treasured place in the religious life of the church. The counsels of Ellen G. White still guide the church in the application of Biblical teachings and principles to concrete practical life experiences.

During the past few decades the statements of Ellen White on the topic of inspiration have helped the Adventist Church steer a course somewhere between the verbal inspiration of Scripture position of some fundamentalists on the one side, and the noninspiration of Scripture of extreme liberals on the other side. Our knowledge of how the Lord worked in the life and experience of Ellen White helps us understand how the Bible writers functioned under the Spirit's influence.

In recent years an increasing interest in Biblical interpretation has included a concern for a proper method of understanding and interpreting the writings of Ellen White. Ellen White's death, the subsequent passing of many of her contemporaries, and the increasing distance between our times and the life and times of Mrs. White make it necessary for the church to give attention to the best methods of interpreting these writings of the Spirit of Prophecy, which continue to play an important role in our individual and corporate church life.

The current concern over Ellen White's use of sources, the charges of plagiarism, and Ellen White's use of literary assistants are not new to those who have read such church publications as the 27-page pamphlet of W. C. White and D. E. Robinson entitled *Brief Statements Regarding the Writings of Ellen G. White* (1933; included as an insert in the June 4, 1981, REVIEW); *Ellen G. White and Her Critics*, by Francis D. Nichol (Review & Herald,



1951); and *The Ellen G. White Writings*, by Arthur L. White (Review & Herald, 1973). There are many in the church, however, who have not read these publications and who have not been adequately instructed from our pulpits or in our educational institutions. For these members, many of whom have not looked carefully at the Scriptures from the point of view of their production and composition, this information can be unsettling.

In the past decade or so, additional studies have provided us with further insight in regard to the E. G. White writings. Articles in the REVIEW and other journals have enlarged our knowledge of Ellen White's use of sources and how her viewpoints in certain areas correspond with contemporary attitudes and knowledge. Walter Rea, a former pastor in the Southern California Conference, has shown that E. G. White borrowed more extensively from contemporary sources than we had thought previously. The White Estate has discovered a previously unknown letter book of one of Ellen White's secretaries. This book, together with recent study in the letter files of the White Estate and in documents of the General Conference archives, has increased our knowledge of how these associates of Ellen White participated in the publication of articles, testimonies, and books.

The combination of all these facets has led many in the church to take a greater interest in what we may find from a wider, and in some cases a more thorough, study of the evidence that is available on how Ellen White wrote her articles and books. In response to this general concern and in order that we might have a sound basis for answering the questions being asked in regard to Ellen White's literary methods, the General Conference officers have initiated several study projects.

As a people we have always been open to the discovery

of further information in all fields of knowledge. Our educational system, with doctoral degrees being offered in theology, education, and biology, with medical and dental schools, with the theological seminary, and with such research programs as the Geoscience Institute and the Biblical Research Institute, all testify to the church's commitment to the discovery of truth in all areas. The history of this Advent Movement is a story of the proclamation of the everlasting gospel in the context of intellectual, cultural, and social change. While not all change is progress, our own extraordinary growth worldwide in a little more than one century is testimony to the Lord's blessing and to the church's willingness to meet the questions and issues of each succeeding generation of people who need to hear in their own "language" the changeless truths of the gospel.

No serious student of Adventist history can study our past without noting that one constant factor in Adventism has been its willingness to change, to grow with the times and with the leadings of the Lord. This does not infer or mean that we are unsure of the pillars of our faith or that our message is not built upon a sure foundation. Ellen White reminded us that "in reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches of Ellen White*, p. 196.

### Life of Christ Research Project

With this undergirding faith in God's leadership of this movement from its founding until the present time, we need not fear the fuller knowledge of truth that such study and research may provide. A serious review of the way the Lord has used Ellen White in the communication of His will to us as a people as He has sought to guide this movement should not only confirm our faith but strengthen it against the attacks of those who would distort the proper understanding of this prophetic gift in the Adventist Church.

On July 1 of last year (1980), the Ellen G. White Life of Christ Research Project was launched under the direction of James C. Cox, professor of New Testament at the Seventh-day Adventist Theological Seminary, located at Andrews University. The research will seek to compare the text of *The Desire of Ages* with various nineteenth-century evangelical writers who wrote on the life of Christ and from whom Ellen White borrowed to some extent. The study will include a review of the nature and extent of this borrowing and how Ellen White used and shaped the words and expressions of others in the construction of her own compositions.

When Dr. Cox accepted a call last August to be president of Avondale College in Australia, we felt it was fortuitous that Fred Veltman, chairman of the religion department of Pacific Union College, was willing to take a

# Thorns on rosebushes

By KATHERINE HAUBRICH

"Ouch!" yelled Cindy as she popped her finger into her mouth. Taking it out again, she looked at the tiny drop of blood forming.

"Daddy, why *do* the beautiful roses have those nasty old thorns on them?" she asked. "I can't pull the weeds because of the thorns. That's the third time I've stuck my fingers."

Cindy's father looked up from where he was digging in the garden. "I'm sorry, honey," he said. "I'll answer your question during worship this evening. In the meantime, try to be careful. Wear your garden gloves."

"OK, Daddy," Cindy said as she knelt once more by the weedy rosebush. To herself she said, "Weeds are bad enough, but thorns are awful!"

Later that evening, after Cindy had taken her bath, combed her hair, and brushed her teeth, she sat down beside her father, who had opened the Bible to Genesis 3, verse 17. "Shall we find out about those thorns, Cindy?" Father asked. Cindy nodded as she looked again at her sore fingers.

Father began to read: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Here Cindy's father paused and looked at her.

Cindy looked thoughtful for a moment. "You know, Daddy, I had never really looked at the thorns and weeds as being a part of the Bible. It just seemed to me that they were always there and we had to put up with them."

"Every weed we dig up, every thorn or thistle we see,



Cindy, is evidence of God's love," Daddy said.

"But how, Daddy? It is hard work, and I hurt my fingers on the thorns."

"For one thing, Cindy, every thorn is living proof that the Bible is true. We may look around us and understand why it is this way because we have read it in the Word of God."

"Oh, I never thought of that," Cindy said.

"Something else you probably haven't thought about is this: The roses do not have thorns on them," said Daddy, smiling mysteriously.

"Oh, yes they do, Daddy!" Cindy said. "I see them every time I go into the garden. Besides, you know I hurt my fingers on them today."

"But, Cindy, the Bible tells us that as the result of sin there would be thorns, not rosebushes. But you see, honey. Jesus provided beautiful flowers along with the thorns because He loves us. Do you understand that?" asked Daddy.

Cindy thought for a moment. "Yes, I think I do, Daddy. I'm glad we have our Bible. It answered my question about the thorns."

two-year leave of absence in order to give full time to the study. Dr. Veltman is known as a careful researcher and scholar. He has complete access to the White Estate documents and has been given some part-time assistance. In addition to fifteen volunteer part-time assistants working out of their homes across the United States, the project will probably require the use of computer specialists to design and execute computer programs to index the texts and provide data for the necessary textual analysis. Once the study has been completed, it will be reviewed by an eighteen-member advisory committee selected to provide counsel for Dr. Veltman. The results will be communicated to the General Conference leadership, who in turn will determine in what form this can best be shared with the general church membership worldwide.

A separate investigation into the life and work of Ellen White is being conducted by Richard Leshner, director of the Biblical Research Institute of the General Conference. Dr. Leshner is working with a number of Adventist scholars who will be writing a series of research papers on such topics as: The Office of Prophet in the Old Testament; The Office of Prophet in the New Testament; E. G. White in Context of American Church History; E. G. White's Sociological Context; Science and Religion in the E. G. White Writings; E. G. White's Use of Scripture; Authority of E. G. White; Theology of E. G. White; E. G. White's Experience as a Prophet; Development of Thought in E. G. White; Is It Ethical for a Prophet to Borrow Ideas and Claim Divine Origin?; and A Proper Hermeneutic for Use of E. G. White.

## A message to proclaim

The various studies relating to the Ellen G. White writings have led many in the church to give further consideration to the more fundamental question of the nature of inspiration. The need for further study in the area of inspiration and revelation surfaced in the doctrinal discussions at Dallas and in earlier church dialogue over the various problems being faced by the Geoscience Institute. In order to assist church members in their further study of the doctrine of inspiration, a team of Bible scholars and theologians is being formed to prepare a study document on the topic. Once the statement has been developed and reviewed, it will be circulated so that the church body at large can have an opportunity to respond and share their views.

We are living in the last days of earth's history. We must not let ourselves be sidetracked from the main purpose of the church. We have a message to proclaim, a witness to make, and a world to warn. At the same time, we are being asked to make this witness to a twentieth-century world on the borders of yet another century. It is very possible that a study of these issues could assist the church in its ever-present task of packaging its product in such a way as to provide the most effective witness. Our Lord and His disciples, as well as the pioneers of this Advent Movement, took great care to proclaim present

truth in such a way as to meet the needs of men and women in the context of their human experience.

We need not fear the discovery of truth in any area. The church has done well by holding to the primacy of Scripture and heeding the counsels of the Lord's special messenger to this movement.

Long ago the prophet Samuel took a stone and placed it on a dividing line in recognition of God's mighty works on behalf of the people of God. He "called the name of it Ebenezer, saying, Hitherto hath the Lord helped us" (1

Sam. 7:12). If we will take time to review our past history and to note how God has led us in the past, and if we could all be privileged to watch the way the Lord is providentially leading and blessing this Advent Movement around the world today, we will find plenty of "stones" to mark God's saving power. We have good reason for our faith in God, this movement, and in one another. We are family. We share a common task. Let us draw near to the Lord and to one another in prayer, in study, and in witness. □

## SPEAKING OUT

# Our schools need our help

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

Having spent most of my life connected either directly or indirectly with one of our academies (I was the child of a staff member), I have been saddened and concerned to hear that some of our boarding academies are closing their doors.

Consolidating may be more feasible as far as finances are concerned, but something that may be more important to the individual and to God is lost in the bigger crowd. Also, the farther a student has to drive to school, the less likely he is to attend. I know there are those who say that with our mobile culture it doesn't make any difference, but as a pastor my experience indicates otherwise—distance does make a difference to a concerned parent. Closing schools also tends to contribute to people moving to the "Adventist centers," something that we don't need.

I would like to make a few proposals that may not be new but that could stimulate actions that may help some of our struggling institutions.

First, our greatest need is for more places for our students to work. It would be good if we had, at least for North America, an office in the General Conference Education Department that could provide competent counsel in the development and operation of industries in our schools. Many of the industrial operations in our academies

have been handled very unprofessionally. This is not intended to be a criticism of our local boards. They have done the best they knew how, but thousands of dollars that the schools could not spare have gone down the drain by starting industries that were destined to fail. Professional, experienced consultants who knew the business world as well as our unique problems could have saved much loss.

