

## CARING IN TIMES OF NEED

### ANNUAL REPORT SEVENTH-DAY ADVENTIST SERVICES







# Caring in Times of Need

by C.S. Greene, Director, Personal Ministries Department

In the parable of the Good Samaritan recorded in Luke 10:30-37, Jesus gives the picture of an actual experience that took place on the road from Jerusalem to Jericho. In this parable, one sees the need to give a helping hand not only to his brother or sister, but to stretch the cords of compassion and kindness to whoever is in need.

Our world today needs the continual assistance of modern day "good samaritans." Every person who stands in need of our help is our neighbour. "No man is an island, no man stands alone."

The Ingathering Campaign for 1982 will give us another opportunity to show that we care about human needs and suffering. The ingathering of souls and funds will bring many blessings to individuals who participate once more in this program of the church.

This year you will observe that the

Ingathering paper is a little larger, but that is in keeping with new trends to gain ready acceptance with our readers. It must also be noted that an effort has been made to put into the paper items of interest that will appeal to the public. In fact, the note by the editor found on page two of the magazine sums it up briefly. "The pictures and stories on the following pages offer a brief overview of the vast humanitarian work of the Seventh-day Adventist Church around the world that your funds last year helped to make possible."

"This work each year includes four major areas of activity: health, community services, education and outreach. We hope you will participate again this year in helping us to help others in need - both here in Canada and overseas."

Today the world in which we live needs our love and concern, even more so than in the days of the good samaritan. Human

suffering has become more intense. Pain, sickness, sorrow, heartbreak are conditions that we see all around us. Our communities should think of every Seventh-day Adventist member as a modern good samaritan.

This year again let each do his part to make the 1982 Ingathering a great success. Ingathering pays and one will find that in visiting with friends and neighbours and in sharing with them the good news of salvation, great joy and blessings and satisfaction will be received.

I take this opportunity then of appealing to every member to faithfully and loyally do his part during the 1982 Ingathering campaign. We are modern "good samaritans." Let us demonstrate to others that "we care in times of need."

Following are messages from the presidents of each conference in Canada regarding the Ingathering work in 1982.

## Alberta



Have you noticed any changes lately in your church in beliefs, in ideas, in attitudes? We seem to be living in a time of change. The closer we get to the coming of our Lord, the more it seems that we need to

make decisions on faith, belief and practice.

At this time of the year, it's so comforting to know that there are some things that continue. We have come once again to that Ingathering season. As we think of the instruction in the Divine blueprint, for the pastors and laity to work together in so many areas for the finishing of the work, it seems to me that in this area of outreach, we have most probably achieved a better union of laity and pastoral workers than in any other field of endeavour. As we think of the funds that have come in each year, as well as the number of pieces of literature that have been distributed, it's hard to think of any other single effort put forth by the church that has had such a wide-spread impact across this country of ours.

As a boy growing up in China, I realized the support that was coming from the home base, and a portion of this support was from the Ingathering campaign. Right from as far back as I can remember, I was always grateful for what was being accomplished by those faithful members across the world in promoting the Ingathering campaign, and realizing first-hand its effect on missions. Through my years, I've been places where I've been not only the recipient, but I've also had the privilege of leading out in this campaign. For many years, before becoming president, I served as Lay Activities leader, and I recall the pleasant times I had with the local elders, lay activities leaders, members in general from church to church as I went with them,

**messenger**

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talked about spiritual things, visited in their homes, and got to learn about the spiritual needs of the businessmen and individuals in each community where I worked. One of the privileges I've had in coming back to Alberta as president is to work among the Chinese people in Calgary during the Ingathering period. To see the smiles on the faces of these people that I'd known before and to realize that each year that I was away they asked for me. It does something – it gives a bond between a pastor and the businessmen that few other things can do.

This year as we go into the Ingathering season, let us leave no stone unturned across Canada to contact all of our business friends.

This year we have a new format for our Ingathering magazine. We're following the General Conference pattern of bigger and better. Some of you may feel that this will not fit into your pocket as well as before, but let's give it a good try and see if we can't pass out this magazine to let other people realize the great needs in other countries of the world as well as the needs that we have here at home. You will recall that this year, as in the past, 46% of the funds raised in Ingathering are being matched in Alberta by the Government, as well as at the Federal Government level. It seems that the Lord has blessed in many, many ways. Just this last year, as I went to Africa with Elder Howard visiting the various projects that had been funded because of the work of each faithful member and the help from the Alberta Government and the Canadian government through CIDA, we were able to see many, many interesting opportunities for helping people who truly had no other opportunity for success apart from the help that they received from overseas. In the Ingathering paper, you will notice a picture taken in Upper Volta. This picture was taken of a woman at the well. These wells were built partially as a result of the Ingathering that was taken up last year, together with help from both levels of government. These wells enabled the women to get the water which was pure and clean much closer than they would have had to go otherwise. Also, there was a little place by each well where the animals could drink. Projects like this really make a difference in countries that have so little. You may think that this well is primitive, but if you could see the vegetables and so forth that were grown because of the water that was made available for agriculture, it would really be inspirational.

As I came back from the trip this last winter, I realized more than ever before how much the rest of the world depends on us here in North America just for mere subsistence. We are increasingly confronted with more and more problems which affect mankind as a whole. Solutions are inevitably international. If we think of the countries

that "have," they receive more than 4/5 of the world's income. Yet, according to the Brandt report, about 800 million people, 40% of them in the "have not" countries, are barely surviving. Most of these live in the poorest countries of sub-Sahara Africa, and South Asia. The picture in the Ingathering paper depicts a woman from this area.

We urge each of you, as you continue to collect funds for International Development Aid through the Ingathering that you will broaden your vision and see more than just the person down the street or the business in your town, but you will see the millions around the world who are depending on you; that you will see how by donating of your time this year, not only will you have the opportunity of distributing information and collecting money, but you will have a partnership in producing a better life for someone in the Third World. May this year's Ingathering appeal be a total involvement of the whole church – laity and pastors together that each home in our territory may have an opportunity of responding to this appeal. We urge you to stretch to the limit to see a fruitful year in this time of concern.

H.S. Larsen, *President*  
SAWS Canada

#### British Columbia



Let us by the grace of God lift Ingathering above the plan of human devising and give it a spiritual approach. Consider the witnessing part of Ingathering and the goal of 100% participation rather than dollars and cents. The main objective is to place a leaflet in every home. The money then becomes a by-product and this is as it should be.

Picture the starving children of the world or a leper colony where some have no hands or fingers or perhaps an old grandmother who has lost her home in a tornado. To alleviate much of this suffering requires kind-hearted people and money – Ingathering money. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let Christ speak to you in those words as you consider Ingathering 1982.

