

# Adventist Review

General Organ of the Seventh-day Adventist Church

June 14, 1979

I am a red-  
faced  
missionary

Page 3

The woman  
taken in  
adultery

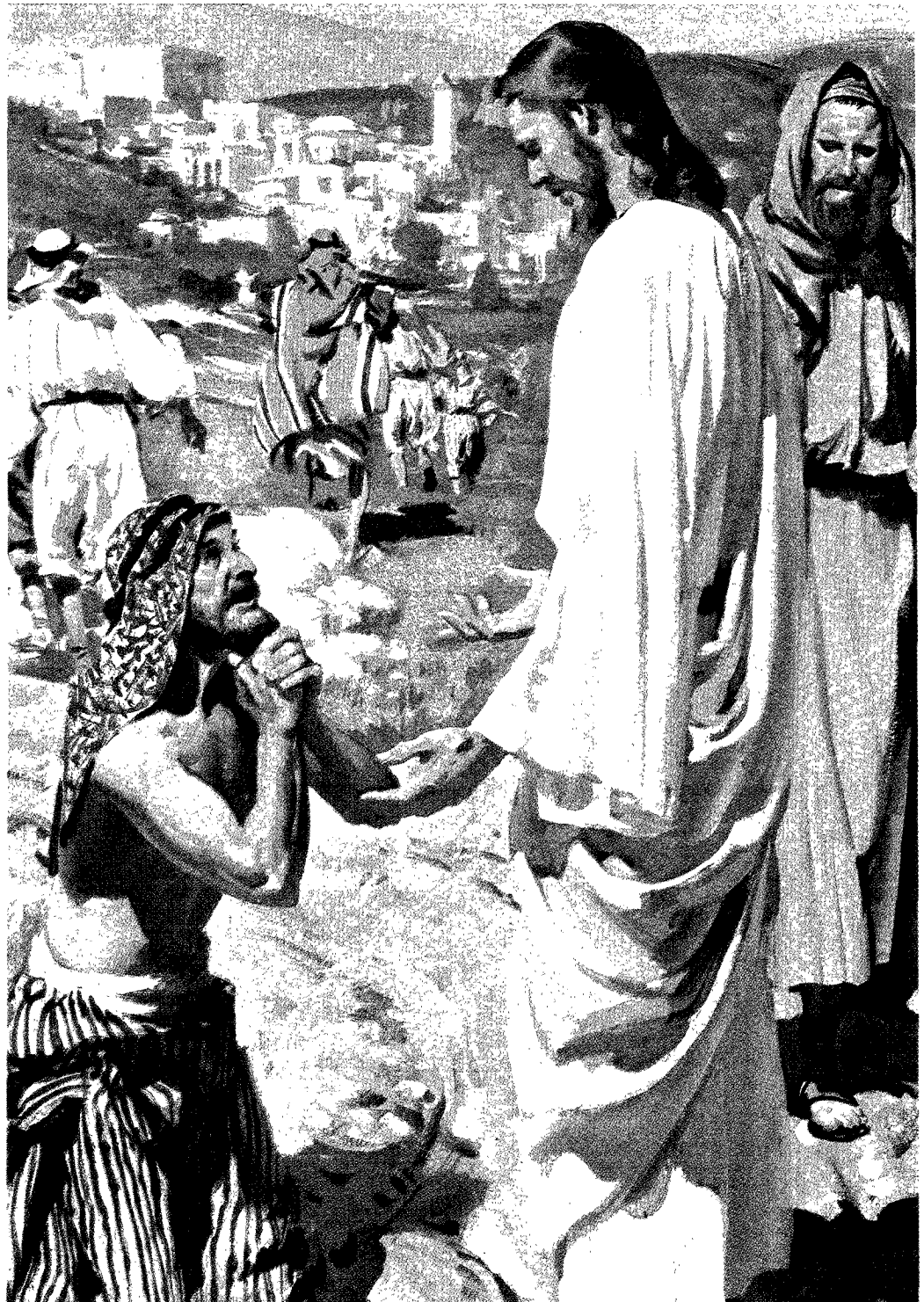
Page 6

Conscience vs.  
casino

Page 13

Student leaders  
discuss issues

Page 19



Christ's method of winning souls included a strong emphasis on the ministry of healing. See page 8.

## THIS WEEK

### Contents

General Articles	Pages 3-10
Columns and Features	
For the Younger Set	7
Especially for Men	10
Reader to Reader	11
From the Editors	13
Newsfront	17-22
News Notes	20
Bulletin Board	22
Back Page	23

**Our cover picture**, by Harry Anderson, portrays Christ heal-

ing the leper, an appropriate illustration for "The Medical Missionary's Pattern" (p. 8), the second in the series *The Entering Wedge*. In this article, author Leo R. Van Dolson describes Jesus' method of service, one aspect of which was to minister to the needs of those He encountered—healing the sick, comforting the brokenhearted.

**A message written** by Ellen G. White on June 14, 1914, is thought to be the last of her

writings before her death. "The Victorious Life" (p. 4) is a fitting final communication from one who spent her entire life uplifting Christ. Those "faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ" will find comfort in this article.

**Art and photo credits:** Cover, pp. 5, 8, Harry Anderson; p. 6, J. Byron Logan; all other photos, courtesy of the respective authors.

## LETTERS

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

### God's family

Re "I'm Part of the Family" (May 10).

Yes, Adventists are one big family. We are not strangers wherever we meet, and the *REVIEW* draws us even closer together.

When I lost my husband a year ago this month, our conference president came to the funeral. This kindly act warmed my heart.

LOLA M. SHAIN  
Hot Springs, Arkansas

### Family ties

Re "Keep Up Family Ties" (Family Living, April 5).

I'd like to add another suggestion to the author's way of doing this. For more than 22 years my family of six brothers and sisters has circulated the Jensen Family Letter. The letter arrives with letters from everyone (including our stepmother, and an aunt who continued writing since our parents are gone). We remove our own letter, which can be kept as a diary of the activities of our own family, and then put in a new one, with special snapshots of a new daughter-in-law, baby, house, et cetera.

Most of us have weekly letters to write to our own children and remaining grandparents, so this visit of the big letter three or four times a year is a joyous way to keep up family ties.

MARY C. EDMISTER  
Frankfurt, Germany

### The pants debate

► *As expected, a number of REVIEW readers have responded to the article "Wearing Clothes of the Opposite Sex." Many of them simply filled in an area that the REVIEW article did not aim to cover: namely, an interpretation of Ellen White's counsel. The article stated that her counsel should be carefully studied in its context and followed. The letters, therefore, show how some people, at least, think Ellen White would have a Christian woman dress today.*

*It appears that some respondents wished that the article had spoken strongly on their side of the issue. But the author felt that it is far better to have conviction rest on one's own personal study. Certainly, with as much counsel as the church has been given, it should be safe to do so, for mature Christians at least, especially if a person is totally committed to God's will.*

*It seems some are afraid to allow such freedom. But must not all service to God rest upon a willing response to what a person is fully convicted is God's will? Should a Christian ever force people against their will and understanding to follow his interpretation of the will of God, no matter how correct his interpretation may be?*

*Ellen White says, "Judge not, that ye be not judged." That is, do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others and in your heart condemn them if they do not come up to your ideal."—Thoughts From the Mount of Blessing, p. 124.*

Re "Wearing Clothes of the Opposite Sex" (April 26).

I appreciate the tactful and ra-

tional consideration of this subject. There is one more point I would like to add. Men and women in Bible times both wore skirts—or robes, if you prefer. Thus, that which was forbidden in Deuteronomy 22:5 had to do with something other than pants versus skirts. The point the article brought out was that the text was probably referring to "a simulated change of sex for immoral purposes."

Isn't it strange that we can become so caught up in casting stones at one another, regarding women wearing pants, that we completely miss the actual message of the text? This is a prime example of how texts can be misread and misapplied, causing unnecessary conflict in a world already submerged with conflict.

Let us study our Bibles prayerfully, seeking the aid of the Holy Spirit for understanding so we won't be caught up in petty disagreements that tend to separate us from one another and thus delay the Lord's coming.

LORNA WAGNER  
Stockton, California.

I was raised in an Adventist home, but I married at the age of 17 and went out into the world. I wore makeup and jewelry, bleached and dyed my hair, and wore clothes that the world considers sexy, until my mother, who had never given up praying for me, invited me to evangelistic meetings, where I gave my heart fully to Jesus.

I don't have a desire to dress like the world anymore. Less than a year ago a Christian woman shared with me how the Lord has led her in the matter of dress reform. In cold weather I have been wearing long-sleeved dresses, with a hemline below the knee, over matching slacks,

*Continued on page 15*

## Adventist Review

(ISSN 0161-1119)



129th Year of Continuous Publication

EDITOR  
Kenneth H. Wood

ASSOCIATE EDITORS  
Don F. Neufeld, Leo R. Van Dolson

ASSISTANT EDITOR  
Jocelyn Fay

ASSISTANT TO THE EDITOR  
Eugene F. Durand

ADMINISTRATIVE SECRETARY  
Corinne Russ

EDITORIAL ASSOCIATE  
Aileen Andres Sox

EDITORIAL SECRETARIES  
Pat Alden, Chitra Barnabas

ART  
Director, Byron Steele  
Designer, G. W. Busch

CONSULTING EDITORS  
Neal C. Wilson, Charles E. Bradford, W. Duncan Eva, W. J. Hackett, Richard Hamill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick

SPECIAL CONTRIBUTORS  
C. O. Franz, K. H. Emmerson, R. R. Fighur, Robert H. Pierson, B. L. Archbold, W. T. Clark, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, K. S. Parmenter, W. R. L. Scragge, C. D. Watson

EDITORS, NORTH AMERICAN UNION EDITIONS  
Columbia, Franklin W. Hudgins  
Southwestern, George Schram

EDITORS, SPANISH EDITIONS  
Inter-America and North America, Humberto M. Rasi, Wanda Sample, Raul Villanueva  
South America, Gaston Clouzet

EDITOR, PORTUGUESE EDITION  
R. S. Lessa

EDITORS, AFRO-MIDEAST EDITION  
Jack Mahon, Jean Thomas

CORRESPONDENTS, WORLD DIVISIONS  
Afro-Mideast, Jack Mahon; Australasian, Gordon A. Lee, Robert H. Parr; Euro-Africa, E. E. White; Far Eastern, M. G. Townend; Inter-America, Tulio R. Haylock; Northern Europe-West Africa, Paul Sundquist; South America, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, P. J. Salhani

CORRESPONDENTS, NORTH AMERICA  
UNIONS: Atlantic, Geraldine I. Grout; Canadian, A. N. How; Central, Clara Anderson; Columbia, Franklin W. Hudgins; Lake, Jete Wallack; North Pacific, Morten Juberg; Northern, Halle Crowson; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, George Schram

UNIVERSITIES: Andrews, Ray Minner; Loma Linda, Richard Weismeyer

CIRCULATION  
Manager, Edmund M. Peterson  
Associate Manager, Robert Smith

Editions in English, French, Portuguese, Spanish, and Braille are available.

TO CONTRIBUTORS  
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last *Review* of June and December. The *Adventist Review* is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$15.95. Single copy, 45 cents.

Vol. 156, No. 24.

# I am a red-faced missionary

“Do something,” I said to myself, but then the excuses began to come.

By J. H. ZACHARY

The Manila, Philippines, traffic was especially heavy. Impatient motorists packed the lanes of Buendia Avenue, pushing in opposite directions. As beads of sweat trickled down my face from exposure to the midday sun, my eye caught sight of a woman walking down the street. Obviously she needed help. Hair uncombed, body unwashed, feet bare, she slowly moved along the crowded street, her hands clutching at an oversized ragged dress in an attempt to cover her nakedness.

“Do something, Zachary. That woman needs help,” I said to myself. As horns honked and the traffic moved forward, excuses began to come. “There’s no place to park.” “She probably can’t understand English.” “It might be a bit embarrassing for me to talk to a partly naked woman with scores of drivers looking on.”

The traffic stopped. In a few moments there she was again—one of God’s children who desperately needed help. Fifty pesos pushed into her hand would buy some rice and a dress. The traffic moved again. The stream of cars, jeepneys, and buses made it past the traffic light this time. Now it was too late. With several blocks between us I carried with me a mixture of guilt and excuses, and the woman went on her way naked and hungry.

Two days later it happened again. This time while driving on another busy road during rush-hour traffic, I saw a man sitting in the middle of the opposite lane of traffic. He too showed marks of poverty. But there was more. As he leaned forward, his hand felt the pavement as if he was seeking for his way. A blind man lost in the midst of dangerous rushing traffic! Had he fallen? Had he suddenly become blind? Had he lost his way? Whatever the reason, here was a man who needed help.

---

*J. H. Zachary teaches at the SDA Theological Seminary (Far East), Manila, Philippines, and is coordinator for the “Good News” Program for Metro Manila.*

Then those horrible excuses began—the busy traffic, the language problem. As traffic speeded up to 30 miles per hour a long line of traffic soon separated us. Just a moment of hesitation left a blind man behind me in desperate need in the middle of the road. And what about the excuses? There is no language barrier to a kindly arm of love guiding a blind man to safety. There is no suitable excuse for not stopping the traffic and leading that man out of danger.

