

The SABBATH SENTINEL

Serving the Seventh-day-Christian Community

February, 1988



EDITORIAL

The End Time— Ad Nauseam



Throughout the history of Christianity, preachers have proclaimed that theirs was the end time. Our age is certainly no exception. Some modern "prophets" have been proclaiming the imminence of Christ's return for decades—citing as proof every social, political, and natural calamity that comes along.

To be sure, we are more than 1900 years closer to the return of Jesus than was the Apostle Paul, who anticipated it in his day. But I believe that our obsession with the study of end-time events (eschatology) has become counter productive to the Gospel of Jesus Christ.

So many who turn to Christianity because they fear the end time abandon the faith altogether when end-time scenarios don't come to pass (so far, all but the latest crop of prognostications have proven false); and the Christians who perpetrate such scenarios make themselves look like the boy who cried wolf.

End-time predictions tend to focus our attention on physical dangers in a physical world and frequently offer suggestions for finding physical protection. But what of the eternal danger of sin? And what of eternal protection from all possible physical calamities? They are frequently ignored. Our obsession with eschatology detracts from the preaching of the primary message of God's Word—that sinners can escape the evils of sin and eternal death by accepting the atonement of Jesus Christ!

There are two main themes throughout the New Testament: salvation through belief in Jesus Christ and living every day according to God's will—so as to always be ready for Jesus' return. Our themes should be the same.

Please don't misunderstand. I believe it's entirely possible Jesus could return very soon. But I'm absolutely certain that for me the end will come in less than about 40 years (I'm 41 now)—for many of you, the end is a lot closer. I'm also certain that I'm already part of the eternal kingdom of God through Jesus Christ—a fact, which for me, makes end-time scenarios ultimately irrelevant.

And for the rest of the world? My challenge is to lead as many people as possible into the spiritual kingdom of God that whatever are the horrors of the end time, they will be ultimately irrelevant for many others as well. Every day Jesus delays His coming is one more day of opportunity for us to lead individuals to be part of His kingdom through choice rather than through the plagues, tribulation, and suffering of the end time. Enough of end-time prognostications! Let's preach the Gospel.

Richard H. Wiedenbush

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**For those who don't know Him—
 Jesus Christ and Him crucified!
 For those who do know Him—
 the liberty of His Sabbath!**

The Sabbath in the Prophets

By Herbert E. Saunders

We have, in the writings of the prophets, some of the most meaningful spiritual and moral descriptions of the Sabbath that are to be found in the history of literature. Especially in Isaiah are we to find an awareness of what the Sabbath can mean for man as he searches for fellowship and reconciliation with God. "Blessed is the man who does this," writes the prophet, "and the son of man who holds it fast, who keeps the sabbath, not profaning it, and keeps his hand from doing any evil." (Isaiah 56:2). He goes on to express the fact that the Sabbath becomes the sign of fellowship and brotherhood for all men. A modern interpreter of the prophets writes:

"Here we have an ancient prophet of God picturing a universal world brotherhood composed of all peoples united by their worship of Israel's God, the one true God, the Creator, the covenantkeeping God who enters into personal relationships with men, the Redeemer, the God who is interested in seeing men gain their natural heritage of self-respect and self-direction, the God who helps men free themselves from the tyranny of other men as they learn to trust in Him and serve Him. Here a great prophet of God envisions the completion, the attainment, of God's ultimate purpose of men, a one-world brotherhood, united in worship and in keeping the Sabbath day. Yes, the Sabbath is a symbol of that coming day when the nations of men shall become one because of their

allegiance to the true God and to the principles of social justice which he has established for human life."¹

Such world brotherhood all men are searching for today, and the reiteration of the prophet's words heightens the interest we have in the Sabbath proclamation. One world, embracing the Sabbath of God, joined together by the spiritual life that characterizes Sabbath observance. The holiness of the Sabbath and its sacred character, both in the design of the Creator, become the rallying point at which mankind can achieve brotherhood and realize the life in God. And a comparatively recent prophet, A. H. Lewis, insisted that Isaiah's words were true:

"(I) have long believed that a reaction must come, and that in God's providence 'The unexpected will happen' and reinstate Sabbathism and the Sabbath How the 'unexpected' will be developed, when it will appear, or what it will be, I know not If I were urged to give a guess at what the 'unexpected' will be, I should say some form of universal Sabbathism It is certain that 'universal Sabbathism' cannot come from the destructive no-Sabbathism which came into the Church from Sunday, and which has been its popular attendant ever since. Only a genuine weekly Sabbathism, such as Christ taught in connection with the Sabbath, can ever expand into universal Sabbathism. Anything less than that will be, in the future, as in the



past a Sabbathless holidayism. One truth must not be forgotten; mere rest, or cessation from business, is not Sabbathism."²

The Sabbath is the answer to the problem of spirituality and conviction. The Sabbath has great meaning for mankind for in it we have the memorial of the creation by God, the example of Jesus Christ, and the hope for reconciliation of the world of men in the fellowship of God. The Sabbath—this symbol of God's presence with men—can be the unifying force that brings order out of social chaos and gives meaning to men as they search for

brotherhood and mutual respect.

