

Adventist Review

General Organ of the Seventh-day Adventist Church

March 27, 1980

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*“Behold,
I make all
things new.”*

Revelation 21:5

The lesson learned by the hasty work supervisor in "Metamorphosis" (p. 3) brings to mind a poem written by Mary I. Hobbs entitled "The Magdalene," which appeared on the cover of the September 30, 1976, REVIEW:

"I cannot spill the perfume Upon that holy head, But I can smooth a weary brow, Perhaps 'twill do, instead.

"I cannot wash those tired feet With my repentant tears, But I can bathe the helpless ill And quiet nameless fears.

"I cannot sit and listen To that dear and loving voice, But I can weep with those who weep And with the glad rejoice!

"O Christ, my loving Saviour, I ask one thing of Thee—The spirit of the Magdalene To live again in me!

"And when I walk along life's way, Oh, may I always see In someone's need, or want, or pain A chance to walk with Thee."

This poem makes a modern application of Christ's words

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

We may ask, "But where is the need in my neighborhood? To my knowledge no one is starving." And we quietly pass by more subtle, but just as desperate, needs in almost everyone we meet. There is the teen-ager who needs tutoring to graduate; the widow who carries heavy financial burdens and concern for her children, who need a father-substitute; the singles who need to feel part of the large church family; the elderly who are lonely and can no longer maintain their homes; the child neglected by his parents; the couple who are divorcing. There are people like the man in "Metamorphosis" whose hearts are breaking because a child or another family member is dying.

Where is the need, the want, the pain? It is, to a greater or lesser extent, present in every person we encounter. A word of

encouragement can go a long way toward alleviating the problem. Concerned Christian action can also help. But, being Christians, we cannot walk any other way through life than the way Jesus walked, answering to the limit of our strength and vision the cries for help around us.

In preparation for the day of fasting and prayer on April 12 (see "'Sanctify a Fast'—2," p. 7), we suggest that each family read *Acts of the Apostles*, chapter four, during their sundown worship on April 11.

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LETTERS

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Missing husbands

Re "The Power of the Home" (From the President, Feb. 7).

My husband and I are both college educated. He works as a Bible teacher and associate pastor; I have worked as an R.N., but have dedicated my life to training and teaching our four children, ages 15 months to 7 years. I feel my calling to this duty as much as the editors feel a calling to their ministry with the REVIEW.

We are a happy family and well adjusted. I say that as a preface to my next remarks. We hear so much about torn and splintered families, and my mind naturally says, "I'm glad that is not us!" And then I take a good long look at our life styles and I begin to wonder if it isn't really us. Here's why.

My husband is a worker in a boarding school, and the demands on his time are tremendous. He has only two nights

home per week. The entire Sabbath, except for dinner, is spent out of our home. The one day (Sunday) that he is home we often have to share with students or school activities. I have adjusted to all these activities, but our family needs a husband and father around nonetheless.

How do we keep our families as a complete unit when the men are required to spend almost all their time away? This is a serious problem when there are young children involved.

Perhaps what we need is a seminar specifically designed for employers concerning the needs of their employees concerning family time.

BARBARA CHALKER
Columbus, Wisconsin

Daily prayer

Re "Making Prayer Specific" (Feb. 7, 14, 21).

I find I need more than seven days to cover all I am impressed to pray for. Besides the REVIEW reports, I need to remember my conference, local church, and home. What a new life is in store for me! I can already visualize through faith positive answers from Heaven for my daily prayer list.

PATTI HEINRICH
Okeene, Oklahoma

Sharing literature

I agree wholeheartedly with the thoughts expressed in "Never Throw Away an Adventist Periodical" (From the Editors, Jan. 31).

There are many workers in other countries who need literature and other materials desperately. I'd like to urge Sabbath school leaders and teachers to send visual aids, such as colored pictures and felts, to the addresses listed in the Literature Requests column.

This is relatively inexpensive, especially when sent in small packages, and requires little time and effort. I've received some very appreciative letters in return and made several friends in far-away places.

BETH NELSON
Clear Lake, Wisconsin

We are now subscribers to denominational magazines, but for several years while we were in Europe we did not have that privilege.

During that time our church kept a box of past issues of the REVIEW that had been contributed by members who had finished reading them. I was invited to help myself. I took a handful and then another until the supply

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Metamorphosis

I began mentally to gnash the tongue with which I had lashed him and wished I could bite it in two.

As told to ELLEN DANA

Even before the truck was fully unloaded I noticed that part of the shipment of steel was missing. As a result at least two hours would be lost on our construction project, and there just wasn't any sense in such neglect! If that truck driver would just stop daydreaming and tend to business, he could easily remember all the parts in this daily shipment. My blood began to run a little warmer in my veins.

"Where's the other part of the shipment? How come this part is missing?" I'm afraid I sounded more like a barking dog than the dignified owner of a motor-home factory.

The truck driver looked at me startled, then at the stacks of metal. "Oh, yes, I did forget one piece." His answer came quietly, too quietly it seemed. "I'm sorry about the missing piece. I'll go back for it."

What is wrong with this fellow? He's *sorry!* What good does it do to be sorry when the whole building process will come to a halt right when the missing part is needed. We'll have to sit and wait until he returns.

Unable to keep the sarcasm out of my voice or the bite from the cutting words, and determined to teach him to be more alert and careful, I barked, "That's fine—just fine! But why did you forget it? You know we need our complete shipment every day to complete our quota!"

He looked at the floor and spoke slowly, "I'm sorry and I'll hurry—but I have a problem."

My simmering temper began to cool. Having had many problems of my own, I began to feel compassion for the truck driver. He began to undergo a strange metamorphosis in my mind. I even managed a normal tone of voice, with no effort at all.

"Well, let's have it. What's your problem?"

He dropped his head as if a terrible weight threatened to crush him. His voice came out in hushed, strangled tones.

"My little boy died the other day."

He paused to regain his composure, while I began mentally to gnash the tongue with which I had lashed him and wished I could bite it in two.

"That's not all," he continued. "My other boy will be dead before the week is out."

Gently I took his arm and propelled him into my office.

When he was seated across from my desk I took a better look at the man—this time not as a truck driver who forgot part of his load, but as a man. He wasn't much younger than I, but his face looked older—the haggard, drawn face of a father sick with worry and grief. When I asked for the story he seemed grateful for the chance to talk, to release his grief before it crushed him. Taking his billfold from his pocket, he flipped open to the plastic-covered snapshot section. He placed his thumb in the middle of the pictures and handed the wallet to me. The face of a smiling blond child grinned back at me.

"This one's already gone." He indicated that I should flip to the next picture. "And this boy is in the hospital. He'll go any day now."

In response to my puzzled, questioning look he continued, "They're both victims of a rare disease. Nothing can be done to stop it. We'll lose both in one week. It's almost more than I can take." He buried his face in his hands.

I couldn't help but think of my own two boys and how precious they are to me. Could I stand to lose both in one week? I guess I'd be forgetting much more than a piece of metal in a shipment.

"But can't you take off work this week? Stay with your wife and son. They need you."

"I wish I could," he sighed, "but we need the money too much. I must keep working."

We talked awhile. First I apologized for my runaway tongue and the unkind words. We talked of the blessed hope of a resurrection, the return of Jesus, His love for us—all these I could share with this heartbroken father. He seemed grateful, and his shoulders seemed to lift a bit as I gripped his hand on the way out of the office. I looked down at the motherly secretary who had heard our conversation and saw tears sparkling in her own eyes. She'd lost a son—she knew how it felt.

As the trucker drove away he was my friend, a brother in Christ, even though not a member of my church. We'd talked an hour, and I knew without calculating that we would now be more than two hours behind on our schedule, and the motor home taking shape in the big blue shop outside my office would not be completed that day.

But I harbored no regrets over the motor home and the lost time. My friend and his sorrow were much more important than a piece of metal to complete our work. My only regret was the words I had spoken when I had considered my work and myself more important than a man—a father with a grieving heart. □

Ellen Dana, in addition to teaching courses in remedial reading, teaches learning-disabled children and lives in Monument, Oregon.

The family— seedbed for mental health

What can parents do to help their children sprout, grow, and bring to bloom healthy personalities?

By ROGER L. DUDLEY

Cora had been referred to the university counseling center by a friend who was worried about her deep depression and talk of suicide. Greeting her in the waiting room, I invited her into my office. She was a college student in her mid-20's.

After we were seated, I told her that I understood that things were not going well for her. Then I asked her whether she would like to talk about it. Without hesitation, she began to speak rapidly and forcefully.

"I can't eat. I can't sleep. I can't study. I'm failing in school. I'm jittery. I'm not getting along with people." The words just tumbled out. Then she paused, looked at me, and gave a nervous laugh. "Hi, I'm Cora and I'm a wreck!"

As we talked, she told a story familiar to most counselors. She felt worthless. Not only did she dislike herself; she did not see how anybody else could like her either. She had very little confidence in her ability to do anything right. Perhaps it would be better for her to drop out of school for the remainder of the quarter, even though she would lose all her credits, in order to see whether she could get her problems and attitude straightened out. She was so far behind that to stay in school would probably mean failure, with its accompanying sense of defeat and frustration.

Over the following weeks, we searched together to find out how Cora came to believe that she lacked worth, while I attempted to help her come to accept the truth about her inestimable value.

The process had started in her childhood home. Cora's father was a reserved man who had little warmth and affection to give her. She felt that she could never do anything to please him. She felt that her youthful attempts to achieve were met by his displeasure at their inadequacy. This left her convinced that she did not measure up.

In her late teens, she found a boyfriend to fill the void.

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Finally, there was someone who cared. They were engaged. But, perhaps because of her desperate need for approval, she clung to him so closely that he felt smothered. At any rate, he broke the engagement. Now Cora felt really rejected. But in her early 20's, another opportunity presented itself. She grasped it, perhaps too eagerly, becoming engaged for the second time. But history repeated itself. This engagement too was broken.

Needing somehow to know that someone cared for her, Cora became involved with a third man. This time there was no engagement. Only a pregnancy and an abortion. Now, from the depths of despair, she could see no hope. She seemed to herself to be the most worthless and rejected creature in the world.

Human beings have been created by God with certain basic needs that must be at least partially satisfied if we are to function in good health. Some of these are physical needs, such as the need for adequate food, water, rest, and exercise. Our bodily health is dependent upon correctly supplying these needs.

In addition to physical needs, humans have psychological and emotional needs. Just as bodily health is dependent upon physical needs, so mental health is dependent upon meeting these psychological and emotional needs. One of the most important of these is the need for esteem—both self-esteem and the esteem of others.

John Powell, author of best-selling books on human relationships, focuses on this need by stating that "there is a growing consensus of opinion that there is one need so fundamental and so essential that if it is met, everything else will almost certainly harmonize in a general sense of well-being. When this need is properly nourished, the whole human organism will be healthy and the person will be happy. This need is a true and deep love of self, a genuine and joyful self-acceptance, an authentic self-esteem, which results in an interior sense of celebration: 'It's good to be me. . . . I am very happy to be me!'"¹



This healthy sense of self-worth is not to be confused with self-centeredness. It is not preoccupation with our own problems, nor conceit, nor comparing ourselves with others and being pleased with a supposedly superior standing. Rather it is an appreciation of our worth as a unique creation of God. We should be honest not only in evaluating our weaknesses but also in appraising our strengths. Without making comparisons, we can accept our own intrinsic worth and be happy for who we are.

This sense of self-worth is absolutely essential to good mental health. Some behavioral scientists have concluded that all psychological problems are symptomatic of the frustration of this fundamental human need for a sense of personal worth and that the self-image of any human being is the determining factor of his behavior. People act and relate to other people in accordance with the way they think of and feel about themselves.²

How is this healthy sense of self-worth acquired? How do we form our self-concept? The answer is clear. It is done by the feedback that we receive from others. Those important people who surround us are continually, by their words and actions, giving us messages that shape and mold the way we think and feel about ourselves.

It is as if we were born with invisible antennae sticking out of our heads. We go through life constantly monitoring the signals we are receiving. We are always asking, "How am I doing?" And we are always getting answers. The marvelous computer in our brains processes this mass of incoming data, giving us up-to-the-minute totals on "how much we are worth."

Let us imagine, for example, that a group of students decide to experiment with a teacher (we could choose any occupation). For a month the students are unusually attentive in class. They listen carefully to what the teacher says. They often write furiously in their notebooks. After class they drop such remarks as "You made that plain to me for the first time," "This class is so interesting," "I've learned so much," and "I think you're a fantastic teacher."

What happens? The teacher sees himself as succeeding. He feels a new freedom in his delivery and explanations. He becomes more enthusiastic. Perceiving himself a success, he actually becomes a better teacher.

But suppose that the experiment goes the other way. The students pay no attention. Some sleep. Others read magazines. Nobody takes notes. A lot of yawning and stretching goes on. A number make such after-class remarks as "This class is so boring," "I'm not getting anything out of this—not a thing," and "Finally, the bell."

No matter how secure the teacher is, he will eventually be worn down from reactions like these. He will shift from one thing to another, trying to find the right formula. The nagging doubt persists, "Perhaps I don't know how to teach after all." If the experiment continues long enough and if he does not get some offsetting positive feedback from other sources, he will be ruined.

If feedback can have this effect on mature adults who

have already established their position in life, imagine its impact on small children. The child is completely dependent on his parents for everything. The love and good will of father and mother are necessary for both physical and emotional survival.

While feedback from fellow humans plays some part in forming our self-concept, feedback is much more influential when coming from people who are really important to us. In fact, the more significant a person is in our lives, the more the messages he sends us about what he thinks we are worth will influence the formation of our self-image.

Parents and other family members are particularly significant in the life of a growing child. More than anyone else that the child will ever meet, they influence his feelings about himself and, thus, his mental health. If they fail in this role, the youth will pass from childhood convinced that he is of little worth. The only hope for those who have this problem is to find alternative sources of positive feedback through which they may patiently and belatedly reconstruct their shattered self-image.

Positive feedback from God

A primary source of positive feedback is God. Part of the treatment for Cora involved our talking together about God's unconditional love for her—she is a special daughter to Him. He created Cora, a unique person, with intrinsic value. There is no one else like her. God has a special place for her. He sent His Son to die for her. He never stops caring.

I shared with her such positive statements from the rich literary and inspirational heritage given this church as: "He cares for each one as if there were not another on the face of the earth"³ and "If there had been but one lost soul, Christ would have died for that one."⁴

I told her to read these statements aloud at least ten times each day and to think about their meaning each time a negative thought tried to enter her head.

Another source of positive feedback is found in the people with whom we daily associate. Cora spent part of our time together learning skills that would result in receiving esteem-building messages from fellow students and teachers. For instance, she was to do several kind and thoughtful deeds for people each day and give several sincere compliments.

Cora's self-concept improved to the extent that she completed the school year successfully, established a friendship with another young man, and married about a year later. She was fortunate. It is so much easier to build a sense of self-worth from the beginning than it is to repair a shattered one later in life.

If the sense of self-worth is vital to good mental health, and if that sense of worth is best built in the family during childhood, we might as well call the family the seedbed for mental health. What can parents do to aid this garden in sprouting, growing, and bringing to bloom healthy personalities? Here are several suggestions:

Let love shine through discipline. If a child is punished

in anger, if he is belittled for his mistakes, and if he is subjected to verbal or physical abuse, he may eventually feel rejected and unworthy of the esteem of self or others. The image formed is "I'm not good enough for anyone to really care about." Certainly children must be disciplined, but they must know that the parent disciplines because he cares about the good of the child, not for personal revenge. The message that must come through is "That particular behavior is not acceptable, but I love you and want to help you find a better type of behavior."

Don't pose as perfect. If a parent can never admit to being wrong, the child, who is often wrong, will not feel that he, with all his inadequacies, can be accepted in the family. Children need adult models who can recognize and admit to their imperfections without despair. They need to know that people can make mistakes and still be valuable human beings. The Bible reveals the failings of its greatest heroes. If these heroes had been presented as perfect, what a discouraging book the Bible would be. How could we common, fumbling mortals have any hope at all?

