

Adventist Review

General Organ of the Seventh-day Adventist Church

March 6, 1980

The 1980 GC session

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Landmark truth versus “specious error”

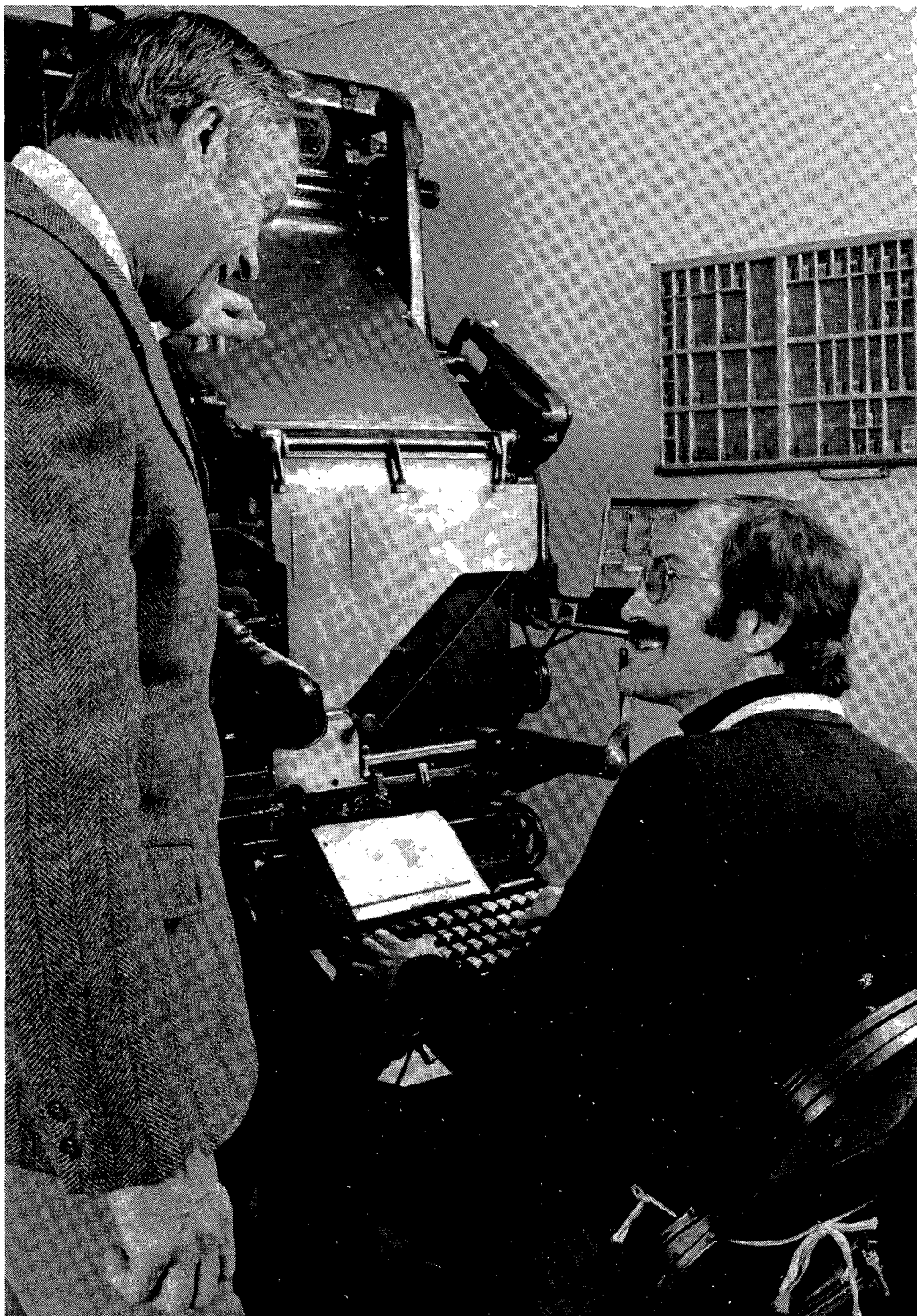
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Reborn free

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With members in Mozambique

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For five years “Mac,” a Seventh-day Adventist linotype operator, never missed a day of work and never lost his temper. Read about the impression his life made on his employer, on page 10.

It may appear somewhat unusual to have an article in the REVIEW written by a Methodist. Under the title "My Friend 'Mac'" (p. 10), he writes about a former employee of his, an Adventist linotype operator who made a deep impression on him. Our cover picture illustrates this delightful article.

Posing as Mac and his boss are Robert Sox, supervisor of the micrographics service at the General Conference, and Vernon Franklin, assistant foreman of the photo-offset department at the Review and Herald. The linotype in the picture is on display outside the Review's photo-composing department.

W. Richard Lesher, director of the General Conference Biblical Research Institute since November 1, 1979, has written a two-part series that begins in this issue, "Landmark Truth Versus 'Specious Error'" (p. 4). The series tells the story of A. F. Ballenger, a one-time SDA minister who left the church over disagreements on the church's sanctuary doctrine.

A graduate of Atlantic Union College and Andrews University, Dr. Lesher received his Ph.D. from New York University in 1970. He has worked as a pastor, a mission director and

principal in the Nile Union, the secretary of the Middle East Division (now the Afro-Mideast Division), a teacher at Atlantic Union College, and the associate director of the General Conference Sabbath School Department who edited the *Adult Sabbath School Lesson Quarterly*, a position he held from 1971 until he assumed his duties at the Biblical Research Institute.

Each year the editor of the ADVENTIST REVIEW contributes the information about the Seventh-day Adventist Church that appears in the *Encyclopaedia Britannica Book of the Year*. The 1980 edition of this book contains the following information about Adventists:

"The growth rate of the SDA church accelerated during 1979, from 4.95 to almost 6%. World membership reached some 3.2 million at midyear. Growth in South America was so rapid that 250 churches and chapels were constructed. 'The Voice of Prophecy,' the church's major radio program, was being broadcast on 1,213 stations.

"In China SDA churches in Shanghai and near Swatow were opened for regular services. All SDA churches in Uganda were reopened after the fall of Idi Amin, and the hospital at Ishaka

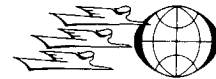
was returned to the church. *The Adventist Review*, the church's official organ, added a Portuguese-language edition.

"Ministry to the world's needy was expanded by Seventh-day Adventist World Service. Medical supplies were distributed to 28 countries, and supplemental food was supplied daily to 350,000 people in Chile, Haiti, Rwanda, and Peru. Appropriations for the 1979 world budget topped \$125 million, exceeding 1978 appropriations by \$10 million.

"In January Neal C. Wilson took office as president of the world church, succeeding Robert H. Pierson, who resigned after 12 years in office."

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Vol. 157, No. 10

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.

The little things of life

In the article "Know Your Enemy" (Jan. 17), the author stated, "Currently the idea is being circulated that as long as we maintain a high level of discussion on the character of God and other issues in the great controversy, the little things of life—what we eat, drink, wear, see, hear, and do—really do not make much difference."

It has been my experience that to those who love to discuss God's character, "the little things of life—what we eat, drink, wear, see, hear, and do"—take on a brand-new, exciting meaning.

SHIRLEY KROGSTAD
Maitland, Florida

Beautiful picture

"Let's Make Heaven Real" (Jan. 24) was almost like unveiling a beautiful piece of art.

It seemed as though every important, exciting event mentioned was occurring right before my eyes.

This dynamic article has encouraged me to look for more and better ways to share my faith, and to add more names to the list receiving our truth-filled literature.

ELSIE INGE
Sapulpa, Oklahoma

Sanctuary series

I hope that when the series on "How Adventists Adopted the Sanctuary Doctrine" is completed, the articles will be compiled in a booklet and made available for purchase. Thus they could be obtained and given to church members who don't subscribe to the REVIEW. Studied along with last year's Week of Prayer series on the sanctuary, these make a good basis for re-

viewing this cardinal doctrine of the Adventist Church.

GRACEY TOLLERTON
Olathe, Kansas

► *If there is sufficient demand, consideration will be given to supplying the series in reprint form.*

IRS and donations

I most heartily concur with "Love or the IRS?" (Feb. 7) that our love for God should be the determining factor in the amount of our gifts to Him.

However, I feel that some readers may receive the wrong impression regarding the maximum amount of contributions allowable by the IRS. The author was quoting his mother when he mentioned the 30 percent limitation. That percentage was the limit years ago.

Today the deduction ceiling for most charitable contributions is 50 percent of the contribution base. The contribution base is "adjusted gross income," com-

Continued on page 13

The 1980 GC session



Neal C. Wilson, president,
General Conference

In a few weeks more than 1,800 official delegates from all parts of the world will be meeting in Dallas, Texas, for the fifty-third General Conference session of the Seventh-day Adventist Church. In addition, thousands of church members will be traveling long distances in order to participate in, and observe, this significant spiritual gathering. The success and impact of this quinquennial interna-

tional session will depend in large measure on how willing the participants are to let the Holy Spirit motivate and control their hearts and minds so that there might be an atmosphere of fellowship and unity of faith and action.

If you have been following the unusually helpful series of articles in the *ADVENTIST REVIEW* entitled "God's Church Today," you will have gained certain practical insights about the session, the purpose of which is both to transact church business and to inspire the spiritual family of believers.

In addition to the doctrinal, organizational, and policy matters that are mandated to be handled at such a meeting, there are items of considerable interest and consequence that will be on the agenda. Because of the importance of the various matters to come before the session, the worldwide family of believers has been asked to share in a solemn and joyful period of intercessory prayer on April 12.

Unquestionably, one of the items that will dominate discussion at this session is the selection of leaders for the General Conference headquarters and its world divisions. A nominating committee numbering about 170 will prayerfully wrestle with the task of bringing to the delegates names to be considered for the various posts of responsibility. This is no light or easy matter. But more about this on the president's page for April.

Even though it is a privilege for a person to be a prominent servant of the church and to be involved in public activities, there are times when he feels lonely and experiences disappointment. Criticism and suspicion of leaders seem to be a part of today's climate. The devil has devised cunning snares and special temptations for those in leadership positions. How thankful I am for the encouraging promise that the Lord has made Himself responsible for the success of His work, that He has His hand on the wheel, that He has His own way of making changes if it is for the good of His work. All of these factors should emphasize the need for intercessory prayer

and personal preparedness for the General Conference session.

In the book *The Great Controversy* there is a chapter entitled "Snares of Satan." It tells us that the conflict between Christ and Satan, which has been going on for about 6,000 years, is soon to end. Satan, therefore, redoubles his efforts to defeat the work of Christ in behalf of man's salvation. He is present in our assemblies of worship and wherever we try to do God's work. Though hidden from sight, he seeks to control our minds. The Scriptures tell us that on one occasion "when the sons of God came to present themselves before the Lord, . . . Satan came also among them" (Job 1:6). He has not changed.

Like a skillful general he is laying his plans to destroy the effectiveness and thwart the purpose of the General Conference session in Dallas. The success of a meeting like this depends upon many factors. Some are supernatural and divine, others are human. Some of the divine blessings depend on human participation, while over other blessings we have no control.

Notice: "It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*Ibid.*, p. 525.

The Lord is eager to bestow a blessing upon His people and to provide wisdom. He admonishes us to cooperate with Him by bringing our minds into harmony with His mind and His will, and by claiming the promised blessing through prayers of faith.

While the logistical planning, physical arrangements, data accumulation, housing reservations, and eating facilities are necessary for the smooth functioning of a large meeting of this nature, I am much more concerned about whether we will be spiritually prepared. Admittedly there will be some appropriate pageantry and enthusiasm and inspiration generated. The division reports, the abundance of musical talent, and meeting new brothers and sisters from many countries and cultures, who use a variety of languages and who dress in charming national costumes, will all add to the aura of the session. Everyone should go to Dallas relaxed and with full assurance that God will work through His church and human agents to care for His work.

Because I love our church and have given my whole life to it, I am anxious to protect its good name and, in so doing, to exalt my Lord and Saviour.