But the prophet also sees in the Sabbath a spiritual and joyful experience. "If you turn back your foot from the sabbath, from doing your pleasure on my holy day, and call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken." (Isaiah 58:13,14). Thus we see that

the Sabbath "was meant to be a day of consecrated happiness, not of religious gloom." James Hailey, in his *Sabbath Commentary*, interprets:

"... sanctification of the Sabbath day . . . is embodied in three specifications. 1. *Call the Sabbath a delight.* This embodies the spiritual pleasure drawn from communing with God, in all the forms of worship, in devotions private and public, in reading, meditation, singing, praises and all forms of spiritual exercises. They who thus consecrate the day to devotions will feel that it is a delight, and call it so. 2. *The holy of the Lord.* Isaiah uses the two expressions, 'the Sabbath' and 'my holy day,' as referring to the same thing. In the beginning God blessed and sanctified the day of the Sabbath . . . Physical rest, cessation from labor, are only preparations for Sabbath-sanctification, and devoting the day God had blessed and sanctified to God and to communion with him, is practically meeting its character as *the holy of the Lord.* 3. *Honorable.* The Sabbath is honored above all days, because God blessed and sanctified it as a memorial of his rest. It is honorable as a weekly rebuke of atheism, and world-long proof that God himself made the world."⁴

Here, in words reminiscent of the reasons for creating the Sabbath, is found the full meaning of Sabbath experience—spiritual communion with God and fellowship in love with man. The time is given to the enrichment of man's life and to the establishment of spiritual delight. "When men walk not in their own ways and think not their own thoughts on God's holy day, but reserve the Sabbath for thoughts of God and devote its sacred hours to social worship, to holy meditation, and to

a spiritual ministry to others, there will be present in fullest measure the unfailing joy and peace which nothing can bring save the conscious experience of the presence of the Father in heaven."⁵

In Jeremiah and Ezekiel also the Sabbath finds expression as a means for spiritual renewal. ". . . do not carry a burden out of your houses on the sabbath or do any work, but keep the sabbath day holy, as I commanded your fathers." (Jeremiah 17:22). The rewards God promised through the prophet for faithful keeping of the Sabbath are economical, and people from far and wide would come to Jerusalem bearing gifts. But failure to obey the Lord, and keep the Sabbath holy, would result in fire to destroy Jerusalem. And the history of Israel as it is destroyed and sent into exile gives tragic evidence that God is faithful to his word.

And in Ezekiel we find the prophet teaching that judgment was rendered upon the people for profaning the Sabbath and losing communion with God. But in a later vision the prophet sees the future life of the Lord's people redeemed and restored to worship—and the Sabbath will become meaningful again, and "they shall keep my sabbaths holy." (Ezekiel 44:24).

"Yes, Sabbathkeeping was, in the Old Testament, regarded not only as a sign of faith in God as Creator, but also as a symbol of faith in God as one who enters into personal, trustworthy relationships with men. Sabbathkeeping was taught as symbolizing Israel's entrance into personal, cooperative relationship of a covenant with the Creator."⁶ This "is the day of stability, of untroubled serenity, of utter peace between Heaven and Earth. And this state of serenity, this achievement of peace in the creation, is regarded as a rhythm running uniformly through . . . all

the years of time . . . the seven-day week developed as the ever-returning passage from toil to appeasement and from discord to harmony."⁷ The Sabbath, created and sanctified by God, made mandatory by the will of God as found in the moral law, witnessed to by centuries of Israelite practice, and alluded to by the prophets who saw in it a spiritual quality for all men, stands at the apex of mankind's response to God. Without it, man cannot realize the spiritual potential that is his. With it he finds a relationship that far exceeds his spiritual expectations. The Old Testament gives ample witness to the fact that the Sabbath stands at the heart of man's spiritual nature. It witnesses to the relationship that ought to exist between man and God and offers the Sabbath as the symbol of that relationship. There is no parallel to the Sabbath—nothing that can supersede or change its character, for it is God's holy day. Having its origin at creation makes it eternal and gives it perfect sanction.

Dr. Heschel writes a fit closing word to our discussion of the Sabbath in the Old Testament: "There are two aspects to the Sabbath, as there are two aspects to the world. The Sabbath is

meaningful to man and is meaningful to God. It stands in a relation to both, and is a sign of the covenant entered into by both. What is the sign? God has sanctified the day, and man must again and again sanctify the day, illumine the day with the light of his soul. The Sabbath is holy by the grace of God, and is still in need of all the holiness which men may lend to it."⁸

— This article is excerpted from the author's book, *The Sabbath: Symbol of Creation and Recreation*, 1970 American Sabbath Tract Society, used by permission of author.