Build self-confidence

Arrange for each child to have some successes. Charlene graduated from high school with a so-so record and felt that she did not have the ability to succeed in college. Nevertheless, to please her parents, she enrolled as a general student. Before the semester was over, she became discouraged and dropped out. She then enrolled in a business school, but halfway through dropped out again. One year gone, no credits, a very downhearted girl. At this point it would be a mistake for her parents to urge her to try school again. Her failure and her low self-image are feeding each other. She needs to find a carefully selected job that will assure her of some definite successes and help her win approval from her employers and fellow workers.

Parents should study the characteristics of their children carefully to find where their strengths lie. Then they should structure experiences so that the youth can know the thrill of doing something well and the approval that follows. This will build their self-confidence. It is true that "we can't win them all," but no one can remain psychologically healthy if he is always a loser.

Do not make comparisons between a child and his siblings or friends. "Why can't you make as good grades as your brother?" or "Your sister never causes me any trouble" are devastating put-downs to a youngster. Each child is a unique being. He must be dealt with directly, not in comparisons with others. To be compared unfavorably with another is to receive the message that we are not worth as much as other humans.

Don't make your love for the child appear to be conditional on performance. The growing child often gets the message that his parents will love him or her—if. If she is a good girl, if he doesn't fight, if she is quiet, if he eats his vegetables, then Mom and Dad will turn on the faucet of love. The youth comes to believe these

statements: "There is a 'price of admission' for love, and you've got to pay it. Your worth is not in yourself, but in something else, in your appearance, your actions, your success, in being and doing what is expected of you."⁵

It is right and necessary that the child should have set before him clear standards of acceptable behavior. But if you wish to build rather than destroy a sense of self-worth, do *not* couple these standards with the giving or withholding of love.

Show careful consideration for a child's ideas. When a child expresses an opinion, makes a judgment, or asks a question, do not dismiss these utterances as silly and beneath your serious consideration. Of course you will not agree with everything the child says. But when you take his ideas seriously and discuss them with him as you would with an adult, he gets the message that he is important and worthwhile. Perhaps he may have something significant to offer after all. The opposite course of action may serve to convince him that he might as well give up trying to do anything that matters.

Let the child know that he is a blessing. Tell the child often that you are so happy that God sent him to you. Tell him that your home could not have been complete without him. Never suggest that you did not want more children, that you wish he or she had been the opposite sex, or that he is too much for you to handle.

Discuss with the child his uniqueness. An insurance company advertised, "There is no one exactly like you." That is true. Point out to the child that his Creator has specially designed him. He can never be replaced or duplicated. His rarity and specialness make him of great worth. God loved him so much that He was willing to let His only Son die so that this child could become a son of God and live with Him forever.

Present the concept that God has a special plan for his life. "I have called thee by thy name; thou art mine." "Ye are my witnesses, saith the Lord, and my servant whom I have chosen" (Isa. 43:1, 10). Nothing will build a sense of worth as much as the realization that a person has been chosen by God to fulfill a particular divine purpose. Parents can point this out through the use of the great stories of the Bible. The child who knows that God has unique plans for him will have a high appreciation of his value, coupled with the humility that comes as he realizes that it is a gift from God.

Parents may use the childhood years and the matrix of the family to build a true sense of self-worth in their children—a self-concept that will produce a mentally and emotionally healthy, functioning adult. Or they may use the time and the situation to tear down all sense of worth and give to the world a psychologically scarred, fearful, depressed human being. Each child presents us with a unique opportunity and responsibility. □

REFERENCES

- ¹ John Powell, *The Secret of Staying in Love* (Niles, Ill.: Argus Communications, 1974), p. 13.
- ² *Ibid.*, pp. 30, 31.
- ³ *The Desire of Ages*, p. 480.
- ⁴ *Christ's Object Lessons*, p. 187.
- ⁵ Powell, *op cit.*, p. 21.

“Sanctify a fast”—2

A day of fasting and prayer will not accomplish much for this church unless we keep in mind the purposes and objectives outlined here.

By W. P. BRADLEY

As we pray and fast on April 12, the special Sabbath designated for this purpose by the General Conference, we should not do so aimlessly, but should fix our thoughts on our basic personal needs and the divine help we long for. Ellen White, in various references to the spiritual exercises of prayer and fasting, sets forth a number of important purposes and objectives. We shall note ten of these.

1. *To search out essential truths so that the way of salvation will be clear:* “When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out, and united in a perfect chain.

“Every fact which immediately concerns the salvation of souls will be made so clear that none need err, or walk in darkness.”—*Counsels on Diet and Foods*, p. 187.

2. *To seek the heavenly wisdom that God has promised to supply liberally:* “It is in the order of God that those who bear responsibilities should often meet together to counsel with one another and to pray earnestly for that wisdom which He alone can impart. Unitedly make known your troubles to God. Talk less; much precious time is lost in talk that brings no light. Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally.”—*Ibid.*, p. 188.

3. *To lay before God every plan, committing our ways to Him and seeking His direction:* “We cannot have a weak faith now; we cannot be safe in a listless, indolent, slothful attitude. Every jot of ability is to be used, and sharp, calm, deep thinking is to be done. The wisdom of any human agent is not sufficient for the

planning and devising in this time. Spread every plan before God with fasting, [and] with the humbling of the soul before the Lord Jesus, and commit thy ways unto the Lord. The sure promise is, He will direct thy paths. He is infinite in resources. The Holy One of Israel, who calls the host of heaven by name, and holds the stars of heaven in position, has you individually in His keeping.”—*Selected Messages*, book 2, p. 364.

4. *To seek help in rising above indolence and selfishness and to bring all our dedicated powers into active exercise in God’s service:* “Our work must be accompanied with deep humiliation, fasting, and prayer. . . . What we need now is Calebs, men who are faithful and true. Indolence marks the lives of too many at the present day. They turn their shoulders from the wheel just when they should persevere and bring all their powers into active exercise. Ministers of Christ, ‘awake thou that sleepest, and arise from the dead, and Christ shall give thee light.’ Your labors taste so strongly of self that Christ is forgotten. Some of you are pampered and flattered too much. As in the days of Noah, there is too much eating and drinking, planting and building. The world has stolen the energies of the servants of Christ. Brethren, if you would have your religion honored by unbelievers, honor it yourselves by corresponding works.”—*Testimonies*, vol. 5, p. 134.

5. *To turn to the One whose mighty hand alone can succor us in crisis periods:* “As soon as Samuel began to judge Israel, even in his youth, he called an assembly of the people for fasting and prayer, and deep humiliation before God. He bore his solemn testimony from the mouth of God. The people then began to learn where their strength was. They entreated Samuel to cease not to cry unto God for them. Their enemies were aroused to meet them in battle, but God heard prayer in their behalf. He wrought for them, and victory turned on the side of Israel.”—*Ibid.*, vol. 4, pp. 517, 518.

Divine help is needed

6. *To contend successfully with demonic forces.* The failure experienced by the disciples at the foot of the mountain of transfiguration taught them that they could not contend successfully with the forces of evil without divine help: “They had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan. In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—can alone avail to bring men the Holy Spirit’s aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places.”—*The Desire of Ages*, p. 431.

7. *To seek God in prayer to raise up more laborers to*

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be sent out quickly into the harvest field as we see and hear of urgent calls for help: "My heart aches as I see the work needed to be done and no one to do it. We ought to fast and pray that the Lord will raise up laborers to go into the harvest field. What shall we do for workers? Elder Bourdeau says Toronto is an excellent field of labor. There are some choice souls cut upon the truth. Someone should be sent into this field."—Letter 26, 1883.

8. *To bring triumphs in God's work as His laborers gain the victory over divisiveness and seek for a divine unction to bring unity and brotherly love throughout their ranks:* "There is a great need of coming together with deep humiliation and sincere repentance because of the lack of unity and brotherly love that has been manifested. In the Word, Christians are instructed not to neglect the assembling of themselves together. If need be, come together with fasting. Make most diligent search for the cause of your soul-sickness, which must be healed. Until in every sense of the word you are Christians in your associations with one another, until you love as brethren, how can your efforts for unbelievers be

acceptable to God? Your first work is to be converted yourselves."—Letter 98, 1902.

9. *To take hold of the strong arm of Omnipotence to open the way for God's work in response to the prayer of faith in these closing times of the Advent message:* "Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep, the same infinite Creator will work in behalf of His people if they call upon Him in faith. He will restrain the forces of darkness until the warning is given to the world and all who will heed it are prepared for the conflict."—*Testimonies*, vol. 5, p. 453.

10. *To have clarity of understanding of God's purposes and judgments about to come upon a doomed world:* "Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding."—*Ibid.*, vol. 6, p. 408.

As God's people join in fasting and prayer in harmony with the purposes and objectives outlined above, we must be careful not to limit God's readiness to hear and help us: "We have too little faith. We limit the Holy One of Israel. We should be grateful that God condescends to use any of us as His instruments. For every earnest prayer put up in faith for anything, answers will be returned."—*Life Sketches*, p. 207.

In a few days the servants of God, representing about 3.3 million members of God's church on earth, will assemble at Dallas, Texas, for the fifty-third session of the General Conference. How the church has grown since the 20 delegates met in Battle Creek for the first session in 1863! How much we have to praise God for! Yet, by every right we should *not* be here still in this dismal world. Rather, we should be in the heavenly courts, praising God for a finished work. On this day of fasting and prayer we need first to yield our hearts, bringing them into full compliance with God's will, confessing our sins, our waywardness, and our failures. Then, taking hold of the arm of the Omnipotent, we need to enter into an experience of renewed dedication of heart and life so that we may each be right with God and may witness powerfully for Him.

We also need to pray for God's rich blessing upon the General Conference session that opens on April 17, that it may be a time of the outpouring of the Spirit of God, that unity may prevail, that wise, aggressive plans may be laid, and that the leaders selected may be men and women of God's choice and appointment.

Let us pray also that a spirit of sacrifice and liberality may take hold of every soul in such a way that there will be a blessing in personal development that will hasten the finishing of the work of God upon earth. □

A child of God

By VIRGIL A. CONNOR

*A child of God! O wondrous thought
That, sinful though I be,
Through grace divine, I may be one
Of God's great family.*

*A child of God, all power is mine;
God bares His holy arm
That lips of clay, that mortal flesh
His wonders may perform.*

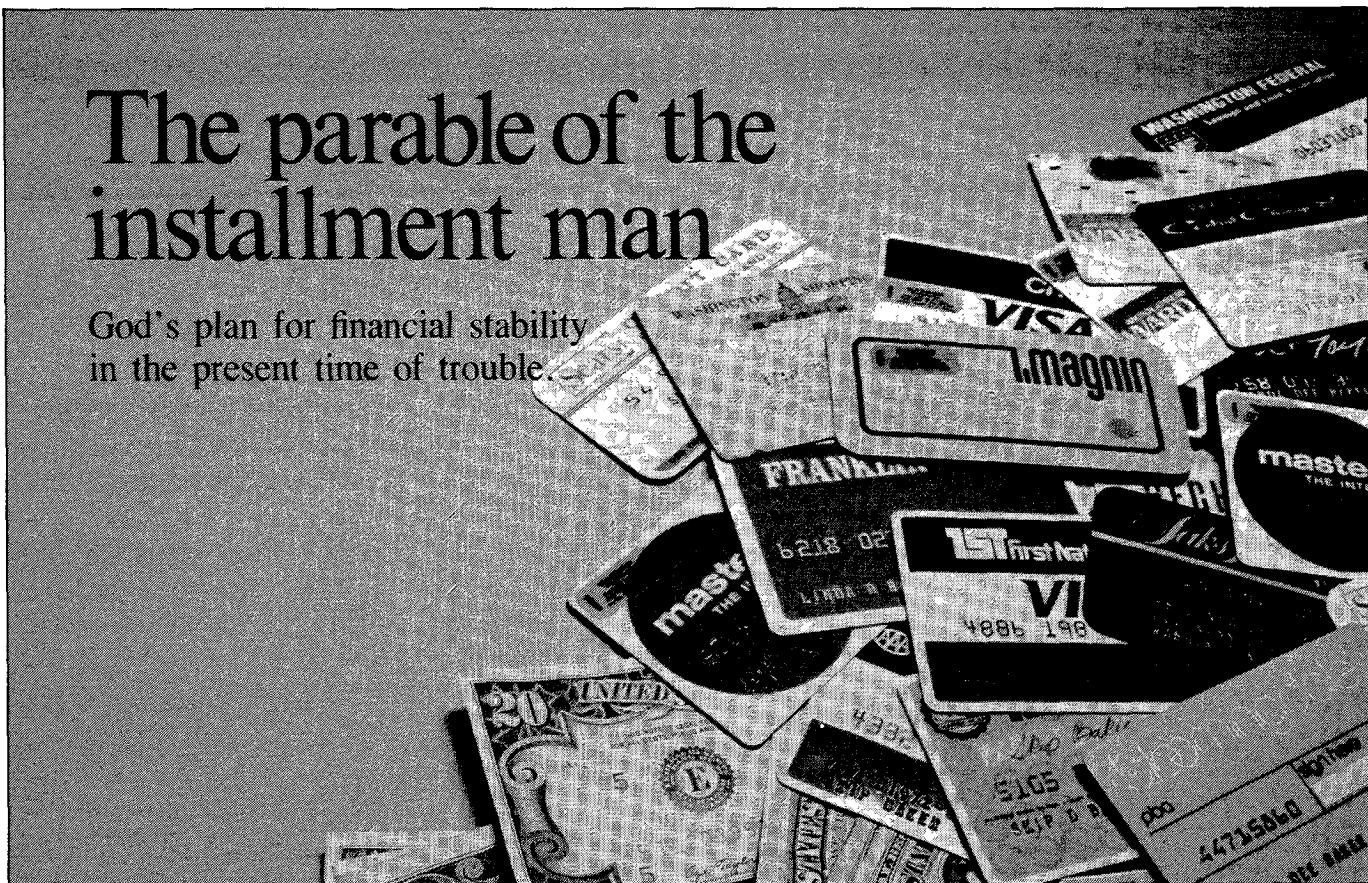
*A child of God, constrained am I
To tell, in earth's last hour,
"Christ comes to reign as King of kings;
He comes in all His power."*

*A child of God, how soon to stand
Amid earth's ransomed throng
Around the Father's great white throne
And sing redemption's song.*

*A child of God, joint heir with Christ
Of our restored domain;
One pulse of harmony shall beat
In earth and heav'n again.*

The parable of the installment man

God's plan for financial stability in the present time of trouble.



By JOHN E. GALEY

Once upon a time in the land of Colorado there lived a man who had seen difficult and troublous times, times when money could buy little and when that which he raised could not be sold. His family had often been hungry and without proper clothing. Indeed, they wore raiment with patch upon patch and shoes with holes in the soles thereof.

But behold, there came a new deal. A ruler arose who proposed that if a man could only spend more than he earned, he could verily spend himself into prosperity. This the ruler and his court of wise men and soothsayers proceeded to do, and lo, prosperity did indeed appear to come.

As this man from the land of Colorado did verily follow the example of his ruler, he prospered marvelously. His wife purchased an entire new wardrobe, and he bought a new horseless carriage. They acquired whatever their hearts desired for their children. They purchased many labor-saving devices and automatic appliances, until lo, the house was full of many devices, so much so that no longer did the family work, they simply pushed buttons and sat down to watch the devices do the work. Indeed, the house became too small for the many devices, making it necessary for the man to tear down his house and build a bigger one.

When the man needed more money with which to buy, he borrowed. Verily the seller said to him, "Never fear,

this may be purchased on installments." When he wished to know what installments were, the seller replied, "Installments are verily a way to stall. A man may put off many days the final day of reckoning." So the man feared not and spent himself into so many installments that he indeed felt most prosperous.

