

# Adventist Review

General Organ of the Seventh-day Adventist Church

December 18, 1980

A gift  
wrapped in  
swaddling  
clothes

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“If I could  
choose my  
parents”

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with doubt

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On  
Bethlehem's  
hills

*And the star,  
an angel choir,  
pierced the silence of the sky.  
Sang the glory,  
rapturous story,  
peace on earth, for God is nigh.*

A. A. S.

Our cover was planned, the poem written, and the design executed by Aileen Andres Sox, REVIEW assistant editor. For more about the cover see This Week, page 2.

Our cover originated one day while the staff was admiring the beautiful framed needlework cover that Ruth Anderson made for us in 1975 that hangs on a wall in our offices. Someone said, "We need to have another cover like this one."

Assistant editor Aileen Andres Sox commented, "I've been wanting to make some type of needlework cover for the REVIEW. I'll look through my stack of needlework magazines and see if I get an inspiration."

The final design is adapted from a quilt pattern. The star was quilted onto the background fabric. The letters then were embroidered on. The finished art work was photographed in our studio, lighted carefully to show the texture of the stitches.

Although Mrs. Sox did not keep track of the number of hours it took to complete the cover, she estimates her time at something more than 50 hours. She did most of the work at home during her "free" time, but took one after-

noon off work to finish the project in order to meet an onrushing deadline.

**Arnold V. Wallenkampf**, author of "A Gift Wrapped in Swaddling Clothes" (p. 3), has been associate director of the General Conference Biblical Research Institute since 1976. Dr. Wallenkampf's father, J. Wallenkampf, taught at Union College in Lincoln, Nebraska, in the United States, from 1896 to early 1900, returning to Sweden in 1905. There Dr. Wallenkampf was born and educated through high school. Dr. Wallenkampf earned a B.A. from Andrews University in 1940, an M.A. from the Seventh-day Adventist Theological Seminary (then located in Washington, D.C.) in 1942, and a B.D. from the Seminary in 1952. In 1969 he received a Ph.D. from the University of California at Los Angeles.

Dr. Wallenkampf has been a teacher both in the United States and in the Philippines, teaching at Union College, Loma Linda Uni-

versity, and Atlantic Union College. In 1972 he and his wife went to the Philippines, where he was acting dean of the School of Graduate Studies at the Seventh-day Adventist Theological Seminary in Manila.

Dr. Wallenkampf has written numerous articles for denominational magazines. His book *New by the Spirit* accompanied the Sabbath school lesson quarterly he authored, "The Holy Spirit" (October to December, 1978). Dr. Wallenkampf speaks or writes seven languages: Swedish, English, French, German, Greek, Hebrew, and Latin. His knowledge of Swedish and English enabled him to translate volume 37 of *The Anchor Bible* into English, at the request of the author and the publishers.

**Art and photo credits:** Cover, Aileen Andres Sox and Vernon Tooley, photographer; pp. 3, 4, 5, Harry Anderson; p. 7, Harry Baerg; p. 10, Skip Baker; all other photos, courtesy of the respective authors.

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

**Mural**

Are any reproductions being made of the mural "Christ, the Way of Life," which I saw and read about in the April 20 General Conference Bulletin? I would love to display a reproduction in my own home.

SHARON ZUMWALT  
Walla Walla, Washington

▶ A 19-by-24-inch reproduction of this painting with accompanying Bible study key is available through the White Estate, 6840 Eastern Avenue NW., Washington, D.C. The cost is US\$3.25.

**Call for prayer**

One of the most encouraging results of the recent Annual Council was Neal Wilson's call for intercessory prayer by members and pastors worldwide.

As he said, it is increasingly apparent that human resources are inadequate for the supernatural challenges that face us in wit-  
2 (1498)

nessing with telling force to a cynical, unbelieving, judgment-bound generation.

Many of us can spend hours discussing the fine points of righteousness by faith and other points of doctrine. But such hair-splitting seems to be a vicarious substitute for direct action in soul winning. So much talk and so little prayer produces defeated, fruitless Christians.

Can't a revision of our present prayerlessness start with a thoroughly trained ministry that makes prayer a central emphasis in churches? If we all, ministry and laity alike, aren't willing to really pray, what will send us to our knees? Certainly not more innovative programs, musical performances, and talk about church growth.

I'm so glad that Elder Wilson recognizes the critical need and I hope he can spark the decided reformation that we all need and long for.

SALLY BUSS  
Lake Elsinore, California

**How far back?**

One wonders just how far back in American history the Moral Majority would have us go in order to start on the path back to morality. Repeatedly, leaders of

the Moral Majority admonish us to go back to our roots.

As I restudy American history, I find we got off to a fairly rough start with the Puritans in control of those who held public office. No other religious belief was allowed to flourish for long. Whenever a person was found to be in disagreement with the Puritan moral majority, he would be whipped, driven from the colony, and, in some cases, hung. (Quakers were hung for not removing their hats during church services.) It is a known fact that whenever church and state unite, persecution is inevitable.

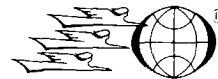
If God felt that the state would be the best vehicle for the proclamation of the gospel, then why did He not commit it to Pilate instead of fishermen (disciples)?

RICHARD WATERMAN  
Bath, Maine

**Timely**

We gained a sweet, Christian daughter-in-law in August this year. As soon as I read "To a Daughter-in-law" (Especially for Women, Oct. 30), I could hardly wait to send it to her! This beautiful column was so timely for us.

JOAN MOON  
Prescott, Arizona



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# A gift wrapped in swaddling clothes

To Jesus, the first person was not ‘I’—instead it was the person who was in greatest need.

By ARNOLD V. WALLENKAMPF

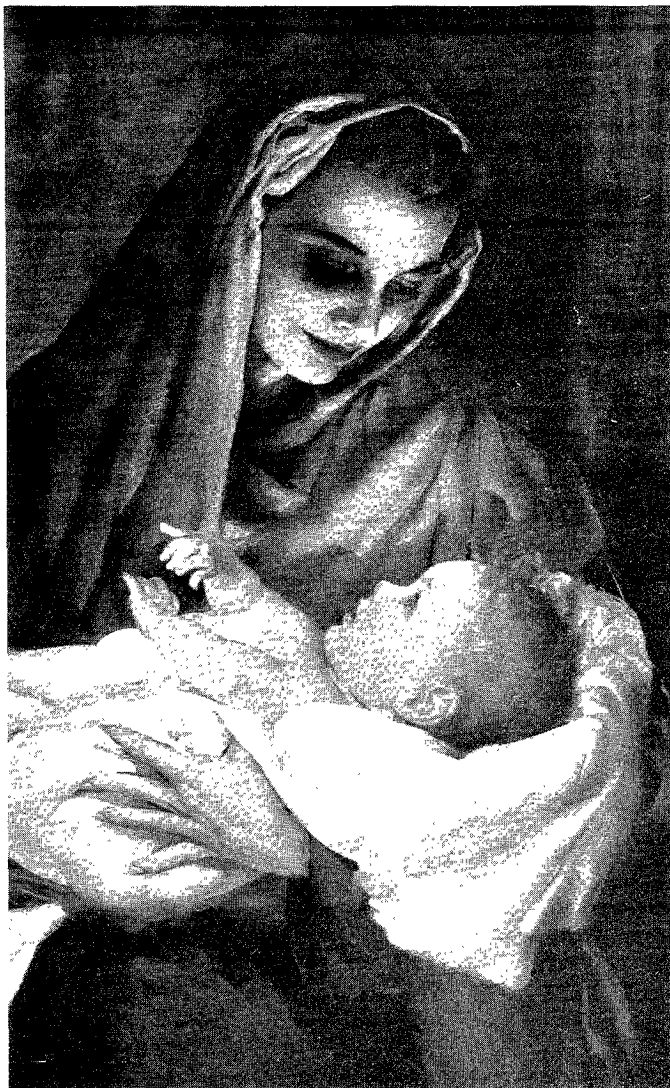
A little boy, the child of missionaries, was attending school in the United States. At Christmas the principal visited his room and asked him, “Son, what would you like to have most of all for Christmas?” The boy looked at the picture of his father framed on his desk and said, “I want my father to step out of that frame.”

This little boy voiced the same kind of hope that Adam and Eve did after they had been driven from their Eden home. They longed for and began to look for the promised Saviour. They hoped that their firstborn son would be the Redeemer; but he was not. In the years that followed, generation after generation looked for the Messiah. Finally, God did step out of eternity. He came as Emmanuel, God with us. Soon after Christ was born the angelic choir sang, “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14).

The angelic song broke forth in glorious peals of music that heaven’s gates could no longer bar. It was a song of joy such as earth had not heard since the “morning stars sang together, and all the sons of God shouted for joy” (Job 38:7). “Glory to God in the highest,” the angels caroled. The heavenly music rolled downward as they celebrated God’s greatest gift. In Bethlehem’s manger was cradled One who would bring peace on earth and good will among humans—if humanity would respond.

In the gift of Jesus, God gave all. Everything that Heaven possessed was wrapped up in the Infant lying in Bethlehem’s manger. To bestow this greatest of all gifts, God emptied the storehouse on high and depleted the resources of heaven. God could give nothing better; He could give no more. He gave Himself.

There was no selfishness in the gift of Jesus. We humans may give gifts occasionally because we are



selfish and proud. The Pharisees of old dropped their tinkling coins into the Temple treasury to satisfy their egos by eliciting admiration and praise from onlookers. There is danger that you and I at times may perform good deeds and give gifts to be seen and admired by others. But God’s gift on that first Christmas night was not packaged in the wrappings of selfishness. It was gift-wrapped in love and complete self-renunciation.

It is hard for us to grasp what God’s Christmas gift really did cost our heavenly Father. Abraham partly understood the cost when he was about to offer Isaac on Mount Moriah. A father and mother, who during the Vietnam war lost their only son on the battlefield—a fine-looking, outstanding youth in whom all their hopes centered and without whom life was empty and meaningless—began to fathom what the gift placed in Bethlehem’s manger meant to God. But these parents did not volunteer to send their only son to suffer and finally die a cruel death in the jungles of Vietnam. They let him go only because their country demanded it.

However, God volunteered to give His great and good gift. “God so loved the world, that he gave his only

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*Arnold V. Wallenkampf is associate director of the General Conference Biblical Research Institute.*

begotten Son" (John 3:16). The gift presented to the world at Bethlehem expressed as nothing else could God's unfathomable love toward you and me. Struck by this matchless gift, the angelic choir poured forth rapturous praise to the Creator.

Selfishness originally all but ruined God's perfect creation. Lucifer, the light bearer and son of the morning, was too selfish to accord first place in the universe to the Son of God. It was selfishness that made Eve more concerned about gratifying her appetite than obeying the will of her Creator. Selfishness made both Lucifer and Eve more eager to become equal with God in wisdom than to trust His will for them. It was selfishness that prompted Adam to eat of the forbidden fruit, since he could not endure the thought of forfeiting Eve's companionship. Because his vision was obscured by the demands of selfishness, he failed to recognize that the Creator, who had given him Eve as a companion in the beginning, could provide another helpmeet should Eve be separated from him.

### Selfishness demanded Jesus' life

Selfishness has over and over again demanded the sacrifice of human life. It was selfishness in human hearts—in your heart and mine—that demanded the life of Jesus!

Selfishness prompted Moses, before he was converted, to campaign for the position of leadership in Israel. With a high opinion of himself, he came out of Pharaoh's palace to urge his candidacy. To achieve this goal he committed murder. Forty years later, when God called him to lead, he was loath to respond and would have preferred that the responsibility be given to someone else.

It was selfishness on the part of the 12 apostles that led them to campaign and strive for the highest position in Christ's coming kingdom. But before the outpouring of the Holy Spirit on the day of Pentecost they had been freed from that selfishness. As a result, there was no campaigning for position or office in the upper room.

There was and is no selfishness in Jesus. Every time I think of Jesus' sacrifice for us, the more strange it seems to me. In heaven Jesus had been the ruler of the heavenly host. The angels had delighted to perform His every bidding. But this member of the Godhead, whom the angels adored, volunteered to leave His glory. He renounced His exalted position, came down to this earth, clothed Himself with humanity, and took upon Himself the form of a servant (Phil. 2:5-8). As a man, the Son of God was looked upon as an ignoramus; the educated of His day laughed and sneered at Him; He was reviled as a base criminal; and finally was crucified cruelly on Calvary's cross by the people He had come to save.

Why did Jesus volunteer to expose Himself in this way when He knew before He came to this earth what suffering and humiliation the plan of salvation would bring Him? He chose to do so because there was no selfishness or self-seeking in Him—nothing but unfath-



omable love for sinners. Although Jesus occupied the highest position in the universe, He did not look upon this as a thing to be grasped at or tenaciously held onto. Instead, He voluntarily relinquished His exalted position and stepped down that He might lift us from the depths of sin and make us partakers of His glory.