A missionary went by on the road busy with teaching, preaching, missionary projects, and evangelism. Very busy. Too busy. And two needy persons were left behind with their needs unsatisfied.

The church has been placed in the world to help people. There is more to the gospel commission than preaching and baptizing. Remember Jesus? The leper prayed, “Lord, if You want to, You can heal me.” And Jesus stopped His preaching, reached out His hand, touched the unclean flesh, and said, “I want to; be clean.” That leper began to live again. What joy!

Remember the blind man sitting by the road? He had heard that Jesus was passing by. “Help me!” he cried. And some in the crowd belched out their inhumanity with a cruel “Shut up! Don’t bother the Master.” But Jesus heard the cry for help. Once again His “missionary work” was interrupted and a blind man received new life.

## Salt must be mixed in

Jesus pointed out that we are the salt of the earth. Salt must be thrown into the pot. There is a diffusion, a mixing. Salt gives all of itself. It shares. Too many of us screw the cap on tight and throw in the whole bottle. With the salt still in the bottle, the pot lacks the flavor and healing quality of salt.

What is a real Christian? He is one who devotes himself to meeting the world’s need. He becomes involved. He cares. He gives totally of himself.

In the final analysis, it is not articulating doctrines that leads people to Christ—it is the personal healing touch of one human hand that reaches out to help another human being.

The Bible speaks of one Creator, one human family, one blood. In spite of this great truth, most people spend their time dividing, segregating, building walls. Acts 1:8 tells us that the goodness of God’s love is to be taken to Jerusalem, then to Judea and Samaria and to the ends of the earth. The Pharisees cried out, “Not Samaria.” The Samaritans were beyond hope.

There are Samaritans everywhere. They are the ones who do not fit. They may be enemies or live on the wrong side of the tracks. Their skin may be the “wrong” color. They may come from a lower economic level. Yet Jesus bids His followers, to “go to Samaria.” There really is no enemy, no stranger, no alien. Each person is God’s son or daughter and therefore my brother or sister.

From now on, when the voice within me urges, “Do something, Zachary!” by God’s grace, I will. □

# The victorious life

So strong is Christ's love that it controls all His powers, and employs the vast resources of heaven in doing His people good.

By ELLEN G. WHITE

Ellen G. White wrote the following message at Sanitarium, California, June 14, 1914, exactly 65 years ago. It is thought to be the last of her writings before her death. First appearing in tract form, it later was included as the final chapter in *Testimonies to Ministers*.

Dear Friend:

The Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbor of gracious experience, and He bids you, "Be still, and know that I am God." You have had a time of unrest; but Jesus says to you, "Come unto me, . . . and I will give you rest." The joy of Christ in the soul is worth everything. "Then are they glad," because they are privileged to rest in the arms of everlasting love.

Put away your distrust of our heavenly Father. Instead of talking of your doubts, break away from them in the strength of Jesus, and let light shine into your soul by letting your voice express confidence and trust in God. I know that the Lord is very nigh to give you victory, and I say to you, Be helped, be strengthened, be lifted out of and away from the dark dungeon of unbelief. Doubts will rush into your mind, because Satan is trying to hold you in captivity to his cruel power; but face him in the strength that Jesus is willing to give you, and conquer the inclination to express unbelief in your Saviour.

Do not talk of your inefficiency and your defects. When despair would seem to be sweeping over your soul, look to Jesus, saying, He lives to make intercession

for me. Forget the things that are behind, and believe the promise, "I will come to you," and "abide with you."

God is waiting to bestow the blessing of forgiveness, of pardon for iniquity, of the gifts of righteousness, upon all who will believe in His love and accept the salvation He offers. Christ is ready to say to the repenting sinner, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. This blood "cleanseth us from all sin."

It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, "Him that cometh to me I will in no wise cast out"; that is, there is no possibility of My casting him out, for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory.

Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled this, by faith claim every promise that He has made, and receive the blessing; for this acceptance by faith gives life to the soul. You may believe that Jesus is true to you, even though you feel yourself to be the weakest and most unworthy of His children. And as you believe, all your dark, brooding doubts are thrown back upon the arch-deceiver who originated them. You can be a great blessing if you will take God at His word. By living faith you are to trust Him, even though the impulse is strong within you to speak words of distrust.

## Peace comes with dependence

Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to cooperate with the soul's resolve, but it is not a substitute for the individual exercise of faith. Success in the Christian life depends upon the appropriation of the light that God has given. It is not an abundance of light and evidence that makes the

## "Tongue cannot utter it;

"All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it;

soul free in Christ; it is the rising of the powers and the will and the energies of the soul to cry out sincerely, "Lord, I believe; help thou mine unbelief."

I rejoice in the bright prospects of the future, and so may you. Be cheerful, and praise the Lord for His lovingkindness. That which you cannot understand, commit to Him. He loves you, and pities your every weakness. He "hath blessed us with all spiritual blessings in heavenly places in Christ." It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son.

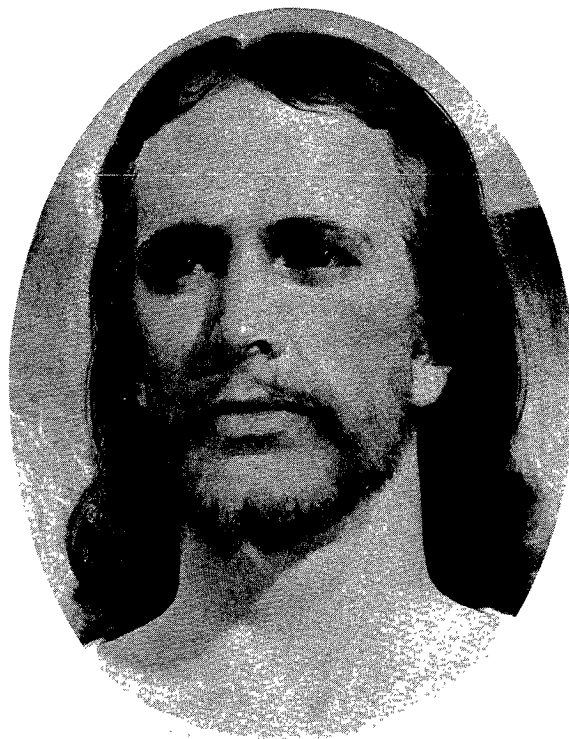
Satan seeks to draw our minds away from the mighty Helper, to lead us to ponder over our degeneration of soul. But though Jesus sees the guilt of the past, He speaks pardon; and we should not dishonor Him by doubting His love. The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life. When Satan thrusts his threatenings upon you, turn from them, and comfort your soul with the promises of God. The cloud may be dark in itself, but when filled with the light of heaven, it turns to the brightness of gold; for the glory of God rests upon it.

God's children are not to be subject to feelings and emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for He has given them unmistakable evidence of His love. He wants them to be established, strengthened, and settled in the most holy faith. He wants them to do the work He has given them; then their hearts will become in His hands as sacred harps, every chord of which will send forth praise and thanksgiving to the One sent by God to take away the sins of the world.

Christ's love for His children is as tender as it is strong. And it is stronger than death; for He died to purchase our salvation, and to make us one with Him, mystically and eternally one. So strong is His love that it controls all His powers, and employs the vast resources of heaven in doing His people good. It is without variableness or shadow of turning—the same yesterday, today, and forever. Although sin has existed for ages, trying to counteract this love and obstruct its flowing earthward, it still flows in rich currents to those for whom Christ died.

### pen cannot portray it."

you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it."  
—*Testimonies*, vol. 5, p. 740.



God loves the sinless angels, who do His service and are obedient to all His commands; but He does not give them grace: they have never needed it; for they have never sinned. Grace is an attribute shown to undeserving human beings. We did not seek after it; it was sent in search of us. God rejoices to bestow grace upon all who hunger and thirst for it, not because we are worthy, but because we are unworthy. Our need is the qualification which gives us the assurance that we shall receive the gift.

It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying: "Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?" And He will answer: "I will take them. 'With everlasting kindness will I have mercy on thee.' I will take your sins, and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove."

"I, even I, am he," the Lord declares, "that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Respond to the calls of God's mercy, and say: "I will trust in the Lord and be comforted. I will praise the Lord; for His anger is turned away. I will rejoice in God, who gives the victory." □

# The woman taken in adultery

The uncondemning words of Christ echo down the reaches of time, bringing hope to sinners everywhere.

By VINNIE RUFFO

Her trial made sacred history. The Bible does not give her name. To this day she is known simply as the woman taken in adultery. How did such a notorious person become a heroine of faith?

Jesus is teaching the people in the Temple, and crowds have gathered. Some to hear. Some to criticize. Others curious. Soon He is interrupted. A group of Pharisees and scribes approach Him, dragging with them a terror-stricken woman. With hard, eager voices they accuse her of having violated the seventh commandment.

The law of Moses legislated a dreadful sentence for this sin. Death by stoning, or in some cases strangulation, awaited the guilty parties.

As her tormentors push her, she falls on her knees before Jesus. They endeavor to trap Him, asking with hypocritical respect, "Moses in the law commanded us, that such should be stoned: but what sayest thou?" (John 8:5).

These supposedly religious men actually had no right to drag the poor woman before the mocking crowd, making of her a public spectacle. In this respect, they disregarded the provisions of the law. Only a husband could take such action against his wife.

What is the real motive behind their despicable act? Were they concerned that the law be upheld, that the cowering woman caught in the act be properly punished? Not really. They were attempting to set a trap for Jesus.

"Their pretended reverence veiled a deep-laid plot for His ruin. They had seized upon this opportunity to secure His condemnation, thinking that whatever decision He might make, they would find occasion to accuse Him.

"Should He acquit the woman, He might be charged with despising the law of Moses. Should He declare her worthy of death, He could be accused to the Romans as one who was assuming authority that belonged only to them."—*The Desire of Ages*, pp. 460, 461.

Vinnie Ruffo is a schoolteacher living in San Jose, California.



But these men without conscience, feeling confident that they are about to trap Jesus, are no match for divine insight.

"Jesus looked for a moment upon the scene—the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. His spirit of stainless purity shrank from the spectacle."—*Ibid.*, p. 461.

But Jesus is aware that "these would-be guardians of justice . . . [have] themselves led their victim into sin."—*Ibid.*

Jesus gives no sign that He hears their question. Stooping, He fixes His eyes upon the ground. As they expectantly watch, He begins to write in the dust. This, incidentally, is the only record we have of Jesus' writing.

The accusers become impatient. They draw nearer. Badgering Him for an answer, they watch His fingers, following the words He writes. Suddenly, faces turn pale. Countenances change. What's He writing?

His words in the dust are terribly legible. No one can stop Him. With horrifying exactness He spells out the secret sins of the very men who stand there accusing the woman.

Now He stops writing. Obviously, the law must be upheld. The Mishnah specifies that adultery is punishable by stoning: Twice a man's height was the place of stoning. One of the witnesses was to throw the first stone. If that caused death, he had fulfilled his duty. (See *The SDA Bible Commentary*, vol. 5, p. 986.)

## The "borrowed" doll clothes

By NETTIE EDEN

Mr. and Mrs. Collins, who owned a large cotton farm in Texas, had two daughters, Nell and Reba. Several other families also lived and worked on their farm. One family, from Mexico, the Alvarezes, had a little girl, Juanita, about the age of Nell and Reba.

Although she was only 5 years old, Juanita could speak both Spanish and English. She, Nell, and Reba had great fun playing together. Juanita taught Nell and Reba the Spanish words for their pets and all the farm animals.

One day Nell complained, "Our dolls have only one dress each. Why can't they have lots of pretty clothes like Juanita's dolls have?"

"You may play with my doll's clothes anytime you wish," volunteered Juanita.

A few days later when Mrs. Alvarez did the family washing, Juanita washed her doll's clothes too. Not being tall enough to hang them on the clotheslines, she draped them over the hedge to dry.

The next afternoon Mr. Alvarez came to the barn where Mr. Collins was doing some chores. He said, "Mr. Collins, I don't like to bother you, but it's my little girl. She put her doll clothes on the bush, and, well, they're not there today. My little girl has been crying hard. Do you think maybe—I don't know how to say it—do you think maybe your little girls borrowed them?"

Mr. Collins stood speechless for a moment. "Are you *sure* they are missing?" he finally replied. Mr. Alvarez assured him that he was.

There was only one thing to do. "Nell and Reba," he called, "have you seen Juanita's doll clothes? They are not on the hedge where she put them."

The faces of Nell and Reba revealed the whole story. Father called Mother and asked her to take care of the matter since he was not able to take more time from his chores right then.

After learning what had happened, Mother said to Mr. Alvarez, "I would like to talk to Nell and Reba in the house for a little while. I will see what we can do about finding Juanita's doll clothes."

Inside the house Mother said, "Do you remember when we learned the Ten Commandments? Do you remember the one that said 'Thou shalt not steal'?" She explained that disobeying Jesus not only makes *Him* sad but makes little girls sad and unhappy, as well. Nell and Reba agreed that having the clothes had not been as much fun as they had thought.

The girls knelt with Mother and asked Jesus to forgive them. Then they took the doll clothes back to Juanita.