I believe we are living on the threshold of great and momentous events, and that we are a special people with a distinctive message to carry to the world. This being true, it would seem that the following counsel offers valuable guidance for daily living, including our activities in Dallas: "See that your public behaviour is above criticism" (Rom. 12:17, Phillips). "Do things in such a way that everyone can see you are honest clear through" (*ibid.*, T.L.B.). This is the kind of experience and reputation that I covet for you, for myself, and for our church as a result of the 1980 General Conference session.

To be continued



Albion Fox Ballenger (1861-1921), son of an Adventist minister, J. F. Ballenger, became a minister himself after completing his public school education and teaching for four years. He became a fluent speaker and an able writer, attending camp meetings and other public gatherings in almost all the conferences in North America. While working in the Welsh and Irish missions after the turn of the century, he developed views about the church's sanctuary doctrine that differed from those of other church leaders. Unable to reconcile his differences, he eventually separated from the organized work.

Landmark truth versus “specious error”

By W. RICHARD LESHER

Certain events in the history of the Advent Movement, particularly those that give evidence that God led in a special way, should never be forgotten. The church's experience with A. F. Ballenger is one of these.

Albion Fox Ballenger was born on an Illinois farm in 1861. His father, John, became a Seventh-day Adventist minister about the time Albion was born. Educated in the public school system, Albion began his career teaching school. After four years of teaching he entered the Adventist ministry, attending Battle Creek College briefly.

Elder Ballenger served successively as secretary of the National Religious Liberty Association and assistant editor of the *American Sentinel*. Then, going overseas, he served as evangelist in some of the large cities of England, superintendent of the Welsh Mission, and superintendent of the Ireland Mission, returning in 1905 to the United States.

During his service in England, Elder Ballenger joined E. E. Andross in conducting evangelistic meetings in London. Concerning one of Elder Ballenger's meetings, Elder Andross is reported to have said in a talk in 1911, "One night . . . it came his [Ballenger's] turn to preach on the subject of the sanctuary. He did so, but he was very much discouraged over his effort on the subject of the sanctuary that night. And then he said, 'If the Lord will help me, I will never preach again until I know what I am preaching.'"

While in England, Elder Ballenger studied various books and commentaries related to the sanctuary question. Later, while serving in Wales and Ireland, he developed views of the heavenly sanctuary and Christ's mediation that were at variance with those of his brethren. Although the British Union committee to whom he presented his views sometime early in 1905 pointed out his errors, he continued to teach his new views on the sanctuary.

Because the problem of Elder Ballenger's teachings was considered serious, E. W. Farnsworth, who was then in England, gave a report of the British Union committee meeting in a letter to A. G. Daniells, president of the General Conference, dated February 22, 1905. In Elder Farnsworth's words, the basic point in Elder Ballenger's position was that when Jesus "ascended he [*sic*] went immediately into the most holy place, and that His ministry has been carried on there ever since." He noted also Ballenger's claim that in Hebrews 6:19, "within the veil" refers to the Most Holy Place.

Elder Farnsworth added: "He sees clearly that his view cannot be made to harmonize with the testimonies, at least he admits freely that he is totally unable to do so, and even in his own mind, as far as he is able to see at present, there is an irreconcilable difference."

When he returned to the United States in 1905 Elder

W. Richard Leshar is director of the General Conference Biblical Research Institute.

This is the story of A. F. Ballenger,
a one-time SDA minister,
who left the church over
disagreements on the church's
sanctuary doctrine.

Ballenger attended the General Conference session held in Takoma Park, Maryland.

When the meeting opened, Ellen White was on the platform with the ministers and spoke to the delegates. She believed that the Lord had strengthened her to make the trip to Washington to bear her "testimony in vindication of the truth of God's Word and the manifestation of the Holy Spirit in confirmation of Bible truth" (Manuscript 59, 1905). The context leaves no doubt that she was referring to the vindication of the Bible in opposition to the Ballenger teachings.

On May 16 Ellen White addressed the conference, including in her address a section on how the truth about the priesthood of Jesus came to the Advent Movement.

In her diary for May 20, 1905, Ellen White reported having met Elder Ballenger. She said: "Not long ago I met Elder Ballenger in the hall of the building in which we have rooms. As I spoke to him, it came vividly to my mind that this was the man whom I had seen in an assembly bringing before those present certain subjects, and placing upon passages in the Word of God a construction that could not be maintained as truth. He was gathering together a mass of scriptures such as would confuse minds because of his assertions and his misapplication of these scriptures, for the application was misleading and had not the bearing upon the subject at all which he claimed justified his position. Any one can do this, and will follow his example to testify to a false position; but it was his own."—*Ibid.*

"The Nine Theses"

Having been given opportunity to present his views to ministers attending the Conference, Elder Ballenger stated that he spoke for "three early morning hours" to a "committee of twenty-five leading men" ("Forty Fatal Errors," p. III). There is no known record of his presentation except for a brief paper he presented called "The Nine Theses." However, from later writings in which he says, "I am stating my difficulties in this pamphlet" (*Cast Out*, p. 1), the specific points of his views are clear.

For example, he held that the services in the holy place of the earthly sanctuary represented the mediatorial work performed in the heavenly sanctuary from the Fall of Adam and Eve to the cross. During this time, he believed, angels served as heavenly priests, offering "the

penitent prayers of sinners before the heavenly veil" and carrying "back the new covenant blessings of pardon and life" (*ibid.*, p. 87).

In addition to this view, as already pointed out, he held that the services in the Most Holy Place of the earthly sanctuary represented the mediatorial work of Jesus in the heavenly sanctuary beginning at His ascension and continuing until the Second Advent (*ibid.*, p. 56); and that the words "within the veil" in Hebrews 6:19 refer to the Most Holy Place.

Introducing "The Nine Theses," he said "I want to read to you now some of the misfits that I find in my attempt to place the first apartment work of the earthly sanctuary this side of the cross."—Page 1. In each of the nine theses he stated first his view of the meaning of the type of a certain feature of the sanctuary, then contrasted it with what he understood to be the "denominational view." He closed by saying that "the position I hold escapes every one of those nine contradictions between the type and the antitype. I say, To me it is impossible. Brethren, if you can solve it, solve it; but it is impossible for me to take that first apartment work of the earthly sanctuary and apply it to a piece of the plan of salvation without changing almost every cardinal point in that sanctuary."—Page 4.

Ellen White points out error

In a manuscript dated three days after his presentation, Ellen White gave a message to "those in attendance at this conference" and clearly to Elder Ballenger himself. In it she made several references to Elder Ballenger by name. Typical of what she had to say are the following excerpts:

"In clear, plain language I am to say to those in attendance at this conference that Brother Ballenger has been allowing his mind to receive and believe specious error. He has been misinterpreting and misapplying the scriptures upon which he has fastened his mind. He is building up theories that are not founded in truth. A warning is now to come to him and to the people; for God has not indited the message that he is bearing. This message, if accepted, would undermine the pillars of our faith. . . . A stronger determination to know nothing among men but Christ and Him crucified, would have given a different character to the work of Brother Ballenger on this ground. By this he would have been saved from spending his time in presenting as truth that which, if received, would undermine the mighty truths that have been established for ages. He who claims that his teachings are sound, while at the same time he is working away from the Lord's truth, has come to the place where he needs to be converted. . . . If the theories that Brother Ballenger presents were received, they would lead many to depart from the faith. They would counterwork the truths upon which the people of God have stood for the past fifty years. I am bidden to say in the name of the Lord that Elder Ballenger is following a false light. The Lord has not given him the message that he is bearing

regarding the sanctuary service. . . . I have a warning for those who suppose that they have been given the work of revealing Scripture in a new light. This work means substituting human interpretation for the interpretation that God has given. Thus did the heavenly messengers pronounce upon the effort into which Brother Ballenger has entered.”—“A Warning Against False Theories,” Manuscript 62, 1905.

About a week after Ellen White sent this message, Elder Ballenger appeared before the General Conference Committee affirming that “he still believed as he did before the hearing on his views before the brethren during the Conference.”—*General Conference Committee Minutes*, May 30, 1905. He requested that a committee be set up “to study with him quietly.” Further, he said that he could fight neither the Testimonies nor “this people.” “Anything he might publish would be a prayer for light rather than antagonism to our people. He planned to retire to a little farm in Virginia to wait.” At this point in the meeting Elder Daniells spoke of ministers who had left the church in the past. He

appealed to Brother Ballenger that “with the decided Testimony that had been given in this special matter” to consider the possibility that his views might be in error, “and not take a course to bring trouble and disaster” upon himself (*ibid.*).

Commenting on Elder Ballenger and his views in her diary for October 31, 1905, Ellen White wrote: “Elder Ballenger thinks that he has new light, and is burdened to give it to the people; but the Lord has instructed me that he has misapplied texts of Scripture, and given them a wrong application. The word of God is always the truth, but the doctrines that Elder Ballenger advances, if received, would unsettle our faith in the sanctuary question. . . .

“The light on the sanctuary question was given by the Spirit of God, and we who passed through the disappointment of 1844 can testify to the light that was then given on the sanctuary question. Elder Ballenger needs to rest awhile, and cease to sow the tares which will lead our people on a false track. As the messenger of God, I am to bear no hesitating message on this subject. Elder

FOR THIS GENERATION By MIRIAM WOOD

Flawed people-1

How do you fit into an achievement-oriented society when you seem not to possess even the skills necessary to support yourself? How do you manage when you've had a good education but the knowledge you have gained does not seem to give you “coping” skills? For that matter, how do you make friends, when people consider you to be a misfit all the way around?

Perhaps I can make the point more clearly by suggesting that we think of life as a vast assembly line, with cars (people) coming off the line at stated intervals, all the components in place, ready to roll down the highway at top performance level.

Suddenly a car comes along that, to the eye, seems as well-put-together as the others, but when tested it malfunctions. It has flaws—yet the flaws are difficult to isolate. For some undetermined reason, the car is substandard.

I've thought over and over about a letter that I received recently. I don't have

any real idea of how to be helpful to the writer, but perhaps readers can suggest something.

“Sometimes in your column you've discussed special problems that various people have experienced. Perhaps there will be some value in sharing my story. Ellen White tells us that ‘not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.’ I believe this statement, but I have an exceptionally hard time finding my place. I'm 27 years old and still living with my parents (non-Adventists). Most of my work experiences have been bad. I have been fired from three jobs because I was not able to do the work efficiently, and I've had a very frustrating time with other jobs for the same reason. In fact, in my entire life I have not had more than one or two brief jobs at which I was consistently able to do even moderately well, no matter how hard I tried.

“I have hardly any skills. My major in college was cultural anthropology, which I realize is not very helpful in getting a job. I did take some courses in subjects that I thought would be more practical, such as entomology and computer programming, but I did quite poorly in these more useful subjects. Now I'm studying for a degree in business administration, which I hope will help me to be more successful in a career.

“Even before I became actively involved in the world of work, I suffered from difficulties that I believe most people do not have to nearly the same degree. For years and years I have been troubled by regrets for the past. Though I have known many nice people, I have seldom in my entire life had any really close friends. My great desire is to use my talents for the Lord. Although I've been able to teach Sabbath school at times, give some Bible studies, and present a few talks at our church, I do not feel I have been able to use my abilities to the extent I would like to. Several people have suggested that I should be a minister because of my speaking ability and knowledge of the Bible. Unfortunately I lack the leadership potential to be a

good minister. I've already attempted colporteur work, but I'm not a good salesman.

“Perhaps the hardest thing for me is the fact that for the most part even fellow church members, though they may be otherwise kindhearted, do not seem to understand my situation. Sometimes when they do realize that I am uncoordinated I get the impression that they condemn me for this fact.

“Perhaps my testimony will help to remind people that there are individuals who struggle with problems that are not as obvious as, say, illness, injury, or the death of a loved one, but that these less obvious problems are still very real. I do not wish to blame anyone in particular; I know I've made many mistakes of my own. Perhaps the church can do something more to help individuals learn the best way they can serve the Lord. Of course, I realize that not everyone can be in denominational service; I'm willing to do whatever work the Lord has for me, secular or religious. I know that God will guide me.”

Well, that's the letter. In our next column, we'll discuss it. For now, though, let's all breathe a special prayer for people with special problems.