Second, we need to revise our methods of raising funds to supplement our school budgets. We need to concentrate on student aid for the academy level. Some conferences include the academy in a regular conference offering. That is good but very impersonal. Even "worthy student" offerings usually are not taken seriously. People feel that at least some of these offerings are not helping students directly, except as they help the operation of the school.

One way to make them personal and direct would be to supplement student wages. This would encourage students to be faithful and people would feel they are really helping the student. In all areas of student labor it is not practical to pay high wages for inexperienced, somewhat temporary help. This is one reason industries often do not pay off. It would be good if industrious students could earn as much as \$5.00 to \$6.00 per hour and thus work their way through school. This could be done if funds were made available to match their basic wages.

Third, in order to expedite the worthy student program, each conference with an academy needs someone to work full time in student recruitment and solic-

itation of funds for student aid. If such a person made it possible for at least ten students to attend the academy who otherwise would not attend, he would have paid his salary. Ten students is a conservative estimate of what the right person in this position could do. Many conferences have hundreds of students attending public high schools.

Fourth, increased enrollment would solve many financial ills in our smaller schools. One of the factors behind this lower enrollment is a groundswell of conviction among our people that dormitory life for early and middle teens is often a disaster. In some dormitories the students are given little in the way of spiritual or psychological support. Youth in their teens are not ready for the intense peer pressure that is fostered in this type of setting. It is true that some youngsters get no better at home, but it is also true that there are many dedicated, Christian parents who are in a dilemma when they have to choose between public school and dormitory life in an academy. These dedicated, supportive, loyal Adventist parents deserve better options. Their children need a place where they can receive the proper, supportive environment they would get at home.

In many of our schools the deans are trying hard, but many experienced educators agree that most of our academy dormitory situations are completely unrealistic. No one person, even though he may be experienced, can possibly give the guidance and supervision needed by 75 or 100 teen-agers, 24 hours a day. Each dormitory ought to have at least two deans, one to be on duty from 12:00 midnight to 12:00 noon and the other from 12:00 noon until midnight. The two deans would need apartments off campus so that they could rest when off duty. The door to the apartment area should be "open" at all

times, day or night. These youngsters need a "city of refuge" when the pressure gets too strong.

Many teen-agers, whether they admit it or not, need parenting, and when in a dormitory they need a loving, available substitute. They are not grown yet! They need a shoulder to cry on and someone to listen. These deans should not be professional snoopers, but they should be constant participants in the student activities and be aware of what is going on. Too many of our schools have blind spots, where drugs, immoral conduct, and other soul-destroying practices are carried on. There is no way to stop all wrongdoing, but these soul-destroying practices should be eliminated.

The list above is not intended to be exhaustive. I feel that these are our most pressing problems.

I am certain that our schools could do some soul searching in the area of training our youth for the task of finishing the work. What are we doing to make them born-again soul winners and enthusiastic burden-bearers when they go back to their local churches? Are we holding up the recreational, social, and dietary principles that God has given us? Or are we giving the devil equal time? Many of our schools are doing an excellent job, and our church can be proud of the majority of our teachers, who work untiringly for the youth. This is a tragic world for our youth. The odds against them are overwhelming. This letter is not intended as an indictment against any school. It is intended as an offer of help to floundering schools.

We still need our schools, and they need our support more than ever before. All should set aside a regular time for fasting and prayer for the students and staff of our institutions.

LEWIS C. BRAND  
Louisville, Kentucky

# Blessed assurance

Every repentant soul may  
be sure of God's  
love and acceptance.

By RUTH G. SHORT

Martin Luther complained that the Catholic Church gave no assurance of salvation to its people. Before the light of salvation by faith banished the darkness of his doubts concerning Christ's love, he kept running to the confessor, making a nuisance of himself by confessing more and more sins that he thought he might have forgotten on a previous visit.

There are sins of omission as well as of commission, and sins that exist only in the mind, such as those that violate the tenth commandment. One can readily imagine Luther's perplexity, then, in trying to figure out how many sins he had accumulated over a given period of time. No wonder he had no assurance of salvation!

But how about you? If you should be involved in a fatal accident before this day ended, would you be assured that you were "saved"? Or are you one of those who sing "Blessed Assurance" without knowing that you may have exactly that?

The devil hates this assurance. He wants to fill us with uneasiness, insecurity, perplexity, and grief of mind. Every repentant soul may be certain of God's love and acceptance. "Satan is ready to steal away the blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this. Do not give ear to the tempter, but say, 'Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate heavenly Father; and although I have abused His love, though the blessings He has given me have been squandered, I will arise, and go to my Father, and say, 'I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son: make me as one of Thy hired servants.'" The parable tells you how the wanderer will be received: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—*Steps to Christ*, p. 53.

In both the Old and the New Testaments we read about *assurance*—*much assurance, full assurance*. Isaiah says, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (chap.



32:17). Hebrews reinforces this idea: "Let us draw near with a true heart in full assurance of faith" (chap. 10:22). Beyond this, the gospel of assurance is particularly slanted, interestingly enough, toward those in Laodicea, "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding" (Col. 2:2). Understanding of what? "The acknowledgement of the mystery of God, and of the Father, and of Christ" (verse 2). And what is the mystery of God? In this same letter Paul explains that it is "Christ in you, the hope of glory" (chap. 1:27).

Hope is an important ingredient of life. Hope sustained Jacob during the seven long years he waited to claim Rachel, and it made the time seem but a few days.

We are aware that we are saved by faith, but have you noticed that Paul also tells us in Romans 8:24 that we are "saved by hope"? Jeremiah writes, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (chap. 17:7). And Paul speaks of our helmet as "the hope of salvation" (1 Thess. 5:8). In that case, how do we dare go to war against the world, the flesh, and the devil without our protective helmet?

Assurance is an important feature of our Christian armor. Doubtless we can get to heaven without it, for some earnest and sincere Christians seem to lack it—but what a handicap they are assuming! How much joy they are missing!

Perhaps a parable will put the point across. Two Christians aroused the admiration of a millionaire, who decided to give each of them a home, which both needed

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desperately. Hiring a good lawyer to draw up the necessary papers, the millionaire bought the homes for cash and gave each a deed to a fine little home suited to his needs.

But one, unaccustomed to receiving such generosity, could not believe the house was really his. Convinced that it was too good to be true, he wrung his hands and spent day after day paying repeated visits to the realtor who sold the home to the millionaire, to the county tax office to be sure he was the registered owner, and to the recorders who took care of the title insurance. He also researched to find out whether there were any unpaid taxes due. Repeatedly he went back to the various agencies connected with records of home ownership, checking with one clerk after another just to be sure. And suffering from insomnia, I might add.

The other man accepted the gift with delight, moved into the house immediately, and began to plant a garden. Because he loved fruit, he planted apple and apricot trees and some grape and berry vines. He fully enjoyed his gift estate.

### Accept the gift

Should we not cheerfully and gratefully accept the gift of salvation which is offered to us without money and without price, and go on our way rejoicing? “Those who doubt God’s promises and distrust the assurance of His grace are dishonoring Him; and their influence, instead of drawing others to Christ, tends to repel them from Him. They are unproductive trees, that spread their dark branches far and wide, shutting away the sunlight from other plants, and causing them to droop and die under the chilling shadow.”—*The Great Controversy*, pp. 527, 528.

Paul seems to contradict himself when he says, “Work out your own salvation with fear and trembling” (Phil. 2:12). We must read on to get his real meaning: “For it is God which worketh in you both to will and to do of his good pleasure” (verse 13).

When you look within do you see nothing but weakness, sin, and unfaithfulness? And is your heart troubled? Fortunately the “Lord is faithful, who shall stablish you, and keep you from evil” (2 Thess. 3:3).

Hudson Taylor, the great pioneer missionary to China, comforted himself with the text, “If we believe not, yet he abideth faithful: he cannot deny himself” (2 Tim. 2:13). He liked to link with that Lamentations 3:22, 23: “It is of the Lord’s mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.”

We spend too much time thinking about ourselves—our responsibility, our work, our part. A sense of failure looms up to discourage us like a large black cloud on a threatening day. Let us concentrate instead on John’s statement: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12). His formula is simple.

Let us claim Paul’s promise in 2 Timothy 1:12: “For I

know whom I have believed, and am persuaded that *he* is able to keep that which I have committed unto him against that day.” Certainly *we* are not able! The devil trips us up all too often—at times we feel as if we are doing nothing but stumbling because of the traps he sets for us. But at such times we are encouraged by “full assurance of hope unto the end” (Heb. 6:11).

“As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ.”—*The Desire of Ages*, p. 331.

In my correspondence with some Catholic priests to whom I have sent *The Desire of Ages* I have discovered that several have been strengthened and encouraged by the beautiful chapter entitled “The Invitation.” One to whom I especially recommended this chapter wrote:

“Thank you ever so much for your lovely letter and especially for your great goodness in sending me *The Desire of Ages*, which is truly a masterpiece of literature but, best of all, a fountain of spiritual refreshment; and what a relief and blessing it is for us to have such insights to quench our thirst. So many of today’s works are a desert of dry ‘nothingness’ to the soul! Again my heartfelt thanks for your very kind charity to me. The chapter ‘The Invitation’ is indeed, as you so well said, ‘heartwarming!’”

In the chapter mentioned we read: “Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength.”—Page 329.

Luther loved to comfort those who cringed at the thought of their own weaknesses and inadequacies. In his commentary on Galatians he wrote: “The Law scolds us, sin screams at us, death thunders at us, the devil roars at us. In the midst of the clamor the Spirit of Christ cries in our hearts, ‘Abba, Father.’ And this little cry of the Spirit transcends the hullabaloo of the Law, sin, death, and the devil, and finds a hearing with God.” (Translated by Theodore Graebner, Zondervan, p. 159.)

If we constantly keep in mind that God initiates everything connected with our salvation, that He is indeed the Author and Finisher of our faith, and the Alpha and Omega of our Christian walk, we can go forth with confidence, and sing with assurance, “It is well with my soul.”

*Though Satan should buffet, though trials should come,  
Let this blest assurance control,  
That Christ hath regardeth my helpless estate,  
And hath shed His own blood for my soul.*

*My sin—O the bliss of the glorious thought!  
My sin—not in part, but the whole,  
Is nailed to His cross and I bear it no more;  
Praise the Lord, praise the Lord, O my soul!*

—H. G. SPAFFORD

# SDA nurses needed



Statistics demonstrate that the number of Adventist nurses employed in Adventist hospitals is steadily decreasing.

By MARY COLBY MONTEITH

"My patients are not receiving the kind of nursing care that they used to get in this institution," remarked a non-Adventist physician to a friend of mine who is his patient.

Because my friend is a graduate nurse proud of the quality of Seventh-day Adventist nursing, she challenged him by mentioning the names of a half-dozen nurses whom they both knew on the staff of that Adventist hospital.

He agreed at once that those nurses were giving expert patient care. Then added, "But the others . . ."

"Many of the others are not our graduates," came the quick reply. "More and more in recent years our hospitals have been staffed with nurses from non-Adventist sources, frequently from the two-year junior college programs. They may have good professional education, but they have not been prepared to understand our Adventist objectives in patient care. Each year we seem to have fewer and fewer of our graduates available for employment."