G.E. Maxson, *President*  
British Columbia Conference

#### Manitoba-Saskatchewan



Ingathering of souls, ingathering of funds. These two seem to be synonymous once a year when we put forward a mighty thrust in the Ingathering program. There is no program like the Ingathering Crusade that is designed to encourage our people to the doors of neighbours and friends. This heaven sent program is a blessing not only to the worker, but to the giver. People who share their means with any program always seem to have a lasting interest in it. When our economy was slipping last year, the Ingathering program enjoyed an upswing both in participation and value received.

During this special Ingathering program, let us keep in mind the benefits that come to others because of dedicated human effort. Under the guidance of God, let us turn goals into souls.

Donald M. MacIvor, *President*  
Manitoba-Saskatchewan Conference

#### Maritime



It was my privilege to have been introduced to the mission outreach of the church before I was baptized. We never saw our minister for six to eight weeks at a time and the same lay brothers (they were also my blood brothers) who gave my wife and I Bible studies, also taught us how to Ingather for God. The greatest thrill came when the first lady who gave us a dollar, also gave us the privilege of studying the Advent Message with her. She became a Seventh-day Adventist.

Therefore, I learned from the Ingathering program that it can be a soul-saving program in the church. Let us keep looking for souls as we ask for dollars in our 1982 campaign.

Lawton G. Lowe, *President*  
Maritime Conference



## Newfoundland



In a time of financial recession and energy conservation, the church must advance with renewed energy. One Thousand Days of Reaping will require such effort. What better time to begin the One Thousand Days of Reaping than at Ingathering time when the whole membership is mobilized for service!

We in Newfoundland resolve to "come rejoicing, bringing in the sheaves."

G. Karst, President  
SDA Church in Newfoundland

## Ontario



There is only question that a loyal Seventh-day Adventist ought to ask about Ingathering: Is it a part of God's plan for finishing His work? Honest inquirers will discover that in principle it is clearly based on the Word of God. They will find that it is specifically endorsed by God's special messenger to the modern church. And when Ingathering is carried on in the spirit of Christ, it

1. Involves church members in bringing the work and beliefs of Seventh-day

- Adventists before the community.
2. Gives those contacted an opportunity to learn more about our work and teachings.
3. Gives an encouraging lift to the work of God around the world.

Any program that carries these credentials should be carefully and enthusiastically supported by church members. May God mightily use this program in 1982 to lead the minds of men to the Kingdom of Christ and to advance the work on earth.

G.W. Morgan, President  
Ontario Conference

## Quebec



Most of the time when we think Ingathering we think of going door-to-door to collect money to help the church in her outreach. Of course, this is part of the reason, but Ingathering is more than that. Ingathering gives us an opportunity to meet people and that is what is important. Many people are willing or ready to meet the Lord and they are waiting for someone to lead them to Him.

Ingathering for me is first the search for souls who are thirsty. Every time we go Ingathering we should ask the Lord to help us find the thirsty souls. I tell you, with that concern we do find them. What a blessing, what a happiness to find a soul who is willing to meet the Lord! Do not worry about money. If you are searching for souls, the money will come by too.

During your Ingathering campaign, try to find at least one soul a day. You will soon see that Ingathering will be a joy instead of an obligation. May God bless you.

C.A. Sabot, President  
Quebec SDA Church Association

## 1983 Book of the Year Is on Surviving in '80s

A new departure for the annual "Book of the Year" is seen in the 1983 edition released in September by Pacific Press Publishing Association.

*How to Survive the '80's*, by Lewis R. Walton and Herbert E. Douglass, is, as one reader puts it, "a crash course on how to live happily and healthfully in our freeway-frantic world."

Survivalism is a boom industry today. At the same time there is an unprecedented health revolution. People everywhere are looking for authoritative – and believable – answers on how to live, how to get more of value out of life.

TV talk shows, nightly newscasts, newspapers, magazines – all these are treating lifestyle needs and anxieties regarding the future with more serious attention than ever before.

They are looking for answers. And Adventists have practical, reassuring answers.

That's what *How to Survive the '80s* is all about. Concern for economic security, for health, for world peace, or a clean world and a safe neighbourhood – all these add up to the most propitious time for Adventists to talk about the future.

The authors of *How to Survive the '80s* (one a lawyer, the other a theologian) open their book with the reasoned reflection

regarding worldwide concern for survival, and point out that only the fit survive.

Then they spell out what is meant by "the fit."

They present solid evidence regarding the healthiest lifestyle known today. Even a healthy body is not enough, the authors point out, if one does not have compassion, a sense of usefulness and love. They suggest how to cope with living conditions when the best cannot be found.

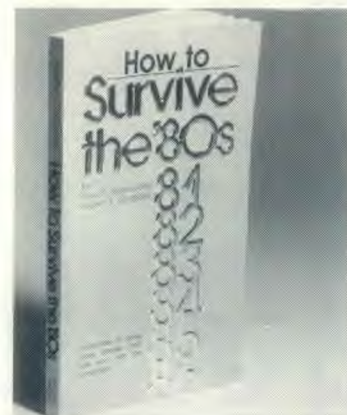
Above all, the last chapter is the key to the full-message impact of this book. Here, God's survival plan is set forth as the only secure basis for the future.

The publishers have targeted as their prime audiences the unchurched, the secular mind, the enormous number "out there" who have never opened a Bible and the millions who have been "turned off" by religion.

Another departure for this book is its striking gold-embossed cover.

The publishers have expressed confidence that once church members have read *How to Survive the '80s*, they will wish to distribute it widely as a witness during the church's "Thousand Days of Reaping."

*How to Survive the '80s* is now available at all Adventist Book Centres for \$1.50 per copy, 10 copies for \$11.95.





# People

## Feyerabend New Associate Speaker for It Is Written



Henry Feyerabend, manager of ARTS-Adventist Radio Television Services, Canada—was appointed associate speaker for *It Is Written*, Canada, at the May 26 meeting of the Canadian Union Conference committee.

On May 8, 1982, the directors of the *It Is Written* Board of Management gave unanimous approval to a recommendation from the *It Is Written* executive committee to present Pastor Feyerabend's name to the Canadian Union.

Elder Feyerabend is no stranger to *It Is Written*. His first assignment on his return to Canada after more than ten years of mission service in Brazil was to assist Elder George E. Vandeman in an *It Is Written* evangelistic series in Toronto, Ontario.

His love for the electronic media began in his boyhood days listening to the Voice of Prophecy on an old radio at his home in Saskatchewan, and developed as he learned the technical aspects of radio. This background in electronics has made Pastor Feyerabend's ministry with television in both the Portuguese and English languages a very fruitful one.

The new associate speaker's responsibilities will include working closely with Pastor Vandeman in the production of the Canadian telecasts at the ARTS studio in Toronto, presenting the special gift offers on camera, coordinating the Prayer Alert segments of the telecast, hosting a telecast on a regular basis, and serving as liaison between the Canadian viewers and the supporters of the telecast and the home office in Thousand Oaks, California.