Ballenger does not see what he is trying to bring to pass. The message that Christ came to give to John on the Isle of Patmos needs now to be carefully studied by Elder Ballenger; for these words of warning tell us that men will arise claiming to have new light, whose theories, if received, would destroy our faith in the truths that have stood the test for half a century. We need to study and understand the message given in the third chapter of Revelation."—Manuscript 145, 1905.

In a letter to Elder John Burden December 11, 1905, Mrs. White wrote: "Elder Ballenger's proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject; for the points that he is trying to prove by scripture are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part. God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise, and bring in supposedly great light, and make their assertions. But we stand by the old landmarks."

Ballenger's position unscriptural

Writing to Elder W. W. Simpson on January 30, 1906, Ellen White commented: "It is impossible for us to have any agreement with the positions taken by Brother A. F. Ballenger; for no lie is of the truth. His proofs do not belong where he places them, and although he may lead minds to believe his theory in regard to the sanctuary, this is no evidence that his theory is true. We have had a plain and decided testimony to bear for half a century. The positions taken in my books are truth. The truth was revealed to us by the Holy Spirit, and we know that Brother Ballenger's position is not according to the word of God. His theory is a deceiving theory, and he misapplies scriptures. Theories of the kind that he has been presenting, we have had to meet again and again."

In 1909, four years after he stated to the General Conference Committee that he could not "fight this people," Elder Ballenger published the small book *Cast Out for the Cross of Christ*. In it he presented the details of his views in a moderate tone, and quoted from Ellen White's writings passages that he regarded as presenting the truth, ignoring passages that disagreed with his views.

In 1913 Ballenger produced the pamphlet entitled "An Examination of Forty Fatal Errors Regarding the Atonement." By 1914 he had acquired the paper *The Gathering Call*, which had been published by one Eylar in Bache, Oklahoma. Moving to Riverside, California, he used it to disseminate his peculiar views among Adventist members. □

To be concluded

FOR THE YOUNGER SET

Mary Ann's pet

By NETTIE EDEN

"If you'll come, Grandmother, I promise to keep Charmin in her cage the whole time. Please, Grandmother," Mary Ann begged.

"Well, all right. But you know how afraid I am of rodents," Grandmother replied. When Mary Ann clicked the receiver into place she asked Daddy what a rodent was.

"Rodents are animals with front teeth especially suited to gnawing hard objects. Squirrels, beavers, rats, and mice are rodents," Daddy said.

"But, Daddy, Charmin is a hamster. She's not a rodent."

"Yes she is. The rodent family includes hamsters, gophers, prairie dogs, and many other animals. They are also mammals. Rodents can be helpful or harmful. Some have valuable fur. Scientists use mice and rats in research. Mice and rats also carry diseases such as plague and typhus."

"Charmin has soft fur. We named her Charmin because she's 'squeezably soft.' Remember?" Mary Ann chuckled.

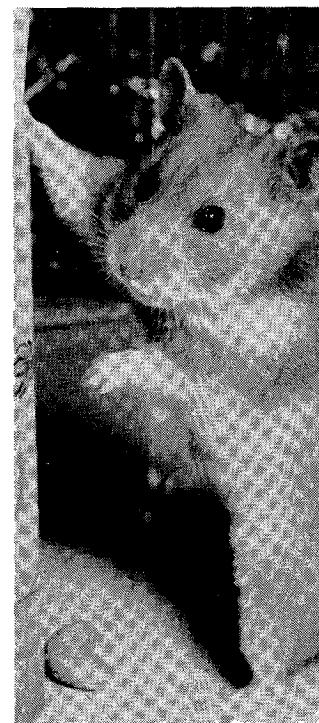
Charmin was kept in a rambling-type cage with yards and yards of complex tunnels. She had a wheel in the largest compartment, and at night when everyone was sleeping she traveled many miles on her "treadmill." This exercise was essential to her good physical condition. After she ate, her face looked fat because she stored food in pouches in her cheeks. As she grew hungry she utilized the food in her storage pouches.

When Grandmother came, everyone had a delightful visit. But one afternoon during a Bible game Grandmother suddenly leaped onto the coffee table screaming, "Help; oh, help! That rat's after me!!" Mother and Daddy tried to

help her down. She beat the air wildly, trembling all over. "It's under the sofa cushion, right where I was sitting."

Mary Ann dashed to the far end of the hall to check Charmin's cage. It was empty. While cleaning it, she must have left a loose connection between two compartments. Charmin had squeezed through to freedom. This had happened often in spite of Mary Ann's caution.

"We'll take you for a drive, Grandmother," Mary Ann's father suggested. "While we are gone, Mary Ann, please find Charmin and lock her up again." Mary Ann's playmates joined in the search. Charmin, however, was experienced at eluding her captors, and it was some time before she was back in her cage and taken out to the tool shed for the duration of Grandmother's visit.



Our heritage of reform

Adventists not only are the inheritors but are to be the consummators of a reform movement involving the whole person.

By DENNIS F. SMITH

Under the influence of Greek philosophy, the Western world was led away from the concept of holism found in the Scriptures. Because of the dichotomy that was drawn between body and soul, it came in some areas to be considered "worldly" to practice the simplest principles of personal hygiene. Also, to some extent the study of medical science was discouraged. As a result, medical practice tended to degenerate into the use of superstitious, magical arts.

At the height of such superstition God sought to enlighten the world through groups such as the Waldenses. This group of consecrated Christians attempted to practice some of the principles of health reform while engaging in active medical missionary work.

In spite of their efforts, the decline in health teaching and practice continued until the time of the Reformation. The doctrinal enlightenment that came at that time helped prepare the way for the development of what is now called "medical science."

When the Reformation lost its momentum God raised up a great Reformer in England named John Wesley. The early Wesleyan movement contained many of the reform elements that were lost during the apostasy of the early church. A study of John Wesley's writings indicates that he personally engaged in medical missionary activity, in addition to advocating reforms in other areas of truth.

As the world moved on to the great 1844 movement, God desired to restore completely the truths lost during the past ages. His Spirit moved upon many sincere Christian men and institutions at that time to seek to establish the reforms necessary for the 1844 movement to complete its work and prepare the way for our Lord's return.



John Wesley's writings indicate that he engaged in medical missionary activities in addition to advocating reforms in other areas of truth.

One outstanding example was Oberlin College, established in 1833 in Oberlin, Ohio. Its founders stated, "That we may have time and health for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, and especially the smoking and chewing of tobacco, unless it is necessary as medicine, and deny ourselves all the strong and unnecessary drinks, even tea and coffee, as far as practicable, and everything expensive that is simply calculated to gratify appetite."—*Oberlin, the Colony and the College*, p. 86.

About that same time other colleges such as Williams College, Hudson College, Lane Seminary, and Maryville College advocated diet reform. Thus health reform began to be advocated immediately prior to 1844. However, as that eventful year approached, antireform pressures mounted until the majority of these reform movements died out.

Discussing the historical significance of this fact, L. E. Froom makes the following statement: "We are simply the inheritors and consummators of reforms now largely abandoned by others. The hour had clearly come for God's final reformatory movement to come into existence for the recovery and restoration of *all* past truths and practices essential in making ready a people prepared to meet their returning Lord."—*Movement of Destiny*, p. 37.

It seems that God raised up the Seventh-day Adventist Church to carry out the reforms that mainline Protestantism had rejected. Consequently, the message "Bab-

Dennis F. Smith is associate pastor of the Vallejo Drive church in Glendale, California.

ylon is fallen" can be applied to Protestant churches not only because they rejected doctrinal truth but because they rejected these other great reforms.

At this point the question may be asked, Why is it that health reform is important in preparing a people to meet their Lord? In answer we have been given this insight: "The body is the only medium through which the mind and the soul are developed for the upbuilding of character."—*The Ministry of Healing*, p. 130. "Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil."—*Ibid.*, p. 128. Thus adherence to health reform is essential if the character of Christ is to be perfectly reproduced in His people.

Jesus revealed God's glory both in teaching and healing. And He spent more time healing than teaching. Would we not expect, then, that a divine work of healing must take place to reveal clearly God's character in the last moments of time, and that it will be an integral part of God's last work?

What kind of healing work?

The next logical question is What kind of healing work is advocated? God's answer can be found in statements such as these: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies."—*Ibid.*, p. 127.

"The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way, for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought. For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work."—*Selected Messages*, book 2, p. 54.

Thus God's last-day work of healing is to involve sanitarium-type institutions using the natural-remedy approach to healing.

How extensive will be this work of health reform and medical missionary evangelism? One application the inspired writer makes of Ezekiel's river (Ezekiel 47) is that it portrays the all-encompassing outreach of medical missionary work in the days yet ahead: "We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea."—*Medical Ministry*, p. 317.

A tremendous work of both physical and spiritual healing will be accomplished by God through His church just prior to Christ's return. Through this work God will manifest clearly His loving character, and many will be won to Christ. □

RESPONSE FROM READERS

Courage for troubled times

Re "Trouble Time" by Miriam Wood (Oct. 25). I read the article with interest, sympathizing with the young people who were being questioned about their reaction to studies on last-day events.

When I lived in England after the war, the large, slippery wooden blocks with which the town-hall square was paved were dug up and asphalt laid down instead. The excavation work revealed fragments of charred wood, some of which were believed to be the remains of stakes at which martyrs had been burned for their faith. Not far from where I lived stood the Martyrs' Memorial, listing the names and ages of those who were put to death in that area in the sixteenth century. In fact, almost every village and town throughout England "boasts" a martyrs' memorial.

Foxe's *Book of Martyrs* held a place of esteem in our home next to the Bible. I cannot count the hours I spent poring over its pages. The names and deeds of the martyrs are indelibly etched on my heart. Some of them were around what my age was at that time. Over and over I read aloud of the courage of one young girl of 13 who lived not far from my home in her time. Apparently one night when it was dark some men came to her home, demanding that she give up her heretical views. She stood her ground bravely. Angrily one of the men seized a candle from the sideboard, holding her wrist over it until the sinews cracked. She still refused to utter the words that would free her—words denouncing her Lord and His people.

My little bedroom at the far end of our house was the only room in which there was no electricity. Each night in the winter I would climb the stairs, carrying a lighted candlestick. While I undressed, it sat on the dresser. When I was ready

for bed I would blow out the candle and leap into bed. However, one night—the story of my heroine fresh in my mind—cautiously approaching the candle, I held my wrist close to the flame. The moment I began to feel the heat I withdrew my arm. I tried doing this several times, but no matter—it hurt sufficiently for me to discontinue my act of "bravery."

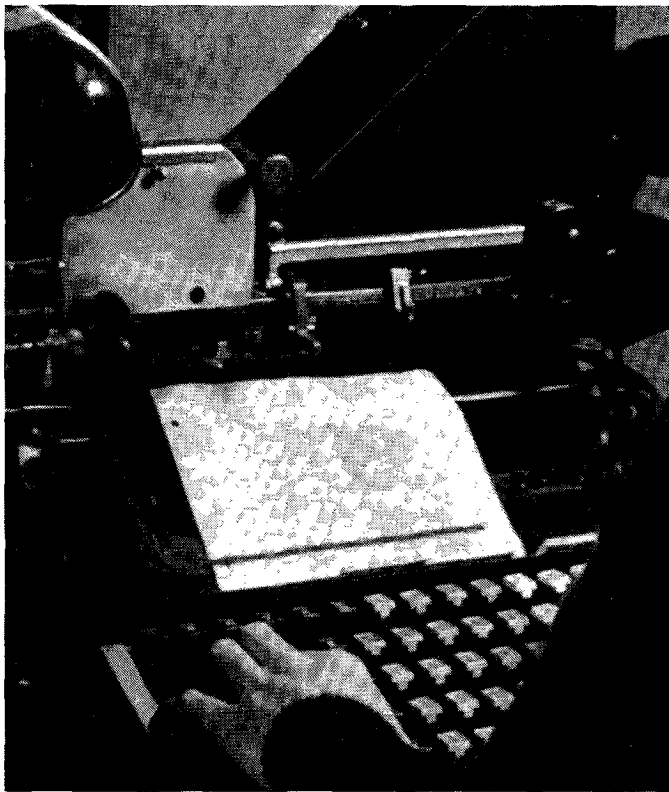
I questioned my mother about the martyrs the following morning. Were they different from us? Of stronger stuff perhaps? "No," my mother assured me, "God gave them the strength to endure the most unimagined tortures." Of ourselves we do not have the courage to withstand torture, but if the time should come when we need it, God has promised that He will never forsake us.