The physician sorrowfully agreed.

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*Mary Colby Monteith, now retired, was administrative assistant of the School of Nursing at Loma Linda University, Loma Linda, California. She is presently living in Yountville, California.*

Was my nurse friend correct in her statements? Are there fewer and fewer Adventist graduate nurses being employed in SDA institutions? Does it make any difference whether our hospitals in the North American Division are staffed with nurses who have obtained their education in our church-operated schools? There is no argument that excellent nursing education can be found outside our educational system. What difference does it make, then?

A study of 57 SDA institutions in the North American Division for the five-year period of 1963 through 1967, and again of the same institutions from 1973 through 1977, gives a comparison of the percentage of SDA nurses in each institution.<sup>1</sup>

In 1963 there were eight institutions reporting 100 percent SDA nurses on their staffs, while in 1977 only Monument Valley had such an enviable record. A few institutions showed drastic reduction in the percentage of SDA nurses. One reported 55.3 percent in 1963 and only 8.6 percent in 1977. Another, which had reported 19 percent in 1973, dropped to 4.8 percent by 1977. Still another had 75 percent in 1964 and was reduced to 7.8 percent by 1977.

Looking at the records of ten of our older, well-known hospitals, reproduced in Table 1 on the opposite page, the following trends appear:<sup>2</sup>

This table shows that all institutions had a lower percentage of SDA nurses in 1980 than they had reported in 1965. With two exceptions, these ten hospitals showed a *continuous* decrease in the percentage of SDA nurses. In 1980 five of the ten reported that fewer than 50 percent of their nurses were church members. Of 60 SDA hospitals included in the 1980 report, only 2,969 out of a total of 8,781 graduate nurses employed, or 33.8 percent, were Seventh-day Adventists.

## Where are the other 40 percent?

In 1976 Dr. Robert Moon found that, based on national denominational figures, about 60 percent of registered SDA nurses were working in Adventist hospitals.<sup>3</sup> Where are the other 40 percent working? They are desperately needed right now.

A nurse manpower study, completed in 1978, stated that hospital administrators and/or directors of nursing service wanted 2,249 additional SDA nurses within two years, and 3,012 additional SDA nurses within five years (1983).<sup>4</sup> Is it wishful thinking that they will be able to achieve this needed increase?

If these statistics present a true picture, how can patients be receiving the special care for which our medical institutions were established? Do we still have a health message that we feel it is our duty to give through the medium of nursing care?

C. E. Bradford, vice-president of the General Conference for the North American Division, in his report given in Dallas, April 24, 1980, stated: "In the North American Division there are 65 hospitals owned and/or operated by five Adventist health-care corporations. These hospitals

represent 9,500 beds and 30,000 employees. . . . During 1979, 1.6 million inpatients and outpatients received treatment in these institutions. It is apparent that the right arm of the message is strong and active."<sup>5</sup>

According to the "Fundamental Beliefs of Seventh-day Adventists," drafted at this same meeting, No. 21, entitled "Christian Behaviour," indicates that the church holds fundamental beliefs based on the Bible regarding health. No. 17, entitled "The Gift of Prophecy," says concerning the works of Ellen G. White. "As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction."<sup>6</sup>

In an address on healthful living and the church, Francis D. Nichol pointed out that "great churchmen through the centuries never saw in the Scriptures sufficient on which to build a clearly defined health doctrine, though the evidence was there. Nor did our founding fathers see it. But Mrs. White did. And as she drew from the Scriptures their fuller meaning the Advent Movement steadily enlarged its concept of a health doctrine. I like, therefore, to think of Mrs. White, not as a prime source of our health doctrine, but as the architect of it. The result of that inspired draftmanship is a beautiful edifice that can mean health and healing for all who enter its portals."<sup>7</sup>

Ellen G. White clearly stated the objectives of our medical work and the relationship of institutional workers to these objectives. For example, she wrote: "I have been instructed that our medical institutions are to stand as witnesses to God. They are established to relieve the sick and the afflicted, to awaken a spirit of inquiry, to disseminate light, and to advance reform. These institutions, rightly conducted, will be the means of bringing a knowledge of the reforms essential to prepare a people for the coming of the Lord, before many that otherwise it would be impossible for us to reach.

"Many of the patrons . . . are very susceptible to the spiritual influences that prevail. If all the physicians, nurses, and helpers are walking circumspectly before

God, they have more than human power in dealing with these men and women. Every institution whose helpers are consecrated is pervaded by divine power; and the patrons not only obtain relief from bodily infirmities, but find a healing balm for their sin-sick souls."*Counsels on Health*, p. 234.

Speaking specifically of the work of nurses, she says: "The Lord wants wise men and women, acting in the capacity of nurses to comfort and help the sick and suffering. Through the ministrations of these nurses, those who have heretofore taken no interest in religious things will be led to ask, 'What must I do to be saved?' The sick will be led to Christ by the patient attention of nurses who anticipate their wants, and who bow in prayer and ask the great Medical Missionary to look with compassion upon the sufferer, and to let the soothing influence of His grace be felt and His restoring power be exercised."*Medical Ministry*, pp. 191, 192.

### Special effort needs to be made

Regarding the necessity of employing Seventh-day Adventist Christians, we read: "A special effort should be made to secure the services of conscientious, Christian workers. It is the purpose of God that a health institution should be organized and controlled exclusively by Seventh-day Adventists; and when unbelievers are brought in to occupy responsible positions, an influence is presiding there that will tell with great weight against the sanitarium. God did not intend that this institution should be carried on after the order of any other health institution in the land; but that it should be one of the most effectual instrumentalities in His hands of giving light to the world. It should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings; and all who act a part in it should be reformers, having respect to its rules, and heeding the light of health reform now shining upon us as a people."*Counsels on Health*, p. 401.

If we are to accept the words of the Spirit of Prophecy given to us by the Lord for our guidance, there would appear to be only one conclusion: we must have Seventh-day Adventist Christian nurses caring for the patients in our medical institutions if the objectives given us by the Great Physician are to be realized.

As a nurse and a trainer of nurses I wish to appeal to SDA nurses that each of you will search your heart on this question. Should you not be working in one of our hospitals? □

**Table 1—Comparative Percentage of SDA Nurses in Ten Institutions**

1965	1975	1980
100.0	90.1	86.5
100.0	73.8	50.9
85.2	70.0	56.4
81.8	39.0	21.5
79.7	50.3	53.9
79.5	60.6	49.3
75.4	62.6	54.2
66.4	43.9	36.6
63.0	16.2	24.3
55.1	39.6	30.4

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- <sup>1</sup> General Conference Health Department. "Comparative Report 1963-1967 and 1973-1977, Percentage SDA Nurses in Medical Institutions. North American Division."
- <sup>2</sup> General Conference Health/Temperance Department. "Comparison SDA and Non-SDA Graduate Nurses as of December 31, 1980."
- <sup>3</sup> Dr. Robert Moon. "Nursing Study Progress Report." Feb. 1, 1976
- <sup>4</sup> General Conference Health Department. "Nurse Manpower Study." 1978. pp. 170, 171.
- <sup>5</sup> C. E. Bradford. "We Stand at a Milepost." *Adventist Review*, May 8-15, 1980, p. 16.
- <sup>6</sup> "Fundamental Beliefs of Seventh-day Adventists." *Seventh-day Adventist Yearbook*, 1981, p. 7.
- <sup>7</sup> Francis D. Nichol. "Two Addresses on Health. Delivered at the General Conference Medical Department Meeting Held in Kansas City, Missouri, August 22 to 25, 1961" (published by the Review and Herald Publishing Association at the request of the Medical Department of the General Conference of Seventh-day Adventists, Washington, D.C.). p. 41.

## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**The suggestion has been made that, in connection with the United Nations International Year of the Disabled Person, we invite readers with physical disabilities to write to Reader to Reader, letting us know: (1) how disabled members can contribute to the church; (2) the kinds of problems you encounter in using Adventist churches and other facilities; and (3) what can be done to help counteract such problems.**

■ How can the disabled contribute to the church? Because disabilities are so varied, it is not possible to be specific. Each one should contribute to the limit of his or her ability. While disease and injury may handicap a person, the disability does not end that person's expertise or terminate the value of the experience he or she has gained in preceding years. Disabled people, no matter how many handicaps they have, are not necessarily mentally deficient, nor should church members treat them as such. In spite of their disfigured or deformed bodies, their minds may be sharp and quick.

Some of the most frequent problems encountered by disabled persons in using Adventist churches and other facilities are: parking, steps, curbs, sharp bumps and dips, narrow halls and doorways (especially where right-angle turns are involved), restroom limitations, pillars and posts at the end of the pews that cut off vision of the platform, narrow aisles (especially side aisles), and drinking fountains.

Following are some suggestions to help overcome the problems mentioned above: provide handicapped parking; provide easy access to each level of the church by ramps or elevators; have a single-unit restroom that can be used by either sex so that disabled persons can have a spouse aid them; if fire regulations prohibit wheelchairs remaining in the aisles, provide a place near the front where wheelchair occupants together with their attendants may sit without obstructing the view of others and still be easily moved.

Building codes and other regulations enforced by State and/or local governments are slowly

helping handicapped persons enjoy greater access and freedoms. As a church, we should not wait until the Government forces us to make these accommodations but should take the lead in making our schools and churches accessible to all.

E. ROBERT REYNOLDS  
Riverside, California

■ Disabled members can be an asset to any church, for most of them have more time to offer than the average person. They can provide receptive "listening ears" for people with problems. They can use telephone visits to encourage others and make new contacts. They could also serve as class or church secretary and be responsible for sending cards to absent members each week, or perhaps sending birthday cards. A more talented person might serve as church clerk or assist the treasurer.

Besides having a convenient parking place reserved, it would be beneficial to the disabled person if a path could be cleared to the church during inclement weather. Highly waxed floors, especially when wet from many feet crossing them on rainy days, are a hazard to disabled people, as are loose floor mats inside a door. Too-thick carpet padding can throw people off balance, even those with no disability other than age. People standing and visiting in doorways present an obstacle, as do children who run through the halls unsupervised. It takes only an accidental bump to trip a disabled person.

Disabled people often exclude themselves from Communion because of the physical problems it presents. An interested friend could provide help in some cases. But when women are assigned the

main sanctuary for the ordinance of humility, disabled men who cannot readily make their way to the basement or auxiliary rooms with the men have little choice but to remain home on communion Sabbath.

Disabled people should be made to feel welcome. Many of them have little social contact outside their church family. Go out of your way each week to chat with them, and you will see that they have much to offer.

NAME WITHHELD

■ I am paralyzed from the neck down as a result of a spinal-cord injury that occurred eight years ago; therefore, my comments will refer mostly to those physically disabled persons confined to a wheelchair.