The *It Is Written* staff welcomes Elder Feyerabend as the newest "family" member. We ask for your prayers on his behalf as he takes up these added responsibilities.

## Top Student Literature Evangelist in North America

by Walter Ruba, *Publishing Director, Canadian Union Conference*



Silford Lindo came to Canada with his wife from Jamaica a few years ago. They have three children. The first five years Brother Lindo canvassed in Ontario as a regular literature evangelist. His sales were

average for a full-time worker. Two years ago he decided to go back to school and take theology. In the summer of 1981 he sold \$33,000 and this year he delivered \$42,000 in three months.

How does he do it? Many regular workers, students and publishing directors would like to know his success formula. I got it firsthand while the Lindos visited Oshawa. Silford is now selling more in three months than he did as a regular literature evangelist in the entire year. Before he goes into a new territory, he prays that the Lord will prepare the hearts of the people he will contact. He said that he needed a new approach, new vision, and a new set of goals, plus complete dependence on God's guidance.

He worked six days each week, started early and dismissed the excuses that people don't want to be called on early in the morning. During the summer months the sun sets late in northern Alberta. Often he stayed out beyond 10 p.m. His total hours were 825. That is more than most regular workers do in six months. He gives up to 20 demonstrations per day. Several times he took up to eight orders per day. He never sold less than his goal, \$3,000 per week.

Planning, organization and systematic hard work, plus the Lord's blessing, helped him to have the best results in his career.

## Cao Directs Adventist Family Counselling Service



Kurt Cao, pictured here with wife, Anne, and daughter, Carys, directs the Oshawa-Toronto area counselling service primarily concerned with personal, marriage and family difficulties. The new service was described in detail in the *Messenger* of September 2. Inquiries are made by phoning (416) 725-9273 or writing Adventist Family Counselling, 1164 King St. E., Oshawa, Ontario L1H 1H9.



## 1982 Camp Meeting - in B.C. Fashion



Conference President, G.E. Maxson, and Pastor George Maclean confer before the first Sabbath's church service.



Ella Paul from Armstrong led in Kindergarten Division's program.



Praise III singers of Fraser Valley Adventist Academy sing in main auditorium.



Traditionally the youth participated in Community Service project in Hope.



Youth group sings at homes of Hope residents sharing the good things of camp meeting with friends in town.



Friday evening's meeting concluded with youth presenting Cariboo Bible teacher Randy Russell's "The Rescue Train."



Seiglinga Corbett and family of Hope sang for the evening meeting.



Ken Perry and Wendy Schafer model Japanese costumes from student missionary stint in Japan.



Mrs. Loretta Potgeiter and daughter shared their musical talents the first weekend.



Former Conference President and Mrs. A.N. How chat with Mrs. Esther Thorp of Kelowna during camp meeting break.



A. Wallenkampf, recently retired from General Conference Biblical Research Department, discusses the week's topic "New by the Spirit" with Burkhardt Heimann of Armstrong.



# Evangelism

## Garden Setting Baptism in Hanover, Ontario

Sabbath, July 17, was a high day for the Harriston Church family as three young people took their stand with God's Church family. The candidates had been studying the teachings of the Bible for some time. The baptism was at the home of Brother and Sister Hugo Weidner in the beautiful setting in front of their home. Their two children, Heidi and Ralph, had for some time decided that someday they would be baptized in their own beautiful pond surrounded by lawns, flowers and trees of various kinds. The Weidner family had worked hard to produce such a fine setting for the baptism but greater will be their reward of seeing their children saved for God's Kingdom.

Following a fellowship dinner, Pastor and Mrs. Hiebert led out in several songs of praise as the congregation joined in. Pastor Hiebert then admonished the three candidates, Heidi Weidner, Ralph Weidner and Ruth Wuerzner, to always be true to their decision to follow Jesus, and told the Church family that each has a responsibility to guide and encourage these new members. Beth Davidson sang the song "I'm So Glad I'm a Part of the Family of God." Pastor Jack Milmine then presented the candidates to the Church family, recommending they be accepted as members of the Harriston Church, subject to their baptisms. As the Church family stood at the waters edge as

witnesses, Pastor Hiebert buried these three precious souls in the waters of baptism and raised them to a new life with Jesus. We want to wish them God's richest blessing in their new life.

Jacob Hiebert, *Pastor*  
Kitchener District



Scene at the outdoor baptism in Hanover at the home of Brother and Sister Hugo Weidner. Left to right are Pastor Jacob Hiebert, Ruth Wuerzner, Ralph Weidner, Heidi Weidner, and Pastor Jack Milmine.

## Alberta Baptisms and the Discarded Book

A few years ago, some members of the St. Walberg Church in Saskatchewan distributed 300 copies of "Bible Readings for the Home" which they bought for 75¢ each. Mrs. Robert Becker, a worker at a fish plant, bought several.

One of these "Bible Readings" was received by a community member who later, when she was moving, discarded what she considered superfluous material. Mrs. Charlotte Richter's father happened to be visiting this lady at the time. When he saw the book in the process of being thrown away, he called out, "Wait a minute, I know someone who would like to read that. May I have it?" He then gave the copy to Mr. and Mrs. Reinhold Richter, his daughter and son-in-law.

Now Mr. Richter had a more expensive copy of Bible Readings in his home that he had purchased from a colporteur. He wondered if the two books were identical. Upon excitedly sharing the discovery that they were identical in content with his wife, he continued reading. Half-way through the book, he decided to send in the card which offered free Bible study guides. A few months later, having already forgotten that they had sent the card in, they were surprised, but delighted to have the requested guides arrive. When these were completed, the pastor who sent the guides introduced the Richters to Mr. and Mrs. Robert Becker, a middle-aged couple from St. Walberg SDA Church to study some more.

Mrs. Becker's mother, who lived in Penticton, B.C., informed her daughter that public meetings would be held in Grande Centre, Alberta by Dr. Wadie Farag. Thus it was that through the snow, freezing rain, and ice of November and December, 1980 that the Beckers accompanied their friends the Richters to the meetings 55 miles one way, missing only two or three out of twenty-six public meetings. Sometimes the children came, sometimes not.

After the Grande Centre meetings were over, meetings began in Edmonton, Alberta, where the Richter's son, Felix, was working. He too was fascinated with the connecting chain of truth and was baptized and is presently attending Weimar Institute. Kathy, a grade 12 student, is looking for a Christian school to attend. All of this from a discarded copy of "Bible Readings."

Dave Friesen, *Pastor*  
Bentley-Rimbey District

## Baptism is Answer to Prayer

Gustav Hess was born into a Christian home in Germany. He enjoyed Bible stories and campouts. When he emigrated to Canada he lost contact with his church but kept a "somewhat Christian heart." At the request of his bride he joined her church, and raised a Christian family educated in Christian schools.

