

CANADIAN ADVENTIST Messenger

June 1988

College Park
Elementary School





"Of One Blood All Nations"

Roy Adams
Editor

He took his argument from the Biblical doctrine of creation. The first eleven chapters of Genesis are at pains to show that the human race is one. We all came from the one ancient couple. And when, on account of intolerable corruption, the entire world was destroyed in a universal flood, just *one* family was saved. And the ancient text is unequivocal: all existing peoples trace their lineage back to that *one surviving family*. There was no other.

With this fundamental fact in place, the phenomenon of racial diversity we find in the world, though immensely intriguing, is essentially academic.

As the various tribes or families scattered over the earth following the dispersal at Babel, changes took place—both minor and major, both physical and psychological, both cultural and political. Conflict and hostility between nations became a way of life; and the pages of history bear ghastly testimony to the unending saga of fraternal blood-letting.

But now in Christ Jesus you (gentiles) who formerly were far off have been brought near by the blood of Christ. For He Himself is

our peace, who made both groups into one, and broke down the barrier of the dividing wall” Eph. 1:13, 14 (New American Standard Bible)

If Jesus, at such incredible cost, demolished that accursed barrier between Jew and gentile, then it is nothing less than criminal for gentiles who claim His name to erect new barriers among themselves.

Accordingly, authentic Seventh-day Adventism recognizes no man-made obstacles between peoples. We are unalterably committed to the principle of oneness in Christ.

In the 1880s, there was a strong sentiment amongst some of our missionaries and national workers in Europe that there should be rigid separation of the various nationalities for the sake of evangelistic outreach. On the face of it, the strategy seemed quite sensible, intelligent, and rational.

But Ellen G. White rejected it. In a speech delivered at the European Union Council in Basel, Switzerland, September 24, 1885, she presented a sober caution to the delegates: “I warn you, brethren and sisters, not to build up a wall of partition between different nationalities. On the contrary, seek to break

it down wherever it exists.” *Testimonies* (T) 9:181.

This mingling together of the various nationalities which she advocated rested on the soundest educational and theological principles: “There is no person, no nation that is perfect in every habit and thought. One must learn of another. Therefore, God wants the different nationalities to mingle together, to be one in judgment, one in purpose, then the union that there is in Christ will be exemplified.” 9T 180,181.

Looking back upon the ancient temple edifice, built, as it was, with hewn stones of various sizes and shapes, quarried out of the mountains, she drew a powerful lesson:

This building represents God’s spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. . . . When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God.” 9T 180.

Heaven will be a multi-cultural place. The sage of Patmos saw its inhabitants drawn from every nation, and kindred, and tongue, and people. (Rev. 7:9; 14:6).

AS PAUL, the Jew, stood on Mars Hill to address the gentiles of Athens, he spoke a sentence which has come down to us, charged with the same truth and power as when it first hit the ears of the Athenian philosophers 2000 years ago. God, he affirmed “hath made of one blood all nations of men. . . .” Acts 17:26.

That sentence was designed to undermine the prevailing pagan belief in exclusive national deities. But it also struck at the heart of contemporary Jewish racial bigotry.

In the providence of God, it is our privilege to get a taste of it right here. Those who do not like it here will not like it there. And God will not put them through that trauma.

We teach candidates for baptism the importance of breaking with alcohol, and tobacco, and tea, and coffee. That is important, and we ought to continue. But in our inconsistency as a church, we often leave the most dangerous cancer untouched—the cancer of prejudice and bigotry. These sentiments of Ellen G. White ought to form part of the pre-baptismal instruction as well:

No distinction on account of nationality, race, or caste, is recognized by God. He is the Master of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by his precious blood. Christ's Object Lessons, p. 386.

I dream of the day when bigotry, and prejudice, and racial and class discrimin-

ation will have been completely banished from our ranks; when all administrative positions, whether high or low, become truly open for everyone on the basis of merit and ability; when all racial and cultural minorities genuinely feel a sense of belonging in this great Movement.

I dream of the day when the great high priestly prayer of Jesus becomes a reality in the Seventh-day Adventist Church in Canada: "...that they may be one, just as We are one." John 17:22.

I dream of that glorious day when through this caring attitude and posture, "the character of Christ will be perfectly reproduced in His people... (so that) He will come to claim them as His own." *Christ's Object Lessons*, p. 69.

Let us be fair about it: there has already been much progress, and we have seen many victories. Yet there is a long road ahead. And there are many frustrations. But we must never quit dreaming.

"Some men see things as they are and say, why. I dream of things that never were, and say, why not." ✨

About This Issue

Apart from the regular features there is something different about this issue. We hope you noticed.

Once a year, we will attempt to call attention, in a conscious way, to the multicultural composition of the Canadian Adventist Constituency. In this issue, we make a start.

Our coverage is far from comprehensive, however. The *Messenger* has neither the staff nor the resources to make an exhaustive presentation of the situation across the country. We decided to do a little, however, rather than nothing at all. So there are many gaps. Many cultural minorities are not mentioned, many localities not covered. We beg the understanding of those who might be feeling left out. Next time, perhaps, we'll get to you.

Also, there is an absence of critical, in-depth analysis of the contribution of the various minorities, their respective percentages of the total Canadian SDA Church membership, and their degree of participation in the higher echelon of the Canadian Church. All of this must await a future time.

What we have here is a modest beginning. Sufficient, we hope, to portray the phenomenon of multiculturalism not simply as something to be accepted, but as something to be welcomed, and celebrated as a sign that the Gospel is truly touching the lives of all people.

A FEW WEEKS AGO, the CBC "The World Today" news roundup broadcast a feature on racism in Canada, describing Canadians as "polite racists."

I think I have an idea what the program's producers meant to say. But upon reflection, that conclusion is itself racist. For the producers, I suspect, operated, probably unconsciously, with a mind-set that sees only white people as authentic Canadians.

This is a serious and potentially tragic error in this half of the 20th

century. Fortunately, it is shared by neither the Canadian government nor the Canadian parliament. Both recognize Canada as a multicultural, multi-ethnic, multi-racial country. And if "The World Today" producers had remembered this fact, they would not have been able to make their point as easily or as neatly as they did.

In an article reporting results from Canada's 1981 census, Edward Pryor

and Douglas Norris wrote the following:

More than the United States, Canada is a nation of immigrants. The 1981 Canadian census showed that almost 16 percent of Canadians [3.9 million in 1981] were born outside Canada. Only 6 percent of United States residents were born outside of the U.S. according to the 1980 U.S. census. Statistics Canada: Canadian statistics reference #11003.

In spite of all we say up front for public consumption, it is so easy for

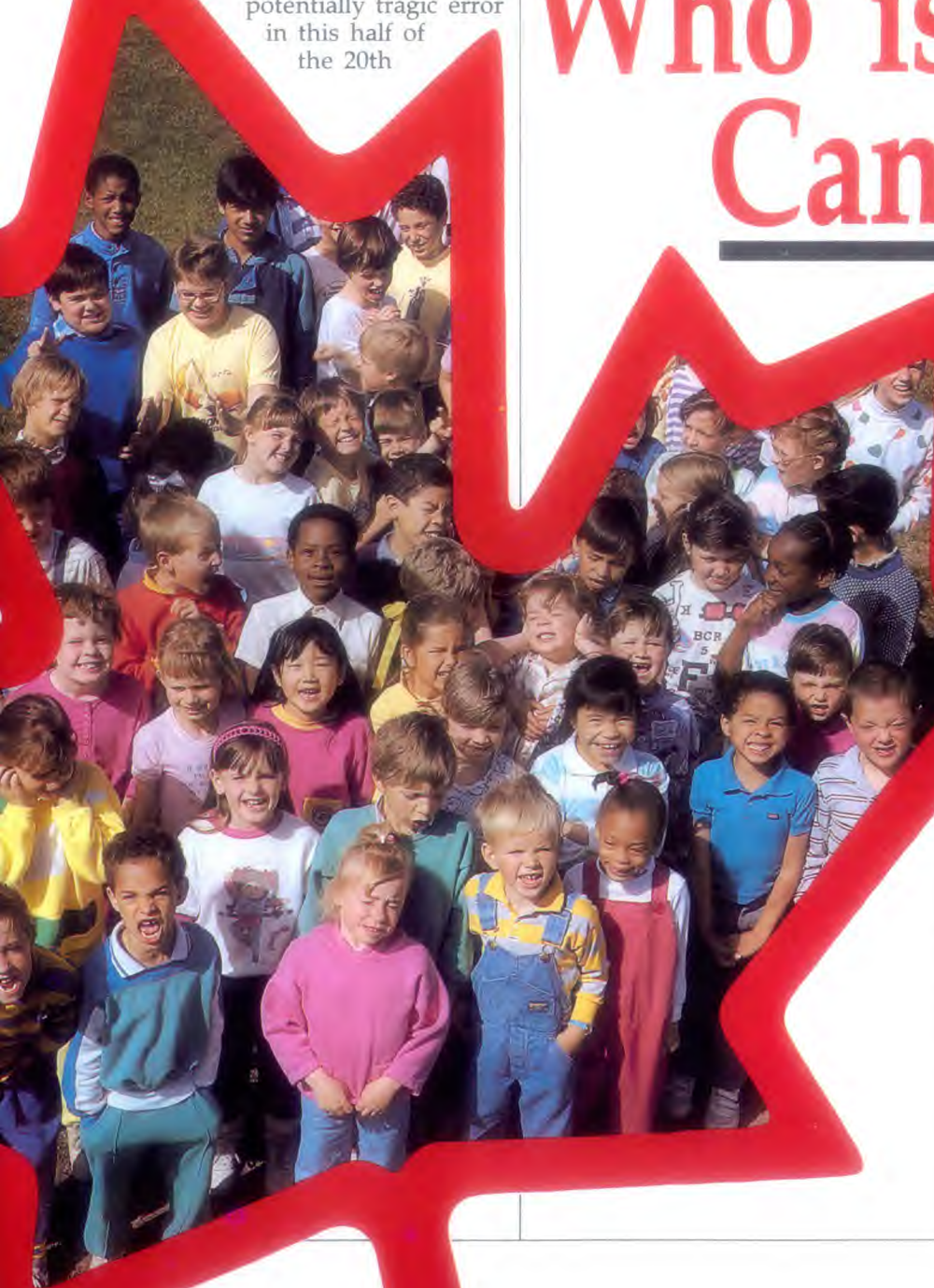
Who is a Canadian?

A Letter from the Editor on Multiculturalism

Seventh-day Adventists, basically "conservative," to function in private and on committees with an attitude which sees everyone with a face other than white as foreigners, if not intruders.

Ask any Canadian of Asian, Caribbean, African, or other non-Caucasian origin, how many times he's been asked the questions: "Where are you from?" "How do you like our winter?" The typical European or Australian can come here, and within a year be considered a Canadian in good and regular standing. But visible minorities must put up with tactless and humiliating questions for decades.

Some of us think of our children, born in this country and knowing none other. What will they say in answer to such well-meaning but witless queries? Try to put yourself in their place and sense, vicariously, the awkwardness of it all.