This Christmas season, as we consider anew this gift that came wrapped in swaddling clothes in Bethlehem's manger, we need to ask ourselves whether we have permitted Jesus to free us from selfishness. Jesus came to set us free from stifling selfishness and self-seeking. In the words of the emancipation proclamation contained in His maiden sermon at Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

To whom do we give gifts at Christmas? Do we give them only to those from whom we expect to receive gifts in return? What do we do for, or give to, Jesus at Christmas? What would you think of a birthday party where everyone gets a gift except the person in whose honor the party is being held? Do we not often do that with Jesus at Christmas?

We do not seem to forget the traditional occasion of His birth—Christmas—but amid all the festivity of the Christmas season we do sometimes seem to forget the



Person in whom the entire Christmas season centers.

It is only when we accept God's Christmas gift fully—when we personally and individually allow Him to live out His life within us—that our selfishness will disappear and that He can make us partakers of His divine nature. Peter assures us that through the Lord's exceeding great and precious promises we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). What wonderful assurance!

In one respect we have learned our grammar too well. It is difficult for us to forget that the first person is "I." To Jesus the first person was not "I"—instead it was the person who was in greatest need—it was you and I, people who had fallen into sin and were irretrievably lost until He saved us.

Sometimes there are beautiful illustrations of self-forgetfulness manifested in large families. Parents with many children seem to forget themselves. They always seem to be thinking of their children. The father and mother in such families come to the place where they no longer seem to have any thought for self. If you ask them what they need or can use they reply that they need nothing. But they themselves are constantly conscious and aware of the wishes and needs of their children.

This Christmas season, and in the days that follow, the Christ of Bethlehem wants us to learn to forget self and to care instead for the needs of others; He wants us to learn

of Him and be filled with good will toward those in need. As we are thus filled with good will toward others, we shall do all we can to bring peace to their troubled and anxious hearts, thus helping to bring peace to earth.

An army chaplain in World War II relates an experience that took place as he was moving into Germany with the United States Army in 1944. As Christmas approached, he found himself with his unit in a small town in western Germany. The civilians in the town were bewildered and afraid, particularly as part of the conquering American Army moved in. But Americans are friendly, and so are American soldiers. They could not think of Christmas among people who feared and dreaded them. So on Christmas Eve they went caroling, singing "Silent Night, Holy Night." Even though the boys and girls and the men and women could not understand all the words, they recognized the tune. As they heard that Christmas carol, they were no longer afraid. They became approachable and friendly. The good will in the hearts of the American soldiers toward these frightened strangers brought peace into the people's hearts.

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). As the angels of heaven see those of us who were once "the children of wrath" (Eph. 2:3) transformed into peacemakers, their glorious hallelujahs will once again fill the Christmas sky. □

# Restoring the divine Presence

Through the Israelite sanctuary God was manifested among His people in a unique and intimate way.

By FRANK B. HOLBROOK

The chief problem in the study of the Israelite sanctuary is the sparseness of data with which to interpret its meaning. Old Testament writers made no attempt to spell out its symbolism, apparently assuming that it was understood. There are, however, various emphases within the Old Testament accounts that give insights into the significance of the sanctuary to ancient Israel. One of these is provided by the movement and sequence of events within the book of Exodus.

The first cluster of events pertains to the deliverance of Israel from Egyptian slavery by the mighty acts of God, climaxing in Moses' song of triumph (chaps. 1-15). The second cluster of events involves God's gracious leading and care of Israel in the wilderness, leading at last to Sinai and the establishment of the people as a nation in covenant relationship with God (chaps. 16-24). The third and final emphasis in the book relates to the building of the tabernacle as a suitable dwelling place of God in the midst of Israel (chaps. 25-31, 35-40).

"Let them make me a sanctuary, that I may dwell in their midst," \* God commanded (Ex. 25:8). When Moses ascended the mountain to receive the tables of the law and the instructions to build the tabernacle, the watching Israelites observed that a great cloud of fiery glory covered the mountain. "The glory of the Lord settled on Mount Sinai. . . . The appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel" (chap. 24:16, 17). After the erection and dedication of the tabernacle, the same cloud moved off the heights of Sinai and "covered the tent of meeting, and the glory of the Lord filled the tabernacle" (chap. 40:34).

This visible action indicated that the covenant-keeping God had entered into habitation with His people.

The movement of the book of Exodus, like a grand orchestral symphony, comes to its finale with God dwelling in visible union with His redeemed people. The migration from Egypt has moved toward this end. God

Himself states this as the reason for the divine mission to rescue Israel from slavery: "I will dwell among the people of Israel, and will be their God. And they shall know that I am the Lord their God, who brought them forth out of the land of Egypt that I might dwell among them; I am the Lord their God" (chap. 29:45, 46).

The significance of the divine purpose is further heightened when it is recalled that the sin of Adam and Eve had fractured the relationship between God and man. The assertion of their independence had resulted in their banishment from Eden, estrangement from God, and the dissolving of their former intimate fellowship with Him.

Here the Lord is promising to dwell among His people again. "I will make my abode among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and you shall be my people. I am the Lord your God, who brought you forth out of the land of Egypt, that you should not be their slaves; and I have broken the bars of your yoke and made you walk erect" (Lev. 26:11-13). We see that first there is the miraculous deliverance from slavery, then the establishment of an intimate fellowship between God and His redeemed ones. The visible sanctuary system thus served to call Israel's attention to God's endeavors to effect a reconciliation with humankind.

It is evident from the Scriptures that God intended ancient Israel to catch the spiritual overtones that accompany His physical acts of mercy. For example, God's gracious act in supplying the manna was designed to teach Israel more than the simple fact of His care. Moses interpreted the spiritual meaning in this manner: "And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; *that he might make you know that man does not live by bread alone, but . . . by everything that proceeds out of the mouth of the Lord*" (Deut. 8:3).

## Great events commemorated

For this reason the great events of the exodus from Egypt—God's marvelous deliverance from slavery—were commemorated in the Israelite sanctuary rituals by the festivals of the Passover, the Feast of Unleavened Bread, and the Feast of Tabernacles (Ex. 12:24-28, 34, 39; Deut. 16:3; 23:40-43). Exodus history was transformed into human experience again and again as generations of Israelites relived the events through which their fathers passed and contemplated the significance. Presumably some caught the deeper import of the Exodus—spiritual deliverance from the slavery of sin for union with God and freedom with His will. The historical Exodus experience became the pattern for the saving acts of God. Ultimately the redeemed—home at last—will cause the vaults of heaven to ring with the triumphant notes of "the song of Moses, . . . and the song of the Lamb" (Rev. 15:3).

The Israelite sanctuary was intended to emphasize visibly a thrilling truth: the presence of the living God was among His people in a unique and intimate way. Israel's

\* The texts in this article are from the Revised Standard Version.

Frank B. Holbrook is professor of religion at Southern Missionary College, Collegedale, Tennessee.

religious debacle at Sinai (Exodus 32-34) was partly a result of the nation's desire to have a constant visual token of the presence of the God whom they worshiped. The sanctuaries of Israel served to give them that assurance. Although God cannot be comprehended by man or confined to man-made sanctuaries, He may be said to dwell within them by means of the revelations of Himself that He gives to the senses or to the inner spirit of the worshiper. In the tabernacle with its cloud of glory God revealed Himself to the worshipping Israelite both sensibly and spiritually.

And yet there was a certain incompleteness and inadequacy. Although God was present, no face-to-face communion with Israel could take place. There was still a barrier. God could be approached by animal blood and by incense—only through the mediation of a special person, the priest. Hangings and walls excluded the common person from the inner apartments, and even the high priest was allowed to enter the Most Holy Place but once a year. The inadequacy of the sanctuary service to provide free and open union with the Deity would have tended to suggest to the spiritual-minded Israelite that something better was yet to come, indeed, *would have to come*, if the presence of God ever was to be realized in a direct and open manner.

### Son of God tabernacled with humans

The divine objective to restore the original relationship was advanced beyond the first step of the Israelite sanctuary by the miracle of the incarnation of God the Son. The New Testament record seems to borrow the very language of the Exodus account to describe the awesome event: "And the Word became flesh and dwelt [Gk. *skēnoō*, literally, "to pitch a tent"] among us, full of grace and truth" (John 1:14). For more than 33 years the Son of God tabernacled with the human family, the glory of His divine nature veiled by His human form.

The New Testament also sees the Christian believer in a committed union with God as "a temple of the Holy Spirit" (1 Cor. 6:19), and the corporate church as the temple of God: "For we are the temple of the living God; as God said, 'I will live in them and move among them, and I will be their God, and they shall be my people'" (2 Cor. 6:16).

But the ultimate realization of the presence of God in full and open communion with His people—only partially achieved by the Israelite sanctuaries, spiritually by the church, and for a limited time by Christ—will take place in the final restitution of all things. "Then," declares the inspired prophet, "I saw a new heaven and a new earth. . . . And I saw the holy city, new Jerusalem, coming down out of heaven from God, . . . and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them'" (Rev. 21:1-3). "And his servants shall worship him; they shall see his face" (chap. 22:3, 4). □

*To be continued*

## FOR THE YOUNGER SET

# The gentle cedar waxwing

By KATHERINE HAUBRICH

Of all the birds God has created, I think none is more beautiful than the cedar waxwing. The first time I saw one, I did not know what kind of bird it was. Its beautiful brown coat was so soft and sleek-looking that I wanted very much to reach out and stroke it. My neighbors knew quite a lot about birds, so I asked them what kind of birds these were that had come visiting in our mountain-ash trees in Colorado.

"Those pretty fellows are called cedar waxwings," my neighbor told me. "Notice that some of the wings have brilliant orange- or scarlet-colored tips, just as if the wing tip had been dipped in red sealing wax," he continued. "I suppose that is how it got its name." We watched the waxwings, about 12 in number, as they rose up in a group, swooped, fluttered, and settled back down again on the tree.

They were smaller in size than a robin redbreast, and had a pointed crest atop their heads like the red cardinal. They had a beautiful black mask across their eyes that made me wonder why they had not been named the waxwinged bandit. Later, when I found out about the courteous, noble behavior of these birds toward one another, I knew why they had not been named "bandit."

Although the cedar waxwing

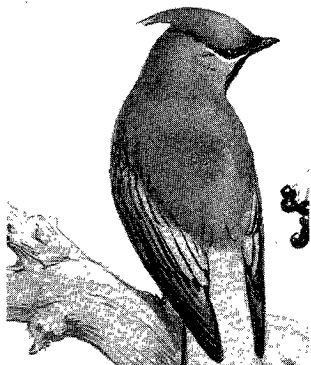
eats insects, its favorite foods are berries. Some people have called it the cherry bird, for there is nothing it likes better than delicious, ripe cherries.

Have you ever seen a group of sparrows? If you watch them, it won't be long until you see them bickering and fighting like a gang of naughty children. Waxwings do not fight among themselves. They are quiet, peaceable birds. Not able to sing, they only lisp a single high, thin note.

Most of God's creatures have games they like to play. The waxwings will line up on a telephone wire or on the long branch of a tree. The bird at the head of the line will pick a berry and pass it to the one next to it. This bird will take the berry in its bill and pass it to the next bird and so on down the line. The last bird may take the berry and return it to the one who gave it to him, and back up the line the little berry will go.

The waxwing also passes berries when two birds are courting. The male waxwing will bring a berry to the female he wishes to win. She will eat the berry, and he will bring her more. Finally, if she accepts him as her mate, she will not eat one berry, but keep it in her bill. Then she will pass it back to the male bird. They will settle down side by side upon a branch, contentedly passing the berry from beak to beak. Later the male will bring his mate bits of grass and twigs, which she will shape into a nest for the four or five pale-blue, spotted eggs she will lay. Sometimes cedar waxwings will quietly preen one another's feathers, gently grooming each one.

We may learn much by studying nature. From the cedar waxwing we learn lessons of courtesy and kindness. Waxwings truly are among God's nobler birds.



# “Does it make any difference?”

Is there any difference between the happiness of a bridal party and the mourning of a funeral train?

By RUTH GORDON SHORT

“Does it make any difference?” a group of young people asked after we had been discussing the question of righteousness by faith. I am sure that what they meant was: “Does it really make a difference whether you believe in righteousness by faith or righteousness by works, or is it just some doctrinal question that the theologians like to argue about?”

I would like to answer that question from my own experience, showing the difference it made before and after; that is, before I understood the meaning of righteousness by faith, and after the light came.

There is a vast difference between an intellectual understanding of the Word and a spiritual understanding. Spiritual things are spiritually discerned, as Paul indicates in 1 Corinthians 2:14. But I was a middle-aged woman before two great facts of Scripture penetrated my consciousness: (1) that God loves even me, and (2) that it is the function of the Holy Spirit to make me righteous and that I am powerless to do so myself.