Three years ago Brother Hess began to study the Bible more intensely and decided that Jesus must come first. Further study revealed that several doctrines he believed were not scriptural. He prayed often and sincerely for God to continue to help him understand the Bible.

At the house a pamphlet appeared displaying in bold letters "Armageddon." "By this time I was conditioned to listen to Dr. Wadie Farag's series of evangelistic sermons," continued Brother Hess. "The events and convictions which followed were beyond my control. The Holy Spirit showed me with a strong conviction what my next move had to be."

Brother Hess soon realized that Dr. Farag presented truth in harmony with Jesus and the Word of God. He was baptized in December 1981.

Brother Hess wants to thank the Calgary Mountain View Adventist church family for their hospitality, guidance and fellowship. The social acceptance by dinner invitations and fellowship created a wholesome perspective of the Adventist Church for Brother Hess. He is impressed with the emphasis on good health through proper diet and exercise. He is looking forward to a life of loving service.

He said that this is a story of unpredictable answers to prayer.

L.R. Krenzler, *Director*  
Department of Communication  
Canadian Representative for  
It Is Written



This year has been a time of important anniversaries for Seventh-day Adventists in Canada. Many churches are observing them. C.U.C. observed its 75th anniversary. The Maritimes and B.C. Conferences both reached their 80th anniversary. But more important this year is the 50th anniversary of the Canadian Union Conference.

Prior to 1932 there were two union conferences in Canada. Unfortunately, their existence deepened the sectionalism that has long been a part of Canada's heritage and of the church's, too. Whether that was a factor behind the union of the two conferences or not, has never been admitted, but before 1932 we, in the East, knew little about the work elsewhere in Canada.

Union was a *fait accompli* before most of us realized it had taken place. We were told it seemed a logical solution to the problems created by the Great Depression. Many of our members were out of work and both churches and institutions were in debt. Unification would mean a reduction in the number of individuals in administrative posts, and a saving of salaries. Furthermore, in recommending this step, the General Conference brethren may have felt it was the only way of bringing about a needed change in leadership.

At first the union office was located in rented quarters in Winnipeg, but about 1936 the headquarters was moved to Oshawa, where the church rented part of the Watchman Press which had fallen on difficult financial times. There the office remained for many years until the present building was erected. By 1975 this building was found inadequate for the needs of the various departments which had more than doubled in number since 1932. The original building was completely remodelled and a new section added.

There have been a few territorial changes within the Union. Western Ontario which, for many years formed part of the M.S. Conference, was ceded to Ontario in 1960. A French Mission was established in Quebec in 1943 and after 28 years it was reunited with the English churches in that province to form the Quebec Association. That involved a withdrawal of Quebec churches from the Ontario-Quebec Conference and the rebirth of the Ontario Conference, originally formed in 1899.

One must not forget that there were three events during this half century that had a profound effect on our Canadian believers: the Great Depression, the great drought which hit the Prairies, and World War II. Many members left the Prairies settling in B.C. and Ontario during the Depression and as a result of the drought. Our Japanese brethren were uprooted from their homes in B.C. during the War. Our boys were called to serve in the armed forces. Some preferred the alternative camps. Those who went into the forces sometimes ran into difficulties over the Sabbath. Even those who chose the alternative camps did not have a pleasant time.

One young man who served in the Medical Unit demonstrated that Adventists are fearless and just as courageous as other young men by rescuing eight fellow soldiers who would have been killed but for him. That man was the late David Ostrem, who received for his brave deed the Military Medal.

During the Depression, Dorcas Societies were born and proved most helpful. In Newfoundland our people had a "soup kitchen" where they fed the hungry twice a week. After the war the Dorcas Societies were active in supplying food and clothing to war stricken countries. An enthusiastic leader in this work was the late Mrs. F.M. Henderson of Hamilton.

Until World War II there were few professional people in the ranks of Adventists in Canada, and most of them were nurses or teachers. In the last three

# Canadian Union Conference GOLDEN ANNIVERSARY

by Ernest Monahan



decades this picture has completely changed. Besides a host of doctors, dentists and opticians, there are all kinds of trained paramedics, social workers, teachers on every level, scientists and lawyers. There are two reasons for this change. No longer is there so much prejudice against degrees from the U.S.A. and a lot of our young people with degrees are graduates of our American colleges. Now many of our members hold degrees from Canadian universities because there are fewer problems over examinations and classes on

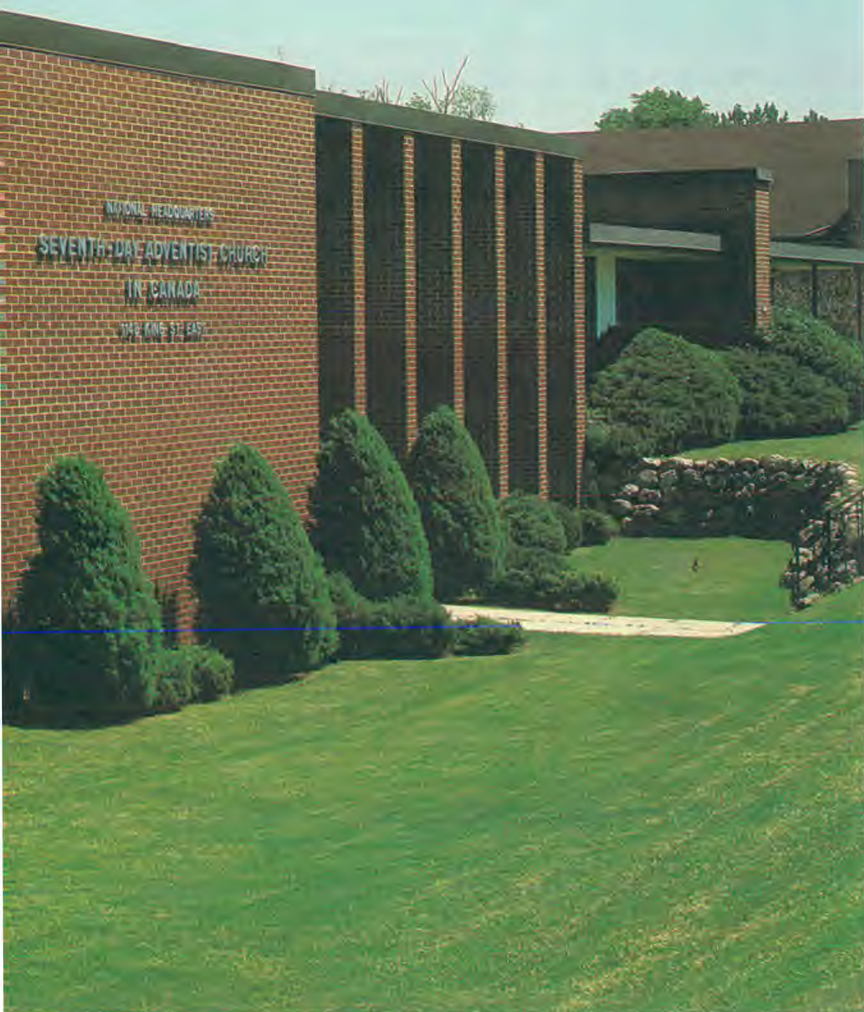
Sabbath. These college graduates are a blessing to our church in various positions of leadership.