However, there arose another ruler, who said, "This spending more than one earns is indeed most wonderful, and prosperity does prevail, but your ruler is out of money. You are not paying enough taxes. You must pay a 10 percent surtax, for your ruler spends more marvelously than all of you." This caused the man to consider the situation seriously, but his many devices caused him to console himself that all was well. However, one day the installment-loan man said to him, "The time has come when you can stall no longer. You must pay off. You are behind in your payments."

The man replied, "I cannot pay now. Can you please forgive me?" Whereupon the installment man answered, "This can be forgiven only by money. The day of reckoning has come."

The man was only one among many who could not pay the installment man. Then he began to ask himself, Can one verily spend himself into prosperity? He discovered in his Bible that spending more than one earns is not a true way at all. Furthermore, he found in the Bible that soon a time of trouble was to come such as never was.

This left the man in great fear. Whereupon, he and his family decided they would no longer spend more than they earned.

For many days they found this almost impossible. The installment man took back the many devices that they had watched do the work. However, they were amazed that they verily felt better and lived more happily when they did the work themselves.

Then came a day when something most terrible came to pass. The ruler of the land said, "Verily our money has run out. We know not what to do. Look every man out for himself." Then came such chaos as had never been before, even to that same time. Then rejoiced greatly that man and his family who had learned to live with less and to spend within their income. For the installment man came no longer to his door, and the day of reckoning found him free from debt.

Do you react to this parable by suggesting that it may be overdone? Most probably it is underdone. It is sur-

prising how much the Bible has to say about finances. For example, it makes clear that God does not want His people to be poor. Abraham was a rich man because God helped him become rich. Verses 4 and 22 of Proverbs 10 indicate that if a man is poor, there must be some reason for it, such as poor health. God promises to open the windows of heaven and pour out a blessing. He gives us as much as we can handle properly. Some people cannot handle riches (Matt. 19:23, 24). Wealth has caused some to be lost. We can be thankful to God that He gives us what we can handle.

Another thing the Bible makes clear is that debt is to be discouraged (see Rom. 13:8). Why? Obviously, it is harder to pay back than it is to borrow. Sometimes, in fact, it is impossible to pay back. Indebtedness often results in hard feelings on both sides. Incurring debts is not morally expedient. God discourages debt. The practice God instituted for ancient Israel of canceling debts every seven years (Neh. 10:31; Deut. 15:1-4, margin)

SPEAKING OUT

Why is mission giving so low?

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

Coming across the following familiar but forceful statement recently brought me a new surge of desire to see strong emphasis given to the program of advancing the work of God on earth: "It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord."—*Counsels to Parents and Teachers*, p. 324.

The fact that we can be instrumental in shortening the period of sorrow and suffering of earth's millions, even to a limited extent, should inspire everyone who has read this statement. We understand, of course, that it is God who "will finish the work, and cut it short in righteousness" (Rom. 9:28), but He chooses to use us as His instruments, empowered by the Holy Spirit.

The converse is just as true. By our inaction the coming of the Saviour can be delayed. Our neglect can retard the spread of God's message.

Jesus declared that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). His parting orders to His church were "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Our church has considered His words to be a specific directive. Our response to Christ's commission has distinguished us as a church. But, of late, we in North America seem not to have been doing so well, at least as far as contributing to the world mission of the church is concerned.

In 1978, North America's contributions for world missions averaged 10.03 cents for each dollar of tithe. That's 1.003 cents for each dollar of income. Statistics can be deceptive. Both membership growth and ap-

parent increased prosperity (even if brought about by inflation) can account for enlarged total contributions, yet the average amount contributed per member may be lower. That is precisely the situation. Both membership and total funds given for world missions seem to increase. Tithe is, of course, a barometer of income. Because of the great depression of the 1930's, tithe hit its lowest point in 1933. Yet world mission offerings for North America that year averaged 62.3 cents per dollar.

North America's tithe was 75 times as great in 1978 (\$202,750,299) as in 1933 (\$2,715,869). Our home mission contributions were 132 times as great in 1978 (\$118,958,757) as in 1933 (\$903,861). But contributions to world missions in North America in 1978 were only 17 times as great as in 1933 (\$1,172,415). (This includes eliminating the Ingathering total of \$520,359 from the 1933 report to make the figures comparable, since Ingathering funds no longer are counted as part of the world mission total.)

There is no way to get around the fact that the portion of the North American contribution dollar dedicated to world missions has decreased dramatically. Only about one cent of each dollar of income is currently

being given for missions. Naturally, many Adventists give more than this, but, when considered as a whole, North American mission giving is at a disappointing low.

Does this indicate that our interest in missions is shrinking? I am not sure that it does. Most likely it can be attributed more to habits formed in earlier years, the giving of a certain amount—perhaps ranging from 25 cents to a dollar (if we happen to be in Sabbath school when the offering is taken). If that is the case, is it not high time to adjust upward the amount we habitually give, especially in the light of our current world budget crisis? Are too many of us spending the money the Lord has entrusted to us for everything we wish to have to make life pleasant, even if there is but little left for the cause we have espoused?

Instead of viewing this as just another critical outburst, should not careful consideration of the facts outlined lead us to review our personal giving habits, to revise our budgets so that we can give more? Doing so could result in considerable impetus to the world mission program. It is our privilege, yours and mine, not only to look for but to hasten the coming of our Lord.

H. C. KEPHART
Dayton, Ohio

worked two ways. It discouraged not only borrowing but also lending, as the lender might not get his money back.

What can we do when we are in financial trouble? Such problems often result from mismanagement. The best plan is to live within one's means, whatever they are. "Shun the incurring of debt as you would shun leprosy."—*Counsels on Stewardship*, p. 272. "Be determined never to incur another debt. Deny yourself a thousand things rather than run in debt. . . . Avoid it as you would the smallpox. Make a solemn covenant with God that by His blessing you will pay your debts and then owe no man anything if you live on porridge and bread. It is so easy in preparing your table to throw out of your pocket twenty-five cents for extras. Take care of the pennies, and the dollars will take care of themselves."—*The Adventist Home*, p. 393.

God's people are also advised not to spend their money before or even as soon as they get it. "Many poor families are poor because they spend their money as soon as they receive it. . . . When one becomes involved in debt, he is in one of Satan's nets, which he sets for souls. . . . Abstracting and using money for any purpose, before it is earned, is a snare."—*Ibid.*, p. 392.

We are not compelled to risk financial integrity for someone else. We are warned regarding cosigning (see Prov. 22:26, 27). A related rule is that we should think carefully before we borrow another's property. Exodus 22:14 tells us that we are responsible for borrowed goods. It is risky to borrow another's automobile or any other item.

Lending is legitimate

We are admonished to give special consideration to our poor brethren (see Ex. 22:25). Deuteronomy 23:20 indicates that it is all right to charge interest to a non-member or a stranger. Lending is a legitimate business. But we are not to be unmerciful or selfish about it.

We are informed that it is a sin not to pay back our debts—in fact, it is stealing (see Ps. 37:21). There are loopholes that may seem legal but encourage questionable practices. Is declaring bankruptcy all right? I do not think so. To me it seems dishonest. The only way for a Christian to handle bankruptcy is to arrange to pay off every debt. There is no honest way to avoid paying our debts. If we accept a bill, we accept the responsibility to pay it in full.

Some Seventh-day Adventists seem to think that they do not need to pay bills owed to other Adventists. One dentist told me that Adventists are his worst-paying clients and that Catholics are the best. Any church member who takes such a position needs to revise his stand on this.

Think of what poor business practices do to the cause of Christ. "You bring a reproach upon the cause by locating in a place, where you indulge indolence for a time and then are obliged to run in debt for provision for your family. These your honest debts you are not always particular to pay, but, instead, move to another place.

This is defrauding your neighbor. The world has a right to expect strict integrity in those who profess to be Bible Christians. By one man's indifference in regard to paying his just dues, all our people are in danger of being regarded as unreliable."—*Testimonies*, vol. 5, p. 179.

How are we to avoid this problem? "Rise in the morning, even while the stars are shining, if need be. Lay your plans to do something, and then accomplish it. Redeem every pledge unless sickness lays you prostrate. Better deny yourself food and sleep than be guilty of keeping from others their just dues."—*Ibid.* p. 180.

Not paying our honest debts is said to be as bad as stealing. "The eighth commandment condemns . . . theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade and requires the payment of just debts or wages."—*The Adventist Home*, p. 392.

Don't use God's money to pay debts

One more question—Is it all right to withhold tithes and offerings in order to pay debts? "The man who has been unfortunate, and finds himself in debt, should not take the Lord's portion to cancel his debts to his fellow men. He should consider that in these transactions he is being tested, and that in reserving the Lord's portion for his own use he is robbing the Giver. He is debtor to God for all that he has, but he becomes a double debtor when he uses the Lord's reserved fund in paying debts to human beings. 'Unfaithfulness to God' is written against his name in the books of heaven."—*Testimonies*, vol. 6, p. 391.

After paying our debts, we should save regularly. There is nothing wrong with Adventists having savings accounts. "Every week you should lay by in some secure place five or ten dollars not to be used up unless in case of sickness. With economy you may place something at interest. With wise management you can save something after paying your debts."—*Selected Messages*, book 2, p. 329.

There are some kinds of debt that are justifiable, such as buying a home, going into business, or investment. This principle applies to the work of the church, too. "It is right to borrow money to carry forward a work that we know God desires to have accomplished. We should not wait in inconvenience, and make the work much harder, because we do not wish to borrow money. Mistakes have been made in incurring debt to do that which could well have waited till a future time. But there is danger of going to the other extreme. We are not to place ourselves in a position that will endanger health and make our work wearing. We are to act sensibly. We must do the work that needs to be done, even if we have to borrow money and pay interest."—*Counsels on Stewardship*, p. 278.

When we follow Bible business principles, faithfully paying tithe, and give liberal offerings to God's work as well as helping those less fortunate, we can expect God's blessing—that He will entrust us with all the means that we can adequately handle. □

Treat—or trick?

What should we do when we find falsehood wedded to elevating music, and truth coupled with questionable music?

By ANN CUNNINGHAM BURKE

Parents should be prepared to answer the amazing questions that come from preschoolers, but I was caught off guard the day Sabrina asked with a serious voice, “Mommy, are those angels?”

“Angels? What are you talking about? You mean on the record?” I ventured, nodding toward the record player from which came the sound of a choral group singing.

“Uh-huh. Are those angels?”

“You mean—*singing*?” (Mothers are so slow to catch on!)

“Yes. Are angels doing the singing?”

I smiled inwardly. “No, those are not angels. But the music is beautiful, isn’t it?”

Our family had been enjoying the record for years; my husband had bought it before we were married. I had never thought of it as sounding like angel music; but perhaps, as near as any music I could imagine, it was. The singing was sweet and unaffected. Sometimes lilting, sometimes thoughtful, sometimes grand. Wouldn’t angel music be like that? Without probably ever having read the statement, the choir seemed to follow this counsel: “We should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs.”—*Messages to Young People*, p. 293.

It was with some surprise that, in a book I was reading not long ago, I came across the words to one of the hymns the angellike choir recorded. We had often listened to this song as we relaxed on Friday nights or Sabbath afternoons. We liked it, even though we had not been able to catch all the words. In fact, we sometimes found ourselves humming the music while we worked or as we traveled in the car.

“Honey!” I exploded, jerking up from my book. “Do you know what this song says?” Our familiar hymn, our lovely “angel music,” was talking about reincarnation and a “mother in heaven.”

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Those words with that music? Incredible! It seemed like some prank, some practical joke. Whoever would have thought of such a trick?

As I thought about it, another song came to my mind. I’ve listened to it often. It breathes of stained-glass windows and reverence. It talks of a heart cry and an upward reaching. It brings to view a maternal face looking tenderly down upon a suppliant.

That music. How it lifts and swells. How it carries the soul upward—upward to a lie.

Elevating music wedded to falsehood. What a strange marriage! What incompatible companions! If I may say so, what an “unequally yoked together” pair!

I remember yet another song. This one I have heard from babyhood, I suppose. It is the poignant story of a Man suspended between earth and heaven. Bleeding. Thirsty. Seized by fear and dread. Surrounded by darkness. Gasping for breath. Praying.

The song tells of a sinner’s response to that Man and of the sinner’s determination to share the cross, to pray and persevere as that Man did, and someday to wear the crown.

What a moving song! It *should* be. It is a song of truth. But it is set to swing music.

What sort of union is *this*? Could this too be a trick?

I am not the head of a music department. I have never written a dissertation on any type of music. I have never even directed a choir. I am only a layman, but I have experienced the varying moods of music from “Indian Love Call” to “Polly-Wolly-Doodle,” patted my foot to “The Stars and Stripes Forever,” and sat very still through *Clair de Lune*. To me music is a language.

I have wondered a lot about music, wondered whether it says basically the same things to everybody. For example, along with spoken language a lifted brow in general means the same thing to us all. A flat, bored voice expresses more than its words. The spoken language conveys excitement, interest, and petulance to most of us in subtle ways not inherent in the words themselves.

Music says things

It seems to me that, aside from its words, music says things. I believe most people feel that it does. This explains why so many mothers have hummed babies to sleep with “Sweet and Low,” why so many lovers have waxed romantic to the plaintive strains of “Gypsy Love Song,” why something in us gallops away every time we hear the *Light Cavalry Overture*.

Because it is possible to express (and evoke) feelings musically, composers and performers try to use those vehicles that best carry their message. The sound of a plucked string may be just the thing, or the crash of cymbals, or a crescendo of drumming, or a bell.

Other devices have been used for effect. Take, for example, the monotonous method in the witch doctor’s drumming (renounced, surely, by converts to Christianity). Or the devices of our own culture’s sentimental

trumpet and sultry saxophone; its rinky-dink barroom piano and its hiccuping organ; its jazz and disco band; its hypnotic string bass; its human voice—with or without words—capable of saying almost anything.

Imagine for a moment the crooning voice, the whining voice, the slurring voice, the breathy voice, the screaming voice. Do they call to mind things such as lilies and waterfalls and rugged mountains? Do they lift us?

Or the jazz band's trumpets and saxophones. Would you use them for martial music? Would a person be stirred to patriotism? Specifically, to what *are* people generally stirred by these means?

I keep coming back to it. I keep wondering about it. Falsehood wedded to elevating music. Truth coupled with questionable music. Tell me, does it sound like the same trickster to you?

As a mother with children approaching their teens, I do not reside in an ivory tower. I realize that "youth cannot be made as sedate and grave as old age" (*The Adventist Home*, p. 498) and that my children will not always wish to sing from the church hymnal. I don't think that youth must be forbidden music with a style and harmony appealing to them. It would be sad to be one of those parents who, "through fear of evil results, . . . refuse permission to indulge in some simple pleasure that

would have saved the very evil they seek to avoid" (*Child Guidance*, p. 285).

But I do want my children to know that sacred things deserve special treatment.

I think I'll tell them that, whereas joy can be expressed by a light touch, rhythm, or enthusiasm, Christian joy has a certain dignity that will not be dethroned. It is higher than the joy of show business, as the heavens are higher than the earth.

How can we copy both the angels and the entertainment world? They have opposing methods. They have opposing goals.

There may be times when I shall have to say to my children, "No, we are not getting that record." That is hard to do. It is hard also for the conscientious teacher to say, "No, not in our schoolroom"; or for the pastor to say, "Not in our church"; or for the conference president to say, "Not at our camp meeting." But there are times when those accountable for souls must say it.

Lest Israel's enemy Tobiah move right into a Temple apartment (Neh. 13:7-9),

or lest a graven image be acceptable when called by the name Saint Mary,

or lest One stand unnoticed among us with a whip of cords. □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Daughter or hireling?

"Can I pray, Dear Daddy in heaven?" our 3-year-old grandson asked his mommy and daddy.

What pictures flash through the little mind that so innocently asks such profound questions? What does "dear Daddy" mean to him? Warmth and love? Or cold, calculating vengeance? In this case I think I know.

The holidays were over. Mommy was packing suitcases, Daddy was loading the car, baby brother was taking his last slides down the carpeted steps, and big brother was knocking on our neighbors' doors telling them goodbye. It gave me a minute to sit on the step and talk with the 3-year-old.

