

Adventist Review

General Organ of the Seventh-day Adventist Church

March 19, 1981

The message
for today

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The prophecy
from the
Mount of
Olives

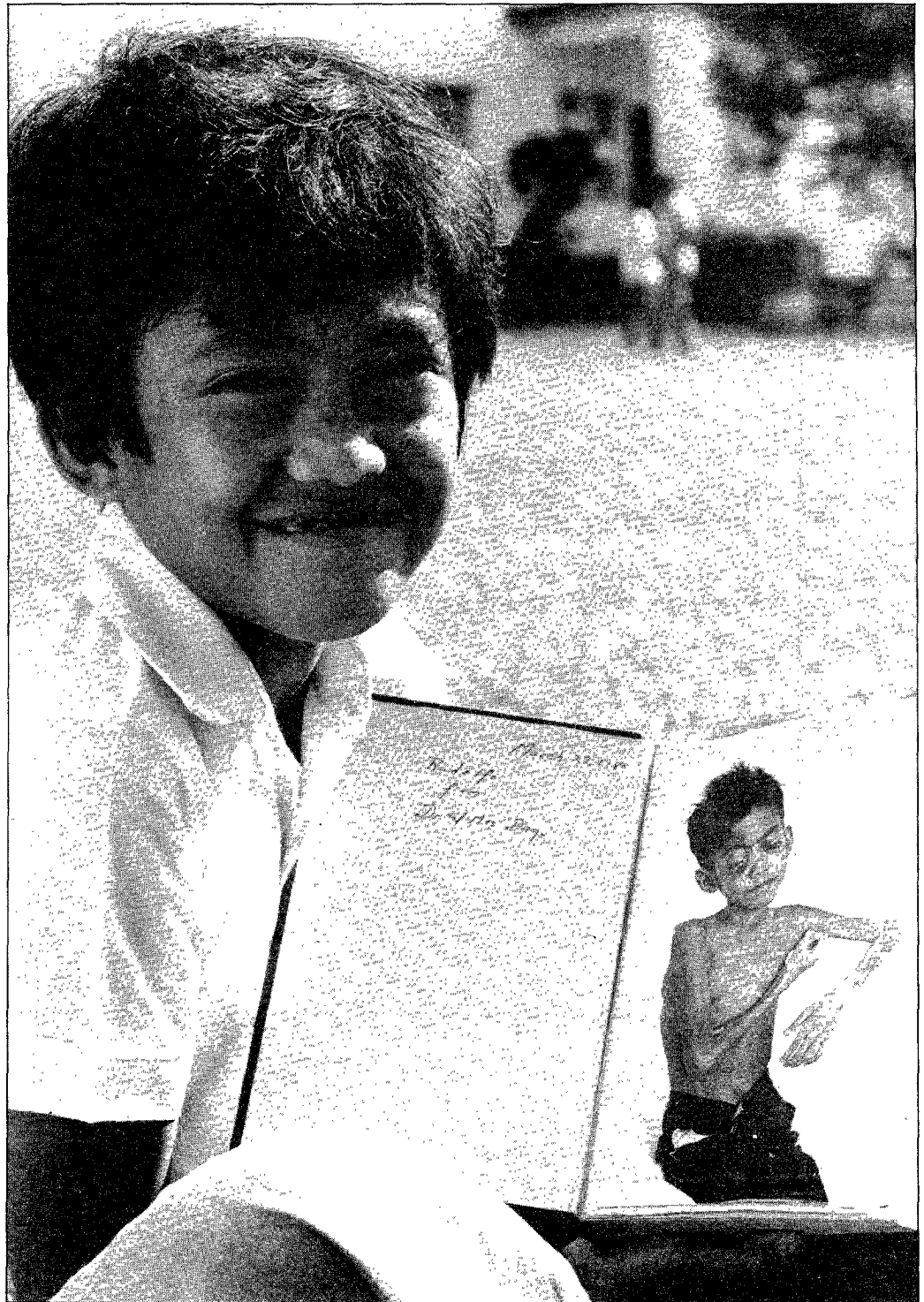
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“Jesus doesn’t
love you when
you’re bad!”

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More Adventist
than Adventists?

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Inside the front cover of Rudolfo's Bible is a picture of him when Mountain View College students found him and brought him to the clinic at the college. Physicians held out little hope that he would live, but this healthy-looking teen-ager today is an example of God's healing power. See page 16.

THIS WEEK

What are some ways in which parents, teachers, and others associated with children might suggest to those children that "Jesus doesn't love you when you're bad!" (Family Living, p. 12)? A person might say, "Be a good boy. You want Jesus to love you, don't you?" Another might threaten, "Be good. Angels write down everything you do." Rather than draw this picture of God, even unintentionally, those involved with rearing children should point their young charges to a God who loves them whether or not they always behave appropriately.

Assistant editor Jocelyn Fay shares a method of Bible study combined with reading the Conflict of the Ages Series that she has found particularly satisfying. See "Bible Encounter" (editorial, p. 13).

Among the interesting news

stories this week we would like to especially mention three:

"**Loma Linda Eye Bank 'Gives Sight' to the Blind**" (p. 14). Since eye donation and corneal transplantation are relatively new fields, many do not understand what is involved in giving the gift of sight to someone who is blind. This article explains the process briefly and describes how several lives were changed as a result of receiving a corneal transplant.

A student at Mountain View College (in the Philippines) found Rudolfo one Sabbath afternoon during a visit that is part of the college's missionary outreach. At that time Rudolfo weighed only 35 pounds and was diagnosed as having severe infection of both eyes and extreme malnutrition, combined with starvation and dehydration. "MVC Students Witness Rudolfo's Striking

Recovery" (p. 16) describes how God and good medicine turned this situation around and made Rudolfo healthy.

When the Canton, New York, church's attendance had dwindled to between 15 and 20 each week by the spring of 1979, church leaders realized that something had to be done. Read what they did in "NAD Advance—New York Church Shows the Way" (p. 17).

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LETTERS

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Festival of praise

"Thanksgiving Notes" (editorial, Nov. 6) influenced our church to hold a festival of praise on the Sabbath before Thanksgiving. We also sent one another Thank-you notes. The Lord really blessed the event for us. The people we took food to were thrilled. I'm sure we will have another such festival next year.

JOANNE LEWIS
Canton, Ohio

Cholesterol and fat

I enjoyed rereading Clive McCay's articles "A Nutrition Authority Discusses Ellen G. White" and "Science Confirms Adventist Health Teachings" (Jan. 8, 15). I was particularly interested to note the two examples he mentioned as areas that scientists (in 1959) disagreed with Ellen White: that cheese is not a satisfactory food; and that using milk in breadmaking makes it less wholesome.

Just after reading his second article, I read the January 15 issue of *Time* magazine, in which is reviewed a report that conclu-

sively links heart disease and elevated levels of cholesterol and fat in the blood. It seems that scientists are coming close to agreeing with Ellen White on those issues too, as whole milk and cheeses are potent sources of both offenders (cholesterol and fat).

AILEEN LUDINGTON, M.D.
Weimar, California

Guilt

I really appreciated "God's Gift of Guilt" (Feb. 12). Guilt is truly a wonderful thing. It makes us miserable with the way we run our lives and leads us to One who can forgive and transform us. Perhaps without guilt we would not recognize our tremendous need for God to rule our lives.

MICHAEL D. TRIPLETT
Angwin, California

I have been waiting many months for someone to express what I have come to understand and believe regarding confession and forgiveness of sin, with the resulting cleansing from unrighteousness and the removal of guilt from the repentant sinner. The author of "God's Gift of Guilt" did it.

MRS. FOREST C. PORT
Hendersonville
North Carolina

Sabbath preparation

I appreciated the suggestions presented in "Getting Ready for Sabbath" (Jan. 29). As two full-

time students, my husband and I often have found ourselves studying until an hour or two before sundown Friday and then frantically rushing around trying to get ready for Sabbath. If, by a slim chance, the house has been prepared by Sabbath, our minds have not been, and we often have begun the Sabbath exhausted and grumpy with each other. We have recognized the problem for a long time, but had not come up with any solutions.

Since reading the article, we've tried some of the suggestions and found that they work. We now try to begin preparing for Sabbath a whole week ahead, and, as a result, Friday night is becoming more and more special. We have realized that being ready for Sabbath is as important as being ready every day for Jesus to come.

VICKI D. SPECHT
Angwin, California

Young reader writes

I really like reading your story [For the Younger Set] every week. I wait until the REVIEW comes so I can hurry to read it. The story about the doll from heaven was really nice (Feb. 19). Please keep sending those nice stories.

I am 8 years old and in the first grade at church school. I really love to read, so thank you lots.

VANESSA FANCHER
Linden, Michigan

Adventist Review



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Vol. 158, No. 12

The message for today

The pre-Advent judgment began in heaven in 1844 and has been in progress ever since.

The second advent of Christ is near, "even at the doors" (Matt. 24:33).

These two beliefs have been proclaimed by Seventh-day Adventists for more than a century.

In recent times, however, some who once believed ardently in these doctrines have raised questions about them. Concerning the judgment, they ask, How long does God need to examine life records to determine who shall be taken to heaven when Jesus comes and who shall be left behind? Regarding the Second Coming, they ask, How long can the church believe and preach that Christ is coming "soon" when so many decades have passed since the message was first proclaimed?

That substantive and satisfying answers to these questions can be found we have no doubt. We do not propose to offer answers here, but we believe that the answers will be based on the following presuppositions: God is real. Angels are real. Heaven is real. The universe is real. Human beings are real. The great controversy between Christ and Satan is real. Eventually sin will be destroyed, and everything that has been marred by sin or lost through it will be recovered and restored.

Moreover, God is eminently just and fair, and He must make this clear to every rational creature everywhere before He terminates Satan and his followers. To do this requires time—how much time we do not know. We do know that careful examination of evidence by human beings requires much time. (The recent trial of Jean Harris for killing Dr. Herman Tarnower lasted about three months before the case went to the jury.) And, since angels are not vastly superior to human beings (Ps. 8:5; Heb. 2:7), perhaps they need considerable time to do their assigned tasks in the judgment. (And after they have done their work, is it possible that there are review boards or "superior courts" in heaven to make sure that each case has been dealt with fairly?)

Those who suggest that the investigative judgment is taking too much time might see the picture in better perspective if they looked closely at Christ's promise in John 14: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (verses 2, 3). How long does it take for Christ to "prepare a place" for His people? Do building projects in heaven require as much time to complete as they do on earth? Has Christ needed 19 centuries to "prepare a place"?

This brings us to the point of this editorial. Instead of reexamining Adventist eschatology, instead of trying to make various features of our message more acceptable to

the "modern mind," instead of trying to square our faith with the theology of other church bodies, we might better take our stand firmly on God's Word, proclaim our beliefs clearly and fervently, and leave the results with God.

But if we are to preach the message with power, we must settle with ourselves two matters: (1) we must not be concerned whether the message of Christ's soon coming sounds credible 150 years after the worldwide awakening of the last century, and (2) we must proclaim the message without giving any thought to our personal "image."

Point 1. The believers of the first century preached that Christ would come back soon. In Hebrews Paul wrote: "Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). The apostle John repeated Christ's promise, "Behold, I come quickly" (Rev. 3:11; 22:7, 12, 20). James declared, "The coming of the Lord draweth nigh" (James 5:8).

The apostles accepted preaching as their responsibility; they considered results to be God's responsibility. To preach, not philosophize, was their task. To preach, not seek the respect of the intellectual community, was their task. To preach, not try to harmonize their beliefs with those of other religions, was their task. Would we not be wise to follow their example?

Point 2. On the matter of concern for our personal image, note the experience of Jonah. God told Jonah to preach: "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). But Nineveh was not overthrown as predicted. The people repented, and God spared the city.

This embarrassed Jonah so badly that he asked the Lord to take his life. "It is better for me to die than to live" (chap. 4:3). He was more concerned about himself and his reputation than he was about the inhabitants of Nineveh. He was certain that people would think less of him for having preached a message that seemed to be in error.

Applying the lesson

The lesson must not be forgotten. Seventh-day Adventists should preach their message, including the good news that Jesus is coming soon, with all the earnestness they possess. Whether Christ comes as soon as they expect is not of major importance. To thousands who accept the three angels' messages, the time when Jesus appears will make no difference anyway; their lives will be cut short by accident or disease, and they will rest in the grave till He comes. But for others who embrace the blessed hope, their faith will only grow stronger with each passing day. Those who truly love Jesus and His Word will not be embarrassed by waiting longer than they first expected for Christ's return.