Who has not thrilled to the story of Archbishop Cranmer? Having under great duress signed a document renouncing his faith, he later confessed his faith. As a consequence he was burned at the stake for his views. Resolutely stretching out his right hand, which had signed the document, he held it in the flames until it was burned off. Ridley and Latimer were put to death in the same way. Bishop Ridley let out a cry of pain while he was burning. On hearing this, Latimer, tied to the stake a few feet away, called to him, "Be of good comfort, Master Ridley. . . . We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

God heard and honored his faith.

When we discuss the time of trouble that many now living will be called upon to pass through, we should never omit to add that we have an Advocate and Friend who has promised to be with us all the way.

EDNA M. OLSEN
Colorado Springs
Colorado



COVER STORY

My friend "Mac"

Receiving tracts from an Adventist pastor, the author responded that he had something better than tracts to tell him about the church.

By R. P. MARSHALL

R. P. Marshall is a former editor of four Methodist publications, and executive secretary of the United Methodist Church, Central Pennsylvania Conference, Commission on Ecumenical Affairs. He no longer is in the active pastorate, but writes for a number of national religious publications. Recently he was going through his files of the Florida Christian Advocate and came across a tribute that he had paid to "Mr. Mac," a longtime employee who was leaving the Advocate. Mr. Marshall submitted this article based on that tribute.

For five years "Mac", as we called him, worked as linotype operator for the *Florida Christian Advocate*, the Methodist weekly magazine I edited. During that time he never missed a day and never lost his temper. For a newspaperman, that's a major miracle!

Often I thought of introducing him to our readers, and once or twice, over his protest, I printed a humorous bit of verse with the name of C. L. Magee attached, but our readers never knew the author as a man. They couldn't hope to know him as we did.

That was nearly thirty years ago, and "Mac" has, I suppose, passed to his rest long since. But when the list of good men is posted in heaven, I am sure that the recording angel must have a hard time finding him, for with his usual modesty, "Mac" will have to be pulled out from under a bench where he has been hiding. But if, by the grace of God, any poor newspapermen manage to get up there there'll be a hand or two to drag him forth for proper credit.

Mac never argued religion

Mac wasn't a Methodist, and, once in a while, I imagined that his eyes held a glint of questioning, as he put some of my editorials into type. I'm sure we didn't agree on some points of theology, but we had no trouble when it came to practical religion. He never "argued Scripture" in the shop, or tried to convert us to his faith; he simply lived it out!

Scrupulously, he kept the Sabbath on Saturday, even though this meant that he lost money by observing his employer's Sunday also, but he never mentioned the fact, and often put in a day's work on Sundays at his own expense.

One night I received a visit from his pastor, who asked whether he could leave some tracts explaining the work of the Seventh-day Adventists. I welcomed him gladly, accepted the literature (and read it with interest), then told him my name and job.

"I'm familiar with the work of your denomination and I like to read about what you are doing," I told him, "but, actually, I have something better than the tracts that you have given me. You see, our linotype operator is a member of your congregation. He is the best advertisement you could have."

A few months later, "Mac" told me that he was leaving for New Mexico, where he hoped to find a climate more suitable for his wife's health. He had no promise of a job there, but was sure that the Lord would provide. He asked me, rather timidly, for a recommendation, which I was glad to give, for I could in all honesty say that he was one of the best operators I have ever known, although the average print-shop boss might not be interested in the qualifications that I admired especially.

I have never heard from "Mac" since the day he left. But his memory lives in the minds and hearts of those who knew him, and the church he loved and served is dear to me because of him. □



When the author placed her finger in the tiny hand of her special new baby, he held it with all the strength that he had. The bond was established.

Coping with the stress of a special son

At first the author did not want her retarded baby. Soon, however, she could not stand the thought of being without him.

By MONICA Y. DULAN

Why did God let this happen to me? Why is He punishing me? I am a relatively good Christian. I go to church, study my Bible, pay tithe, share my faith. I don't drink, smoke, or defile my body. What else does God want? These thoughts tortured me for weeks after the birth of our third child.

The first three months of my pregnancy were difficult. The doctors thought I was undergoing a severe psychological reaction to the pregnancy. Because my body seemed to want to abort the fetus, they hospitalized me for two weeks, but since I had undergone similar experiences with my previous pregnancies, they saw no need for alarm. After I had rested at home for two months, my

Monica Y. Dulan describes her position as a "domestic engineer." A less creative person would call this position homemaker. She lives in Redlands, California.

pregnancy progressed normally, enabling me to resume regular activities.

A month before the baby was born, one of the resident doctors at the clinic told me that I might have a breech birth. To avoid complications, the doctors delivered my seven-pound 14-ounce baby by Caesarean section.

I was just overcoming the disappointment of having another boy (I had been praying for a girl) when my husband uttered the most painful, heartbreaking words I ever heard: "He is a mongoloid; he is retarded."

"He is what?" I responded.

"Retarded," my husband replied. "He has Down's syndrome with severe congenital heart malformations."

"Retarded—retarded!" The words kept ringing in my ears. What did he look like? Was he ugly and funny looking? Everybody likes a beautiful child; why did I have to have a funny-looking child?

Baby given for a purpose

Because of multiple complications our baby, Andre, had to be transferred to Loma Linda Medical Center's Neonatal Intensive Care. Having given my consent, I drifted off to sleep.

When my husband returned from signing the necessary papers, I told him that I did not want the baby since he was abnormal.

"Honey," he said, "the Lord has given us this special baby for a purpose."

I did not care what the purpose was; I did not want the baby.

My husband persuaded me to see the baby before making any decision. They brought him to me in a special incubator with many wires and tubes. When I placed my finger in his tiny hand, he held on with all the strength that he had. I said to him, "Andre, this is Mommy." The bond was established. I knew that I could not give him up, for he was to be our special son.

Andre received loving care at Loma Linda Medical Center. It makes a noticeable difference when God is present in the hearts of those who care for the sick. The love of those caring for him helped Andre to live beyond the short life span that was expected.

In case you are not clear as to what Down's syndrome is, let me attempt to give you a nonmedical definition. It involves mental retardation coupled with many complications. Andre was deficient in muscle tone, being weak and "floppy" like a rag doll. Growth is slow, and usually the toes and fingers are clubbed. One of the most common complications is a congenital heart malformation, namely, a hole in the septum or middle partition of the heart. Sometimes it is correctable by surgery. Andre's heart catheterization (dye is injected into the various chambers of the heart, and the movements are filmed) revealed that his malformation was too complicated to be corrected at that time by surgery.

My faith in the Lord was tested severely during the days and weeks that followed the birth of the baby. Chromosomal studies showed that Andre's Down's syn-

drome came about because the egg that was fertilized was aged. He is a Trisomy 21, which means that he has one extra chromosome. The normal number is 46. This extra chromosome, smaller than a hair, changes the whole pattern of the child's development; the bony structure, the brain, the heart—in fact, every cell in the body—are destined to be irrevocably different.

We have tried our best to treat Andre as we would a normal child. He has become precious to us. Whenever I feed, change, or soothe Andre, he gives me a little pat on my shoulder as if to say, "Thank you, Mommy, for your love." He is the joy of our hearts, having become an integral part of our lives.

Being constantly plagued with upper-respiratory infections, he has been hospitalized three times but has bounced back after two seizures, a stroke that paralyzed his entire left side, and several bouts with gastroenteritis. The doctors cannot explain why he is alive and doing as well as he does, but I know why. The Lord's hand is in it.

The experience of caring for an abnormal child has taken its toll on the family. Caring for Andre is time consuming but rewarding. I try to divide whatever time is left between the boys and my husband. I have had to set aside my goals and aspirations for a while, because I want to give Andre as full a life as the other boys are experiencing. As a result of having Andre in our family, we have learned patience, appreciation, and the true meaning of love.

Special children need love

Before Andre was born, if I saw a parent with such a child, I would stare, then look away so as not to embarrass the parent. I did not realize that the child would welcome a cheery Hello or a friendly smile. These children need the love that we can share with them.

Last March Andre had to be rushed to Loma Linda Medical Center by ambulance. It seemed as though the life was draining from his frail body. I was scared and confused, since my husband was on call rather than at home that afternoon. In despair I cried out to God to save Andre's life. I seemed to feel God's arms wrapped about me, consoling me.

After the doctors had quieted Andre with oxygen and morphine, Dr. Petry, the cardiologist, suggested emergency surgery in order to save Andre's life. Because Andre had been growing quite well, the doctor thought that the child would be able to survive the surgery.

I believe that God cradled my little boy in His arms and guided the surgeon's hands. Andre came through with flying colors. His surgery was as near to perfect as it could be. A Blalock shunt rechanneled the large artery in his left arm into the pulmonary valve so that more blood could be pumped to his lungs. One week after the surgery we took a beautiful, bouncing, active baby home.

Andre has added a rich, new dimension to our lives. More than ever we believe that "all things [do] work together for good" (Rom. 8:28). □

Reborn free

Each one of the laws that God has given to human beings is good, not evil. The apostle Paul testifies that "the law is holy, and the commandment holy, and just, and good" (Rom. 7:12). But even in a large segment of today's Christian world God's laws have been given a bad press. The writings of Paul himself have been twisted out of context to make him say just the opposite of what he intended to say—that God's laws are unnecessary, as well as unnecessarily confining to people's freedom.

What Paul has to say about law in Romans and Galatians needs to be understood in the context of his controversy with the Judaizers. What he is saying is that the good laws God had given concerning ceremonies, ordinances, and Temple ritual pointed to Christ's death. Because His death was now an accomplished fact, they no longer had the significance that they once had.

Paul always upheld God's laws, never condemning them. What he did condemn was the legalism that had become associated with the practice of those laws. Although many misunderstand this point, there is quite a difference between condemning legalism and condemning God's laws.

The Pharisees have had a bad press too. If there ever was a group of people trying hard to be good, it was the Pharisees. Their problem was that they thought that their efforts to keep the law would earn their salvation. So to be especially careful, they added innumerable laws and interpretations of laws to the few that God had given. They went to great lengths to determine every possible variation from the letter of the law and to fill in the breaches, arguing endlessly over minor questions of interpretation and application. The problem with doing this is that no one can make up enough laws to cover every possible application and situation. With 4 billion people occupying our globe, the possibility of applications far outraces our capability of developing rules to govern each situation.

One day on the way to Japanese language school in Tokyo, I tried to exit through the door of the metro train I was riding, but had a difficult time as a crush of people

LETTERS Continued from page 2

puted without regard to any net operating loss carryback.

In addition, if the taxpayer exceeds the 50 percent limit, he has a five-year carryover, subject to certain limitations.

I hope that no Adventist will curtail his contributions because of limitations imposed by the IRS.

FRANK S. WAXTER
Westminster, Maryland

Sabbath school students

"The Heart of the Church" (Speaking Out, Jan. 31) emphasized the need for Sabbath school teachers to have a deep personal knowledge of the Scriptures and to present the Bible effectively to their classes.

I would like to add that it is just as crucial that the class members gain a deep personal knowledge of the Scriptures. There can be no serious discussion if the class members have not studied the lesson previously.

I was not raised in a Christian home, so I attended Sabbath school for the first time at the age of 12. For me there was special joy in studying my lesson, because I was learning about Jesus. I honestly believe I gained at least as much from my personal study as I did from class discussion.

Each Sabbath school member should realize the importance of preparing for the Sabbath school lesson individually. Whether or not we hold a teacher's position, we each have an obligation to "study to shew . . . [ourselves] approved unto God" (2 Tim. 2:15). As members and teachers alike begin to search the Scriptures diligently for spiritual truths, the Sabbath school will continue to serve as a means of drawing people closer to God.

KATHRYN M. VAN GILDER
St. Paul, Minnesota

The "whatsoevers"

Re "Whatever Happened to the 'Whatsoevers'?" (Speaking Out, Jan. 31).