"I'm going to miss you all," I said. "The house is going to be kind of empty."

He was thoughtful for a moment, then said en-

couragingly, "Maybe somebody will move away next door to our house. Then you can buy their house and come live by us."

Evidently his solution did not quite suit him, for he was quiet for a long half minute or so.

"I know, Grandma," he said, eyes dancing. "We'll live together in heaven!"

But what about those whose thoughts of God and heaven are not that positive? I knew something about that as a little girl, the feeling that God, instead of watching over me, was just watching—for every mistake I might make. Of course, that pattern of thinking was not original with me.

I love the picture Jesus painted in His parable of the shepherd who has spent hours in the dark, stormy

night looking for his lost sheep. His anxiety is real as he stumbles along the rough path, until he hears that first faint bleating. As he gets closer he can tell by his sheep's cry that it is about to die. He hurries. Then, out on the very edge of the cliff, he finds it.

I'm glad the story does not stop there. It gets better. He does not scold the sheep for causing him so much trouble. He does not drive it with a whip. Nor does he even try to lead it home. He picks it up, puts it on his shoulder, and carries it. If it is bruised and bleeding he does even more; he "gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life."—*Christ's Object Lessons*, p. 188.

I am reminded of the prodigal. His father welcomed him home by giving him—a "long, clinging, tender embrace." No taunting, no reminders of the wrong choices he had made, but a celebration.

There is a side to that story that always turns sour though—the reaction of the

elder brother, the one who had lived the "circumspect life." But before I condemn him let me share something that changed my thinking.

I was reading and thinking about heaven when I suddenly realized that my thoughts about heaven usually centered on the flowers I would grow there and the raspberries and mangoes I would eat. That's not all bad, because heaven is a real place, but had today's materialistic thinking caught up with me? Are things more important than relationships? Are the pleasures of sin given up only because we are attracted by the promised rewards?

And then I knew. I was a hireling—just like the elder brother, living a circumspect life, working for a salary (my future flower gardens, raspberry bushes, and mango trees) rather than enjoying the Father's presence.

Can I pray, "Dear Daddy in heaven?" I hope so. Not in those 3-year-old words, but with the confidence that He is my Father, and that I am His daughter, not a hireling.

“The truth”

Do Adventists have the right to refer to their teachings as “the truth”?

By KRAID I. ASHBAUGH

“Adventists refer to their denominational teachings as ‘the truth.’ Do they think that everyone else is in error; that their church alone is right?” my father asked shortly after I joined the Adventist Church.

I could think of no answer. However, during the years that have intervened since he asked that question, I have had occasion from time to time to ponder the phrase “the truth.” Is it merely a denominational cliché that only Adventists use? Is it, as my father declared, our name for our system of doctrine? Or is there another, fuller, significance to these words?

While reading *The Great Controversy* recently, I was pleasantly surprised to find these words used in a context that reaches back to a time long before the organization of the Seventh-day Adventist Church. Concerning the Christian martyrs in the first centuries the book states, “They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames.”—Page 41.

But the expression “the truth” is used even earlier, I discovered. By the aid of a concordance I found that this term was used at least 81 times in the Bible, Jesus Himself pointing up its importance in His statement “Ye shall know the truth, and the truth shall make you free” (John 8:32). Later He lays claim to the expression as one of His own names: “I am . . . the truth” (chap. 14:6).

What is the full meaning of this expression? Obviously it means more than Adventist doctrine. The Bible has two definitions, one of which has already been noted in Christ’s statement that He is “the truth.” The other is found also in Christ’s words, “Thy word is truth” (chap. 17:17).

Actually, these form one definition rather than two, for Christ, “the truth,” is also “the Word” (chap. 1:1-3, 14). A geometric axiom states, “Two things equal to the same thing are equal to each other.” Thus we may think

Kraid I. Ashbaugh is a retired teacher living in Loma Linda, California.

The importance of time

By AL COSSETTA

In this 3-D age of Demands, Deadlines, and Decisions, all of us desire to have more time to do things; we are anxious to accomplish more than we do.

The art of organizing time seems to have been lost. Whether in business or social life, we cannot get far in our attempt to accomplish our goals without realizing that time is an important factor.

Time is too precious to be wasted. We must use it wisely, because it does not wait for anyone; it’s here for the present, regardless of what we do. A moment is not much—yet it is the element that makes minutes, hours, days, months, and years. Moments may not mean much in everyday life, but eventually they spell either success or failure.

It has been said that success is the capitalization of time. Utilizing our spare minutes results in their becoming productive minutes. When we waste time we waste power that might have been employed doing something worthwhile; we waste opportunities that were ready for us to use to a good purpose.

Time is distributed equally to every person. Each is allotted 24 hours a day for work, rest, and recreation. No one can reduce his supply of time; no one can increase it. It is distributed equally to all regardless of situation or conditions.

Time is potentially valuable. It affords opportunities but is valuable only as it is used properly. Our value to ourselves or to our business is determined by the use we make of our time.

How we use time is also determined by our attitudes toward time and work. Work can be a burden to us or it can pay us handsome dividends, depending largely on our attitude. When we waste valuable time we hurt ourselves.

Are we as Seventh-day Adventists making good use of our time for the Lord? Are we spending too much time doing that which is ultimately not so important?

If we waste unredeemable time we rob ourselves of valuable opportunities for studying and learning more about God and the Word of God.

“Dost thou love life? Then do not squander time, for that is the stuff life is made of.”—Benjamin Franklin.

of Christ, the Word, and the Truth as equal, and from any one of these we may learn of the others. For instance, if we have a longing to know the truth about Christ, the Bible (His Word) presents this information. Portraits of Jesus are found from Genesis to Revelation. “Only by the Bible could men arrive at the truth.”—*Ibid.*, p. 246.

Then what is “the truth”? It is what the Bible teaches. Naturally, correctly understood, Adventist doctrine is what the Bible teaches, and in that sense is the truth. However, when challenged by non-Adventists as to our use of the term in a way that seems to brand all other teachings error, we should take the opportunity to show our broader understanding of the term. In this way we will exalt the Word as the ultimate determiner of doctrine. □



Children are for cherishing

To make a big fuss over a fifth child takes a special kind of mother.

By RUTH GARREN

I never gave much thought to my mother's love for me. A friend had to point it out. I had been telling her that when I was little my mother would bring me in from playing outside, would wash my face and curl my ringlets around her finger, would put a clean dress on me, and would send me back outside to play. Linda didn't say much at the time, but later in one of our marathon telephone conversations she said, "I think it's terrific that your mother took care of you like that. You must have felt very loved."

I did. I felt more than loved; I felt cherished. I felt that my mother treasured me above all else. What was unusual about this is that I was my mother's fifth child. Anyone can fuss over an only child, especially a girl, but

to make that much fuss over a fifth child takes a special kind of mother.

The only time I felt that love challenged was when my baby brother was born. Being nearly four at the time, I watched with considerable misgivings the preparations for his arrival from the hospital. Watching my sister get his bed ready, I wondered what this bald stranger would do to my relationship with my mother. The situation was definitely worsened by my older brother, who, taking me aside, told me in a whisper, "You're not Mom's baby anymore." My worst fears were realized. I'd been dethroned. Burying my face in the sofa cushions, I sobbed loud and long.

At last Mom came home with the baby. The other children were jumping up and down, begging to hold him. I stood at a distance looking sadly at my replacement. As Mom put the baby in his bed, the others hung

Ruth Garren is the director of the student center at Southern Missionary College, Collegedale, Tennessee.

over the sides making comments about his cute little fingernails and tiny feet. Taking me on her lap, Mom asked me what was wrong. I told her, "Don said I'm not your baby anymore." Mom held me close and said, "Don't be jealous of the baby. No matter what Don said, you're still my baby girl and you always will be."

Even though my charming baby brother grew into a charming toddler who smiled at anyone who glanced his way and was always cheerful and tractable, I never again doubted Mom's love.

Which is why today I sprawl on the floor beside 7-year-old Rob and tell him that if I were to look at a whole catalog of little boys I would still choose him. "That's the one I want," I'd say. "He looks like he'd appreciate fish and bugs and toads and snakes, and could draw terrific pictures, and roll on the floor with laughter

at anything mildly amusing." Rob, looking up from the picture he is drawing, replies with his typical calm confidence, "I know."

That is why I also tell the much more sophisticated 9-year-old Julie, "Your Dad and I were just discussing today how fortunate we are to have such beautiful, bright, well-behaved children." As her face lights up with a smile that exposes the big tombstone teeth that will look wonderful in an adult mouth but right now look like they are surprised to be there, she giggles and says, "That's nice."

Children are for cherishing. From my experience, I believe, that is a legacy Julie will pass on to her children. One day I'm sure she'll say to me, as I now say to my mother, "Thank you, Mom, from your 35-year-old baby girl." □

FOR THE YOUNGER SET

Little sticks for Jesus

By BERNADINE SANDERS

Edward didn't have to go to school one cold, gray morning. He sat in front of the fireplace watching the burning logs. He noticed that the big logs didn't burn well.

It was as if the flames did

not know where to start burning. Just then Mother laid three medium-size sticks beside the large logs. In no time the sticks were burning well and giving off a happy glow. Although they could not make a big

fire, they seemed to be trying their best.

"You know," Mother said to Edward, "this fire reminds me of people. Sometimes you ask me what young children can do for Jesus, because they are little and do not know much. But those three sticks have done something that the big logs couldn't do. They have caught fire."

"Look now!" cried Edward. "The big logs have started to burn too. The little sticks helped them start. Does that mean, Mother, that children can help grown-ups to love Jesus?"

"Yes, Edward," replied

Mother, "that's exactly what I mean. Never say that you are too little or too young to work for Jesus or to be a light for Him. Sometimes you can do more than you realize."

"Like little Ann yesterday," Edward said. "I was cross and sad, but she smiled at me and made me feel happy. She was a light for Jesus, and she didn't even know she was."

Mother thought of something else. "Edward, if you cut a fresh branch from a tree, will that branch burn well?"

"Oh, never!" Edward cried. "It's still alive. First it has to dry out and die; dead wood burns the best."

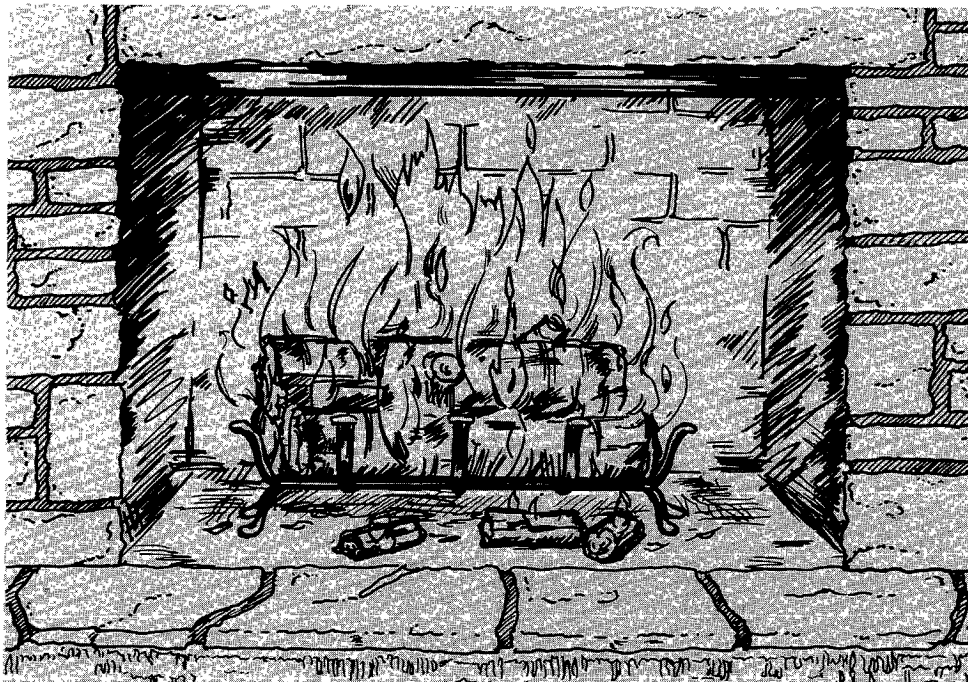
"Maybe that's what dying to ourselves means," Mother said.

Edward looked puzzled. "How can I dry up to burn better? It sounds silly."

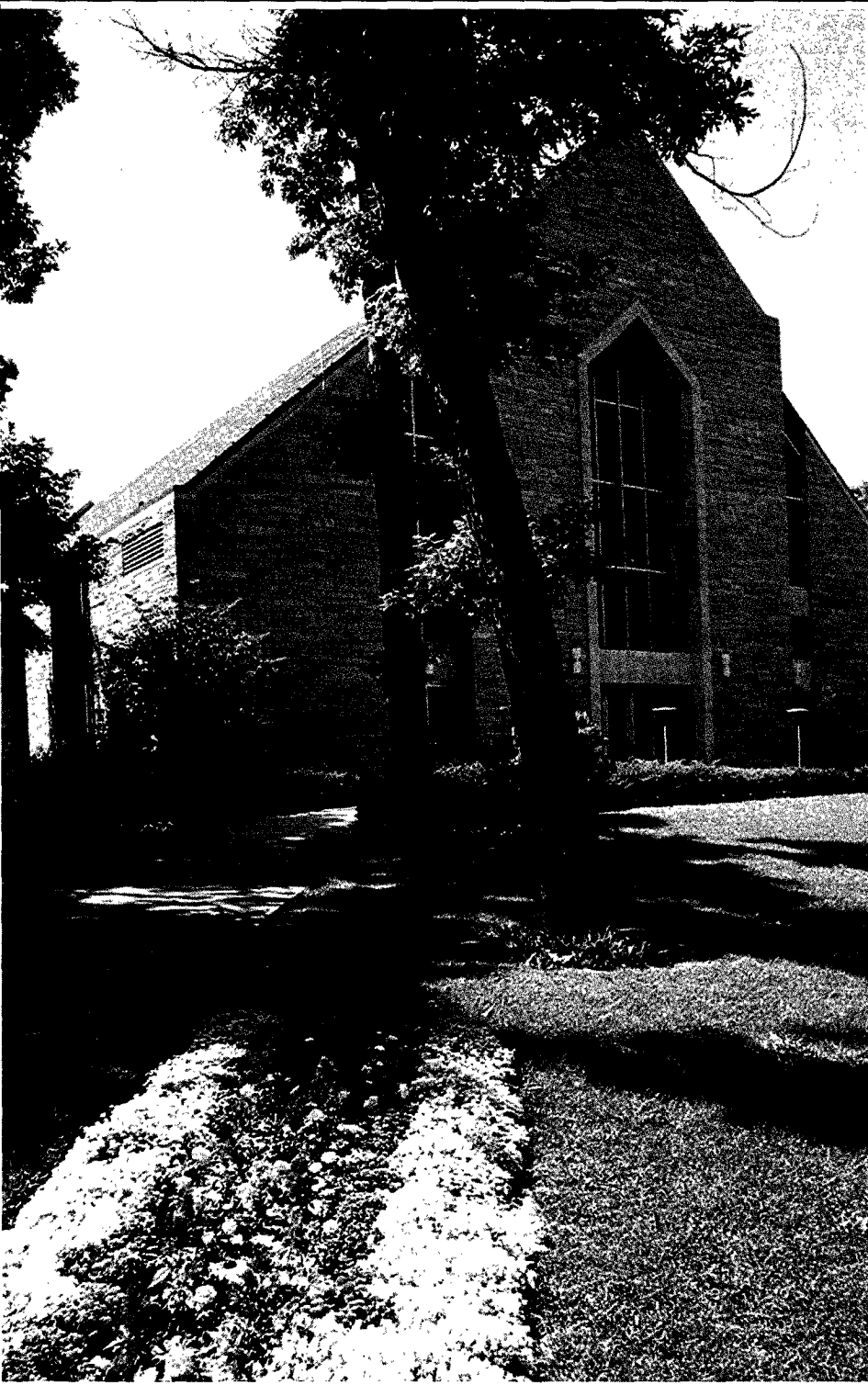
"Maybe we could say that for you to dry up and burn better you must forget yourself and think of serving Jesus. Does that make sense?" Mother wanted to know.