Growth in membership is another feature of our work in this century. We have more than quadrupled our membership since the exodus of our members after World War II. With that growth there has been a corresponding increase in educational and medical work. There have been many new



# Church Remembers Its ANNIVERSARY

Church Historian



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is been an important  
fifty years. Membership  
a spite of a continual  
United States. Along  
een expansion in the  
All over Canada there  
established and many

fine school buildings erected. During the past two years this writer has been most favourably impressed as he visited schools in British Columbia, Alberta, Manitoba and Ontario. No longer do classes meet in poorly ventilated, badly lighted and miserably furnished classrooms. No longer are teachers poorly paid and treated as second class workers.

The Canadian Union has a fully accredited college today. In the days of H.L. Rudy, Canadian Junior College became a senior college preparing young men

for the ministry. More recently under the aegis of Lloyd Reile and thanks to Dr. Matthews this institution has become a degree granting college in several Arts areas with the permission of the Alberta government, once bitterly opposed to denominational colleges.

Expansion in the medical work has also been quite noteworthy, but it has had its downs as well as its ups. The old Rest Haven Hospital was closed by the B.C. government. A small hospital was opened at Riverside, N.B. in 1947, but it lasted only a few years. Both have been replaced recently. This year the B.C. government as the result of a petition of the citizens living near the old Rest Haven Hospital has opened a new hospital in that community and in compliance with the request of the petitioners has turned it over to Adventist management. Earlier a fine new hospital was erected by the church in N.B. near where that earlier hospital functioned for a time.

The most spectacular medical development was the erection of Branson Hospital in the fifties. Since then it has undergone many expansion programs. Nursing homes have been opened by the church in all of the western conferences: four in Man.-Sask., one in B.C. and one in Alta. In addition to these there are many privately operated nursing homes in B.C. and two in Ontario. There are also retirement centres for the elderly in Abbotsford, B.C., and Oshawa and Hamilton, Ontario.

After Branson was opened, a nursing school was established there. However, fourteen years later in 1974, the Ontario government transferred all nursing instruction by hospitals to the Colleges of Applied Arts. A nursing course is now offered at C.U.C. Attempts have been made to establish a nursing program at Kingsway College, but these have so far been unsuccessful.

In connection with the medical work one must not forget all the cooking schools, weight reduction and stop smoking programs conducted by ministers and laymen. Branson Hospital has been a leader in providing instruction for planning vegetarian meals. Its former director of Food Services, Mrs. Elsie Sokol, frequently presented such information at medical and other conventions and over the air waves.

While the work has grown throughout Canada, it has made the most surprising progress in Quebec. For decades we have considered that province as an impenetrable Catholic bastion. Following the appointment of John XXIII as pope, a changed attitude towards non-Catholics has developed in that province. Today Catholics are more approachable and many French Canadians are accepting the Advent Message and new churches and companies are being formed.

Over the years many colporteurs have sold our literature in the Northwest Territories, the Yukon and Labrador. During the last two decades an effort has been made to establish the work in those areas. The first to be worked was Yellowknife, N.W.T. in 1969. Next a start was made at Whitehorse in the Yukon (1975). Since then work has begun in Labrador City and in Goose Bay in Labrador. So far progress has been negligible in all of these places. Everywhere work among the native peoples in Canada has so far been discouraging.

To what can we attribute the growth in membership? All through the years evangelism and the sale of our books by our faithful colporteurs have played an important part. We think of powerful preachers when we talk about evangelists, but during the Depression years, there wasn't much money for big name evangelists. Many laymen became effective soul winners. Three names - doubtless there were others - come to



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# A report to the church

By NEAL C. WILSON

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## The president of the General Conference provides an update on the "Davenport Affair"

On Tuesday, July 27, a 624-page report came to my desk from the highly respected international law firm, Gibson, Dunn, and Crutcher. Assisting in the preparation of this document was the well-known certified public accounting firm, Ernst and Whinney. This document, hereinafter referred to as The Report, consists of four volumes. The first paragraph of the covering letter, addressed to me, reads as follows:

"Attached is our report of the Special Counsel retained by the General Conference of Seventh-day Adventists on July 13, 1981, to conduct an investigation to determine the nature and extent of (1) the involvement of the entities of the Seventh-day Adventist Church in transactions with, or sponsored by, Dr. Donald J. Davenport, (2) any conduct amounting to impropriety or conflict of interest on the part of officers or financial administrators of entities of the Seventh-day Adventist Church, and (3) procedures which could be implemented to reduce risk of recurrence of the problems encountered with Dr. Davenport."

Over the past year, several statements by General Conference officers have appeared in the ADVENTIST REVIEW concerning the bankruptcy of Dr. Davenport and the financial implications to the church. C. E. Bradford, vice-president of the General Conference for North America, and L. L. Butler, treasurer of the General Conference, have sought to keep the church informed about the long, tedious process of information gathering and investigation.

No doubt you have heard many rumors and conflicting versions of this whole situation. The public press and some irresponsible publications have purported to give the facts. While there is an element of truth in much that has been said, there also is a great deal of misinformation. For instance, it is alleged that I said that "the church did not plan to fire or reprimand anyone involved with Davenport investments" (San Bernardino Sun, June 2, 1982). This is a deplorable half-truth and misrepresentation. My position on this subject is a matter of public record. I have repeatedly stated that when the facts are available they could well reveal that some individuals have unfortunately, through their misconduct, forfeited their privilege of leadership. I have always said that naturally we would much rather not have to discipline anyone, but that we must be prepared to do so if the facts demand it. I use this to illustrate how some of us are misquoted and how others try to put words in our mouths.

There have been unwarranted accusations and many exaggerations. All of this has created confusion and caused many to become impatient. Many have written to me pleading that we take the initiative to lift the cloud of

embarrassment that has settled over the church and its leaders. There is the feeling on the part of some that the church would do little or nothing to deal with this matter in an open, honorable way. It has been alleged that leaders would cover for one another, and this has led to feelings of frustration, bitterness, and disillusionment. There has been a tendency to lose confidence and trust in leadership. A credibility gap has been developing. For this we truly are sorry, but until we had The Report it was not wise or prudent to say much.

It is always difficult to know what to say and what not to say. At times we need to defend leadership and those who hold responsible positions against unfair, cruel, and vindictive criticism. On the other hand, there comes a time when the only way to deal with matters is to face them head on. Many times, in complicated, involved situations, such as the one we are discussing, it is difficult to establish the truth without a great deal of effort.