⁷Hansen, Clifford W. P., "What the Keeping of the Sabbath Means to Me," *The Sabbath Recorder*, (June 4 & 11, 1962), Vol. 172, Nos. 23,24, p.13.

⁸Lewis, A. H., "Sabbath Reform Work," *Papers*, (Alfred Centre, N.Y.: American Sabbath Tract Society, 1892), pp. 123-24.

⁹Gore, Charles; Goudge, Henry Leighton; and Guillaume, Alfred, editors, *A New Commentary on Holy Scriptures*, (New York: The Macmillan Co., 1928), p. 477.

¹⁰Bailey, James, *Sabbath Commentary*, (Plainfield, N.J.: American Sabbath Tract Society, 1888), pp. 33-34.

¹¹Bond, Abyn J. C., *God's Generous Gift*, Tract, (Plainfield, N.J.: American Sabbath Tract Society, 1920), p. 24.

¹²Hansen, *op. cit.*, p. 11.

¹³Ruber, Martin, *Moses: The Revelation and the Covenant*, (New York: Harper and Brothers, 1966), p. 82.

¹⁴Heschel, Abraham Joshua, *The Sabbath*, (New York: Harper & Row, Publishers, 1952), p. 74.

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THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737

Herbert E. Saunders: SDB President 1987-88



Pastor of the Milton, Wisconsin, Seventh Day Baptist church, Herbert E. Saunders began his one-year term as president of the SDB General Conference last August. A long-time friend of The Bible Sabbath Association, Saunders was keynote speaker at the 1978 meeting of BSA members in Huntsville, Alabama.

Born in 1940 in Nortonville, Kansas, Saunders and his wife Barbara are the parents of three children, the oldest of whom is married. The new president was educated at Salem College, where he received a B.A. degree in political science in 1962, and Colgate Rochester Divinity School, where he was awarded an M. Div. degree in 1966. He also did post-graduate work at Alfred University, Alfred, NY. His service to the Seventh Day Baptist church has included pastoring congregations in Little

Genesee, NY, Hebron, Penna., Plainfield, NJ, and New York City—all between 1962 and 1975. From 1975 to 1981, Saunders served as dean of the SDB Center on Ministry; and from 1981 to present, he has pastored the Milton congregation.

In 1970, Pastor Saunders published a 111-page book entitled *The Sabbath: Symbol of Creation and Re-Creation*. (Look for an excerpt elsewhere in this issue.)

Next August, when the 176th session of the Seventh Day Baptist General Conference convenes at Salem College in Salem, West Virginia, President Saunders will preside. In the meantime he is calling Seventh Day Baptists to faithfulness with the theme "Enter the Joy," taken from Matthew 25:21. The Bible Sabbath Association congratulates Pastor Saunders on his presidency, and offers prayers of support.

When God Comes to Visit

By Buddy Kruger

Time: late Friday afternoon.

Place: God's palace in the New Jerusalem, Headquarters of the Universe.

Setting: an atmosphere of anticipation, angels scurrying in and out of His throne room.

Another Earth Friday has come. All heaven has been astir most of the day, making preparations to celebrate with the human race the greatness of Jehovah. For on these Fridays special things happen in the realms of eternal day. (Special things, that is, if there are any things more special than others in the presence of God. For all things and beings have unique value, a special place and time in the Creator's heart. None are neglected, unhonored, unappreciated. If one exists at all he has already had much special thought and attention given him by God.) So when the near time arrives for His Sabbath to begin on Earth, that's different than anything else



in heaven's Heart. It is a day-appointment God, Himself, made with mankind in Earth's first days of life (Genesis 2). Then it was, He had taken out His Universal schedule book and for all eternity to come had blocked out every seventh Earth day on His calendar—a time from sunset Friday through sundown Saturday.

Friday was the preparation day. It was needed, for the enjoyment of His Rest can only be proportionate to the preparations made for it. That is His own principle of life,—the principle of proportionate returns,—harvesting what one sows, is another way to say it (Gal. 8:7). And what a delight it has been for the Earth Creator to prepare, and keep those precious hours every week just for honoring His faithful children. They are worth all the extra effort. In fact He counted it no effort at all. How He loved them!

So, laying aside all the pressing matters of an infinite, ever-

expanding Universe filled with other beings of His own love, He gladly "hangs up the phone," "closes up shop," "walks out of the office," in a sense leaving the others, "the ninety and nine" (Matthew 18) to go visit His Earth family. The feeling on an Infinite scale is perhaps sensed slightly in the emotions of busy parents of this world who leave their place and work behind for a time, to travel down to where son or daughter live; to visit anew, live with, and express their long pent-up benevolence and care for the "flesh of their flesh, the bone of their bones. Yes, He had shared that feeling with them, giving them capacity to feel it too and experience in a human way once or twice a year what He felt every Friday: the ache, the longing, the desire, the tension of being heart-hungry, wanting to be full, the urgency to be done with secondary matters and be on His way, soon to see their faces, to embrace them long, to fellowship with them again in an exclusive way.