"Older" Canadians should fight the human tendency to consider "younger" Canadians as second or third class citizens. Even I, a member of a visible minority in Canada, have occasionally felt this tendency

"The
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toward those coming after me. Whenever that occurs, I look myself square in the face and say: that attitude is stupid, unintelligent, irrational. And we each may need to call ourselves to order in this way from time to time. For if all of us, or our parents, came from somewhere else to this land, what rational difference does it make who arrived first? If it made sense, then the native peoples of this country could send us all back.

We have come to the place in the modern world where it's becoming more and more irrelevant to ask a person: "Where were you born?" A person's birthplace is being regarded

more and more for what it really is—an accident of history. It is not that this detail is no longer important. And it is not that we would not continue to talk about it with our friends. But the mobility of the modern world is making it increasingly irrelevant, from a legal standpoint.

So when church committees meet to deliberate on names to fill positions in the church, the *place* of a person's birth ought not to surface. Nor must that committee be guided by who is or who is not a "son of the soil." These are dangerous attitudes and can sabotage the advance of the work of God. Some of us sense this keenly, and want to sound the alarm as a preventative to racial ugliness within the Canadian church in the future.

The relative calm we now enjoy as an international church has not come by accident. We happen to have at the helm, humanly speaking, a president who firmly believes in racial equality. The affirmative action taken and encouraged by our world president is a matter of record. This has had an incalculable positive effect on the church at large.

If the (secular) government of Canada can welcome multiculturalism, then God's people in this country ought not to lag behind. With a flawless Biblical anthropology, and an international assignment from the lips of our Saviour, we ought to take the lead. In a recent article, veteran educator Natellka Burrell, asked this poignant question: "On race relations... has the church ever been ahead of its time?" Then she noted, sadly:

The church always lags behind. I regret that. As a church we're followers rather than leaders. If we believe this message and that we are one people striving for the same heaven, moved by the same God, and saved by the same Saviour, then we ought to be able to say, "Now this is the way; this is what we should do." And let the world follow us.

Columbia Union Visitor,
1 Feb. 1988, p.5

So who is Canadian? Everyone who is a citizen of the Dominion of Canada and entitled to a Canadian passport. He or she is a Canadian, with all the rights, privileges, and responsibilities thereto appertaining. Outside the church, and within it.

Seventh-day Adventist Church in Canada

Human Relations Committee

We live in an age of instant communication. One hundred million people can tune in to the same television or radio report, and receive an earful of the most damaging information about a person or an institution. In this climate of potential damage, public relations firms are making bundles of money from crisis management seminars.

As important as crisis management may be, *crisis prevention* is better. And the SDA Church in Canada Human Relations Committee (in cooperation with local Conference Human Relations Committees) is designed to help the church stay ahead of crisis. In this difficult assignment, we seek the blessing and prayers of all.

In the May issue, Elder J.W. Wilson, President of the SDA Church in Canada, announced the development of new Terms of Reference for a restructured SDA Church in Canada Human Relations Committee. In an upcoming issue, we will publish excerpts from this document which may be of general interest. Here, we announce the names of the members of the Committee. The rationale for this selection can be explained later.

A. Ex-Officio Members

Roy Adams, Chairman	Oshawa
J.W. Wilson	Oshawa
Douglas Devnich	Oshawa
Claude Sabot	Montreal
Orville Parchment	Oshawa
Clarence Baptiste	Edmonton
Cliff Sorenson	Abbotsford

B. Elected Members

Dr. R. Corpus	Toronto
Pastor Hector Jurado	Montreal
Pastor G. Earl Knight	Toronto
Mr. Marcel Lanoix	Montreal
Mr. Raymond Obomsawin	Ottawa
Mr. Roy Pierce	Montreal
Mrs. Annette Stanwick	Brampton
Ms. Vilma Wiltshire	Toronto

feedback

But Where Is It?

I would like to suggest that the *Messenger* give adequate information on the location of churches named in its stories. Let me explain it this way: Take for instance the March issue, pages 22 and 23, "Newly Organized Church... The Berea SDA Church." Well it must be in Ontario since it is on the Ontario page, but where in Ontario?

Then the "Heritage Green" likewise does not say where, but I find that Heritage Green is under Health Care Institutions.

So many times no places are mentioned and one is left guessing. How much effort would it take to name the place? As a sample: "Kingsview Village Church in Toronto," or "Kingston Road Church, Toronto," and so on.

One other thing: Why is not ARTS-Destiny advertised under Institutions? Are they not doing good work in soul winning like IT IS WRITTEN? Are they not Canadian? What difference does that make whether they are budgeted by Union or in a different way?

John Mekons,
Saskatchewan

The writer is correct in his first point. We should not assume that everyone is acquainted with the location of churches and institutions. Many times copy comes to us without adequate information. We hope that local Conference editors will take note of the observation, and edit the copies from local churches they receive. We, for our part, will try to be more vigilant in this area.

In regard to the writer's second point, there are certain guidelines we follow, and we endeavor to treat all groups and entities with an even hand, although this is not always apparent.

Editor

Unhappy with Worldly Illustration

I have just finished reading the April 1988 issue of the *Messenger*. I must say that it is a magazine that I enjoy, for it brings me into close contact with what is taking place with my fellow Christians in other areas. This magazine is most welcome into my home with a feeling of joyful expectation. And I usually read it several times. However, your April issue has gone from the holiness of Christian Representation.

On page 17 of that issue I read J.A. Scharffenberg's "Healthlines." Tell me, Brother Adams, did you really think that the article needed that worldly illustration to make it worth reading? Don't you think that if an illustration needed to be used that the piece of meat with its ring of fat would have been enough? Jesus would have thought so!

I am not going to go into a long description of what that illustration does for the thoughts of those who are going to be tempted by it, nor of how it degrades all the fine Christian ladies out there. You can be very sure that God is not pleased with it! Evil things or evil suggestions are not needed in our Church magazine to attract and hold our attention to the truth. We need the holy blessings without the tint of the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." John 2:16.

Marie D. Henry
Winfield, B.C.

Your thoughts have been noted. Observations like yours help to keep us alert. We aim to keep the standards high. We are sorry if you found our illustration offensive.

Editor

Having the Last Word on that March Editorial

I have just read your editorial, "Every Wind of Doctrine." I appreciated your frankness, however, I have a couple of concerns.

First, I find it very detrimental to refer to people for whom Christ has died as "right-wing rednecks". It is not conducive to open communication with people having different views. We are to speak the truth in love.

Secondly, among the plethora of pronouncements you spoke of, there are a few which ring true:

We may not have rejected the biblical definition of sin but we certainly do not have it clearly defined. We say that sin is a "broken relationship," whereas the only biblical definition is "transgression of the law". This has led to much theological confusion, and needs to be clearly stated.

Next, the vain assessment we have of ourselves doesn't seem to allow the possibility that we might be off the educational blueprint that God has for us. One honest, spiritually discerned look at His counsels will prove this true.

The intransigence of the church is not questioned, only what we are being uncompromising about. Again, we won't seem to allow the possibility that our insubordination has indeed delayed Christ's coming. The declaration of the Lord that "sometime this will be seen in its true bearing, with all the burden of woe that has resulted from it" has not as yet happened. The "lunatic fringe" and their boredom in no way negates the truth. Remember that false revivals of Satan always try to mask the true revival of the Spirit. It is there, ask the Lord and you will see it.

David A. Dill

The Messenger welcomes reader's comments. Letters to the Editor should not exceed 275 words, and should carry the writer's name, address, and telephone number. All letters are subject to editing in the interest of space and literary requirements. However, every effort will be made to leave the author's message and meaning unchanged. Views expressed in the column do not necessarily represent those of the Messenger staff or of the Seventh-day Adventist Church in Canada. Editor reserves the right to reject any letter, without explanation. Please send letters directly to: The Editor, Canadian Adventist Messenger, 1148 King Street East, Oshawa, Ontario, L1H 1H8.

From The President's Diary

CANADIAN ADVENTIST
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J.W. Wilson

TRY IT—YOU'LL LIKE IT!

HAVE WE EXPERIENCED that special satisfaction that comes from doing good—and keeping it secret? Practitioners of this vanishing art are connoisseurs of a glowing inner joy.

Secret altruism does not come naturally. It must be cultivated, for it goes against the grain. There are few hungers stronger than the hunger for the approval of others.

Jesus was the supreme preacher and example of doing good secretly. "Take heed that ye do not your alms before men, to be seen by them." After healing the leper he urged, "see that thou tell no man."

Sometimes we fail to realize how embarrassing our gift may be to the sensitive, or how obliged the recipient may feel. Doing good anonymously avoids those pitfalls. Those who devote themselves to little deeds of secret kindness are invariably happy and serene Christians.

Secret giving need not be costly in either time or money. It calls only for a keen eye and an understanding heart. In our office we occasionally receive anonymous letters from those who wish to "blow off steam." Why not "blow off a little appreciation" with no strings attached?

While attending the Newfoundland camp meeting a short time ago, I was the surprised recipient of several mysterious gifts, each an act of kindness and labeled, "From the Surprise Package Company," reminiscent of one of Uncle Arthur's Bedtime Stories.

How beautiful to see children furtively scouring the camp ground, doing nice things for people, whose only reward was anonymity and the inner glow of having followed the Golden Rule.

Those who do good quietly and without thought of reward are the ones who understand what Longfellow meant when he wrote of "that best portion of a good man's life: his little nameless, unremembered acts of kindness and of love."

It's amazing how much good can be done in this world if one does not care who gets the credit!

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June Ulett-Culmore/Secretary
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C. Sabot/Quebec

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A Gift Brings Happiness Twice

Ryan Kruger was surprised and delighted when he was presented with a large Heritage Teddy Bear at Branson Hospital. The Bear was given to Ryan by Hospital employee Mary Kovacs, a nurse in Branson's Orthopaedic Clinic.

Ryan, age 8, has Cerebral Palsy and is very dependent upon family members for ambulatory assistance. A patient at Branson on several occasions, Ryan is also well known to Branson employees because his



Ryan Kruger receives Heritage Teddy Bear as a gift from Mary Kovacs, nurse in Branson Hospital's Orthopaedic Clinic. Ryan is supported by his Grandmother, Iris Kruger who works in the Health Records Department of Branson.

mother, grandmother and grandfather all work at the Hospital.

The Heritage Bear was given to Mrs. Kovacs as part of a fund raising sale that raised \$3,000 for Branson's new Operating Suite and Obstetrics facilities. Shortly after receiving the Bear, Kovacs said she wanted to make some child happy by giving the bear away again. She immediately thought of Ryan. As Ryan and Kovacs met at the Hospital it was difficult to say whose face showed the greatest satisfaction, the receiver or the giver.



Wilson presents endowment cheque to School Board Chairman, Mr. T. McGeen. Maidstone principal, Mrs. L. Doukmetzian, looks on.

Endowment Fund in Memory of E. Monteith

Elder J.W. Wilson, president of the SDA Church in Canada, spoke for the Divine service at the Windsor S.D.A. Church, Windsor, Ontario, 23 April 1988. The theme of the service was the value of Christian education. In his sermon Wilson emphasized the role Christian education plays in the character-building process of Adventist young people.

During the service, he presented a cheque for \$1,448.56 to Maidstone

Adventist Elementary School which is operated by the Windsor Church. These funds were set aside by the Ontario Conference and the Canadian Union Conference to establish an endowment fund to the memory of Canadian Adventist Church historian, Ernest A. Monteith. The Windsor Church family hopes to build on this amount to reach the goal of \$10,000.00 in Education Endowment funds.