If I had read some of George Whitefield's sermons in my younger days, it would have helped me a great deal. He used to say to the many thousands who attended his meetings, “You're all half beast and half devil.” As a Calvinist he firmly believed in the doctrine of the total depravity of human nature. Oddly enough, I found great comfort and relief in John Calvin's doctrine of depravity. My attitude was, “No wonder I have been failing so much. I never was intended to succeed by my own efforts.”

I also prayed for years that the Lord would give me an experience like John Wesley's. I wanted *my* heart “strangely warmed” too. But I did not realize that God is the Potter and I am the clay. For the Potter to accomplish what He wishes for me, the clay has to be daily surrendered to Him. That the clay represents *my* will, *my* desires, *my* sins, *my* selfishness, was not clear to me at first. So I sang with the rest in church, “I surrender

all,” and never knew that I was singing a lie. Instead, I went right on putting self first and giving God whatever was left over.

So I continued, faithfully making good resolutions and constantly breaking them. Like Cardinal Wolsey, who coined the expression “Ego et Rex Meus” (I and my king), my life illustrated my attitude, “I and my King.”

Not that I wanted it that way! “After the most straitest sect of our religion I lived a Pharisee” (Acts 26:5). That the kingdom of God was “not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” I knew theoretically but never spiritually (Rom. 14:17).

My subconscious thinking during those barren years can best be illustrated by the recurring dreams that often terrified me in the night watches. One was that I was clinging to a precipice and having a difficult time holding on with my bare hands. Suddenly I lost my grip and was about to fall into the abyss below when I woke up and, to my relief, found myself lying safely in bed. The second dream found me wandering around a dangerous section of Manhattan in the middle of the night, unable to figure out how to get home. No policeman appeared from whom I might seek help, and I could not find a subway station anywhere. This dream always depressed me.

In my conscious hours my prayer also followed a gloomy pattern. Time after time I would say to the Lord: “Please don't let me go. Please don't give me up. I'll make the grade someday.” In other words, “Have patience with me, and I will pay thee all” (Matt. 18:26). Yet I would sing with the rest in church, “Jesus paid it all; all to Him I owe.”

## “I wish I were that drunkard”

I remember one Sunday morning sitting in the car outside the old Postgraduate Hospital in New York, waiting while my husband made a call on a patient there. On the sidewalk nearby, a drunkard stretched out, totally heedless of his condition. I actually said to myself: “I wish I were that drunkard! I've read of many people like that who repented, rejoiced, and turned into strong Christians when they heard about the love of God for them. That poor man has never had a chance. He was brought up in the slums, and no one ever took him to church or Sabbath school. His parents were godless people. But I? I was brought up by as godly a father and precious a mother as ever lived. I was weaned on the Word. I had every chance possible to be an outstanding, fruit-bearing Christian. And instead, here I am. The same old sinner, committing the same old sins. Not only not getting any better but getting a lot worse.”

Romans 7:24 perfectly described my condition: “O wretched man that I am!” I had only enough religion to make me miserable.

I knew well all the proof texts about the signs of the times, the Second Coming, and the perpetuity of the law. I memorized not only many chapters of the Bible (including the whole Sermon on the Mount in both English and Spanish) but also a few of the smaller books, as well. But I

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kept on being a slipping, sliding, falling creature, occasionally doing some good deed that temporarily picked up my spirits, but always returning to the same miserable, dissatisfied, discontented state.

All this time—God forgive me!—I assayed to teach others. Forever trying to get others into the truth, my zeal was most commendable, but the results were fruitless.

## Books on the Reformation

Restless and unhappy, I finally decided to write some books on the Reformation, and wrote the first one while my husband served with the Naval Reserve in the South Pacific. I named it *Stories of the Reformation in England and Scotland*. When I sent a copy to him, he wrote back, "Your book is fine, Ruth, but I wish you had put in a chapter to tell what all the shooting was about." By which he meant, of course, that there should have been a chapter on righteousness by faith, but I did not get the point. He was never hung up on that subject as I was. Since it was clear to him, he was unaware of the misconceptions I had.

But the time came when I decided to write a biography of Martin Luther. This meant reading everything he had written that was translated into English, since I could not read German. When I read his beautiful treatise on "The Liberty of the Christian Man," the light began to dawn, but still I saw "through a glass, darkly." Then one bright, sunny day I sat in my study reading volumes of his letters. I was not looking for spiritual enlightenment, merely for human-interest material, for Luther had a keen sense of humor, and his letters sparkled.

I laughed to myself at the high-sounding titles he gave to his wife—"your grace," or "my lord Catherine," or "doctress and self-tormentor." I chuckled with him when he joshed the Elector Frederick over the 5,000 precious relics he cherished, including such items as the bones of many saints, a piece of the burning bush of Moses, and even the drawers of St. Francis. Luther suggested adding a pound of the wind that blew for Elijah in the cave of Mount Horeb, and a piece of the shout with which the children of Israel cast down the walls of Jericho.

Then I came to a letter that suddenly opened the windows of heaven for me and at last convinced me that Jesus loved even me, in spite of my sins, my failures, and my total unworthiness, in spite of the perverseness of my heart, the meanness of my disposition, and the harshness of my attitude.

That letter Luther had written to Melancthon just after both of them had made a serious mistake that hurt almost irreparably the cause they loved. Melancthon was so sick at heart about it that he went to bed, turned his face to the wall, and wished that he might die. But when Luther heard of his despondency, he dashed off a sharp rebuke: "I hate this depression that assails you. Go on out and commit a good, big sin, *but know that you have a Saviour bigger than your sins.*"

Those words came as a healing balm to me. Suddenly I felt that Jesus loved me, too. And I knew that it was not Jesus, but the devil, who had been telling me again and

again, when I prayed for forgiveness: "Why bother? You know you'll do the same things all over again. You're just a hypocrite."

The knowledge of God's love for me changed the whole picture. I no longer wasted time looking inward at myself, convinced by the writings of Calvin, as well as those of Luther (who called himself "God's mud"), that apart from Christ, human nature is incapable of doing right. Now I had an incentive to shout the good news from the housetops. I had never really known before what the good news was. Realizing that I could never make myself good, but that this was the work of the Holy Spirit, I stopped concentrating on my sins and trying to lift myself by my own bootstraps. A new incentive came into my life, a fresh and powerful motivation.

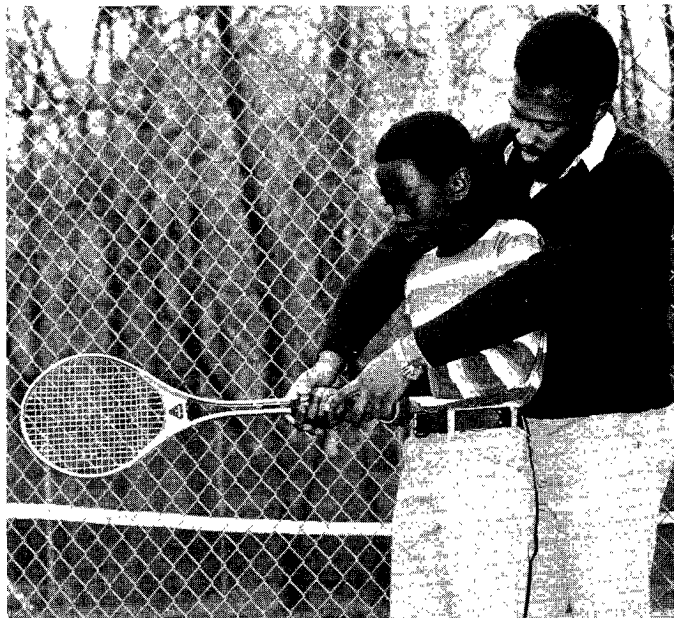
## Sin lost its attraction

This did not mean that I suddenly became "perfect" (except that I was counted as perfect through Christ's imputed righteousness). Nor did it mean that I never sinned. The flesh still warred at times against the Spirit, and the Spirit against the flesh. But sin had lost the enormous attraction it previously had; and besides, I was so busy on the positive side that the negatives lost their pull.

I began reading every book that I could find on the Christian life: the biographies of F. B. Meyer, the books of G. Campbell Morgan, A. J. Gordon, Ruth Paxton, George Mueller, James H. McConkey, and a host of others. Like a thirsty person who has been in the dry desert and is like a "Syrian ready to perish" (Deut. 26:5), I saturated myself with the good news out of these books. After that, I went back to the Spirit of Prophecy and found the whole subject there as plain as could be. The little book *Steps to Christ*, which I had read many times before, now struck me as the finest exposition of righteousness by faith that could be written. The same beautiful subject ran through *The Desire of Ages*, *Christ's Object Lessons*, and *Thoughts From the Mount of Blessing*. Why had I not seen it before? I do not know, except that my attention had always been focused on the negatives that made the Christian life seem so hopeless.

I am now so enthusiastic about *Steps to Christ* that I am sending it to thousands of Catholic priests, scores of whom have responded gratefully. Quite a few have spoken of this work as my "apostolate," and have expressed the desire to accept my offer of a complimentary box of 100 for use in their work. The result is that *Steps to Christ* is being used in their parishes, church book racks, and hospitals. Prison chaplains are also distributing copies to Catholic inmates. I was amused when one priest wrote that he had shared 50 copies with the Protestant chaplain. This good news appeals to Catholics and Seventh-day Adventists alike, and it always has a cheering effect.

Does it make any difference? Is there any difference between the happiness of a bridal party and the mourning of a funeral train?



## “If I could choose my parents”

An interesting profile emerged when 68 academy freshmen were asked to list five characteristics they most desired in their parents.

By ROBERT G. WEARNER

When I asked my freshman academy students at Shenandoah Valley Academy what characteristics they would want their parents to possess if they had such a choice, the answer that appeared most often was “Be willing to spend more time with me.”

One student wrote that he wanted his father and mother to be “ready to listen to problems.” This seems to imply that he felt that his parents were too busy to be bothered. “Do things with me,” pleaded another. A student who was an outdoor type wished his parents would spend more time with him and the other children in outdoor activities such as camping.

In these responses I see a real desire on the part of

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teen-agers for the companionship of their parents. Perhaps restless youth would be more willing to listen to parents’ counsel if parents kept the lines of communication open by spending more time with them.

Many 14-year-olds (the age of most freshmen) made a rather surprising request of their parents: “Discipline me when I need it.” One went so far as to say, “Whip me when I need it,” but another put it more mildly—“Correct me in love.” Such answers lead me to conclude that most teen-agers want strict parents who are not afraid to punish wrongdoing. After expressing a desire for loving, kind parents, another said he wanted them to be “kind of strict, willing to say No.”

### Spiritual life desired

“Godfearing,” “loyal to God,” “have a tremendous love for God” are among the phrases used by my teen-age students to describe the kind of spiritual life they desired in their parents. One girl said she wanted “strict Adventist” parents who conduct family worship in the home. Evidently some homes are careless in respect to family worship.

One student expressed a desire that his parents be “happily married.” Other traits frequently mentioned as desirable were being understanding, forgiving, cheerful, gentle, unselfish, patient, and humor-loving.

I asked the students’ fathers and mothers also to send me a list of the five characteristics they most wanted to see in their teen-agers. As might be expected of Christian parents, “a personal walk with Jesus” or a similar statement appeared high on most lists returned.

Several touched a vital point when they expressed a desire that their children be “honest in all things.” Others wrote that they hoped their sons or daughters would show love and respect for parents, teachers, and other older people. A mother counseled her son: “Never be lazy—work hard and study hard. Don’t waste time.” Another fervent desire on the part of parents that came to the surface in this study is that they would like their teen-agers to be well-groomed, neat, and clean, and to have a healthy outlook on life.

One mother sent word that she hoped her son would learn to control his temper. Understandably, parents hope their children will be studious, spending more time with their studies in order to get better grades. But more frequently, character traits, such as dependability, perseverance, openness, cheerfulness, and gratitude, were mentioned. One parent ended his list with the penetrating observation that he wanted his teen-agers to take time to think for themselves and have firm convictions.

As a teacher and a father of three sons of my own, I draw courage from the desires expressed by both teen-agers and parents. To me the so-called generation gap does not seem wide between the two groups—they seem to have similar goals and aspirations. With the Spirit of God in their hearts, both parents and teen-age youth can develop strong characters that will please the Father of us all. □

## A gift for all seasons

At this Christmas season when the hearts of many men and women well up in gratitude to God for the birth of the Christ child, others are hurting. Some give thanks in the midst of pain; others hurt too much to be able to praise at all.

Ours is a world burdened with a heavy load of care. Hearts ache with the grief of death, with the grief of separation, with the grief of disappointment. Marriages in disarray or tattered remnants, children who have forsaken parents' home and hopes, parents who have forsaken children, blasted dreams, blighted ambitions—the list of woe is unending.