Three years ago I removed my child from church school. One reason was the literature used in the school. The well-meaning teacher had introduced library books a friend who taught in the public school had discarded. The most offensive books were thrown away when it was called to the school's attention.

However, my main reason for removing my child was the heavy sports program. Ellen White has much to say about competitive sports, but it appears to me that the counsel is not heeded. Even some churches

have organized baseball teams.

I don't think our people know what the Spirit of Prophecy has to say about shunning various types of sports and amusements. If they would look in the *Index to the Writings of E. G. White* under the topics of baseball, sports, football, games, amusement, recreation, and entertainment, they would find a wealth of information on the subject.

FRANCES LUNDBERG
San Leandro, California

In various meetings over the years with fellow academy English teachers, I have never known any of the books listed by the Speaking Out author to be on the required-reading lists. The majority of Adventist English teachers rely on the wealth of suitable classic and contemporary literature without delving into questionable titles.

I have never known a fellow English teacher who did not give students a choice in selections if a sincere objection were voiced by the student. Many of us find we are fighting a losing battle in teaching wholesome literature when inappropriate and questionable works are being read regularly in the homes or viewed on television by parents.

Don Weatherall, education supervisor for the Southern

Union, should be commended for his recent supervision of a denominationally edited anthology for ninth-grade students, *Quest*. This anthology reaches the high standards most English teachers strive to attain.

LINDA BECKER
Chisholm Trail Academy
Keene, Texas

While a great reform is needed in our schools, it should begin in the home. Teachers cannot instill principles in the children that are not practiced at home.

PATRICIA THOMPSON
Pine Bluffs, Wyoming

As a professional Adventist educator with experience in both large and small church schools, I must sadly agree with the Speaking Out author. We as parents encourage this decline in standards when we allow small, seemingly unimportant compromises in our homes. As time goes by, each of our homes seems to reflect more and more the sinful world around us.

As a result of the research thesis that I have just completed for my Master's degree in educational media, I strongly believe that popular television programming is destroying many of our children.

ROBERT E. DUBOSE, JR.
Purvis, Mississippi

MENDING THE HUMAN HEART REQUIRES MORE THAN LOVE AND A BAND-AID



Heart disease is ruining millions of lives. Needlessly. Often striking just during the prime of life. Or when the long-awaited golden years are about to be enjoyed.

At St. Helena, we're involved in restoring people with heart disease to a more active, vibrant way of life. Whatever the problem – heart attack, surgery or angina – the mending process begins with practical help in the areas of health education and rehabilitation. The 19-day **H.E.A.R.T.** live-in program is both individualized and medically supervised. The **H.E.A.R.T.** Program includes (along with love) diet therapy, nutrition education, stress control, weight management, physical conditioning and other areas of personal need.

In St. Helena's rural setting, overlooking the peaceful Napa Valley, necessary lifestyle alterations are adopted more easily. Life takes on a new meaning as limitations are pushed back and unnecessary health fears removed. And success is greatly encouraged as all this takes place in a caring, Christian environment.

If you or someone you love is in need of the benefits of this program, please contact us. Reservations for upcoming sessions must be made in advance. And enrollment is limited to provide maximum personal attention.

For descriptive brochures on any of our live-in programs you may call toll free to (800) 648-5331. For complete information or reservations in the **H.E.A.R.T.** Program, write or mail the coupon to: **H.E.A.R.T.**, Dept. AR St. Helena Hospital & Health Center Deer Park, California 94576 or call (707) 963-6200.

Please send me information and reservation details on the following St. Helena live-in programs as checked:

- H.E.A.R.T.**
- Smoking Cessation**
- Weight Control**
- Alcoholism Recovery**
- Personalized Health Service**

Name

Address

City

State

Zip



was surging in. If I hadn't been as tall and large as I am, I don't believe I could have made it out the door. The Japanese people who were so polite in their homes when we visited them seemed to forget about courtesy and kindness when it came to getting on and off trains, just as do people in New York City or most of the world's metropolitan areas.

Because of my experience that morning, I asked one of my language teachers why there was this remarkable contrast in polite behavior on the part of the Japanese. She told me that the Japanese code of outstanding politeness and courtesy dated back to the Confucian era—long before there were trains. Therefore behavior on trains was not controlled by their code of politeness.

That is the sort of thing that can happen when mores and behavior are governed by a code of specific rules. It is impossible to come up with rules to cover every possible situation. And even if we could, people would not be able to remember them all.

Laws contain basic principles

Recognizing this fact, the Creator has given us only a limited number of laws that, for the most part, contain basic principles that can be readily applied to the situations and circumstances we meet in life if we will put a little effort and thought into making such applications.

One more point needs to be made concerning the Creator's laws that govern life and health. They are intended to be a great blessing—to bring us the more abundant life Jesus promised in John 10:10. But too often people look upon God's laws as placing restrictions on their personal freedoms.

Freedom is *not* to be equated with doing just what we want to do. If it were, our society would be in more trouble than it is in currently.

Bus drivers, following the concept that each person has a right to do his own thing, might show up for work only when they felt like it. Druggists, grocers, doctors, policemen, and airline pilots are *all* free men and women too. They could take the same attitude. But their doing so would not bring freedom. Instead it would result in anarchy. A society based on this ethic would soon cease to function.

What is freedom? True freedom comes only from placing oneself fully in accord with the Creator's laws designed for the full, happy, and peaceful operation of this universe. The happiness of all created beings depends on cooperation with the laws of God. The book *Patriarchs and Prophets* informs us that "the law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness."—Page 34. This is true of the laws of our being as well as of the Ten Commandments. Instead of claiming that we are born free in this world of sin, it might be more accurate to say that we are "reborn free" as we find true freedom in Christ that enables us to live in harmony with the laws of life.

L. R. V.

Ready for the challenge

There are many things one can do by oneself, but much of life's work requires team effort—combining the talents of many people to get a job done. Perhaps nowhere is this more true than in a publishing house. It is strikingly true in producing the weekly *ADVENTIST REVIEW*.

For example, on February 5 an item had to be put on the back page of the February 14 issue. The committee meeting from which the item came didn't take place until after the issue was to go to press. So press time was rescheduled, and when the meeting was over, the team that produces this magazine went to work at top speed.

Copy went from the writer to the editor, to a typist, to the assistant editor, who prepared it for typographic services. People stayed overtime to work on it—a copy editor, a typesetter (who set it without an error), a type processor, a paste-up man, a proofreader, a cameraman, a platemaker, pressmen, and bindery workers. Within two hours from the time the copy began its journey through the plant, the superintendent had laid a pile of trimmed *REVIEWS* on the editor's desk. Teamwork had gotten the job done quickly.

This same *Review* and *Herald* team already is preparing for the General Conference session in Dallas in April, when the *ADVENTIST REVIEW* will be published every day as the official minutes of the session. To do that, when our usual schedule calls for taking three weeks to produce an issue, will again require a special kind of working together—a recognizing of one another's talents, along with enough pressure to make everyone utilize those talents to the fullest.

Some of our staff members will be in Dallas covering the activities. Editors, authors, and photographers will collect and edit material throughout the day, then send copy via facsimile-transmission machines to the *Review* in Washington. Photos and caption material will be flown from Dallas to Washington.

At that point, the rest of the team will take over and will work through the night setting type, pasting it into pages, making negatives and plates, and putting it on the press in the wee hours of the morning. By 5:45 A.M. finished *General Conference Bulletins* will leave our plant to be flown to Dallas and distributed to delegates. While these 3,000 copies are being handed out at the session, people in the *Review's* periodical mailing department will be sending more of the same *Bulletins* to *REVIEW* subscribers, so that they, too, can keep up with the General Conference activities.

Keeping the church informed by producing *General Conference Bulletins* is a heavy responsibility and a big challenge. But having done it before—and having met a similar challenge very recently—we know we can do it. We find the prospect exciting.

J. R. F.

With members in Mozambique

By EDWIN LUDESCHER

In connection with a recent trip to Africa, I spent some time in Mozambique with Herbert Stoeger, our division health and temperance director. We flew to Maputo, the capital city of Mozambique, and were greeted at the airport by the brethren from the Mozambique Union. They took me immediately—since our time was short—to the union office, where we began talks. All three mission presidents came with their respective treasurers; thus the union committee was complete. Our task was to discuss and fix the budget. It is always a source of great encouragement for me to watch our young African treasurers as they labor with much zeal and efficiency in laying plans—and how they appreciate counsel and advice!

The church's work developed encouragingly in 1978. With grateful hearts we found that during those 12 months 2,400 persons were added to the church through baptism. District meetings in Mozambique were well attended and well received by our members. Evangelistic meetings in public halls are not authorized, but they are permitted in our own chapels. A particular problem that our people have to face more and more is the Sabbath problem. It comes up mostly in connection with school attendance by our children on Sabbath, and for those of our members who work in factories.

For the first time Abilio Tungululo, union president, succeeded in securing an interview with the man responsible for church affairs in the Ministry of Interior. The meeting was to take place on Monday morning. This man received us very kindly. We talked with him for an hour, during which time the atmosphere improved steadily. I

Edwin Ludescher is president of the Euro-Africa Division.

had opportunity to state our Adventist principles, to refer to our worldwide work, and to dissolve certain prejudices. I was given the promise that no stone would be left unturned in order to make possible annual visits from the Euro-Africa Division. In different matters we were shown understanding, and he promised us that certain decisions would be restudied.

I encouraged our brethren to cultivate such contacts, in order to make our church known and give the authori-

ties a better understanding of our plans and our principles.

When on the last day of my visit I came to the office early in the morning, I found great joy and happiness. With shining eyes the brethren showed me 378 packages of clothing that had been sent from the welfare center in Lausanne, Switzerland, to Mozambique. Everything was neatly packed and labeled. We were greatly surprised that nothing had been lost in transit and that the authorities had been willing to authorize the entry of these goods. For our brethren in Mozambique this is a very special help, which they have accepted with grateful hearts. Pastor Tungululo told me, "This shows once more that we are truly a large, world-

wide family of believers."

Plans were laid for evangelistic work in 1980. The brethren hoped, with God's help, that during 1979, 2,500 persons would be added to the church. It is most satisfying to see that a spiritual revival has taken place. Our church members have determined to share their faith, for the 62 preachers and evangelists alone cannot do the work that is needed in Mozambique now.

As I bade our brethren goodbye at the Maputo airport, I thought once more of the promise of our Lord Jesus: "The gates of hell shall not prevail against it [the church]." We thank the Lord for His leading of the work in Mozambique. He will lead it to its final triumph.



Redecorating agreement secures auditorium for meetings in Kampala, Uganda

Against the backdrop of a grove of eucalyptus trees where thousands of large bats hang suspended is the large school auditorium in Kampala, Uganda, where evangelistic meetings were conducted by Sherman Nagel and John Staples during December and January. A unique barter agreement was arranged by members in Kampala in order to use this auditorium.

Like a number of buildings in the city, the auditorium was in need of a face lift. Yet it was an adequate building with a good platform and lighting system, good ventilation, ample parking space, and seats for 1,500 to 2,000 people. To decorate the building was

impossible for the owners, paint being at a premium in Kampala. But the resourceful campaign team soon acquired the unrestricted use of the premises for two months in return for redecorating the premises inside and out.

The team, which ordered supplies for the redecoration from the East African Union, found that this agreement would cost them considerably less than rental of a much smaller alternative auditorium. They also felt that the sight of young volunteers giving a face lift to one of Kampala's public buildings would bring good will to the church.

JACK MAHON
Review Correspondent

2,000 attend AUD Youth Congress

By GORDON A. LEE

Approximately 2,000 Adventist young people with their leaders converged on Auckland, New Zealand, for an Australasian Division Youth Congress. J. H. Harris, division youth director, and K. E. Martin, his assistant, had been planning this five-day event for two years.

On opening night, youth from New Zealand provided a traditional Maori welcome. The guest speakers—John Hancock, Charles D. Brooks, Morris Venden, and Robert Parr—were especially welcomed.