Having now read The Report, I must acknowledge to you that the picture is a sad one. As leaders, we cannot completely exonerate ourselves. Most of the problems in the Davenport Affair could have been avoided if the church policies had always been followed. Some of us tried by persuasion, by appeal, and by warnings to obtain compliance with the policies, but most of these efforts went unheeded. Although the real scope and magnitude of the problem was not, and, indeed, could not, have been known, some of what has happened was predicted as a distinct possibility. But in the minds of some individuals and organizations, present gain seemed to outweigh all other considerations, and they were willing to gamble with the future well-being and integrity of the church. Warnings and appeals were ignored, and General Conference policies were disregarded. Some of us predicted that the experience might be like the one mentioned in the Bible where the first bite of bread was sweet, but "afterwards his mouth shall be filled with gravel" (Prov. 20:17).

It should be noted that neither the General Conference as such nor I as an individual have ever had any dealings with Dr. Davenport. However, from the point of view of the worldwide Seventh-day Adventist Church family, the General Conference is the sum of all the parts. Organizationally and constitutionally, conferences and unions have a recognized operational independence, but the *Working Policy* of the General Conference states clearly that the work in every organization should be administered in full harmony with the operating policies of the General Conference and of the respective divisions into which the world field is divided. It also states that no departure from these policies should be made without approval being first obtained from the General Conference or division committee. Only thus can a spirit of close cooperation and unity be maintained in the work of the church in all parts of the world field.



Because of the special role of the General Conference, I want to seek forgiveness for the heartache and loss that this case has brought to my brothers and sisters and for any betrayal of the sacred trust placed in us. I say this on behalf of my fellow leaders, even though the majority have had no personal or corporate involvement with Dr. Davenport.

One of the saddest of the seven penitential psalms—Psalm 102—is a prayer of the afflicted soul who is overwhelmed and pours out his or her heart to God. The cry was, “I have eaten ashes like bread, and mingled my drink with weeping” (verse 9). This is the way some of us feel about this whole episode. The prophet Hosea spoke of a time when God’s people planted a wind and reaped a whirlwind. This might also be descriptive of the case under discussion.

Fortunately, the number who have been involved in this type of activity is small, as compared to the organization of which we all are a part. While there is some consolation in this fact, it nevertheless hurts, because what happens in one place reflects on us all.

In addition to this introductory statement, I would like to answer several questions in this article:

1. Why hasn’t the North American Division or the General Conference kept the members of the church better informed on this subject?
2. Why has it taken so long to get The Report?
3. Now that the General Conference has The Report, what will happen to it?
4. If the fiscal policies of the General Conference are willfully violated or ignored, what action is recommended?
5. Why do we not put surplus money into God’s work instead of lending or investing it?
6. Is there any way of knowing how much of the loss sustained in the Davenport Affair can reasonably be recovered?
7. What lessons can be learned at this point?

**Why hasn’t the North American Division or the General Conference kept the members of the church better informed on this subject?**

*First*, we need to protect the church from unnecessary legal pitfalls, and to speak prematurely before we had documented facts could have precipitated adverse reactions.

*Second*, we did not wish to prejudge or to say anything that might be claimed as being slanderous or bordering on defamation of character.

*Third*, we needed to be careful of issuing a general indictment, because while some may be guilty of a conflict of interest and possibly other infractions, in all likelihood most acted in good faith. We needed documentation.

*Fourth*, we wanted to keep emphasizing the positive and not the negative. Priority must be given to the fulfillment of our God-given mission. The work must go on.

*Fifth*, the Bible tells us that there is a time to keep silent and a time to speak. Some of us thought that it was wise to keep silent until we had the full story in hand. You will recall that our Saviour indicated that there are times when the prudent thing is to remain silent—not in order to be secretive or to cover or to conceal or to “sweep under the rug,” but rather to keep from creating panic or making premature judgments, or interfering with that which is ultimately more important.

In Mark 1, Jesus instructed a man who had been healed of

leprosy to tell no one. Unfortunately, the man disregarded the warning Jesus gave, and he spread the story freely. This placed Jesus in a very difficult position and made it impossible to carry on His work in the way He wanted to in that particular locality. On the other hand, there was the occasion when Jesus told a man who had been healed to go and tell his neighbors and friends and everyone he met what God had done for him. Yes, there is a time to be silent and exercise restraint, but there is also a time to speak out.

**Why has it taken so long to get The Report?** There was a mass of documentation that needed to be accumulated, which in turn needed to be checked and audited. There were hundreds of conversations and interviews to be arranged, and then all the information gleaned needed to be compiled and analyzed. This type of operation and research requires an immense amount of time, and is an expensive undertaking. I am sure most of you know that quality firms seem to need considerable time to research a problem thoroughly and professionally.

One unfortunate side effect of a protracted investigation is that some individuals and organizations with inadequate information begin to minimize the seriousness of their involvement and usually search for reasons to justify past injudicious actions.

**What will happen to The Report?** First let me tell you just a little about it. It consists of 624 pages, and is divided into five segments: The General Summary of Findings; The Nature and Scope of the Investigation; The Findings With Respect to Transactions Involving Entities of the Church and Dr. Davenport; The Findings as to the Conduct of Certain Individuals, *vis-a-vis* Dr. Davenport; and finally, Certain Procedures That Could Be Considered With Respect to Possible Alterations in Practices Followed by the Church in Connection With Trust Administration, Treasury, and Auditing.

The Report deals with such topics as: (1) Historical Overview and Status of Loans to Davenport, (2) Findings as to Particular Entities and Events, (3) Interviews of Union and Conference Officers and Employees, (4) Conduct of Persons With Financial Responsibility, (5) Findings as to the Conduct of Certain Specific Persons, (6) Considerations With Respect to Auditing Procedure, (7) Schedule of Secured Loans by Entities, (8) Schedule of Unsecured Loans, et cetera.

The question is asked, May I see The Report? The answer must be negative—at least for the present time. It will be placed in the hands of a Review Commission, and until this commission has made its analysis based upon the facts presented in The Report, access to it will be restricted as confidential and privileged legal data.

There is also an attorney/client confidentiality protection that needs to be exercised at this point. There are unscrupulous persons who might try to use information in The Report to the detriment of the church and to the harm and embarrassment of individuals.

**What are the General Conference policies with regard to administrative accountability in matters of fiscal responsibility?** To begin with, there is a policy that stipulates that all union and local conference officers are to set an example by the careful way in which they handle the finances of the church, so that there will be no occasion for serious criticism or consequent loss of confidence. Another



policy reads: "*Leaders to be Changed*—Leaders who show inability to operate the work in harmony with established financial policies shall not be continued in executive leadership."—*General Conference Working Policy*, North American Division, P-15:45.