"Juanita, we are sorry we took your doll clothes," Nell said.

"Yes," added Reba, "and we hope you will forgive us."

When Nell and Reba grew up, they both went as missionaries to Mexico, and worked there for many years. They feel that it was largely their friendship with Juanita and her having taught them some Spanish words that influenced them to want to share the gospel with the Mexican people.

Rising and fixing His eyes upon the plotting elders, Jesus speaks clearly. They cannot mistake the import of what He says: "He that is without sin among you, let him be the first to cast a stone at her."

A hush, a pall, hangs over the scene. Jesus stoops, continuing His writing. More sins, more guilt, come to light. The woman trembles with terror—her heart almost stops beating. The words she has just heard are to her a death sentence. "She dared not lift her eyes to the Saviour's face, but silently awaited her doom."—*The Desire of Ages*, p. 462.

But wait. What is happening? No one comes forward to stone the woman. Instead, a strange thing happens. The men who dragged her here quietly depart one by one. They had come to convict the woman and trap Jesus; they leave speechless and confounded.

What the woman had failed to grasp was that Christ had not said, "Let the witness cast the first stone." Instead His words were, "Let him who is without sin cast the first stone."

That was different. Yet, Christ had not set the law aside. Neither had He infringed upon Rome's authority. What He had done was to expose the sins of the men who had accused her. Caught in their own debasing trap, they had fled lest the crowd come to know their secret sins.

The woman is left alone with Jesus. As He speaks to her His voice is full of compassion. He asks simply, "Woman, where are your accusers? Didn't even one of them stay to condemn you?"

Still full of fright, she replies in a barely audible voice, "No, Lord."

Then, wonder of wonders, she hears the words that fill her with blessed hope.

Jesus says, "Neither do I condemn you. Go, and sin no more."

### Restored to a new life

The gentle words melt her heart, instantly. Tears spill, and sobs tear her apart. Throwing herself at His feet, she sobs out her gratitude. As with bitter tears she confesses her sins, Jesus heals her soul, restoring her to a new life.

Perhaps she had already heard of the Son of God, who forgave all manner of sin. Now she realizes that not only has He saved her life, He was giving her a chance for a new life. She is determined to accept that chance.

Once a fallen woman, she becomes a new creature. With love and gratitude she follows her Saviour wherever He goes. She never forgets that, while her hypocritical cohorts and onlookers spat contempt and scorn for her erring life, Christ did not condemn her.

Christ did not condone her sin. He abhorred adultery. Yet, He had not passed condemnation. Instead He had pointed her to the one thing she needed to do—forsake her sin.

The indelible words of Christ's loving acquittal echo down the reaches of time, bringing peace to sinners everywhere.

"I don't condemn you. Go, and sin no more." □

# THE MEDICAL MISSIONARY'S PATTERN

By LEO R. VAN DOLSON

When I was a theology student at Pacific Union College in the early 1940's, the worship room was located at the south end of Grainger Hall. I don't remember much about most of the services that were conducted there. However, the motto that hung on the wall made a deep impression on me. To this day, closing my eyes, I can see the familiar Hofmann head of Christ, and next to it the words, "What would Jesus do?" It's a question I have asked myself again and again in the years that have gone by. It's a question that I believe we need to ask ourselves in a particular way as we consider the challenge of finishing God's work on earth.

What would Jesus do if He were ministering where we live and serve today? One thing I'm convinced of is that Jesus' missionary outreach would follow a pattern different from that followed by most Seventh-day Adventist laymen and ministers. I believe, too, that His ministry

would be much more successful in terms of what God considers to be success. The question of what Jesus would do is not an academic one. Through His servant God has revealed to us exactly how Christ would serve if He were wearing our shoes today.

Jesus' method of approach is clearly presented on page 143 of *The Ministry of Healing*: "The world needs today what it needed nineteen hundred years ago—a revelation

of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me.'"

Let's consider the successive steps outlined in this statement. Where did Jesus begin? We are told that He "mingled with men." He personally showed His genuine interest in people by getting to where they were. So often we Adventists circulate within the narrow confines of our own church group and interests. But Jesus "mingled with men as one who desired their good."

Jesus considered people's needs. He wasn't mingling for selfish purposes. His basic approach was to meet people where they were. He didn't insist that they come to where He was. Of course, in order to follow His example in this respect, we need to know where people are as well as cultivate the ability to meet them on their own ground.

Two striking quotations from the writings of Ellen White drive this lesson home: "In teaching health reform, as in all other gospel work, we are to meet the people where they are."—*Counsels on Diet and Foods*, p. 460. "To take people right where they are, whatever their position, whatever their condition, and help them in every way possible, this is gospel ministry."—*Medical Ministry*, p. 238.

The second step in Christ's approach to service is found in the fact that He "showed . . . sympathy" for those He met. He entered into people's problems and desires, He identified Himself with their needs. Not only was He aware of their needs and desires but He understood them. It is only natural to assume that many of their problems were the result of their own carelessness and poor habits. He didn't condone these, but He showed sympathy for those caught up in the inevitable results.

We find the next step in the phrase He "ministered to their needs." The key concept in the field of health education today is meeting people's felt needs. This





means that we work with people on the level of what *they* feel they need rather than merely giving them what *we* feel they need. If you were so sick that you could barely make it to the doctor's office but were able to stumble through the office door finally, only to meet the doctor holding out a prescription that he had already filed out, you would not only be surprised but would have a hard time believing he had carefully diagnosed your problem.

Yet many of us follow a similar procedure in our service for others. We have our spiritual prescriptions written out ahead of time. Seemingly believing that we already know what people need, we hand it to them whether or not they really are aware that that is what they need.

As Jesus ministered to the felt needs of those He served He helped them realize the deeper spiritual needs that they had not felt before. Also, He involved people in helping to meet their own needs. As a consequence of this approach, we are told, Christ "won their confidence." This is the *why* of His method of approach.

God's commission to Seventh-day Adventists is not to make healthy sinners out of people. All that we are doing to meet the physical, mental, and social needs of people around the world is designed especially to demonstrate our interest in them and thus win their confidence.

Those who have conducted Five-Day Plans to Stop Smoking, Wā-Rite weight-control programs, nutrition classes, or other such health programs know that when many of the people first come to these sessions they are suspicious of Adventists. However, they soon find out that we are genuinely interested in helping them. In nearly every instance, by the time we finish the programs, we have won their confidence. They are willing to accept almost anything we share with them. This kind of attitude leads to the next and final step in Christ's approach as outlined in *The Ministry of Healing*.

### Jesus' secret of success

After He had won their confidence, Jesus "bade them, 'Follow me.'" This was Jesus' secret of success. Through loving ministry to their felt needs, He won their confidence in Him and in what He was sent to do. Then He invited them to follow Him.

I believe that this means that those He thus impressed were expected not only to accept Him as Saviour but to follow the example He was setting before them. When they responded, Jesus continued helping them establish new patterns of behavior; and in the case of those who itinerated with Him, He stayed right with them, reinforcing correct behavior and demonstrating to them how to live.

Going back to the words of the quotation in *The Ministry of Healing* that immediately precede the six steps outlined above, we note a strong and seemingly dogmatic statement. Ellen White affirms that "Christ's method alone will give true success in reaching the people."

We can, of course, cite examples of people who have

### Following Christ's example

It was His (Christ's) mission to bring to men complete restoration; He came to give them:

1. Health (physical healing),
2. Peace (mental healing), and
3. Perfection of character (spiritual healing).—

Adapted from *The Ministry of Healing*, p. 17.

"Christ's servants are to follow His example. As He went from place to place, He comforted the suffering and healed the sick. Then He placed before them the great truths in regard to His kingdom. This is the work of His followers. As you relieve the sufferings of the body, you will find ways for ministering to the wants of the soul. You can point to the uplifted Saviour, and tell of the love of the great Physician, who alone has power to restore."—*Christ's Object Lessons*, pp. 233, 234.

been won in spite of the fact that the evangelist did not follow this approach, but this does not negate the position Ellen White takes that this is Christ's method of achieving true success in reaching people.

Actually, the approach that we refer to as the medical missionary approach is a full gospel approach based upon the basic philosophy of Christ's ministry as outlined above. The Lord assures us that it is the most effective way to reach people. For instance, *Medical Ministry*, page 319, asks, "How shall we reveal Christ?" then answers, "I know of no better way . . . than to take hold of the medical missionary work in connection with the ministry."

Notice here that medical missionary work and the gospel ministry are not to be separate but to be blended together. This is the *best* way to reveal Christ.

A Bible passage that gives additional insight into Christ's method of winning souls centers upon an experience that occurred when He visited His home shortly after beginning His ministry. He was asked to give the Scripture reading and sermon in the church at Nazareth.

Choosing a text from Isaiah that prophesied what His ministry was all about, He read Isaiah 61:1-3: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Jesus' ministry found its major focus in bringing

“beauty for ashes, the oil of joy for mourning.” Was there ever any life that could compare with the beauty of the life of Jesus? He often imparted the beauty of His life to others in order to replace the utter wretchedness of the ashes of sinfulness, sickness, and sorrow that were theirs.

Wouldn't it have been wonderful to have lived in Palestine and to have associated with Jesus? How exciting it would have been to have watched Jesus touch the eyes of blind Bartimaeus—to have seen the sparkle of new vision come into them! Wouldn't it have been wonderful to have been there and have watched Jesus touch the man who had palsy, to have seen the man get up, roll up his pallet, put it on his shoulders, and walk once again with the spring of youth in his steps? If we had been there, we would have experienced what Isaiah meant when he prophesied that Jesus would bring “beauty for ashes.”

### Commissioned by Christ

Of course, Jesus isn't living on earth today. Instead He has commissioned His representatives to carry on His kind of work. Some of His followers don't really seem to understand what He expects them to do. But He directs us to the same commission He accepted for Himself in Isaiah 61:1-3, exhorting us to follow His procedure of bringing beauty for ashes.

This is what we're here for. Sometimes we Seventh-day Adventists seem to become confused. We seem to think it is our business to condemn the world—to bring ashes for beauty, mourning for joy, heaviness instead of praise.

But God's remnant people are to be among those called “trees of righteousness” in Isaiah 61:3. We are “the planting of the Lord.” And if God has planted this blessed truth in our hearts, we cannot be gloomy, cranky, critical Christians.

It's true that our message is a solemn one, for it involves proclaiming “the acceptable year of the Lord, and the day of vengeance of our God,” as well as comforting “all that mourn” (verse 2).

But our God-given message is one of infinite love, of God's desire to bring to the hopeless and helpless of earth real happiness, peace, and joy.

How can we possibly accomplish this? Verses 10 and 11 of Isaiah 62 point the way: “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.”

Jesus was the great Minister of healing. Each of His disciples today is commissioned to follow His example. We are to share His love and beauty in a ministry of healing that will bring to the world “the garment of praise for the spirit of heaviness” (verse 3). Christ is to be seen again in the lives and ministries of His followers. □

## It isn't all roses

In an attempt to judge the winners in the scramble for the good life, *Vision* magazine recently conducted a Quality of Life Olympics. Winner by a narrow margin was Sweden, followed by Denmark and West Germany.

What gave Sweden the edge? People live longer in Sweden; men have a life expectancy of 72 years and women a healthy 78. The working force ranks number one in unionization, with 88 percent carrying union cards. When you add up the number of days spent at work, Swedish workers pack their lunch boxes less frequently than any other nation except the Netherlands—only 144 days each year. Eighty-six percent of the people take their vacations away from home.

All this sounds like an invitation to take the next flight for Stockholm's Arlanda Airport. Except that hard on the heels of this analysis came a more sobering reflection of what affluence and social mollycoddling can do to the average person.

Sweden's National Board of Health and Welfare shocked the nation with a report indicating that three out of every four women and every other man suffer a nervous breakdown before reaching 60 years of age.

Children suffered badly. One in every four children came from an unwanted pregnancy. Between 1963 and 1974, divorces in families with children under 15 years of age multiplied three times. One third of boys and one fourth of girls 16 years old admitted seeking intoxication.

Can we devise a formula to protect us from the effects of affluence? It isn't all roses to live at the zenith of the good life. It might be well to consider the following:

**Commitment.** Those committed to a cause are less likely to look inward, which is the reason for

many of the neuroses of modern society.

**Live Lean.** Softness breeds discontent. Eat sparingly, spend sparingly, give generously.

**Involve Yourself.** Loneliness afflicts more people in Western society than does any other emotional symptom. The old, who have spent their emotional and financial resources on themselves or their immediate family and have closed themselves off from community involvement, frequently find later life a bitter ending as a partner dies or families leave them alone except for occasional visits.

**Get a Hobby.** Who cares whether it's collecting tractor seats or trading stamps; it will get you involved with other people.

For the children and the young, the responsibility for emotional health rests to a large extent on the home, then on the school, and finally on the church. Commitment is contagious. Why not make your family a witnessing family, rather than allow each member to go his or her way?

**Look Outward.** Answer another's need, see another's point of view. Only as we draw a circle that calls others into our world and lets us become a part of other people's worlds can we fulfill the divine command Love your neighbor.

There's a gospel song we used to sing in young people's meetings that makes a lot of sense:

“Lord, help me live from day to day; In such a self-forgetful way; That even when I kneel to pray, My prayer shall be for others.