Crawford Elementary Sponsors Overseas Children

The grade 8 class at Crawford Adventist Academy in Toronto recently decided to "sponsor" two young people in the Third World—a girl in Ethiopia and a boy in India. One inspiration for this activity came from the non-profit Adventist-sponsored organization REACH (Render Effective Aid to Children) International.

The enthusiasm of the grade 8's spilled over into other grades and to date three other classes have decided to provide help for one overseas child each. Students are thrilled to know that for just

\$16.00 a month they can provide food, clothes, and education for one child in the Third World.

The REACH program was first presented as an assembly program; later it became the focus of Bible class discussion. Presenting the program to the other classrooms developed into a language arts assignment, and now, the project is being sponsored by the classroom AY (Adventist Youth)—a truly integrated learning experience!

Juanita Neal,

Grade 8 homeroom teacher

Natasha Cowie, Livinia Jones, Ruth Chambi presenting the REACH program to another classroom



Healthlines

by J.A. Scharffenberg, M.D., M.P.H.

Is the Diabetic Diet the Normal Diet?

THE NUTRITIONAL goals for diabetics are to control the blood sugar, the blood cholesterol and fats (triglycerides), and the weight. Also to lower the risk of such complications as hardening of the arteries, high blood pressure, kidney disease, nerve degeneration, and retinal disease in the eyes.

The old time method of controlling the blood sugar was with a low carbohydrate but high fat and protein diet. This diet is now considered to raise cholesterol and increase heart attacks.

The new treatment recommended is a high complex carbohydrate diet. This means lots of vegetables and whole grains. It can also control the blood sugar.

Overweight individuals who lose weight may get their blood sugar under control by this method alone.

Since diabetics tend to die at a faster rate than normal from heart attacks, the control of blood cholesterol and triglycerides is considered extremely important. This means avoiding high cholesterol foods such as meat, eggs, cheese, and the fat in milk. It means using the soluble fiber foods such as oats, beans and apples.

To lower the triglycerides (fat) in the blood, one must reduce to the ideal weight or even a little lower. One must also avoid alcohol since many are sensitive to this and it will elevate blood fats. The soluble fibers such as oats, beans, and apples also help to lower these blood fats. Sugar, when combined with cholesterol and saturated fat tends to elevate the blood triglycerides. Custards such as ice cream have this poor combination of ingredients.

Of course, diabetics should lower their ingestion of simple sugars usually found in desserts. They will also have to be



careful in the use of fruit juices or even too many fruits because they contain a lot of simple sugars.

Since the second major cause of death in diabetics is kidney disease, a lower protein diet may be more beneficial to the kidney.

The relative risk of dying from diabetes in those who use meat daily, compared with vegetarians has been shown to be 3.6 times greater. In fact, the risk of getting diabetes in the first place appears to be increased by use of meat.

A low salt diet, no more than one teaspoonful or 5 grams a day, is recommended to avoid hypertension.

Adequate fiber in the diet slows down the absorption of sugar from the breakdown of starches. Fiber also helps to lower insulin requirements. Fiber is useful in weight control because the amount needed to satisfy one contains 50 percent less calories. It also helps to lower blood cholesterol and triglycerides.

The diabetic should eat regularly, at the same time every day. Legumes are of special value to the diabetic since they have a low glycemic index. The many varieties of dried beans may be utilized to great advantage.

Does this sound like a description of a good healthy diet? The diabetic needs to be on the best diet possible. We all need to be on the same good diet with one exception. The exception is that the average diet can contain more fruit than the diabetic. Apart from that, the diabetic diet is ideal for all of us who are trying to stay healthy!

©General Conference of Seventh-day Adventists

KCs'

Korner

Newness of Life



Lisa
Halminen

Joe
Duchesne

Dana
Thorne

A baptism is always a high time for the Christian church. To witness young people giving their lives to Jesus makes the event even more special. On May 4 three Kingsway College students responded to God's call to follow Jesus' example of baptism. They accepted baptism as a symbol of their death, burial and resurrection to newness of life in their Saviour, Jesus Christ.

Lisa Halminen is a second generation Kingsway College student as Kingsway is the Alma Mater of both her parents. She is currently enrolled in grade 9 after attending 8 years at College Park Elementary School. She is a very active student and is a member of the K.C. Aerials, the Kingsway College gymnastic team. All who know her testify to her strong Christian lifestyle.

Joe Duchesne came to Kingsway College from Sudbury and is a grade 10 student here. He has ambitions to be a minister. Joe was rebaptized because he had not truly accepted Jesus or accepted the true reason of baptism. Joe is a member of the Kingsway College Band.

Dana Thorne is also second generation Kingsway College student. This is her second year here and she is currently enrolled in grade 11. She is very active in student life and is a member of the Choir. Her lifestyle testifies that she has accepted Jesus Christ as her personal Saviour.

Kingsway College was established for more than academics. More than a place to receive an education. It is a place where young people can maintain or find a relationship with Jesus Christ. As demonstrated by these decisions, Kingsway College is fulfilling its purpose. Please pray for Joe, Lisa and Dana, and continue to pray for the Kingsway College family.

meawata:

Good News for Native Albertans

by
Lynn Neumann
McDowell



THE WHITE MAN'S WAYS and churches are nothing new to the Cree Indians of the Samson and Montana bands, but when the Meawata Bible lessons and teachers for a new school arrived on the Hobbema reserve just north of Canadian Union College, it was good news indeed.

The Meawata lessons (the Cree word for good news) are the product of Ed Desjarlais' concern for his cultural brothers. As a Metis Cree Adventist, in 1977 he lobbied the Alberta conference and wrote the lessons to begin the native work. The conference targeted Hobbema, an area that is home to some of the most prosperous natives in Alberta.

In 1981 a Taskforce Vacation Bible School (VBS) started the formal work with a focus that has continued to be important to the two bands: children. The Canadian Indians' love of their children is well-documented by missionaries who began working and writing about native evangelism as early as 1633.* So after many years of disappointment from

exposure to a wide range of religious zealots, the natives of Hobbema got the message that Adventists may really be genuine, after all, when they saw them actually doing something for their children.

"It's important to let them know it's *their* school," says principal Garry Wallace, who divides his time between the four-year old Montana School which has about the same number in grades 1-7. This is especially important because for many years natives had absolutely no say in the education of their children, who were often removed from reserves by the government and shipped to federal boarding schools.

Since the 1981 VBS, there have been 17 native baptisms to the mission church which, according to mission director Pastor Basil VanDieman, has an average attendance of 30 or more native adults and children and 10 or so other members. There is also a small company meeting at Pigeon Lake, further north.

The chief obstacles to church membership, in the pastor's estimation, are a fear of ostracism and the common law relationships which political constraints have made essential in many situations, if native women are to maintain their Indian status and land. Often these marriages are valid tribal marriages according to Cree custom, but are not recognized by the courts. It's a sensitive issue, says Pastor VanDieman, and the church will have to weigh tribal custom and culture when it looks at these candidates for

baptism; the Hobbema Cree are as proud of their customs and heritage as any ethnic group and these cannot be lightly invalidated.

There are, however, some exciting coinciding points between Cree tradition and Adventist doctrine. The Hobbema Cree word for the Trinity is "Semantou"—the one word that is used for all the members of the Godhead—and thus there is no thought but that the three members are one God.

The health message is important as well, says the pastor. Natural methods of healing and maintaining health are still highly regarded.

The last great point of agreement Pastor VanDieman sees is that God changes the *heart*, not the culture of the people. "They strongly believe that God made

them Cree and they will be saved as Cree," he says. He points to the Cree hymns and books used in the church service. "We don't ask them to shed their beautiful language and all their traditions." The Revelation 14 portrayal of every nation, kindred, tongue and people inheriting the New Earth is a precious one to them.

As it is to Ed Desjarlais. The Meawata lessons have been requested by over 600 natives in North America, few of which were followed up, though he is personally aware of at least seven resulting baptisms. But the Good News isn't going far enough nor fast enough among his people, he says. "There are 80,000 status Indians in Alberta, and 49 reservations. There are

more than 160,000 Metis. And we're only working one reservation of 6,000 adults." There just aren't people enough with an interest in the work, and funds are short, he says.

His disappointment is keen, but his optimism and faith are strong. He hopes one day—when his kids are through school and the mortgage paid—to step out on a tape and video venture of faith. From his smile and conversation one thing is clear: This native Adventist can't keep the Meawata to himself. ✨

**Father Paul Le Jeune, in the Jesuit Relations, writing of Huron children in Quebec.*

Lynn McDowell is a senior law student at the University of Alberta, living at College Heights. She and her brother Henry Neumann were the first Canadian student missionaries to the Marshall Islands in the Pacific. Their experience is recorded in Long man, Small man—Signs Publishing.



1. Hobbema Church Group
2. Public Evangelism (Revelation Seminar) "graduation night" Hobbema
3. Pigeon Lake Company 1988
4. (L & R) Perry Rhine; Garry Wallace (principal of Samson Band Private School and Education Coordinator of the Hobbema Mission); Karen Wallace (teacher's aid, Samson Band School); Gisela Hess (from CUC Campus Ministries); Carolyn Halyrevich (teacher's aid, Montana School); Susan Nauss (Director of Children's Program for CUC Campus Ministries); Dale Carter (CUC Campus Ministries); Les Bergey (teacher, Samson School). The Editor was pleased to meet all these people during a recent visit to Hobbema. All volunteers, they sacrifice the easy life in the large congregation to serve where the need is greatest.
5. Vacation Bible School Hobbema

BRITISH COLUMBIA

"Handicapped" Summer Camp

History was made in church summer camps in July 1987 in British Columbia when, under the sponsorship of the Lay Advisory Council, the first camp for people with handicaps was held at the Hope Camp Ground, Hope, B.C.

According to the Chairperson of the L.A. Council, Kathleen Piper, it was a huge success, bringing together young people from all over the conference for a week of activities such as swimming, horseback riding, handicrafts, walking, etc. and all the regular involvements of other youth camps.

The second camp will be held at Camp Hope, July 3-10, 1988, and it is not too soon to apply. We would welcome members from outside our Conference and applications are available by writing to Mrs. Kathleen Piper, 4451 Narvaez Crescent, Victoria, B.C. V8N 2S7.

Orchard City Baptisms



April 9, 1988 was another joyous occasion at the Orchard City Church for Dave and Karen Easterbrook. They were baptized by Pastor Ken Wright who studied with them. They were recommended for church membership by Pastor Harold King. Standing left to right: Pastor Harold King, Karen and Dave Easterbrook and Pastor Ken Wright.



With hearts full of praise and joy, the members of the Orchard City Church in British Columbia witnessed the baptism of Timothy Demitor, March 19, 1988. Standing left to right: Pastor Harold King, Howard Demitor (Timothy's father), Timothy, and his mother, Gerry Demitor.

Rogers Celebrate Golden Wedding Anniversary

A family reunion and a dinner with church friends marked the 50th Wedding Anniversary of Mr. and Mrs. Alfred Rogers. The couple were members of the Grandview Flats and Vernon Seventh-day Adventist churches before becoming charter members of the Armstrong congregation where they are still actively involved.