As signs multiply around us, both in the world and in the church, indicating that the final crisis is approaching rapidly, let us resist every attempt by Satan to deflect us from our mission or to introduce the sound of doubt into our witness. Let us give earnest attention to the task of proclaiming our message worldwide. In His own good time God will validate the message by sending His Son to reap earth's harvest.

K. H. W.

The prophecy from the Mount of Olives

The seven sections of our Lord's prophecy in Matthew 24 and 25 have special meaning for Adventists.

By VARNER J. JOHNS

As Jesus neared Gethsemane and Calvary His greatest concern was for His disciples—and for us. They would experience days of darkness, persecution, and tribulation, but also a triumphant experience of victory in Christ along the way and everlasting joy at the end. The second coming of Christ, “with power and great glory,” the resurrection and translation of the saints, has ever been the star of hope, the “blessed hope,” for a waiting and witnessing church.

With tears of grief Jesus had told His disciples of impending judgment for a sin-hardened and rebellious people and of the destruction of the Temple—the symbol of the presence of God. “And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?” (Mark 13:3, 4).

Just as Christ's prophecy from the Mount of Olives was the answer to their deep perplexity, it is the answer to many of our questions as we await our Lord's return.

For the moment let us ignore the chapter and verse divisions in this important message. The prophecy embraces both chapters 24 and 25 of Matthew. In fact, there are seven distinct parts. The number seven is quite prominent in the book of Matthew, as well as in other parts of the Bible. In all but the first of the seven sections (chap. 24:1-14), the King James Version uses paragraph markers to indicate the section and its import. In each section there is a different but special purpose and emphasis. As the prophecy nears its finale a special message for those who are living in the time of the end seems to emerge.

This diagram on page 5 will help us understand the structure of the prophecy and its import to us as we await our Lord's return.

Section 1 (Matt. 24:1-14). Wars, famines, pestilences, earthquakes—these were only the “beginning of sorrows.” They are to be intensified as we near the end of time. Iniquity abounds; the love of many waxes cold; false prophets rise to deceive many. Notwithstanding this, the “gospel of the kingdom” is proclaimed in “all the world” as “a witness unto all nations.” The supreme objective of the church, the reason for time being prolonged, the desire of ages, is for people everywhere to hear the glad news of

redeeming love in Christ Jesus, our Creator, Redeemer, and coming King.

As Jesus stood within the shadow of the cross and spoke these prophetic words His disciples could not have realized how dark would be the Dark Ages or how many centuries would pass before the return of their Lord. Not long ago Africa was an unlighted spot upon the map; the islands of the seas were strongholds of pagan darkness; multitudes had never heard of the cross of Calvary, the gospel of grace, or the blessed hope of the Second Coming.

We now witness the miracle of modern missions. The human genius has contributed to the proclamation of the gospel of the kingdom. The Bible has been printed in almost 2,000 languages and dialects. Its sound has gone out by radio to the ends of the earth. On the wings of the wind the airplane carries the gospel messenger to earth's remotest bounds.

Our church has been established for the realization of the “blessed hope,” the fulfillment of the prophetic promise. All our resources—our time, talents, money—are dedicated to this objective. We send our sons and daughters into all the world. As we pledge ourselves, our all, to this joyful, yet unfinished, task, our prayer is “Even so, come, Lord Jesus.”

The veil was rent

Section 2 (Matt. 24:15-28). At the crucifixion the veil of the Temple, at the entrance of the inner sanctuary, was rent from top to bottom. The “one sacrifice for sins for ever” was being offered. No longer would there be need for typical sacrifices or priesthood. Our great High Priest was about to enter the heavenly sanctuary to minister in our behalf. Soon the earthly Temple—symbol of the presence of the Lord and of a nation's glory—would be in ruins. After this would come the great tribulation. “False Christs and false prophets,” who would show “great signs and wonders” in order to deceive and destroy, would arise.

As the coming of the Lord draws near, Satan works with all “deceivableness of unrighteousness” to counteract, conceal, and counterfeit the coming of Christ, especially the manner of His coming. The word *secret* is the key word. There are two distinct but equally deceptive settings in which this word is found: “secret chambers” and

Varner J. Johns, now retired, is a minister living in Loma Linda, California.

“secret rapture.” There is nothing secret in the lightning that flashes across the heavens. Multitudes today are reaching out to the occult and the secret chambers of the séance to find answers to their perplexity, not realizing that spirits of demons answer their questions and lead them to destruction. Many, even among those who claim to accept the Bible as the sole source of their beliefs, are teaching a secret, silent, snatching away of the righteous in the “rapture” of the church. They divide the second coming of Christ into two comings, the first of which is secret. This is another of the delusions of the last days.

Section 3 (Matt. 24:29-35). Again the emphasis given by our Lord is upon the manner of His coming. He says: “They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other” (verses 30, 31).

The idea of “clouds of heaven,” “angels,” and “great sound of a trumpet” appears in other portions of the sacred Scriptures. For example: “Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him” (Rev. 1:7). And “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. 4:16, 17).

There is nothing secret about the words “with power and great glory.” There is nothing secret about the

“shout,” the “voice of the archangel,” and “the trump of God,” or the raising of the righteous dead and the glorification of the righteous living.

Even as the leaves upon the fig tree confirm the fact that summer is near, so the signs foretold by our Lord give evidence that His coming is near, “even at the doors.”

Comparison with pre-Flood days

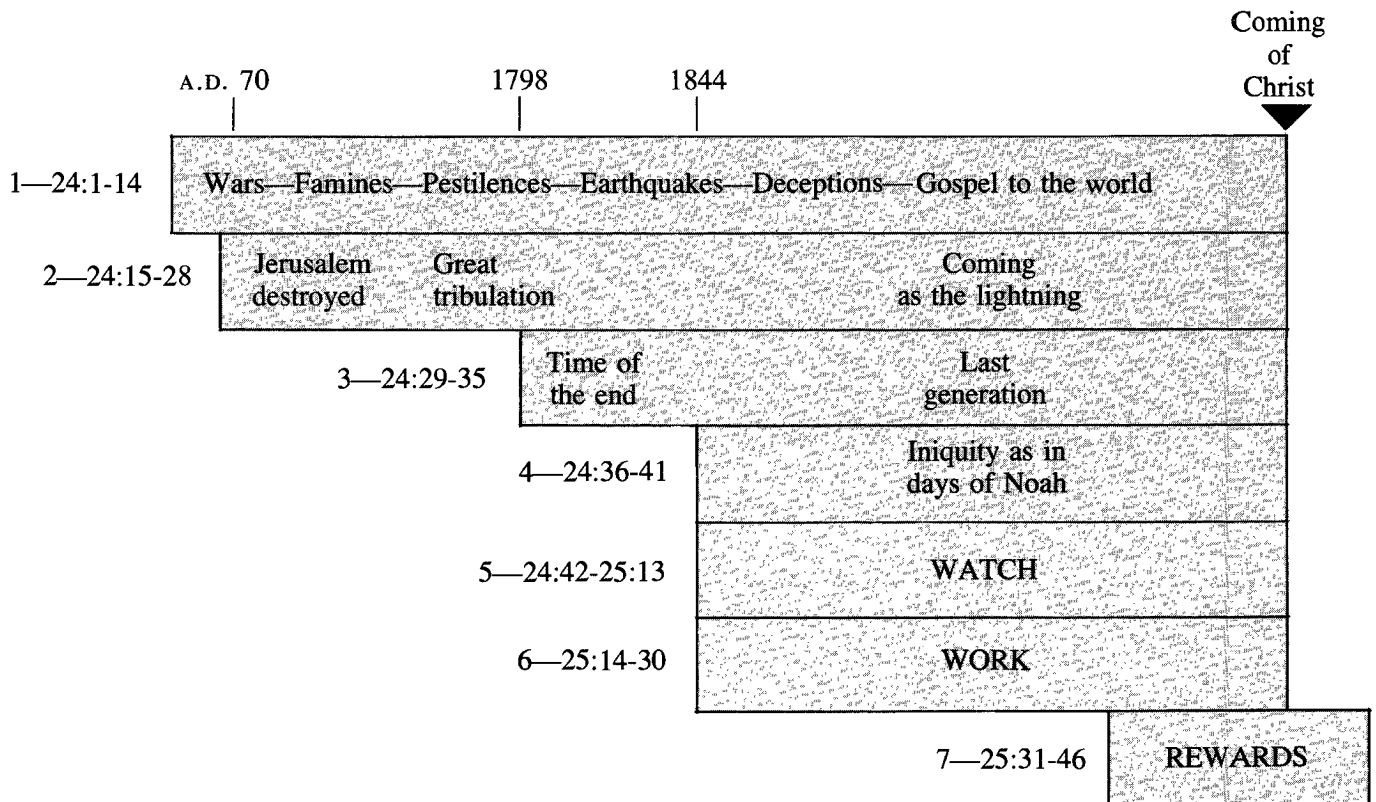
Section 4 (Matt. 24:36-41). The days before the coming of Christ are compared to the days before the Flood. What were the conditions that brought destruction to the antediluvians? Their sins were many, their apostasy deep. In their society two conditions indicate the level to which humanity had fallen: (1) The earth was “filled with violence” (Gen. 6:13), and (2) “They took them wives of all which they chose” (verse 2).

Crimes of frightful violence occur daily in our society. People possessed by demons walk the streets and enter our homes. We dare not walk alone at night. Every commandment of the Decalogue is flouted.

The home is no longer sacred in the minds of many. Almost as many people are getting divorced as are getting married. What people see in “reel” life they practice in “real” life. Many couples live in sin, disregarding the marriage vow. Vice is glorified; sin is thought respectable.

The call to come into the ark is being sounded; the message of a soon-coming Saviour is being proclaimed. The Holy Spirit still speaks: “To day if ye will hear his voice, harden not your hearts” (Heb. 3:15).

Section 5 (Matt. 24:42-25:13). The theme of the section, “Watch therefore” (chaps. 24:42; 25:13), is addressed to those who profess to believe, emphasizing





the fact that a "form of godliness" without the power of the Holy Spirit in the life is valueless. The Holy Spirit, with His power to cleanse from sin and power for witnessing, is ours for the asking. At times we pray for the latter-rain experience but fail to meet the conditions. Consecration must be complete. The will must be yielded to the control of the Holy Spirit.

In this section of Christ's message we meet the words "If that evil servant shall say in his heart, My Lord delayeth his coming."

Is it possible that we members of a church that was raised up with a message about the imminence of Christ's coming could be saying these words in our hearts? Could a minister be saying this by preaching sermons week after week that are the "be good" type but do not proclaim the nearness of Christ's coming or give the call to repentance? Are we troubled with the cares of this world or captivated by its pleasures? Do we not discern the signs of the times, ominous as they are?

It is frightening to know that many who have knowledge of the doctrines of the Scriptures are without the essential truth of the "new birth" experience and of the daily walk with God along the upward way.

Section 6 (Matt. 25:14-30). At times it may seem that our Lord has traveled into "a far country." Yet He is not far away; His presence is real. The hour of His return is measured not by years but by a completed assignment. All is in readiness for the carrying of the gospel to the ends of

the earth. The world is now "wired" in so many ways for the proclamation of the gospel that in a comparatively short time everyone could hear the glad tidings. Are we ready? Are we witnessing? Are we using our God-given talents for the winning of souls and the proclamation of the gospel? The task is great; the time is short.

Of those to whom much is given, much is required. Great light has shone upon our pathway. Treasures of truth unknown to the multitudes are in our possession, to be multiplied in measure by the power of the Holy Spirit working in and through us. Unless we share truth with others it soon loses its luster within us. The hour is late. While the darkness deepens in the world, the light of God's love and the truth of His Word must shine forth through us. The Acts of the Apostles does not close with the twenty-eighth chapter—our names may be included if we are true apostles, living witnesses of the Word of life.

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me," both in every hamlet and in every city; in America, Africa, Asia, and the uttermost parts of the earth. (See Acts 1:8.)