“Yes, others, Lord, yes, others, Let this my motto be, Help me to live for others, That I may live like Thee.”\*

With a life direction like that we might even grow a few more roses in the affluent society's back yard.

\* Charles D. Meigs, copyright 1907.

## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**Which is the best policy: to invest in health-and-accident insurance or to put what would be paid out in premiums into a savings account for use in emergencies? I seem to have a hang-up that insurance is "money down the drain," especially for one who like myself still has good health at 65 years of age.**

► This question could be addressed to me. I, too, have always felt that most insurance is unnecessary, especially for those who maintain their contact with God and daily seek His guidance. At age 72 I have Medicare only, and have resisted pleas from all sources to take out more health insurance.

For what it may be worth, here is my present attitude toward health insurance: put money that would be put out in premiums, not into a savings account, but into God's work in some way, and trust Him for emergencies.

HELEN O. VAN LIESHOUT  
Stevens Point, Wisconsin

► I, too, worry that insurance premiums are "money down the drain." I am 66 years of age, and in good health. However, Medicare is not sufficient to cover one in case of serious illness. I carry insurance in addition to my Medicare, the premium for which is taken out of my Social Security check. So far I have not had to collect on it. I also have insurance on my home, and hope I will never have to collect on it either.

I feel that the counsel "An ounce of prevention is worth a pound of cure" is good advice. I have confidence that my heavenly Father will provide, but I feel I must do my fair share.

If I had not had my husband on my group insurance policy, I would still be paying the bills accumulated by his final illness.

With the cost of hospitalization today, one stay in the hospital can total thousands of dollars, an amount you may or may not have managed to save.

FRANCES L. DORGELO  
Benton Harbor, Michigan

► It has been estimated by the Rhode Island Department of Elderly Affairs that senior citizens are wasting a quarter million dollars a year on excessive health

insurance. If a person has Medicare parts A or B at a cost of approximately \$8.20 per month taken directly from his Social Security check, and a Medicare supplement such as Blue Cross 65 at a cost of approximately \$15.87 per month, he has what is considered adequate coverage for most elderly people. Any other gap in this coverage could be taken up by other State and Federal programs.

Once a person has taken additional insurance coverage such as those advertised in newspapers and on television they will most likely receive letters saying they do not have enough coverage and the individual will spend more of his savings for more of this useless and costly insurance.

Before any senior citizen spends his money on additional insurance, he should talk with his department of elderly affairs or check with his local Social Security office in regard to Medicare programs in his area.

ROBERT J. PERKINS  
Pawtucket, Rhode Island

► Health insurance is a must these days. My brother had good health till he was 63, then he suddenly took sick and had to be rushed to the hospital. He ended up with four operations and three months in the hospital. His bill ran into thousands of dollars, and he is not a well man now and faces further hospital bills.

You are at an age when almost any sickness could strike you down. "Get health insurance" is sound advice, unless you are loaded with money. If you own a home, you might have to sell it to pay a large hospital bill.

MARIE STAFFORD  
Bridgeport, New York

► Each year the Medicare program pays claims for people age 65 or older totaling millions of dollars. As manager of the claims department for a company

handling such claims in our State, I see sums that would virtually wipe out any savings the average person might have if he were without any coverage. Even good health cannot promise a person that he will not be involved in an accident with an uninsured motorist, possibly sustaining injuries requiring lengthy hospitalization and subsequent care. With today's high cost of health care, a person could not begin to equal the necessary amount through saving the cost of a premium. Insurance is sharing the risk. Most of us have car insurance and are thankful if we are not involved in an accident. Or we insure our homes against fire or other loss, then count our blessings if we do not need to claim the benefits.

You state you are 65, but do not indicate whether you have Medicare. If not, and you did not earn entitlement through prior employment, you may still be able to enroll. With the 1972 amendments many people may now buy in to the program. It is not expensive and is by far the best coverage for a person your age.

If you have Medicare and are wondering about additional coverage, that is another issue. There is a wide range of supplemental policies from inexpensive to expensive that provide additional coverage from little or none to quite adequate. Unfortunately, the amount paid for such coverage is not always an indicator as to how good the coverage will be. In many States, the Insurance Commissioner's office can answer questions about the coverage or company. Also, there are now numerous organizations—for example, Gray Panthers—who are able to counsel senior citizens on such matters. In any case, you should seek advice from a knowledgeable source before spending your money on such policies.

BETTIGENE D. REISWIG  
Boring, Oregon

► I am 45 years old and have always enjoyed excellent health. I, too, had questioned the wisdom of health-and-accident insurance. Four months ago I was rushed to the hospital for emergency surgery. After an eight-day hospital stay, my bill was more than \$4,000. This was really small compared to what it might have been, but thanks to hospital insurance I had to pay only \$300. My family couldn't afford to be without health insurance.

MRS. CONRAD HAM  
Millbook, New York

► I suggest that you invest your extra money in a trust fund: either a union conference, local conference, Voice of Prophecy, or Faith for Today trust fund. With the interest you receive you could sponsor *Signs of the Times*, *These Times*, or *Message*. My wife and I have followed this plan for 17 years. For a number of years we have been able to sponsor more than 50 *Signs* subscriptions. If we need a new car or other items, we are able to draw money from the trust fund. This means we can pay cash for everything we buy, saving interest involved in monthly payments.

I feel Malachi 3:10, 11, is the best insurance policy I have ever seen. On the other hand, the Spirit of Prophecy advises having a savings account for emergencies.

TED MARTSCH  
Payette, Idaho

► In a recent financial-management seminar held for the benefit of church members, a question was raised as to the propriety of Christians' utilizing insurance. The answer, given in the form of a question, is the best I have heard to date. "Is there anything wrong with choosing to pool your resources to help one another in a time of crisis?"

My husband's mother's situation was similar to yours. She had never been hospitalized in her 86 years, but after a bout with the flu, complications sent her to the hospital. The bill amounted to \$6,000, all of which was covered by Medicare except the first \$100.

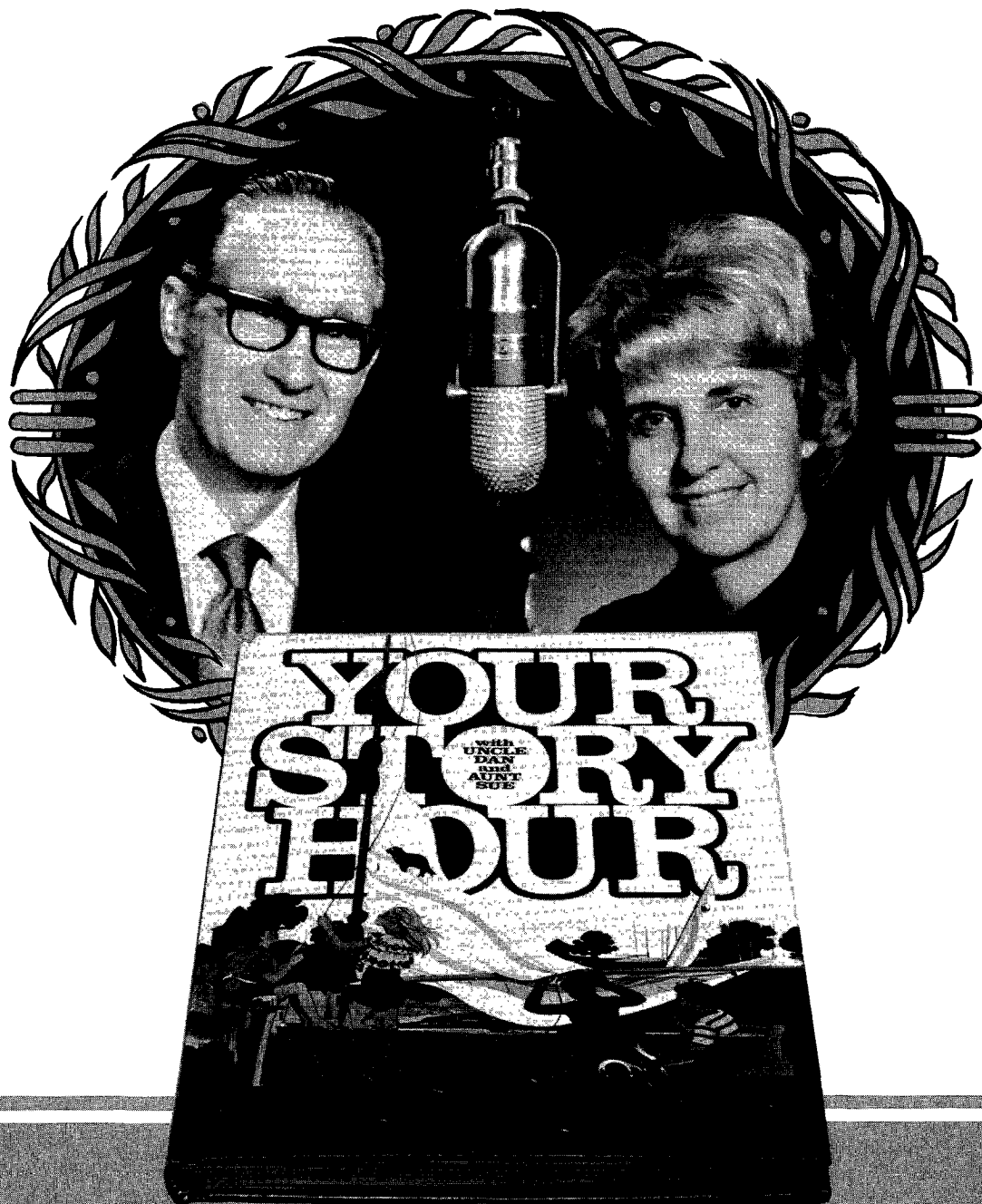
ARLOENE GOELEY, R.N.  
Denver, Colorado

### QUESTION FOR AUGUST

Response deadline July 6

**Recently we moved to a town where there is only one other Adventist family with children the same ages as ours. Their children are rebellious and dominate their parents. Yet our children admire them and frequently copy their attitudes. The neighbor children, on the other hand, are all well-behaved, but not interested in religion. What is our duty in this situation?**

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



Announcing the First Volume in a  
New Storybook Series for Children—

## YOUR STORY HOUR With Uncle Dan and Aunt Sue.

Now for the first time Uncle Dan and Aunt Sue, hosts of the popular Your Story Hour radio program, are making some of their finest stories available in book form, to be read and reread and incorporated as a cherished addition to a young person's library.

Stories of famous Americans, tales from the Bible, and special features from the Good Deeder magazine are interspersed with other fast-paced dramas, all of which are designed to promote character development.



review publications

The YOUR STORY HOUR series has been bountifully illustrated in full color by Pulitzer-prize-winning artist Ann Munro Wood. Regularly US\$9.95, volume 1 has been specially priced at US\$7.95 for a limited time only.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137, in Canada, Box 998, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 10 percent or a minimum charge of 75 cents for mailing.

## Conscience vs. casino

In today's world, where too many people have adopted an anything-goes attitude in questions of morality, and numerous others will do almost anything if the price is right, it is rare indeed for a person to give up a high-paying, influential job rather than sacrifice principle or compromise conscience. But it happened recently. When the board of Holiday Inns voted to open a \$55 million hotel-casino in Atlantic City, New Jersey, L. M. Clymer, president and chief executive officer of the company, decided to retire.

Clymer's decision, according to a prepared statement released when he announced that he was stepping down, was based not on whether the venture would succeed financially, but on religious conviction. Said he: "This is one of those bench-mark occasions in a man's life when he arrives at moral and ethical conclusions concerning his own life's meaning and direction." Active in the 4,000-member Second Presbyterian church in Memphis, Tennessee, 55-year-old Mr. Clymer said his decision was closely related to his "overriding regard and respect for my Lord Jesus Christ." Though the Holiday Inns empire, which includes 1,700 lodge-restaurants in 53 countries, operates a gambling casino in Las Vegas, Nevada, Mr. Clymer was opposed to widening the chain's involvement in casino gambling. He had been a member of the board of directors since 1957, and had been president since 1976.

### Can I be true to God?

We respect Mr. Clymer for his decision. Though he doubtless will receive adequate income even in retirement, we feel certain that he found it difficult to make a decision of this magnitude and far-reaching consequences. We are sure that he asked himself numerous questions before announcing to the board that he had decided to retire, since he could not, in good conscience, participate in plans to expand the company's involvement in casino gambling. Perhaps he asked, What do I owe my family? Will my decision be misinterpreted? Should I go along with the board's action? Why should I set up my own judgment against that of the group? Since I won't be doing any gambling personally, why not help implement an enterprise that may provide jobs and increase the company's profits? All these questions are legitimate, and should be asked. But the most important question—the one that apparently was decisive—was, Can I be true to God if I remain in my present job? To that question the answer was No.

Mr. Clymer is not the first person to decide that a good conscience is more important than a good job. He is not

the first to change jobs in order to be true to his Lord. Every year many people who join the Seventh-day Adventist Church give up their jobs because they choose to accept Christ and obey His commandments. At times they make the change in order to keep the Sabbath; at times, in order to live closer to an Adventist school; at times, in order to accept denominational employment; at times, because the kind of work they are doing is incompatible with Christianity. People who make such changes are to be commended.