God's heart throbs in compassion for this hurting world. He is our Father, who pities His erring children (Ps. 103:13, 14). When God became man, when He came to pitch His tent among us, sharing our lot and our hurt, He was "touched with the feeling of our infirmities" (Heb. 4:15). The ministry of Jesus was a ceaseless giving of Himself, pouring oil and wine into the cuts and bruises of bleeding humanity (Luke 10:34). He was, says the Scripture, continually "moved with compassion" as He saw—and felt—the hurt of mankind (Matt. 9:36; 14:14; 18:27; Mark 1:41; 6:34). That is why His ministry of healing was ceaseless.

### We are to perpetuate Jesus' ministry

Adventists are to tell the world about this God who cares. We are to preach the good news that the Almighty is the All-compassionate One, who loved a lost world enough to give His Son for its rescue (Rom. 8:32).

And Adventists are to perpetuate Jesus' ministry of healing to a hurting world. By our thoughtfulness, concern, caring, and deeds of lovingkindness we are to show that God indeed cares. Without the practice, our preaching will be hollow, no better than another sales pitch.

It is easier to be "right" than to be merciful. It is more gratifying to our ego to debate than to minister to people's hurts. But the way of Jesus is the way of compassion. Ellen White tells us: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

And compassion, like charity, begins at home. Members of our own family are hurting. Members of our church family are hurting.

Church leaders face the loneliness of their office. Some decisions they must make are painful in their own right

and made more difficult in the knowledge that they are likely to be misunderstood. Ministers and elders must move to correct faults in the church, at times even having to sever members from the body of Christ. Such drastic action, which always should be done in love, is acutely painful. Some workers and lay people are hurting as a result of recent developments concerning the sanctuary doctrine and the writings of Ellen White. Without necessarily espousing variant views, they feel a certain loss and perplexity.

Despite the church's weakness and frailty, it is still the object of God's supreme regard. So this is a time for compassion, not divisiveness. The Lord would have us "press together, press together," sharing our mutual woes, as well as our mutual joys, embracing from the heart those who are hurting.

As we celebrate Heaven's Gift, let us not withhold the bounty of compassion. That is a gift for all seasons.

W. G. J.

## How to deal with doubt

Everyone has doubts. Some doubts are creative; some are destructive. Creative doubts lead to study, to truth, to faith. Destructive doubts lead to skepticism, to error, to despair.

What shall we do with doubt? No one can provide a formula that will apply in every situation, but here are some suggestions.

1. Face them. Face them fearlessly. Face them objectively. Face them honestly. If your doubts are based on unsound ideas, theories, or arguments, the sooner you discover this, the better. Remember, truth is never against truth. Truth has nothing to fear from investigation.

The apostle Thomas discovered this. He doubted the testimony of his fellow disciples that Jesus had been raised from the dead and had met with them. He declared that he would not believe until he verified their report. He was not unwilling to believe, nor did he seek to evade evidence, but he wanted to ground his belief on personal experience. Thus when he had opportunity to see Jesus and touch His wounded hands and side, he exclaimed, "My Lord and my God" (John 20:28). His doubts evaporated in the presence of evidence, and his faith, instead of being destroyed, became unshakeable.

2. Refuse to become impatient, frustrated, or discouraged if you do not find quick solutions for the problems that are causing your doubts. Study, pray, and wait.

3. Be honest with yourself. Ask whether the problem lies with God and others or with yourself. Sometimes doubts are merely a cover-up, an excuse, a red herring. Ellen G. White declared this to be true in connection with the reactions to some of her pointed testimonies. She said it was "the selfish, the proud, and the lovers of sin" (*Testimonies*, vol. 3, p. 255) who were "assailed with

doubts." The people doubted, not because the testimonies lacked divine credentials, but because sin created resistance.

This reaction is common also in dealing with the Bible. "Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teachings and restrictions of God's Word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority."—*Steps to Christ*, p. 111.

The sinful heart becomes very uneasy when its vested interests are threatened. When long-held theories seem about to be exposed as false, when long-practiced habits are shown to be inimical to health, when long-indulged sins are called into question, when long-followed life styles seem about to be disrupted, the heart attempts evasive action by professing doubt—doubt of inspiration, doubt that the message from God is applicable today, doubt that the message means what it says. But if one is honest he will face the fact that doubts of this kind are not real. They are the attempt of a sinful heart to throw dust into the air. Reject them as fakes.

### Spend time with Christ

4. Spend time developing a personal relationship with Christ. Talk to Him in prayer. Read His precious promises. Think about His love. Recall His sacrifice at Calvary. Meditate on His character. "As we draw near to

Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence."—*Ibid.*, pp. 111, 112. When we know Jesus as a friend and Saviour, we will be less disturbed about unanswered questions. We will learn to wait. We will be satisfied to trust. We will see that our faith does not rest on a set of religious propositions; it does not depend on immediate reconciliation between religious and scientific truth; it is not based on one or two doctrines or prophecies. It rests on a personal relationship with Christ, who said of Himself, "I am . . . the truth" (John 14:6).

5. Keep your doubts to yourself. Each person has his own crop of the crab grass of doubt. He doesn't need you to scatter additional seeds into the fertile furrows of his mind. You may eventually be able to overcome or eradicate your own doubts, but your friend may not be so fortunate. The problem that you posed may start him along the road to skepticism and infidelity.

6. If logic, reason, science, and research cannot provide satisfactory answers for your doubts, do not feel that your faith is threatened. Acknowledge that human wisdom is but finite, that "now we see through a glass, darkly" (1 Cor. 13:12). Accept truths set forth in Scripture, without attempting to defend them. "If asked to explain certain statements, . . . answer: 'It is so presented in the Scriptures.' . . . It is as the Lord intended it should be, that we find ourselves compelled to accept some things solely by faith."—*Testimonies*, vol. 5, pp. 700, 701.

### RESPONSE FROM READERS

## Honoring the connecting link

REVIEW readers who enjoyed the special mention of Ernest Lloyd's one-hundredth birthday (REVIEW, Feb. 21) will be interested in the sequel. How did the local church members celebrate the birthday of one who forms a link between our pioneers—J. N. Loughborough, Uriah Smith, W. W. Prescott, Ellen G. White—and our present generation? Friday evening, February 22, several hundred of his relatives and friends gathered in the Elmshaven church sanctuary at Deer Park to sing old Advent hymns, such as "Look for the Waymarks." The centenarian had chosen three of his favorites as special numbers: "Hold Thou My Hand," a solo by Mrs. June Russell; "Ivory Pal-

aces," and "Song of Heaven and Homeland" by the church choir. The Northern California Conference was represented by its treasurer, Richard Roderrick, who offered the opening prayer.

Dr. Alonzo Baker, the speaker, had known Ernest Lloyd since 1918 and had for years worked with him at the Pacific Press. Often the two had traveled together, promoting the *Signs of the Times*. He recalled some of their travel experiences and paid tribute to the humility of his fellow worker. He felt that Micah 6:8 expressed the guidelines that during his long life Elder Lloyd had tried to follow: "What doth the Lord require of thee, but to do justly, and to love

mercy, and to walk humbly with thy God?" Ernest's wife, Beulah Baker Lloyd, was eulogized as an authority on the birds, trees, and flowers of California.

Preceding the Sabbath morning service L. P. Schutter, the present editor of *Our Little Friend*, questioned Ernest Lloyd, a past editor, on various facets of his life. The honoree told of meeting Ira Sankey, D. L. Moody's singing evangelist, at the Battle Creek Sanitarium. One Sunday Ernest was waiting on tables at Battle Creek. Because of the floors' having been well waxed the previous Friday, he slipped with a tray of food. Sankey sprang to the rescue. The tray boy found a broom and a dustpan. Together they swept up the dinners.

Elder Lloyd referred to the help Dr. J. H. Kellogg's "Twenty Rules for Good Health" had been in preserving his vigor. One rule: "Three small meals a day and nothing in between." With characteristic humor the centenarian adds, "Of

course there is a little longevity on my mother's side of the family."

Paul T. Jackson, director of development at Andrews University, announced that since Ernest Lloyd is the oldest living alumnus of their institution, they have established an endowed student scholarship fund in his honor. The morning sermon was given by the editor of the *Signs of the Times*, Lawrence Maxwell.

Between 400 and 500 relatives and friends joined in the midday potluck served at the Community Hall. It took the honored guest four attempts before he succeeded in blowing out the 100 candles on his birthday cake. All present enjoyed hearing the tapes of two duets sung by Ernest Lloyd (tenor), age 95, and Myron Lysinger (bass), age 90. Gordon Baker Lloyd gave a half-hour tribute to his father and to his home. Only eternity will be able to measure the results of Elder Lloyd's dedicated life.

LOIS CHRISTIAN WOODS  
Elmshaven, California

7. Refuse to be dominated by your doubts. Do not indulge them. Do not encourage them. If you cannot dispose of them immediately, learn to coexist with them. Put them to one side to be dealt with later. See them in true perspective, as being minor compared with the mass of truth and evidence on which your faith rests.

### Prize your faith

8. Prize the faith that you possess, whether it be little or much. Faith is a gift from God. Its potential is great, but like a human baby at birth, it requires attention if it is to live and grow. Or, to change the figure, it is a delicate plant. It must be cultivated, watered, and fed. Left to itself, it will wither. Unprotected and unsheltered, it will be killed by the blight of ridicule, skepticism, and doubt. "Faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling upon the evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed."—*The Great Controversy*, p. 527.

How tragic is a person's condition when faith is gone. Many a man or woman who at one time was a believer, but who disdained faith and embraced doubt, has in later life, when confronted by spiritual realities, cried out in despair, "I wish I could believe that! I wish I could believe, but I can't!" Skepticism and cynicism, indulged for a lifetime, are tyrants. They are not easily moved to pity by the tears of their slaves. If the young, especially, would recognize this, how different might be their attitude toward faith. How carefully they would treat it. How zealously they would guard it. How intelligently and persistently they would encourage its growth.

9. Be slow to entertain doubts based on apparent incompatibility between new light and old light, between new truth and old truth, between the supernatural and the natural. With additional information, compatibility may be apparent. Consider the experience of the apostle Thomas. He had seen Christ crucified, and was convinced He was dead. To him this was truth. He considered the account that Christ was alive incompatible with known truth. But when he discovered that Christ was indeed alive, he accepted this new truth. The "impossible" had happened. And putting the two truths together, he came up with a third one: Christ is God! (John 20:28.)

In recent times efforts have been made to cast doubt on the inspiration of Ellen G. White, and to undermine confidence in the authority of her writings. This is not surprising, for throughout history Satan has sought to create doubt—even concerning Jesus Himself. John the Baptist, who had preached with enormous conviction that Jesus was the Messiah, was so tormented by doubt when imprisoned that he sent disciples to ask Jesus, "Art thou he that should come, or do we look for another?" (Matt. 11:3). Significantly, Jesus did not offer a complicated, detailed response, involving prophecy, logic, the testi-

## INSPIRED GEMS



Favorite Bible texts  
and Spirit of Prophecy quotations  
selected by local conference  
presidents of  
North America.

**Donald G. Reynolds**  
Upper Columbia Conference

- "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).
- "We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God."—*The Desire of Ages*, p. 363.

mony of commentators, or theological propositions. He merely said: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me" (verses 4-6). In essence He said, "By their fruits ye shall know them" (chap. 7:20).

We think Christ would say the same today to those who are questioning whether Mrs. White was God's special, inspired messenger. "Examine her life and work," He would say. "Was she used mightily in stabilizing the believers after the great Disappointment? Did she have a major part in opposing fanaticism? Did God use her to distinguish between truth and error, and confirm the truths of the three angels' messages that were discovered through earnest, careful Bible study? Did God use her to establish medical, educational, and publishing institutions? Do her writings exalt Christ? Do they lead to the Bible? Do they draw men and women to the foot of the cross? Do they possess a self-authenticating quality that leads people who know nothing about the author to say, 'This writer must have been inspired'?" Doubts disappear as one answers these questions. "By their fruits ye shall know them."

The day is coming—how soon we do not know—when all our doubts will be resolved. In the kingdom we shall sit down with Christ and the angels and listen as they explain mysteries that here have defied solution. Until that day let us reveal, as did the worthies listed in Hebrews 11, that we see with the eye of faith; that we live by faith, not by sight; that "we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:39).

K. H. W.

## Uganda: the shattered “Pearl of Africa”

By ROBERT J. WIELAND

I am spending my first weekend in Kampala in nearly 27 years, having been invited to speak at the Kampala area camp meeting. I think I feel a little like Daniel would if he could revisit the ruins of old Babylon. My Uganda brother drives me up and down the familiar streets I knew so well from having spent seven missionary years here. Practically every building holds poignant memories, for I often walked to these prosperous shops in the annual Ingathering campaigns.