A colorful parade of youth from the 17 nations represented at the congress, dressed in national costume and bearing their country's flag, showed the broad spectrum of cultures from which the youth had come. Pastor Hancock, General Conference Youth director, gave the opening address and set the pattern for a deep spiritual stirring among the young people. The theme "Trust His Word" was infused into every aspect of the congress.

During the congress the youth wrote by hand the entire Scriptures from Genesis to Revelation. Many of the youth wrote their portion in the vernacular of their country. The enormous task of collating and binding the huge volume in leather was completed on Friday, and the Bible was used during the worship service for the Scripture readings. Two of the youth came forward to read portions of the Scripture they were responsible for writing. This massive tome weighs about 25 kilograms (55 lbs.).

Each afternoon Pastor Parr kept the large audience on its toes with his Variety Hour, which included quizzes and Bible games. One exciting

section of the Variety Hour was the auction of certain books. The proceeds were offered to Papua New Guinea for the development of a youth center. One such auction saw the sum of \$204 paid for a *Cruden's Concordance* by a young businessman from Papua New Guinea who was a delegate to the congress.

Sabbath afternoon saw the Investiture of 13 Master Guides and the presentation of 21 Silver Awards and two Gold Awards. Sherrille Possingham received her Master Guide, Silver Award, and Gold Award at the same time.

Chrys Martin was the other young person receiving the Gold Award.

After the presentation of awards the task force of youth who had been working in North New Zealand during 1979 gave their testimony. They related how Christ had lived in and through them to lead other youth back to their Creator. All were deeply moved by the personal witness and powerful challenge of these seven young Adventists.

On Sabbath an appeal for youth to follow Christ saw a large number of those on the spiritual periphery of the church make a new beginning. A group of 83 offered themselves for voluntary services with the church. Another 42 stood to indicate they had heard the call of God to enter the ministry.



A delegate to the Australasian Division Youth Congress reads from the 55-pound, leather-bound Bible the young people wrote during the meetings. Many youth wrote their portion in the vernacular of their country.

CALIFORNIA

Ministers meet with chaplains

On November 6, the Chaplain's Department of Loma Linda University Medical Center presented its second all-day seminar for ministers. According to Jerry Davis, chairman of the department, the purpose of these seminars is to give Christian ministers an exposure to spiritual care from the perspectives of other disciplines within the hospital setting.

This seminar offered a variety of content material including the spiritual nature of ministry, by Paul Heubach, emeritus professor of applied theology; the place of aesthetic surgery and the images of God, by Thomas Zirkle, associate professor of surgery; and the American way with food, by U. D. Register, chairman of the Department of Nutrition. After a vegetarian luncheon in the campus cafeteria, hosted by the Medical Center, Dalton Baldwin, associate professor of Christian theology, in dialogue with Robert Torrey, assistant professor of urology, shared information about his personal experience with cancer.

Attendants at the seminar came from as far away as San Diego and Los Angeles. This second seminar had a 20 percent increase in attendance over the first one, held in May of 1979. Fifty-three percent of those registered were Seventh-day Adventist ministers, 26 percent from the Southeastern California Conference.

When polled about interest in subject areas for possible future seminars, those present indicated three major areas of concern: clinical pastoral care, mental health, and death and dying. Chaplain Davis expressed his satisfaction with the interest in the seminars and said that the Chaplain's Department will continue to serve the ministers through similar programs.

TONY BRANDON
Chaplain
Loma Linda University
Medical Center

Gordon A. Lee is communication director of the Australasian Division.

POLAND

New churches are dedicated

In the closing months of 1979 Polish Adventists dedicated three new churches: Zielona Gora (West Polish Conference), and Rybnik and Ustron-Hermanice (South Polish Conference).

The Zielona Gora church was opened and dedicated on October 6. Members from nearby churches joined local believers to open this first SDA church in the city. Some 40 members have worshiped since 1949 in various rented halls. The new church includes rooms for youth meetings, a kitchen, and recreation rooms, and an apartment for a minister. It was dedicated by S. Dabrowski, Polish Union president, H. Pilch, conference president, and T. Wisniewski, local pastor.

For the first time in the history of the Rybnik church, believers are worshiping in a new chapel. It was dedicated on October 20 by Pastor Dabrowski, A. Olma, conference president, and E. Pollo, local pastor. The city had offered the church building to Adventists for purchase. After some renovation a chapel and minister's apartment were prepared. There are more than 30 church members in this southern Poland mining town.

The third church building was dedicated on December 22 in Ustron-Hermanice, a spa in the Polish Beskids Mountains. The church, which was established in 1911, had to move from its previous location because of a city development plan. The new church building houses a spacious chapel, recreation rooms, kitchen, youth room, and a minister's apartment. Most of the work on this new church was donated by members.

The dedication service was attended by several hundred church members from nearby towns and villages. Z. Lyko, union secretary; Pastor Olma; and W. Nawrocki, local pastor, officiated in the dedication service.

There are some 120 Ad-

ventist churches in Poland, a predominantly Roman Catholic country. Seventh-day Adventist membership totals more than 4,000 baptized believers and more than 6,000 Sabbath school members.

RAY DABROWSKI
*Communication Director
Polish Union Conference*

HAWAII

ASI conducts convention

The annual ASI convention of Adventist business and professional people met in Hawaii, October 25-31, to study how to use their businesses, professions, industries, institutions, and resources in activities to witness more effectively for Christ and to advance His work.

More than 300 delegates

attended the 1979 convention of the ASI (Adventist-Laymen's Services and Industries). The theme, "Partnership With Power," was chosen to remind those who attended that true success in the business and professional world does not come from human wisdom or selfish plans, but from partnership with God and His power.

Speaking on this theme were Charles E. Bradford, General Conference vice-president for North America; J. William Bothe, General Conference associate secretary; Charles L. Brooks, General Conference associate Sabbath school secretary; and Kenneth H. Livesay, ASI director of the Southeastern California Conference. Other guest speakers were ASI members: Henry Martin, of Grants Pass, Oregon; William Bower, of the Washington, D.C., area; Harold J. Lance, an attorney from On-

tario, California; and Betty Ahnberg, Aunt Sue of "Your Story Hour." ASI has now grown to more than 600 organizations, businesses, professions, and institutions. Each service and industry is doing a mighty work for God—an outpost for evangelism in helping the church to move forward.

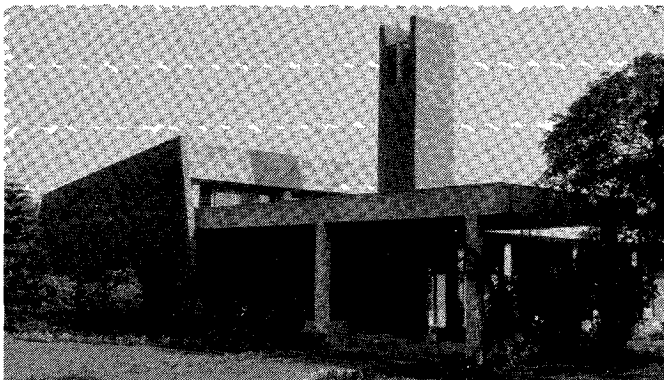
Business of the convention included elections and several revisions to the ASI constitution. Among these amendments was one changing the name of the organization from the "Association of Privately Owned Seventh-day Adventist Services and Industries" to the more simple name of "Adventist-Laymen's Services and Industries." This new name, in keeping with the expanding nature of the group, enables it to retain the initials ASI, which stood for Association of Self-Supporting Institutions when the group was organized in 1947.

Roger F. Goodge, of Little Creek Sanitarium and Hospital and Academy, near Knoxville, Tennessee, has been ASI president for the past six years. For the first part of the convention he was general chairman, until Harold Lance was elected the new president.

The executive secretary and treasurer for the national organization, at the General Conference, James J. Aitken, was reelected at this convention. Mary Paulson, of the Emerald Nursing Center in Eugene, Oregon, was elected general vice-president.

Vice-presidents are John Freeman, Maranatha Flights, Inc., Berrien Springs, Michigan; Herbert Collidge, Fletcher Sanitarium and Hospital and Fletcher Academy, Fletcher, North Carolina; Lillian Price, Sunshine Nursing Home, Stoneham, Massachusetts; Louis Dickman, Harbert Hills Academy, Savannah, Tennessee.

The ASI Executive Committee for the first time now includes the ASI chapter presidents from North America, Art Wilson (Pacific Union), Fred Boothby (Lake Union), Henry Martin (North Pacific Union), and Phil

**Bangladesh church is dedicated**

The Dacca, Bangladesh, church in the Southern Asia Division was dedicated in a ceremony on Sabbath, December 22. The service was coordinated by David Skau, president of the Bangladesh Section. The dedicatory sermon was preached by D. A. Roth, General Conference associate secretary, and the prayer of dedication was offered by S. James, Southern Asia Division religious-liberty director.

The Dacca church began in 1957, when the local mission was transferred from Gopganj to the city of Dacca. The congregation met in homes or rented quarters until the new building was constructed. Services have been held in the church since 1976, but dedication was delayed until the debt was liquidated.

L. N. Powrie, now in Australia, was the pastor when initial plans were made for the construction of a permanent building for the headquarters church. The Bangladesh mission rejoices in the completion of this representative building at the headquarters of the church's work in this nation of nearly 90 million persons.

D. A. ROTH

Winsted (Southern Union).

Reports were presented on the projects that benefited from the \$50,000 raised by the members at the 1978 convention in Galveston, Texas. A good share of these funds went for the establishment of the Adventist radio outreach in Guatemala. The balance helped many smaller projects and institutions that were doing soul winning. For instance, \$4,000 of this money went to Lake Titicaca in South America, where laymen had built boats for evangelistic purposes and requested money for motors.

Elder Bradford brought before the convention the challenge of New York City, where Ellen White pointed out great needs and said that we ought to be responding in a more definite way. It is hoped that laymen will do their part in a practical way to help the Greater New York Conference move forward in this metropolitan center.

It was decided at the ASI Executive Committee Meeting on December 10, 1979, that the 1980 annual North American Convention of ASI will be held near Monticello, New York, at the Concord Convention Center. This is a spot in the Catskill Mountains with easy access to New York City and its evangelistic outpost centers.

JAMES J. AITKEN

GREAT BRITAIN

Victories won on Viking island

During a holiday week in 1979, when the Isle of Man celebrated the invasion of the Vikings 1,000 years before, and at the beginning of Tynwald Parliament, 25 young Adventists arrived by steamer (rather than in longboats) from Liverpool, England. During their brief stay on the island they visited scores of homes and sang to hundreds of people about Jesus their Saviour.

The witnessing began in earnest the first Sabbath afternoon. Many villages were visited, and a personal invitation was given to people to



English young people witnessing on the Isle of Man divided into two groups, one to witness through music and the other to help people overcome the smoking habit. The youth also visited scores of homes.

attend a concert the next evening. This was an act of faith, as our "millennial missionaries" are from many parts of Britain and at that time no concert had been prepared. However, they spent their whole evening discovering and welding together their talents, and preparing songs and stories that the next evening delighted 40 people, one of whom was a member of the House of Keys of the Manx parliament. Afterward, many in the audience expressed sincere appreciation when presented with a copy of *Steps to Christ* and an invitation to enroll in the Voice of Prophecy Bible course.

Each night a program of gospel music was presented at a hired hall in Douglas, the largest town on the island. Everyone who came was spoken to personally and encouraged to apply for a Bible correspondence course. Then, after a quick dash to the beach, the group began a late-night open-air witness on the long, sweeping Douglas promenade, where more than 200 people gathered to listen and sing their favorite song or hymn. A short public address was given, and the pastors and some of the group moved among the crowd, introducing themselves and the singers as Seventh-day Adventist Christians.

Even as the group practiced they witnessed. One afternoon, preparing outdoors for the evening meeting, they attracted the attention of two men relaxing nearby. One of them, an entertainment manager at the large "Summerland" holiday complex, asked the group whether they would be willing to sing at Summerland. As a result, the musical aspect of the witnessing holiday came to a climax when our young people sang and witnessed to an audience of hundreds of holidaymakers. How their music contrasted with the noise that had preceded it from the brightly lighted stage, and the audience showed their appreciation by calling, "More! More! More!"