Pauline Wettstein and Alfred Rogers were married in Spirit River, Alberta on January 22, 1938. Pauline was teaching the church school in Peoria at the time, while Alfred operated a puff wheat factory.

The newlyweds farmed in Stettler, Alberta until moving to the North Okanagan Valley in B.C. in 1945. Over the next twenty-five years Alfred and Pauline turned a flour milling hobby into a family business. Now a thriving industry, Rogers Foods Ltd. is well known for its flour and cereal products in Western Canada, and has entered international markets.

Their son, Stan, is President of Rogers Foods and lives in the Vernon area. Daughter Carol (Mrs. Herb Domke) lives in Victoria. Another son, David, resides in Maple Ridge, B.C. All three families were present in the Roger's home at Christmas to celebrate the Golden Anniversary.



Mr. and Mrs. Alfred Rogers

Missing Persons

We are trying to locate Norman and Nora Demers, Lester Smith and Marion Chekaluk. Anyone knowing their whereabouts please contact the Church Clerk, Coquitlam SDA Church, Box 129, Port Coquitlam, B.C. V3C 3V5.

ALBERTA

Pathfinders Love to Serve

The College Heights Seventh-day Adventist Church sponsored a Pathfinder benefit banquet held in the Canadian Union College cafeteria, coordinated by Pathfinder Activities Director, Bonnie McLeod.

About 110 people were served by the members of the Pathfinder Club. Ralph Clark, club director, and his wife Amy were the hosts. Dwayne and Dianne Straub directed the Pathfinders in serving the food. Judy Teichroeb, Shirley Schafer, and Belinda Bader were in charge of food preparations. Many other people helped with details of the evening, and in preparations.

The dinner was followed by musical selections and readings by college students, faculty and friends.



Connie Graham and Jason Jeffery are two of the Pathfinders who served at the banquet.

LEGAL NOTICE ALBERTA CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH

Notice is hereby given that the 43rd Session of the Alberta Conference of the Seventh-day Adventist Church will be held at the Foothills S.D.A. Camp, Bowden, Alberta, July 17 & 18, 1988. The first Meeting of the Session will be called at 8:00 a.m., Sunday July 17.

The purpose of the meeting is to elect officers for the Conference for the ensuing triennial period, to consider any proposed changes in the constitution and bylaws, and for the transaction of any other business that may properly come before the Session.

The Constitution provides for representatives from each church in the Alberta Conference as follows; one delegate per church without regard to membership, and one additional delegate for every thirty-five members or major fraction thereof.

D.W. Corkum, President
R. Lemon, Secretary-Treasurer

by Annette Stanwick

ALBERTA MULTICULTURAL CAMP MEETING ONE IN CHRIST



ONE IN CHRIST" was the theme used by the Alberta Conference for the first Multicultural Camp Meeting held in the Canadian Union. From the opening night through the closing ceremonies, the camp was a flurry of features and activities, planned and presented by the seven largest cultural groups within the Alberta Conference.

The opening night of Camp Meeting found the large auditorium ablaze with colour as dozens of national flags provided by the Alberta Ministry of Culture gracefully hung from their appointed positions. The

introductory remarks regarding the theme, presented by Annette Stanwick, Multicultural Theme Coordinator, likened the Alberta Conference to a Kaleidoscope of colours, cultures, customs, backgrounds, ideas, contributions, and individuals which make up the marvelous multicultural mosaic of the S.D.A. Church in Alberta.

Throughout the nine days of camp meeting, the various cultural groups presented the Evening Spotlight. They shared slide presentations, stories, and music reflecting the beauty, intrigue and spiritual contribution of their cultural heritage.

Stockwell Day, Member of the Provincial Legislature for North Red Deer, publicly congratulated the Alberta Conference and President Herb Larsen for their foresight in recognizing and promoting multiculturalism. At the same meeting, Pastor Clarence Baptiste, Chairperson of the Conference Human Relations Committee, discussed the purpose and functions of that committee in Alberta.

On the Sunday afternoon of Camp Meeting, a Multicultural Festival, featuring an International Food Fair and Recreational Displays, provided fun and excitement on the grounds.

The climax of the program came in the "Parade of Nations" on the last Saturday of Camp Meeting, following the evening message by Dr. Roy Adams of the Canadian Union. The various Cultural Groups, dressed in their gorgeous costumes and cultural attire, entered the auditorium spotlight to the sound of music and narration by John McDowell of Canadian Union College.

The Parade was lead by a Chief of the Cree Nation, followed by Ukrainian, Caribbean, Korean, East Indian, Filipino and Spanish/Portuguese delegations, carrying ban-

ners and cultural regalia. The dignity and pride of the occasion came to a climax as thousands of voices joined in litany-type reading of "Our Pledge of Unity" (featured on this page), written for the occasion by C. Loring Gimbel of Calgary, and in singing for one last time the thrilling Camp Meeting theme song "One In Christ" (printed on page 23) written by Bernice Leavitt of College Heights, Alberta.

Emotions ran high and individuals developed new friends of different cultures throughout the week as individuals shared with one another.

"For the first time we feel like

Canadians," was the sentiment expressed by Solomon Kalagithi of the East Indian group. Truly, sensitivity, awareness and unity had occurred, and the Alberta Conference was a better place because of its multicultural constituency. A framed copy of "Our Pledge of Unity" now hangs in the halls of the Alberta Conference Office in Red Deer, as a memorial of this Camp Meeting, and as a constant reminder that truly we are *One In Christ*.



Annette Stanwick works at the North York Branson Hospital in Toronto where she serves in the capacity of Vice-President, Nursing.

ONE IN CHRIST

Our Pledge of Unity

From the prairies, from the woodlands, and from the mountains of this land, we gather before you, Oh God.

We come with the varied dimensions of our cultures and with the wealth of our heritage in this country and other countries around the world.

We come together because of your words of truth, your saving power, and your unifying love.

We come to worship you, to celebrate our blessings, and to renew our commitment.

We praise you for the vastness and wonder of your creation. We praise you for the gift of your blood running down a wooden cross for our redemption.

We praise you for guiding us through dark valleys to this place of green pastures and refreshing waters.

And God, we praise you for the blessings of our diversity. Within the collective scope of our experiences and abilities, we are much stronger together than we are apart.

Through each other, we can see the colourful patterns of people and places far beyond the horizon. Through each other, we have arms that can reach, and hands that can touch the needs of nations.

We commit ourselves to you, Oh God. We invite you to abide with us, to come fully alive within each of us.

We invite you to lead us on together, always being sensitive to each other's uniqueness, always recognizing and appreciating each other's contributions. Lead us on continually in truth, in power, and in love to meet the challenges, to grow and build for you in this deluded world. Expand our ranks. Lead us all on to that day of triumph when we will soar with you on clouds ascending to glory.

©1987 by C. Loring Gimbel

1. Cree Nation Indian Chief leading the "Parade of Nations."

2. East Indian representatives at the "Parade of Nations."

3. Filipino-Canadian representatives at the "Parade of Nations."

4. Roy Adams speaking at the Evening service preceding the "Parade of Nations." Behind him is the Camp Meeting theme banner proclaiming that we are "One in Christ."

The Pledge of Unity (right), recited at the 1987 Alberta Conference Multicultural Camp Meeting, Foothills, Alberta.



THE Willowdale CHURCH

A MICROCOSM OF ADVENTISTS IN TORONTO

The 1,000 member Willowdale SDA Church in Toronto celebrated its 35th Anniversary last December. The 35 persons who comprised its charter membership were probably uni-cultural. Today, 965 additional members later, so to speak, it has grown into a racial-cultural mosaic representing practically every nation of the world.

How does the present pastor view this development? In a statement prepared for the *Messenger*, Pastor Les Neal says:

"The potential of the multicultural church is limitless under Christ. However, greater potential can also bring greater risk. All people involved must be willing to give way, because a new culture is developing. It is worth all the prayer and pain of confronting because (in the end) we all gain from this new Christian culture."

Remember, in Christ we have more that binds us than divides us."

1 Pastor Les Neal with his wife, Juanita. They have been at Willowdale since 1983.

2 Vivian Malcolm with her son Quentin and his friend, Krystal. (There was no posing for this photo. The trio just happened to be there.)

3 Pastor and Mrs. Neal with the elders of the Church. Notice the multi-racial mix.

4, 5 Sabbath School teacher, Dave Williams, earnestly makes a point to his multi-racial class.

MONTREAL A MICROCOSM OF CANADA



The city of Montreal presents a beautiful example of cosmopolitanism. It's one of the first realities to grab the visitor strolling down St. Catherine's Street in the heart of the city. *The Montreal Gazette*, in a January 30 article on culture, featured the 212-bed Montreal Children's Hospital (MCH), showing what its administration is doing to relate to its changing clientele. The article indicated that MCH was "the first hospital in North America to hire a full-time co-ordinator for ... (its) multiculturalism program and institute a hospital-wide awareness program." These steps were taken in 1986.

The need for this emphasis derived from the fact that "at least 1/3 of MCH's 10,000 patients (annually) have neither French nor English as their mother tongue, the article said. During 1987, the hospital received requests for interpreters in 22 languages. At the present time "there are 40 ethnic groups and more than 50 languages represented on the hospital staff." (Emphasis supplied.)

What a city! What a challenge for the gospel! How critical the need for the church to be open and sensitive to the needs of all people!

The "Adventist work in this large multicultural city is a microcosm not only of the city's racial-cultural complexity, but

also of the racial-cultural mosaic throughout the country.

1 - 3 We arrived at Église St. Hubert during Sabbath School time. The St. Hubert Church was established about 6-8 years ago. Its present membership is about 120, the majority being caucasian Québécois. However, people of many different races, as evident in the Sabbath school classes shown, can be seen everywhere.

Karl Johnson, a native of Mauritius, is the pastor.

4 Primary Sabbath school teacher at Église St. Hubert illustrates a point to his youthful class.

5 Pastor Hector Jurado speaking to the 160 member Église Espagnole (Spanish Church) congregation. An attendance much larger than the membership packs the church each Sabbath morning. The Spanish church was welcomed to the sisterhood of Adventist Churches in 1985. The projection is for a membership of 200 by the end of 1988. 80% of their membership acquisitions come through evangelism.

6 An attentive Spanish congregation listens to Pastor Jurado.

7 The attractive sign outside the St. Leonard Church, one of the earliest Adventist Churches in Montreal.

8 We arrived at Église St. Leonard as the congregation rose to sing the opening hymn for the divine hour.

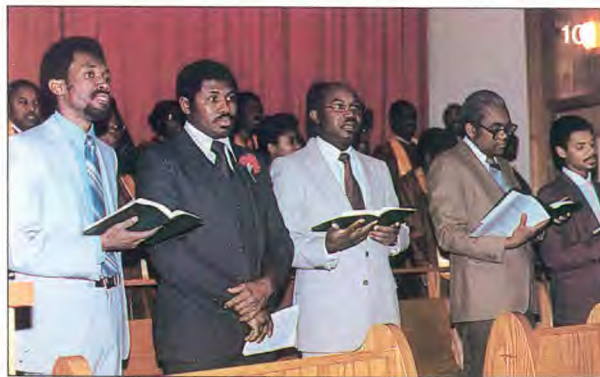
9 The huge 1200 seater Westmount Church, located in one of the most exclusive sections of Montreal. The historic building, formerly owned by the Presbyterian Church, is now home to about 480 (largely) English-speaking Caribbeans. Cyril Millett (wife Brenda) is the pastor.