Today most of the shops and many buildings are in ruins. Almost all the plate-glass windows are in fragments, and many buildings are boarded up. Fire and violence have gutted some of the elite establishments on Kampala Avenue, where the fanciest imports were once on display. My driver has to thread his way between endless jagged potholes in the broken streets.

The few shops that are open have almost nothing for sale. We pass a neat-looking Bata shoe shop. The doors are open, and the paid staff are on duty; but no new shoes rest on the shelves.

As we slowly inch through the traffic and swarming people near the Uganda bus station, Brother Kirya says, “This is one of the most dangerous areas. Thieves are everywhere.” It is warm, and the windows in our car are open. Instinctively I clutch my camera tightly and pull my arm in from the window lest someone snatch my wrist-watch. An average of six cars are stolen at gunpoint every week in Kampala. Pastor

Stanley Kyambadde points out the spot where Pastor and Mrs. W. L. Pascoe were ordered out of their Peugeot by five gun-toting men. “Leave the keys in, or we’ll kill you,” they commanded. “We have been fortunate,” Pastor Kyambadde adds. “The Anglican church missionaries and personnel have lost about a dozen vehicles.”

Among the new buildings that greet my eye is an unfinished structure capping one of Kampala’s highest hills, the “National Mosque.” Its soaring minaret, still sheathed in scaffolding, was intended to overshadow the spires of the Anglican and Roman Catholic cathedrals on Namirembe and Rubaga.

“But it’s crooked!” I exclaimed to our driver.

“Yes,” he said, “the architects don’t know how to explain how it happened.” It is almost alarmingly out of alignment, a warped finger pointing to the sky.

Kampala is several hundred miles from the most severe famine areas of Uganda. Garden produce is for sale in the open markets. But what prices! A *kota* of *matoke* (green plantains, the staple article of food) that cost 14 cents years ago now sells for more than \$20. This may feed a small family for one or two days. Yet the average salary of our mission workers is only about \$62 for an entire month. A very small egg costs \$2; a loaf of white bread, \$10 (there is no other kind). I asked our brethren how they survive. “The Lord keeps us alive,” they say. The truth is that they have to subsist largely from the meager fruits of their gardens, which are all too small in this urban area.

I notice that the cars still

rattling along the bone-shaking streets are wire-tied and decrepit, and the tires are mostly bald. Today our mission van suffered a blowout while loaded with books being taken to the bus station for colporteurs in the eastern province. Brother Kirya had to buy a hard-to-find new Kelly Springfield tire, the ordinary 13-inch size for a small van that at home we get for about \$30. It cost the mission more than \$1,000 this morning.

Up at the mission office at Kireka I find Samsoni Kalette still translating the Sabbath school lessons, mission readings, and other important material, as he has done for 40 years. His work is made doubly difficult by a lack of equipment. Everything must be pecked out on an ancient manual typewriter. He could accomplish twice as much if he had the tools.

### Warm welcome

My African brethren welcome me warmly, many who knew me years ago gripping my hand, reminding me of unforgettable experiences we shared in brighter days. “How is your wife? And how are *our* children?” they ask. (Two of my children were born here in Kampala, and our church members still call them theirs.) I am shown to my guest cottage. Someone has gone to incredible expense in providing me with a half-dozen imported tins of beans and vegetables. Hunger forces me to eat the fresh fruits they have generously provided; but I can’t bring myself to open a can. Damali, my hostess, brings me two small boiled eggs for breakfast. I think about the \$4 they are worth.

“Did you buy these, or do you have hens?” I ask.

“We have three hens,” she says. “We used to have more, but a leopard got them.”

Kampala’s water system has long ago broken down. Every drop I use comes from

an old spring, and must be carried on someone’s head up the steep slopes of Kireka hill.

I wanted so much to bring some little gift for our people, so I prepared a 16-page missionary magazine called *Listen East Africa*, printed by our Africa Herald Publishing House in Kenya. Don Swan, the manager, already has brought 8,500 copies over for our people. Our colporteurs report that it sells “like hot cakes.” One colporteur tells me she sells as many as 300 copies in one day in Kampala. Often we have so few colporteur books available in Uganda that our literature evangelists have nothing to sell but Bibles. No one asks me for food or clothing, but almost everyone asks me for books—books that contain God’s message for today.

We pass a little suburb in the south of Kampala. “Here is where you and Pastor Mwanje held that evangelistic campaign that raised up the Najjanenkumbi church,” says Pastor Kyambadde. I hardly recognize the spot. But I do recognize the new church up on the hill, now enlarged in an attempt to accommodate the crowds that come. When we held the campaign in 1948 we had fewer than 100 believers in all of Kampala. Now we have more than 3,000.

### Camp meeting

Most of them have come to the camp meeting, held in a rented auditorium of what used to be an Indian school before the Asians were expelled from Uganda. The auditorium is huge, yet a third of the people cannot find a place to stand inside. They listen eagerly and thoughtfully to the Word. Bibles are everywhere. These are a people of the Book, and they love the three angels’ messages. More than 20 churches and Sabbath schools are represented here.

All too soon the time comes for me to catch my plane for

*Robert J. Wieland is Adventist all-Africa editorial consultant.*

Nairobi. I gaze once more on the fascinating beauty of Entebbe by the lake, loveliness that I have not seen excelled anywhere in Europe or America. This impoverished country could earn millions in foreign exchange if only its tourist potential were utilized! Will peace and prosperity ever come?

God's people in Uganda are as peace-loving as any on the planet. They love the truth as much as anyone. Why must the land suffer anew? Let us earnestly pray for the peace of this troubled land, that the angels will hold back the four winds of terror until the gospel task can be completed.

EL SALVADOR

## God's care aids mission growth

At the triennial session of the El Salvador Mission, which was held September 17-20, 1980, in San Salvador, it was evident that God had manifested tender, loving care for His church in this Central American country. The reports presented revealed that the Holy Spirit had been poured out abundantly as members actively engaged in soul winning.

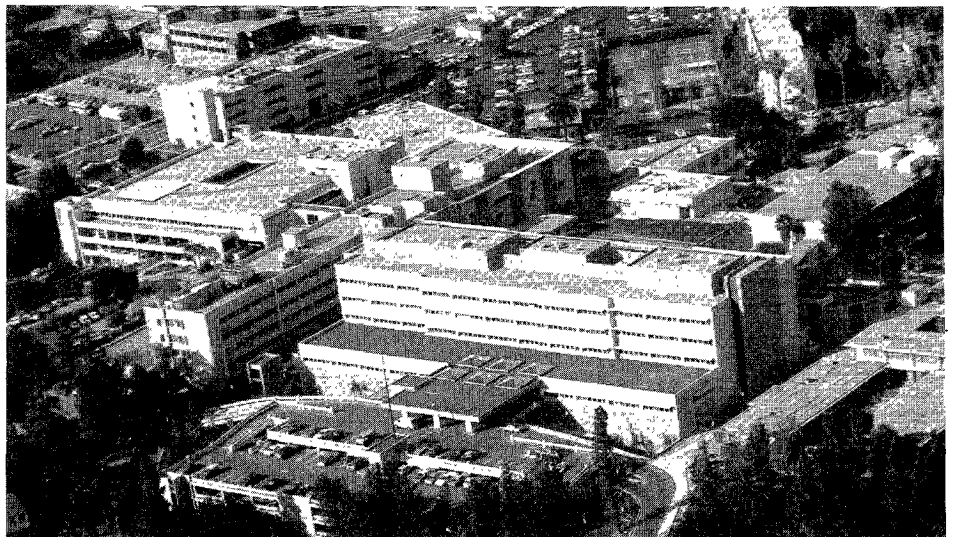
In spite of political upheavals, the El Salvador Mission set a new record in soul

winning in 1980. Otoniel Perla, mission president, reported that up to the time of the session (September) 3,012 persons had been baptized in 1980, which represents 167 percent of the goal of 1,800 for the year. Twenty-six churches were organized during the same time, and others were ready for organization, but it had been impossible to do so because of the strife in the interior of the country.

For the past two years it has seemed that Satan has tried repeatedly to raise up a banner against the church. In 1979 when 5,000 Voice of Prophecy Bible course students were ready to receive their

diplomas at a ceremony that would initiate a nationwide evangelistic crusade, the country was suddenly torn by demonstrations and riots in the streets and plagued by shortages of electrical power and public transportation. At the conclusion of the evangelistic meetings, a baptismal service was scheduled for the 1,000 new believers, and just then there was strife in the country again, but the baptism proceeded as planned.

As 270 delegates, representing 55 churches and almost 100 groups, met for the triennial session to care for the business of the mission and to make plans for the continued



## Glendale Adventist Medical Center observes seventy-fifth anniversary

To celebrate its seventy-fifth anniversary, Glendale Adventist Medical Center in California launched a week-long observance on September 29. A free health screening for Glendale residents 75 years or older opened the week's festivities at the medical center, along with special meetings for local service clubs, and a new multimedia production tracing the hospital's history.

On Friday, October 3, the Vallejo Drive church hosted an "Evening for Remembering," featuring members of several King's Heralds quartets and H. M. S. Richards, Sr. The Voice of Prophecy members reminisced about their years of close association with the hospital.

Special worship services were held on Sabbath, October 4, in the Glendale and Vallejo Drive churches, recalling the medical center's involvement in the community.

The medical center conducted a giant birthday party from 12:00 noon to 5:00 P.M. on October 5, with special recognition

for all the "babies" who were born at the medical center over the years. On display for the occasion were medical-transportation helicopters, antique and custom cars, Glendale San memorabilia, and a collection of nineteenth-century surgical instruments. Guests also were treated to pieces of a 1,000-pound carrot cake created in the form of the original sanitarium.

In the early 1900s the 75-room luxury Glendale Hotel (left) was purchased for \$12,500 by John Burden at the urging of Ellen G. White. In August of 1905 the Glendale Sanitarium, patterned after the Battle Creek Sanitarium, opened its doors.

Over the years, almost constant expansion (right) has brought the institution to 452 beds, with special facilities for mental health, rehabilitation, alcoholism, and newborn patients. In addition, the health-education department conducts a variety of seminars and classes for the community. A merger with Glendale Community Hospital will bring the total to 604 beds available for residents of surrounding communities.

preaching of the gospel, there was again political strife in El Salvador. The radio announced the beginning of another offensive, with the taking of hostages, and takeover of many churches, bombings, and clashes in the streets.

The meetings of the session were scheduled to begin at 8:00 A.M. and close each day at 8:30 P.M., but we found it necessary to close at 5:30 P.M. instead. Bombs were exploding only two blocks from our meeting place, and rebels were attacking the national guard only 600 meters away. Through all this, no one in the meetings was harmed, and the mission president reported that so far as was known, none of our members had lost his life because of the guerrilla attacks.

One of the delegates who came to the session from an isolated section of the country testified how he had been providentially protected. Three church members were taken prisoner with other farmers and forced to lie face down to await execution. As they were there on the ground with the other prisoners, a guerrilla commander (whose identity was unknown to the three members) stepped forward. Pointing to each of the three, he said, "You, you, and you, get up and leave!" The three left running, and they soon heard shots behind them as the executions took place.

The tremendous progress in evangelism in El Salvador is a result of divine blessing and the wholehearted participation of laymen. Andres Molina is an example of a hard-working layman in this mission. He has raised up a new group that has been organized as a church, but he did not stop with evangelism alone—with his own funds he constructed a church building for the new congregation.

Two new radio programs were initiated in 1980 in El

Salvador, with laymen as the sponsors. A fervent Salvadoran layman is the speaker for one of them.

The increase in membership in El Salvador has caused some churches to be overcrowded, and it is now necessary to hold two church services each Sabbath. One such church is the Central church of San Salvador, which has a seating capacity of some 800 persons.

Surely God has marvelously blessed the work in El Salvador. The problems that confront our members are tremendous, but throughout the triennial session it was evident that they have great faith and that God is honoring that faith.

JUAN DE ARMAS  
Assistant Treasurer  
Inter-American Division

## NEBRASKA

### New Lincoln church opens

On Sabbath, September 6, the members of Capitol View church in Lincoln, Nebraska, marched from the South Fifteenth Street site to their new church home on A Street, a five-block walk. The South Fifteenth Street location had been owned by Adventists since 1887. When he unlocked the southeast door, Ivan Piercey, pastor, officially opened the church. Pastor Piercey conducted the first English worship service at 9:30 A.M. At the same time, Francisco Arroyo conducted a separate Spanish worship service in another part of the building.

Separate Spanish and English adult Sabbath school programs were conducted after the worship service. These separate English and Spanish worship service and adult Sabbath school programs will continue on a regular basis.

PHILIP MARINO

## MANITOBA

### Ingatherer solicits \$2,126

"Just how much Ingathering should I do?"