Not everyone, of course, finds it necessary to give up a job in order to serve God, but every Christian should be willing to. In fact, it is doubtful whether a person can lay claim to being a Christian if he is not willing to. Christ gave up not only His job but His life in order to do His Father's will, and shall Christians—people who take Christ's name—be unwilling to follow His example and walk in His footsteps? Would not the church today be far different if members and leaders alike were willing to give their all for Christ? Would it not be different if all would live by principle, at whatever cost? Would it not be different if all would uphold church standards even if by so doing they lost popularity, friends, or jobs? Let us be clear on one point—if the leaders and members of the church do not stand stiffly for the truth, or if they are not willing to initiate reforms in areas where carelessness or compromise has already taken its toll, the remnant church will gradually lose its distinctiveness; it will become increasingly like the churches of Babylon.

In her book *Education*, Ellen G. White declared: "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—Page 57. That want still exists. Perhaps it will continue to exist until the end of time. But should not the remnant church be a major producer and supplier of people who put duty above pleasure, conscience above peer-group approval, and right above expediency?

K. H. W.

## A movement of reform

There are two verses in the book of Revelation that Seventh-day Adventists believe particularly characterize their organization. These are chapter 12:17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," and chapter 14:12, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Let us look at these verses first in their Biblical context. The book of Revelation describes an intense struggle going on between the forces of good, on the one

hand, and the forces of evil, on the other hand. The evil powers, represented symbolically by a dragon, beast, and false prophet, conspire to destroy the saints and to a large degree are successful. Many Christians lose their lives in the struggle. Of the beast it is said, "It was given unto him to make war with the saints, and to overcome them" (chap. 13:7). In one vision the martyred saints are represented as crying to God for vengeance, only to be reminded that more martyrdoms are to follow: "It was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" (chap. 6:11).

Ultimately the struggle reaches its climax. God steps in, delivering His people and destroying the enemy. Those who despite the threat of death maintain their integrity by obeying God's commandments and maintaining their loyalty to Jesus are rewarded.

It is interesting to note how historically Adventists came to apply these two Revelation texts to themselves. Until the disappointment of October 22, 1844, the principal emphasis in the Advent movement was the second coming of Christ. This was the rallying doctrine of the movement. In other doctrines there were almost as many differences as there were church bodies to which adherents of the movement belonged or had belonged.

After the Disappointment, several distinct groups emerged: (1) those who gave up their faith in the movement; (2) those who with William Miller denied the calculations that led to an 1844 expectation, but continued to expect the Lord to come soon; (3) the spiritualizers, who claimed that Christ had come in October, but that He had come spiritually, not literally as had been expected; and (4) those who with Hiram Edson saw in an understanding of the sanctuary an explanation of the Disappointment.

## *Patches*

By GLADYS DEQUER

*Patches of bright sunlight  
Sifting through the green;  
Ever-changing patches  
Bring back golden dreams.*

*Patches of bright memories—  
Worn-out baby's shoes.  
Treasured little patches;  
Memories born anew.*

*Patches in life's highway,  
Sorrow, joy, or tears.  
God has turned our pathway  
Brighter through the years.*

It is out of group 4 that Seventh-day Adventists came. At first this group saw in the sanctuary doctrine principally the reason for the delay in the Advent. On October 22 Christ had entered the Most Holy Place of the heavenly sanctuary, where He had a work to perform before returning to this earth, they explained.

Meanwhile, beginning as early as the spring and summer of 1844, a group of Adventists at Washington, New Hampshire, had begun keeping the Sabbath. They had been persuaded to do so by Bible evidence presented by a Seventh Day Baptist. One of the bases for Sabbath-keeping presented by this Seventh Day Baptist was the perpetuity of the Ten Commandments.

In 1845 Joseph Bates and in 1846 James and Ellen White, all of whom were among the founders of the Seventh-day Adventist Church, began to keep the Sabbath. Joseph Bates converted Hiram Edson to the Sabbath. Edson was the one responsible for introducing the sanctuary doctrine to the disappointed Millerites. As in their study of the sanctuary the early leaders compared scripture with scripture, they became particularly impressed with Revelation 11:19: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." They knew that in the earthly tabernacle the ark was kept in the Most Holy Place. Therefore they identified the place opened in the temple of heaven as the Most Holy Place. It was this place, as they had come to believe, that Christ had entered on October 22, 1844. They now saw that the ark was also the prominent furnishing in the Most Holy Place in heaven.

This ark contained the "testament," or the Ten Commandments. In the heart of the ten-commandment law was the Sabbath, which they had already begun to keep. Putting all these parts together, the early leaders suddenly saw their mission in a new light. Christ's entering the Most Holy Place of the heavenly sanctuary, where the law of God was enshrined in the ark, was taken by them to be the signal for a great religious reform movement in the world, restoring to its rightful place the law of God, which for centuries the professedly Christian world had trodden underfoot.

## **A relationship established**

Once the relationship had been established between the law of God and the sanctuary doctrine, it was a simple step for the early leaders to see in Revelation 12:17 and 14:12 prophetic pictures of a people characterized particularly by keeping the commandments of God. (The other characteristics—keeping the faith of Jesus and having the testimony of Jesus Christ—are likewise important, but in this editorial we are emphasizing the characteristic the two texts have in common.)

Whatever else Seventh-day Adventists may wish to emphasize, they must not neglect giving prominence to the commandments of God. Only by giving prominence to them will they fulfill the prophetic picture of Revelation.

These commandments must not be preached in coldly legalistic terms, but positively as the reflection of God's character. They define what righteousness, or rightdoing, is and show how those who are clothed with the righteousness of Christ will live.

As the third angel flies over the world today, he is able to point to congregations here and there, and say, "Here are they that keep the commandments of God." Of many Christian congregations he is unable to make such a pronouncement. The peculiar position and function of the Seventh-day Adventist Church is thus clearly highlighted. The great, final test to come to the world will be

over the law of God, particularly the Sabbath. This test will divide the world into two camps—those who keep the commandments of God and those who do not. It is the church's work to enlighten the inhabitants of the world regarding the issues of the great controversy so that all will be able to make an intelligent choice when the test comes.

The third angel's message needs to be applied also individually. Can the third angel point to us personally and proclaim, "Here is one who keeps the commandments of God and the faith of Jesus"? If not, why not?

D. F. N.

## LETTERS Continued from page 2

and long boots. For Sabbath, I wear a long dress over long underwear. I began dressing this way last September, and I was not sick all winter, not even with a cold. I praise God for the light He gave me.

MARIE MEYERHOFF  
Ketchum, Oklahoma

I cannot find any counsel in the Spirit of Prophecy or the Bible that women should wear pants without a dress or skirt.

For myself, long skirts have been the answer to the problem of cold limbs. Long skirts are in style, so I am not a gazingstock, and they enable me to cover my limbs on cold days.

This may not be the answer for everyone, but as I see more and more women wearing pants to church (on Sabbath as well as Wednesday nights), I can't help but feel that God is displeased.

FRANCIS LUNDBERG  
Fremont, California

"Wearing Clothes of the Opposite Sex" has found a place in *The SDA Bible Commentary*, on Deuteronomy 22:5, in our home.

MARY MILLER  
Vernon, Vermont

I do not feel it is necessary to go to the ancient Hebrew for interpretation of texts such as Deuteronomy 22:5, or any text Ellen White has commented on. In *Testimonies*, volume 1, she quotes this text and goes into quite a discussion on dress. She says the Lord calls women's wearing clothing resembling that of men's clothing an abomination.

CARRIE MARTIN STAAL  
Florence, Alabama

The devil is trying to obliterate the distinction between the two sexes. He well knows the power of women's dress.

C. B. WARREN  
Clearlake Park, California

I appreciate the emphasis made in the article that people must, through their own study and prayerful listening to the Holy Spirit, make their own decision in the matter of dress.

I feel this emphasis is one made by Ellen White herself in *Testimonies*, volume 2, page 119: "Many come to us with the inquiry: Shall I do this? Shall I engage in that enterprise? Or, in regard to dress, Shall I wear this or that article? I answer them: You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what to do, you will look to us to guide you, instead of going directly to Jesus for yourselves. Your experience will be founded in us. You must have an experience for yourselves, which shall be founded in God."

REBECCA LARSON  
Washington, D.C.

I would like to emphasize the principle of modesty, to which the article calls attention. No one can successfully argue against the fact that mannish fashions have sexual attraction, appeal to the baser passions, and thus may lead to immoral thoughts and acts. I believe that no sincere Christian would willfully, by his or her clothing, desire to cause others to stumble and fall, neither will he or she try to get as near as possible to what God calls an abomination.

R. D. NEUFELD  
College Place, Washington

I really enjoyed the article because it wasn't biased as to whether women should or shouldn't wear slacks, but gave us facts from the Bible and from

Ellen G. White's writings, and references to read for further study.

MRS. JIMMIE E. SHERROD  
Austin, Texas

If a woman feels pants are a necessity because of the climate or the nature of her work or recreation, let her wear them—with a knee-length matching dress or tunic! Pants with tops that do not reach the knee are condemned by God through His messenger Ellen White.

If women and girls are wearing pants only for warmth, comfort, and health, then they won't mind wearing them with modest knee-length dresses or tunics. Tight jeans and the fluid fabrics of fashionable dress pants deliver a sensual message; we're kidding ourselves if we deny it.

CINDY TUTSCH  
New Braintree, Massachusetts

The American costume was condemned by God because it was fashioned "very much like that of men" (*Testimonies*, vol. 1, p. 421); it was also condemned as an *immodest* fashion. Why did God say it was immodest? The dress was too short (see *Testimonies*, vol. 1, p. 465).

Satan is bold today, openly stating his purpose in designing pants for women. From a Sears catalog I quote, "Ours are man-tailored for her . . . with front pleats and zipper fly front." From a fashion review, "Blue jeans, once the uniform of the American working man, have been redesigned into high-styled, high-priced, sexy garments for young women." It is time to call sin by its right name and to lead our people into an experience of primitive godliness.

DAN G. COLLINS  
Oklahoma City, Oklahoma

Over and over again when I'm in a group of women, I am con-

vinced that slacks are far more modest than dresses.

JUANITA MURMANN  
Hendersonville  
North Carolina

What is one prominent cause of the delay in the finishing of God's work? Inspiration positively reveals that it is the lack of positive testimony rebuking the growing tide of worldliness and sin in God's remnant church. An example of this is the recent article in the REVIEW, "Wearing Clothes of the Opposite Sex."

Surely it is high time that our beloved ministers should more earnestly study and heed the many God-given warnings concerning the dire results of their neglect to bear positive testimony against those things that destroy spirituality and latter-rain power in the church.

MR. AND MRS. CHESTER E. ANDERSON  
Lodi, California

In regard to the article on pants, we need to establish what God's servant condemned and what she recommended.

Ellen White was concerned that the hips, thigh, and pelvic area be modestly clothed. In vision she saw three groups of females and stated that the dress of the second class was very much like it should be, with limbs properly clothed, but that the coat dress was too short. She stated, "It does not reach to the knee. I need not say that this style of dress was shown me to be too short."—*Review and Herald*, Oct. 8, 1867.

It is obvious that if the coat covered the thighs, hips, and pelvic area, it would come into harmony with what God's people should wear. She was as concerned with this as with the fact that the dress was mannish.

MAVIS SUTHERLAND  
Lawrenceburg, Tennessee

## Day schools win members in South India Union

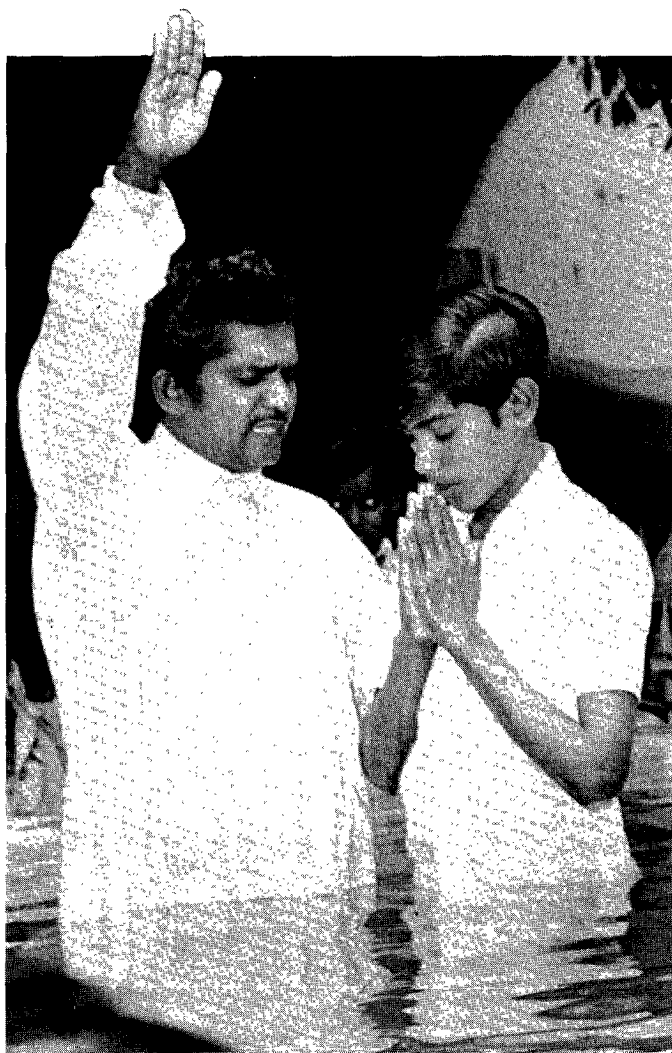
By DOROTHY M. WATTS

Twenty thousand students, most of whom are non-Adventists, are paying the Seventh-day Adventist Church in South India to teach them the Bible. The mission day-school program of the church has mushroomed from 5,000 students in 27 schools in 1971 to 20,000 students in 58 schools at the present time. "We find that this is one way we can reach the upper

classes in India with our message," says D. R. Watts, South India Union president. "This is because of the high demand for English education in our field. Government schools concentrate on the vernacular languages. Those desiring an English education must turn to private schools, most of which are run by mission organizations."