"I think it does," answered Edward. "If I do everything my way, then I'm like a green branch and can't burn. But if I let Jesus rule my life, then I'm like a nice, dry little stick. I can burn for Jesus and give light and warmth to everyone around me."

With that he put another log on the fire and some little sticks with it—"Just to help out if the big logs can't cope," he said, smiling.



“I will instruct you and teach you
in the way which you should go
I will counsel you with my eye
upon you.” Ps. 32:8



Where academic freedom ends

The Catholic Church is not the first, nor will it be the last, denomination in this century to be caught up in the issue of where academic freedom ends and church authority begins.

Debate about the relationship of orthodoxy to academic freedom has been accelerated sharply in the Roman Catholic communion since the German academician and priest, Hans Küng, was informed by church authorities that he would no longer be considered a Catholic theologian. The debate centers on the question of whether the church's demands for doctrinal fidelity constitute an infringement of the scholar's right to teach the conclusions reached in research.

Addressing this question in the January 27, 1980, issue of the *Washington Star*, William Cardinal Baum, archbishop of the Catholic Archdiocese of Washington, took the position that "the nature of the evidence [available to the theological researcher] . . . makes it impossible . . . to compare the need for doctrinal fidelity with demands for ideological or political conformity made by oppressive governments or other authorities."

"In the case of Holy Scripture," he suggested, "scientific research by itself cannot lead us to an interpretation that necessarily imposes itself. . . . The truth of divine revelation, therefore, is not the necessary outcome of critical scholarship or any other personal effort. Therefore, it is not possible to discuss the rights of those engaged in such research by appealing to models and situations in which the discovery of truth depends entirely on scientific competence or on any other personal effort or accumulated wisdom. . . . These models presuppose that the truth of divine revelation can be discovered by human effort. . . . The 'evidence' for the authentic meaning of divine revelation is not of this kind."

Symphony as a model

Of what kind is it, then? Cardinal Baum suggested as a model the playing of a beautiful symphony, stating that "fidelity to the composer's mind does not infringe upon . . . [the musicians'] rights nor compromise their creativity. So it is with divine revelation. Divine revelation is a revelation of beauty, of the beauty or glory of God and His love for human beings."

He took the position that it is our responsibility to exercise creativity in offering "people the opportunity to perceive the beauty of the glory of God," but not to

attempt to tamper with the music that constitutes a revelation of the composer's genius or to introduce disharmony.

Theological research can certainly contribute to a better understanding of revelation, but divine revelation cannot be confined to or encompassed by theological research that divides it into its components.

Although we may not agree with the cardinal's conclusions and may be sympathetic to Dr. Küng's position in many respects, we do have to admit that Cardinal Baum made a good case for the sanctity and superiority of revelation as opposed to what the human mind is able to comprehend or ferret out concerning God and His ways in His universe.

There is ample room for creativity and in-depth study concerning that which God has revealed. But the sense of humility and awe that should characterize even the greatest scientific or theological mind in approaching the truth about God and His revealed will is pinpointed by Zophar's question in Job 11:7, "Canst thou by searching find out God?" and the wise man's expressed conviction that "though a wise man think to know it [all the work of God], yet shall he not be able to find it" (Eccl. 8:17).

The academician has every right to probe and search for truth, but he is beyond his depth when he announces that the conclusions he has reached contradict the plain, clear statements of those whom God has used to convey revelation to us.

L. R. V.

At the cross and at the tomb

Lent is not included on the calendar of special days and offerings voted at Annual Council each year for Seventh-day Adventist churches. As a result, some Adventists hardly even have a nodding acquaintance with either the word *Lent* or the period it designates—the 40 weekdays of penance or fasting between Ash Wednesday and Easter. They look puzzled when they see ash smudges on the foreheads of their devout Catholic and Protestant friends who are beginning the 40 days of Lent, for some a reminder of the 40 painful days that Christ spent in the wilderness.

Also missing on the church calendar are Good Friday and Easter Sunday.

But the absence of these days and seasons from the church calendar should not be interpreted as disinterest in the important events they commemorate. Adventists see deep significance in the fast of Christ in the wilderness. They recognize that control of appetite affects both physical and spiritual health, and that if Christ were to effect the recovery of the human family from the results of sin, He must "gain for man the victory upon the point of appetite" (*Confrontation*, p. 50).

As for Good Friday and Easter Sunday, Adventists see

the cross and the Resurrection as central to their faith. At the cross they obtain assurance of God's love for them, rejoice in the atonement for sin there provided, and accept the Lamb of God as their substitute; at the open tomb they rejoice that Christ succeeded in His earthly mission, that the power of death has been broken, and that the risen Saviour now ministers for them in the heavenly sanctuary.

Inasmuch as we are now in the Easter season, when the attention of the Christian world is being called to the Crucifixion and the Resurrection, let us look briefly at these two events.

The two events complement each other, but in some ways they stand in sharp contrast. On the day of the Crucifixion Christ was weighed down with the sins of the world. His spirit was oppressed. Unresisting and silent, He was treated like a criminal. A demon-possessed mob howled, "His blood be on us, and on our children." "Crucify him, crucify him."

When Jesus was nailed to the cruel cross, no one spoke words of sympathy or comfort. No one attempted to relieve His pain. Hardhearted soldiers and other passers-by taunted: "Let him save himself, if he be Christ, the chosen of God"; "He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe."

But Jesus did not come down from the cross. He stayed to drink the last bitter dregs of the cup that every sinner deserves.

The dark sky overhead seemed to shut out His Father's face. Sin seemed so offensive that He feared the tomb would ever remain closed about Him. He felt the loneliness and despair that the sinner will feel when at last he is separated from God.

Only at the end did the gloom lift. As Jesus contemplated the character of His Father—His love, justice,

and mercy—hope revived. Then confidently He cried, "Father, into thy hands I commend my spirit."

The scene on the Resurrection morning was dramatically different. Christ no longer was in the hands of wicked men. No longer was He shut in by the dense darkness that hid His Father's face and glory. No longer was death king. No longer were the holy angels forbidden to go to the aid of their Commander. Instead, the mightiest angel of the heavenly host rolled back the stone from the sepulcher, and, standing at its entrance, cried, "Son of God, come forth; Thy Father calls Thee."

And Jesus came forth! Holding the keys of death, He declared, "I am the resurrection, and the life." The life that He had laid down He again took up.

How glorious was the Resurrection morning! The power of the grave forever broken! Death conquered! The Son of God victor! The resurrected saints—the first fruits of the great spiritual harvest to be gathered for the kingdom of God—ready as the wave sheaf! No longer could there be doubt that all the righteous dead would finally be raised to everlasting life.

No wonder Satan hoped to prevent the Resurrection! But, thank God, he failed. And as a result of the fact that Christ arose, springs of eternal joy have been opened in the hearts of Christians the world around. A song whose melody of praise seems to echo from the rent sepulcher is ever on their lips. They serve a living Saviour!

All Christians should spend much time both at the cross and at the empty tomb. At the cross they will understand better the terrible nature of sin and the deep love of God for lost humanity. At the tomb they will gain new conviction that Christ is divine and that His power is infinite. All who spend time daily at the cross and at the tomb—not merely once a year—will be rewarded by quickened spiritual faculties, victory over sin, and a loving, trusting relationship with God. K. H. W.

LETTERS Continued from page 2

was exhausted. After reading them I took care to pass on to others those copies for which I had no further need, a gesture that I considered to be a holy duty.

FLORA HARAN
Nyack, New York

Timely editorial

Thank you for "Satan Versus the Church" (editorial, Jan. 24). My wife and I appreciated this timely piece that we read at a time when we were conducting meetings at 20 degrees below zero in the Eskimo village of Savoonga on St. Lawrence Island, which is only 40 miles from the U.S.S.R. Missionaries Ken and Colleen Crawford join us from their little one-room cabin in thanking the editors for

helpful material in these difficult times.

MIKE JONES
Anchorage, Alaska

Keep the "whatsoevers"

It was gratifying to read "Whatever Happened to the 'Whatsoevers'?" (Speaking Out, Jan. 31). As a teacher in a small one-room school, I am constantly concerned about what goes into our children's minds. Perhaps the writer of the article was justified in blaming some schools for promoting questionable reading material, as I did hear a teacher say once that he was appalled that his school's small library contained books only from our publishing houses. But I believe that, aside from wholesome nature books, we

don't need books from anywhere else. We have a wealth of good material available to us. I see no reason to encourage our children to read "junk" just so they can understand today's world and feel comfortable in it.

It is frustrating, though, to try to protect the children in my classroom when they come in and tell me what they do or see or read at home. Don't parents care about keeping their children's minds pure? Frankly, I feel that some parents' consciences are so seared by the trash that they see on television that they don't realize the harm being done to their children. Consequently, when I try to keep the "whatsoevers" in our school, I am looked upon as being rather archaic. Well, so be it. If I must keep banging my

head against a brick wall, I guess I will. Our children need to be protected from evil as long as possible. I'm for keeping the "whatsoevers" in our schools and in our homes.

MARY JOHNSTON
Fredericktown, Pennsylvania

The sanctuary series

Warm praise for the series of editorials entitled "How Adventists Adopted the Sanctuary Doctrine" (Jan. 3 through Feb. 28).

If the truths concerning the sanctuary are not pillars of our faith, then we don't have any. I appreciate your strong support of these positions. I know many others share my feelings.

FRANK HARDY
Keene, Texas

Golden letters honor Newbold and its graduates

By ALICE BELL

Newbold College's decade of existence at a historic estate in Warwickshire, England, has been commemorated in letters of gold. All who visit the estate, an elegant Georgian mansion now being used by the telecommunications division of the post office, are able to see that Adventist educational work was at one time carried on there.

Forty-nine years ago the church's college in Britain moved from Stanborough Park, Watford, to Newbold Revel, Warwickshire, and changed its name from Stanborough Missionary College to Newbold Missionary College. For the next ten years it functioned at Newbold Revel, with an average enrollment of 100, and during that time it graduated about 100 men and women, who went out into pastoral and evangelistic work in Britain and to medical, educational, and evangelistic work in many of the developing countries of the world.

The building was requisitioned by the government during the dark days of World War II, and the college found a temporary home at Packwood Haugh, Warwickshire, then moved eventually to the present estate at Bracknell, Berkshire, but the name Newbold continued to be used.

After the war, the Roman Catholics bought Newbold Revel estate as a place to train teachers. Recently the estate was sold to the telecommunications division of the post office.

The estate itself goes back to the time of William the Conqueror and is mentioned in the *Domesday Book*. It is said that *Morte d'Arthur* was written there. The present

Alice Bell and her retired minister husband live in South Coldfield, West Midlands, England.

building is a Georgian mansion.

It was our privilege a year ago to meet the new principal of the Telecommunications College, Dr. Ollerton. As we walked around the building we told him of the time the Seventh-day Adventists used the building and the work that had been accomplished on a worldwide scale by "The Hundred" who had graduated in the decade 1931-1941. Looking up at the façade he said, "Your stay on this historic estate should be commemorated by an inscription on the façade." Today it is there in letters of gold. In the brochure for those who visit, along with the account of William the Conqueror and the *Domesday Book*, and those who followed, is the story of "The Hundred" graduates, who have gone out to a war-stricken world to communicate a message of peace.

Of "The Hundred," no less than 31 served overseas, one of whom (David Clarke) gave his life. Twelve attained doctorates and engaged in Christian education, three became medical doctors, one edited a church paper (R. D. Vine), and for many years one conducted a radio program (R. Vince).

Of the three medical doctors, Edwin A. Brooks served for many years in the Far East. Mervyn Hardinge has contributed to public health and preventive-medicine programs in the United States and other parts of the world. Leonard G. White has been a local physician in East London and has engaged in health lecturing.

In education, a principal of Newbold Missionary College, William G. C. Murdoch, went on to become dean of Andrews University. His influence has touched thousands of students from around the world. Cyril F. W. Fitcher became academic

dean of Southern Missionary College. Todd T. Murdoch opened up a work-study educational program in the Philippines. Arthur Keough led out at Middle East College for a number of years before going to Columbia Union College. Edward E. White became principal of Avondale College in Australia and eventually an education director in the Australasian and Euro-Africa divisions.

Five of the "The Hundred" graduates have taken part in administrative work at the General Conference. Ten have been administrators at local levels. Sixteen have served as evangelists in Britain, and of their work it has been said, "It was the golden age of evangelism in Britain."

Letters of gold on the mansion at Newbold Revel are an appropriate tribute to "The Hundred" and to Newbold College.

ST. CROIX

Monk now sells books

After 13 years as a monk in several monasteries of the Dominican Republic and Puerto Rico, Tomas Bautista was baptized a Seventh-day Adventist and is now a literature evangelist in St. Croix.

One day Tomas traveled from Puerto Rico to the Dominican Republic on business. While there, a friend invited him to an Adventist church. The building was small and unimposing, but he was impressed with the way the members cared for one another and shared many activities. Before he returned to Puerto Rico his friend gave him a Sabbath school lesson quarterly.

Tomas placed the quarterly in a plastic bag, hiding it when he returned to the monastery. Whenever he had an opportunity to study it he did so. From one of the lessons he learned that the body is the temple of the Holy Spirit. He became troubled by the fact that alcohol could be found in the monastery. Always sincere in his religion, Tomas

brooded over the inconsistencies he observed and finally decided to leave.

After many problems he secured his release and went to his sister's home in Santerce, Puerto Rico. One day he noticed a sign outside a church reading, "Welcome to the Seventh-day Adventist Church." When he visited, the pastor received him cordially and gave him a copy of the book, *Words of Life*. After six months of Bible studies he was baptized.

Five years have elapsed since Tomas Bautista's baptism into the Adventist Church. Today he is a dedicated literature evangelist.

J. C. SHILLINGFORD
*Communication Director
North Caribbean
Conference*

PHILIPPINES

Youth directors attend seminar

The decade of the 1970's closed in the Far Eastern Division with a great emphasis on youth ministry as 2,500 delegates assembled in Baguio, Philippines, for a Festival of Faith in that mountain city.

Immediately after the festival, 45 youth directors from the division enrolled in a Youth Ministry Seminar at Philippine Union College.

Under the auspices of Andrews University, the General Conference Youth Department, and the Far Eastern Division youth department, the seminar was the eighth conducted in the world divisions since 1975 (two in North America, two in Europe, and three in Africa). Students were introduced to many new resource materials and successful methods of working for youth.

As in each of the previous seminars, Friday evening was spent enjoying an agape feast. For most of the youth directors this experience was a new one that they were eager to introduce to their youthful constituency. The air-conditioned upper room of the Philippine Union College cafeteria, with tables ar-



Delegates to the year-end committee meetings of the Trans-Africa Division met in Blantyre, Malawi, in November. In the front row are Albert Bristow, division field secretary; R. E. Clifford, division secretary; M. L. Mills, division president; G. Ralph Thompson, General Conference general vice-president; G. O. Bruce, General Conference assistant treasurer; M. B. Musgrave, division treasurer; and F. A. Botomani, division field secretary.

ranged in the form of a cross, made an ideal setting for this time of fellowship and communion service.

Des Cummings, Jr., represented Andrews University; John Hancock and Leo Ranzolin were faculty members from the General Conference Youth Department; and Winston De Haven, division youth director, assisted with the instruction and helped in arranging for an excellent faculty from Mountain View College and Philippine Union College. B. E. Jacobs, division secretary, gave the Sabbath worship-hour challenge to both seminar students and church family.

JOHN HANCOCK

MALAWI

TAD leaders meet in Blantyre

Blantyre, Malawi, was the site of the 1979 Trans-Africa Division annual committee. Meeting November 13-20 in the South-East Africa Union headquarters church, the committee members came from all seven of the unions and from each of the division institutions. Present from the General Conference were G. Ralph Thompson, general vice-president, and G. O. Bruce, assistant treasurer.