I have found great joy in participating in church activities, such as being assistant youth Sabbath school leader, giving the mission story or scripture and prayer, singing in a male chorus, and being a greeter at the door.

I believe that with God's help, physically disabled persons can make great contributions to the church. Because of their sensitivity to injuries and sickness, they can help in counseling and encouraging other church members. They can also participate in Sabbath school and church leadership positions and take part in activities in these areas.

The problems disabled persons have are twofold. The first problem is accessibility. Along with wheelchair ramps and wider doorways, it would be helpful to have microphones with vertical and horizontal extensions.

The second problem is that of other members' attitudes. Church members must realize that just because a person's body is disabled, his mind is not necessarily disabled. The way to alleviate this problem is for physically disabled individuals and other members to communicate with each other honestly and openly.

Physically disabled people can play a significant part in our churches if they are encouraged and if their accessibility needs are met.

RANDY L. DICKMAN  
Savannah, Tennessee

■ As a young Seventh-day Adventist adult with a visual impairment I sometimes encounter difficulty with access—not into the church facility, but into the hearts and lives of some of its members. It appears that some well-meaning people simply do not know how to relate to others whom they perceive as being handicapped. These people

would find that it is not difficult if they utilized the social skills that they find successful in dealing with anyone else. Below are three suggestions:

1. *Ask questions.* If you have a question in your mind about someone's disability, ask it. Avoiding such topics to be "polite" is a mistake because it makes for dry, superficial relationships.

2. *Never pity.* No one needs pity. Pity is one of several manifestations of a condescending attitude and tends to rank and divide people rather than promote healthy growth and fellowship.

3. *Do not handicap others by forming preconceived notions of what they can or cannot do.* Ask questions. Extend invitations. Share your sensory experiences. Treat those with physical impairments as if they are regular people like yourself. You may be surprised to learn that they are people with the same basic needs that you have, and also have a unique set of interests, talents, and experiences that can enrich your life greatly.

PAUL HOWARD  
Portland, Oregon

■ Teachers in the lower levels can use help in preparing their Sabbath school materials. Two years ago I spent months putting together an accurate membership list from old record books. I act as assistant clerk and sometimes public relations secretary. I am a Master Guide, so I can examine and approve honors as well as help pupils to study for honors. All this I do from my living room.

GENEVIEVE DRAKE  
Columbus, Indiana

### Question for September

Response deadline August 7

**Family worship used to be a great time at our house. We sang the tiny tots songs together and used our home felt aids. But now junior thinks he is too old to join in the cradle roll activities of little sister. Studying two different Sabbath school lessons has to be the limit! How do parents who have three or even four children manage? I would like some ideas.**

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

## “No balm in Gilead?”

Pharmaceutical companies engage in continuous research to produce better ointments, pills, sprays, capsules, and other medications. They do this to increase profits, help cure the physical ailments of humanity, and answer Yes when people ask, “Isn’t there a medicine that will make me feel better [or cure my rash, or relieve my pains, et cetera]?”

In the time of ancient Israel a balm that was highly prized came from Gilead, a mountainous region of Palestine east of the Jordan River. The oil or ointment was produced from an aromatic resin or gum taken from a small, flowering evergreen tree. The balm not only was used locally, it was exported. The Ishmaelites who purchased Joseph from his brothers were en route to Egypt to sell their caravan-load of this balm, along with spices and myrrh (Gen. 37:25).

So well known was Gilead for its healing balm that the prophet Jeremiah, distressed over the low spiritual state of Israel, asked in figurative language: “Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?” (Jer. 8:22). The prophet seemed to suggest that the question be answered by saying: “Yes, there is a balm; there is a physician; there is a healer to apply the balm; but the people are satisfied to be sick; they are content to remain in their diseased condition.”

The Great Physician, of course, is Jesus. He could have healed the spiritual wounds of His people. He could have given them spiritual health and vitality. But they refused to come to Him. Centuries passed, and the situation remained unchanged. At last, near the close of His earthly ministry, Jesus exclaimed brokenheartedly, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matt. 23:37).

### Jesus as healer

In many places the Holy Scriptures call attention to Jesus as the one who is both willing and able to heal. To Israel, en route from Egypt to Canaan, Jehovah said, “I am the Lord that healeth thee” (Ex. 15:26).

After Solomon had completed the Temple and dedicated it, one night the Lord appeared to him and pictured Himself as a healer: “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron. 7:14).

The psalmist wrote: “He healeth the broken in heart,

and bindeth up their wounds” (Ps. 147:3). Isaiah added: “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:5).

To those who had wandered away from the Father’s house, the Lord appealed: “Return, ye backsliding children, and I will heal your backslidings” (Jer. 3:22).

Today, as in ancient times, the disease of sin is causing untold suffering. Death snatches away loved ones. Illness alters drastically a family’s well-laid plans. Divorce breaks hearts and homes. Pursuit of worldly pleasure in “the far country” leaves prodigals lonely and discouraged. “Is there no balm in Gilead; is there no physician there?” There is. Jesus is both balm and physician. He can heal every wounded spirit, every broken heart. He can heal backsliding. He can comfort. He can speak words of peace. Truly, as the songwriter says,

“There is a balm in Gilead,  
To make the wounded whole,  
There is a balm in Gilead,  
To heal the sin-sick soul.”

With the Great Physician eager to heal our souls, shall we not draw near to Him in faith? Then, fragrant with the Balm of Gilead, shall we not tell others where they too may find healing?

K. H. W.

*What the sanctuary doctrine means today—5*

## The heavenly assize

In this series of editorials we have been noticing how the doctrine of the heavenly sanctuary and its cleansing that began in 1844 sheds light on Christian life today. We have seen how the doctrine gives us clearer understanding of the person and work of Christ, our high priest and sacrifice, and how it preserves the Biblical concept of God as lord of time.

In the editorial just previous we noticed the significance of 1844 as a benchmark in salvation history. Here we shall reflect upon the meaning for us of the events in heaven since 1844—the heavenly assize, known in our history as the “investigative judgment.” We suggest this doctrine affects our lives in at least four ways.

First, it brings a note of *hope*. Some readers may be surprised at this point—they have thought of the judgment as something that destroys Christian assurance. The Biblical doctrine does otherwise, however. For instance, in Daniel 7—probably the clearest portrayal of a pre-Advent assize in Scripture—it is when “the judgment . . . [is] set, and the books . . . [are] opened” that the persecuting, anti-God “little horn” power is brought down and the people of God are vindicated (verses 10-14, 25-27). Judgment is given “to the saints” (verse 22), that is, for, or on behalf of, the saints.

Likewise, throughout Revelation the judgment is

portrayed in positive terms for the people of God. In fact, the saints symbolically cry out for the judgment: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (chap. 6:10). As a result of the judgment the saints burst into praise: "Just and true are thy ways, thou King of saints" (chap. 15:3). "True and righteous are his judgments" (chap. 19:2).

Why is it that the judgment, though solemn, does not destroy Christian assurance? Because we have a Mediator, one who stands for us as the records are opened. The judgment reveals our relationship to Him who "was treated as we deserve, that we might be treated as He deserves" (*The Desire of Ages*, p. 25).

Second, the judgment points us to God as the moral arbiter of the universe. We live in a world of changing mores, of shifting moral values. Without God as the final word to define what is good and what is evil, we have no ultimate base for morality.

So the judgment reminds the universe—as it reminds us—of the fact of a moral God. The fundamental order is

not amoral but moral, and the One who has established this order will judge it by Himself.

Adventists have sharper discernment of these matters than most Christians. We have been given insight into the great controversy between Christ and Satan. We realize that the death of Christ has a cosmic dimension: it not only makes salvation available to humanity but it exposes the nature of Satan and is the supreme display of the character of God.

### Decalogue to the fore

Third, the judgment brings the Decalogue to the fore. In vision John saw the temple of God opened in heaven and in it the ark of His testament (chap. 11:19). That law is the divine standard in the judgment.

Though men and women forget it, God's law abides. Though people may spurn it, flout it, it abides. Thundered from Sinai, inscribed with the divine finger, it abides. This is the law whose perpetuity and binding claims Adventists are to proclaim to the world. Though we be a moral minority in urging the demands of all ten commandments, we have the Author of the law on our side.

Fourth, the doctrine of the judgment reminds us of our accountability before God. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). "By the words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37).

Salvation is a gift. We are saved by God's unmerited favor, appropriated through faith, not by any work of ours. But the divine gift brings a divine claim upon us. God's grace teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12, 13).

So life on this earth is not unimportant. Our day-by-day activities, our round of words and deeds, our attitudes and motives, count for eternity. Together, in sum, they show what we are. They reveal, as the records are examined, whether we belong to Christ.

Thus, the distinctively Adventist doctrine of the judgment has deep meaning for these days. To the world, it is the cry of the watchman standing on the walls of society and calling a corrupt generation back to God, reminding it of His law by which it shall be judged. No wonder the world, like Felix, trembles at this word and seeks to avoid it (Acts 24:25).

For Adventists the doctrine of the judgment continually reminds us of the seriousness of our living. There is no reincarnation; it is only this life that we have—and what shall we make of it? Or we might say: Am I truly Christ's? Not merely that I once accepted God's gift of salvation in Him, but do I make it my own day by day, continually living by faith alone? Am I ready to meet my God?

W. G. J.

*To be concluded*

### HYMNSPIRATION

## "May love's incense rise"

By EDWARD E. WHITE

How misleading sometimes are the first words of a hymn, which being first are more easily remembered and therefore tend to summarize the content of that which follows. One notable and almost ludicrous example of the fallacy is found in Hymn No. 478, entitled "Master, No Offering." The title in itself would seem to disqualify it from the section on "Tithes and Offerings," where it is classified. The incongruity of its position would very readily be revealed if an unthinking elder should announce, "Let us receive our morning offering while we sing the hymn 'Master, No Offering!'"

In truth this fine poem is an offering hymn, but not in a monetary sense. Just as in ancient Levitical times the priests offered incense in the tabernacle rising as a sweet savor to God, so do the singers of these words offer their love and adoration as sweet odors of incense, a much more acceptable gift than dollars and cents.

In actual fact the hymn was written by a Congregational minister, Edwin Pond Parker (1836-1925), as a closing appeal for one of his sermons on devoted, loving service. Contrasting the expensive gift of the alabaster box of perfume offered to her Lord by Mary Magdalene, the author shows that while we may not be able to present a monetary gift of equal value, we may nevertheless render the gift of devoted service to the Master. Our offering can be one of kindness, patience, cheerfulness, hope, and mercy to our fellow beings toiling along life's highway.

Dr. Parker later composed a tune and, to harmonize with the thought underlying the hymn, named this tune "Love's Offering."

Maybe some courageous minister or elder will select this excellent hymn (and explain why), and ask his congregation to sing it where it really belongs, at the close of a service of commitment to the Master.

"So may love's incense rise,  
Sweeter than sacrifice,  
Dear Lord, to Thee."