"We are expecting the enrollment to jump to 23,000 by the time the new school term opens in June," says C. B. Hammond, director of educa-

*Dorothy M. Watts is Home and Family Services director of the South India Union.*



Baptisms result from day schools in the South India Union. Progressive classes (left) and Bible classes (above) win students for Christ.



tion for the South India Union.

"We have found one method of evangelism that is self-supporting," comments K. P. Philip, union treasurer. "In 1978, an appropriation was given to only a handful of these mission day schools."

"This all sounds very good, but are these schools really evangelistic in nature?" a recent visitor asked. "What evidence do you have of conversions resulting from these schools? Are they really accomplishing what Adventist schools should be doing?" A look at statistics for some of these schools may answer that question.

The Madurai North School was started four years ago with only 11 students in a small shed. Today there are 705 students and 26 teachers. The mayor, the member of parliament, and the tax collector all have children in this school. Many doctors, lawyers, and prominent businessmen send their children to it. Already three families have been baptized whose first contact with Adventists was through the school.

### Bible classes for parents

The staff supplies each non-Adventist family with a subscription to *Our Times*. The parents are encouraged to attend special Bible classes for adults on Friday evenings. An active Sabbath school program has enrolled many non-Adventist students.

Sanjay Kumar, a fourth-standard student, enjoyed his Sabbath school so much that he asked his home tutor, Mary Catherine, to attend too. She stayed for the worship service and began attending the Friday-night Bible-study class.

"I was impressed with the simple way the Adventists worship the Lord," she later told R. Thomas, principal. The plain sermon explaining God's Word and the spontaneous, heartfelt prayers of the people were a great contrast to the way she was used to worshipping. For her, worship had always been a matter of ritual and memorized prayers.

At first her parents asked her not to attend the meet-

ings, but she kept praying and attending, and now her parents are interested as well.

George and two of his brothers attended the Adventist Mission School in Dindigul, Tamil Nadu. One day George received a *Signs of the Times* to take home to his parents. The father read the magazine and returned to the school to borrow *The Desire of Ages*, *The Great Controversy*, and several other books. Today, George's whole family attends church and is preparing for baptism. "I want my three boys to become ministers for the Lord," the father says.

### Refuse to worship idols

"Seventy-five percent of the students in the Tanjore Adventist School have accepted Christ and refuse to worship idols," reports Mrs. Rajasingh, headmistress. Here more than 100 non-Adventist children attend Sabbath school each week.

Two girls from this school are especially firm in their commitment to Christ. Although their parents punished them for not worshipping idols, they refused to do it. On one occasion the parents went away for a holiday and left the girls behind as a punishment. The girls were delighted. "Now we can come to Sabbath school without difficulty," they said.

The children in the Tanjore school have a Sabbath school orchestra. One day a man walking along the road heard their music and came inside. Now he is a regular member. Three non-Adventist staff members were baptized in this school recently.

"Pray to Jesus and He will heal you," suggested 8-year-old Visalam, a student in the Tiruppur Adventist School of North Tamil Nadu.

"No," objected her sick parents. "We do not believe in Jesus Christ. We will pray to our own gods." And although they gave offerings to the idols and said many prayers, they were no better than before.

"Please try praying to Jesus," urged their little girl. "Only He is the true God. Only He can heal you."

## Encounter inspires couple to be Bible teachers

Doug was raised a Seventh-day Adventist but left the church when he was 14. His wife, Brenda, was brought up a Baptist but stopped going to church when she was 10.

After discussing religion with Jehovah's Witnesses, Brenda became interested in knowing her Bible better. A Seventh-day Adventist layman introduced her and Doug to the Encounter lessons.

About halfway through the lessons, Brenda said, "I don't want to keep these to ourselves. Let's share them with others!"

They recruited a family in their neighborhood, and together they studied the Bible, using Encounter. At the end of the lessons, Brenda and Doug were baptized together and became members of the Adventist Church. Soon one of their students also was baptized.

Brenda and Doug continue to give Bible studies several times a week, and have seen several of their students baptized. They plan to go to an Adventist college to train to be Bible teachers.

S. F. MONNIER  
Associate Lay Activities Director  
General Conference

"We will not pray to the Christian God, but you can pray to Him if you want," her parents finally agreed.

Visalam knelt by their bed and repeated the Lord's Prayer along with a request for healing for her father and mother.

The next morning both parents felt so much better that they were able to go about their regular duties. That evening the father visited Mrs. Dorairaj at the school and said, "You have taught our daughter well. She is strong in her faith in Jesus Christ. She prayed for us and we were healed. We believe she has found the right path."

The father continued to tell how the teachings of the school had affected their life. "Visalam will not worship the images. She will not allow us to put the Kali mark on her forehead. She refuses to attend the cinema. She tells us not to drink tea and coffee, because they are not good for us. We appreciate the good things you are teaching her."

All Adventist mission day schools in South India conduct regular Bible classes and morning workshops.

Many schools have a program of regular home visita-

tion. Several have a way of getting literature into the hands of the parents. Many of the larger schools have chaplains to work specifically for the spiritual development of the students and their parents.

"One hundred more such schools could be opened and thousands more children reached with the gospel through this agency if funds were available for constructing one or two classrooms to start in new places," observes Pastor Watts.

### Generate own finances

According to Pastor Watts, a good classroom can be constructed for \$1,000 and equipped for \$500. With one or two classrooms a school can be started and, with God's blessing, generate its own finances from then on.

Forty Seventh-day Adventist youth will be completing their teacher-training course in December of this year. Will we have the needed capital to start the schools and put them into this child-evangelism work?

The answer depends on church members around the world and their faithful support of missions through mission offerings.



Above: The girls enjoy learning woodwork at Ekebyholmsskolan. Arthur Lind is helping them do things right. Below: The old castle building at Ekebyholm, 40 miles from Stockholm, has served as a center for Adventist education in Sweden since 1932. The Sabbath School Special Projects Offering for this quarter will assist Swedish Junior College.

SWEDEN

## Funds to help junior college

The old and the new blend well at Ekebyholmsskolan (Swedish Junior College), where there are imposing old castles set among mighty oak trees, and structures of modern design on the same campus. Located on an estate once owned by a Swedish king, since 1932 it has served as a training center for young people eager to serve the King of kings. The time-honored and the modern blend well at Ekebyholm.

The blending of the old with the new also holds true in another sense. At Ekebyholm the tradition of Adventist education in Sweden, begun with an enrollment of ten at the previous site at Nyhyttan in 1898, is continuing with dedication and vigor. Time-honored principles of Christian belief are blended with modern methods to meet today's needs. Ekebyholm has become the spiritual birthplace of hundreds of young people, many of whom now

occupy responsible positions in the Lord's work in Sweden and overseas.

With a union membership of only 3,700, financing a college to cope with government standards implies sacrificial giving on the part of parents and members alike. To meet operational expenses at times seems to bleed the union treasury white, but under the blessing of God the school continues to function and act as an evangelizing agency and an arsenal for youth in preparation for their lifework.

The administration has dreams of completing the building program. A gymnasium-assembly hall has for a long time been high on the priority list. That the world field will help to make that dream come true through the Sabbath School Special Projects Offering this quarter is good news indeed. Recently, local authorities have ruled that a new sewage system has to be installed or there is a risk that the school will be closed. This is an expense the Swedish Union cannot avoid. As it takes care of that which is below ground, it is grateful for help with things above the ground!

Old truth, newborn faith. An old message, a young generation. Yes, the old and the new blend well at Ekebyholm.

GOSTA WIKLANDER  
*President*  
*Swedish Union Conference*



AFRO-MIDEAST DIVISION

## Growth rate is 6 percent a year

Several interesting facts emerge from the 1978 statistical report just released by the Afro-Mideast Division secretariat. The total tithe for 1978 was \$1,662,915, an increase of \$235,870 over 1977. Mission offerings for the year were \$247,338, a gain of \$47,716 in one year. Baptisms for 1978 were the highest on record, reaching 17,302 and averaging approximately 1,400 baptisms per month. While it is not correct to attribute all bap-

tisms to evangelistic and pastoral workers, it is interesting to note that there were 41 baptisms for each such worker. Unfortunately, apostasies and missing members show a distressing trend. During the years 1975-1978, 22 percent of those baptized have left the church.

The growth rate has been approximately 6 percent each year, with an overall rate for the four-year period of nearly 28 percent. Considering the wars and unsettled conditions that have been prevailing in every union, the membership growth is gratifying.

JEAN THOMAS  
Office Editor

*Afro-Mideast Division*

#### CALIFORNIA

### SDA chaplains attend annual convention

The Seventh-day Adventist Chaplains' Association of two southern California conferences gathered in Loma Linda, March 2-6, for a conference dealing with the concerns of chaplaincy and institutional ministry. The meetings were held at Loma Linda University church and provided opportunities for fellowship, inspiration, and education. Speakers and panel members at the three-day conference included A. E. Brendel, M. Jerry Davis, Jack Provonsha, John Ruffcorn, Beulah Stevens, R. L. Sackett, E. E. Christian, Robert Mole, Paul Heubach, and Don Riesen.

The Seventh-day Adventist Hospital Chaplains' Association has been in existence for ten years. There are more than 100 members at the present time. The chaplains meet annually in conventions such as these for the furtherance of mutual goals and concerns.

A. E. Brendel, chaplain at Kettering Memorial Hospital, Kettering, Ohio, was elected president of the organization for 1979-1980.

M. JERRY DAVIS  
*Chaplain Supervisor  
Loma Linda University  
Medical Center*



Student leaders and others in attendance at the 1979 AIA convention at Southwestern Adventist College.

#### TEXAS

### Student leaders discuss issues

Sixty top student leaders of the Seventh-day Adventist Church gathered at Southwestern Adventist College April 1-4 for the annual convention of the Adventist Intercollegiate Association. The association is a service organization that promotes greater cooperation and sharing between student government officers on Adventist college campuses in North America.

Delegates from 11 of the 12 higher education institutions of the church in North America met for an intensive four-day schedule of program-sharing and discussion of issues facing young Adventists today. The only

school not able to send a delegation to the 1979 convention was Loma Linda.

"The heart of this organization is the sharing of information and new ideas between student leaders," AIA president Bill Knott said. "We were trying to build more time into this year's convention for this kind of sharing, as well as sufficient time to consider issues and concerns of both the AIA and Adventist students in general. Judging from the positive reactions of the delegates, we apparently succeeded in creating a program that they felt was inspiring and worthwhile."

Rob Schwindt, a junior mental health major from Columbia Union College, was elected as the new AIA president, and will assume his duties in early June. In a sep-

arate action, delegates also voted to accept Columbia Union College's offer to host the 1980 convention.

Featured speakers at the convention included Don Lee, director of Institutional Research for the General Conference Board of Higher Education, Richard Barron, associate director of the General Conference Youth Department, Helen Evans Thompson, academic dean of Southwestern Adventist College, and Don McAdams, president of SAC.

"This organization is here to help student leaders give a Christ-centered emphasis to their work on their campuses," Knott added. "Our work is the same work as that of the entire church—to hasten Christ's kingdom by leading our fellow students to a closer walk with Him."

---

## Euro-Africa

---

● Five Spirit of Prophecy volumes have been chosen for publication in the Malagasy language, used in Madagascar, where there are now 124 Adventist churches and 7,500 members. The books are *Prophets and Kings*, *Patriarchs and Prophets*, *The Great Controversy*, *The Ministry of Healing*, and *Steps to Christ*.

● A special edition of the French *Signs of the Times*, which presents the Seventh-day Adventist doctrines, has been produced to be distributed widely. A first edition of 230,000 copies has been printed.

● The midyear meeting of the division took place in Bern, Switzerland, April 23-25. Among the invited guests was Pastor Kulakov from the Ukraine, who addressed the committee and those attending prayer meeting in the local church.

● Perciliana Lessa, from Brazil, who previously was a nurse in Angola, recently finished a course in French at the French Adventist Seminary and is proceeding to the clinic at Niaguis in Senegal.

● Manuel Dias de Oliveira, a minister from Portugal, will replace Riccardo Orsucci in Sao Vicente and Santo Antao of the Cape Verde Islands.