The last-minute items come in, the last messengers are briefed, the last ambassadors from far-flung worlds and star systems are received and cared for, the last instructions left with His agents for various parts of His vast, galactic kingdom.

And now He dresses. Removing Heaven's brilliant officiating robes of business affairs, He pulls on His earthly celebration garments, His hosting garments, the finery of sparkling light and glory adapted to Earth's dulled sensibilities. For Sabbath is His day for doing what He loves best: for serving, for hosting, for sharing His created treasures with loved ones. He is the Host, they are His guests!

He loves this "work" because it is in His very fibers to treat and bless and give Himself to His human family. Why? Why must He,

the King, do this for them? Should not they do it for Him? Yes, but it is His natural disposition as their King. And it is their need, for they cannot physically come to Him.

Oh, long ago, before sin entered, they could have come to visit Him in His palace, but even then He chose to go to them (Genesis 1-3). Now they are earthbound and can come only spiritually in prayer and meditation. They had become captives to an enemy's deception and force, unable to free themselves, made unable to meet Him face-to-face in His splendor. Now He had to cover His glory in different garments, remaining largely invisible for their sake, but nevertheless really there and eager to reveal Himself to them in all the ways He could.

Behind Him in the distance recedes His home, His capitol, His city, and in minutes He begins the descent into the darkness surrounding planet Earth. He wonders how many of His children will be ready for this week's visit, how many can He really talk to, bless and share special secrets with? How many will enter His rest with Him? (Hebrews 4:9-11) and by faith be His companions for this day? He longs to greet every one and spend time with them but He will never intrude or force His visit in on them. They must choose, and invite Him into their homes, hours and hearts. Many Sabbaths He'd found few invitations, few waiting, ready, prepared for Him. Most seemed preoccupied pursuing their own ways, plans, and selfish ambitions, doing their own things, ignoring Him and His presence, unknowing slaves to an enemy master, Satan. How He craved to free them and give them rest and happiness and a future at last in knowing and trusting Him.

And that's why He'd made His Sabbath and shared it with man in

the beginning. It was His special time to put something more into their relationship, to give Himself a fuller way and thus refresh man and woman with His intimate companionship. He had therefore invited all humankind to keep His Sabbaths holy as a sign between them and Him that they might know Him personally (Ezekiel 20:20). For He had personally called, "Come to Me, all you who are weary

and burdened and I will give you rest." (Matthew 11:28).

Now, He is here. It is Friday eve. The sun is setting as He approaches the first door—maybe the one to your home. Will you answer His knock and accept His invitation?

—The author is editor of Weimar Bulletin, from which this article is reprinted. Weimar Bulletin is published by Weimar Institute, a multiphase ministry at Weimar, Calif.

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Ultra-orthodox Jewish men stoned passersby in protest against Friday night movies in Jerusalem. Police used tear gas and clubs to disperse over 200 demonstrators. Later, about 60 Orthodox men clashed with 150 secular demonstrators. (Photo courtesy Mount Zion Reporter.)