# SDA teachings discovered among Karens in Thailand

By DENNIS TIDWELL

Not long ago Robin Bwint reported the discovery of a group of Karen people in his mountain district in Thailand who are longing for the imminent return of the "Great One." Such exciting news is not unusual today when "Messianic movements" occur the world over. But what makes this group unique is that they also worship on the seventh day. When I heard Pastor Bwint's report, I determined to investigate this group as soon as possible.

Not long ago the pastor and I hiked seven hours from the main road up a narrow winding trail to the top of a high mountain range to reach the village involved. As we climbed I wondered what the source of this group's practice could be. Had their leader, Yii Paw, been given a true prophetic gift? Had he had previous contact with Seventh-day Adventists?

Darkness was settling in as we reached the village. We were just in time for supper. We were amazed to find that we did not need to worry about being served unclean meat, or even meat at all, for these people were vegetarians.

After supper we were invited to go with them to the place of worship for their evening worship service. For more than an hour Robin and I sat on the floor watching and listening as they chanted and sang poetry from memory. The chanting reminded us of Buddhist chanting. Their songs were similar to traditional Karen *hta* poetic singing. We did not understand everything they said, but

much of it was praise to the Creator for creating the world and all that is in it. Yii Paw led in the service while the rest, with folded hands, sat on the floor, facing sheets of paper tacked to the wall on which were drawn religious pictures, symbols, and poetry.

Afterward Yii Paw shared the history of the group's acceptance of their beliefs. Yii Paw is 28 years old. Five years ago a young man came to his home. The striking thing about this man, he told us, was that he looked exactly like Yii Paw himself in every detail. The man told Yii Paw that the "Great One" is coming and that he and his people must get ready. He also told him that they should worship on Sabbath.

Several times since then he has come to give further instructions. He helped Yii Paw perfect a writing system so that he could write down the teachings for others to read and remember.

### Gaps in knowledge

Yii Paw did not know his name, but he knew about the place where he said he came from—a legendary Karen holy place. Several times in our questioning we noted that this group is attempting to restore belief in traditional Karen teachings that are full of references to God, Creation, Adam and Eve, Satan, et cetera.

When we asked who the "Great One" is, they replied that He is the same one who created the world. We asked why the "Great One" was coming soon. They did not know, and after a pause, they asked us if we knew why. Immediately Robin gave them a short summary of the pur-

pose of the second coming of Jesus. We also discovered they did not know *why* they keep the seventh day holy. They do so because they were told to.

The next day was Friday. At breakfast they told us this was their preparation day. When we asked how they prepared, they said that they had to gather enough food for the next day so that they would not have to work on the seventh day.

Yii Paw's people obviously were delighted that we showed an interest in them. Perhaps they felt that our coming lent prestige to their

religious beliefs. It certainly bolstered their belief that before the "Great One" comes many others from various religions will join together with them.

We agreed with them that there is a special "brotherhood" between them and Seventh-day Adventists because we both keep the seventh day holy and look for the soon-coming "Great One," Jesus Christ. We agreed to visit them again to gain a clearer understanding of their beliefs and to share with them our understanding of the purpose for the Sabbath and Jesus' second coming.



Religious art by Yii Paw, leader of a group of Karen people, decorates the wall of the people's place of worship. Above is the "Great One."

*Dennis Tidwell supervises the hill-tribe pastors in northern Thailand.*

# Northern Europe looks ahead to greater soul winning

By WALTER R. L. SCRAGG

Most readers of the REVIEW know that church leaders get together for all kinds of reasons, but perhaps some have wondered about the cost of these meetings and what they accomplish. I have found that most of them have considerable value and contribute to the progress and unity of the church. For example, consider a recent venture in meeting-holding in the Northern European Division.

About two years ago we decided to discontinue individual departmental councils and instead conduct one council at which all departments would be represented. After delays caused by considerable changes in division departmental leadership at last year's General Conference session, the meeting finally convened this spring—May 4-9—at the New Gallery Center on London's Regent Street.

At this meeting the union, conference, and mission departmental leaders for some ten departments, about 70 people in all, were assembled. Several of the union presidents joined us at the beginning of the meeting, and by its end all were present.

It takes careful organization to make a meeting like this work well. Some departmental directors carry as many as three, or even four, departments. We had planned separate councils for each department. This meant that we did not give the delegates a choice about which meeting to attend. All followed a list of assignments, and it worked smoothly.

Although it still is quite early to judge the long-term effects of this council, everyone seemed to enjoy it for a number of reasons. There was time enough for each depart-

ment to look carefully at its own program. Perhaps even more interesting was the privilege of sitting in on another department's meeting and understanding its problems, programs, and points of view.

My own list kept me moving from department to department. I found it fascinating to observe how each group reacted and interacted. A creative process was evident. What else would one expect when some of the best promotional minds of the church were rubbing against each other?

The health and temperance people came up with a promising three-pronged approach. First, each of the languages in our division will have a series of leaflets for church members aimed at presenting positive approaches to healthful living. A second concept will take health into a soul-winning outreach. And third, our health-care institutions, more of them per capita than in any other division, will receive

special help in order to reach out to their communities and nations in health evangelism. It sounded good, constructive, feasible, and—important if it was going to work well—not too expensive.

It was fascinating to hear the Ministerial Association secretaries (although the association is not a department, we conducted two meetings for them), most of whom were union presidents, plotting evangelism and pastoral growth for the next few years. Plans call for such things as the kind of soul-winning institutes conducted in the Lake Union of North America, multimedia evangelism, and church-growth workshops. Many, like me, were praying that these plans would give us something far better than the close-to-zero growth rate of the church in Europe.

In the council meetings it soon became apparent that we were overtaken by opportunity in a number of areas and that we must catch up. Not too many years ago I visited Northern Europe as a representative of what was then the Radio-Television Department. The only country where regular broadcasts originated was Holland. How that has

changed! Local broadcasting offers almost unlimited opportunity for pastors in Britain and Sweden. Norway is heading the same way. Poland, Holland, Sweden, and Britain all prepare programs for Adventist World Radio. Soon the Polish church may have the privilege of broadcasting from within Poland. Plans to have pastors trained and ready for such opportunities kept the communication people thinking hard.

Readers who were at the Dallas General Conference session may remember the illustration of a stack of books higher than the Empire State Building—the delivered sales of one colporteur in Finland. We have reached the stage in Finland and other Nordic countries where the children of parents who bought *The Bible Story* now buy it for their children. In some areas these books are in three out of four homes. What do we do next? To show an even taller stack of books for the New Orleans session (1985), the Finland Union is republishing the Conflict of the Ages Series in eight volumes (splitting *The Desire of Ages*, *The Great Controversy*, and *Patriarchs and Prophets*) with 30 percent of the pages containing full-



## Panamanian member wins family to Christ

A layman in Panama, Feliciano Solis, dreamed one night that Jesus was coming in the clouds of glory, and to his great joy he was caught up with the Lord together with many of his relatives. When he awoke, Brother Solis felt that this was not just an ordinary dream, but that it represented a call from God to him personally.

He knew that the message of a soon-coming Saviour had never been preached in his home

community in Chitré, and he determined to return and be the one to share the good news of salvation with his family and friends.

Twenty-five persons have been baptized in Chitré, Panama, as a result of Brother Solis' response. He is pictured (at right) with the new Adventists and Pastors Luis Gomez and Rochester Jolly.

BRAULIO CONCEPCION  
Communication Director  
Inter-American Division

Walter R. L. Scragg is president of the Northern European Division.



color illustrations. The Publishing Department confidently expects to double the number of literature evangelists to 1,000 and reach \$60 million in sales from 1980 to 1985.

We zeroed in on the tried and proved programs of the church. For example, how can we maintain the forward push of our Ingathering program, which stands number two after the North American Division in total collected? And how can we involve more of our members in ministry within the church, using their spiritual gifts according to God's plan? Also, how can the Sabbath school fulfill its objectives? And what new planning should there be for our schools and colleges?

We had the best help available for the council. Held individually, it is doubtful the departmental meetings would have attracted three General Conference departmental directors. But there they were: George Knowles of Lay Activities, L. A. Ramirez of Publishing, and Howard Rampton of Sabbath School, offering impressive counsel to their own groups and contributing from vast experience to other departments and joint sessions.

The meetings convened under the division's five-year motto, "Declare His Glory." Devotional speakers from the group and from Newbold College directed the participants' attention to the present and future glory of the church as it reflects the glory of Jesus Christ.

Incidentally, the division treasurer felt rather good about the locale of the meetings. Special hotels and travel packages kept the cost down. And over the five-year period, holding one large council will be far cheaper than 10 or 11 separate ones at different times and places.

And the participants themselves? Delighted, if you can believe all that was said. Especially delighted were members of the Polish delegation. After the publishing director of the Polish Union revealed that the printing of books and magazines in

Poland was being restricted because of lack of imported paper, the delegates thought they could help a little. They took up an offering of £750 (US\$1,650), which in itself reveals much about the spirit of good will, positive thinking, and spiritual unity that pervaded this successful experiment in departmental planning.

GERMANY

## SDA servicemen attend 27th annual retreat

"It was the highlight of the year for us—well worth the money spent, and a real spiritual feast, since we couldn't attend camp meeting at home." This was the response of Mike Bremer, of the U.S. Air Force, and his wife, Lynn, who had traveled from England to the Alpine Inn in Berchtesgaden, Germany.

Mike and Lynn were among the 150 who attended the twenty-seventh annual SDA servicemen's retreat May 11-17. The beautiful setting in the Bavarian Alps made an ideal location for the mini-camp meeting especially planned for Adventist military personnel stationed in Europe, who attended from Belgium, Germany, England, Turkey, and other locations.

The theme of the retreat, "Lord, Increase Our Faith," was highlighted by inspiring messages by the guest speaker, Martin Kobialka, pastor of the Koblenz church. Ellwood Voorhees, an Adventist surgeon at the U.S. Army Hospital, Nuremberg, with his series of illustrated health talks, emphasized the direct relationship between physical and spiritual growth.

Guest of honor at the retreat was Rochelle Kilgore, professor emeritus, Atlantic Union College. The occasion marked her twenty-fifth consecutive year of attending Berchtesgaden retreats with the purpose of helping young servicemen find a place in Adventist colleges when leaving the military.



Rochelle Kilgore, professor emeritus from Atlantic Union College, has attended Berchtesgaden retreats for 25 years to help young men find a place in Adventist colleges after they leave military service. Charles Martin, National Service Organization director, gave her a plaque of appreciation on behalf of the hundreds of young people she has helped.

The Sabbath morning tribute to Mrs. Kilgore included the presentation of a plaque, along with a vase of colorful flowers. Since this was the last retreat she would be attending, a special message of appreciation was given on behalf of the hundreds of young people she has helped through the years.

Directing the retreat were John Keplinger, director, Frankfurt Servicemen's Center; Gary Councill, U.S. Army chaplain; and Charles D. Martin, National Service Organization director. They also conducted the morning devotions as well as other special services. Chaplain Councill and his wife, Joyce, and Gabrielle Jung, of Frankfurt, led youth activities.