When a pastor hears that question, he often suspects that the questioner is thinking in terms of a respectable minimum. All church members are encouraged to adopt a personal objective of at least the \$25 Vanguard goal. Some who are more zealous push toward \$50, \$100, or even the Jasper Wayne goal of \$135. But for Elsie Johnston, of Winnipeg, Manitoba, even the highest of these goals was far too small for her faith and energy last year.

During the period of Ingathering emphasis in the fall Sister Johnston enjoys being rather secretive about how much she has solicited. Occasionally, however, a word or two will slip out, providing some clue to her progress. For instance, her original stated objective last year had been to surpass her previous record of \$1,120. But evidence mounted that she had gone beyond that when she kept hinting at progressively higher goals—\$1,500, then \$2,000.

Not until Sabbath, December 8, did anyone know for sure. Then, just before Sabbath school, Sister Johnston quietly slipped up to her pastor



Elsie Johnston hands the \$2,126 Ingathering she solicited last year to her minister, Ron Bissell.

and handed him five clear plastic envelopes. In them were two crisp new \$1,000 bills, a \$100 bill, a \$20 bill, a \$5 bill, and a \$1 bill—a total of \$2,126! This was her offering for the Lord's work, not offered from an abundance of personal worldly goods, but from weeks of knocking on doors to acquaint people with the work of Seventh-day Adventists and to invite them to help financially.

How many homes did Sister Johnston visit? She does not know for sure. Her largest donation was \$50 from a young couple, but most donations were much smaller, and many people gave nothing. A conservative estimate of homes contacted would be more than 2,000.

One would assume that such an achievement must have been accomplished by a person still possessing the energy of youth, but Sister Johnston is proof that zeal and energy for the Lord's work are not limited to those who are young. Although one would not guess it when meeting her, she no longer can look ahead to her seventieth birthday.

In many areas within recent years Adventist Church members have leaned more and more toward donating their Ingathering goal rather than contacting homes and businesses to tell people about the church's work and inviting them to contribute to it. This trend concerns Sister Johnston.

"Isn't the main purpose of Ingathering to meet people face to face and share with them a knowledge of our mission and our message?" she asks. "If we fail to do that, both they and we miss a great blessing," she says. She believes that the thousands of contacts she has made will someday bear fruit for eternity. "What if no one had made those calls?" she wonders.

RON BISSELL

Pastor  
Winnipeg, Manitoba



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## Afro-Mideast

- With the continuing increase of literature sales in the Ethiopian Union, the Ethiopian Advent Press is working to produce more books in the local languages, as well as picture-language books for use among illiterate people.
- Samwel Omondi, an ordained minister in Kenya Lake Field, has retired after 50 years of service.
- Uncle Arthur's *Bedtime Stories* are being printed in Arabic by the Middle East Press. These books, which are acceptable to both Christian and Moslem communities, are proving to be popular.
- East African Union's goal of 1,000 literature evangelists in 1980 has been reached. Besides Jack Henderson, union publishing director, and his associate, William Buruchara, there are 44 leaders and assistants in the local fields.
- A new and encouraging trend in Lebanon is that 30 percent of the books being sold are religious ones. One priest purchased 300 *Steps to Christ* in Arabic to give to his friends. The orange-colored Volkswagen van with Home Health Education Service written on its sides in both English and Arabic is kept busy going up and down the mountains of Lebanon, taking the literature evangelists and their supplies to their territories.

## Inter-American

- Five divisions of the world field were represented in the 1980 graduating class of the School of Medicine at Montemorelos University in Mexico: nine from Inter-America, five from South America, two from North America, one from the Far East, and one from Africa.
- Luis Alana, departmental director of the Central American Union, has concluded an evangelistic crusade in Corozal, Belize. The tent, which held 1,000 persons, was filled every night. Pastor Alana gives the members who previously served as Missionary Mailmen of the Bible correspondence school credit for the baptism of 82 persons during the crusade.

• The first Master Guide camp for the entire Franco-Haitian Union was held in Fort-de-France, Martinique, August 10-18. Instructors were Israel Leito, of the Inter-American Division; Amos Bossou, of the union; and the youth directors of the five local fields. Seventy-five Master Guides participated in an exchange of ideas on how to share their faith.

• Literature Evangelist Miguel Guillet is the champion both in sales and soul winning in the Nicaragua Mission and the Central American Union. His literature sales average US\$3,000 monthly, and he has recently concluded an evangelistic crusade that resulted in the baptism of 30 converts.

• With its 16 major languages and dialects, six major cultures, and only 37 percent of its 400,000 inhabitants Christian, Surinam is not an easy field for evangelism. Nevertheless, pastors and laymen won 75 persons to Christ in the six evangelistic crusades held so far this year.

• A new church recently was inaugurated in San Vicente, Colombia. The governor of Santander gave an address at the ceremony, and the Upper Magdalena Conference president, Henry Niemann, concluded the program with the baptism of 50 persons. Antonio Torres, conference treasurer, will continue with evangelistic meetings in the new church for another three weeks.

• Norberto Marmona, Ministerial secretary of the Colombia-Venezuela Union, held an evangelistic campaign recently in Quibdo, Choco, Colombia. Despite torrential rains throughout the seven-week crusade, 450 persons attended faithfully. Thus far 87 persons have been baptized, including an Evangelical pastor.

## Trans-Africa

• Tommy N. Nkungula, former Andrews University student and a graduate of Western Michigan University, fills the post of division education director. A Malawian, he comes to this position with years of experience in teaching and with a doctorate in educational leadership.

• Mafakose church, with a membership of 480, was dedicated in August. The \$25,000 edifice in Salisbury, Zimbabwe, has been a place of worship for the Shona-speaking congregation for several years. The pastor is P. Machamire.

• In a breakthrough with the Zimbabwe Radio, the church has been invited to offer five-minute health talks entitled Health File. The program is scheduled on Sundays at 1:00 P.M., with a repeat broadcast on Wednesdays at 8:05 A.M. There appears to be a good response.

• Members of the Salisbury church in Zimbabwe have had an encouraging response to their Tuesday evening Meatless Meals classes. Many have learned that a vegetarian diet can be interesting, easy to prepare, economical, and healthful.

## North American

### Atlantic Union

• After evangelistic meetings in the Brocton-Perrysburg, New York, district, conducted by L. J. Tessier during September and October, eight persons were baptized.

• William Boyd, New York Conference publishing director, reports literature evangelists' sales amounting to \$351,849 through November 6. This is an increase of \$41,742 over the same period last year. Thus far, 53 persons have been baptized as a result of literature evangelists' contacts.

• C. W. Skantz, New York Conference president, reports 239 baptisms in the conference through mid-October. This is an increase of 51 over the same period last year.

• Ten persons were baptized in Laconia, New Hampshire, as a result of evangelistic meetings by Gordon Edgerton.

• On Saturday, August 9, the number of churches in the Northeastern Conference increased by one, when Conference President George R. Earle announced the completion of the act of organization of the Goshen Mission, in Brooklyn, New York, into a full-fledged church, the seventy-sixth in the conference.

### Canadian Union

• This year 29 Quebecers mingle with more than 600 other students at Canadian Union College. Families included, a total of 39 people ventured into the English-speaking world of Canadian Union College this year, 12 of them for the first time. Many arrived on campus with a minimal English vocabulary, some with none at all. Because most of them are new Adventists (within the past five years), and many are the only Adventists in their families, they come without monetary support from home and must bear a major portion of the financial burden alone. To ease the transition from the French to the English world, several French-speaking programs have been established. Tuesday-night prayer meetings held in the home of Elder and Mrs. Miroslav M. Kis, as well as regular Sabbath school classes, provide weekly spiritual refreshment. A once-a-month church service for Franco-phone students will feature theological student preachers.

• On October 5 the radio waves of station CIOK in St. Paul, Alberta, carried the message of hope of the Adventist Church in the French language. Every Sunday night from seven-thirty to eight a Voice of Hope radio program, produced locally by D. Rebsomen with the help of French-speaking students from Canadian Union College, is reaching out to the Franco-Albertans of this northeastern region of the province. Industrial growth in this region of Alberta has attracted many easterners from Quebec. Nearly 40 percent of the population around St. Paul speak French.

### Columbia Union

• Thirty-five persons have been baptized as a result of an Amazing Facts evangelistic outreach conducted by Dan Collins at the Columbus Eastwood, Ohio, church.

• The Allegheny West Conference executive committee recently appointed Cordell Williamson director of education and educational supervisor. She has worked for the Pittsburgh public schools as supervisory program specialist. W. L. Wright, who was appointed communication,

Sabbath school, and religious liberty director, formerly was a pastor in Pennsylvania.

- The New Jersey Conference Association board of trustees at their September meeting voted to establish an endowment fund to assist financially needy students in attending Garden State Academy.
- Pastor-evangelists in the Allegheny West Conference have baptized 514 persons through the third quarter this year.
- Russell G. Lucht, assistant conference treasurer and treasurer of the Ohio Conference Association, has been elected secretary-treasurer of the Ohio Conference. He replaces R. C. Mills, who retired this fall.

#### Lake Union

- Twelve persons were baptized recently in the Rockford, Illinois, church by Harold Flynt.
- Some of the 13 Adventist students currently attending Ball State University in Muncie, Indiana, worked with Local Pastor Chico Rivera to staff a booth at a Religious Life Fair held on the campus recently.
- Coloma, Michigan, church members spent their first Sabbath in a new church building on August 1.
- The Michigan Conference reports that 7,626 children attended 116 Vacation Bible Schools in the conference this year, with 74 percent of the total churches actively engaged in child evangelism. More than 100 non-Adventist children are attending Sabbath school.

#### Mid-America Union

- On Sunday, October 19, the Midland School in the Kansas City, Kansas, area officially was opened. This school accommodates students from three churches—New Haven, Chapel Oaks, and Olathe. The building can be expanded to accommodate 200 students in grades 1-10. Gwynn Carey is the principal.
- Eleven persons were baptized at the close of evangelistic meetings held in the Burlington-Fort Madison, Iowa, district by W. G. Zima, evangelist, and Marvin Lowman, pastor.

#### North Pacific Union

- Members and guests of the Valley View church broke ground recently for a new sanctuary in the East Wenatchee, Washington, area. Steve Huey is pastor of the church, which has a membership of 105.
- Nearly 100 participants took part in the first Tiller to Milo Scenic River Run recently. Sponsored by Milo Adventist Academy as an outreach program, the race drew runners from Oregon and northern California.
- Randy Barber has become pastor of the Ballard church in the Seattle, Washington, area on a volunteer Taskforce basis. A graduate of Union College, Mr. Barber has been in private business.

- Neighborhood Bible Clubs are being used in the Montana Conference as a follow-up to Vacation Bible Schools. Diane Degeraty directs the work of the child evangelism center in the conference office and prepares materials being used in the clubs.
- Work is being completed on the new Oregon Conference office located on the south edge of Portland. Staff members began moving into the new facility on December 15.

#### Pacific Union

- This year the Thanksgiving season was more than a festive holiday for St. Helena Hospital and Health Center, Deer Park, California. The season marked the completion of a new four-story ancillary-facilities wing, a 150-space visitor parking lot, and the air conditioning of patient rooms. These hospital improvements, more than four years in process, cost nearly \$7 million.
- The staff of Pine Springs Ranch, in the Southeastern California Conference, included Japanese children from Japan in their camping program this past summer. Most of these children, from well-to-do families, had a Buddhist background, according to Henrietta Hermann, 80, hostess and storyteller at the camp.
- The Auto Suture Company, a division of the Connecticut-based United States Surgical Corporation, has donated a set of spe-

cialized surgical stapling instruments to the Macpherson Applied Physiology Laboratory at the White Memorial Medical Center in Los Angeles. Auto Suture made the \$7,500 donation in recognition of an educational relationship between the firm and the medical center. For nearly a year Auto Suture representatives have used the laboratory for training southern California surgeons in surgical stapling methods.

#### Southern Union

- Kathy and Jim Hinson, from the Health Education Department of Florida Hospital, record a five-minute program each week on improving one's life style, for use on Adventist Inspiration, a 60-minute program broadcast on Sabbath afternoons. Kathy also shares a vegetarian recipe with listeners each week.

- Recently concluded evangelistic meetings in Banner Elk, North Carolina, by M. D. Gordon, Carolina Conference president, and Harold Turner, pastor, have resulted in a full church every Sabbath. More than a score of new people are attending faithfully, seven have been baptized to date, one has joined through profession of faith, and more are being prepared for baptism.

- After many years of planning and sacrifice, the Salem-Westminster, South Carolina, district has opened a new church school.

- Ground was broken October 21 for a 60-unit senior-citizens residence in Cleveland, Mississippi. It is planned that South Central Village, the fourth housing project sponsored by the South Central Conference, will be completed in August, 1981.

- Doug Sayles, Carolina Conference Adventist Book Center manager, reports that the ABC's bookmobile is visiting every district in the conference before Christmas so members can purchase books for year-end gifts.