“The Christian Way” Booth at Alabama State Fair

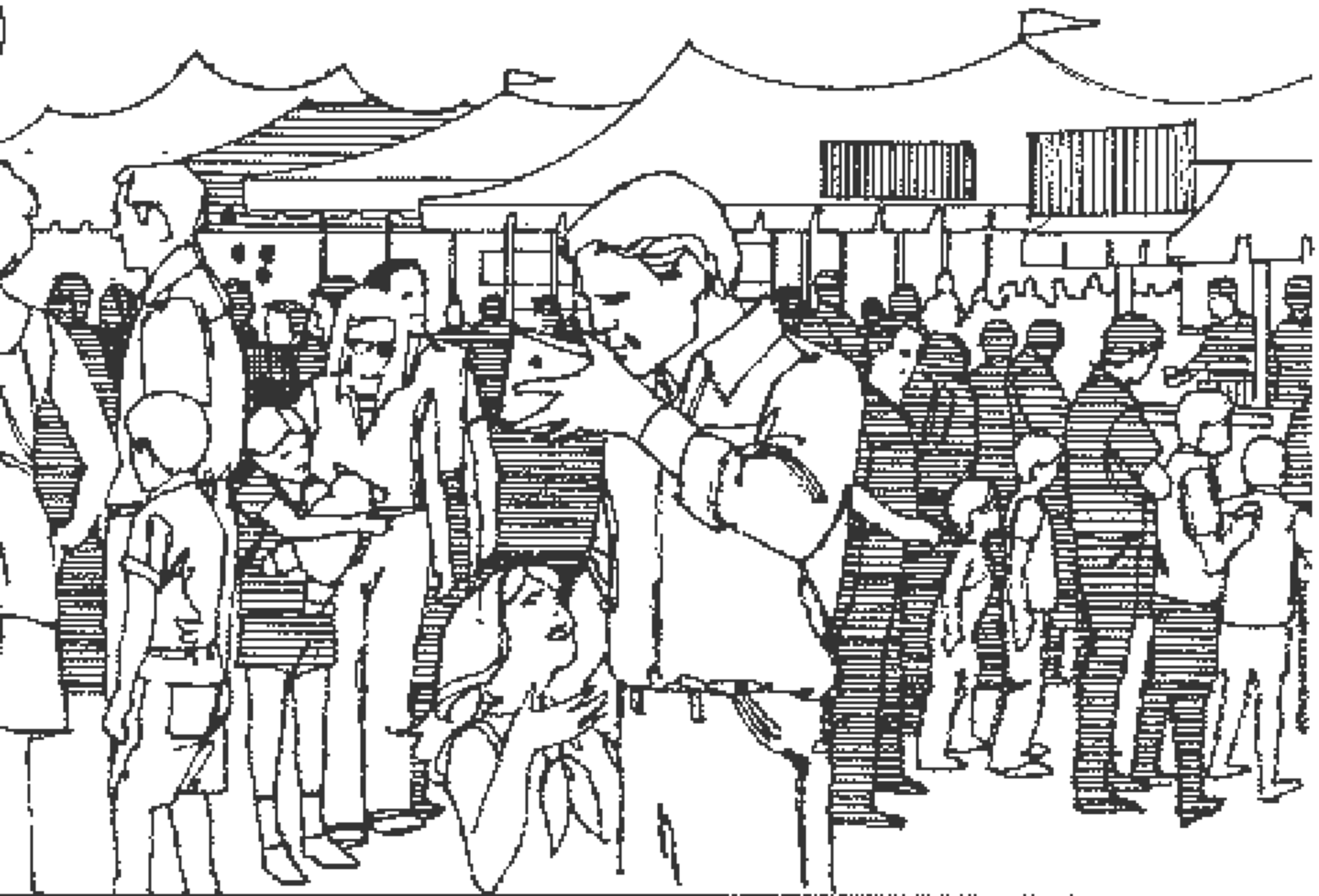
By Joseph M. McGuire

Last October three Christian groups participated in a booth at the Alabama State Fair in Birmingham. Entitled “The Christian Way,” the booth featured materials provided by the Church of God (Seventh Day), the Seventh Day Baptists, and The Bible Sabbath Association. Visitors were able to pick up much literature about salvation, the law of God, the Sabbath, and good health practices—along with the popular BSA Sabbath calendar and several magazines, including *The Sabbath Sentinel*. They were also encouraged to sign for a free six-lesson Bible correspondence course (Seventh Day Baptist) and to send

in for a free subscription to *The Bible Advocate* magazine published by the Church of God (Seventh Day). A book entitled *Bible Answers* was also handed out.

A fair booth provides many opportunities for interesting discussions with fair goers. A local radio preacher, Brother Freeman, stopped by and was given literature and a BSA ballpoint pen. Before he left, he motioned to two ladies approaching our booth and said, “Take material from this man. He has the truth.” They did so. A Mormon “elder” came into our booth and took several pieces of literature.

Two young men came in at





Fair booth coordinator and BSA Life Member Joseph M. McGuire and his son John, who helped a great deal with the booth.

different times. One said he was going to Israel. We gave him literature and a copy of the book, *Israel Have I Loved*. The other man was concerned that if he kept the Sabbath he would lose his job. We explained that God expects our full obedience and that He will provide for all our needs. He was told that it is often hard to be a Christian but the rewards for following Jesus are great. A Jewish lady and her husband were given helps. She had already received the Messiah as her Savior. It was a pleasure talking with them.

Several people and groups of people inquired about the two denominations represented by the booth. Some said they were already Baptist or Church of God members and expressed surprise that there are *seventh-day* Baptists and Churches of God. These visitors were given denominational

brochures and explanations about these Sabbatarian groups and urged to sign up for the Bible correspondence course and to subscribe to *The Bible Advocate*.

The children were given the picture-puzzle magazine *The Sabbath Visitor* (an SDB publication), a magnetic stick-on picture of a Bible scene (provided by my son, John's, Sabbath school teacher, a Seventh-day Adventist Christian).

A young Knapp shoe salesman from the booth next to ours stopped by. Being a smoker, his interest was in the health material. He expressed surprise at the photographs showing blackened, diseased lung tissue of long-time smokers and said he wanted to quit. He took a magazine and pamphlets about smoking. I quipped humorously to him about his line of work and ours, "Friend, you sell people good soles

in your booth; we try to *save* their souls!" He and I chuckled at this thought.

Following the fair, we mailed out a letter to the many dozens who applied for the Bible course. This letter included information about the Seventh Day Baptists, the Church of God (Seventh Day), and The Bible Sabbath Association. Also enclosed were salvation and commandment literature.