Further, under the section, "Safeguarding the Funds of the Cause and Investments," we read, "*Dealing With Offenders*—When an employee of a conference or other organization takes a course in violation of the laws of the country and of the financial trust or responsibility reposed in him, church discipline shall be administered, and conference officials shall cooperate in proper punishment of such offenders."—*Ibid.*, P-30:15.

In addition to the foregoing, the General Conference has a fairly comprehensive policy regarding conflict of interest, which states, "A conflict of interest arises when a trustee, an officer, or an employee of the organization has such a substantial personal interest in a transaction or in a party to a transaction that it reasonably might affect the judgment he exercises on behalf of the organization."—*Ibid.*, P-35:05.

A number of specific items are included in the conflict of interest statement, but in the case of the Davenport Affair it seems clear that a church leader with membership on diverse committees and boards, and who held a position of influence, could be found to be in conflict with the work of the church if any of the following conditions exist:

1. If he invested more than minimal sums of money with Davenport while committees over which he presided or held membership also had loans with Davenport.

2. If it can be determined that he received higher rates of return on comparable investments than Davenport was granting customarily to church institutions and generally to individuals who had little or no influence (whether or not he ever withdrew these funds for his personal benefit or lost all of his investments).

3. If such an officer received special favors or preferential treatment or if his involvement with Davenport extended beyond usual investing and included business ventures and partnership relationships with Dr. Davenport.

**Since it appears that the church has large sums of surplus money, why don't we put this money into the preaching of the gospel or the educational ministry instead of lending it or investing it as was done in the Davenport Affair?**

This is a legitimate question, and it is asked frequently. As many of you know, the annual budgets of our churches, conferences, unions, divisions, and General Conference are very tight. However, we do have modest operating capital reserves that need to be held for possible emergencies. We also have certain funds that have been appropriated to various projects, but which have not yet been called for. Then, we have a very heavy obligation to our retired workers and to those who will be going on retirement in the years ahead. Rigid Federal and denominational requirements demand that we have an adequate retirement fund, which must be determined with the help of professional actuarial studies.

However, in the Davenport Affair most of the money loaned had accrued through the trust program of the church. Money that is generated through acceptance of revocable and irrevocable trusts is ours to manage, but not ours to consume. Such trusts are either under the ultimate control of trustors or

subject to legal conditions mandated in the trust agreement. It is our solemn responsibility to be faithful and prudent custodians and stewards by investing these funds and assets in a way that will not only protect the original value but will assure growth that keeps pace with the economy of the world. Such monies are to be invested under carefully developed investment policies and guidelines.

Until a few years ago these funds were pooled and invested in lump sums. More recently, however, revocable trust funds must be specifically invested according to the trustor's directions. Let me assure you that the denomination does not have surplus funds, nor do we have a practice of just piling up funds for investment purposes.

**How much of the loss is likely to be recovered?** In answering this question I have no choice but to defer giving any definitive response. In part, because of the slow progress of the Davenport bankruptcy, there is really no way to make a reliable prediction on this point. It should be emphasized that the amounts mentioned in the reports appearing in the ADVENTIST REVIEW (namely about \$18 million plus about \$3 million delinquent interest) represent amounts loaned plus interest—not realized losses. The extent of loss will not be known until securities have been sold, the Davenport bankruptcy and estate settled, and all other possible sources of income explored. It would seem, however, from the best information available at this time, that we cannot anticipate any substantial portion of the loans to be recoverable.

**What lessons should we learn from this unfortunate experience?**

*First*, this financial debacle likely could have been avoided if the investment policies of the church had been respected and followed.

*Second*, it takes only a few individuals acting irresponsibly to bring reproach upon the whole church. There is no way to live in isolation; what affects one part of the church affects all of us.

*Third*, there must be self-discipline. We can forgive, but this does not eliminate paying the price of administrative carelessness or transgression.

*Fourth*, even though some feel that their ideas are more sophisticated and that they are smarter than the denominational policy, which has been formulated through collective judgment and experience, the only safe course is to stay together and faithfully abide by policy until it is changed or modified.

*Fifth*, committees should require compliance with policies and deal with those who, acting in an irresponsible manner, jeopardize the financial standing of the church, as well as its integrity. It should be clear to all that the higher the rate of interest the more speculative is the investment and the higher the risk factor.

*Sixth*, in the future, when the General Conference or the division sincerely believes that a conference or union is on a course that will result in financial loss and embarrassment or will reflect on the integrity of the church, we intend seriously to consider exerting our influence by officially requesting that a special constituency meeting be convened so as to place the findings before the membership.

A few general conclusions, based on The Report, illustrate what I have tried to say. First it appears that the most pervasive cause of the nature and extent of the indebtedness



was the encouragement of a limited number of vocal supporters of Davenport's program. As a result, workers charged with administering funds failed to observe General Conference guidelines or normally prudent practices required in real-estate lending.

A second general cause of the problem appears to have been the widespread failure of officers and committees to exercise properly their authority. In many cases a small number of people routinely made investment decisions that were not within their clear authority, without involving other officers or investment committees. Such exceeding or abdicating of the authority granted in charter documents appears to have been common in many entities.

It may be of little comfort at this juncture, but I think it is important and reassuring to mention one more conclusion that may now be stated with some confidence. Except for a very small group of individuals, there is no indication that the leadership, ministry, or trust administration of entities of the church attempted to utilize their influence with respect to the funds of the denomination and its members for personal profit.

**The President's Review Commission.** Now, let me share with you what we intend to do. Painful as the task may be, we must deal with The Report in a forthright manner. Therefore, I have asked the 25 officers of the General Conference to authorize a special group to be known as The President's Review Commission. This commission consists of 15 members, eight of whom shall be lay business and professional persons. None of the 15 members shall have been directly or indirectly involved in any way in business transactions with Donald J. Davenport in the past 20 years. This commission is asked to recommend (1) appropriate discipline, (2) corrective measures, and (3) corporate strategies with respect to the Davenport case.

The commission is responsible to the president of the General Conference and will report to the officers through the president. There are two general purposes—(a) Investigation, and (b) Policy and Administrative Recommendations.

The commission is authorized and empowered to investigate and review business transactions between Seventh-day Adventist Church entities and Donald J. Davenport with respect to applicable financial policies of the church and report the following:

1. Determine whether and under what circumstances church policies were violated.
2. Where policy violations are found to exist an analysis of the performance of the responsible parties as to
  - a. Conflict of interest
  - b. Dishonesty
  - c. Incompetence
3. Make recommendations as to the sanctions to be imposed on church employees improperly involved in the Davenport transactions.

With regard to policy and administrative recommendations, the commission is asked to review relevant church financial policies and make recommendations as to corrective measures that should be considered in order to protect the future integrity and finances of the church in such areas as:

1. Investment policies.
2. Church auditing and enforcement procedures.
3. Internal organizational structure, possibly including:

- a. The desirability of a single North American entity for the holding and investment of all trust funds.
- b. Local and union conference trust officers as field representatives or agents rather than investment managers.