Every day was a training and witnessing day. Hundreds of *Signs* magazines were delivered personally to homes. Eight hundred homes received *Steps to Christ*.

While one group of young people witnessed through music, another group helped a number of people in a nearby town to overcome the smoking habit through a Five-Day Plan to Stop Smoking. All but one participant who completed the course were successful.

As a result of the combined witnessing program, 77 names and addresses were

given to the pastor who has been stationed on the island to do follow-up work.

G. MARTIN BELL
Lay Activities Director
North British Conference

MARYLAND

WAH clinic celebrates 25th year of service

The Washington Adventist Hospital clinic, opened in 1954, celebrated its twenty-fifth anniversary recently. Staff members looked back to the days when those who could afford to pay for a clinic visit were charged \$2.00, and those who couldn't afford often brought fruit or some other gift as payment.

Today the clinic staff sees some 17,000 patients a year from such diverse ethnic backgrounds as Spanish and Korean, Syrian and Jamaican, Japanese, Cuban, Iranian, Indian, Greek, Turkish, and numerous Central and South American cultures, as well as American citizens living just across town and in need. Of late the clinic has served many refugees, including some of the "boat people" of Vietnam.

The only full-service, hospital-based clinic in Montgomery County, the clinic offers gynecology, maternity, mental health, pediatric, and other medical care to any who need it, regardless of ability to pay. More than one third of the babies born at WAH are born to patients of the clinic. The prenatal clinic has 180 to 200 patients registered at any one time, and four fifths of those are in a high-risk category.

Thus it is not surprising that many of the clinic's staff regard themselves as missionaries in a real sense, called upon to render not only medical services but also loving care to those who become patients. Head Nurse Ione Brown calls the clinic's purpose that of "a wider service . . . that helps the patients to establish self-worth and preserve their dignity . . . to allow the patients to attain their highest level of health."

Maybe it's that philosophy that has helped the clinic to have such a strong impact on Montgomery County. For recently, when it was announced that the clinic was celebrating its twenty-fifth birthday, special congratulatory messages were forthcoming from such sources as Maryland Governor Harry Hughes, U.S. Representative Gladys Spellman, and other friends of the clinic, as well as a proclamation of appreciation and praise from the Prince Georges County Council.

Speaking at a service in observance of the anniversary were Samuel DeShay, director of the General Conference Health Department, Executive Director Herb Shiroma, and Mrs. Brown. The service was followed by an open-house reception and tour of the clinic itself.

BRAZIL

Auditors conduct first council

From January 14 to 17 the South American Division held its first council for auditors. The seminar, chaired by Paul Sanchez, division auditing service director, was held at the new division headquarters office in Brasilia, Brazil. David Dennis, director of the General Conference Auditing Service, was present to share in the council presentations and discussions.

Beginning in 1980, the

South American Division is implementing a reorganization of its auditing program according to General Conference policy guidelines. The financial records of the division headquarters will continue to be audited by the General Conference, and all other financial audit reports will be issued by the division-employed staff. The field has been divided into three regions with respective directors and staff who serve under Mr. Sanchez. The auditing service is responsible to the division committee. The auditors, who are being given professional training in the countries in which they live and work, are not assigned treasury or administrative responsibilities and are not members of administrative committees or boards.

In South America a total of 138 financial reports are included in the six unions, 33 local field offices, two large publishing houses, and 14 hospitals. These are all served by the new auditing service.

The council, devoted to orientation, technical training, and spiritual consideration, was designed to emphasize the three principal objectives of the new administrative structure:

1. To raise the level of auditing standards within the division.
2. To achieve uniform standards and procedures.
3. To make auditing more independent in order to be more objective and effective.

PAUL J. SANCHEZ



Auditors who attended the recent council in Brasilia, Brazil, included (left to right) D. D. Dennis, General Conference; Israel Cruz, São Paulo area; P. J. Sanchez, South American Division; R. D. Herr, São Paulo area; Francisco Nascimento, Belem area; Hugo Ramirez, Lima area; Hector Pontigo, São Paulo area; and Orlando Cesan, Buenos Aires area.

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SPA
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North American

Atlantic Union

• Thirty persons were baptized during 1979 as a result of the work of literature evangelists in the Greater New York Conference, who spent more than 39,645 hours at their work to achieve this.

• Atlantic Union College held its second annual Employment Expo on January 24 in the field house of the college's recreational complex. The day's program, organized by Jeanne Lewis, placement director, featured more than 40 businesses and industries, as well as a variety of vocations and careers.

• Henrietta Parks, a member of the Ephesus church in New York City, recently celebrated her one-hundredth birthday.

Canadian Union

• Brockville, Ontario, Seventh-day Adventists formally took possession of their church on December 1.

• G. D. Karst, president, and R. M. West, publishing director, of the SDA Church in Newfoundland, visited Labrador City in the sparsely populated region of Labrador. On December 1 they conducted the first Adventist church service in that vast territory in the sanctuary of the local United Church of Canada. During the summer of 1979, Rosella McColpin, who is associated with Maranatha Flights International, spent ten weeks canvassing in Labrador and sold \$49,600 worth of literature. As a result of her contacts, two families were in attendance at that first church service. In all of Labrador there are only six baptized members.

Central Union

• Although there have been Adventists living in Hannibal, Missouri, since 1900, and an organized church has existed since 1956, it was not until December 1, 1979, that the 45 members there worshiped in their own church.

The new sanctuary will seat 100 people. In March, Richard Halversen, conference evangelist, will conduct the first major evangelistic meetings in the city.

• The Shawnee Mission Medical Center in Kansas has built an outdoor exercise trail, unique to the metropolitan area, in the interest of promoting physical fitness. The one-mile Parcourse, consisting of 18 fitness stations, opened September 30 and is the first in the Kansas City area.

Columbia Union

• Harding Hospital in Worthington, Ohio, opened new facilities in early January. The new inpatient units will nearly double the capacity for services to adolescents with psychiatric problems.

• On December 9, Leland Memorial Hospital, in Riverdale, Maryland, opened its new \$8.5 million addition, which increased the size from 76 to 128 beds. The 32-bed mental health unit and 14-bed rehabilitation unit will account for 46 of the 53 new beds, with the remainder included in the expanded coronary-intensive-care unit, which has enlarged to eight beds.

• With inflation approaching a 14-percent rise, Hadley Memorial Hospital, serving the District of Columbia's southeast and southwest communities, believes it can hold expenditures at 10 percent, well below the D.C. area and national rate. The hospital can do this, says Administrator James Suzuki, because of the desire and ability of its employees to search out successfully cost-control opportunities, while continuing to practice superior patient care. "Good hospitals run best with good employees," he points out. "Hospitals are people-oriented. Nearly 70 percent of our budget is for employee salaries. Their performance and motivation can be the winning edge when outside economic factors go against us."

Lake Union

• During 1979, Lake Union literature evangelists sold 42,808 large mylar copies of Spirit of Prophecy books, *Bible Readings for the Home*, and *Free at Last*. The evangelists signed up 40,380 people for Bible correspondence courses and saw 224 of their contacts baptized. Total sales were \$3,320,615, an increase of \$548,574 over 1978. During the 24-month period beginning August, 1977, there was a sales gain of \$1.5 million.

• A week of emphasis on the Christian home at the Chicago Spanish Central church recently culminated in the renewal of marriage vows by approximately 100 couples in the church. Some of the "brides" wore their wedding gowns to the ceremony and to a banquet held afterward.

• A local newspaper recently commended the Du Quoin, Illinois, church members for their consistent concern for the patients at the Marshall Browning Hospital. For 22 years church members have made weekly visits to the patients, taking gifts and sharing their faith.

• Seven persons recently were baptized in the Milwaukee, Wisconsin, Northwest district by Don Giarrusso, pastor.

North Pacific Union

• Richard Halversen, Missouri Conference evangelist, teamed up with an old friend, George M. Harsha, pastor of the Payette, Idaho, church, to conduct four weeks of meetings. Thirty-three persons were baptized at the conclusion of the series.

• Marianne Scriven, associate professor of music at Walla Walla College, has accepted an invitation to sing with the London Bach Choir for six months.

• Week of Prayer meetings were held at Moses Lake Junior Academy by Les Fowler, Upper Columbia Conference evangelist. Four young people were baptized.

• Walla Walla General Hospital has acquired an ultrasound instrument used in making precise optical measurements for cataract lens replacement. The money to purchase the equipment was raised by the hospital auxiliary.

• A 32-foot cabin cruiser has been given to The Quiet Hour radiobroadcast. They are sending it to the Southeast Mexican Conference, where it will be put into use as a medical launch. The cruiser was given by two Portland, Oregon, brothers who operate a real-estate agency. One of their agents, Len Bierlein, suggested the gift.

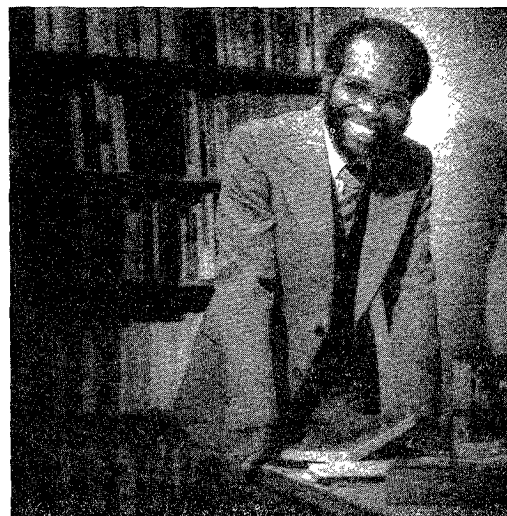
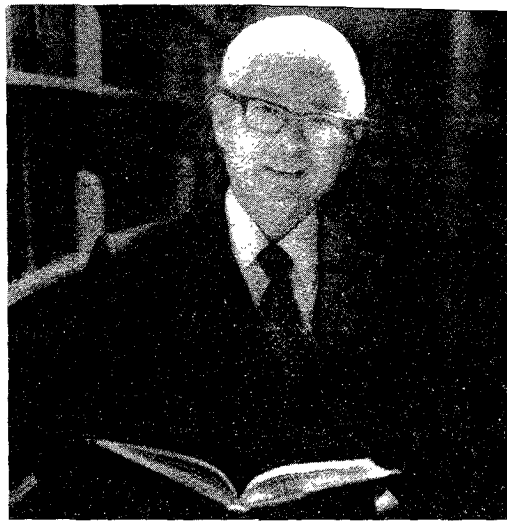
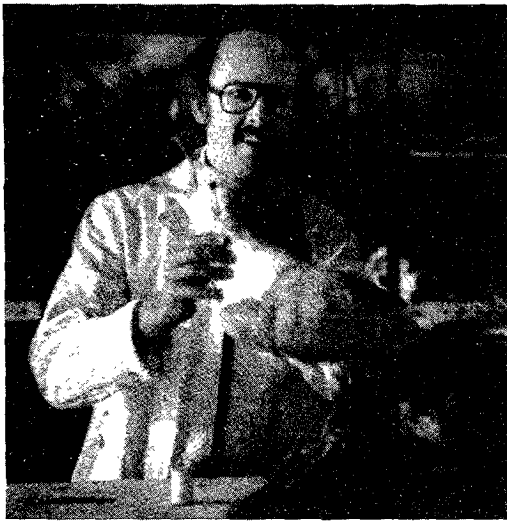
Southern Union

• The Franklin, North Carolina, *Press* featured prominently a story on Christian education, entitled "Seventh-day Adventist School Here Is Growing." More than half a page, with three pictures on page 1, tells in detail the objectives of the Adventist Church's system of education.

• Florida Conference reports that tithe received during 1979 amounted to \$7,966,270. According to J. P. Rogers, conference treasurer, the 1979 figure exceeded the amount in 1978 by \$1,079,530. Florida Advance also reports an increase in dollars given: \$238,577 in 1979, compared with \$221,588 in 1978.

• The first new churches added to the South Central Conference in 1980 are the South Park church in Birmingham, Alabama, with 300 members, and the Mount Calvary church in Huntsville, Alabama, with 200.