● Raymond Ondoua, literature evangelist in Libreville, the capital of Gabon, began a branch Sabbath school for several interested persons. He and the local pastor give regular Bible studies and make spiritual visits to others who have purchased books.

---

## Inter-American

---

● A groundbreaking ceremony for a new auditorium at the Franco-Haitian Seminary in Port-au-Prince, Haiti, was held on April 30. The 1979 graduating class of Andrews University, Berrien Springs, Michigan, chose this auditorium as their mission project and is contributing between

\$6,000 and \$10,000 toward its construction. A representative class member attended the groundbreaking.

● Manuel de J. Villeda, literature evangelist in the Guatemala Mission, has his own radio program, "Toward a Better Life." Many listeners write in to request the books and magazines he is distributing.

● A new Adventist clinic was officially opened on April 19 in El Tulipan, Mexico. Services will include outpatient care, laboratory, X-ray, pharmacy, and limited beds for obstetric patients. Jose Fano will be the director, assisted by physicians on a rotating basis from Southeast Hospital in Villahermosa. There are six Adventist churches within 12 kilometers of the new clinic, and there is a tremendous challenge and opportunity for development at this medical institution.

● Twenty pastors of the Central Jamaica Conference participated in the baptism of 617 persons on April 15 at Camp Varley, Spring Gardens, Jamaica. This largest single baptismal service in the history of the Central Jamaica Conference brought the total baptisms for the first 14 weeks of the year to 1,300. The East Jamaica Conference also set a record, with a total of 1,110 baptisms during the first quarter of the year, 124 percent of the conference goal for that period.

---

## North American

---

### Canadian Union

● In a little more than one year believers in Nakusp, British Columbia, purchased property, built a church building, and were organized as a church. Under the guidance of Glenn Hanson, pastor-colporteur intern, the members did most of the construction themselves. On Sabbath, April 14, Glen Maxson, British Columbia Conference president, led out in the church organization and the ordination of two elders and a deacon. In the

afternoon, L. L. Reile, Canadian Union Conference president, spoke at the dedication service.

● The New Minas, Nova Scotia, church was completed on Friday, April 27, and the next day, April 28, the first services were held in the new building.

● The second annual Island Youth Rally was held over the weekend of March 30, 31, sponsored by the Mount Arrowsmith Adventist School in British Columbia. Gordon Pifher, Ontario Conference youth director and Kingsway College youth pastor, was the guest speaker.

● Twenty-eight converts joined the Corner Brook, Newfoundland, church as a result of a series of meetings conducted by Tom Knoll, Ontario Conference publishing director, with the assistance of the pastor, Ron Johnson, and Singing Evangelists Jim and Bonnie Sharpe.

---

### Central Union

● Roger E. Brewer, Kansas Conference Sabbath school and lay activities director, will be retiring June 1.

● Lula Turner, 82, who has lived at Eden Valley Sanitarium in Loveland, Colorado, for seven years, is a modern Dorcas. In a year's time she has made 51 dresses for children, plus some quilts.

● A new church of 25 members was organized on March 24 in Kimberling City, Missouri, in a county that previously has not had a church. About two years ago Don Mitzelfelt and Walter Black moved to Kimberling City to start a medical practice, forming the nucleus of the group that now meets in a Methodist church but is looking forward to building a church.

● Five new churches were voted into the Colorado Conference at the recent conference constituency meeting—Conifer, Estes Park, Middle Park, Bloomfield, and Louisville. Baptisms for the past triennium totaled 2,066, bringing the membership at the close of 1978 to 12,293.

---

### Columbia Union

● Seven couples from the Oakwood, Ohio, United Methodist church visited the Defiance, Ohio, Adventist church on March 10. After a tour and a question-and-answer period the guests were given copies of the Friendship Issue of the *Adventist Review*.

● A course called "Survival for the Single" taught at Spring Valley Academy in Ohio proved to be more than learning how to fry an egg, according to the four young men who took the class. The course is designed to teach students how to eat well while living on their own.

● Nancy Thomas, a teacher at the Parkersburg, West Virginia, church school, and Darla Roberts, also of Parkersburg, have conducted 45 Five-Day Plans to Stop Smoking in their area. The women believe that they have lectured to 2,500 to 3,000 persons.

● Members of the Cape May Court House, New Jersey, church have organized a new company of 33 believers in Sea Isle City.

---

### Lake Union

● The 1,196-page handwritten Bible that was the result of a special display at a mall in Janesville, Wisconsin, was presented to the Janesville Public Library on April 1 to open National Library Week. Christmas shoppers in the mall had been invited by Adventists staffing the booth to write verses in the Bible. The Bible will be on permanent display at the Janesville library.

● A family of five were baptized by John Carpenter in the West Frankfort, Illinois, church recently.

● Fifty people were baptized as a result of evangelistic meetings held in the Downers Grove, Illinois, church by James Cress, Lake Union evangelist.

● Muncie, Indiana, church pastor Lowell Dunston made

radio spots to advertise a series of meetings to be held in his church in May. His church members pledged \$250 for the project, the conference doubled that amount, and when Elder Dunston went to the radio station to sign the contract for the radio-spot time the radio station gave him \$500 worth of time as a public service. The meetings are being held by Don Copsey, Lake Union Conference stewardship director.

#### North Pacific Union

● Greg Brothers, a Walla Walla College junior theology major, appeared recently on the ABC program Good Morning, America. The program featured a debate on the raising of the legal drinking age from 18 to 21 years.

● Pastor Dave Brown conducted a series of meetings in Selawik, Alaska, where he was assisted by several other workers, including Derris Krause, Harold Smith, and Richard Grizzell. At the close of the meetings, four people were baptized in this village on the Arctic Circle.

● More than 1,500 Oregon Conference youth took part in two Pathfinder fairs held in Portland and Roseburg. The clubs with the highest scores were Cedar Creek, Klamath Falls, and Grants Pass.

● The lights are on five nights a week in the Glendoveer church, East Portland, Oregon. Pastor Tony Finch directs a volunteer staff of teachers in a heavy program of community outreach. Since the first of the year 125 area residents have been enrolled in ten or more classes, which range from physical fitness to watercolor painting. Church members feel the classes are winning friends in the community.

● North Pacific Union representatives from the Black, Hispanic, Asian, and white cultures took part in a human-relations seminar in Gladstone, Oregon. E. A. White, union director of human relations, led out in the weekend program, which was attended by 70 people.

#### Northern Union

● A Five-Day Plan to Stop Smoking, cooking classes, and Bible studies brought 14 converts into the Brainerd, Minnesota, church during a recent four-month period.

● Members of the Blackberry, Minnesota, church have voted to open a church school for the 1979-1980 school year for the 18 students in their area.

● During their recent Big Week, Northern Union literature evangelists attained the largest dollar volume in sales ever recorded in their territory during a single week. Sales totaled \$33,621. Twenty-four literature evangelists and their district leaders took part, along with J. N. Hunt and R. H. Henning, of the General Conference Publishing Department; R. H. Ihrig, Northern Union publishing director; and two pastors from South Dakota.

● A training class was held May 3 at Union College, Lincoln, Nebraska, for the 19 students who will be spending the summer in literature evangelism in the Northern and Central unions.

● Forty persons attended a recent Community Services Federation meeting in Bowdle, South Dakota, conducted by John Nikkels, conference lay-activities director.

● A union-wide lay-evangelism seminar was held in Hutchinson, Minnesota, with S. F. Monnier, of the General Conference Lay Activities Department, and Halle G. Crowson, of the Northern Union, as instructors.

#### Pacific Union

● A sixty-day campaign to raise \$75,000 for the new emergency-room equipment at Castle Memorial Hospital, Kailua, Hawaii, climaxed April 19 with an announcement that \$101,469 had been raised. The total includes some matching funds provided by the Harold K. L. Castle Foundation, which had agreed to match, dollar for dollar, any amount up to

\$37,500 received prior to April 15.

● Philip Knoche, Camarillo, California, church pastor, was interviewed on Thousand Oaks radio in May for a program entitled Religious Viewpoint.

● Barbara Osborne Westphal, class of 1933, and Paul E. Quimby, professor emeritus of religion, were honored as Alumni of the Year during homecoming weekend activities at Pacific Union College, April 20-22.

#### Southern Union

● Elementary school students in the Florida Conference raised money for three mission projects recently. Projects and amounts raised are as follows: Bibles for India, \$473; Colombia-Venezuela Union College music and library program, \$238; Colombia-Venezuela Union College Elementary School, \$1,021.

● ABC news commentator Paul Harvey dedicated a weekly newspaper column, a television broadcast, and the first five minutes of his noon radio program on April 21 to an article published in the March issue of *These Times* dealing with the claims of modern-day psychics and astrologers. Mr. Harvey observed that Ralph Blodgett, associate editor of *These Times*, "collected all the predictions of our nation's 30 leading psychics and astrologers for the year 1978. Then he carefully compared what they predicted with what happened. Out of the 250 specific predictions for 1978 only six came to pass. That is less than 3 percent accuracy. They were 97 percent dead wrong!"

#### Southwestern Union

● The Ozark Adventist Academy madrigal singers and bell ringers, along with a select part of the academy band, performed recently at the Rotary Club in Fayetteville, Arkansas.

● Robert E. Gibson, retired but serving as pastor of the

Mountain Home, Arkansas, church, wrote the feature article and devotional for the Easter issue of the *Baxter Bulletin*, letting the community know that Adventists believe that Jesus rose from the grave and will come again to claim His people.

#### Loma Linda University

● A two-volume reference work coedited by Lawrence D. Longo, professor of physiology and gynecology and obstetrics in the School of Medicine, has been published by the Garland Press, of New York. *Fetal and Newborn Cardiovascular Physiology* is being distributed throughout the United States and in several overseas countries.

● Marlowe H. Schaffner, president of Kettering Medical Center, Kettering, Ohio, has been named Loma Linda University's vice-president for medical affairs. He will replace Harrison S. Evans, who is retiring from that position but who will remain as chairman of the School of Medicine Department of Psychiatry.

● E. C. Wines, Columbia Union Conference education director, has been named vice-president for public relations and development by the Loma Linda University board of trustees. He will replace Donald G. Prior, who is now vice-president for public relations, marketing, and development at Glendale Adventist Medical Center, Glendale, California.

● A record \$123 million budget for the 1979-1980 fiscal year has been approved by the LLU board. Figures approved include \$90,609,523 for the medical center; \$698,340 for the foundation; \$7,316,000 for the La Sierra campus, and \$24,321,723 for the Loma Linda campus.

● A seminar on "Sharing Your Faith in the Doctor-Patient Encounter" was held in late May at Loma Linda University. Sponsored by the School of Medicine Alumni Association, the seminar featured several alumni and a number of faculty members.

**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Candido Enriquez**, evangelist, Florida Conference, formerly from Andrews University.

**Glen G. Gessele**, pastor, Oregon Conference; formerly pastor, Kansas Conference.

**Robert Holbrook**, youth and temperance director, Alabama-Mississippi Conference; formerly youth and SAWS activities coordinator, Ecuador Mission.

**Theresa Kennedy**, chairman, nursing department, Union College; formerly member of nursing department, Southern Missionary College.

**Raymond A. Lee**, staff auditor, in the Pacific district; formerly district representative, Christian Record Braille Foundation.

**Richard McCluskey**, chairman of the science department, Union College; formerly manager, Valley Vista Adventist Center, and teacher, Mountain View Conference.

**Frank Meidell**, teacher, Michigan Conference; formerly from Missouri Conference.

**Doris Payne**, curriculum coordinator, department of nursing, Union College; formerly from faculty of nursing staff, Southern Missionary College.

**Laurence W. Payne**, director of personnel, Porter Memorial Hospital; formerly from the University Hospital, Augusta, Georgia.

**Regular Missionary Service**

**Frances Bader** (U. of Ariz. '72), to serve as nurse, Yuka Hospital, Kalabo, Zambia, of Berrien Springs, Michigan, left New York City, April 18, 1979.

**Albert R. Deininger** (AUC '69), returning to serve as administrator, Taiwan Adventist Hospital, Taipei, Taiwan, **Marilyn Gail (Wehtje) Deininger** (WWC '67), and two sons left San Francisco, April 4, 1979.

**Caroline Anne Kandt** (WWC '75), to serve as assistant sister/tutor, Songa Hospital, Kamina, Zaire Republic, of Portland, Oregon, left New York City, April 19, 1979 (after a period of language study in Brussels, Belgium).

**Archie McCluskey** (PUC '67), to serve as pressman, Caribbean Union College Press, Port-of-Spain, Trinidad, **Nancy Darlene (Gaede) McCluskey** (PUC '67), and two children, of Salem, Oregon, left Miami, April 18, 1979.

**William Henry Schmunk** (LLU '78), to serve as dentist, Taiwan Adventist Hospital, Taipei, Taiwan, **Darla Kay (Cottrell) Schmunk** (LLU '75), and one child, of Loma Linda, California, left San Francisco, April 16, 1979.

**Alfred Benjamin Webber** (LLU '44), returning to serve as orthopedic surgeon, Tokyo Sanitarium and Hospital, Tokyo, Japan, and **Edna Mae (Grunlund) Webber** left San Francisco, April 27, 1979.