10 The platform party on the day of our visit.

11 One of the many beautiful families that comprise the 400 member St. Leonard Church. The majority of its members are from the Republic of Haiti in the Caribbean. The pastor is Gabriel Saintus, not present the day we visited.

12 - 15 Members of the Filipino congregation.

13 Members of the Filipino Church, flanking Yves Colas (back row, 3rd from left), and Claude Sabot (back row, 4th from left), Secretary and President, respectively, of the Quebec Association of SDA. The Filipino Church is a thriving congregation. Welcomed into the sisterhood of churches in 1983, it has a present membership of 55. Hector Jurado is the pastor of this church also.



THE
Immanuel
CHURCH

A MODEL OF MULTI- CULTURAL HARMONY

2. Ask Valerie Ambrose:

"I've been a member here since 1985. I like Immanuel because it's a small church. Everybody is friendly. They miss you when you're absent. I also like the multicultural make-up of the congregation. There is a warmth here."

3. Ask Leo Nicholson:

"There are 22 different nationalities here, and we get along just fine. There is no gathering or committee in which there aren't several different races present."

4. Ask Albert James (left) and Ted Klatt:

"I've been a member here since 1982," says James. "There are no racial problems, no dissention."

Ted Klatt, a deacon at Immanuel, was a member since 1983 when he transferred from Richmond Hill in North Toronto.

"I joined here because it's closer to me, and I like the multicultural flavour."

1 Immanuel pastor, Evert Potgieter and his wife, Lorette. They have been with the church since 1985.

2-4 Already identified.

5 Platform party during a recent Sabbath morning service with the choir in the background.

6, 7 Part of the typical Sabbath morning congregation.

8 The pastor and his wife (left) with the elders and their wives.

9 Deacons and deaconesses.

10 Other church officers.



An
Interview
with
Evert Potgieter,
Pastor
of the Toronto
IMMANUEL
Seventh-day Adventist
Church

Adams: Your church is multi-cultural, multi-racial?

Potgieter: Yes.

Adams: How many different races or nationalities are represented?

Potgieter: About a year ago, we did a count, and we found about 22 different nationalities, races, different Islands and so on.

Adams: This is tremendous! Was it a multicultural church, then, from the start?

Potgieter: I understand that although they were mixed, Maranatha tended to be perhaps a little more black, and Toronto North tended to be a little more white. With the blending of the two churches, we have a very healthy and a very beautiful mix. I think the mix is something like this: About 30% white, about 30% black, and about 30% oriental, and the other 10% would be other mixtures.

Adams: This means essentially, then, that the members who merged came together voluntarily, knowing full well that it was going to emerge into a multi-racial group?

Potgieter: Now it wasn't because of racial problems, but in the beginning both groups wanted their own church. However as soon as the blend came about, they found that more and more people wanted to join because of the unique situation there. The amazing thing is that the church isn't growing just from the black side or just from the white side.

Adams: Yes, I wanted to ask you about that.

Potgieter: It is growing from all directions. In fact, this Sabbath, I'm having a baptism. There are five people. A black couple from the community, a tremendous couple who used to be Jehovah's Witnesses—really a radiant, beautiful, working young couple—with little children. Then there is a young white couple. When I say white, they are really not white Canadians because the husband's mother is a full-blood Canadian Indian, and his mother is Flemish. The two of them started attending church, and I studied with them. They are getting baptized this Sabbath, and getting married on Sunday. The other candidate is a white male. And this is the way it's been since I've been there. You know, I don't plan it, it just seems to be that way—always a mixture from the



black side, the white side, the West Indian side, and the Oriental, and so on.

Adams: Where is your home originally?

Potgieter: South Africa.

Adams: So here you are, a Caucasian South African, ministering to a multicultural congregation. Do you have any difficulty doing that?

Potgieter: No, I don't. In fact, I've said it before. I have the friendliest church in the world and I can prove it because I have a multi-racial church who accepted a white South African, and love him as their pastor. Now that makes them the friendliest people in the world.

Adams: Do you ever sense any suspicions on the part of any of the non-Caucasian members because of your origin?

Potgieter: When we came that was the case. In fact, many of them told me afterwards that they were watching for quite a while. They wanted to see if I had any prejudice. They wanted to see my family. The fact is my wife and my daughter and I regard ourselves as Seventh-day Adventists foremost. We are citizens of heaven. After that, I am very happy to say, we are now citizens of Canada. Born in South Africa, I am Boer, and sure I have a background to fight, and a culture that predisposed me to all types of difficulties and problems as I came to a new country. But with God's help, my eyes were opened. You see twenty years ago, I didn't think there was anything wrong in South Africa. Now, things have changed and because of what God did for us, the light He brought into our family, we brought our daughter up totally different to the way I was brought up.

Adams: How did this happen in your family? You mentioned new

Continued on next page



light, a change in your outlook and so on.

Potgieter: It was certainly God's providence that my wife and I left South Africa and went to Australia and studied at Avondale College. The first Sabbath in Sydney, Australia, my wife and I went to Sydney Church, and I can't remember one word of what was preached there. Because we sat in the back row; and in the row just in front of us there was a black young man, and a white lady sitting next to him. And the two of us sat speaking in Afrikaans. All we could think about was the perversity of the church, where they allow this kind of thing to happen. We were there for three years, and it took about that long before I began to realize, that it wasn't the church or Australia that was perverse. I was

Oriental leaders. And so I am very careful. When we choose the elders, I leave it open, and I don't allow anyone to ask anyone until the whole program is worked out. Because when it is finished, I tell them that I want you to look critically and tell me if the balance is right. We have a board of 32 members. I don't mind that. I would rather work with a large board and have my people feel that they are all represented and informed.

Adams: Now, do you see a multicultural, multi-racial church as an asset or as a liability?

Potgieter: I think it is an asset. It certainly is the kind of church that I prefer to have, and when you speak to any of my members, that's where they want to be. So I really think it is an asset. I may be wrong, but I



the perverse one. You see, it is very hard for a person to change or to see a problem with himself in a certain environment. We had to leave that, and then it took years before it suddenly dawned on us that we were taught wrong, there was something wrong with the system.

Adams: At nominating committee time, what happens? Any special problems that you encounter?

Potgieter: I am very sensitive to the cultural differences at nominating time... I like to see, first of all, a mixed leadership. I don't think it is healthy for anyone if we only have black leaders or white leaders or only

don't like the idea of these churches where they are totally either black or white, and other races are not welcome. I don't see where that is God's plan. Multi-racial churches, I think, should be our goal.

Adams: Now what happens after Evert Potgieter at Immanuel. Do you think the members are ready to accept a non-caucasian pastor?

Potgieter: I think my people will accept any man that is dedicated and loves them. I don't think they are concerned really about what his nationality is. The fact is, they accepted a South African, and I think that is enough proof that they can accept anyone. ☐

Atlantic Union College

A Trailblazer in Human Relations

by Roy Adams

Just over a year ago, I attended the North American Division Human Relations Advisory Council in Washington, D.C. Four students from Atlantic Union College reported on the state of human relations on their campus. Their very appearance symbolized the multicultural mix to which they bore testimony: a native American Indian from Maine, a Cuban-Irish young man, also from Maine, a black young lady from Haiti (who had defeated both black and white males to become President of AUC's student body), and a Hispanic student from Peru.

It would have thrilled the most callous among us to hear their glowing testimonies about their school. Their only embarrassment was that they could find nothing negative to say in the area of human relations, or, indeed, any other area of campus life!

And no wonder, when we look at AUC's powerful Human Relations Statement. We reproduce it here, by permission, as a model for our institutions in Canada:

Human Relations Statement For Atlantic Union College*

Atlantic Union College considers that one of its strengths is the diversity of students on its campus. The varied races, nationalities, and cultures represented among the students have an educational potential and offer enrichment to each individual on the campus. They also, however, bring the risk of misunderstanding, and of possible injustice.

Accordingly, the college affirms the following principles as those by which it wishes to conduct the activities of the campus, and as those ascribed to by faculty and staff, and encouraged in students:

- 1 As an American academic institution the principle of unity out of diversity is one we hold. This means two things: we cherish the differences amongst us, and we work toward a harmonious blending of the diverse in the total life of the campus.
- 2 As a Christian educational institution, we aim to live by the principle of love for all others, those who are like us and those who are different from us.
- 3 As an institution of higher learning, the principles of courtesy, kindness, fairness, justice, and truth will shape all our dealings whether they are academic, business, or personal.
- 4 In academic matters, an attempt is made to incorporate an awareness of varieties of cultures and histories in the course offerings of the college.
- 5 In matters of business the college will not only deal fairly with all, but will encourage through its employing practices and its business dealings fair treatment of all minorities.
- 6 In the planning of campus social events and activities, the college will give attention to the needs and concerns of a variety of cultures, and minorities represented, and will make available programs, workshops, films, or whatever seems appropriate to meet their needs.
- 7 The College will not condone on its campus intolerance, bigotry, or acts of contempt or violence against any individual.
- 8 As Christians committed to lives of service for others, our goal is to alleviate human unhappiness and pain. Accordingly, we encourage students, faculty and staff to resist the tendency to see only the familiar and the expected, and to reach out in concern and understanding to all who are lonely, isolated, handicapped, in need, and discouraged. This concern will, we trust, reach those in the community, in the residence halls, in classrooms and offices, young men and women, faculty, staff and students, whatever their sex, race, language, religion, or regional background.

*Voted by Faculty, February 5, 1985

Conclusion

In my judgement, our standards in respect to human relations in Canada must not fall one notch lower than that exemplified in the foregoing. And if we act intelligently, decidedly, and with conviction, a wave of positive actions and reactions can be the outcome.

In a recent telephone conversation,

AUC's president, Dr. Larry Geraty, noted the difficulty of getting human relations to work. "But given the (multicultural) kind of church to which you and I belong," he said, "it's worth every extra effort. There is so much to learn from the various groups that it would be a shame if we didn't give it all we've got."

Practical Implementation of Points in AUC's Human Relations Statement, 1985-1987:

(To understand the statements below, compare them with the foregoing points according to the corresponding number: Compare 1 with 1, 2 with 2, and so on. Editor.):

- 1 This point emphasized at first meeting with students ("Strength Through Diversity" buttons sport 1986-87 theme) and throughout year in chapels, assemblies, worship talks, and in less formal settings. Recent *Adventist Review* (Jan. 29, 1987) recognizes this in their caption about AUC.
- 2 In meetings and on occasions mentioned above, the Christian motivation for better human relations is always stressed. This was also affirmed, for instance, in a commissioned article by the college president for *Message* magazine (Sept.-Oct., 1986, "Bridging Ethnic Differences").
- 3 This was the emphasis of the AUC faculty/staff colloquium at the beginning of the 1986-87 college year, including a special attendance-required workshop conducted by a consultant.
- 4 New courses are being taught for elective credit on cultural anthropology, minorities in American history, African history, literature of black writers, women's changing roles, and a whole new track has been implemented in the Theology Department for Hispanic students.