In light of the actions taken at the October Annual Council in Washington, D.C., rec-

ommending to the 1980 General Conference session a territorial realignment of divisions on the African continent, this year-end committee was no doubt a historic one. In accordance with current studies and recommendations, this may have been the last Trans-Africa Division committee meeting with the present grouping of unions. With this a distinct possibility, a feeling of nostalgia was felt throughout the proceedings.

Merle Mills, division president, challenged the committee in his opening devotional to a greater spirit of unity and purpose as the future is faced. With the ever-increasing difficulties of present-day mission work, African and expatriate workers were urged to present a united front in order to hasten the finishing of the work. Roy Clifford, division secretary, reported a good increase in baptisms and overall church growth. Maurice Musgrave, division treasurer, came to the meeting with a well-prepared and balanced budget in spite of the small increase in appropriations given at the Annual Council in Washington.

The division departmental staff gave strong support to the officers as they presented their goals and plans for the coming year. Thrilling reports of soul-winning activities came from each of the

union presidents in an overview of the work in their fields. In spite of the turmoil and political unrest in some parts of the division, a spirit of courage seemed to prevail.

Jim Bradfield, president of Solusi College, reported on plans to reopen the college early this year. A faithful staff of African workers has remained on campus since it became necessary about 18 months ago to close the school and move the teaching faculty to a safer location. In January of this year the General Conference Committee appropriated emergency funds to provide a security fence around the main campus. The Trans-Africa Division has added funds to make it possible to move the teaching staff back to the campus.

As Elder Thompson and I toured the school and farm with Dr. Bradfield, we were impressed with the beauty of this well-planned and well-managed 8,000-acre institution. As we visited the cemetery and viewed the graves of some of the missionary pioneers, we had fresh insight into the sacrifices made to establish work on this site, the first Seventh-day Adventist mission station in Africa.

The Trans-Africa Division has accepted the challenge of finishing the work started by the pioneers.

G. O. BRUCE
Assistant Treasurer
General Conference

MICHIGAN

AU board votes affiliation

Andrews University's Board of Trustees met January 13 and 14, giving preliminary approval for the University College of Eastern Africa in Kenya to affiliate with the university.

According to Joseph G. Smoot, president of Andrews, this affiliation will help the University College to develop and maintain academic programs of high quality and will keep it aware of developments in higher education abroad.

Andrews will regularly audit academic standards and the physical facilities, and each institution will accept qualified transfer students and undergraduate credits.

Dr. Smoot said the board also approved the formation of a parents' advisory council, consisting of parents representing at least three students from each class of the undergraduate classes. He said the administration will be able to look to the 14-member group "for counsel on how best to serve their children."

In other actions, the board named Chan Shun, chairman and managing director of the Crocodile Shirt Company, of Hong Kong, and John Wall, president of Florida Extrusion, Inc., of Sanford, Florida, to fill two vacancies

FREE



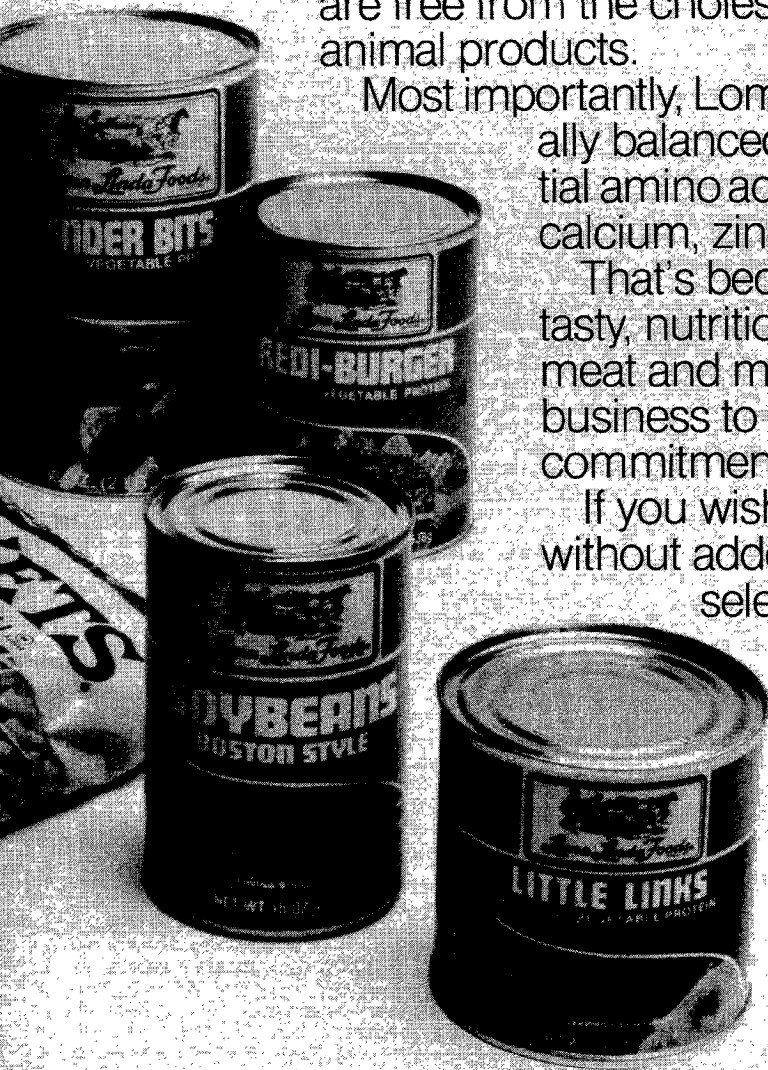
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Free from added preservatives and M.S.G. When we do add coloring or flavoring to these products, the ingredients are derived from vegetable sources. These vegetable ingredients enable us to produce wholesome, flavorful meat substitutes that are free from the cholesterol and fats found in animal products.

Most importantly, Loma Linda foods are nutritionally balanced to provide all eight essential amino acids, plus iron, the B vitamins, calcium, zinc, and other minerals.

That's because providing wholesome, tasty, nutritious foods that are free from meat and meat by-products is not just a business to us. It is a deeply-held commitment to you and to our way of life.

If you wish to enjoy nutritious foods without added preservatives, feel free to select your food products from these Loma Linda foods.



Riverside, CA 92515

among its membership. It also heard a report by representatives of Andrews Broadcasting Corporation on the operation of WAUS-FM.

One new faculty member was approved by the board. Kevin McClanahan, a 1979 journalism graduate of Andrews, was named public-information officer.

AUSTRALIA

Yugoslavians organize church

September 22 was a happy day for Yugoslavian believers in Melbourne, Victoria, Australia, for on that day a new church was organized for them, the St. Albans Yugoslavian Seventh-day Adventist church, with 85 members. The president of the Victorian Conference, K. R. Low, in association with the Yugoslavian ministers, M. Radovanovic and S. Jakovac, made the occasion a moving and memorable one. After the organization five persons were baptized into the church.

The first Yugoslavian church in Australia, in Seddon, was the site of the formation of this new church. Both churches will share the premises for the time being, while the new church at St. Albans is being built.

In the past three years Yugoslavian believers in Melbourne have won more than 100 converts. They have organized a new church in Springvale, a Melbourne suburb, and have purchased a church and are furnishing and redecorating it. To pay for it, every six months the members donate one week's wages.

With the same zeal and enthusiasm they have organized a new church at St. Albans. But even before the church was organized, a block of land in the center of St. Albans was purchased. Members demolished the old house, prepared and submitted plans, and now are eagerly waiting for the green light to start erecting a monument to the glory of God.

S. JAKOVAC

TANZANIA

Union opens office complex

Tanzania Union's new office, a 24-room building recently completed on newly acquired property in Arusha, was officially opened on December 10, when the Regional Commissioner of Arusha Region, Ndugu Peter Siyoveowa, cut the ribbon and delivered the keynote address on behalf of the Tanzania Government.

Another of the 200 guests was W. Duncan Eva, a general vice-president of the General Conference, who once served as president of the East African Union, of which Tanzania then was a part.

D. C. Beardsell, union president, calls this new office "a dream come true." Besides the office building, five of the 15 proposed homes in this complex have been completed. Also included are a health clinic, an Adventist Book Center, and a church and recreational center.

The Seventh-day Adventist work began in Tanzania in 1903 when W. Ehlers and A. C. Enns arrived from Germany. The first baptism—of six persons—was held in 1908. Today there are 39,000 members in the four fields of the union. The church operates 31 health clinics, one hospital, two secondary schools, and one printing press. There are 240 churches scattered across the country and a total of 539 active workers.

THEUS YOUNG
Communication Director
Tanzania Union

Porter, Colorado, patients request prayer

"Dear Jesus, help my dad to be healed of his nose ache! Thanks, Susan."

This note, dropped into the prayer-request box in the Porter Memorial Hospital in Denver, Colorado, is a glimpse into the great amount of human drama and pathos that takes place in a general hospital each day. There are always people who make their way to the chapel, seeking comfort and solace from the Lord.

An average of 15 prayer requests are made each week. Many of them are simply names of people to be remembered in prayer. Others are unsigned petitions, or expressions of thanks to God for answered prayers.

One man had lost his job after 32 years. His company went bankrupt. He said he was terribly sad, but he was a Christian, and was trusting God to lead him.

Another said, "For healing and understanding. For forgiveness and happiness in overcoming this great big hurt I have inside of me."

A child's scrawl said, "I hope that my mom quits hitting me."

Another prayed for those who were killed in an auto accident and then asked God "to remove all bitterness from my heart and show me the path You want me to follow."

Next to the prayer-request box is a pencil and a stack of small printed forms. At the top of the form are the words: "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). At the bottom it says, "The hospital chaplains are pleased to join their faith with yours and to include your requests in their prayers."

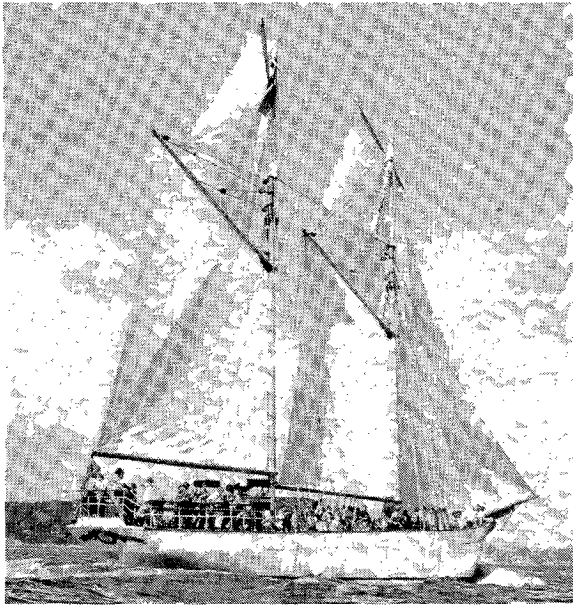
Every Friday morning the entire chaplain's department staff read the requests received during the week and then present them to the Lord in prayer.

TOM GREEN
Chaplain
Porter Memorial Hospital



The new Tanzania Union office has wide eaves that give shade from the sun. In the background are staff houses.

UPDATE



111 years old and still going strong

The *Anne Rogde*, Norway's oldest seagoing schooner, is carrying precious cargo these days. As earlier reported in the REVIEW (Sept. 7, 1978), the veteran ship has been "converted" into a useful tool for evangelism. Skipper Kare Lund tells of how the boat has been plying the waters along the indented coast of Norway, calling at eighteen harbors from Mandal in the south to Harstad above the Arctic Circle in the north.

The veteran boat and its youthful crew have received unprecedented publicity through the mass media on its unique mission. Some 15,000 visitors on board have learned about the Adventist Church, its faith, and its mission. None of the visitors has left the boat empty-handed. Many have bought literature from the ample supply in the hold, modernized and serving both as a bookstore and an exhibit area. All have received some brochure or tract, and they have seen pictures of the Adventist faith in action in many areas of the world. Any perceptive visitor on board senses the deep love the volunteer crew members have for the message they are endeavoring to share.

At times the crew joined local church groups in open-air meetings, adding musical items and personal testimonies, and telling of the relevance of the message they have embraced and the satisfying experiences of serving a living Christ.

The vision of two brothers, Aage and Magne Indahl, is becoming a reality. It was their personal investment of time and money that sparked interest in using the ship for evangelistic purposes. Underwriting by the West Nordic Union ensures another season under sail when summer comes again.

Ingatherer continues contact

For 11 years Alex Vickers, a member of the College Park church in Oshawa, Ontario, has solicited an Ingathering donation from a business friend. Last year the REVIEW (March 1) reported that he had received a donation of \$15,000. This year's donation was \$12,000. The businessman's total donations amount to more than \$70,000.

Large offering for Oakwood

The 1979 Oakwood College Offering was the largest in the history of the college, according to F. L. Jones, General Conference assistant treasurer. The Kresge Foundation gave Oakwood a challenge grant of \$200,000 if the college could raise \$225,000. In January of 1979 the college board accepted the challenge. The board, faculty, student body, and churches all over the North American Division contributed liberally. The \$225,000 goal was reached, and Kresge has sent the check to Oakwood for \$200,000. This \$425,000 was a major help on the construction cost of the new science complex that is nearing completion. Plans are to put the plant in operation before school closes in May. (This year Oakwood alumni are raising funds to meet a challenge from the Bush Foundation. See REVIEW back page, Jan. 3, 1980.)

Retired officers serve overseas

Two former officers of the General Conference, now retired, have been appointed to service overseas on the SOS (Sustentation Overseas Service) program.

Robert H. Pierson, until a year ago president of the General Conference, left January 4, 1980, for the Inter-American Division, where he is serving as pastor at Cayman Brac, Cayman Islands Mission, West Indies, for three months. Mrs. Pierson will assist him as he once again takes up pastoral work after many years of administrative service.

On January 13 Pastor and Mrs. W. L. Pascoe left the United States for Kampala, Uganda, where he is serving as acting treasurer of the Uganda Field for six months. Until his retirement two years ago Pastor Pascoe was an assistant treasurer of the General Conference with chief responsibility for treasury/transportation arrangements for overseas missionaries from the North American Division.

MEXICO

Montemorelos prepares youth for service

The percentage of non-Adventist students at Montemorelos University in Mexico is small, but the doors are open and the impact of this Christian institution is felt in the community. Some who applied simply because it was the nearest university to them are finishing their courses with different goals than when they enrolled.

One non-Adventist from Montemorelos relates that he had not the slightest intention of becoming a Seventh-day Adventist when he applied for admission to the School of Medicine. "I had never even thought of becoming a missionary," he said.

But as this medical student attended classes semester after semester, he began to appreciate the Bible and the Spirit of Prophecy. Gradually he accepted the teachings of the Inspired Word. In his final year at Montemorelos he requested baptism and became a church member, and upon his graduation, he offered his services as a medical missionary.

Another young man in a nearby town applied to the School of Business Administration at Montemorelos University. After months of study he came to the dean of his department for counsel.

"When I enrolled here," he confessed, "I cared nothing for the church, and even less about becoming a missionary. I was interested only in finishing a professional course so I could succeed in business. But as I listened to the spiritual applications you made in class, heard you speak in chapel, and observed you helping in the church, I found myself making decisions. I just can't hold back any longer—I not only want to become a professional businessman, I also want to prepare to preach."

Such experiences are an indication that the teachers at Montemorelos University are giving their students not only

professional training but also inspiration to become church leaders and missionary workers. **CONRAD VISSER**
*Special Development
Director for
Montemorelos University*

SUDAN

Worker prepares 30 for baptism

On January 5, the first Adventist evangelistic campaign ever held in the huge territory of southern Sudan began. By January 22, 100 persons were attending the daily meetings, and 30 had made their decision to be baptized. David Ogillo, lone Adventist worker in the country, set the date of March 1 for the first baptism in the area.

In October, 1979, Pastor Ogillo went to Juba, capital of the southern part of Sudan, in response to the call of the Middle East Union. Pastor Ogillo, a member of the Luo tribe, comes from Tanzania. His first language is Luo, which is well understood by the Nilotic peoples in the Juba area. He also speaks fluent English and Swahili.