Making all the preparations necessary for a fair booth requires a great deal of time and effort, but I am thankful that we did this work of faith. My son, John, a Christian brother and fellow Seventh Day Baptist, was most helpful with all

the work, especially setting up and dismantling the booth. Our God blessed this effort, we feel better spiritually for having obeyed Christ's great commission "Go . . . teach . . . make disciples" (Matt. 28:19); the masses were reached and, hopefully, Christ's church is being built up with new converts and edified. Then too, can we forget the precious memories associated with such an event? Our prayer is that fellow believers who read this will make similar efforts for our coming King.

—A BSA Life Member, Joseph McGuire has organized booths at several previous Alabama State Fairs.



Tables of literature at "The Christian Way" booth at the Alabama State Fair. Note signs mentioning both Church of God (Seventh Day) and Seventh Day Baptists on the curtain.

CHANGE OF ADDRESS????

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Fair Booth Dedicated to Golda Gerat

The 1987 Alabama State Fair booth was dedicated to the glory of God, to the salvation and enlightenment of mankind, and to our dear, departed sister in Christ, Golda Gerat, who had generously paid for the space before she passed on to be with Jesus early in 1987. In addition to being a charter member of The Bible Sabbath Association, Golda Gerat was a member of the Paint Rock, Alabama, Seventh Day Baptist Church, and a Life Member, since 1971, of the SDB Historical Society. This scripture surely applies to her: "Blessed are the dead who die in the Lord . . . ; and their works do follow them" (Rev. 14:13). JMM

Guidelines for a Fair Booth

By Joseph M. McGuire

Now is the time to begin making preparations for summer and fall fairs—whether they be local community events or major state fairs. Here are some guidelines that will be helpful in planning.

1. Fervently pray, individually and collectively, for God's blessing on your efforts.

2. Try to involve a number of different people and/or groups to help out with the financing, preparations, and manning of a booth; there will be signs to be made, displays to be designed and constructed, chairs and tables to be secured, literature to be ordered, materials to be transported, bills to be paid, etc. But participants must be of like mind so as to demonstrate that Christians of different denominations can work together in harmony and unity.

3. Make plans to have a number of friendly, attractive Christian brethren to man the booth—people who know their Bibles and can answer questions. Make sure specific duties and specific time slots are assigned well in advance to everyone involved.

4. Reserve a booth well in advance to secure the best location.

5. In the weeks leading up to the fair, announce your booth on local radio and TV stations, in newspapers, etc.

6. Consider having a theme for your booth and determine what message(s) you want to emphasize; secure appropriate literature.

7. Have special gifts to give people and/or their children; e.g., balloons, magnetic stickers, ball point pens, free cassettes, puzzles, Bible games, Bibles. A water stand and a couple of chairs provide people with an incentive to stop, read, and talk.

8. Secure names and addresses of interested people—invite them to sign up for a free course or magazine or to participate in a survey or a drawing.

9. Use loudspeakers to invite people into your booth—or use prerecorded messages on cassette tape to communicate to passersby or to provide background music.

10. If possible, stand or sit near but outside your booth. People are more likely to go into a booth to look around if no one is there. However, be available to approach interested people after they've entered the booth.

11. Make sure there's something in the booth that will catch the eye of passersby; our booth included a large globe, a large, illuminated open Bible, and the word "free" in large letters over the box for subscriptions to the Bible course.

Resources Available From BSA

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1,215 Converts in Kenya

A four-week campaign last September in Nairobi, Kenya, resulted in the baptism of over one thousand. Conducted by Dr. Calvin B. Rock, a general vice-president of the SDA General Conference, the crusade featured double sessions each night—one in suburban Kaloleni Hall, where the services were translated into Swahili, and the other in City Hall, where a more professional class of people attended. Among those baptized were a number of Nairobi lawyers, physicians, government employees and other professionals.

The Adventist church enjoys some favor in Kenya because that country's president, Daniel A. Moi, has encouraged accommodations for Sabbathkeepers and because Adventists have a strong presence in government and educational institutions.

Missions Abroad Director Visits Kenya

Robert Coulter, director of Missions Abroad of the Church of God (Seventh Day), Denver, recently completed a trip to Kenya, where he visited and taught members of the Church of God (Seventh Day), conducting two seminars for church leaders. The work in Kenya began in 1975 through a literature distribution program. Since then it has grown from a few families in the western district of Kisii to a membership of more than 3,000 scattered among more than 30 congregations in Kisii, Narok, Kericho, and South Nyanza districts of western Kenya. One of the churches in the Kericho District

used to be an independent Sunday-keeping congregation. Because the people enjoyed reading and studying their Bibles, they eventually encountered Sabbath-keeping and made a unanimous decision to begin keeping the seventh day; eventually they affiliated with the Church of God (Seventh Day).

Coulter also visited the Keore church, the first in Kenya, a very active congregation that operates a primary school for more than 100 students and is currently raising funds to establish a maternity clinic. Missions Abroad assists the Kenyan church by supporting two full-time workers and supplying English language literature and the cost of translating and printing several pieces of Swahili. For more information write Missions Abroad, P.O. Box 33677, Denver, CO 80233.