As the retreat neared its close and the stirring film *John Hus* was shown Saturday night, a new spirit of commitment to truth was felt in the Alpine Inn chapel. Even before the cars were packed and driven down the hill, plans had been started for next year's retreat.

CHARLES D. MARTIN

KENYA

## Course is begun for ministers

For the first time since it opened in 1913 as a mission school in Kenya, Kamagambo High School and Teachers' College has graduated a select group of ministerial students from a six months' ministerial course.

It long has been felt by East African Union officials that an adequate training and upgrading program must be conducted for its ministerial staff if the present growth in membership is to be maintained. The East African Union is the second-largest union conference in the world field.

In 1980 a beginning was made in the upgrading of the ministerial force in East Africa by selecting a group of the pastors who had little or no previous ministerial training and giving them a six months' course at Kamagambo Teachers' College. Under the direction of R. E. Mpyisi, supported by Kamagambo principal J. N. Kyale and a

qualified staff of national and overseas teachers, the first class, numbering 33 pastors, graduated on March 21. A second group will finish their six months' course in July.

Realizing that six months is not adequate time for thorough preparation, the East African Union has voted to allow Kamagambo to offer a regular two-year ministerial training program to commence in September. Qualified young men from the five fields and one conference that make up the union will be admitted to the program, where they will receive intensive training in ministerial and pastoral duties, thus bringing fresh impetus to the evangelizing of this part of Africa.

The present ministerial force, according to a union spokesman, is inadequate to care for the present church membership. From among the group just graduated, some of these pastors serve from ten to 14 churches with a total church and Sabbath school membership of as high as 3,500. With such enormous responsibilities resting upon the present pastoral staff in East Africa, the new training program at Kamagambo will fill a great need.

L. G. SIBLEY  
*Kamagambo Teachers'  
College*

#### PALAU

## Breath of Life: South Sea victory

During World War II, on the Palauan island of Peleliu, one of the fiercest battles in the Pacific took place. Recently, more than three decades later, C. D. Brooks and the Breath of Life team "invaded" Palau to battle for souls.

After three weeks of intensive public evangelism, 146 persons were baptized, with another 57 ready for baptism the next Sabbath. These 203 converts are a living testimony to the providence of God and the power of the gospel.

Almost two years ago Howard Baker, a missionary doctor on Palau, requested that Breath of Life be placed



While in Palau for three weeks of public evangelism, C. D. Brooks spoke to 800 students at Palau High School.

on the air in Palau. As interest in the telecast began to swell, it was decided that in March of 1981 a reaping campaign would be conducted.

Palau, a part of the Guam-Micronesia Mission, is a trust territory of the United States that is swiftly moving toward independence. Its population of 14,000 is rapidly increasing, with 50 percent of the people being under 14 years of age. Through its influence, the Breath of Life telecast was able to touch the minds of people from all walks of life.

Among those baptized was the wife of the governor of Airai, Mrs. Tua Tmetuchl. Also in the group were teachers, medical personnel, government workers, a judge, students, and many families. Eighteen prisoners were allowed to attend the meetings nightly, and ten of them were baptized.

The Breath of Life team was supported by the able leadership of two pastors, Mokokil Solomon and Willy Nobuo. These Christian men, who carry a heavy burden on their hearts, with their fellow workers are conducting an aggressive follow-up program to continue reaping a harvest of souls.

In an area strongly influenced by spiritism and Catholicism, Breath of Life was used by God to bring the attention of the people to Bible truths. At a farewell reception for the crusade team, Governor Tmetuchl praised the power of God that within three weeks made it possible for more than one percent of the total population of the country to be baptized into the church. JAMES L. KYLE

*Director of Field Services  
Breath of Life*

#### CALIFORNIA

## La Voz fills family needs

Christian solutions to family problems are being emphasized on radio programs, in Bible lessons, and in public meetings by La Voz de la Esperanza, the Spanish-language international radio-broadcast of the Seventh-day Adventist Church.

"Both outside the church and inside the church, the home is at a crisis point," says Milton Peverini, director-speaker of La Voz. "We believe Seventh-day Adventists need to be at the forefront

of those saying something positive about the value of the family and presenting help to families."

As part of its family emphasis La Voz released a new ten-lesson Bible-study course this spring. Entitled "Hogar Feliz ("Happy Home")," the course presents practical material on family relations. For many years letters from listeners have indicated the need for such a series.

To help launch the course, La Voz conducted a family festival in central Los Angeles early in March. The festival featured speakers from La Voz; special guest speaker Eunice Geli Huskings, professor of family medicine at the University of Southern California; and several musicians and musical groups.

Half the 3,000 persons attending enrolled in the new "Hogar Feliz" Bible course, according to Ruben Dario Sanchez, director of the Spanish Bible school. Additional family festivals are planned in other cities.

A third approach to the needs of families involves a new series of 15-minute radio programs by La Voz. Called The Voice of the Home, the broadcasts seek to present

practical solutions to the moral, social, and psychological problems of the present generation, says Pastor Peverini.

Prompting the production of the new series was the decision of the Mexican Government last summer to cancel all religious programs on radio stations in that country. Following this emergency, the communication department of the Mexican Union asked La Voz de la Esperanza to create a new program whose format and content would free it from the "religious" classification. The result is *The Voice of the Home*. ELDYN KARR  
*Public Information Officer*  
*Voice of Prophecy*

#### MICHIGAN

### Ministerial and stewardship leaders meet

The first North American Division Ministerial-Stewardship council was held May 3-6, 1981, in Berrien Springs, Michigan. In addition to General Conference and union Ministerial secretaries and stewardship directors, others in attendance included Semi-

nary faculty members and special guests. The meetings were convened at the Lake Union Conference office.

The program was planned and coordinated by W. C. Scales, Jr., and S. D. Meyers, North American Division representatives of the General Conference Ministerial-Stewardship Association. Enoch Oliveira, a General Conference vice-president who serves as chairman of church ministries, and J. R. Spangler, secretary of the Ministerial-Stewardship Association, gave counsel and support during the sessions.

A Ministerial-Stewardship fellowship banquet was held at Andrews University on Tuesday evening, May 5. Benjamin Reaves, chairman of the department of religion and theology at Oakwood College, was the keynote speaker.

Under the theme of "Faith, Action, Advance," speakers focused on key topics and issues, allowing opportunity for discussion. The devotional speakers were C. D. Brooks, Enoch Oliveira, and R. E. Graham. Other speakers were Des Cummings, Jr., Rosalie Haffner Lee, Benjamin F. Reaves, T. A. McNealy, Kenneth Cox, Norman Doss, Arthur Carlson, R. L. Pelton,

J. R. Spangler, James Chase, Les Pitton, Mark Finley, W. B. Quigley, Eldon Walter, John Fowler, Victor Cooper, Dean Gitter, W. I. Liversidge, and D. A. Copsey. Brief, encouraging reports also were given by the Ministerial secretaries and stewardship directors of each union.

During the meetings several recommendations were made that should give impetus to a more Spirit-filled ministry, a finished work, and the soon return of Christ.

W. C. SCALES, JR.,  
and S. D. MEYERS

#### BRAZIL

### School emerges from ashes

At approximately 2:00 A.M. fire broke out in the church school in Joinville, a city in the Santa Catarina Mission of the South Brazil Union. The fire left 200 Adventist and non-Adventist students without a place to hold classes, but providentially it happened after graduation.

The firemen were called and the neighbors mobilized to combat the raging inferno; newspaper reporters and radio commentators also arrived on

the scene. In the midst of the confusion and surrounding darkness the fire truck crashed into a passenger car near the school, killing two people.

The school was completely destroyed, but God held His hand over several precious items. The school files fortunately survived the flames, as did two pictures, one depicting the tables of the law of God, and the other the beloved and well-known painting of two children near the brink of a chasm. In the school library the Bible remained intact, although all the other books were reduced to ashes.

Confronted with this sad turn of events, church members prayed to God. They decided that the school would not close, and they made firm plans to rebuild so that soon, with divine help, a new school would be ready for the children.

A school in the city was not using all its classrooms, and those in charge of it offered the unoccupied rooms to our school so that there would not be any problems in continuing operations. The city mayor, Luiz Henrique da Silveira, received the approval of the municipal council to grant an excellent piece of land, and the church and the community



Children from the new school in the South Brazil Union participated in a ceremony dedicating the school that rose "out of the ashes" of the old one.

immediately rallied to build a new school. This was another outworking of Providence, because the former property was too small.

To rebuild would cost a minimum of \$150,000, and the church had only \$15,000 in hand. But little by little the project went forward, and now the schoolchildren in Joinville are happily occupying their new building, deeply grateful to everyone who worked so hard to make it possible. One of the youngsters exclaimed, "God really helped us. He raised up our new school out of the ashes of the old one!" The Lord perhaps used this strange means to help the whole city become acquainted with Adventists and our precious faith.

ARTHUR S. VALLE  
REVIEW Correspondent

FIJI

## Publishing leaders meet

A publishing directors' seminar for the South Pacific region was conducted in Suva, Fiji, February 20-March 1. J. T. Knopper, Australasian

Division publishing director, had worked for some time to develop the publishing work in the three island unions of the division, preparing the way for this historic first publishing directors' seminar. Nineteen delegates with differing cultural backgrounds enjoyed Christian fellowship in the warm and friendly atmosphere of the Fiji Mission. These representatives from Papua New Guinea, Fiji, Samoa, Tonga, the Cook Islands, French Polynesia, the Solomons, New Caledonia, and Vanuatu studied ways and means of extending the publishing ministry in the South Pacific region.

During their meetings in the Suvavau church on the Fiji Mission compound, they went next door to the Trans-Pacific Publishers to see how the books they sell are printed and prepared for distribution.

One of the highlights of the visit was a ceremony held beside the Heidelberg press in the publishing house on the occasion of the printing of the first full-message book in the region. Children's books and medical books had been printed for some time, but now with the printing of *For a*

*Better Pacific*, a new era in the publishing work has commenced.

Each leader was challenged to increase his worker force, to recruit, train, and equip church members for service, and, metaphorically speaking,

to set the coconut trees alight with the gospel message of Christ's redeeming grace.

ARTHUR J. BATH  
Assistant  
Publishing Director  
Central Pacific  
Union Mission

## Books in Review

### Sabbath and Sunday in Early Christianity

Robert L. Odom  
Review and Herald Publishing Association  
Washington, D.C.  
1977, 304 pages  
Price: \$12.95

"There has never been, since apostolic times, a century without Christian observers of the seventh-day Sabbath," concludes Robert Odom in his latest study of the issue to which he has devoted more than half a century. Having ransacked the major libraries of the world for primary sources, he has presented his results in nontechnical fashion for both Adventist and non-Adventist readers.

How did the Christian church, with its roots in the Jewish synagogue, and consequently in a Sabbathkeeping matrix, transfer its allegiance to Sunday? The "full story," admits Odom, may never be known as a result of the paucity of historical information. Despite this, he surveys the extant primary sources through the middle of the fourth century A.D. for the clues that remain. There are many.