Because of a spiritual monopoly by three major Christian groups, no Adventist missionary has been able to establish a base in this part of Africa.

The week after he arrived in his new location, Pastor Ogillo started making personal calls around this rapidly developing city. Two weeks later he had established two groups of interested persons in different parts of the city. Encouraged by this eager response, he applied to the government for permission to conduct an evangelistic series in the city, and his application was granted.

The Middle East Union has plans to build a school and health-care unit in Juba, and an excellent site has been allocated by the government. A Sudanese national worker and an expatriate worker, Jerald Whitehouse, who speaks Arabic, will be joining Pastor Ogillo soon.

JACK MAHON
REVIEW Correspondent

Inside Washington

By VICTOR COOPER

● **GC session update:** Washingtonians are busy with preparation for the Dallas General Conference session April 17-26.

The Temperance and Health departments expect to welcome in Dallas relay teams of joggers who plan to run from California, New York, Miami, and possibly other places.

The city of Dallas is planning an International Week while the Adventist World Conference is in Texas. The Magna Carta from Britain will be on display. Adventists have been invited to be involved in a public open-air exhibition area—adjacent to the Convention Center—with choral groups and orchestras contributing to the international flavor. John Hancock, of the Youth Department, says there will be more than 40 musical groups participating in the program.

Nine delegates are expected from the U.S.S.R., two of whom may bring their wives. There may also be guests from China.

Rudolf E. Klimes, of the Temperance Department, is planning for teams of youth to present demonstrations of the effects of smoking at different locations in Dallas. They will give invitations to attend a Five-Day Plan to Stop Smoking beginning April 28.

● **Inflation and giving:** Tithe in North America increased 11.1 percent in 1979 over the previous year, according to a General Conference Treasury report. Sabbath school and world mission offerings increased 5.3 percent during the same period.

● **Retirements:** The General Conference Committee has voted retirement benefits to GC Vice-President **C. Dunbar Henri**, after 39 years of service, ten years in Washington, most of the remainder in Liberia and West Africa; GC Vice-President **Moses S. Nigri**, 43 years of service, ten years in Washington. He started as an office boy, serving eventually as South Brazil Union president and for eight years as secretary of the South American Division; **Milton Lee**, who has given 43½ years of service in the Far Eastern Division, mostly in China, as an evangelist and broadcaster in Mandarin; **Karsten Aasheim**, a Norwegian whose 32 years of service with the General Conference have been divided between ESDA and the transportation office in New York; **F. E. J. Harder**, executive secretary of the NAD Board of Higher Education, after 40 years of service in the Middle East and the United States.

● **In Transit:** Ronald and Karen Flowers have been called as assistant directors of Home and Family Service. Pastor Flowers, until December 31, was pastor of Capital Memorial church, Washington, D.C.

● **A Record:** The baptism of 34,680 youth took place during the third quarter of 1979, bringing to 918,493 the number of youth who are members of Adventist Youth and Adventist Junior Youth Societies (formerly MV and JMV), according to Desmond B. Hills, associate youth director.






● **Ayer—Hoy—Mañana:** The Communication Department has been holding consultations regarding the Spanish TV and radio program, Ayer—Hoy—Mañana. George Grieve, aided by his wife, Nila, directs a staff of six persons who write, direct, and produce programs, promote, raise funds, conduct evangelistic campaigns, and follow up interests. The TV program, produced at UHF channel 47 studios in New Jersey, is broadcast Sundays at 2:00 P.M. A 15-minute radio program is broadcast Sundays at 9:00 A.M. on station WADO.

Operating on a budget insufficient to pay for the production of further programming, the only regular TV program in Spanish produced by the church is in need of greater support. Charles Bradford, vice-president for North America, is exploring the possibilities of future growth.

PEOPLE ARE LEAVING US BY THE HUNDREDS.

Hundreds of people are leaving us every year! Happy people. Successful people. And they're leaving behind all kinds of health problems. Such as weight problems. Drinking and smoking problems. Respiratory and heart problems. But most

importantly, our graduates are leaving with a new grasp

on a healthier lifestyle. And a new understanding of God.  Happy. Successful. Healthier. These three words best describe the hundreds of people who each year are graduating from the Health Promotion Programs of St. Helena Hospital & Health Center.  Happy, because nothing else can match the joy of a new lease on life. Happy for a chance to regain strength and vitality after a serious heart attack. Happy for the opportunity to reflect on lifestyle causes of disease. And happy for the insights and practice needed to reorder priorities and conquer the stressors that have led to excessive eating, alcoholism, or smoking.  Successful people. Because they have learned how to assume primary responsibility for their own well-being. They have begun to build patterns conducive to long-term health. And they have acquired the motivation and skills necessary to continue living that more healthy lifestyle once they return home from St. Helena.  And healthier. Because every program offered by St. Helena promotes optimal health. Not just recovery from disease. But high-level wellness. The total cooperative effort of body, mind, and spirit in the dynamic process of aggressive, healthful living.  If you or someone you know is in need of achieving a more healthy lifestyle, call toll-free (800) 648-5331 for a descriptive brochure on any of our live-in programs.

For complete information or reservations simply mail the following coupon to: Health Programs, Dept. CR, St. Helena Hospital & Health Center, Deer Park, California 94576, or call (707) 963-6200.

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CR _____



Northern Europe-West Africa

● Granose Foods manager Keith Adair reports a 20 percent increase in sales for the year, making a total of 1.25 million pounds sterling (US\$2,812,500). The company employs 55 regular workers, 48 part-time workers, and 12 students. Twenty-eight health-food products are being manufactured at the Wafford factory, with nine additional lines handled on an agency basis. Continued commercial expansion into large grocery chains is anticipated this year.

● Stanborough Press had a profitable 1979, according to Dennis Archer, general manager. In order to keep pace with demands, computerized phototypesetting equipment and a process camera have been installed.

● A five-year schedule for the production of new and updated Bible correspondence courses was voted recently by the British Voice of Prophecy board, subject to the availability of funds. It is expected that the 36-lesson Great Teachings of the Bible course, which was introduced more than 33 years ago, will be replaced by two 15-lesson courses, New Life in Christ, and Great Prophecies of the Bible. A new course on family life also has been commissioned.

● Ede Adventist Grammar School, Nigeria, government-controlled since 1975, now has more than 910 students enrolled. Last school year, 50 students were baptized, 20 of them from Moslem homes.

North American

Central Union

● Louis Torres, who has been associate pastor of the Central church in Kansas City, Missouri, is now a conference evangelist assigned to the Central church, where he will be conducting an ongoing evangelistic program.

Barbara Noonan will be associated with him as Bible instructor. Jim King is the senior pastor.

● Union College's radio station, KUCV, increased its power from 10 to 18,200 watts on February 5. The station serves the Lincoln, Nebraska, area and a 50-mile radius.

● Pastors of the College View church in Lincoln, Nebraska, are having a series of special services for the church's earliteen and junior youth. Jack Bohannon and Sam Woods coordinated the first service on February 9, with the young people assisting in the music, prayer, and ushering.

Columbia Union

● An area television news crew and a reporter from the local paper recently highlighted the work of the Medina, Ohio, Community Services Center. Volunteers from many denominations work together to make the center a success, reports Betty Ahnberg, the center's director. Some non-Adventist congregations send regular donations to help support outreach programs of the church.

● The Norwalk and Clarksfield, Ohio, churches are now being pastored by Kenneth Studer, who for the past year has been working with the Northern Ohio Lung Association in conducting stop-smoking clinics.

● In November, Columbia Union College became a member of the National Association of Schools of Music, a national accrediting agency for professional music-training programs.

● Fifteen new members were baptized as a result of a recent evangelistic series held at the West Wilmington, Delaware, church by Joe Reynolds and Harold Friesen.

● The Bethel church in Cleveland, Ohio, recently negotiated a loan for \$160,000 to renovate the church, which was purchased in 1969.

Lake Union

● Hinsdale Sanitarium and Hospital, in Hinsdale, Illinois, recently installed a waste-heat reclamation system in the hospital's powerhouse that is expected to save a minimum of \$20,000 a year in heating costs.

● Four persons were baptized in the Danville, Illinois, church on January 26 by Wayne Pleasants, local pastor.

● Three persons were baptized in the Fort Wayne, Indiana, church on January 19 by Norman McCauley, pastor.

● As a result of a five-day series of evangelistic meetings conducted by Kenneth Mittleider in Menomonie, Wisconsin, one person has been baptized, and 16 others are taking Bible studies.

North Pacific Union

● Members from Pasco, Washington, have formed a new congregation north of the city, called the Country Haven church. More than 60 people attended the opening service on March 1. Official organization is expected to take place soon, according to Ed Gienger, Riverview church pastor. This is the third congregation to be organized by the Riverview church.

● Remodeling at the Alaska Mission office and moving the Adventist Book Center to a former parsonage have alleviated space problems. Because of city codes, the mission office has been hampered in its plans for expansion. The book center was formerly housed in the basement of the office, but its move opened up space for the treasury on the lower level. Plans call for the construction of a new office on property near the church.

● Work has been completed on a new industrial arts complex at Laurelwood Adventist Academy in the Oregon Conference. In addition to three classrooms, space for laboratories, and teachers' offices, the facility has room for an

auto body shop and spray booth, and space for auto mechanics, woodworking, welding, and machine work.

● Members of the Kodiak, Alaska, church dedicated their new facility in recent weekend services. The church was built by Maranatha Flights International in June, 1965.

● Primary children of the College Place, Washington, church raised \$1,015 for Sabbath school investment. Most of the money came from redeeming labels from various food products.

Pacific Union

● Churches were dedicated during March in Mesa, Arizona, and Las Vegas, Nevada. The Mesa facility is valued at \$287,000 and will seat 265. Present membership is only 58. The Las Vegas complex is valued at \$400,000 and seats nearly 400.

● Investment records have again been shattered by the Concord, California, Sabbath school under the direction of Ethel Crocker. Surpassing their goal by 72 percent, members turned in \$2,000 from personal projects. As a church team, they recycled more than 31 tons of newspaper, 263 pounds of computer paper, a ton of cardboard, and five tons of glass.

● J. Alex Ortega has transferred from Costa Mesa, California, to pastor the 200-member Diamond Head church in Honolulu, Hawaii.

● A new transmitter atop Mount St. Helena's 4,343-foot peak is in operation at Pacific Union College. A new fine-arts and public-affairs format will bring more live performance and talk-show programming to the college station, according to Robert Wareham, general manager.

● The ninety-fifth Stop-smoking Clinic in Loma Linda, California, began on February 3 in the Loma Linda Community Hospital. This is the sixth year that the clinics have been conducted monthly.

Southern Union

● Leading Southern Union literature sales is the Carolina Conference, with total sales through February 21 of \$79,498, a gain of \$11,014 over 1979. In second place is the Georgia-Cumberland Conference, with a total of \$74,194. Third position goes to the Alabama-Mississippi Conference, with \$59,280. The three leaders whose districts are leading in sales so far in 1980 are Davis (Carolina), Holloway (Georgia-Cumberland), and Ring (Florida). The three top salesmen to date are Victor Miranda (Florida), Dick Kantzer (Carolina), and P. H. Meisner (Florida).

● The Florida Conference had only one Spanish church in 1969, with a membership of 171. Today there are 12 such churches, with a total membership exceeding 1,500. While the conference's English-speaking church membership has grown 66 percent in the past ten years, the Spanish-speaking church membership has grown by almost 900 percent.

Southwestern Union

● For many years pastors of the Irving, Texas, church have had to baptize new members in the baptistries of other Adventist churches. But on December 8 they used their own new baptistry for the first time. Installation was done by two members, Abimeal Acosta and Botie Spurgeon. Members are completing several other projects, including a new entryway and parking lot, in preparation for dedicating the church this month.

● Darrell Beyer, Oklahoma Conference superintendent of education, reports that 31 teachers attended the In-service Day program held in Oklahoma City on February 21. Guest speakers included Frances Clark, Southwestern Union associate education director, and Al Booker, pastor of the Tenth Street church.

● As a result of the Revelation Now crusade by Jac

Colon in Duncan, Oklahoma, 33 persons have been baptized or have joined the church on profession of faith.

● As a climax to the Christmas program presented at the Beacon Hill church, near De Queen, Arkansas, the women of the Community Services organization presented a velvet quilt to each of the nine young people of the church who left home to attend an academy or college this past year.

Andrews University

● Black History Week, held February 10 to 16, featured presentations by R. P. Stafford, pastor of the Linwood Boulevard Seventh-day Adventist church in Kansas City, Missouri; Shelton Kilby III, musical director for the Breath of Life telecast; Charles Upshaw, vice-president for student affairs; and Norman Miles, associate professor of urban ministry at the Seminary and sponsor of the week's events.

● Joseph Espinosa and D. A. Roth, associate secretaries of the General Conference, were the featured speakers during Mission Emphasis Week, February 17-22. In addition to their speaking engagements, they conducted personal interviews with persons interested in mission service.

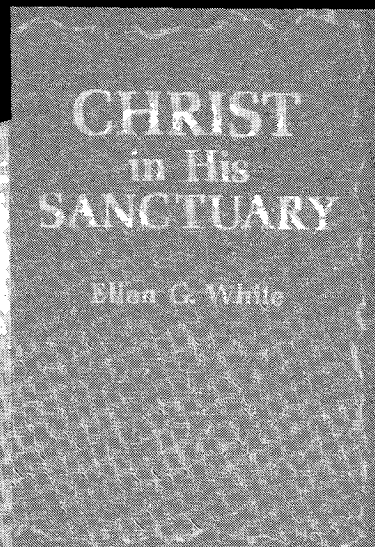
● Andrews University's nursing department has received a six-year accreditation from the National League for Nursing, the highest accrediting body for the profession.

● Three Institutes of World Mission will be held in 1980 to provide training and orientation for Seventh-day Adventists who are preparing for overseas mission service, according to Russell Staples, associate professor of mission at Andrews University. Dr. Staples is coordinating the first two training sessions, being held March 10 through April 12 and June 16 to July 26 on the Andrews campus. The third institute is being conducted by special arrangement at Loma Linda University.

"THE JUDGMENT MESSAGE STIRS AMERICA!"

This is a chapter heading (page 47) of **CHRIST IN HIS SANCTUARY**, written by Ellen G. White. A timely message for today.

"I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on sidetracks. He is pleased when those who know the truth become engrossed in collecting scriptures to pile around erroneous theories, which have no foundation in truth. The scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth."—*Gospel Workers*, p. 303.



CHRIST IN HIS SANCTUARY, by Ellen G. White, is available now at your local ABC for only US\$2.95.