#### Southwestern Union

- Southwestern Adventist College has qualified for participation in the newly established Business Executives' Challenge to Alumni (BECA) program, a program established to encourage the development of strong alumni

giving programs at each of the Seventh-day Adventist colleges in the North American Division.

- Fifty members of the Albuquerque Spanish church, together with their pastor, Ernesto Aeschlimann, have completed a Spiritual Gifts Seminar and taken the steps necessary to identify the gifts that God has given them. Recently they organized themselves into four ministries: outreach teams for Bible study, a group who specialize in evangelism by contacting the public; an intercessory prayer group; a hospitality ministry; and youth evangelism.

- In October the two-year dietician technology program in nutrition care at Southwestern Adventist College was given full approval by the Committee on Accreditation of the American Dietetic Association.

#### Andrews University

- A new crisis-intervention telephone hot line sponsored by Andrews Christian Youth in Action (ACYA) began service November 4. The service, which will operate 12 hours a day, is staffed by trained lay counselors, many of whom are Andrews students in social work, ministry, and health-related fields.

- The College of Technology at Andrews now offers a Licensed Practical Nursing course jointly sponsored with Hinsdale Hospital in Illinois. The 12-month program is based on 2,000 hours of practical training received off campus in connection with the hospital. Thirty-six students are enrolled in the course.

- Of the 3,018 students enrolled at Andrews this year, breakdown by colleges is as follows: College of Arts and Sciences, 1,605; College of Technology, 330; School of Graduate Studies, 447; School of Business, 260; Theological Seminary, 375; and one student is unclassified. There are 2,124 undergraduates and 894 graduates.

- Neville H. Clouten, senior lecturer in architecture at the University of New Castle, New South Wales, Australia, since 1969, has been appointed professor and new chairman of the department of architecture at Andrews University.

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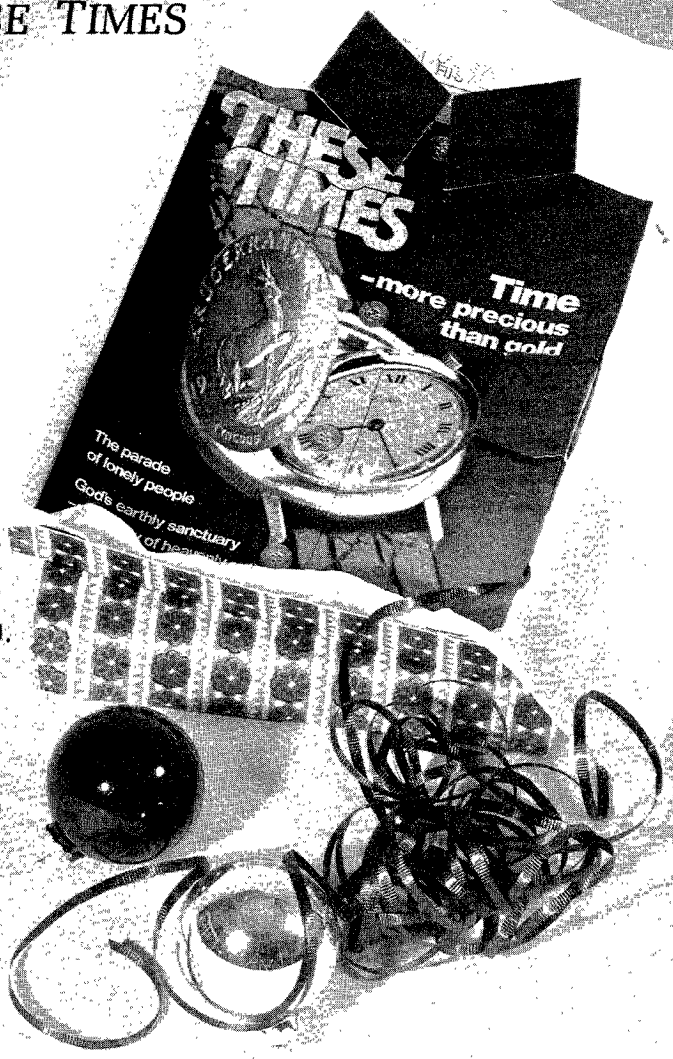
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Because of immigration requirements this notice applies only to permanent residents of the United States and Canada.

**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Richard Duke**, pastor, Jupiter-Tequesta and Stuart district churches in the Florida Conference; formerly pastor in the Chesapeake Conference.

**Herbert Ingersoll**, pastor of the Beckley-Oak Hill-Summersville district churches, West Virginia; formerly a chaplain and health director in Blantyre, Malawi.

**Leonard Westphal**, association secretary and director of trust services in the Ohio Conference; formerly the same position in the Missouri Conference.

**Regular Missionary Service**

**Starr Elaine Bidwell** (AUC '71), returning to serve as cashier/accountant, Far Eastern Division office, Singapore, left San Francisco, October 19, 1980.

**Theodore W. Cantrell** (AU '70), to serve as secretary-treasurer, East African Union, Nairobi, Kenya, and **Frankie Lee (Mitchell) Cantrell** (Ga. St. U. '74), of Atlanta, Georgia, left New York City, October 5, 1980.

**Rose Patience Crump** (CaUC '56), to serve as elementary teacher, Malamulo College, Makwasa, Malawi, of Beiseker, Alberta, Canada, left New York City, October 6, 1980.

**Clarence Melvin Donaldson** (LLU '43), returning to serve as staff physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Margaret Lucille (Laipple) Donaldson** returned to Puerto Rico in June, 1980.

**Felicidad G. (Garcia) Fernando** (PhUC '53), left Miami sometime during June or July, 1980, to join her husband, **Felicitio Fernando**, physician, Davis Memorial Hospital, Georgetown, Guyana.

**Kathleen Diane (O'Neill) Geary** (WWC '69) and three children left Los Angeles, October 8, 1980, to join her husband, **Charles Norman Geary**, who returned to serve in Lake Titicaca Mission, Puno, Peru.

**Farrell Letcher Gilliland II** (AU '66), to serve as English teacher, Mount Klabat College, Manado Sulawesi Utara, Indonesia, **Margarete Julia (Gruber) Gilliland**, and one child, of Berrien Springs, Michigan, left San Francisco, October 21, 1980. **Joseph Gruber**, Mrs. Gilliland's father, also of Berrien Springs, accompanied them.

**Earl Charles Hackett** (LLU '66), returning to serve as physician, Valley of the Angels Hospital, Francisco Morazan, Honduras, **Janice Adrienne (King) Hackett** (LLU '66), and three children left New Orleans, October 27, 1980.

**James Ira Hoag** (LLU '80), to serve as dentist, Hongkong Adventist Hospital, Hong Kong, and **Martha (Reth) Hoag**, of Loma Linda, California, left Seattle, October 28, 1980.

**Elwin R. Hutchins** (LLU '80), to serve as dentist, Port-of-Spain Adventist Hospital, Port-of-Spain, Trinidad, **Sandra Lynn (Nichols) Hutchins** (PUC '76), and three children, of Loma Linda, California, left Miami, October 6, 1980.

**Dorothy May Kuester** (LLU '80), to serve as instructor, school of nursing, West Indies College, Mandeville, Jamaica, West Indies, of Galt, California, left Miami, October 13, 1980.

**Beecher Franklin Lafever, Jr.** (SMC '72), returning to serve as teacher, Pakistan Adventist Seminary and College, Chuhar-

kana Mandi, Pakistan, **JoAnne (Wassell) Lafever** (SMC '66), and two children left New York City, October 7, 1980.

**Benjamin Arthur LeDuc** (LLU '61), returning to serve as obstetrician-gynecologist, Bella Vista Hospital, Mayaguez, Puerto Rico, **Mona Rhae (Slaybaugh) LeDuc** (WWC '55), and one child left Miami, October 1, 1980.

**Raymond John Lenz**, to serve as recording-studio technician, Inca Union Voice of Prophecy, Lima, Peru, of College Place, Washington, left Los Angeles, October 22, 1980.

**Kenneth James Mittleider** (WWC '51), to serve as president, Trans-Africa Division, Highlands, Salisbury, Zimbabwe, and **Barbara Lou (Wagner) Mittleider**, of Staunton, Virginia, left Atlanta, October 21, 1980.

**Siegfried Walter Neuendorff** (LLU '71), returning to serve as director, communication-health-temperance departments, South Peru Mission, Arequipa, Peru, **Velma Evelyn (Trupp) Neuendorff** (LLU '56), and one child left Los Angeles, October 5, 1980.

**Sarah Villarante Ninal** (PhUC '72), returning to serve as mathematics-science teacher, Wollega Adventist Academy, Gimbe, Ethiopia, of Far Eastern Division, arrived in Addis Ababa, Ethiopia, September 26, 1980.

**Mary Petrine Nygaard** (U. of Md. '75), returning to serve as director of nursing service, Karachi Hospital, Karachi, Pakistan, left New York City, October 19, 1980.

**Franklin Conrad Ordelleide** (LLU '68), to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, **Sharon Roberta (Steinke) Ordelleide**, and two children, of Aurora, Colorado, left New York City, October 5, 1980.

**Mary Sue Potts** (WWC '71), to serve as assistant director of nurses, Bella Vista Hospital, Mayaguez, Puerto Rico, of Loma Linda, California, left Atlanta, October 20, 1980.

**Henry A. Tabingo**, returning to serve as teacher, Akaki Seventh-day Adventist School, Addis Ababa, Ethiopia, **Evelyn P. Tabingo**, and three children, of the Far Eastern Division, left New York City, September 21,

**Russell Elsworth Youngberg** (LLU '49), to serve as physician-teacher, School of Medicine, Montemorelos University, Montemorelos, N.L., Mexico, and **Dot Echols (Smothermon) Youngberg**, of Reading, Pennsylvania, left McAllen, Texas, October 24, 1980.

**Student Missionary**

**Bertrand Falls** (OC), of Houston, Texas, to serve as printer, Zaire Union, Lubumbashi, Zaire, left New York City, October 29, 1980.

**Volunteer Service**

**Timothy Bainum** (Special Service), to serve as physician, Cambodia/Thailand Team #11, Bangkok Adventist Hospital, Bangkok, Thailand, of Ocean City, Maryland, left Oakland, California, October 21, 1980.

**Bruce Allen Bergherm** (U. of N.L., Mex. '60) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #11, Bangkok Adventist Hospital, Bangkok, Thailand, of Atlanta, Georgia, left Oakland, California, October 21, 1980.

**Gerald Lewis Casebolt** (LLU '49) (Special Service), to serve as physician, Mugonero Hospital, Kibuye, Rwanda, and **Anna Jean (Jennings) Casebolt**, of Roseburg, Oregon, left Los Angeles, October 18, 1980.

**Ronald Roy Cook** (PUC '72) (Special Service), to serve as pastor-evangelist, Guam-Micronesia Mission, Majuro, Marshall Islands, **Marilyn Jean (Odell) Cook**, and three children, of Armona, California, left Los Angeles, October 7, 1980.

**Sharon Ann Davis** (SMC '80) (Special Service), to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, of Collegedale, Tennessee, left Los Angeles, October 7, 1980.

**Esther Elizabeth (Farnsworth) Ford** (Fla. Atlantic U. '69) (AVSC), to serve as food-service director, Gitwe College, Nyabisindu, Rwanda, of Cayce, South Carolina, left New York City, October 22, 1980.

**Carl Raymond Holmes** (AU '75) (Special Service), to serve as professor, Seventh-day Adventist Theological Seminary, Manila, Philippines, of Berrien Springs, Michigan, left Chicago, October 24, 1980.

**Rolland Harold Howlett**

(UCLA '53) (SOS), to serve as press manager, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, and **Soletha Miriam (Smith) Howlett** (PUC), of Angwin, California, left Miami, October 30, 1980.

**Walter C. Lacks** (AU '50) (Special Service), to serve as manager, Kibumaye Farm Project, Kibumaye Seventh-day Adventist Mission, Tarime, Tanzania, and **Doris (Cuthbertson) Lacks** (U. of Iowa '49), of Norwood, New York, left Montreal, Quebec, Canada, October 6, 1980.

**Hugh Carroll Love** (LLU '61) (Special Service), to serve as dentist, Cambodia/Thailand Relief Team #11, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Oakland, California, October 21, 1980.

**Rozella Mattingly** (Special Service), to serve as medical records librarian, Valley of the Angels Hospital, Valle de Angeles, Honduras, of Ruthven, Iowa, left New Orleans, October 20, 1980.

**Ruth Nora McInnes** (Mem. U. of Nfld. '69) (Special Service), to serve as teacher, overseas elementary school, Phuket Mission Hospital, Phuket, Thailand, of Sidney, British Columbia, Canada, left Seattle, October 6, 1980.

**June Evelyn Moe** (Special Service), to serve as office secretary, Tanzania Union, Arusha, Tanzania, of Anchorage, Alaska, left Anchorage, October 16, 1980.