**Volunteer Service**

**Betty Ahnberg** (Special Service), to serve as a participant, Community Services Congress, Australasian Division, Wahroonga, New South Wales, Australia, of Medina, Ohio, left Los Angeles, April 15, 1979.

**Stephen John Christensen** (LLU '66) (Special Service), to serve as orthodontist, Bangkok Adventist Hospital, Bangkok, Thailand, **Mauree (Earl) Christensen** (U of Utah '54), and one son, of Roseville, California, left Los Angeles, April 23, 1979.

**Magdalon E. Lind** (Newbold Coll.) (Special Service), to serve as advisor, Uganda Field, Uganda, of Clinton, Massachusetts, left Boston, Massachusetts, April 24, 1979.

**Henry O. Little** (Special Service), to serve as builder, Zaire Union, Ndola, Zambia, and **Dorothy I. (Wagner) Little**, of Reading, Pennsylvania, left New York City, April 7, 1979.

**Gerald Arthur McMullen** (Special Service), to serve as medical elective service assistant, Lakeside Medical Center, Kandy, Sri Lanka, and **Lottie Marie (McHenry) McMullen**, of Redlands, California, left Boston, Massachusetts, March 4, 1979.

**Larrie Lee Porter** (AVSC), to serve as construction worker, Peten Vocational School, Pop-tun, Peten, Guatemala, and **Glenda LaVon (Mann) Porter** of Kennewick, Washington, left Laredo, Texas, March 27, 1979.

**Tune in to**

**VIEWPOINT**

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

- WAUS** (Andrews University) 90.9 Mhz FM Saturday, 8:45 A.M.
- KLUU** (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.
- KANG** (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.
- WSMC** (Southern Missionary College) 90.7 Mhz FM Saturday, 3:30 P.M.
- KUCV** (Union College) 91.3 Mhz FM Saturday, 1:15 P.M.
- KGTS** (Walla Walla College) 91.3 Mhz FM Saturday, 6:00 P.M.
- VOAR** (St. John's, Newfoundland) 1230 Kc AM Friday, 6:30 P.M.
- WGTS** (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.
- KSUC** (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

**Deaths**

**CHEN, Helen Feng**—b. April 2, 1902, Peking, China; d. April 16, 1979, Camarillo, Calif. In 1955 Mrs. Chen became a college library supervisor at Atlantic Union College and served in this capacity for several years. Survivors include her six children and 18 grandchildren.

**DANIELL, Ruth Isabella**—b. July 24, 1909, Walla Walla, Wash.; d. April 17, 1979, Riverside, Calif. She served as a nurse in Paradise Valley Sanitarium, St. Helena Sanitarium, and at the Loma Linda University Medical Center. Survivors include her husband, Walter; four sisters, Agnes Weseman, Bertha Nilsson, Esther Cleveland, and Gertrude Zickuhr; and three brothers, John, Roger, and Clifford Sanders.

**GALLION, Charlotte M.**—b. Jan. 9, 1893, East Ross Township, Kalamazoo County, Mich.; d. April 8, 1979, Deer Park, Calif. She served as a church school teacher for several years in Battle Creek, Michigan. Survivors include her daughter, Mrs. Edith Scott; two grandchildren; and five great-grandchildren.

**MCNITT, Dorothy N.**—b. July 1, 1904, Kalamazoo, Mich.; d. April 7, 1979, St. Helena, Calif. She served as a secretary and nurse's aide at St. Helena Hospital. Survivors include two daughters, Alberta and Doris; two sons, Morris and Larry; one

sister, Mrs. Lucy Werkema; seven grandchildren; and five great-grandchildren.

**METCALFE, Edna C.**—b. Aug. 11, 1888, Eldred, Pa.; d. March 11, 1979, Newbury Park, Calif. She served as a nurse at Glendale Adventist Hospital and also served with her husband in denominational work in Washington, D.C., Ohio, Pennsylvania, Michigan, Illinois, Montana, Washington, and California. Survivors include her daughters, Helene Hendershot and Alberta Turk; seven grandchildren, and nine great-grandchildren.

**MILLER, Claude B.**—b. Sept. 3, 1900, in Oklahoma; d. March 12, 1979, Lakeport, Calif. He spent 19 years working in China. Upon his return to the United States he spent eight years pastoring the North Shore church in Chicago and five years as pastor of the Reno, Nevada, church. Then he spent another five years in the Orient until he retired in 1967. Survivors include his wife, Irene; a daughter, Vicki; and three grandchildren.

**SMITH, Harry I.**—b. Dec. 18, 1892, Oakland, Calif.; d. April 9, 1979, St. Helena, Calif. He devoted 44 years to the publishing work. His first eight years were spent at Pacific Press; he also spent 11 years as superintendent of the Singapore Publishing House; three years as manager of the print shop at La Sierra College; ten years as superintendent of the Pacific Press branch at Cristobal, Canal Zone; one year as superintendent of their Brookfield branch; and 11 years at Mountain View. Survivors include his sister, Esther Irvin.

**ZACHRISON, Lucille T.**—b. July 23, 1933, Monte Vista, Colo.; d. March 21, 1979, Alhambra, Calif. She served with her husband in the Inter-American Division from 1959 to 1977. She was choir director and music teacher at two secondary schools in the Central American Union and was secretary in the communication department of the Inter-American Division for two years. The work that she loved most was that of director of the Radio Bible Correspondence School for the Honduras Mission. In this capacity she also taught Bible to prisoners at the Danli State Prison in Honduras. She personally sponsored the Spanish Voice of Prophecy radiobroadcast in the town of Danli until her death. Survivors include her husband, James; three children, Evelyn, James L., and David; her mother, Edith Taylor; three brothers; and three sisters.

**Coming**

**June**

- 16 North American Missions
- 30 Thirteenth Sabbath Offering (Northern Europe-West Africa Division)

**July**

- 7 Vacation Witnessing
- 7 Church Lay Activities Offering
- 14 Christian Record Braille Foundation

**August**

- 4 Dark County Evangelism
- 4 Church Lay Activities Offering
- 11 Oakwood College Offering

**September**

- 1 Lay Preacher's Day
- 1 Church Lay Activities Offering
- 8 Missions Extension Offering
- 8 to
- Oct. 6 *Adventist Review, Guide, Insight Campaign*
- 15 Bible Emphasis Day
- 22 Pathfinder's Day
- 29 Thirteenth Sabbath Offering (Southern Asia Division)

## Donations aid SDA institutions

During the two-year period ending December 31, 1978, 19 of 60 Seventh-day Adventist educational and medical institutions in the United States received \$5,200,000 from foundations and corporations. Thirty-eight percent of this total went to higher education, while 62 percent supported medical institutions. The gifts ranged from \$500 to \$500,000. There were nine in the \$100,000-to-\$250,000 group. The data, brought together for the first time, demonstrates that moneys are available to Adventist institutions from foundations and corporations, as well as other private sources.

This support complements denominational commitment to and investment in the physical, moral, and spiritual welfare of people. However, it has been estimated that denominational institutions could attract more than this, perhaps as much as \$5 million or more each year, from foundations and corporations. Beyond the resulting mon-

etary value such funds bring to the work of Adventist institutions is the opportunity philanthropy provides for the church to alert America's business leaders to Adventist principles and beliefs.

It is my hope that institutional leaders, their public relations and development staffs, along with trustees, alumni of colleges, and medical staffs and auxiliaries in hospitals, will strive to increase the level of philanthropic receipts. Such cooperative ventures will give impetus and bring blessings to the work of the church.

KENNETH H. EMMERSON

## N.A. Missions Offering June 16

The offering to be received on June 16 is slated for North American Missions.

There are millions of persons living on the North American continent whose mother tongue is a language other than English. This vast multitude represents a challenging target group to be reached with the judgment-hour message, and this must

be part of any plan designed for the work in the North American Division.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

When we think of North American Missions we think of a broad and interesting field of activity that embraces non-English-speaking sectors of the Seventh-day Adventist Church representing nearly 30 ethnic bodies. There is a diversity in language, but a unity in purpose. We share a common goal to reach people and to "make disciples" (chap. 28:19, R.S.V.).

How can we expand this evangelistic outreach so as to provide every individual an opportunity to receive sufficient light to make an intelligent decision? It is our purpose to teach in every language, reach into every culture, and share with everyone who will listen to the blessed hope of Christ's soon return. The purpose of a special offering on June 16 with a goal of \$300,000 is to provide programs for the hearing-impaired, witness to native

Americans (North American Indians), make available monthly missionary journals, provide tools to communicate the truth, and expand our evangelistic outreach so as to garner precious souls. Church members in North America can have a part in this special ministry by giving liberally to North American Missions.

NEAL C. WILSON

## For the record

**Good News:** J. H. Zachary, coordinator of the Good News program in metropolitan Manila, Philippines, reports that 700 persons have been baptized as a result of the groundwork laid for the program, before the preaching of the first evangelistic sermon. On April 29, 8,855 persons graduated from Bible-marking programs conducted by local church members. On May 2, 17 major evangelistic campaigns began in the area.

The REVIEW will publish details soon.

**Baptisms in Mexico:** According to word received from Mexico, baptisms for 1979 as of May 8 totaled 7,738. Church members in that country are doing their part to support the Inter-American Division's Evangelism Explosion '79.

**New position:** DeWitt Williams, president, Central African Union, as of July 1. He is now General Conference associate communication director.

**Record FED baptisms:** P. M. Diaz, South Philippine Union Mission president, reports 2,903 persons baptized in his union during the first quarter of 1979. This is a record for the union and probably a record for the Far Eastern Division.

**Died:** Warren C. Heintz, 42, of Riverside, California; his son, Gregory, 16; Barry Lizer, 17; and Sherry Haller, 14, on May 29 in a fiery automobile accident near Lake Havasu City. Having served for nine years as secretary of the Southeastern California Conference, Elder Heintz was elected president of the conference on May 1 of this year.



## California Vietnamese join LLU church

Nine Vietnamese "boat people" were baptized and joined the Loma Linda University church on April 14. In 1975 about 300 Seventh-day Adventist Vietnamese settled in the Loma Linda, California, area, and with them came P. T. Thanh, left, a Seventh-day Adventist minister for 39 years. Since then, several thousand more refugees have arrived in the Inland Empire, and the pastor has been active telling them the good news. He has hopes of organizing a church for the group.

The "boat people" made their way with great difficulty to the United States carrying only small bags of personal belongings, hoping to start a new life far from their troubled homeland. Adventist Community Team Service (ACTS), a social program developed and funded by the University church, is assisting them as they get settled and learn to master the language. Carl Sundin, right, of the ACTS staff, assisted with the baptism.

IRWIN CAMPBELL



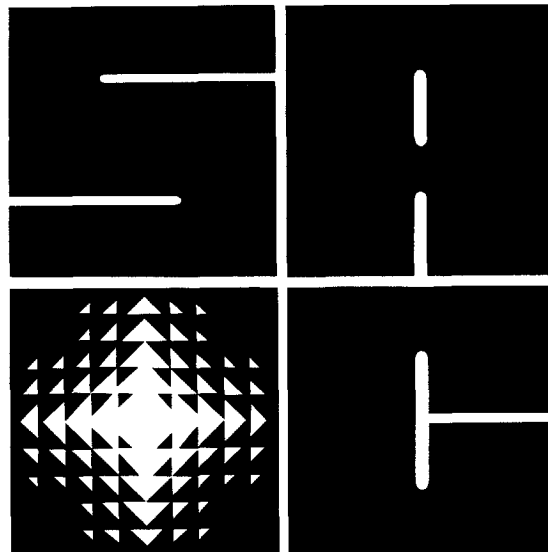
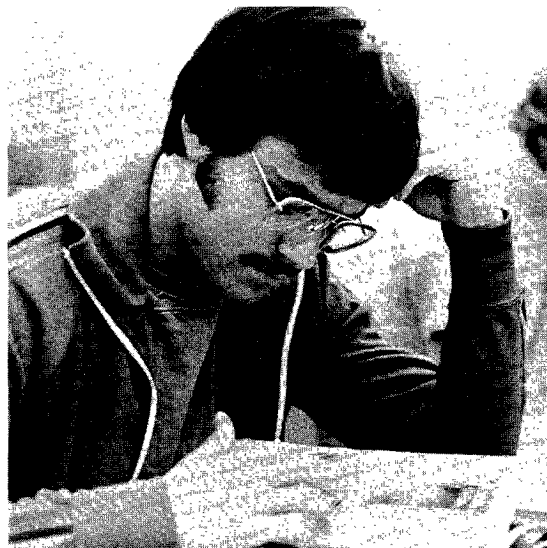
**SAC is that small college in Texas that has become a favorite for Adventist young people.**

**In recent years this fully accredited senior college has become known for its academic excellence and for its low tuition. Southwestern has long been noted for the deep spiritual commitment of its faculty and students and the friendly Texas hospitality that permeates every area of campus life.**

**A wide variety of academic programs, a guaranteed job to help pay your tuition, a rich spiritual experience and a beautiful campus in the sunbelt await you at Southwestern.**



**TRY US. YOU'LL LIKE US.**



OFFICE OF ADMISSIONS, SOUTHWESTERN ADVENTIST COLLEGE, KEENE, TEXAS 76059