ACD Scholar to Receive Second Doctorate

Dr. Charles V. Dorothy, director of Biblical Research for the Association for Christian Development in the Seattle area, is completing work on his second doctorate, which will be from Claremont Graduate School, where he studied under brilliant Dead Sea Scrolls scholar James A. Sanders. Dr. Dorothy's dissertation is a structural analysis of an ancient Greek version of the book of Esther ('A Text'), which varies significantly from the Hebrew canonical text and from the Septuagint (LXX) Greek text. His 300- to 500-page work will attempt to determine which of the two Greek texts is older or whether both came

from another more ancient source. The proposed title is *Esther: Genre, Structure, and Canonical Process*. Dr. Dorothy's first doctorate is in Spanish Language and Literature from La Universidad Interamericana; he holds a Masters in Theology from Fuller Theological Seminary. Before coming to the Association for Christian Development, Dr. Dorothy had been a professor and researcher for a number of years at Ambassador College, which is associated with Worldwide Church of God.

Loma Linda Cuts Budget

Officials of Loma Linda University have taken steps to cut the institution's budget by \$3.3 million—a 5.6 per cent reduction. The cost cutting is necessary because of declining enrollment and limited funding from the SDA General Conference. Plans are also underway for the consolidation of the La Sierra campus with the main campus in Loma Linda.

However, Charles T. Smith, executive secretary of the Board of Higher Education in North America, reports that total enrollments at the 12 Adventist colleges are up for the first time since 1984. An equivalent of 13,815 full-time students are enrolled in 1987, an increase of 348, or 2.5 per cent, over the previous year.

Church of God—Korean Connection

Through the efforts of Michael J. Milhalko and his wife Suki(e), a native Korean, a link has been established between the Church of God (Seventh Day), Denver, and two pastors in Korea, Ik Song Hwang and Dong Soon Paek. Both pastors have Presbyterian background but

have been observing the Sabbath for a number of years. Several pieces of Church of God (Seventh Day) literature have been translated into Korean and others are forthcoming. The Milhalkos, who are members of the Hallie, Wisconsin, Church of God (Seventh Day), see trials ahead for Sabbathkeeping Christians in Korea, because a thriving economy there means that most employees must work on the seventh day of the week.

New Adventist Congregation in Poland

A series of evangelistic meetings has resulted in the formation of a new SDA congregation in Gdansk, Poland. Approximately 120 decisions for baptisms came in as a result of the meetings, which were conducted by Mark Pinley, associate ministries director for the Trans-European Division of the SDA church.

Botswana President Attends SDA Church

Among the guests at the Community Guest Day services at the Broadhurst SDA Church in Gaborone, Botswana, were President and Mrs. Quett K. J. Masire. The SDA church is the largest single denomination in Botswana and enjoys an annual growth rate of 7.59% according to an item in *Adventist Review* (Dec. 10, 1987).

Bibles for China

The Quiet Hour, an independent Seventh-day Adventist missionary endeavor, announces plans to raise money to make available one million copies of the New Testament in Mandarin Chinese and to produce thousands of copies of the

Gospel of Mark on cassette. Individuals interested in more information can write to 630 Brookside Ave., Redlands, CA 92373-1699.

Adventist Relief Agency Helps Columbia

In 1985, volcanic mudslides wiped out the town of Armero in Columbia. Among those offering aid was the Adventist Development and Relief Agency (ADRA). Near the end of 1987, ADRA presented the Adventist Inter-American Division with a check for \$190,000, the final installment of its \$400,000 contribution toward the building of 80 homes in the new town, Lorida.

"It Is Written" On Cable

George Vandeman's "It Is Written" telecast is now carried on the Lifetime Cable Network, the eighth-largest in the U.S. Airtime is Sundays at 8:30 a.m. E.S.T.

Reader's Digest Reprints Message Article

The February 1988 issue of *Reader's Digest* will include an article entitled "The Bible Solves a Crime," reprinted from the March-April 1987 issue of *Message*, the Seventh-day Adventist magazine devoted to black lifestyle and contemporary issues.

Adventist Named San Diego's Teacher of the Year

Rhonna Armster, a 21-year veteran teacher and a member of the Thirty-first Street SDA Church in San Diego, was named the school district's teacher of the year for 1988. The Loma Linda University graduate was selected from among 6,000 teachers to receive this award.

Polish Church Holds Annual Conference

Bronislaw Ciesielski, president of the Sabbath Day Christian Church of Poland, reports that 350 attended their annual conference last summer in the city of Zory. The main camp was followed by a two-week children's camp, and then a two-week youth camp. During July, the Polish church also received a visit from Jan Lek, a vice-president of the Seventh Day Baptist World Federation. Lek, a resident of Holland, brought paper and ink for the publishing efforts of the Polish church, which has government authorization to publish many more magazines than it has paper and ink for.

574 Baptisms in Ghana

A crusade in Accra, Ghana, by Joe Crews of Amazing Facts has resulted in 574 new converts, who will form the nucleus for the 33rd Seventh-day Adventist church in that city.