First the Bible. "The New Testament contains no record that Jesus ever abolished the Sabbath," nor is there anything about "the first day of the week being divinely blessed or set apart as holy," Odom says after an eight-chapter survey of relevant scriptures.

Then, leaving familiar territory, he plunges into the complex world of early church history and patristics. Persons, movements, and controversies are probed for indicators of the status of Sabbathkeeping. Ignatius' famous Epistle to the Magnesians statement (d. A. D. 135), often appealed to as the first post-Biblical evidence of Sunday as the "Lord's Day," is analyzed and shown to be unsupported by the Greek text of the Epistle. The effect of anti-Semitism on Christianity following the Jewish Bar Kocheba Revolt (A.D. 132-135) and the bitter controversy over the celebration of the Pass-

over/Lord's Supper also influenced Christian attitudes toward the Sabbath, undermining its significance in the minds of many. This, coupled with antinomian sentiment, played a large role in the gradual displacement of the Sabbath by Sunday. Odom ends his survey with Eusebius, Bishop of Caesarea (c. 265-c. 339 A.D.), whose shocking declaration of the transfer of the Sabbath to Sunday is often cited by Adventists. He concludes the book with a convenient 11-page capsule of the entire work.

*Sabbath and Sunday in Early Christianity* aims to put primary source material on the history of the Sabbath, together with intelligent discussion of the significance of the meaning of this data, into the hands of the general reader. There are several abbreviated Adventist publications that cover the same ground, but nothing in lay language is as thorough as this.

Here are found, for instance, an intriguing discussion of the first unmistakable mention of Sundaykeeping (Justin Martyr, First Apology [c. A. D. 152]) and the first clear reference to Sunday as the "Lord's Day" (Clement of Alexandria, *The Stromata* [A. D. 192]), both much too late for a Biblical defense of the first day.

The book would be easier to follow if there were throughout—and not just at the end—succinct summaries of what had gone before and what is to follow.

A few minor inaccuracies are immediately observable, such as the statement that the "New Testament writers refer to the seventh day of the week as the Sabbath 58 times." My concordance lists 59, but on the whole the book offers a credible presentation.

History is never easy to write in an exciting fashion, and this book is no exception. But for those who wish more than an entertaining piece, Odom's *Sabbath and Sunday in Early Christianity* represents a good place to begin.

JERRY A. GLADSON  
Religion Department  
Southern Missionary College



During a publishing directors' seminar in Fiji, R. F. Stokes, center, manager of Trans-Pacific Publishers, and J. T. Knopper, right, division publishing director, gave two books to the governor general of Fiji.

# SUMMERTIME

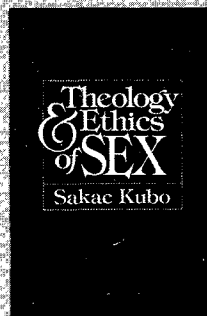
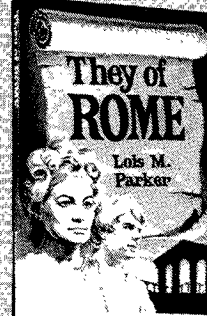
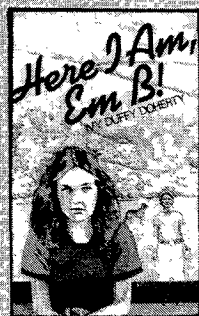
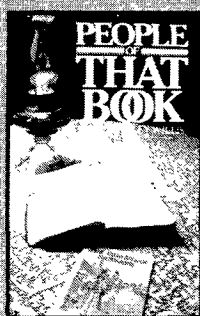
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REVIEW AND HERALD PUBLISHING ASSOCIATION

## Australasian

● Church membership within the division increased last year by 4,795, which is equal to a new church of 92 members each week, according to R. W. Taylor, division secretary. Greatest growth is taking place in the Central Pacific Union, and within that union, in the Fiji Mission. In 1980, 8,322 persons were baptized—fewer than the record of 9,173 in 1977 but enough to give reason to hope that 1981 will be a record year.

● The appointment of George Laxton as director of interchurch relations, in addition to his leadership in the Department of Public Affairs, is a forward move that was stimulated by B. B. Beach's recent visit to Australia. Dr. Beach, who holds similar offices at the General Conference, is well-known and respected in church circles around the world and has done much to improve the Adventist image internationally.

● Australia's interunion evangelists have a busy program outlined for them during the next three years: Graham Bradford will continue in South New Wales in 1982; Peter Roenfeldt is assigned to North New South Wales for three years beginning next year; Ray Kent will return to North New Zealand for the same period; Geoff Youlden will go to North Queensland in 1982 and 1983; and Gary Williams will go to South New Zealand in 1983 and 1984.

● The expansion of Publishing Department activities in the three union missions and the inability of the Central Pacific Union Mission to fund such a large program has led to the closure of the publishing house in Fiji. The Signs Publishing Company will assume responsibility for the printing of subscription books, lesson quarterlies, and other literature for the South Pacific. Paradoxically, this action has been caused by growth and should result in the consolidation of the church's publishing activities.

● After months of anxiety, awaiting the outcome of tribunal hearings, the Victorian Conference has received permission to proceed with limited development of its Howqua youth and school camp project beside Eil-

don Weir. Local residents had objected to the grounds' being used for youth activities. Restrictions imposed by the tribunal prevent more than 200 persons a night or 300 persons a day occupying the site.

## Far Eastern

● Good News, a 30-minute nationwide weekly television program in the Philippines, continues to have an effective approach as evidenced by an average of 500 letters received from viewers each week. More than 1,000 viewers wrote requesting "How to Stop Smoking" as the result of a recent program.

● Taiwan Adventist Hospital's personal health evaluation team, which has been working in various department stores in Taiwan's capital, screens approximately 150 persons each day. Fifty percent of those screened request a Bible or health correspondence course, and many willingly accept Adventist literature.

● At a recent session of the Central Luzon Mission in the Philippines it was reported that during the previous three years there was a membership gain of 6,588, bringing the mission's membership to 31,890. Delegates from the 241 churches of the mission voted to request the Far Eastern Division to consider granting conference status to the mission.

## Northern European

● Delegates to the Swedish Union conference session in Goteborg May 27-31 reelected Gosta Wiklander as president and Olle Eriksson secretary-treasurer. One of the important questions discussed at the conference was the involvement of local churches in the radio broadcasts in some Swedish towns. The churches were urged to prepare to produce programs as soon as local radio stations begin operating in their respective areas.

● More than 1,000 Adventist young people met in Bielsko Biala, Poland, April 18-20, to participate in a music festival.

Church choirs, musical groups, and soloists performed in a rented concert hall, taking as their motto "Rejoice with joy unspeakable and full of glory." The Polish Union, an organizer of this meeting, always has promoted music as an evangelistic tool. In Poland four musical groups perform regularly, in Adventist as well as in Catholic churches throughout the country. Such groups as the Advent Sound and The Ark are conducting week-long evangelistic meetings in various parts of Poland.

● Bernard Kinman, British Union associate religious liberty director, recently interviewed George Thomas, speaker of the House of Commons. The broadcasting of Parliament's proceedings—an innovation in Britain—has made Mr. Thomas the best known speaker in parliamentary history. In Mr. Thomas's coat of arms are a miner's lamp, a leek, and an open Bible. The interview revealed that Mr. Thomas comes from a coal mining background, is a Welshman, and is a devout Christian. Pastor Kinman gave Mr. Thomas the Conflict of the Ages Series and had prayer with him. The interview has been published in Britain's *Family Life* magazine.

● Approximately 400 young people attended a camporee on the campus of Netherlands Junior College, June 5-8. Ton Steens, Netherlands Union youth director, was in charge of the weekend. On Sunday and Monday the youth hiked 15 miles and camped in the woods around Lage Vuursche, the residence of Queen Beatrix. The older young people undertook an even more challenging hike that included sleeping under plastic for two nights and crossing a river by means of craft they had borrowed from the Ministry of Defense.

## North American

### Columbia Union

● The Spring Week of Prayer held at Shenandoah Valley Academy featured studies about teenagers of the Bible. Mrs. Dan Goddard, of Beltsville, Maryland, spoke on this subject in the mornings, while her minister-husband discussed today's youth problems in the light of Bible themes in the evenings. A baptism was a highlight of the week.

● The recommendation of a non-Adventist mother-in-law led Mary A. Wilson to attend an It Is Written Seminar and eventually

join the Norrisville, Maryland, church. The mother-in-law learned about the seminar while talking with an Adventist friend.

● The first "sixplex" unit of the Ohio Conference's Sycamore Glen Retirement Community was ready for occupancy in late June. The Miamisburg complex eventually will have 240 apartment units. It is being constructed on the 81-acre site of the church's Sycamore Hospital.

● Dedication services and open house for the new Powell Valley, Virginia, church were conducted Saturday, April 18. The building was finished six months and three weeks after groundbreaking, at a cost of \$189,000. A group of Baptists contracted to build the church at a discount as a missionary project. In the afternoon a baptism was held for seven persons. James Cox is the pastor of the 146-member congregation.

● Larry von Kuster, of Hershey, Pennsylvania, recently spent his vacation giving medical aid to Cambodian refugees housed in a camp in Thailand. His trip was sponsored by SAWS.

● Six students from Columbia Union College were ordained as local elders at Sligo church, Takoma Park, Maryland.

### Lake Union

● A personal ministries seminar held recently at Camp Au Sable in the Michigan Conference attracted 150 participants, including quite a few newly baptized members. Arthur Covell, conference personal ministries director, planned the meetings.

● Four persons have been baptized in the Lakeview, Illinois, church. Seventy-five people now attend this newly revived church; only 10 to 15 attended a few months ago. The local pastor is LeBron McBride.

● Literature evangelists in the Illinois Conference have helped 12 people become church members so far this year.

● Ten members recently were added to the Berrien Springs, Michigan, Spanish church, according to the pastor, Luis Leonor.

● Three persons have been baptized in the Twin Cities, Michigan, church as a result of an intensive witnessing program, according to James Micheff, pastor. The church members are using a variety of Bible study series to witness to their neighbors.

## Mid-America Union

● Jerome Conner, a 17-year-old high school student, conducted an evangelistic series in the Kansas City, Missouri. Central church that resulted in the baptism of three persons.

● Eight persons were baptized in Council Bluffs, Iowa, after an evangelistic series by Dave Wolkwitz.

● Union College will offer a Bachelor of Arts degree in youth ministry this fall, reports Larry McGill, campus chaplain. The program will include 128 credit hours. The course will include 34 hours of regular religion credits coupled with more specialized courses like Youth Leadership, Advanced Peer Counseling, Communicating the Gospel to Youth, and Group Dynamics.