Tomorrow, the kingdom of glory

Section 7 (Matthew 25:31-46). Today we live in the kingdom of grace; tomorrow in the kingdom of glory. When Christ comes in His glory, rewards will be given and punishments meted out. Then it will be seen who is that "faithful and wise servant" who has followed his Lord along the highways and byways of the world ministering to those in need. The little things of life—the cup of cold water given in love to a thirsty, weary traveler; the words of hope and cheer; the "good Samaritan" deeds of love in ministry to the sick and afflicted, the broken-hearted, the discouraged, and despondent—these make up the sum of life.

All the law and the prophets hang on love to God and love to our neighbor. My neighbor is the child in the church, the child across the street or across the tracks—then the child across the seven seas. My neighbor is the helpless—often hopeless; the sick and the suffering. My neighbor is the person who has gone astray, who may be as susceptible to the gospel as was the dying thief upon the cross.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Jesus says. It is not a labored effort for the righteous person to minister in the name of his Lord. He enjoys doing loving deeds. He delights to do God's will because the law of God has been engraved upon his heart. Nor is it for the hope of reward that he lives a dedicated life of loving ministry to fellow humans. "Kneeling in faith at the cross, he has reached the highest place to which man can attain."—*The Acts of the Apostles*, p. 210. Just as it is natural for unregenerate people to be self-centered and self-seeking, it is natural for the person who is born from above to walk with Jesus along life's way. It also will be natural for him to inherit the kingdom prepared for those who love their Lord supremely and their neighbor as themselves. □

Rebirth

Sanctification results from the work of the Holy Spirit upon the heart. It follows the radical change in direction that the Bible speaks of as the new birth.

By STEVEN P. VITRANO

God's way of righting wrong makes possible a radical change in human nature. The offspring of the first Adam must become the offspring of the second Adam. The gospel makes full provision for such a change. Jesus speaks of this change as being "'born anew'" (John 3:3).*

Perhaps the best description of what it means to be born again is found in Romans 7 and 8. Having affirmed the purity and goodness of the law (chap. 7:7-14), Paul makes a confession concerning his relationship to that law: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.

"So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my

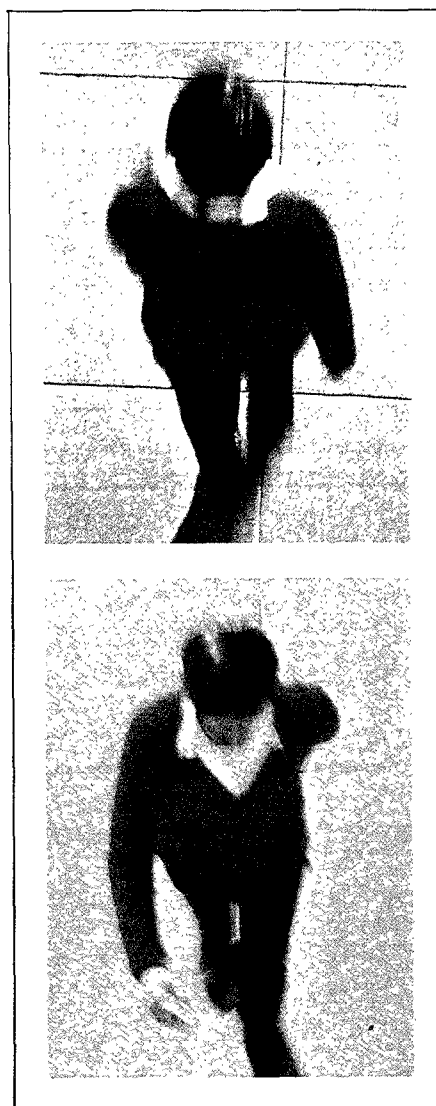
members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members" (verses 15-23).

Paul recognized that in himself there was no power to obey God—to keep God's law in spirit as well as in letter. Recognizing within himself a principle that enslaved him, he called it a law—"the law of sin." This law stands in sharp contrast to the law of God, and the two must not be confused. The law of God, the Ten Commandments, has never been the law of sin and death.

Law of human depravity

Paul used the term "law of sin" to identify what might be called the law of human depravity. By nature, without Christ, we are hostile to the law of God. But Paul described God's answer to this dilemma: "There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (chap. 8:1-4).

In this statement Paul brings into focus another "law." He calls it "the law of the Spirit of life in Christ



Jesus." The law of the Spirit of life sets those "in Christ" free from the law of sin and death. This is the working of a new principle, a power that humans do not have by themselves, with which they are not born. Hence the need for a new birth.

Ellen White tells us: "When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature."—*The Desire of Ages*, p. 324.

But this new birth of the Spirit is God's act. Through it He fulfills His covenant (see Jer. 31:31-33).

* Unless otherwise indicated, all texts used are from the Revised Standard Version.

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This promise is recorded not only in the Old Testament but also in the New (Heb. 8:8-10). When the sinner believes that God loves him—that God reconciled the world unto Himself in His Son, that Christ is his Saviour—and the sinner commits himself to God in Christ so that Christ becomes his Lord, and by so doing lays hold upon God in faith, then *God* acts.

God does something for the sinner that the sinner can never do for himself. God gives him a new heart and frees him from the law of sin and death. The sinner becomes a child of God. This is sanctification.

Separated or set apart

We do not always speak of sanctification in this way, and perhaps that is one reason why there has been some misunderstanding of the subject of righteousness by faith. However, the Bible uses the term in this way. In the original languages the word means to separate, set apart, or make holy. In the Greek the denotation of holiness is explicit in that the adjectival form of the word is *hagios*, “holy,” which, used as a noun, literally means “the Holy One.”

A case in point is the use of the word *sanctified* in the following passage from Acts 20:32: “And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified [*hagiasmenois*].”

Sanctification results from the work of the Holy Spirit upon the heart. It is a grace bestowed upon the believer that sets him apart from the unbeliever (see 1 Cor. 6:11).

Another figure used in the New Testament to represent the radical change in human nature that takes place at the time of the new birth is that of death and resurrection. Before there can be rebirth there must be death. Paul also employs this figure: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory

of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his” (Rom. 6:3-5).

Paul’s expression “baptized into Christ” is another form of his unique phrase, “in Christ,” which he uses 164 times in his letters. It points to that relationship with Christ which makes a person a born-again, resurrected child of God. Those who are “in Christ” are a “new creation.” “If any one be in Christ, he is a new creation; the old has passed away, behold, the new has come” (2 Cor. 5:17).

But all this comes from God (verse 18). Our dependence upon Him for this rebirth and resurrection is clear: “This robe [the robe of Christ’s righteousness], woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. ‘All our righteousnesses are as filthy rags.’ Isa. 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God ‘was manifested to take away our sins; and in him is no sin.’ . . . 1 John 3:5, 4.”—*Christ’s Object Lessons*, p. 311.

It is important to observe that in this change of nature, radical and dramatic though it be, self is not annihilated or subsumed into the divine. This observation is important because there is a tendency among some Christians to minimize the involvement of self in the salvation experience. While it is true that the sinner is baptized into Christ’s death (Rom. 6:4), and that he must deny himself if he is to be a Christian (Matt. 16:24), and that the robe of Christ’s righteousness, “woven in the loom of heaven, has in it not one thread of human devising,” it is not true that in the process of salvation self is annihilated or subsumed as is sometimes taught in Oriental religions.

The problem with “self” in the doctrine of righteousness by faith is largely one of definition. While the

term is difficult to define philosophically, in general usage it represents a distinctive, unique, personal identity symbolized by the pronouns “I,” “me,” “my,” or “mine.” A personal orientation or personality that is too self-centered is represented by such words as “selfish,” “proud,” and “vain.” This personality characteristic or trait is generally considered unhealthy or, in religious terms, sinful.

Sanctified self-image

On the other hand, a person is also considered unhealthy or emotionally sick who has no self-respect or who does not have a sanctified self-image. To be utterly self-deprecating or self-effacing is to be sick psychologically. To what degree does righteousness by faith require us to “deny” self? Can a wrong emphasis be a tool in the hands of Satan to weaken and destroy our self-respect or self-image so that we become emotionally unstable? This would be the other extreme from legalism, with its improper reliance upon self. Either extreme would serve Satan’s purposes, for the truth is never found at either extreme but somewhere in between.

Ellen White almost without exception uses the word “self” to signify the fallen, sinful, or carnal human nature that is characterized as selfish, proud, and rebellious toward God and His Word. An example is: “The conflict will be close between self and the grace of God. Self will strive for the mastery and will be opposed to the work of bringing the life and thoughts, the will and affections, into subjection to the will of Christ. Self-denial and the cross stand all along in the pathway to eternal life.”—*Testimonies*, vol. 2, pp. 687, 688.

In order to understand her usage of the word “self” in its true perspective it is helpful to note other statements in which the word is used quite differently. *The Desire of Ages* provides an example: “The only condition upon which the freedom of man is possible is that of becoming one with Christ. ‘The truth shall

make you free;’ and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one’s self—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is ‘the law of liberty.’ James 2:12.”—Page 466.

Another word that Mrs. White uses that seems equivalent to “self” is the word “soul.” “The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son.”—*Steps to Christ*, p. 100. (See also *The Desire of Ages*, p. 324; *Testimonies to Ministers*, p. 241.)

The importance of the human personal element in the work of sanctification is often emphasized by Ellen White in references she makes to the “will,” which must be surren-

dered to Christ. In the following statement she indicates how the union of the human will with the divine will purifies and sanctifies the human will but in no way destroys it or robs it of its personal identity:

“It will require a sacrifice to give yourself to God; but it is a sacrifice of the lower for the higher, the earthly for the spiritual, the perishable for the eternal. God does not design that our will should be destroyed; for it is only through its exercise that we can accomplish what He would have us do. Our will is to be yielded to Him, that we may receive it again, purified and refined, and so linked in sympathy with the Divine that He can pour through us the tides of His love and power. However bitter and painful this surrender may appear to the willful, wayward heart, yet ‘it is profitable for thee.’”—*Thoughts From the Mount of Blessing*, p. 62.

Perhaps the most succinct state-

ment in Scripture on the death and resurrection of self in the experience of salvation is that made by Paul in Galatians 2:20: “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

Notice in this text it is “I” that has been crucified, and also “I” that lives, so that “I” has not been “wiped out” or “annihilated.” But the “I” that was crucified is the I-without-Christ, and the “I” that lives is the I-in-Christ. The self without Christ is carnal, rebellious, and sinful, but the self in Christ is sanctified, born again, a child of God. There is a world of difference between the two. The one is bound to fall because it is bound in sin. The other will not fail because it is free in Christ. □

To be continued

FOR THE YOUNGER SET

Abby and friends

By KAREN PAULIK NUESSELE

“Nobody likes me at school,” Abby stated flatly. “I haven’t got one friend.”

She plopped into a chair and dropped her books onto the floor.

“Why do you feel that way?” Jase, her older brother, asked.

“Oh, I never get picked for games. No one sits by me at lunch. There are always little groups giggling everywhere, but I’m not in one.”

“H’m. You don’t look funny or sound peculiar,” he teased. “Wonder what the trouble is. How do you act toward the other kids?”

“Well, I’m always ready to talk, but when they ignore me, I do the same to them.”

“Why not try speaking even if they don’t say anything? Maybe they’re afraid of you.”

“Guess I could do that. I can’t be any more alone than I am already.”

The next day Abby decided to try Jase’s advice.

When she met a group of girls on the school steps, she said, “Hi,” and, pointing at one of the girls, exclaimed, “That really is neat embroidery on your collar!”

When the teacher said they could work in pairs on their math assignment, Abby turned to the girl beside her and smilingly asked Debby to be her partner.

When one of the boys dropped his lunch box and his food rolled in every direction, Abby didn’t laugh. Instead, she helped him pick it up.

The strange thing was that at lunchtime a spot automatically opened up for her at the table by

the girl with the lovely embroidered collar.

At recess, Debby asked Abby to be her partner on the seesaw.

After school the boy who dropped his lunch ran into her accidentally, knocking her books flying. Grinning, he helped her pick them up, shoved them into her hands, and called, “Turn about is fair play,” as he ran for his bus.

Abby could hardly wait to see Jase after school.

“Big brothers are worth something after all,” she teased as she met him coming into the house.

He grinned at her. “How do you mean?”

“Well, I followed your advice. I tried to be friendly.”