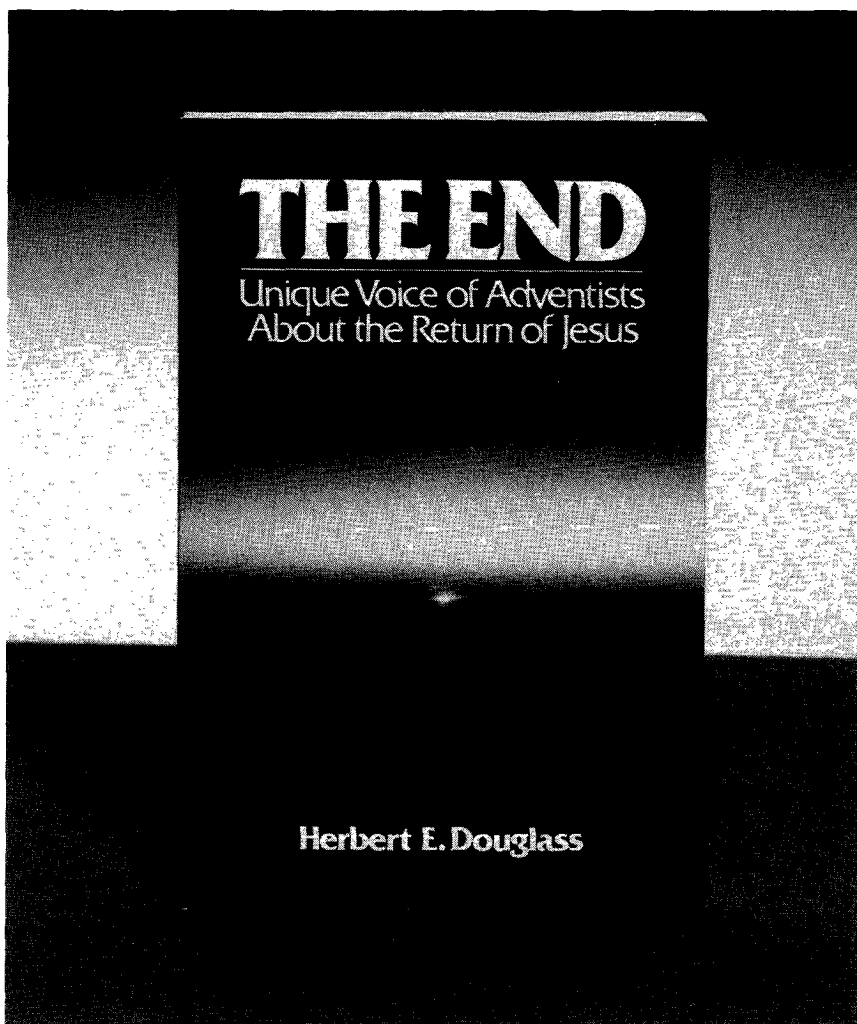
MORE THAN JUST A BOOK ON LAST-DAY EVENTS.

As time passes Christians wait expectantly, but Jesus does not come. Adventists, especially since 1844, are concerned. Have the promises of the Bible been misunderstood? *THE END*, written by Dr. Herbert E. Douglass—

- Suggests where Hal Lindsey went wrong in *The Late Great Planet Earth*.
- Explains how to relate the modern nation of Israel to last-day prophecy.
- Proposes suggestions as to why Jesus has not returned.
- Identifies the modern proponents of postmillennialism and premillennialism, including the pre-tribulationists and post-tribulationists.
- Highlights the fallacy of the secret-rapture theory.
- Outlines a series of events that will yet transpire before Jesus returns.
- Sets forth the biblical concepts of conditional prophecy and the harvest principle.

What Readers Have Said...

- "In light of contemporary events, I feel that this book will be presented to the church at a very important hour."
*W. D. Blehm, President
PACIFIC UNION CONFERENCE*
- "The reader will be blessed and stimulated to serious thought by careful study of this book . . . one worthy of several readings."
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CANADIAN UNION CONFERENCE*
- "Refreshing, different, heart-



searching, and well written."
*H. H. Schmidt, President
SOUTHERN UNION CONFERENCE*

• "Another great book and all who read it will be blessed. . . . It meets a real need."
*W. D. Coe, President
COLUMBIA UNION CONFERENCE*

• "The well organized compilation of material coupled with the refreshing 'Tell-it-like-it-is' commentary of the author will make this a

book you'll want to both read and share."

*G. Irving Logan, D.D.S.
CALIFORNIA*

The End is closer than you think. Available from your local Adventist Book Center for U.S. \$4.95 paper; U.S. \$7.95 cloth.



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To New Posts

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

NORTH AMERICAN DIVISION

Keith Bartling, assistant treasurer, Home Health Education Service, Pacific Union Conference; formerly with the Adventist Media Center.

Roy R. Brown, pastor, Northside church, Miami, Florida, South Atlantic Conference; formerly pastor, Allegheny East Conference.

F. Wayne Foster, director, education department, Columbia Union Conference; formerly publishing director, Oregon Conference; formerly with the Michigan Conference.

Mitchell Gulka, associate publishing director, Oregon Conference; formerly with the Michigan Conference.

Homer Holiman, director, South Appalachian area for Christian Record Braille Foundation; formerly director, Southwestern area for the same organization.

Ted Ramirez, associate publishing director, New Jersey Conference; formerly associate publishing director, Texico Conference.

Janet Staubach, assistant treasurer, Home Health Education Service, Pacific Union Conference.

Ernest N. Wendth, director, communication department, Columbia Union Conference; formerly same position, Michigan Conference.

Regular Missionary Service

Erna Fredrika (Hermann) Mueller, returning to join her husband, **Konrad F. Mueller**, curator, Ellen G. White Research Centre, Newbold College, Bracknell, Berks., England, left Los Angeles, January 23, 1980.

Robson Simms Newbold (LLU '43), returning to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, left Los Angeles, December 31, 1979.

Volunteer Service

Charles Maynard Bowyer (LLU '50) (Special Service), to serve as public health instructor, Christian Medical College, Vellore, South India, and **Elva Ruth Bowyer**, of Kirkland, Washing-

ton, left San Francisco, January 23, 1980.

Stanley Bull (U. of Mich. '54) (SOS), to serve as teacher, West Indies College, Mandeville, Jamaica, West Indies, and **Agnes Nancy (Murdoch) Bull** (PUC '55), of Desert Hot Springs, California, left Miami, January 7, 1980.

Patrick Ray Crews (SMC '78) (Special Service), to serve as English teacher, Korean Union College, Seoul, Korea, of Ramona, California, left Los Angeles, December 31, 1979.

Steven Bernhard Hammersclag (Special Service), to serve on the Cambodia/Thailand Relief Team No. 2B as a physician, Bangkok Adventist Hospital, Bangkok, Thailand, of Brookline, Massachusetts, left Los Angeles, January 22, 1980.

Edgar Lloyd Latimer (LLU '45) (Special Service), of West Hyannisport, Massachusetts, to serve on the Cambodia-Thailand Relief Team No. 3, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, January 29, 1980.

Glenn Crawford Lutz (Special Service), of Rialto, California, to serve on the Cambodia-Thailand Relief Team No. 3, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, January 29, 1980.

Lawrence William Martella (Special Service), of Simi Valley, California, to serve as builder, Majuro Elementary School, Majuro, Marshall Islands, left Los Angeles, January 27, 1980.

Chester Ralph Mathews (Special Service), to serve in construction, Valley of the Angels Hospital, Francisco Morazan, Honduras, and **Lula Pearl (Kelly) Mathews**, of Kennewick, Washington, left Nogales, Arizona, January 24.

John O. Neufeld (U. of Oreg. '47) (Special Service), to serve as dentist, Manila Sanitarium and Hospital, Pasay City, Philippines, and **Theresa Neufeld**, of Winfield, British Columbia, Canada, left San Francisco January 21, 1980.

Mildred Evelyne Ostich (Northwestern U. '44) (SOS), to serve as dean, girls' hostel, Karachi Seventh-day Adventist Hospital, Karachi, Pakistan, of Loma Linda, California, left Los Angeles, January 1, 1980.

Leonard W. Ramey (LLU

'36) (Special Service), to serve as physician/surgeon, Mwami Hospital, Chipata, Zambia, and **Kathryn May (Fechtenburg) Ramey**, of Canoga Park, California, left New York City, November 25, 1979.

Gina Marie Ridgley (Special Service), of Glendale, California, to serve on the Cambodia-Thailand Relief Team No. 3, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, January 29, 1980.

Andrew Joseph Robbins (CUC '31) (SOS), to serve as pastor, Sanitarium church, Tsuen Wan, Hong Kong, and **Ollie Mae (Robertson) Robbins** (CUC '31), of Grand Terrace, California, left Los Angeles, January 20, 1980.

Robert Charles Sarno (Special Service), to serve on the Cambodia/Thailand Relief Team No. 2B as a physician, Bangkok Adventist Hospital, Bangkok, Thailand, of Braintree, Massachusetts, left Los Angeles, January 22, 1980.

Della May Wood (Special Service), of Riverside, California, to serve on the Cambodia-Thailand Relief Team No. 3, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, January 29, 1980.

Camp Meeting Schedule

Atlantic Union

Greater New York	
English	June 27-July 5
Hispanic	July 6-13
New York	June 27-July 5
Northeastern	June 27-July 5
Northern New England	June 19-28
Southern New England	June 20-28

Canadian Union

Alberta	
Beauvallon	July 18-20
Bowden (Foothills)	July 4-12
British Columbia	July 25-August 2
Manitoba-Saskatchewan	
Blackstrap (Saskatoon)	June 27-July 5
Clear Lake (Manitoba)	July 9-13
Maritime	July 11-19
Newfoundland	July 11-19
Ontario	
Keswick	June 29-July 5
Keswick	July 6-12
Quebec	July 18-26

Central Union

Central States	June 20-28
Colorado	
Campion Academy	June 10-14
Cedaredge	May 27-31
Kansas	May 30-June 7
Missouri	May 30-June 7
Nebraska	
Platte Valley Academy	June 6-14
Scottsbluff Mini Camp Meeting	September 5, 6
Wyoming	July 29-August 3

Columbia Union

Allegheny East	July 3-13
Allegheny West	June 27-July 5
Chesapeake	June 20-28
Mountain View	
Charleston	October 25
Cumberland	June 7
Parkersburg	May 17
New Jersey	
English	June 20-28
Spanish	June 29-July 5
Ohio	June 13-21
Pennsylvania	June 13-21
Potomac	June 13-21

Lake Union

Illinois	
Broadview Academy	June 6-14
Little Grassy Youth Camp	September 10-13
Indiana	June 13-21
Lake Region	June 26-July 5
Michigan	
Escanaba	June 13-15
Grand Ledge	July 17-26
Wisconsin	July 25-August 2

North Pacific Union

Alaska	
Palmer	August 6-10
Wrangell	July 4-6
Idaho	June 6-14
Montana	July 4-12
Oregon	
Gladstone Park	July 11-19
Rogue River Jr. Academy	June 5-8
Upper Columbia	June 6-14
Washington	June 19-28

Northern Union

Iowa	May 30-June 7
Minnesota	June 6-14
North Dakota	June 6-14
South Dakota	May 30-June 7

Pacific Union

Arizona	
English	July 24-August 2
Spanish	August 6-9
Central California	
English	July 31-August 9
Spanish	July 31-August 9
Hawaiian Mission	
Hilo	September 12, 13
Kauai	August 22, 23
Maui	August 15, 16
Molokai	September 19, 20
Oahu (Honolulu)	September 26, 27
Nevada-Utah	June 23-28
Northern California	
Fortuna	July 17-26
Lodi	June 25-28
(English)	June 15-21
(Spanish)	July 9-13
Paradise	June 19-21
Southeastern California	
Anaheim (English)	October 3, 4
Anaheim (Spanish)	October 4
Hemet	May 22-25
San Diego (Black)	August 8, 9
Southern California	
Lynwood Academy (Black)	May 23, 24
Lynwood Academy (Spanish)	May 17
Soledad Sands Park	July 17-21
White Memorial Church (Spanish)	May 12-15
Asian	
Chinese (Newbury Park Academy)	June 20-22
Filipino (Newbury Park Academy)	July 4-6
Japanese (Wawona)	June 27-29

Southern Union

Alabama-Mississippi	May 23-31
Carolina	
Nosoca Pines	November 21-23
Waynesville, N.C. (Lake Junaluska)	May 25-31
Wilson, N.C.	October 17, 18
Florida	May 30-June 7
Georgia-Cumberland	May 21-24
Kentucky-Tennessee	May 30-June 7
South Atlantic	June 5-14
South Central	June 13-21

Southwestern Union

Arkansas-Louisiana	June 6-14
Oklahoma	July 18-26
Southwest Region	June 13-21
Texas	May 28-31
Texas	June 17-22

“I love ARN”

Ten stations of the Adventist Radio Network in North America participated in a simultaneous fund-raising campaign February 10-16 (announced to Adventist constituents on the Back Page, January 31).

Listeners showed support for the stations by pledging donations totaling nearly \$156,000.

This pledge week was a first for several stations. It also marked the first time the stations have joined to share expertise in an “on-air” fund-raising event.

All but one of the ten stations is affiliated with a Seventh-day Adventist educational institution (VOAR is operated by the church in Newfoundland). As the economic crunch has hit college campuses, the stations have sought ways to continue their service to their local communities while taking creative steps to ensure financial stability.

More than 22 million people live within hearing range of these broadcast stations.

MIKE WIIST

Upper Columbia reelects staff

Delegates to the triennial constituency meeting of the Upper Columbia Conference reelected the officers (Richard D. Fearing, president; Clarence Gruesbeck, secretary; and John Wilkens, treasurer) and departmental staff to three-year terms.

During the past three years the conference built a new office west of Spokane and completed major construction at the youth facility, Camp MiVoden. Five new churches were built, and seven others underwent major remodeling. Three new schools were opened, and a large gymnasium-classroom complex at Walla Walla Valley Academy is nearing completion. Ten new companies or churches were organized during the period.

Membership at the close of

1979 stood at 17,097, an 8.7 percent increase over the past three years. Tithe income has shown an average increase of 11.5 percent each year for the past three years.

The Upper Columbia Conference has carried on a strong program of establishing new work, with the result that there are no counties in the conference without an Adventist congregation.

M. C. TORKESEN

1978-1979 world Ingathering

Ingathering totals in the divisions outside North America rose to a new high last year. Even though the U.S. dollar exchange was not always favorable, a total of \$7,211,388 was raised outside North America, as compared to \$5,931,956 the previous year.

With the \$8,617,229 raised in North America, Ingathering receipts last year totaled \$15,828,617, an increase of nearly 17 percent over the previous year.

The Southern California Conference collected \$447,552 this year—\$56,000 more than last year and the highest total thus far attained by any local conference.

Several baptisms already have resulted from spiritual contacts made during this year's crusade. How beautiful it is to see that the giving of heart and life has followed the giving of earthly treasures!

DON CHRISTMAN

Sanctuary book is recommended

An advertisement on page 29 of this issue features the book *Christ in His Sanctuary*. This book is a compilation of Ellen G. White writings on the doctrine of the heavenly sanctuary and the Saviour's ministry there, as believed and taught by Seventh-day Adventists. Its first chapter is an introduction prepared by the White Estate that explains simply and clearly the way the doctrine

was revealed and came to be accepted, and its importance in the teachings of the church. The ten chapters that follow feature various aspects of the sanctuary teaching, mostly from published sources. At the close of each chapter is a series of study questions that emphasize important points and help fix them firmly in mind.

This book brings together under one cover for easy and convenient reference the Spirit of Prophecy teaching on a truth precious to Seventh-day Adventists, a truth that lies at the foundation of our faith.

Questions are being raised today in regard to this doctrine, and doubts arise in many minds. This is a time when each member should study the truth both from the Bible and the Spirit of Prophecy. This most helpful book is available at a considerably reduced price. We commend it for members' study.

C. E. BRADFORD

For the record

Cards for crafts: More than 10,000 Christmas cards were collected by the General Conference Sabbath School Department this year. They will be sent to the Southern Asia Division for use in Vacation Bible School crafts.

Slight revision in The Adventist Home: The White Estate Board of Trustees has voted to make a minor improvement in the next printing of the book *The Adventist Home*. On page 346 the heading will be changed to read “Adultery, Divorce, and Church Membership.” On page 347, the James and Ellen White statement will be expanded. These changes will be reflected in all future printings of the book by the Southern Publishing Association, beginning this year.

Breath of Life II: More than 200 persons were baptized at the close of Charles D. Brooks's second Breath of Life Crusade in Washington, D.C. At the close of his first crusade in the Warner Theatre in 1978, a church was organ-

ized and named the Breath of Life church.

Grants to LLU: Loma Linda University's foundation and corporate relations office has reported grants to the university totaling \$2,413,492 during 1979. This figure represents a significant increase over total grants for 1978. The Del E. Webb Foundation contributed \$1,925,000 this year toward a total grant award of \$3,850,000, the largest grant ever received by LLU. Corporate gifts to the university jumped 23 percent during 1979.

Ghana crusade: On Sabbath, February 23, 452 persons were baptized in Kumasi, Ghana, as a result of a series of meetings by R. C. Connors. Another 287 persons were baptized later, bringing the total to 739.

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