5 Following are employment statistics for AUC:

	Women	Black	Hispanic	Asian
a. Trustees (including Advisory):	17%	26%	12%	7%
b. Total faculty/staff:	40%	8%	8%	3%
c. Department heads:	32%	8%	3%	3%
d. Positions filled in 1985-86:	52%	14%	19%	10%

Among these positions filled, AUC is the first SDA college in North America (other than Oakwood) to have a:

Black/Hispanic as Library Director
Black/Hispanic as Director of Admissions
Black as Dean of Men
Hispanic as Chaplain
Asian as Academic Dean

- 6 This is done through clubs (Black Christian Union, Hispanic Club), special programs (Black Heritage Week, International Food Festival, showing of films, etc.) Any public program or publication offered by the college will have an ethnic/gender mix "up-front."
- 7 Discipline (including dismissal from employment) has been meted out for infractions.
- 8 Standardized tests indicate this is happening in comparison with both the past here and students on other campuses.

It was 1985, and the occasion was the first chapel convocation of the school year at AUC. Dr. Geraty was beginning his second year as president. He was introduced to speak to the assembly. The student and faculty gave him a standing ovation! What does that say about human relations at AUC?

The Message of 1888 and the Caring Church

We are very pleased to introduce Dr. George R. Knight to our Canadian readers. Dr. Knight is a professor of Church History at Andrews University, and author of the recent book, From 1888 to Apostasy: The Case of A.T. Jones published by Review & Herald. We highly recommend this book to our readers. Ask first at your local ABC. The topics covered by Dr. Knight in the five-part series, beginning with this issue are of vital importance for all Seventh-day Adventists, not only in this anniversary year, but beyond.

— Editor

The Challenge of 1888

(Topic 1 of 5)

by George R. Knight

THE 1888 GENERAL CONFERENCE session in Minneapolis shook the Adventist Church of its own day and it has been rocking it ever since. For 100 years the "problem of 1888" has never been far from the centre of Seventh-day

Adventist theological discussion. That is good, because something happened at Minneapolis that the Adventist Church needed (and still needs) to place at the very centre of both its everyday experience and its theology.

Speaking of the 1888 General Conference session, Ellen White wrote: "The Lord... sent a most precious message to His people through Elders Waggoner and Jones. . . Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family" (TM, 91-92).

Unfortunately for the church, however, that "most precious message" was not as fully accepted and applied in daily experience as it needed to be. Mrs. White would look back at the 1888 General Conference session as the "most incomprehensible tug-of-war we have ever had among our people" (Letter 82, 1888) and as "one of the saddest chapters in the history of the believers in present truth" (Letter 179, 1902).

Thus, in 1888 the church received a most precious message, but it somehow failed to fully appreciate that message. In this article we will examine the historical reasons for the 1888 "problem" and hint at possibilities for victory in 1988. Future articles will explore those possibilities in the context of the caring church, as an earthbound people seeks to prepare for the great victory of Christ at His Second Advent.

Perhaps the major reason for the 1888 debacle was that Adventists of that era were contented to preach a message in which Christ and His saving righteousness had too often failed to be at the centre. With a little thought, the problem can easily be understood.

Adventist theology is made up of two types of related Truth. The first category includes those doctrines that we share with other Christians, such as salvation by grace alone through faith, the importance of the Bible, the historic role of Jesus as the world's Saviour, the efficacy of

prayer, and so on. The second doctrinal category includes those teachings that are distinctive of Seventh-day Adventist theology, such as the seventh-day Sabbath, the Second Coming, the perpetuity of the Ten Commandment law, conditional immortality, and the judgment messages of Daniel 8 and Revelation 14.

Since nineteenth-century Adventists lived in a largely Christian culture, they tended not to emphasize those beliefs that they shared with other Christians. After all, why preach saving grace to Baptists and Methodists when they already believed it. The important thing, so the logic ran, was to preach the distinctively Adventist truths so that people would become convinced on such issues as the Sabbath. Forty years of such preaching by Seventh-day Adventists had led to a kind of disjunction between Adventism and basic Christianity. By 1888 the issue had grown to problematic proportions. The "most precious message" of Jones and Waggoner was seen by Mrs. White as a corrective to the difficulty.

Such a doctrinal "adjustment," however, was viewed as a major theological earthquake by many of the denominational leaders who were quite happy with a law-oriented, as opposed to a Christ-centred, Adventism.

As a result, when Waggoner and Jones began emphasizing the righteousness of Christ in their preaching, teaching, and writing, the stage was set for a major confrontation between two different Adventist theologies. It should be realized, however, that the Christ-centered message of Waggoner and Jones might have found easy entrance (actually "re-entrance") into Adventism if it had not come packaged in the explosive wrapper of the controversy over the nature of the law in Galatians.

The Adventist old-guard leaders (George I. Butler and Uriah Smith), in their need to fight off all arguments against the perpetuity of

the law, had interpreted the schoolmaster law of Galatians 3:24, 25 as the ceremonial law. From this viewpoint, the Old Testament ceremonials led to Christ, and became obsolete after He died on the cross. Waggoner shocked his hearers at Minneapolis by telling them that the schoolmaster law was the Ten Commandment law. As a result, Smith, Butler, and their colleagues saw Waggoner's message as a "new theology" that would destroy the heart of Adventism. Thus they were ready to fight to the death to block the acceptance of the truths being preached by Jones and Waggoner.

It did not help, of course, that the young righteousness-by-faith preachers tended to be a bit on the confrontational and even abrasive side, or that Jones and Smith had been locked in debate over the identity of the ten horns of Daniel 7 for some years. Nor did it soften the attitude of the embattled Adventist defenders of the law that the first national Sunday bill in a half century was on the congressional docket for that very year. It hardly seemed like a propitious time to change the denomination's teaching on the law of God. (The background of the 1888 conference is covered in *From 1888 to Apostasy*, pp. 23-34.)

These and other problems led to an unchristian spirit among the ministers at the Minneapolis meetings. There was a great deal of criticism against Jones, Waggoner, and Ellen White—who attempted to support the "new theology" of the young men from the West Coast. Mrs. White was astounded that the ministers could exhibit such unchristian attitudes in defending Christian orthodoxy. If their doctrines, she exclaimed, produced such a pharisaic spirit in them, she wanted to be "as far from" their "understanding and interpretation of the Scriptures as... is possible" (Letter 83, 1890).

The bitter conflict at Minneapolis demonstrated that Adventists needed to place Christ at their centre of their theology and at the focal point of their daily lives. That was the problem of Minneapolis, and that is the challenge of 1888 to Adventists living in 1988. God is still calling for Adventists to become a Christ-centered, caring church in the fullest sense.

ONE IN CHRIST

(We'll Gain the Victory)

B. Leavitt

We have come from man-y pla-ces; come from man-y miles a-round. We have
come from diff-erent backgrounds from ev-'ry side of town. Re-pre-sent-ing man-y
na-tions; speaking man-y diff-erent tongues. Diff-erent cul-tures, diff-erent col-ours, yet we're
one. One in faith, one in doctrine, one in love for ev-'ry man; We will
spread the news of Je-sus; Tell His com-ing is at hand. We will work this land to-
gether, we will share that land a-hove. One in Christ we'll gain the vic-t'ry by His
love. One in Christ we'll gain the vic-t'ry by His love.

MANUSCRIPT PAPER

NATIONAL

Theme song of the 1987 Alberta Conference Multicultural Camp Meeting, Foothills, Alberta

Minister to Inmates



Betty and Bert Carter leave the Whitby Jail after a Sabbath afternoon Bible study.

by Bill Kelly

THE IDEA OF MINISTERING to the inmates of the Whitby Jail came to me after reading the book *Scandalous Grace* by Jeris C. Bragan. Joe Skula introduced me to this book at the Adventist Book Centre here in Oshawa, and after reading it through in three days I had so many questions! Do I fully understand God's love and forgiveness? What are we doing in the way of witnessing of God's love behind bars? For several days I was not at peace. I kept asking myself, could I love an inmate with true Christian love?

Finally through the conviction of the Holy Spirit I took action. I did not know what to expect but I went to the local jail. This building can accommodate up to 200 inmates, many



of whom are awaiting trial before transferring to maximum security prisons such as Kingston Penitentiary.

I was introduced to Reverend Sylvia Dunstan, chaplain of the institution. After explaining that I was from the College Park Church and would like to come and share the love of Jesus with the inmates, she confessed that she had been praying for a local church to get involved in ministering to the spiritual needs of the men and women there.

Our ministry at the jail began with one Sunday a month service. This service was repeated four times to different groups—the women, those in protective custody and two services for the general population.

Now, several months later we still have our once-a-month Sunday service but in addition Bible Studies are held every Sabbath afternoon, lay pastoral visits occur Monday and Wednesday afternoons, (these visits involve 10-18 inmates) and we show Christian movies once a month. One family now attends church and are

continuing studies with Bible Worker Elizabeth Sutton.

About a dozen members of College Park Church are or have been actively involved with prison ministries. Betty and Bert Carter of Maracle Press are thrilled with what they see happening at the jail. "We tell them first of all that we are their friends," says Betty who is in charge of the Signs of the Times Periodical Department at Maracle. Betty takes a small keyboard and says the inmates love to sing hymns even though they aren't always in tune. Betty makes sure that *Signs* goes to the prison. One of the prisoners was especially interested in the special issue on Jesus and the Revelation and had neatly underlined portions of the magazine.

"We tell them that Jesus accepts all of us just as we are," says Bert Carter. "As we meet some of these very young prisoners and hear their heart breaking stories, we count our blessings and realize how fortunate we are. Sometimes when the prison door clangs shut behind us we

wonder if our effort is really accomplishing anything, but when we heard one of them recently say they like our group the best, we are thrilled, indeed to be ambassadors of God's love to these poor men and

women in trouble."

The others involved in this prison ministry: Jane Johnson, a senior citizen from Kingsway Pioneer Apartments; Helen Solomon, Community Services worker; Warren



Kay, associate pastor of College Park Church, who enjoys playing his guitar at the services; Brian Ford and Ruth and Ladd Dunfield, Kingsway College faculty members also take part in the music and Elder Victor Fitch who has experience in prison ministries in the Walla Walla area and who now has applied for his I.D. card giving him visiting privileges at the jail. Mike and Ruth Phillips, now at C.U.C. were also part of the team.

I truly have come to see God's love and grace and love this ministry and the inmates.

There is more to this story. Since work began at Whitby Jail, opportunities have come to us to hold services at the Oshawa Men's Hostel and at Durhamcrest, a half-way house in the Oshawa area.

We expect miracles. Please pray for us. ☼

Bill Kelly, leader of the prison ministries group, is second from left. Pastor Warren Kay, the Carters and Brian Ford accompany him to the jail. Several others were absent from this photo.



Brian Christenson
Treasurer



Kenneth Corkum
Family Life/Health

New Treasurer for Ontario

Brian Christenson is the new treasurer for the Ontario Conference. Mr. Christenson resides in Oshawa, Ontario where he has served as Business Education teacher at Kingsway College during the last year.

Before coming to Kingsway, he served as Secretary-Treasurer of the Seventh-day Adventist Church in Newfoundland and Labrador for three years. During this time, he also served as Business Manager for the Seventh-day Adventist School

Board of Newfoundland and Labrador. Brian and his wife, Debbie, taught school in New Brunswick where both had received their education at the University of New Brunswick.