After Abby told him about her day, she finished, “I’ve made a beginning, and tomorrow I’ll keep on being friendly. In no time at all I should have more friends than I can count!”



“Jesus doesn’t love you when you’re bad!”

While Jesus is disappointed when we say or do unkind things, our behavior does not change His love.

By MARY C. REINHOLD



“Jesus doesn’t love you when you’re bad!” How often have you heard these or similar words spoken from a parent or teacher who is scolding a child? Have you yourself been guilty of such words? You may say, “No parent or teacher would say such a thing to his children! Why, we all know that God is love!” But in our eagerness to teach our children to be obedient, seed thoughts that distort the picture of God can be planted in the minds of our little ones.

Children, especially when quite young, trust their parents completely. They take to heart words spoken in anger or with the thought of scaring them into being good. Too often, whether intentionally or not, the thought comes through to them that “Jesus loves me only if I’m good.”

God’s Word paints a far different picture of Jesus. The Bible does not show us a fickle Jesus but one whose love is constant and unchangeable.

Romans 5:8 tells us that “while we were yet sinners, Christ died for us.” Does that mean God loves us whether we are “good” or “bad”? In Anders Nygren’s *Commentary on Romans* we read: “God’s love springs forth spontaneously from its own fountain. It is not called into action by any good characteristic or state in man, to whom God gives it.”—Page 201.

The pen of inspiration tells us: “What love is this, what marvelous, unfathomable love that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound.”—*Selected Messages*, book 1, pp. 155, 156.

Peter’s conversion

We are reminded of Peter, when with curses he violently denied his Lord. As the cock crowed for the third time, poor Peter remembered Jesus’ words. Looking at Jesus, He saw “in that gentle countenance . . . deep pity and sorrow, but there was no anger there” (*The Desire of Ages*, p. 713). It was this great love shown in Christ’s eyes that broke Peter’s heart and turned him to repentance. Surely our children need to know this kind of God, one who loves them 100 percent all day, every day, year in and year out.

Children must be trained and should be taught obedience and proper behavior. The Scriptures give this counsel to parents: “Discipline your son while there is hope, and do not desire his death” (Prov. 19:18, N.A.S.B.). We are told also, “Train up a child in the way he should go, even when he is old he will not depart from it” (chap. 22:6, N.A.S.B.). This is parents’ duty. But should our children be taught that their behavior is the condition for God’s love toward them?

We need to learn that Jesus, the Son of God, is disappointed in our behavior when we say or do unkind things. But our behavior does not change His love for us.

Mary C. Reinhold is a homemaker and part-time music teacher living in Akron, Ohio.

Children must be taught the difference if they are to respond to God's love for them.

Ellen White writes: "The Saviour regards with infinite tenderness the souls whom He has purchased with His own blood. They are the claim of His love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-behaved children, but to those who have by inheritance objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom to deal with the erring ones whom they have made what they are. But Jesus looks upon these children with pity."—*The Desire of Ages*, p. 517. How much we need to study the Scriptures to learn of God's love toward us as revealed through His Son Jesus Christ! Only then can we begin to teach our children to love and obey God.

From the cradle children should be pointed to our heavenly Father and His love for them. Ellen White says, "Parents, give your children love; love in babyhood, love in childhood, love in youth."—*The Adventist Home*, p.

196. As children need to be assured of their parents' love, so they need to be assured of God's love for them too. "Let the children learn to see in nature an expression of the love and wisdom of God; let the thought of Him be linked with bird and flower and tree; let all things seen become to them the interpreters of the unseen, and all the events of life be a means of divine teaching."—*Ibid.*, p. 145.

This loving, caring God should become such a personal friend to our children that they will delight to do His will.

All who work with children, whether they be parents, schoolteachers, or Sabbath school teachers, should study prayerfully the following counsel from the pen of Ellen White:

"The Christian worker may be Christ's agent in drawing these children to the Saviour. By wisdom and tact he may bind them to his heart he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, 'Of such is the kingdom of God.'"—*The Desire of Ages*, p. 517. □

FOR THIS GENERATION By MIRIAM WOOD

"Instant" Adventism

Letters from readers of this column provide some interesting moments for me. First of all, readers are in so many different situations—school, business, teaching, homemaking, ad infinitum. This means that the shared experiences are varied. From time to time a letter contains material of such universality that I feel it should be shared. The following letter falls into that category:

"Let me tell you a little something about myself. I'm a 22-year-old female. I've been the classic SDA route. You know the one—born to SDA parents, raised as one (Mom's one of God's saints—sometimes), sent to SDA schools till the end of academy. Then I took a different turn: I chose one of the most prestigious universities in my area. That was two years ago. Then came the greatest humiliation of my life. I flunked out! That explains why today I found myself sitting in a community-college café. I was trying to put the pieces back together.

"Anyway, I was sitting there in the dumps, feeling like the most misplaced person in the world, when I began to pick up bits and pieces of the conversation behind me. I was catching words like 'investigative judgment,' 'close of probation,' 'mark of the beast,' and other classic SDA terms. There were four girls at the table behind me, and I was really tempted to ask the speaker whether she was an Adventist. However, when the conversation was finished, I knew she was—I also was glad the other three didn't know I was.

"In 30 minutes they got a combined sermon on the mark of the beast, the judgment, the close of probation, the Sabbath, and assorted other doctrinal topics. From comments they made, I think one or two of the girls were Catholic, and one was a Hindu.

"As I left the café I thought, What an introduction to Adventists! No wonder we're sometimes called weird! I really felt sorry for those girls. I think

if I had been in their place I would have sworn off Adventism for time and eternity. Please don't think I'm saying that these doctrines are not important; they are of the greatest importance. But are they for openers? It seems to me that we ought to present Jesus in His beauty and love first of all and lead people to Him. After that, with the help of the Holy Spirit, we can and must present the doctrinal topics. But you can't just blurt out some of our doctrines.

"What is precious and dear to us as lifelong Adventists may seem strange and very different to others. My girlfriend and I browsed through a religious bookstore recently. We came across a section entitled 'Strange Religions and Cults.' My heart sank when I found that Seventh-day Adventists were included in that category. As we read through the description of our religion written by those outside it, we were taken aback. My girlfriend said, 'Well, maybe it's good for us to see ourselves as some others see us once in a while.'

"I had another experience that I'd like to share. I was having lunch at my place of summer employment—an SDA institution—with a non-Adventist employee. I can't remember just how we got onto the subject, but my lunchmate

asked me whether I was a member of the SDA Church. After I told her that I was, we had quite a lengthy discussion about vegetarianism, which seemed to be about the only thing she had absorbed about Adventists while working there. Finally I convinced her that being a vegetarian was certainly not the paramount mark of an Adventist, even though I myself am a vegetarian and even though as a church we think it is an important health principle. Then she asked me what the church name itself means. While I was working on 'Adventist,' she interrupted and asked me very flatly why I wanted to go to heaven.

"One answer really made sense to her. When I said, 'Because I have come to love Jesus so much here that I want to spend eternity with Him,' she gazed at me for a moment and then asked softly, 'Do you really expect to see Him?'

"The reality of it all hit me so hard suddenly that I could barely exclaim, 'Yes! I expect to see Him as He really is!'

"So it seems to me that the heart of our message is Jesus and His power to save. Can't we present Him first, then relate the rest of our beliefs to Him?"

How are you answering this reader's question, in your life of witnessing?

More Adventist than Adventists?

Not far from Louisville, Illinois, 2,000 people gathered on the banks of the little Wabash River in September of 1979 to hear their spiritual leader, Johnny Bob Harrel. He taught them how to prepare for the Armageddon he assured them is coming. Classes "at the boot camp for Armageddon" included meat preservation, first aid, weapon loading, and, according to the Associated Press, "how to establish a constitutional money system, preservation of the American family, and the Bible's answer to racial questions."

Stating that Armageddon seems to be just a payday away, the March 5, 1979, issue of *Time* magazine introduced an article detailing the fact that the American market is becoming saturated with books and films about doomsday. The *Time* article concludes that "Armageddon is something of a growth industry."

That report, entitled "The Deluge of Disastermania," raised the question as to why the apocalyptic message seems to be having so much current success.

Now comes a recent issue of *U.S. News & World Report* (Feb. 9, 1981) that contains an article entitled "Preparing for Worst: A New Growth Industry." It tells about 50 adult Chicagoans armed with BB guns who assembled in Baraboo, Wisconsin, split into sides, and practiced trying to take away each other's food supplies.

Then the article states: "All these people and millions like them are part of a rapidly growing 'survival movement.' They are intently preparing today for what they are sure will come some tomorrow—a hair-raising menu of crises ranging from minor military or economic disruptions to a total disintegration of society that leaves a sturdy few clawing for food and shelter amid Stone Age chaos."

But not all expect the end to come by the disintegration of society. The article adds, "Still others await a literal Biblical doomsday, when corrupt social institutions will be destroyed by divine retribution. Increasing numbers of Americans are uprooting their lives with an eye to living through such an Armageddon—moving into remote areas, abandoning careers to concentrate on building and stocking a personal fortress, pouring their incomes into survival gear. Preparing for the worst is suddenly blossoming into one of the nation's liveliest growth industries. Alert entrepreneurs—many of them dedicated survivalists themselves—are doubling and tripling business in a matter of months by selling freeze-dried food, weapons, remote acreage, and nuclear-fallout shelters."

Among the "signs" that are a portent of the latter days

cited by these "survivalists" can be included nuclear technology, space travel, and the rise of false prophets. They point to growing permissiveness, increasing acceptance of divorce, homosexuality, abortion, and promiscuity, and claim that the forces of darkness are winning the battle without a shot being fired. There is a growing belief that the prophecies relating to the latter days are indeed coming about.

When we read and hear about the "survival movement," we cannot help asking ourselves, Are these people in some ways more Adventist than many Adventists today? Are they more aware of impending judgment than are some of those called by God to give warning that "the hour of his judgment is come"?

Even a casual reader of Bible prophecy is impressed that current events dramatically fulfill many of the Biblical indications that the coming of Christ is about to take place. Luke 21:26 describes contemporary attitudes with remarkable precision: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." This "sign" takes place immediately before the coming of Christ in the clouds with power and great glory. There can be no question but that both physically and spiritually, people's hearts are failing them for fear today as they see what is happening. Another Bible description of the last days is found in Revelation 11:18: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." In this age of unprecedented buildup of nuclear weapons and the environmental hazards imposed by pollution of all kinds, we certainly have arrived at a time when human beings are capable of destroying the earth. Scientists warn that unless something drastic is done soon, the earth will not last long.

Christ will return soon

No wonder that thinking people, especially those who turn to Bible prophecy, are convinced that we are living in the end of time and that Christ is soon to return.

Ours is not a pessimistic or hopeless outlook, however. Luke 21:28 tells us, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Writing to Titus, the apostle Paul called the second coming of Christ "that blessed hope" (Titus 2:13).

The promise of Christ's return *will* be our glorious blessed hope when we love Him so much that we long to be with Him. What we need really to understand is how much He loves us and how much He wants us to be with Him and especially that He is doing everything possible now to assure that we will be with Him.

There are many good reasons for wanting Jesus to come soon. It will be wonderful to live in a world where the climate is always perfect, where there is no smog, no crime, no disease, and nobody ever has to go hungry.

But that's not the greatest thing about heaven. The greatest thrill of all will be to be with Jesus. To never be separated from Him again. When Jesus cast the demons out of the two demoniacs who roamed the hills on the east side of the lake of Galilee, they were so filled with gratitude and love and perhaps even the fear of being separated from Him where the devil might get at them again that they pleaded to be permitted to stay in His presence. But there was a work to be done, a mission to be fulfilled. In His love for them and for the people of that area, Jesus sent them back to tell the pagan people how the Lord had delivered them. The best way to spend our time while we wait eagerly for Jesus to come is to be busy getting ready for it.

In reporting on the current movement, *U.S. News & World Report* indicated that most of those who are taking the coming disaster seriously are thinking of themselves first. "A Denver business executive with 500 pounds of wheat in his basement admits that half of it is infested with weevils but says: 'I'm saving that batch anyway, for when my neighbors are pounding down the doors.'"

The "more militant survivalists want weapons for what they see as a major threat from greedy neighbors. A gun guide . . . offers a choice of ten arsenals for all kinds of survival challenges."