4. The future utilization of revocable or irrevocable trusts.

The commission shall have free and open access to all documentation of any kind, recognizing that all such material released for the review of the commission shall be considered privileged and confidential; shall not be copied; and shall be used for no other purpose except the review process of the commission as described above.

The authority of the commission shall be to make specific recommendations to the officers through the president. It is understood that definitive action will be the express prerogative of the General Conference officers. It is also understood that the General Conference officers may adopt or revise recommendations and forward such to executive committees, boards, or constituencies. In selected situations, the General Conference officers may also elect to initiate the implementation of certain recommendations, on any level of church organizational structure, through the direct or indirect involvement and/or action of the General Conference Committee.

The members of the commission shall not be compensated except for reimbursement of actual cost of travel, meals, and lodging to participate in the commission process.

The commission members are requested to demonstrate a willingness to execute affidavits assuring confidentiality, Christian objectivity, and no conflict of interest, as may be required by the chairman of the commission.

Phase 1 dealing with the Investigation is to be completed and submitted to the president on or before December 31, 1982. Phase 2, or the section dealing with Policy and Administrative Recommendations, is to be completed and submitted on or before June 30, 1983.

I am happy to tell you that in spite of severe time constraints, the following individuals have accepted the church's invitation to serve their church as officers and members of the President's Review Commission.

**Lance L. Butler**, Chairman of the Commission. Elder Butler has been General Conference treasurer since 1980, and prior to that was treasurer of the Australasian Division for 12 years.

**Terrence M. Finney**, Vice-chairman. Judge Finney lives in South Lake Tahoe, California. For five years he has served as judge of the Superior Court of California in and for Eldorado County. Prior to this he was the county district attorney.

**Edward D. Armbruster**, Kansas City, Kansas. For the past 18 years Mr. Armbruster has been a stockbroker with Kidder Peabody & Company, Inc. Prior to that he was a sales counselor with the General Electric Company.

**Frank E. Ashby**, Siloam Springs, Arkansas. Mr. Ashby is owner and operator of a food distribution business.

**J. William Bothe**, Washington, D.C. Elder Bothe is an associate secretary of the General Conference and assigned to the North American Division as secretary.

**Robert H. Carter**, Berrien Springs, Michigan. Elder Carter is president of the Lake Union Conference.



**Kenneth H. Emmerson**, Walla Walla, Washington. Elder Emmerson is chairman and chief executive officer of the Harris Pine Mills and formerly treasurer of the General Conference for 14 years.

**Aubrey H. Liles**, Atlanta, Georgia. Mr. Liles is an accountant specializing in accounting and tax work.

**John R. Loor**, Portland, Maine. Elder Loor is president of the Northern New England Conference.

**Andrew A. McDonald**, East Orange, New Jersey. Judge McDonald has been judge of the East Orange, New Jersey, Municipal Court since 1977.

**Shirley T. Moore**, Takoma Park, Maryland. Mrs. Moore is a certified public accountant specializing in tax work, trusts, and foundations.

**Frank V. Potts**, Florence, Alabama. Mr. Potts is an attorney and the senior partner of a law firm. Among other assignments in the State of Alabama, he has served as a county prosecuting attorney and a member of the governor's cabinet.

**Jack W. Provonsha**, Yucaipa, California. Dr. Provonsha

is chairman of the Department of Christian Ethics of Loma Linda University.

**Allan Roth**, Walla Walla, Washington. Since 1970 Mr. Roth has been senior vice-president of First Federal Savings & Loan Association of Walla Walla.

**G. Ralph Thompson**, Washington, D. C. Elder Thompson has been General Conference secretary since 1980 and formerly was a General Conference general vice-president.

To conclude, I entreat your continued commitment to, and confidence in, the church. Patience and prayers for the work of this commission are requested. While many of the things I have reported are very sobering, yet I want to assure you that the Lord has promised that when we are willing to admit our own insufficiency, seek Him with all of our hearts, acknowledge our mistakes, and by His grace turn from our selfish ways, then He will hear and heal and prosper. Our Lord has promised to bless abundantly if we bring ourselves into right relationship with one another and with Him.

## Cont from p. 9

mind: Nathan Wagar in Oshawa, David Geauvreau in Windsor (Ont.) and H.D. Middleton of Lacombe. All had enviable records.

The use of radio and T.V. has assisted greatly. O.D. Cardey experimented with radio in Hamilton in the early thirties. Donald Mackintosh had a program in 1938 in Moncton. In it he was assisted by layman Ray Matthews. Eleven years after Ray had become a minister, he established a program called "The Listening Post." Through it he awakened many interests that led to baptism. Many others all across Canada used the radio throughout the half century. One, Peter Uniati, is still using it effectively in his work for the Ukrainians. Ever since the thirties, Newfoundland has maintained its own radio station VOAR.

In 1972 Henry Feyereabend used the television media to raise up a large Portuguese congregation in Toronto. Since then his work has developed into a nation-wide project with a studio in Downsview. Programs are now prepared in several languages for distribution throughout Canada.

One must not forget the great influx of SDA immigrants since the early sixties when the Canadian government removed the barriers prohibiting orientals and blacks from entering the country. Because of this influx, supplemented by evangelism, in our metropolitan areas there are many large black congregations. In Montreal seven out of its eight churches are almost wholly black, as are half of the churches in Toronto. Among these immigrants are many talented and highly educated members who are playing a prominent part in the church.

The part of our schools in winning souls should also be stressed. Many baptisms are often the result of work done in our schools and among these acquisitions there seem to be fewer apostasies.

One more soul-winning agency should be mentioned that I feel is sometimes overlooked i.e. the youth camps. In recent years new camps have been established in all of the conferences. Our young people and children are in no conference a forgotten entity. Many of the camps are winterized and activities are carried on in them the year round. People who play together stay together and Adventist youth leaders are trying to keep the young together.

The wise man in the Ecclesiastes stated "there is no new thing under the sun." In other words, history repeats itself. We began this half century with a great debt burden and it took a concerted effort by M.N. Campbell and W.B. Ochs to liquidate it. After 50 years we are once more faced with a similar problem. This writer is confident that with the united effort of all our believers this

situation can be quickly eliminated. Then we can enter our next half century with one goal in view, i.e. the finishing of the work in Canada.

*P.S. My readers should understand that the writer has been an adult member of this church since before the genesis of the Canadian Union Conference.*

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Mail to: Your Local Conference Office  
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**ALBERTA CONFERENCE** — H.S. Larsen, President; C. Patterson, Secretary-Treasurer; Box 5007, Red Deer, Alberta T4N 6A1.

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For the information of members and friends who wish to remember the Church and its institutions in preparing wills and legacies.

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**SEVENTH-DAY ADVENTIST CHURCH IN CANADA** — 1148 King Street East, Oshawa, Ontario, L1H 1H8.

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## Messenger Deadlines

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