The Christensons have two children, Pamela and Peggy who attend Kingsway College and College Park Elementary School, respectively.

The members of the Ontario Conference would like to welcome Mr. and Mrs. Christenson to the Ontario Conference staff and wish him God's blessing in his work here.

New Family Life and Health Director

Dr. Kenneth Corkum has accepted the call of the Lord to serve in Ontario as the new Director of the Family Life and Health Departments. Dr. Corkum began his ministry twenty years ago in the Maritimes. Apart from three and one-half years, which he spent as Pastor of the Kingsview Village Church in Toronto, his ministerial experience has been "down East."

Ken received his Master of Divinity Degree from the theological Seminary at Andrews University in 1973 and a Doc-

tor of Ministry from the same school in 1986. His area of emphasis was, "The role of the Seventh-day Adventist Minister in Public Evangelism." Since 1986, he has served as Evangelist and Personal Ministries Director of the Maritimes.

His interest and expertise in community service in health fields led to his appointment as Chairman of the New Brunswick Council on Smoking and Health in the mid 1970's. In 1977, he was honored as a recipient of the Silver Jubilee Medal from the Queen herself for his work in Five-day Plans and Health Education.

Ken's wife, Celest, received her R.N. from the Branson Hospital School of Nursing in 1966. The Corkums have two children, Leroy, who is in his first year at CUC, and Luenda who will begin the tenth grade at Kingsway College this coming Autumn.

Says Dr. Corkum, "I am looking forward to the joy of returning to Ontario. . . I want to do my part in ministry to prepare people for the soon coming of the Lord."

We, too, look forward to your coming back to Ontario. We welcome you and pray that the blessings of the Lord attend you!
James Fox, Communications

ONTARIO

Six Nations Camp Meeting

The Six Nations would like to announce the date for its annual camp meeting on Sabbath, July 16, 1988.

We are inviting our brethren all around Ontario to come and enjoy a day of spiritual fellowship with us.

For more information please contact the Pastor at 416-383-7383 or the Church Elder, Bob Longboat, at 416-765-5335.

Fifty Attend Brantford Nutrition Seminar

During the March break Brantford Church hosted another nutrition seminar. Leona Alderson of the Kingsway College Family Studies Department conducted a four-evening series in St. John's College Family Studies classroom. About fifty non-Adventists attended as well as several church members who helped with demonstrations, organizing, and clean-up. The first four lessons of the Weimar NEWSTART Homestyle video series were used and were very well received.

Two area dietitians and the Family Studies teacher whose department was used were very enthusiastic about what they were learning. The one person who seemed the most impressed was a man who works for Social Services and is currently working on a project for Ontario Health Minister Elston on minimizing the risk of heart disease. He asked for more material and was sent *Six Extra Years* and *Ministry of Healing* among other things. Here is a quotation from the letter in which he acknowledged receipt of these materials. "Your cooking seminar was well timed as through it the information I was seeking became available exactly when I needed it most. Everything has gone so well on this project it is becoming obvious that more than just good luck is involved here."

Since last September two eight-meeting series have been conducted right on Kingsway's campus with help of adults from the community and Kingsway's AYBL (Adventist Youth for Better Living) group. Also, a five-session series was conducted at the Senior Citizen's Recreation Complex in Oshawa. Currently two couples from the Oshawa seminars are attending evangelistic meetings.

Church Dedication and Evangelism at Brockville

On March 5 the Brockville, Ontario church was officially dedicated. The service was led by Pastor Orville Parchment, Ontario Conference President. In attendance were the mayor of Brockville, the provincial legislative representative, as well as other community leaders.

On March 12, Pastor Barry Hubley, Ontario Conference Evangelist commenced a series of meetings which lasted until April 9. Christ was lifted up in the distinctive truths of the Three Angels' Messages. Meetings were well attended both by church members and the general community. Twenty to twenty-five visitors attended, half of those on a regular basis. On April 3 the Plane family (Tim, Jane, and daughter Paula) was baptized by Pastor J. Milmine, pastor of the Brockville and Cornwall churches. Other baptisms were scheduled for April 30 and June 4.



Left to right: Pastor Milmine, Jane, Paula, and Tim Plane, Pastor Hubley.



Windsor Girl Baptized

The Windsor Seventh-day Adventist Church is thrilled to welcome MARTHA LUCIER as its newest member! She was baptized on April 23, 1988 by Pastor Milton Perkins. Martha is a grade 8 student at the Maidstone Adventist Elementary School, and hopes to attend Kingsway College next Fall. Let us remember Martha in our prayers as she grows daily in her love for Jesus! Shown here on the day of her baptism with her mother, Mrs. C. Bernard and Pastor Perkins.

Reunion—1968 Branson Hospital Grads

At Kingsway and Branson July 29-August 1, 1988. All those interested please join us. For more information write to:

C. Owen
1537 East Heights
Saskatoon, SK
S7J 3B4



Hamilton Baptisms

Heather Thorpe (centre) was baptized by Pastor Ken Ford (left) in the Hamilton Mountain SDA Church last October. Bible instructor, Miriam Popovic (right) assisted.

January 16 saw another baptism in Hamilton when Delawn Grandison and Richard Jodhan were immersed by Pastor K. Campbell of the Hamilton East Church. They have been received into membership by the Hamilton Mountain Church. (No pictures available.)



Baby Dedication

The St. Thomas Church was the scene of a baby dedication when Rosa and Roberto Flores brought their baby son Saul to the Lord on January 23, 1988. Pastor John Beausoleil officiated at this very special service.

Sports Day!

Are you planning to attend one of the largest gatherings of Adventists in Ontario this year? The annual S.D.A. Track and Field Meet will be held on Sunday, July 10, 1988 at York University, 9:00 a.m. to 6:00 p.m. Be sure your church is registered or you'll miss out on a lot of fun come July 10.

Interested? Call 422-5927 ask for Ruth or Lorna.

People in Transition

Pastor Dennis Heintz has accepted the call to be **Associate Pastor of the Oshawa College Park church district**. Pastor Heintz and his wife, Marlene, have been active in Public Health Education and are pursuing Master's Degrees in that field. He was Pastor of the Sudbury Church district.

Pastor Richard Parent will move from the Timmins District to the **Sudbury church**. Pastor Parent and his wife, Elizabeth, have a special burden for soul-winning. In that Pastor Parent is fluently bilingual, he will be uniquely equipped to serve the communities of the Sudbury church district. The Sudbury district will be enlarged to include the North Shore church in Elliot Lake upon Pastor Parent's arrival.

Pastor Steven Petr and his wife, Stana, will move to the **Kitchener church district**. Elder Petr is a powerful soul-winner and an able administrator. The Ontario Conference Executive Committee voted to call **Richard Roschman** and his wife, Leyanne, to serve as **Associate Pastor**.

Pastor Arthur Zaft and his wife, Trudi, have accepted the call to be pastor of the **Kingsview Village church** in the Metro Toronto area. In January of this year, **Associate Pastor Winston Hurlock** and his wife, Vera, accepted the Lord's call to the Kingsview Village Church and he will continue to lead out in ministry with Elder Zaft in that community.

These moves are all effective July 1, 1988.

James Fox

QUEBEC



Child Dedicated at South Stukely

Bobby Raymond, the child of Serge and Brigitte Raymond was dedicated on February 13, 1988 at South Stukely SDA Church by Pastor Isaias Santos. The couple are presently attending church services and are having Bible studies in preparation for baptism.



South Stukely SDA Church Baptism

Nine precious souls were baptized on Nov. 21, 1987 at the Sherbrooke SDA church. They are joining the South Stukely Church family. The baptism was made possible through the concerted efforts of the members, former Pastor Gilles Coutu and Isaias Santos the present pastor. Pastor Irvin Morosoli and Pastor Isaias Santos baptized them.

The newly baptized are from front left: Pamela Waterhouse, Elizabeth Starinkyj, Jennifer McElroy, Jackie Dingman, Guylaine Dingman. Second row from left: Pastor I. Santos, Pastor Coutu, Christopher Waterhouse, David Dingman, Victor Dingman, James Waterhouse and Pastor Irvin Morosoli.

LaSalle Church Announces Dedication Services

The LaSalle Church worshipping at 5611 Angers Street, Cote St. Paul, Quebec, gives glory to God on the weekend of June 24-26 in celebration of the Dedication of our church. All former members and friends are invited to share the Lord's blessings with us on this special occasion.

MARITIMES

Centennial Celebration

The 100th Anniversary of the Tantallon, N.S. Seventh-day Adventist Church, the oldest Seventh-day Adventist Church in the Maritimes, will be celebrated on August 12 & 13, 1988.

Dinner and Supper will be served at the Church on Sabbath for visitors. If you plan to attend, please let us know as soon as possible, indicating the number in your party, and if you require dinner and supper.

Please contact:
Evelyn Fraser
Heritage Committee Secretary
Site 19, Comp. 6, R.R. #1, Tantallon, N.S. B0J 3J0
Phone: 823-2386

Correction on Sandy Lake

In the April issue, the article on Sandy Lake Academy indicated that "as of August 16, 1989, Sandy Lake Academy will have a . . . student housing unit completed and ready for students." The date should have been *September 1988*.

NEWFOUNDLAND

Infants Dedicated



A new addition to the Mackey home—Tiffany was born October 6, 1987. Pictured here at her dedication are left to right, Peter, Pinder, Tiffany and Pastor Dan Rochford. Peter and Pinder returned from the mission field in the summer of '87 and Peter is presently teaching at the St. John's Newfoundland SDA Elementary School.



Sabbath November 21, 1987 was a special day for Steve and Jackie McIntyre, the proud parents of Krystal Jean. Krystal was dedicated to the Lord by Pastor Barry W. Bussey of the Corner Brook South S.D.A. Church in Newfoundland. The members of the church are praying that God will give the McIntyres guidance as they raise Krystal for His glory. From left to right: Steve, son Curtis, Jackie, son Danny and Pastor Bussey with Krystal.

MANITOBA/SASKATCHEWAN

Harvest 90 and Christian Education

by Myron Wareham

Christian Education, we are told, is a necessary and important segment of Evangelism, as it deals primarily with our children—the future of God's Remnant Church.

Witnessing programs in which the student of our schools participate are varied and multiple. Those with whom they interact are left with a positive image of these young people who claim to know Christ as their Friend.

In Manitoba-Saskatchewan, the teachers and support staffs work above and beyond "the call of duty" to ensure the quality of education—a much higher quality than can be obtained through the public school system because our Christian instructors include Christ in all aspects of life.

Students in Saskatoon, Moose Jaw, and Quill Lake are taught the value of work and the rewards it brings to the mind and body through the support of their schools through the orange sale program.

Church members of the Winnipeg area have rallied behind their children in their endeavour to put together a Tumbling Team. On their tours, this team from the Red River Valley Junior Academy enjoys witnessing to the blessings that become evident through living a healthful lifestyle.

The North Battleford school children seek to extend a loving hand of care to the convalescents in their area.

In the city of Yorkton, Saskatchewan another of our church schools allows the children to participate in municipal and interschool activities such as poster contests. Several of the Yorkton Adventist Academy pupils have won in these contests—but, more importantly, they know they are "winners" by the temperate lifestyle they portray in their posters.