**Richard C. O'Bryan** (Special Service), to serve as public-health worker, Sarawak Mission, Kuching, Sarawak, East Malaysia, of Loma Linda, California, left Los Angeles, August 3, 1980.

**Christene Jean Salvage** (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #11, Bangkok Adventist Hospital, Bangkok, Thailand, of Lakewood, California, left Oakland, California, October 21, 1980.

**Donald James Sherwood** (AU '38) (SOS) and **Doris Anita (Fellows) Sherwood** (UC '64), to serve as teachers, Taiwan Adventist College/elementary school respectively, Yu Chih, Nantou County, Taiwan, of Salem, Oregon, left San Francisco, October 12, 1980.

**Margie Smith** (Special Service), to serve as elementary

teacher, Central African Union, Bujumbura, Burundi, of Hinsdale, Illinois, left New York City, October 22, 1980.

**William Glenn Trambly** (LLU '43) (Special Service), to serve as physician, Mugonero Hospital, Kibuye, Rwanda, and **Esther (Weng) Trambly**, of Midpines, California, left New York City, October 15, 1980.

**Amanda Marjorie Whitney** (PUC '42) (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #11, Bangkok Adventist Hospital, Bangkok, Thailand, of Whitmore, California, left Oakland, California, October 21, 1980.

### Nationals Returning

**Michal Lygie Christiane Bru**, to serve as secretary to the president, Central African Union, Bujumbura, Burundi, Africa, of Riverside, California, left New York City, October 22, 1980.

**Luis E. Cadiz** (Harvard U. '72), to serve as health-temperance director, East Puerto Rico Conference, Rio Piedras, Puerto Rico, **Iris B. Cadiz** (U. of P.R. '70), and three children left New York City, October 29, 1980.

**Jorge Enrique Campos** (Ant. Coll. '65), to serve as pastor, Montemorelos University church, Montemorelos, N.L., Mexico, **Amelia Campos**, and three children, of Baldwin Park, California, left McAllen, Texas, October 5, 1980.

**John Evans Clyde Hill** (AU '79), to serve as teacher, Antillan College, Mayaguez, Puerto Rico, **Josefina Lorenzo Hill** (Ant. Coll. '73), and two children arrived in Mayaguez, June 11, 1980.

**Merille Geoffrey Weithers** (AU '77), to serve as teacher, St. Croix Seventh-day Adventist School, West Indies, **Claudia Mercedes (Alford) Weithers** (AU '77), and four children, of Berrien Springs, Michigan, left for the West Indies; he is now serving in his field of labor.

## Ordinations

The following ministers were ordained at the Arizona camp meeting, at Prescott, Arizona, on July 26: **Ralph R. Reedy**, director of the publishing department, Arizona Conference; and

**Carl W. Rose**, principal of the Adventist Indian School at Holbrook, Arizona.

The following ministers were ordained in the North-East Tanzania Field of the Afro-Mideast Division: **Ndimangwa Aroni**, **Elifiraha Singo**, and **Allen Senguo**.

The following were ordained in the Columbia Union Conference at the Akron, Ohio, church on May 24: **Jack Calkins**, pastor, Ashland church; **Richard Fearing**, pastor, Ravenna-Salem district; **George Gainer**, pastor, Barberton-Medina district; and **Jim Hawkins**, pastor, Bucyrus-Marion district.

**Myron Beltz**, Bible instructor at Mount Ellis Academy, on July 5, at the Montana Conference camp meeting.

**David Brown**, pastor, Wrangell, Alaska, district, on August 9, at the south-central Alaska camp meeting, Palmer, Alaska.

**Michael Edward Jacob**, pastor, Kenai, Alaska, district, on August 9, at the south-central Alaska camp meeting, Palmer, Alaska.

**Michael Loving**, pastor, Grays Harbor, Washington, church, on June 21, at the Washington Conference camp meeting, Auburn, Washington.

**Duane Rollins**, pastor of the Powell, Wyoming, church, at the conference camp meeting in August.

**Richard Wilmot**, pastor, John Day, Oregon, church, on June 7, at the Idaho Conference camp meeting, Gem State Academy, Caldwell, Idaho.

**Jeffrey Wolff** in Coulterville, California, in services directed by George Elstrom, conference secretary.

## Notices

### Corrections

In the Southwestern Union section of the September 25 REVIEW News Notes, Jim McKinstry was mistakenly listed as the treasurer of the union. He is the assistant treasurer.

D. E. Kenyon was incorrectly identified in a Southern Union news note in the October 16 REVIEW. He is Carolina Conference trust services director.

William C. Hinton, chaplain and public-relations director of Takoma Adventist Hospital, Greeneville, Tennessee, was the chaplain, public relations, and development director at Hackettstown Community Hospital in Hackettstown, New Jersey, and not a pastor in the New Jersey Conference as was reported in the October 16 REVIEW.

## Coming

### December

20 Thirteenth Sabbath Offering (Trans-Africa Division)

### 1981 January

3 Soul-winning Commitment  
3 Church Lay Activities Offering  
10-17 Liberty Campaign  
17 Religious Liberty Offering  
24 Medical Missionary Day

### February

7 Bible Evangelism  
7 Church Lay Activities Offering  
14 Faith for Today Offering  
21-28 Christian Home and Family Altar  
28 Listen Campaign

### March

7 Tract Evangelism  
7 Church Lay Activities Offering  
14-21 Adventist Youth Week of Prayer  
14 Adventist Youth Day  
21 Sabbath School Community Guest Day  
28 Spring Mission Offering  
28 Thirteenth Sabbath Offering (Afro-Mideast Division)

### April

4 Missionary Magazine Campaign  
4 Church Lay Activities Offering  
11 Literature Evangelism Rally Day  
18 Loma Linda University Offering  
25 Educational Day and Elementary School Offering (Local Conference)

### May

2 Community Services Evangelism  
2 Church Lay Activities Offering  
9 Disaster and Famine Relief Offering  
16 Spirit of Prophecy Day

### June

6 Bible Correspondence School Emphasis  
6 Church Lay Activities Offering  
13 Inner City Offering  
20 North American Missions Offering  
27 Thirteenth Sabbath Offering (Far Eastern Division)

### July

4 Vacation Witnessing  
4 Church Lay Activities Offering  
11 Christian Record Braille Foundation Offering

### August

1 Unentered Territory Evangelism  
1 Church Lay Activities Offering  
8 Oakwood College Offering

### September

5 Lay Preacher's Day  
5 Church Lay Activities Offering  
12 Mission Extension Offering  
12-13 Adventist Review, Guide, Insight Campaign  
19 Bible Emphasis Day  
26 Pathfinders Day  
26 Thirteenth Sabbath Offering (South American Division)

### October

3 Medical Missionary Work  
3-10 Health Emphasis Week  
3 Church Lay Activities Offering  
10 Voice of Prophecy Offering  
10 Sabbath School Community Guest Day  
10 Community Relations Day  
17 World Temperance Day and Offering  
24-31 Week of Prayer  
31 Annual Week of Sacrifice Offering

### November

7 Church Lay Activities Offering  
14-15 Ingathering Crusade

### December

5 Ingathering Emphasis  
5 Church Lay Activities Offering  
12 Stewardship Day  
19 Thirteenth Sabbath Offering

## New officers in Midwest

At a recent meeting of the combined executive committees of the Kansas and Nebraska conferences, staff for the new combined conference was voted: president, Joel Tompkins; secretary (and Ministerial), Steve Gifford; treasurer, Norman Harvey; educational superintendent, Dwight Mayberry; associate superintendent, Billie Peckham; lay activities and Sabbath school, Lee Thompson; communication and stewardship, Dale Culbertson; health-temperance and youth, Lloyd Erickson; publishing, Don Anderson; assistants, John Creelman, Lynn Westbrook, Don Phelps, Bob Mohr, Elwood Arner, Bob Tate; ABC manager, Dick Thall; and association treasurer and conference auditor, Dan Peckham.

A committee was chosen to study the location of the office and the selection of a name for the new conference.

## Members study the sanctuary

A revival of interest in the sanctuary truth is now worldwide among Seventh-day Adventists. In Takoma Park, Maryland, a class of 110 persons was organized in early October at the Sanitarium church. Each enrollee received a free copy of the "textbook" *Christ in His Sanctuary*, by Ellen G. White.

Interest in the ministry of Christ as high priest in the heavenly sanctuary centered about the events at His ascension to heaven in A.D. 31, and His ministry in the Most Holy Place of the heavenly sanctuary, beginning in 1844. The 2300-day prophecy, the year-day principle, the investigative judgment, and the Second Coming were emphasized in particular.

These classes terminated on the evening of November 12. D. A. Delafield and Melvin W. Sickler, pastor, led out in the discussions.

The little volume *Christ in His Sanctuary*, with special quiz questions at the end of each chapter, was compiled in the White Estate office and is adapted for Wednesday night study groups. It is available in paperback.

MELVIN W. SICKLER

## N.A. Ingathering report—3

Carl Pine, pastor of the Burnt Mills church, a few miles from the General Conference office, interviewed Eleanor Garrett during the services on Sabbath, November 29.

Mrs. Garrett, who was baptized this past summer, traces her first contact with the church to an Ingathering visit last year. She mailed in a card that offered a free Bible course. When an announcement of evangelistic meetings came to her house she threw it away, but when another announcement came she went to the meeting, continued attending, and later was baptized.

Ingathering total to date is \$3,880,901.

NORMAN L. DOSS

## For the record

**New positions:** Mervyn G. Hardinge, director, General Conference Health and Temperance Department. □ Johannes Mager, Ministerial Association secretary, Euro-Africa Division, formerly Bible teacher, Friedensau Seminary. □ R. R. Ndklovu, field secretary, Trans-Africa Division, replacing F. A. Botomani, new South-East Africa Union president. □ Gianfranco Rossi, associate religious liberty director, Euro-Africa Division, for-

merly president, Italian Conference. □ F. K. Wangai, stewardship and development director, Afro-Mideast Division, replacing Yohana Lusingu, new president of the Tanzania Union.

**Died:** Agnes Christiansen, who worked with her husband in the Inter-American Division for many years, on November 20 in San Jose, California. □ Mrs. H. B. Westcott, on November 19 in Portland, Tennessee. □ Wilfred Uriah Campbell, 66, former West Indies Union president, most recently religion department chairman at West Indies College, on November 14. He had retired in June and was writing a book on the history of Adventism in Jamaica. □ Alger H. Johns, whose last post of duty before retiring was religious liberty and industrial relations secretary for the Pacific Union, on December 4 in Yucaipa, California.

**Accident in Mexico claims four lives:** Four persons died when a small plane crashed in the mountains of Mexico on November 20. The pilot was Elwin Norton, administrator of the ASI Clinica Bella Vista in Tuxtla Gutierrez, Chiapas. A layman and two pastors, Ramiro Martinez and Miguel Gomez, were with him, on their way to conduct a baptism in an isolated area. It took three days for someone who saw the wreckage of the plane to walk to a town and send a message to Adventist headquarters. Mrs. Norton and others made the journey by foot back to the site of the accident. A simple burial was arranged there on the mountainside, according to Robert S. Folkenberg, Inter-American Division field secretary.

**Italian earthquake:** Harald Knott, SAWS director of the Euro-Africa Division, reports that six truckloads of tents and blankets have been sent to the earthquake area in Italy. Students of the Florence

seminary, together with other groups of young Adventists, are in the damaged villages helping the injured and cleaning the rubble. Although no church members lost their lives, many suffered extensive property damage.

**TAD layman dies:** Duane McKey, secretary of the Zaire Union, reports the accidental death of Ndigitira Mugarikira, Trans-Africa Division Layman of the Year, who attended and spoke to the General Conference session in Dallas, Texas. Mr. Mugarikira, a businessman, arranged for some of his employees to give Bible studies on company time. He established a church and had some 30 persons in his Bible class at the time of his death.

**New FED union presidents:** The following union mission presidents were elected in Singapore at the Far Eastern Division annual council—Korean Union Mission, H. H. Lyu; Japan Union Mission, Yonezo Okafuji; Central Philippine Union Mission, D. M. Niere; East Indonesia Union Mission, B. L. Malingkas; South Philippine Union Mission, P. M. Diaz; North Philippine Union Mission, N. R. Arit; Southeast Asia Union Mission, R. L. Heisler; West Indonesia Union Mission, Amos Simorangkir; Guam-Micronesia Mission, G. R. James.

**New officers in Trans-Africa:** F. A. Botomani, field secretary of the Trans-Africa Division, has been elected president of the South-East Africa Union. Pastor Botomani, a Malawian, will be returning to his native country to serve the church. Ken Thomas, faculty member at Helderberg College, has been elected president of the Zambia Union, with headquarters in Lusaka. Carl Currie has been reelected president of the Zambesi Union, and P. M. Mabena president of the Southern Union.