In spite of what these people are doing to prepare for ultimate survival, there is no way, without the Spirit of God, that they can escape the doomsday described in 2 Peter 3:10: "The day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up" (R.S.V.).

This Bible passage is intended to do more for us than give a warning of impending worldwide disaster. It graphically portrays the end of the world in order to help us prepare for what is about to take place. The "scoffers" mentioned in the preceding verses are not scoffing today at the Bible doomsday warnings as loudly as they once were. In fact, today it is we Adventists who are optimists—we who look forward to the glorious reappearing of Christ.

The end of the world will be but the beginning of an exciting new life in an earth restored to pristine perfection and happiness. As Peter says in verse 13: "According to his promise we wait for new heavens and a new earth in which righteousness dwells" (R.S.V.).

L. R. V.

Bible Encounter

I suppose that there are almost as many methods of studying the Bible as there are people who study it. And that is one thing that makes Bible study so enjoyable and rewarding. It seems that there are limitless special interests to pursue, ideas to develop, doctrines to study in depth.

This January I began a most satisfying Bible study program that gives me the kind of structure and discipline

that I need, yet allows me freedom within that structure. It is called Encounter.

Not to be confused with the Lay Activities Department's filmstrips of the same name, this Encounter is a Youth Department product that used to be known as the Character Classics. Although I had not known about it until six months ago, John Hancock, former General Conference Youth director, tells me that the Youth Department promotes it at institutes and Weeks of Prayer. It is especially helpful, Elder Hancock has learned, for the young person who says, "I read my Bible and can't get anything out of it," because this plan allows the Spirit of Prophecy to illuminate the Bible.

Encounter in its present form consists of four little brochures that outline a four-year plan to read through the Bible and the Conflict of the Ages Series. Series 1 includes the Gospels and *The Desire of Ages*; Series 2, the remainder of the New Testament, *The Acts of the Apostles*, and *The Great Controversy*; Series 3, the Old Testament up to King David's story and *Patriarchs and Prophets*; Series 4, the remainder of the Old Testament and *Prophets and Kings*. This series is available at Adventist Book Centers.

A versatile program

Although the leaflets are divided into readings for each day of the year, there is nothing that says a person has to follow the dates. That's what I like about it. I have chosen to start with *The Acts of the Apostles* series and to read as much as I can every day. Sometimes, on especially frantic days, I read only one day's portion. Other times I may read one or two days' worth of material and then spend the remainder of my study time in some special area my reading has opened up.

One of my friends also began the Encounter series on January 1, but he started at the beginning of the Bible with the goal of finishing the entire Bible and Conflict Series in a year, underlining and cross-referencing as he goes. It is an ambitious project, but he will have a wealth of sermon ideas when he finishes. Another friend began the Life of Christ series last fall, reading each day as many days' worth of material as she has time for. When I told a fourth friend that the three of us were each reading the Bible and Conflict Series systematically, but that we were all reading different sections of it, she cheerfully joined us and began the fourth series, *Prophets and Kings*. I doubt whether the four of us ever will get together to discuss our reading, but if we did we would have much to talk about.

Searching the Scriptures daily is vital to the growing in Christ and sharing His love that should be a part of every Adventist's life. I have found Encounter to be a helpful aid in my search for knowledge about the loving character of God. Elder Hancock says that through the years it has helped many young people in their search. And there is no reason why others may not find Encounter helpful in following Christ's counsel to "search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

J. R. F.

Loma Linda eye bank “gives sight” to the blind

By MICHELLE NADEN

James* lived on an Indian reservation in the Hemet Valley of Southern California. Married, 32-year-old James had found life increasingly difficult in recent years. One evening he sat alone with his thoughts, a revolver in his hand, playing Russian rou-

* Donor names have been changed.

Michelle Naden is technical coordinator for the Inland Eye Bank, Loma Linda, California.

lette—solitaire. How many times he flipped the cartridge we never will know. How many times he placed the gun to his temple and pulled the trigger we never will know. How many times he turned the barrel and wondered whether this might be “it” we never will be able even to surmise. But the last time he squeezed the trigger, the gun fired, and James was blown into eternity.

When he was found the police and coroner were noti-

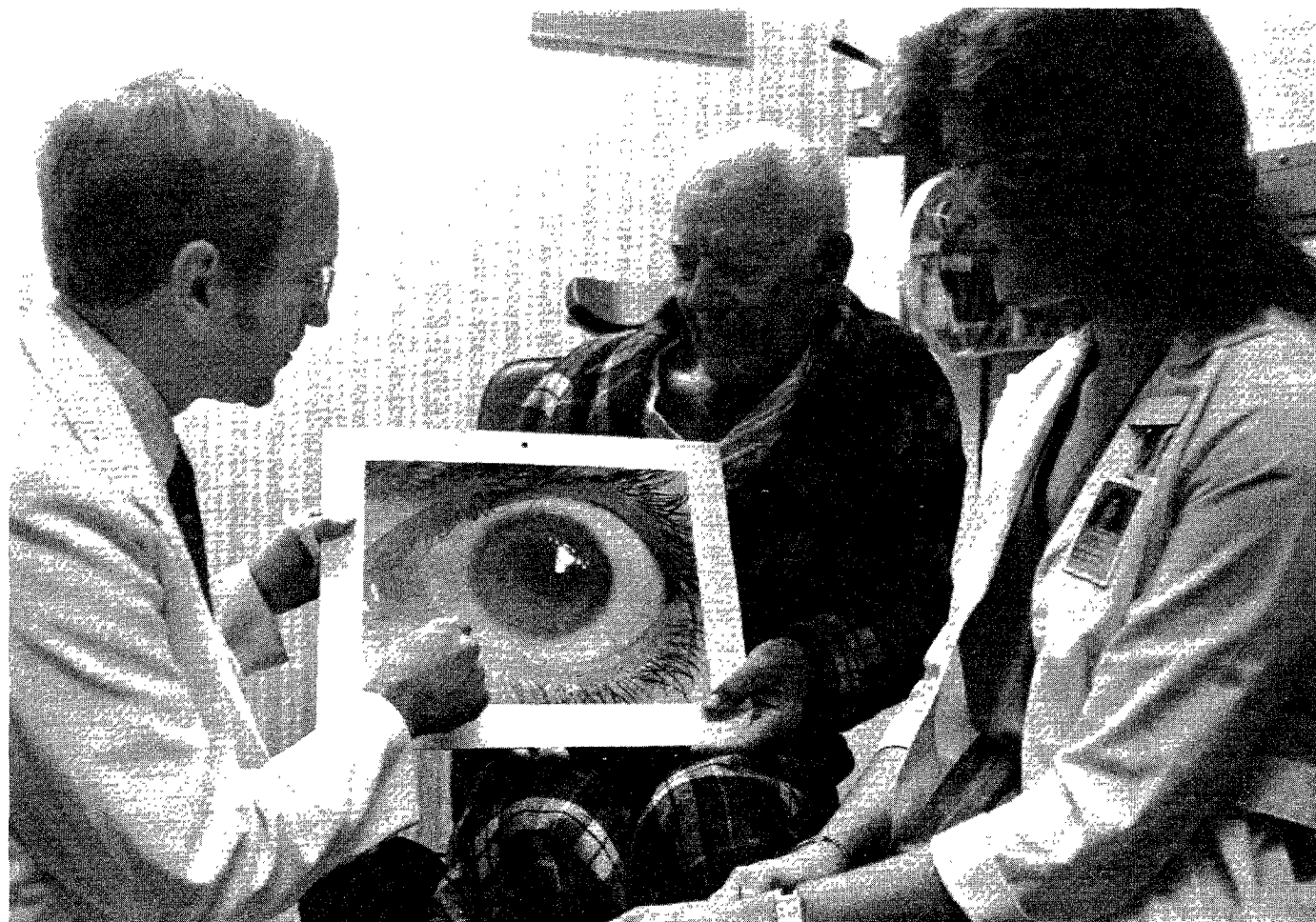
fied quickly. The eye bank at Loma Linda University Medical Center also was called, and within minutes my partner and I were on our way to join this solemn group who live in the shadow of violent and sudden death.

Before the body was removed I checked his young eyes. Here I could see sight—not James’s sight, but another’s. These young and healthy corneas could be used to give another gift of sight. The delicate surgery of corneal removal took approximately 45 minutes. Then the corneas were rushed back to the Loma Linda Medical Center. Meanwhile, the surgeon there had been alerted and was waiting for the corneas to transplant into a patient threatened with total loss of sight.

Little 6-year-old David, with blond hair and blue eyes, looked the picture of tranquillity. But I wondered

whether his life had been tranquil. From head to toe his little body was covered with bruises. The courts will establish in due course whether or not he had been a victim of child abuse. He had been dead only six hours when we arrived at the funeral home to take the corneas from those lovely eyes and give them as a gift of sight to another young person living in the Los Angeles area.

A young couple in Los Angeles had waited a long time for their first child. When nine months passed and the child had not come, they were worried. Finally, after ten and a half months, the pediatrician advised a C section. However, the seemingly normal, healthy baby girl did not breathe at delivery and was immediately placed on a life-support machine. After three days Baby Girl Adams still could not support herself, and the decision was made to take her



James McNeill, medical director of the Inland Eye Bank, and Kimberly Ackley, technical director, confer with a recent corneal transplant patient.

off life-support. For just a few lonely but precious moments the mother and father held that bundle before she died. Then she was taken quickly to a nearby intensive-care room, where we undertook the difficult task of removing her tiny corneas—a specific request of the parents. After four hours of patient work we had the privilege of chatting with the parents and assuring them that everything possible would be done to use their baby's corneas to bring the gift of sight to a waiting 3-year-old.

Later James McNeill, medical director of the Inland Eye Bank and chief ophthalmologist at Loma Linda University Medical Center, skillfully transplanted those corneas in the eyes of a boy who had been waiting several weeks for a suitable donor. This youngster had been suffering worsening partial blindness from pieces of metal that had entered his eyes accidentally. A few days later, as the bandages were removed, he could see.

Begun in June, 1980, and affiliated with the Medical Eye Bank in Baltimore, Maryland—the world's largest eye bank and supplier of corneas to countries around the world—the Inland Eye Bank presently has a tissue flow of about 40 corneas a month. Although not a department of the Loma Linda University Medical Center, the eye bank has been given laboratory and office space and is actively supported by the university. In return the eye bank provides a constant tissue flow for Loma Linda surgeons, and, where possible, for surgeons throughout the country.

There are 80 eye banks in the United States, but only a handful of them have a system in which all deaths in nearby hospitals can be routinely reported. An eye-bank technician follows up each call reported and discusses with the family doctor and the family of the deceased the opportunity of an eye donation. Because of tissue degeneration, speed is important. There can be a maximum of only 12 hours between death and corneal removal. This reporting system is proving

highly successful. Many corneas are being retrieved and used to give sight to those who wait in blindness.

Naturally Christians view themselves as involved primarily in sharing the light of truth to those who are spiritually blind. But Jesus restored physical sight along with spiritual sight. Now medical science is finding ways to restore sight to those who are physically blind. Corneal

transplants have been refined to provide 90 percent success. Some 3,000 persons in America are waiting for corneal transplants. Calls are received daily from surgeons around the country requesting tissue for immediate surgery. The eye bank is the essential link between donors and recipients.

Eye donation and corneal transplantation are relatively new fields. Many do not

understand what is involved in giving the gift of sight to someone who is blind. The cornea is to the eye what the crystal is to a watch. In death there is no disfiguring of a loved one by taking the cornea to give sight to the blind.

Further information about the Inland Eye Bank, a non-profit organization, can be obtained by writing to P.O. Box 1160, Loma Linda, California 92354.

SAWS and TALRES bring relief to lepers of western Zambia

By VERNON W. FOSTER

Seventh-day Adventist World Service (SAWS) has teamed up with the Trans-Africa Leprosy Rehabilitation Service (TALRES) to develop a leprosy treatment and control program for the many lepers in the villages surrounding Yuka Hospital in the western provinces of Zambia.

Africa has its share of the estimated 15 million lepers in the world. There are sporadic cases of leprosy in almost every country in Africa, but Zambia seems to have more than its share. This disease seems to be concentrated in the eastern and western provinces of the country. In and around Yuka Hospital there are hundreds of undiagnosed and untreated cases of leprosy.