● Max and Elsie Christianson, who graduated from Union College in 1927, have contributed the largest endowment to student aid in the history of the college, furnished the Ogden Conference Room, and helped in planning the "Design for a Decade" capital campaign. They also have established a separate endowment for a scholarship fund. Mr. Christianson was named to the Board of Trustees in January. And in honor of the couple the Skyview Conference Room on the top floor of the six-story administration building was renamed the Max and Elsie Christianson Board Room during the alumni homecoming weekend in late April.

## North Pacific Union

● For the 22 members of the Cathlamet, Washington, church, the building of a new sanctuary climaxed a five-year building program. The members did most of the work themselves on the two-story structure, with some help from a volunteer group from Sequim, Washington. H. J. Harris, North Pacific Union Conference secretary, spoke during the dedication ceremonies. The church is situated in a small village on Puget Island, in the Columbia River. Steve Gillham is pastor.

● Members of the Bozeman, Montana, church have distributed more than 200 baskets of cookies and other items to residents of two area rest homes and a local hospital, as well as to some elderly members of the local congregation. Students from the Mount Ellis elementary school decorated the baskets and aided in the distribution.

● A number of community outreach programs in the Roseburg, Oregon, church climaxed recently with a Prophecy Seminar conducted by the Cliff Walter-Bernie Paulson team. Prior to the evangelistic series a weekly Bible class was held at the Roseburg Junior Academy by Associate Pastor Dan McCulloch. Ten students from the school were baptized. Also conducted were a Five-Day Plan to Stop Smoking, a stress-control clinic, and a Daniel Seminar. At the close of the meetings Pastor Norman Martin baptized 26 persons.

● Students at the Irrigon, Oregon, school participated in a three-day laboratory class in small-engine repair. Darrell Cowin, recently retired from the Walla Walla College Industrial Arts Department, taught students from grades 3-8.

## Pacific Union

● Staff members of Monument Valley Seventh-day Adventist Hospital in Utah recently noticed that a single-engine airplane had just crashed at an airstrip down the hill from the hospital. Within moments they were at the scene of the accident to take the four injured passengers to the hospital. Raymond Ermsbar, staff physician, reports that by the time the accident victims were able to leave the hospital three days after the accident, they had learned what motivates Adventists to serve others in need.

● Paradise Valley Hospital, National City, California, has agreed to participate with the Regional Transplant Center in the coordination and recovery of cadaver organs and tissues for transplant purposes. Paradise Valley becomes the first hospital in the South Bay area to join in a relationship with the transplant program, according to Julie Hall, transplant coordinator.

● Showing warm support for the institution that has been part of their community for the past 103 years, 1,500 Napa Valley, California, residents turned out for St. Helena Hospital and Health Center's May 17 open house. The open house was designed to help celebrate the completion of the 44,000-foot ancillary wing, air-conditioned acute-care patient rooms, visitors' parking lot, and landscaping. A highlight of the open house was "Napa Valley's biggest birthday party." More than 250 persons attended this ceremony, which honored all those born at St. Helena Hospital since 1880, with slices of rasp-

berry-filled cake, balloons, frisbees, and specially designed T-shirts.

● Six baptisms resulted from chaplains' contacts during 1980 at St. Helena Hospital and Health Center. The names of another 85 persons were referred to Seventh-day Adventist pastors for further study. Each discharged patient was mailed a 12-month subscription to *Signs of the Times* and *Life & Health* upon his return home.

## Southern Union

● Southern Missionary College's symphony orchestra returned recently from a four-week concert tour that took the 70 collegiate musicians to Australia, New Zealand, the Fiji Islands, and Hawaii. Under the direction of Orlo Gilbert, the symphony played 16 concerts for approximately 10,000 persons in 11 cities of the South Pacific. Soloists for the concerts were professor of music Bruce Ashton, pianist, and students Jeanine Fryling, violinist; Linda Im, violinist; and Julie McClarty, majorette.

● The Milton, Florida, church was organized April 18. The development of the congregation was supported by members of the Pensacola church, led by Sherman Holland, personal ministries director. Milton Hallock is the pastor.

● Belleview became the Florida Conference's 112th church April 18. Haskell Williams is pastor of the 46-member congregation.

● Two hundred and seventy-one students graduated May 3 from Southern Missionary College, Collegedale, Tennessee. President of the class was Brent Berghern.

● An elementary band festival on April 2 and a choir festival on April 9 brought more than 500 students from 32 schools to Georgia-Cumberland Academy, Calhoun, Georgia.

● Ground was broken April 15 for a new school and gymnasium in Lakeland, Georgia.

## Southwestern Union

● This year in the Texico Conference a total of 240 youth were invested in nine Adventist youth classes, and four adults were invested as Master Guides.

● Eight persons were baptized as a result of the evangelistic meetings conducted by Jim Hiner in Broken Arrow, Oklahoma. The local pastor, Ernie Pyle, and

some of the members are continuing to study with five or six other interested persons.

● Oklahoma Teen Camp began the year with 81 campers, who are enjoying a new olympic-size swimming pool at Wewoka Woods.

● John Sisk, former pastor of the El Dorado, Arkansas, district, has accepted a call to be evangelist for the Arkansas-Louisiana Conference.

● Construction has begun on the new Seventh-day Adventist church and school in Batesville, Arkansas. The building, which will have approximately 7,000 square feet of floor space, is to be completed by October. Ground-breaking ceremonies were held May 17. Most of the labor for the new building is being donated.

## Loma Linda University

● Loma Linda University granted 1,307 degrees during the 1980-1981 school year, including 283 in the College of Arts and Sciences, 78 in the Graduate School, 225 in the School of Allied Health Professions, 140 in the School of Dentistry (including dental assisting and dental hygiene), 96 in the School of Education, 174 in the School of Health, 182 in the School of Medicine (including students enrolled in the physician's assistant program), and 129 in the School of Nursing.

● Three Loma Linda University alumni and a former president were honored during Loma Linda University's spring commencement services. Honored were Franklin N. Crider, a 1946 graduate of the School of Medicine and physician at Bangkok Adventist Hospital in Thailand, who received the Distinguished General Service Award; former LLU president Godfrey T. Anderson, Distinguished University Service Award; Thomas M. Zapara, chairman of the board of Zee Medical Products and an alumnus of La Sierra College, Distinguished Humanitarian Award; and Maxine Atteberry, former dean of the School of Nursing, Alumnus of the Year.

● A check amounting to more than \$108,000 was presented to Loma Linda University Medical Center president John D. Ruffcorn by members of the medical center's volunteer service league at their annual awards dinner held in mid-May. The donation will be used to augment funds for the trauma unit, orthopedic surgery, and the Sunshine Fund.

## New president for Nevada-Utah

General Conference vice-president Max Torkelson has accepted an invitation to serve as president of the Nevada-Utah Conference, replacing A. G. Streifling, who died May 29. Pastor Torkelson, formerly president of the North Pacific Union, was elected vice-president of the General Conference at the world conference held in Dallas, April, 1980. During the past year he has served as chairman of the Andrews University board.

Pastor Torkelson reports that he is looking forward to returning to the Western part of the United States, where he previously served for 21 years. VICTOR COOPER

## Canadian Union session

The eleventh session of the Canadian Union Conference convened at Ferndale Conference Camp, Port Carling, Ontario, May 26-28. L. L. Reile announced his retirement. He has spent 44 years in denominational service, the last eight years as president of the Canadian Union. J. W. Wilson was elected to succeed him. Elder Wilson is not a stranger to Canada. Prior to his present position as administrative assistant to the vice-president of the General Conference for North America, he had served as president of the Alberta and Maritime conferences. He also served as education, temperance, and youth director in conferences both in Canada and the United States.

C. S. Greene, a Toronto pastor, was elected lay activities and Sabbath school director, replacing L. A. Shipowick, who was called to the North Pacific Union. All the other officers and departmental directors were reelected.

During the past quinquennium 8,607 were added by baptism and profession of faith, resulting in a membership of 31,396 by the end of 1980. The entire first day of the business session was devoted to studying the program of Christian education in Canada. The session recommended the appointment of a standing committee to prepare and update a K-16 master plan for Seventh-day Adventist education in Canada as an integral part of the church's total ministry.

J. W. BOTHE

## Minnesota reelects officers

On Sunday, June 14, 1981, the Minnesota Conference constituency met and reelected Earnest E. Lutz, president; Lee C. Huff, secretary; and Dwight L. Hilderbrandt, Jr., treasurer. In addition to reelecting all of the departmental directors, they adopted a new constitution and bylaws as well as electing a board of education. The enthusiastic response of the delegates attested to their support of God's work in Minnesota, and excellent progress was shown, with effective plans being laid for future work.

E. S. REILE

## Development directors meet

The second triennial Conference on Philanthropy for Adventist Institutions in North America was held for development directors June 8-10 at Southwestern Adventist College in Keene, Texas.

Since the first conference in 1978 the number of development professionals at Adventist colleges and hospitals has tripled. The amount of voluntary support from foundations and corporations alone has

more than doubled—from 2.2 million dollars in 1978 to 4.8 million dollars in 1980.

Eight professionals from secular specialty organizations shared their expertise on various methods of involving leading community business executives in the institution's life and the search for support from private sources.

At a dinner in the Fort Worth Club, Chamber of Commerce president Bill Shelton related the story of the cooperative effort of Fort Worth's business community to bring Huguley Memorial Hospital to Fort Worth. He was followed by Valleau Wilkie, Jr., executive vice-president of the Sid W. Richardson Foundation, who projected the future of philanthropy in the 1980s. Because the Sid Richardson Foundation of Fort Worth has contributed a total of one million dollars to Huguley Hospital and Southwestern Adventist College, the General Conference presented Mr. Wilkie with an appreciation award for the foundation's support.

Special recognition was awarded to two lifetime professionals in communication and development. Oliver Jacques, of Kettering Medical Center, and William Taylor, of Southern Missionary College, were the first two persons to receive the Trailblazer in Philanthropy Award for their decades of dedication and vision in the fields of communication and philanthropy.

Opportunity also was provided at the conference for 50 development and fund-raising professionals from 43 Adventist institutions to exchange views with institutional administrators and General Conference leaders.

L. L. BUTLER

## For the record

**Bible contestants:** At least two Seventh-day Adventists will be participants in the Fifth International Bible Contest in Jerusalem on September 2. They are Myrtle Hope Hansen, of Denmark, and Gideon

Durante, of the Philippines. Mrs. Hansen, whose husband, J. A. Hansen, pastors the Adventist church in Vejle, competed with 60 people in Denmark recently to win the privilege of representing Denmark at the Bible contest. Taking third place in the Danish competition was another Adventist, Villi Rasmussen, who lives in Copenhagen. Pastor Durante is a Master of Divinity student at the SDA Theological Seminary (Far East). Four others of the top ten contestants in the Philippines were Adventists: Felipe Tan, Catalino Bautista, Nemuel Niere, and Josue Diesto.

**New position:** George Timpson, associate secretary and health, temperance, and inner-city director, Mid-America Union Conference, formerly departmental director, South Eastern Conference (Southern Union Conference).

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