• Highland Academy, in Portland, Tennessee, will begin construction this spring on a two-phase campus-improvement complex. The first phase will include a new dormitory for girls and a cafeteria complex. The boys' dormitory will be remodeled as funds become available. Phase 2 involves the erection of a new administration building.



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We wish we could introduce you to each of our faculty members, but there are more than 125 full-time teachers, including:

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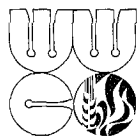
26-year-old chemist with a doctorate from Oxford University who has done cancer research at Cornell University. Theologians who represent every major discipline in religious studies. Practicing engineers. Published historians. Composing musicians. Authors. Lawyers. Scientists on the cutting edge of research. Teachers with the finest credentials.

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And what makes our people special is the way they reach out for life. And life eternal.

Want to know more about Walla Walla College? Write us: Information Office, Walla Walla College, College Place, WA 99324.



To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Naomi Bullard (LLU '61), returning to serve as nurse, Mugonero Hospital, Kibuye, Rwanda, left New York City, January 16, 1980.

Gilbert Miracle Burnham (LLU '68), returning to serve as physician, Malamulo Hospital and Leprosarium, Makwasa, Malawi, and **Virginia Lois (Fowler) Burnham** (LLU '68) left New York City, January 14, 1980.

Paul Richard Cordray, returning to serve as publishing department director, Zambesi Union, Bulawayo, Rhodesia, **Roselee Judith (Wilkinson) Cordray**, and two children left New York City, January 14, 1980.

Felicio M. Fernando (Manila Central U. '56), to serve as physician, Davis Memorial Clinic and Hospital, Georgetown, Guyana, of Limestone, Tennessee, left Miami, January 17, 1980.

Palmer Harder (LLU-LSC '56), returning to serve as president, East Conference, East Brazil Union Mission, Vitoria, Espirito Santo, Brazil, and **Neusa (Klein) Harder** (Brazil Coll. '43), left Los Angeles, December 26, 1979.

James Richard Kilmer (AU '66), returning to serve as theology teacher, University College of Eastern Africa, Eldoret, Kenya, **Frances Lorraine (Williams) Kilmer** (WVC '62), and three children left New York City, December 31, 1979.

Jack Krall (AU '75), returning to serve as Bible teacher, Solusi College, Bulawayo, Rhodesia, **Helen Lavinia (Elliott) Krall** (SMC '60), and three children left New York City, January 14, 1980.

Robert Wayne Prunty (LLU '70), returning to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Kay Jeanette (Reiswig) Prunty** (LLU '68), and three children left Los Angeles, January 2, 1980.

George Louis Wonenberg (LLU '69), to serve as dentist, Gwelo Dental Practice, Gwelo, Rhodesia, **Becky Ellen (Friedenhagen) Wonenberg**, and three children, of Modesto, California, left New York City, January 14, 1980.

Volunteer Service

Lee Ann Atkins (Special Service), to serve as X-ray technologist, Karachi Seventh-day Adventist Hospital, Karachi, Pakistan, of Bolingbrook, Illinois, left Chicago, January 15, 1980.

Elysee Dillard Brantley and **Alice Evelyn (Blake) Brantley** (AU '67) (SOS), to serve as teachers of music and education, West Indies College, Mandeville, Jamaica, of Huntsville, Alabama, left Miami, January 4, 1980.

Wilma Nadine (Allen) Dietrich (Special Service), to serve on the Cambodia-Thailand Relief Team #2, Bangkok Adventist Hospital, Bangkok, Thailand, of Lodi, California, left Los Angeles, January 15, 1980.

Clarence Melvin Donaldson (LLU '43) (Special Service), to serve on the Cambodia-Thailand Relief Team #2, Bangkok Adventist Hospital, Bangkok, Thailand, and **Margaret Lucille (Laipple) Donaldson** (Iowa St. Coll. '44), of Mayaguez, Puerto Rico, left Los Angeles, January 15, 1980.

Douglas Roland Hegstad (Medical Elective Service), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Danyce M. Hegstad**, of Loma Linda, California, left Washington, D.C., January 3, 1980.

Delmer E. Johnson (LLU '34) (Special Service), to serve as physician/surgeon, Pusan Adventist Hospital, Pusan, Korea, and **Mildred Evelyn (Shultz) Johnson** (Adams State Coll. '63), of Alamosa, Colorado, left Los Angeles, January 1, 1980.

Patricia Jill Minus (Special Service), to serve as nurse, Cambodia-Thailand Relief Team #2, Bangkok Adventist Hospital, Bangkok, Thailand, of Hinsdale, Illinois, left Los Angeles, December 31, 1979.

Karen Joy Newhart (Special Service), to serve as nurse, Cambodia-Thailand Relief Team #2, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma

Linda, California, left Los Angeles, December 31, 1979.

William Lewis Pascoe (Avondale Coll. '29) (SOS), to serve as acting secretary-treasurer, Uganda Field, Kampala, Uganda, and **Mona (O'Connor) Pascoe**, of Clarksville, Maryland, left New York City, January 13, 1980.

Barbara June Pfeiffer (Special Service), to serve on the Cambodia-Thailand Relief Team #2, Bangkok Adventist Hospital, Bangkok, Thailand, of Citrus Heights, California, left Los Angeles, January 15, 1980.

Robert Howard Pierson (SMC '33) (SOS), to serve as ministerial worker, Cayman Island Mission, Cayman Brac, West Indies, and **Dollis Mae (Smith) Pierson**, of Fletcher, North Carolina, left St. Petersburg, Florida, January 4, 1980.

Carrie Josephine (Anderson) Robbins (LLU '33) (SOS), to serve as physician, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, of Menard, Texas, left San Francisco, January 13, 1980.

Vicki Nanette Rosburg (Special Service), to serve as nurse, Cambodia-Thailand Relief Team #2, Bangkok Adventist Hospital, Bangkok, Thailand, of Riverside, California, left Los Angeles, December 31, 1979.

Melba Lou Spycher (Special Service), to serve on the Cambodia-Thailand Relief Team #2, Bangkok Adventist Hospital, Bangkok, Thailand, of Auburn, California, left Los Angeles, January 15, 1980.

Henry M. Tibbits (Special Service), to serve as aircraft mechanic, Pucallpa Airbase, Pucallpa, Peru, and **Beverly Jane (Baker) Tibbits**, of Westernville, New York, left Miami, January 15, 1980.

Donna May Trimm (Special Service), to serve as nurse, Cambodia-Thailand Relief Team #2, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, December 31, 1979.

Wendell Hardy Wall (LLU '53) (Special Service), to serve as physician, Mwami Adventist Hospital and Leprosarium, Chipata, Zambia, of Wahpeton, North Dakota, left New York City, January 19, 1980.

Paul Albert Wenzel (LLU '44) (Special Service), to serve as ophthalmologist, Maluti Ad-

ventist Hospital, Mapoteng, Lesotho, South Africa, and **Ruth Ann Wenzel** (U. of Denver), of Morrison, Colorado, left Chicago, December 19, 1979.

Beth Lynelle Wileman (AVSC), to serve as medical secretary, Taiwan Adventist Hospital, Taipei, Taiwan, of Dinuba, California, left San Francisco, December 30, 1979.

Richard Stanley Wilkinson (LLU '75) (Special Service), to serve as physician, Cambodia-Thailand Relief Team #2, Bangkok Adventist Hospital, Bangkok, Thailand, of Yakima, Washington, left Los Angeles, December 28, 1979.

Nationals Returning

Moses Ueese Wales (LLU '78), to serve as pastor, Samoan church, North New Zealand Conference, Balmoral, Auckland, New Zealand, **Pepe Faaui Wales**, and four children left Los Angeles, January 17, 1980.

Coming

March	
8-15	Adventist Youth Week of Prayer
8	Adventist Youth Day
15	Sabbath School Community Guest Day
22	Andrews University Offering
29	Thirteenth Sabbath Offering (Inter-American Division)
April	
5	Missionary Magazine Campaign
5	Church Lay Activities Offering
12	Literature Evangelism Rally Day
19	Adventure in Faith Offering
26	Educational Day and Elementary School Offering (Local Conference)
May	
3	Community Services Evangelism
3	Church Lay Activities Offering
10	Disaster and Famine Relief Offering
17	Spirit of Prophecy Day
June	
7	Bible Correspondence School Emphasis
7	Church Lay Activities Offering
14	Inner City Offering
21	North American Missions Offering
28	Servicemen's Literature Offering
28	Thirteenth Sabbath Offering (North American Division)
July	
5	Vacation Witnessing
5	Church Lay Activities Offering
12	Christian Record Braille Foundation Offering
August	
2	Unentered Territory Evangelism
2	Church Lay Activities Offering
9	Oakwood College Offering
September	
6	Lay Preacher's Day
6	Church Lay Activities Offering
13	Missions Extension Offering
13 to Oct. 4	Adventist Review, Guide, Insight Campaign

Pakistani SDA's aid refugees

The Pakistan Union is aiding Afghani refugees fleeing their country in the midst of a cold winter. George Johnson, president of the union, reports that several tons of clothing stockpiled in Lahore, Pakistan, were taken by truck to the refugees in the border regions.

"The refugees came down through Quetta, the Khyber Pass, and other exits from Afghanistan to their Moslem neighbors in Pakistan," says Pastor Johnson. "There are thousands already across the border, and more are coming every day. They come across the barren mountains of Baluchistan separating Afghanistan from Pakistan."

In addition to what was stored in Lahore, Community

Services in Australia worked with AUD/SAWS and dispatched additional warm clothing to the people. Pastor Johnson has contacted H. D. Burbank, SAWS director, regarding additional relief.

Expecting that the situation will not be quickly resolved, Pastor Johnson says, "We must be prepared to help thousands through next winter. The winters in this area are severe, with much snow and ice. Most of the refugees left with only the clothing on their backs."

D. A. ROTH

For the record

Two unentered countries opened: Before 1979 closed, literature evangelists had begun working in two countries, Mali and Niger, previously unentered by the SDA

Church. The two African territories belong to the North-west African Mission, in the Euro-Africa Division. The number of unentered countries in the division now has been reduced to nine.

Publishing leader visits Pope: H. Arias, Southern European Union Mission publishing director, visited Pope John Paul II on January 10 and gave him a ten-volume set of *The Bible Story* by Arthur Maxwell to commemorate the conclusion of the International Year of the Child. "We hope that with God's blessing, this gift will contribute toward putting many *Bible Stories* in homes, schools, and other institutions," says Pastor Arias.

Swiss collect and send clothing: In three months' time Community Services centers in the Swiss Union

Conference collected, sorted, and packed nearly ten tons of clothing. On January 10 they shipped 1.9 tons of it to the port of Lobito in Angola, and 7.4 tons to Tamatave, on the island of Madagascar. The used-clothing campaign was launched in October in response to requests from the two recipient countries.

Sales records in Finland: Anna-Liisa Helevaara, a literature evangelist in Finland, sold 1,764 sets of the ten-volume *Bible Story*, together with other volumes and journals. Her total sales for 1979 amounted to US\$271,205. Two husband-and-wife teams, the Sahlstroms and Pikkarainens, sold books totaling US\$207,288 and US\$147,774, respectively, according to Bruce M. Wickwire, General Conference publishing director.

Introduce Christ to Your Friends This Easter Season



While the world is remembering Christ's death and resurrection this Easter season, what better time for your church to focus on His entire life? And what better way to do it than with the *Adventist Review* Gift Issue and the dynamic, colorful slide-tape program that goes with it, "Immanuel—God With Us."

Designed to complement each other, the Gift Issue and the slide-tape program are an exciting way to introduce Christ to your community.

Share Christ's life and His love with the people around you this Easter season—give them the Gift Issue and invite them to see "Immanuel—God With Us."

Order your copies of the Gift Issue and "Immanuel—God With Us" through the Adventist Book Center serving your conference. Prices for the Gift Issue are: 1 to 9 copies, 40 cents each; 10 to 99 copies, 30 cents each; 100 or more copies, 20 cents each. "Immanuel—God With Us" may be purchased for \$34.95, which includes slides, carousel cartridge, cassette tape, and plastic case. All prices U.S. currency and are subject to change without notice.