This situation is being remedied under the direction of Paul Giblett, newly appointed director for TALRES in Zambia. Mr. Giblett is a registered anesthetist technician from Australia, who with his wife, Dawn, has served for the past four years at Yuka Hospital. Mr. Giblett coordinates the work of SAWS in Zambia, as well as giving direction to the leprosy program.

A survey of the area is being conducted to determine the leper population. Known

Vernon W. Foster is health director of the Trans-Africa Division.

cases and contacts are being treated by a corps of church workers consisting of elders and deacons, who visit every known leper and provide him with medication that controls the disease and helps prevent crippling deformities so prevalent in leprosy. Presently the follow-up of known cases is being handled so efficiently

that 98 percent of the cases are seen at regular intervals.

In addition to providing medical care for the lepers, the TALRES team is building homes for those who need them. Thatch is collected from the grass in the surrounding fields. A team of workers goes into the bush and harvests trees, from which timber is



Used clothing is loaded onto a truck for distribution in Zambia. It will be used as partial payment for the work lepers are being taught to do.

made. The houses are then framed and thatched by skilled workers, most of whom are members of the 18 local groups and churches that surround Yuka Hospital. To date, 27 houses have been built, with neat, fenced enclosures and a private hygienic latrine for each leper family.

Used clothing obtained from SAWS is used as partial payment for the work the lepers are being taught to do for themselves. Some church workers are paid in cash, and others volunteer services.

Development of home gardening and small industries also is part of Mr. Giblett's program. The Zambezi River is full of fish. Nets have been supplied and the fish caught and dried, supplying family

and community needs. River-bank soil has been brought up, and the people have been taught how to grow their own fruits and vegetables. The villagers who were on borderline starvation diets are now amply supplied with nourishing food.

The villagers are being taught how to make usable dishes out of wood, and tools out of scrap steel that has been donated by a Lusaka merchant.

There is a revolution in Zambia—a revolution of ministry to the needs of humanity. The mission of this revolution is to bring complete restoration and the reengraving of the image of God in those suffering from physical and spiritual leprosy.

was down to 35 pounds. Both eyes were swollen bigger than ping-pong balls and protruded from his head. His skin constantly itched and hung in folds about his small bones. He immediately vomited any food given him.

Although students and doctors worked night and day, Rudolfo's condition worsened. The pain in his eyes increased, and his weight went down to 31 pounds. An eye specialist, while trying to be hopeful, admitted that he held out little hope for his eyesight—or life itself. More doctors were consulted, but they remained politely pessimistic about whether Rudolfo would get well. But students and faculty members continued to pray.

Specially formulated soy-milk was fed slowly through a tube into Rudolfo's emaciated stomach. Hot compresses were applied to his face and eyes. The treatments and prayers continued until one morning a student nurse noted that both eyes had receded and learned that the pain no longer was present. Rudolfo's weight began to increase. After a few days he could be fed with a spoon.

Other nutritious vegetarian food was added to the soy-milk. Rudolfo began to sit up in bed and feed himself. As the days continued, his courage increased and his appetite returned. He began to walk for short periods of time, and he gained weight.

When asked to examine Rudolfo once again, the eye specialist responded, "I thought he was dead." On examining Rudolfo, he found that even though one eye was completely destroyed, the other eye had partial sight.

After many weeks Rudolfo left the clinic. Today he is a new person. While attending elementary school at Mountain View College, he mows the lawn and helps in the garden, a smile on his face.

What does it mean to a 13-year-old boy to be so near death and then to recover? The last time I saw Rudolfo, he had his Bible in hand and with great effort was trying to read it with his limited eyesight.

With pride he showed me two pictures in his Bible. Inside the front cover was a picture of him while sick; inside the back cover was a picture of him after his sickness. I asked him why he had them in his Bible this way. With a smile he answered, "Because at first I was like a dead person, but now I am alive."

Rudolfo's Bible and his life witness to the power of salvation—a salvation that is being offered to many by the students of Mountain View College.

In every land there are many Rudolfos who may be dying mentally, spiritually, and physically. Will our prayers, actions, and resources be directed to finding them and pointing them to the Master Healer? Today Rudolfo lives. He lives because long ago the Almighty Teacher and Healer said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

EAST AFRICA

Equation for success

A total of 1,031 literature evangelists plus 309,407 books plus 129,435 Bible studies equaled 2,555 souls won to the East African Union in 1980 through literature evangelists. With this in mind, it was exciting to watch busloads of more than 500 licensed and credentialed literature evangelists from Uganda and Kenya arrive and unite in Nairobi for their 1980 convention.

Hearts were thrilled and touched as we listened to the beautiful testimonies of how God protected and provided in giving them success. In the past three years, under the leadership of 50 publishing directors and assistants, the union has gone from 2 million shillings (US\$137,931) in sales in 1978 to just under 7 million shillings in 1980.

JACK HENDERSON
East African Union
Publishing Director

COVER STORY

MVC students witness Rudolfo's striking recovery

By DONALD W. CHRISTENSEN

With tears in her eyes, the Filipino woman looked down at the bill presented to her. The large figures seemed to merge with the page as she realized that she could not pay the amount shown. Beside her on a bed was Rudolfo, her 13-year-old son. She had put him into a hospital for several days, hoping that his condition would improve, but each day he seemed to be getting worse. His weight was down to 40 pounds, and bad infections had obscured his eyesight. He refused to eat, and now it was plain to see that she could not pay for further medical treatment.

Taking Rudolfo in her arms, she carried him home to what she knew was certain death. A poor and uneducated woman, she did not know what to do. As the boy's condition worsened, she tried

to feed him white polished rice and dried fish, neither of which he could hold in his stomach for more than a few minutes.

One Sabbath, as part of the missionary outreach of Mountain View College, a student visited Rudolfo and his mother in their simple home. As the student looked down at Rudolfo lying on his cushionless board bed, his heart immediately responded with sympathy. He suggested that the mother bring her boy to Mountain View College, where perhaps the doctor could help him. With renewed hope, she gathered her boy in her arms and made her way to the clinic at MVC.

The bright summer day did not match the sadness in her heart as she laid her boy on the examining table in the medical clinic. The examination did not take long. Diagnosis was severe infection of both eyes and extreme malnutrition, combined with starvation and dehydration. Rudolfo could not sit or stand, and his weight

Donald W. Christensen is public relations director and financial consultant at Mountain View College, in the southern Philippines.

NAD advance—New York church shows the way

By LEO R. VAN DOLSON

When the Canton, New York, church had dwindled to between 15 and 20 persons attending each week by the spring of 1979, church leaders realized that something had to be done. Their beautiful sanctuary, which seats 140, seemed depressingly empty.

Hardy Loomis, the pastor, and Walter Lacks, first elder, decided to use the Management by Objectives plan, getting the members to set goals to work toward. The church called in the conference lay-activities director, Loren Nelson, to help them plan their church-growth strategy. A goal of giving more Bible studies was adopted, along with implementation of the territorial-assignment plan.

By January, 1980, there were more than 40 attending, the majority of them non-members. Eleven had been baptized by the end of February. Elders Nelson and Loomis teamed up to hold an evangelistic series in the small town of about 6,000 population. At the time of their last report, 33 had been baptized.

Such experiences reflect the growing emphasis on Faith Action Advance in North America. In 1976 the Annual Council adopted a document, since circulated around the Adventist world, calling God's people to evangelism and the finishing of the work. In an effort to implement this call more dramatically in North America, a Summit on Evangelism and Church Growth brought together the NAD union and local conference presidents and a number of resource persons and General Conference staff at Gla-

cier View, Colorado, April 6-11, 1979. At that time it was decided to implement a strategy for evangelistic advance in North America to be known as Faith Action Advance. This strategy focused upon local congregations' serving as the primary center of action for church growth, nurture, outreach, planning, and the various ministries of the church. It also embodied plans for training leaders and members, and evaluation of performance on every level of service in the

division. The departments of the church, especially on the General Conference and division levels, were to be reorganized in such a way that they would become resource centers responsive to the felt needs of the churches.

The FAA Committee established to give direction to this program meets quarterly in Washington (see box on next page). Most recently they adopted the principle that "the church is one organization and all departmental and other programs are integrated by the church officers at every level to fulfill the church mission and objectives." One of the ways this concept is to be implemented is by Sabbath school classes combining outreach with nurture. Several experimental programs are being started throughout North America to test this approach.

Peter Read, pastor of the

Cincinnati, Ohio, church, began an experimental approach two years ago. Elder Read describes the success of their experiment this way: "We arranged the Sabbath school so that, in addition to the regular 30 minutes of lesson study, we provided 20 minutes for various classes. However, we moved too fast. Some members could not adjust to the change. This caused a split over the new program."

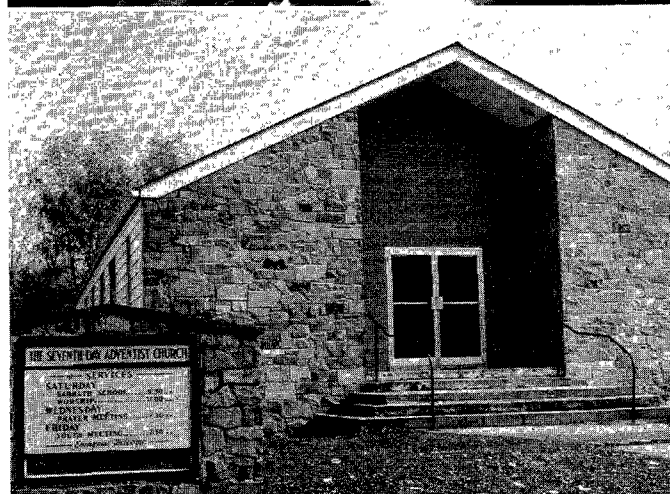
This caused the church to stop, look at what it was doing, and make some adjustments. Pastor Read says, "Our strength was that we decided to take the program and make it work. We decided to listen to everybody."

Out of this developed 13 classes that use the 20 minutes for one of the following: New Testament Witnessing, Spiritual Gifts, Health, or Bible Exegesis. Those who do not care for the change remain in their Sabbath school class for the extra 20 minutes. Their assignment is to make their model Sabbath school classes. Those who do not attend, those who are elderly, and those who are sick are included in the classes. This plan is designed to encourage the members to study the Sabbath school lesson and to be part of the class. Teachers are using improved teaching methods.

Faith Action Advance has resulted in a larger proportion of the church being involved in training. "For the first time in my ministry I saw a grassroots feeling and a desire to do something grow from the lay people," reports Elder Read.

The FAA emphasis even has touched that intriguing geographic expanse called Labrador. Garry Karst, president of the Seventh-day Adventist churches in Newfoundland and Labrador, reports:

"Since September, 1980, there is a resident pastor living in Labrador City. Already the group of people he has gathered together for services have outgrown the living room of the pastor's home, and they are looking for larger quarters. Maranatha Flights Interna-



Hardy Loomis, pastor of the Canton church (top), studies with four members of the Phillip Cota family. These women and three of their husbands were baptized at the same time. The husband not baptized then strongly opposed his wife's joining the church; recently he also was baptized.

Leo R. Van Dolson is associate editor of the ADVENTIST REVIEW.

Faith Action Advance Committee

The Faith Action Advance Committee serves as the North American Division Evangelism and Church Growth Planning Committee, seeking to bring together the various ministries in fruitful dialogue in order to achieve coordination and coherence of the many activities that engage the church in North America.

FAA is concerned with the direction and thrust of the church. It is primarily interested in outcomes and results, not in precise methods, programs, projects, plans, nomenclatures, and slogans. Because FAA represents a cross section of the total church community, it adopts and recommends objectives and broad targets that involve the division, and urges leadership to relate positively toward fulfilling these objectives and meeting these targets.

FAA makes available to the field through established church organization those plans, programs, tools, and methods that have been tested and evaluated.

FAA facilitates the evaluation of the performance and contribution of institutions, organizations, and church ministries and their support and relationship to the mission and objectives of the NAD church.

tional is making plans to help us build a church in August of 1981.

"But that's only half of the story. Over in Goose Bay-Happy Valley, Labrador, another story of God's leading is in the making. An Adventist couple stationed there with the U.S. Air Force have led out in starting services, and doing regular door-to-door missionary work. A group of nearly 20 people gather regularly in their home. Recently, one of the military chaplains has begun to study, and is seriously examining the Adventist message."