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An open invitation to all Sabbathkeepers to attend meetings featuring Dr. Desmond Ford; Feb. 19-20, Rancho California, CA; for information contact Margaret Matoni at (619) 749-0471. March 11-12, Cleburne, Texas; for information contact Mark Richardson at (817) 645-2101. (2,3)

Formats and symbols in worship: what does Christ think of them? Ask Family of God, Campus View 727, Bloomington, IN 47401-2175. (2-6)

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—Edgar F. Wheeler,
SDB pastor, "Sabbath Delights"

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—Fred Walter, in an article on suffering
in the Bible Advocate, July—August '87.

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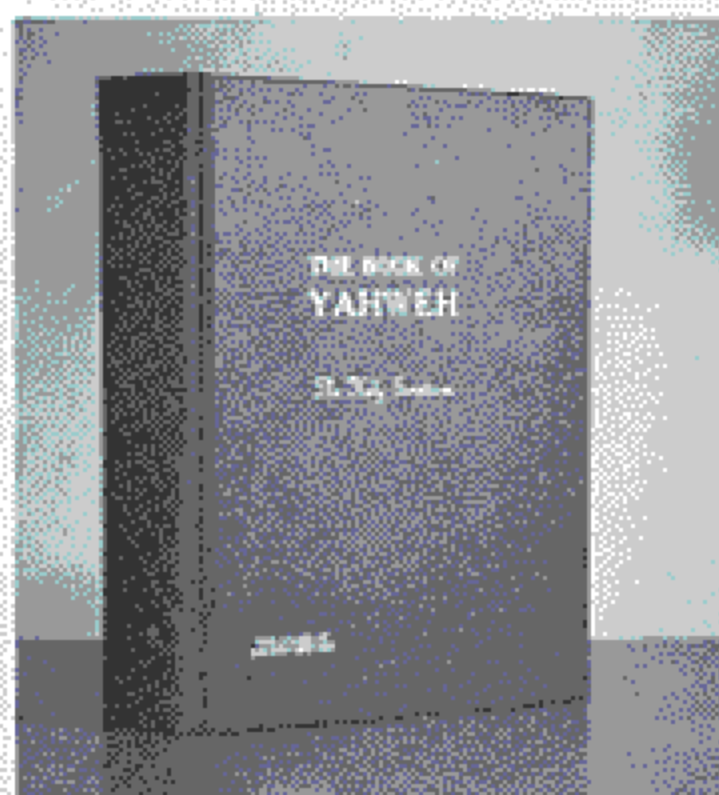
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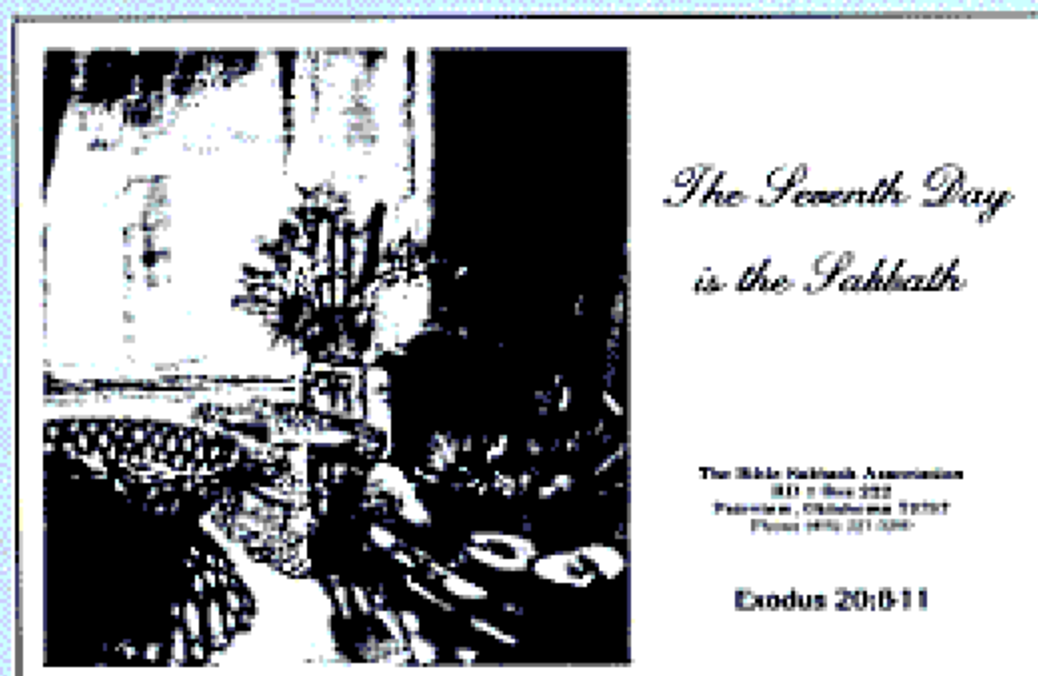
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