Youth Mission Outing projects are also an important phase of the Church's ministry in evangelism. Students from our conference are always eager to travel to the needy areas of the globe to literally lend a helping hand. All of the schools in Manitoba-Saskatchewan of course actively participate in the Ingathering Appeal. The experiences earned during that time of year are invaluable to the growth and character of our young Soldiers for Christ.

Thank you so much for the prayers and support given to encourage these young ones in the narrow path that leads to eternal life.

LEGAL NOTICE OF THE MANITOBA-SASKATCHEWAN CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH INCORPORATED

Notice is hereby given that the First Session of the Manitoba-Saskatchewan Conference of the Seventh-day Adventist Church Incorporated will be held at Columbia Elementary School, 119 Bradbrooke Dr. Yorkton, Saskatchewan on July 10, 1988. The meeting will convene at 9:00 a.m.

This session is called for the purpose of receiving reports for the past three years, the election of officers and department directors, consideration of the proposed Bylaws, and the transaction of such other business as may properly come before the session at that time.

As provided in the present Bylaws, delegates to the session are chosen as follows: one delegate for the organization and one additional delegate for each twenty (20) members or major fraction thereof.

Donald M. MacIvor, President
Warren Walikonis, Secretary



Moose Jaw Academy students take the church service.

Literature Blitz Conducted Throughout Regina

The Hill Avenue SDA Church in Regina has been covering the city of Regina with copies of "Let's Get Acquainted" and "Bible Answers." These literature distributors were motivated by a desire to "proclaim the message from heaven." They met for an hour or two in the early afternoon and/or evening. Many consistently participated—from young to the elderly. "Many people will be convicted by the Spirit of the Lord as a result of what they have read, and will take their stand upon the Lord's side." This program to blanket the city with "Let's Get Acquainted" and "Bible Answers" has been held in preparation for the Crusade which began in May.



Ordination

Charles Eddy was ordained as local Elder in a service officiated by Pastor Don MacIvor on March 19, 1988 at the Weyburn Seventh-day Adventist Church. He is accompanied here by Elder MacIvor and by his wife, Kelly Eddy.



Baby Dedication

The Weyburn Seventh-day Adventist Church was the scene of a very special Sabbath Service on March 19, 1988. Two-month-old Jordan Donald Bray was presented by his parents, Patti and Pastor Dan Bray, in dedication to the Lord. Conference President Don MacIvor officiated at this joyful occasion.

Obituaries

POWELL—Elmer George was born November 2, 1907 at Bowden, Alberta and passed away in Kelowna, B.C. February 12, 1988.

On January 9, 1933 he was married to Evelyn Brightman at Lacombe, Alberta. The last years of his life were spent in the beautiful district of Notch Hill, B.C. Funeral services were conducted by David Ellis assisted by Elders Charles Cooper and Malcolm Graham. Elmer will be greatly missed by his wife Evelyn, his seven children, his seven brothers and their families.

Mr. Powell was laid to rest on February 16, 1988 in the Mt. Ida Cemetery, Salmon Arm, B.C. Thanks be to the Lord for the promise that in His kingdom there will be no more death or sorrow.

RING—Willard Ring of Prince Albert, Saskatchewan, passed to his rest on February 23, 1988. He was born in Rush Lake, Saskatchewan on May 10, 1917. He was well-known in the Swift Current area as a builder and contractor. It was here that he and his family discovered the truth of the Third Angel's Message and became part of the remnant church.

To mourn his passing are his wife, Trudy; his daughters, Doreen Cleveland, Dianne Braun, and his son, Darrell. The service was conducted at the River Park Memorial Chapel by Pastor Dennis Braun. Interment was at the Garden of the Last Supper, Prince Albert Memorial Gardens. We joyfully await the call of the Lifegiver.

SAMOGRAD, CONRAD G.—After a long illness Pastor Conrad G. Samograd fell asleep on September 18, 1987 awaiting the return of Jesus, free of pain. He was 82 years old.

Ordained in 1948 in Saskatoon, he gave full proof of his calling during his life. In his first baptism as a district pastor, 30 people were baptized.

Conrad first learned of the Sabbath when he overheard his brother Sam and his father discussing its importance. Although only ten years of age he observed the Sabbath the following week. He received his education at Battleford Academy.

His strength was to the spiritual needs of people on a one to one basis. Even as a successful pastor it was this personal work that irresistibly drew him on.

Conrad first married Barbara Nykaluk. She died at the birth of their daughter, Joan. About 4 years later he married Rose Dudar, a nurse from Alberta, and another daughter, Evangeline, joined the family.

Together, the Samograds ministered in Manitoba, Saskatchewan, Alberta, and Ontario. While in Saskatchewan, Conrad Samograd started Bible Studies with the Skoretz family. From this large family, at least six sons and several grandchildren are in the Lord's work today.

Those who look forward to the reunion at the second coming include Pastor Samograd's wife Rose,

daughters Joan Spangler and Evangeline Lundstrum, 4 grandchildren, two brothers: Harry and Peter, and two sisters: Anne Kettner and Amelia Melinko.

WALKER—Hildegard was born April 24, 1929 in Winnipeg, Manitoba and died on Feb. 28, 1988 at Hinsdale, Illinois. She was a member of the Hinsdale church and was buried at Bronzewood Cemetery, Oakbrook, Ill.

Survivors include her husband Robert, son Robert Jr. and daughter Elvyna.

Services were officiated by Larry Milliken and Chaplain David Slee.

Notices

Walla Walla College Alumni Potlucks

July 2—Manitoba-Saskatchewan Camp meeting

July 16—Alberta Camp meeting

July 30—British Columbia Camp meeting

College Representatives will update you on Walla Walla College.

Ads

CLASSIFIED ADVERTISING; 50 words or less—\$11.00 per issue, 25¢ each additional word. DISPLAY ADVERTISING (Camera Ready); \$15.00 per column inch, ¼ page ad—\$165.00, ½ page ad—\$290.00, 1 full page ad—\$535.00, \$240.00 extra per colour. DISCOUNTS; 10% discount for three or more consecutive insertions without copy changes. OUT OF UNION ADVERTISING; for out of Union advertising the above quoted figures are U.S. dollars. MISCELLANEOUS STIPULATIONS; 1) Payment should accompany all advertising. 2) All advertising should come to us with local conference approval. 3) Deadline for material—5th of the month for the following month. NOTE: The publisher accepts no responsibility for categorical or typographical errors, nor any liability for the following advertisements.

Employment Opportunity—Director of Resident Care. The Swift Current Nursing Home is a 70-bed facility presently taking applications for the position of Director of Resident Care. Qualifications required: current nursing registration, B.S.N. preferred. Experience in a supervisory capacity in a health-care facility. Ability to plan and coordinate all aspects of resident care. Must understand the philosophy of the Seventh-day Adventist Church. Competitive salary and benefits consistent with training and experience. Please submit full resumé to Cecil Lowry, Administrator, Swift Current Nursing Home, 700 Aberdeen St., Swift Current, SK, S9H 3E3 Telephone (306) 773-9371 (8/88)

Church School—Consider education advantages provided at Salmon Arm, B.C. Individualized instruction by experienced, caring teacher; friendly, supportive church active in outreach; beautiful, temperate, serene small town/rural area. Contact Malcolm Graham, R.R. 1, Sorrento, B.C. V0E 2W0. Phone (604) 835-8691 (home), 832-8936 (school). 8/88

Positions available—Oakwood College (an equal opportunity/affirmative action employer) Assistant or Associate Professor Biological Sciences; Mathematics, Physics and Computer Science teacher; Pool Manager—Health and Physical Education; Instructor/Assistant Professor of Computer Science—Business and Information Systems; Assistant/Associate Professor of Psychology—Psychology and Social Work; Assistant/Associate Professor of Business—Business and Information Systems. Correspondence, applications, resumé, and confidential papers should be sent to: Dr. C. Garland Dulan, Vice President, Office of Academic Affairs, Oakwood College, Huntsville, Alabama 35896. Phone: (205) 837-1630.

RETIRED? APPROACHING 55 OR OLDER? CONSIDER THIS...

Building, owning, and living in a new private retirement apartment complex—Located close to C.U.C. in Alberta—Active SDA population and churches—Christian activity and cultural programs—Hospital and physicians close by—Excellent Alberta Health Care Plan—Short drive to mountains and cities—Co-op secure living in SDA setting—Not a builder's money-making plan—INTERESTED? CONTACT SDA BOX 58 MANNVILLE, AB. T0B 2W0

EARLY CHILDHOOD SCHOOL TEACHER URGENTLY NEEDED

College Heights Adventist Junior Academy is looking for a certified ECS teacher for their striving ECS program. Expected enrollment is 20-25. The facility is modern and well-equipped. Interested applicants please call; Ron Sampsel, Alberta Conference of SDA, (403) 342-5044

Seniors—This is an invitation for you to share our clean, spacious, Christian home. You will receive a private room, wholesome meals with attention to special needs, transportation to church, etc. in a country setting just outside Oshawa. Please phone Bev at 263-8345 or leave message at 434-3534.

WANTED for 3 lively children: old 20 volume set of Uncle Arthur's **Bedtime Stories** (c1964); also, **FREE** to anyone interested: giant old-fashioned **slide projector** working condition with extra bulbs) with over 400 3" x 4" glass evangelistic slides. Contact Pastor Astleford, 16964-111th St., Edmonton, AB T5X 2P1 Ph. (403) 457-4483.

COTTAGE FOR RENT: Located on the shore of beautiful Georgian Bay near Midland, this DELUXE 3 bedroom cottage can accommodate up to 6 people. Excellent swimming and boating facilities. World famous sunsets. Adventists and/or non-smokers preferred. Available mid-June through November 1st. For more information call 1-519-426-9928.

New subdivision of choice 5-acre parcels with a view and lots of trees. Deep wells and power on each lot. Close to church and school. New homes starting in the low \$60,000's. Also close to school and church. Contact Sherwin Goerlitz at (604) 768-4606 or R.R. #4, S-20, C-1, Westbank, B.C. V0H 2A0.

Our new 1988 **directory of Adventist homes** offering travelers a place to stay plus Christian fellowship is now available. Get yours by sending US \$10 to **Adventist Bed & Breakfast**; 10154 Ontario Street; Riverside, CA 92503. Or Call (714) 687-8022. Add extra \$1.50 for first-class mail.

Stan and Emma's Affordable Hawaii: all islands, hotels, condos, beach cottages, or guest rooms. Groups welcome. Economical airfares to Hawaii. Free information. P.O. Box 808, Kaneohe, Hawaii 96744 (808) 239-9940. (8/88)

SDA Singles Worldwide Correspondence Club is an adventure in finding new friends from the 2000 who have joined. Enjoy large monthly magazine with photos, descriptions, special features; tours abroad & in U.S.; weekend retreats. Very reasonable fees. Send a stamped, self-addressed envelope: P.O. Box 5612, Takoma Park, MD. 20912. (9/88)

Full-time denominational workers needed. Christian Record Braille Foundation is accepting applications for representatives to work with the blind in provinces of Ontario, Quebec and Maritimes. Must have own transportation. Full denominational benefits. Send resume, telephone and photo to East Canada Area Director, Chris Risk, P.O. Box 989, Durham, ON N0G 1R0.

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