Under the slogan "Advance Together Toward 1985" an exciting new growth and nurture campaign is being launched in North America. Watch this space for periodic reports of progress.

CALIFORNIA

Spanish workers set goals

The Spanish workers of the Southeastern California Conference gathered on Monday, January 19, to set general goals for 1981.

At this meeting the worker force voted that during 1981 the workers themselves ought

to win 337 souls for Christ. They also determined that there should be a lay-worker force of 698 persons and that they should win 698 souls. Together, workers and laity have set the goal of winning 1,035 people this year. Other goals set included those of 334 lay persons holding public meetings and workers and laity entering ten territories.

After setting their objectives for 1981, the blessings that the Lord bestowed upon the Spanish work were counted. One of these blessings was the number of baptisms in 1980—683. This means that there was a net growth of 11.22 percent during 1980, bringing the total membership to 4,420.

According to Ernie Voyles, church development director for the Southeastern California Conference, the 14 Spanish churches and five companies make up 40.73 percent of the 1,095 net growth of the conference. Workers and laity are praying, planning, and working together toward a Spanish membership of 10,000 by 1985 General Conference session time.

LUCAS M. DIAZ
Assistant to the President
Spanish Ministries
Southeastern California
Conference

Inside Washington By VICTOR COOPER

● **First priority:** Dr. James Dobson, lecturer and author of such family-related books as *Dare to Discipline* and the film *Focus on the Family*, recently told the General Conference Committee that if we make the family our first priority God will control our lives.

Dobson canceled his work program of weekend speaking engagements that took him away from his family after discovering that through a videotape made by Word Publishers his seminars could have exposure to a wider audience than if he personally traveled.

The guest of the Home and Family Service said that family is the foundation of society and the church. "If you crack the foundation," he warned, "you threaten the superstructure."

● **Media Center personnel speak:** The National Religious Broadcasters annual convocation in Washington was held jointly this year with the National Association of Evangelicals, and was attended by about 3,000 people. Adventist broadcasters contributed to the tightly packed program of seminars at the Sheraton Hotel.

It Is Written speaker George Vandeman was a much-appreciated contributor to the seminars, workshops, and a plenary session entitled "TV in an X-Rated World." Connie LaJoie participated in the time-buying workshop, and William Hull, field service director of Faith for Today, was involved with program production and marketing and satellite communication. Music was presented by Walter Arties of the Breath of Life.

● **AU and GC cooperate:** Two Andrews University Seminary courses will be offered this summer with adjunct professors from the General Conference departments. They are "Perspectives in Communication" and "Temperance Evangelism." Both courses will be conducted at the Seminary June 15-July 10, 1981.

● **Haiti—our neighbor:** CBS network television is to create a program in the Sunday religious series *For Our Times* on Haiti and what Adventists are doing there. A camera team is expected to be in Port-au-Prince at the same time that a team from Loma Linda, in consultation with the Franco-Haitian Union, conducts an educational program for pastors that will result in their receiving Master of Public Health degrees.

● **Circulation up:** *Ministry* is now sent free to 280,000 non-Adventist ministers six times a year, according to its executive editor, B. Russell Holt. Most of these ministers are in the U.S.A., he said, but overseas ministers also are eligible to receive it on request. The editor said many ministers appreciate the journal because it provides inspiration and practical ideas.

● **In the archives:** Visitors to the General Conference Archives are shown the 1888 diary of R. DeWitt Hottel, president of the Virginia Conference, who as a delegate attended the Minneapolis Conference.

Recently the handwritten notes of W. C. White, who attended the conference, also were found in the White Estate vaults by Ron Graybill in conjunction with research on the topic of righteousness by faith by Tom Norris. A large amount of as-yet-unexamined material available to researchers has been accumulated by the GC archivists.

● **ASI raises funds:** The 630-member organization of Advent-Laymen's Services and Industries voted at their recent conference in New York to raise \$100,000 for various mission projects. Half the amount will go to support the New York Community Services van program. Living Springs, a live-in center for the people of New York, will receive \$25,000, and the remainder will be apportioned to a variety of programs.



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LOMA LINDA FOODS

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Afro-Mideast

- Extensive plans are being worked out by the Middle East Union publishing department for student colporteurs to enter all the territories of the Middle East during the forthcoming summer months. If all negotiations are successful, books will be sold in areas where no colporteur has been before.
- Uganda Field has placed an order with Africa Herald Publishing House for 5,000 *Baptismal Manuals* in Luganda.
- An Adventist Book Center is to be established in Juba, capital of South Sudan, which will serve as the headquarters for a progressive literature program in both North and South Sudan.
- George Agoki, of the East African Union, has been invited to connect with the union communication department as an assistant, to be speaker for radio and television programs in Nairobi, Kenya.

Euro-Africa

- The church in Skopje, Yugoslavia, renovated after being seriously damaged in a 1963 earthquake, has become too small for the church's growing membership. It has been enlarged and now also houses the offices of the secretariat of the Adventist Church in Macedonia, as well as apartments for ministers.
- At the international bookfair in Belgrade (October 24-29) the Adventist Church was given permission to exhibit Adventist literature in a booth. The only other religious denominations given permission to present their message at the fair were the Catholic Church, the Serbian Orthodox Church, and the Islamic Union.
- An open house was conducted on October 12 at the old people's home Le Romarin in southern France. The city mayor of Clapier officially cut the ribbon and opened the doors to the crowd of visitors who had responded to the invitation. An exhibition and sale of crafts made by the inhabitants of the home raised more than 6,000 French francs for victims of the earthquake in El-Asnam. Another exhibition, by the French

Bible Society, drew the visitors' attention to the focal point of the Adventist message, the Bible.

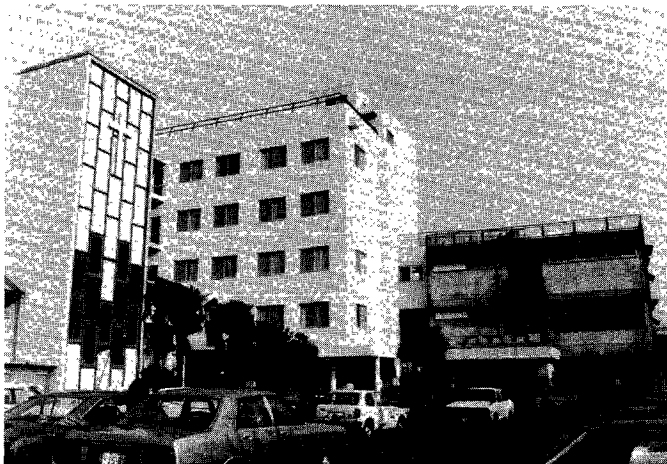
- September 12-14, members in Yugoslavia marked the one-hundredth anniversary of the beginning of the Adventist message in that country. A special service was conducted in the Skopje church. Speaker was Jovan Slankamenac, Yugoslavian Union Conference president. Milan Surljic, editor of *Glasnik* (Herald), related stories about Adventist pioneers in Yugoslavia. *Glasnik* also celebrated its one-hundredth anniversary in 1980.
- A church member and an Adventist pastor have been awarded medals by high-ranking French Government authorities. Leon Bugnard received the medal of honor for his services to the city of Albens, France. Jean Surel, a pastor, was decorated with the "national order of merit for the civil protection" by the prefect.

Trans-Africa

- The fourth quinquennial business session of the Southern Union was held at Sedaven High School, Heidelberg, Transvaal, on December 8 and 9. Ninety-nine delegates were present to conduct the business of the session. Officers elected at the session are: Cape Field—Z. N. S. Fosi, president; P. Ntshangase, secretary-treasurer; Lesotho Field—E. T. Maqache, president; E. L. Nteso, acting secretary-treasurer; M. M. Lelosa, secretary-treasurer, to assume responsibility in 1982; Natal Field—N. A. Maseko, president; S. T. Palvie, secretary-treasurer; Swaziland Field—P. M. Mawela, president; and C. W. Platjies, secretary-treasurer.
- On January 16, D. Mutumbuka, Minister of Education and Culture for Zimbabwe, visited the campus of Solusi College. A guided tour included the church, library, science building, workshops, and farm. The tour began at the orchard and vineyard, where Dr. Mutumbuka questioned L. V. Webster and K. J. Mittleider at some length regard-

ing the fruit, nuts, and vegetables. In a speech at the conclusion of his visit, Dr. Mutumbuka indicated that he had come to Solusi fully expecting to find mud-and-thatch buildings. He was pleasantly surprised to find an institution providing excellent academic and work opportunities for its students.

- The Johannesburg West church has decided to purchase a number of minibuses to transport people to Sabbath school and church. The day the first bus was commissioned was a happy one, for there were 15 senior citizens who responded to an invitation to attend a special Sabbath school program, church, and luncheon at the pastor's house. All asked whether they might be permitted to attend church again.
- Anerley Place, a retirement center in the South African Union, has felt a need to provide adequate health care for its residents. Recently they opened a new complex that provides a lounge-dining room, kitchen facilities, plus a sick bay and clinic area.
- The Dorcas members of the Manzini District (Swaziland) have been active in responding to the needs of people affected by disaster. Soon after they helped a family who had been burned out of their home, members of the family made a public decision to join the church.



Tokyo hospital expands

Celebrating its fiftieth anniversary, Tokyo Sanitarium-Hospital received a major improvement with the erection of a new six-story main hospital building. The new building replaces the original wooden structure built by students and teachers from Japan Missionary College in 1929. It stands in the middle of the hospital complex and effectively connects all four existing postwar wings and brings the total bed capacity to 150 beds. Opening ceremonies for this US\$4.25 million modern addition were held November 30, and were well attended by civic leaders and major contributors to the building fund. More than US\$1 million was raised locally in support of the project from businesses, patients, friends, and church members, under the direction of K. Yasui.

C. DELMAR JOHNSON
Medical Director
Tokyo Sanitarium-Hospital

North American

Atlantic Union

- Members of the Brunswick, Maine, church recently burned their mortgage during a ceremony in the church. W. M. Adams, Jr., treasurer of the Northern New England Conference, was present to help celebrate the occasion.
- As a result of Daniel and Revelation seminars being held throughout the Southern New England Conference by various pastors and conference leaders, 39 persons have been baptized. Many more are studying Adventist doctrines.
- Leo R. O'Neill, of Fitchburg, Massachusetts, recently made a gift to the Thayer Conservatory at Atlantic Union College of 44 first-edition recordings by the Louisville Orchestra. These feature works by 76 twentieth-century avant-garde composers were written and performed during the past quarter of a century.
- On February 7, a group of 12 persons were organized into the

Sanford-Berwick, Maine, company after having met for several weeks as a Bible study group.

• Thirteen persons have been baptized as a result of Focus on Life Seminar meetings held in Batavia, New York, by George S. Dudley, New York Conference evangelist.

• Alberto Sbacchi, professor of history at Atlantic Union College, has been named president-elect of the Association of Seventh-day Adventist Historians.

• Jamile Jacobs, pastor of the Brunswick, Maine, church, reports a day of celebration recently when members burned their mortgage. Lee Gimbel, Louise Moore, and W. M. Adams, Jr., Northern New England Conference treasurer, participated in the service.

Columbia Union

• A holiday crusade conducted by Dan and Kay Collins, assisted by Ron and Yvonne Feely, Norman Meager, and George Gainer, in the Akron, Ohio, church brought in 33 new members.

• Fred Hardinge, formerly associate pastor of the Capital Memorial church in Washington, D.C., has been named health and family life director of the Potomac Conference.

• Kettering Medical Center's chaplains, Ron Gordon and Walt Marshall, have set up a grief recovery program to aid the bereaved in coping with their emotions. The program is set up for those who are suffering from a loss through death, loss of limb, or loss by divorce. The sessions, which last five evenings, are open to personnel of KMC and members of the community.

Lake Union

• Nineteen persons became members of the Pokagon Street church in Dowagiac, Michigan, recently after an evangelistic program directed by Emanuel Foxworth.

• Three Avondale College students, Loren Watts, Mark Vodell, and Alvin Schick, are involved in campus witnessing at Western Illinois University in Macomb. The young men, who are Taskforce volunteers, are working with the district leader, Nicholas Leftrook, and the conference youth director, Jeff Wilson.

• Five persons were baptized as a result of the evangelistic series held in North Aurora, Illinois, by

Dan Schiffbauer, Illinois Conference evangelist, and Hampton White, local pastor. More than 300 non-Adventists attended the series.

• Six persons—three young couples who all are related—were baptized in late 1980 in the Racine, Wisconsin, church.

• Four people were baptized recently by Michael Conley in the Detroit Oakwood church.

• Eight persons have joined the Pontiac, Michigan, church as a result of a Truth Seeker's Seminar conducted weekly by the pastor, Eric S. Dillett.

• Staff and residents of Adventist Living Centers' Prairie du Chien (Wisconsin) Convalescent Center recently teamed up with the local cancer society to promote a Great American Smokeout. The nursing home sponsored a poster contest for local grade-school children. At least two center employees have quit smoking as a result of the publicity seen in the facility.

Mid-America Union

• New pastors in the Iowa-Missouri Conference are Randy Murphy, Kansas City Central church, and Jim Conran, Ankeny church.

• The College View church in Lincoln, Nebraska, has a new administrative pastor, Ray Daniel, former pastor and youth director in the Minnesota Conference.

• Literature evangelists of the Central States Conference reported \$132,175 worth of sales and 12 persons baptized during 1980 as a result of their work. They have set their goal for 1981 at \$250,000 worth of sales and 100 baptisms. Thirty-two persons attended the rally to recruit new literature evangelists, conducted by Emmanuel Bullock, publishing director.

• An organization known as Bolder Hearts meets three times a week at Boulder Memorial Hospital in Colorado, to learn how to modify life style to decrease risk of heart attack. The 66 participants are men and women who have suffered a heart attack, have experienced activity-limiting angina, have had open-heart surgery, or are in a high-risk category for heart attack. The program, which is supervised, monitored, and individualized, consists of volleyball, warm-up exercises, walking and/or jogging, stationary biking, rowing, and cool-down.

North Pacific Union

• Joseph Brito, a Spanish member living in the Sunnyside, Washington, area, has seen 13 people with whom he has studied baptized during the past year. Mr. Brito has been one of the backbones of the rapidly expanding Spanish work in the Sunnyside area.

• The South Salem, Oregon, church recently sponsored a series of meatless-cooking classes, featuring international foods.

• Computer science is being taught to about 25 students at Auburn Adventist Academy, Auburn, Washington. The one-semester course is designed as an introduction to programming techniques and computer language.

• With 96 percent of the membership taking part, the Great Falls, Montana, church raised \$3,644 for Investment.

• Frank and Lauretta King were honored recently at a retirement banquet held at Montana's Mount Ellis Academy. Mrs. King has worked at the academy and the conference office for 35 years, while her husband, Frank, has served at the academy for 34 years.

• Donald Rasco, a member of the junior department of the Puyallup, Washington, church, volunteered to give his total savings of \$4.00 when the junior department lacked \$4.00 in order to reach their Investment goal of \$100. The Sabbath school teacher accepted the offer, saying, "Surely the Lord will bless you for your willing and sharing nature." Since then, Donald has found \$52.

• Faculty and students at Walla Walla College have observed Black History Week with a special series of films, lectures, and other programs. Guest speakers included Charles Lott, Adventist youth leader from the Greater Seattle, Washington, area, and Eric Ward, pastor of the Oakwood College church.

• James Eldred reports that eight people have requested baptism as a result of meetings in Ridge Dell, Washington.

Southern Union

• The Florida Conference, which had its best year ever in 1980 with more than 1,500 baptisms, expects to baptize 2,000 in 1981, according to V. L. Zuchowski, Ministerial secre-

tary. Seventy evangelistic series are planned, half by conference evangelists and half by pastors.

• Nearly 9,000 pieces of temperance literature were distributed by 200 Mount Pisgah Academy students November 19, 20. The Candler, North Carolina, school was cooperating with the American Cancer Society in a Great American Smoke-Out Day.

• Broward County, Florida, churches are working with Maranatha Flights International and Seventh-day Adventist World Service to provide aid to the Caribbean island of Dominica, which was devastated by Hurricane David in 1979. The West German Government has provided funds to build 500 homes, 110 of which will be constructed by MFI volunteers.

• Members of the Fort Myers Shores church in Florida worshiped for the first time in their new sanctuary January 17. The building has a seating capacity of 400, which was a large undertaking for the 94-member congregation. Also included are eight classrooms, a fellowship room, and a kitchen.

• Madison Hospital in Tennessee has been awarded a two-year accreditation by the Joint Commission of Accreditation of Hospitals.

Andrews University

• Dwain L. Ford, dean of the College of Arts and Sciences, will be leaving the deanship in June to return to teaching. Dr. Ford, who was appointed dean of the college in 1971, once again will instruct in the chemistry department.

• Fonda Chaffee, chairman of the home economics department at Andrews, has been elected to a one-year term as president of the 300-member SDA Dietetic Association at the association's annual meeting in Atlanta, Georgia. Dr. Chaffee also served as the organization's president from 1960 to 1961.

• At the annual Christmas-tree lighting on the campus, a group of Cuban refugees presented the university with a plaque of appreciation. The plaque expresses thanks to the university and surrounding community for help given the Cubans in their first two months in the United States. Andrews has assisted the Cubans in language instruction and housing, and the Berrien Springs Adventist community has provided clothing and other immediate needs.

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Health Personnel Needs

NORTH AMERICA

Accountant	surg., rehab., staff
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Groundskpr.	Pharmacist
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BMET	Phys. ther., asst.
Med.-rec., ART	Purch. dir.
Med.-Rec. lib.	Soc. wrkr., MSW
Nurses: LPN, med.-	

For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, ext. 489.

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

Deward Edgmon, pastor, Shreveport, Louisiana, church, from the Georgia-Cumberland Conference.

Ivan Toews, vice-president for finance, Paradise Valley Hospital, National City, California, formerly reimbursement specialist, Adventist Health System—Sunbelt.

Regular Missionary Service

Eugene Stephen Amey (AU '68), to serve as Bible teacher, Rusangu Secondary School, Monze, Zambia, **Dorothea Eleanor (Renschler) Amey** (AU), and sons, of Aloha, Oregon, left New York, January 21, 1981.

Dwayne Gordon Bullock (PUC '71), to serve as treasurer, South China Island Union Mission, Taipei, Taiwan, **Joan Lynell (Watts) Bullock** (WWC '74), and daughter, of Pittsburg, California, left San Francisco, January 11, 1981.

Daniel Edward Cobb (LLU '78), returning to serve as dentist, Yaounde Dental Clinic, Yaounde, United Republic of Cameroon, **Beverly Jane (Brendel) Cobb** (LLU '77), and child left New York, January 28, 1981.

Neander Calvin Harder (PUC), returning to serve as Bible teacher, Brazil College, São Paulo, Brazil, and **Lieselotte Mariane (Kemling) Harder** (U. of São Paulo) left Los Angeles, February 4, 1981.

Garold Ray Wagner (AU '80), to serve as SAWS director of Cambodia relief, Bangkok Adventist Hospital, Bangkok, Thailand, **Deena Lynne (Bartel) Wagner** (UC '78), and son, of Berrien Springs, Michigan, left Los Angeles, January 19, 1981.

Jerald Wayne Whitehouse (LLU

'79), to serve as coordinator and director of health ministry, Juba, Sudan, of Redland, California, left New York, October 26, 1980.

John Frederick Wilkens (Ben Franklin U. '60), to serve as treasurer, Trans-Africa Division, Salisbury, Zimbabwe, and **Edith M. (Taylor) Wilkens**, of Spokane, Washington, left New York, January 12, 1981.

Nationals Returning

Mariko Adachi, to serve as teacher in the Department of Health Education, Tokyo Sanitarium-Hospital, Tokyo, Japan, left Los Angeles, December 27, 1980.

James A. Audu (Atlanta U. '80), to serve as biology teacher, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, left New York, December 28, 1980.

Reuel Everett Bacchus (AU '79), to serve as ministerial intern, East Caribbean Conference, St. Michael, Barbados, and **Helen Angela Bacchus** (AU '78) left New York, January 19, 1981.

Rafael Garcia, Sr. (LLU '76), to serve as pastor-evangelist, East Puerto Rico Conference, Rio Piedras, Puerto Rico, and **Ana Luisa Garcia** left Philadelphia, Pennsylvania, December 30, 1980.

Arnaldo Gonzalez (Ant. Coll. '70), to serve as pastor-evangelist, East Puerto Rico Conference, Rio Piedras, Puerto Rico, **Maria M. (Perez) Gonzalez** (Madrid U, NY '80), and four children left New York, January 22, 1981.

James Makinde, to serve as pastor, West Nigerian Mission, Ibadan, Nigeria, and wife left New York, December 30, 1980.

Felix D. Nieves (NYU '78), to serve as mathematics teacher, Antillian College, Mayaguez, Puerto Rico, **Lillian J. Nieves** (Ant. Coll. '70), and three children left New York, July, 1980.

Nixy Morales, to serve as maintenance supervisor, Bella Vista Hospital, Mayaguez, Puerto Rico, **Eunice E. Morales** (U. of PR '66), and two sons left Chicago, December 31, 1980.


Victor Noel Ortiz (U. of PR '68), to serve as surgeon, Montemorelos University, Montemorelos, Mexico, **Iris Elizabeth (Rivera) Ortiz** (U. of PR, '66), and two children left Honolulu, Hawaii, January 12, 1981.

Oscar Santa Cruz, to serve as coordinator, Adventist Book Center, Central American Union, Guatemala City, Guatemala, and **Ella Santa Cruz** (Isabel de Mendiola Bus. Sch. '48) left Los Angeles, June, 1980.

Hubert Augustus Taylor (AUC '77), to serve as associate director, publishing department, East Caribbean Conference, Bridgetown, Barbados, and **Josephine Taylor** left January 2, 1981.

Joselito Tertullien (AU '75), to serve as religion teacher, Dominican Junior College, Santo Domingo,

HAVE YOU PRAYED FOR THOSE WITHOUT CHRIST TODAY?



PRAYER OFFENSIVE
BEGINNING ON APRIL 4

Watch for this poster in your church. It calls attention to the worldwide prayer offensive for reaching the unreached that begins on April 4.

Dominican Republic, **Emilia Tertullien** (Ant. Coll. '79), and two children left in September, 1980.

Mrs. Sandra I. Torres (AU '80), to serve as church school teacher, West Puerto Rico Conference, and **Reinaldo Torres** (AU '80) left in August, 1980.

Lynden Hugo Walton (St. Johns U. '80), to serve as pastor-evangelist, Central Jamaica Conference, Spanish Town, Jamaica, and **Hermine G. (Edwards) Walton** left in April.

Deaths

CALDWELL, Bessie G.—b. Nov. 15, 1897, Senoia, Ga.; d. Oct. 21, 1980, Winter Park, Fla. She was director of nursing at Florida Hospital for a number of years. Surviving are her brother, Harold W. Caldwell; and a niece, Helen C. King.

HALSWICK, Esther Dagney—b. Aug. 24, 1895, La Crosse, Wis.; d. Jan. 17, 1981, Loma Linda, Calif. She helped her husband, Louis Halswick, with his pastoral work in Chicago, New York, and Minneapolis; and was his secretary when he was general secretary of the Bureau of Home Missions at the General Conference. Surviving are her two daughters, Evelyn Underwood and Pauline Moore; five grandchildren; and six great-grandchildren.

HENRY, Doris—b. June 19, 1913, Washington; d. Nov. 15, 1980, Woodland, Calif. For four years she was secretary to Percy Magan at Loma Linda University.

Survivors include a son, Raymond Henry; a daughter, Ruth Tallent; and seven grandchildren.

HIGGINS, Herschel—b. Aug. 11, 1893, Thayer, Kans.; d. Jan. 12, 1981, St. Helena, Calif. He worked in the printing department of the Pacific Press, in California, from 1918 to 1955. Survivors include two brothers, Warner and Mark.

MOLDRIK, Emil H.—b. Jan. 30, 1910, Czechoslovakia; d. Dec. 18, 1980, Apopka, Fla. He was a district pastor and MV secretary in the Moravian-Silesian Conference and district pastor in the New Jersey and Illinois conferences. Survivors include his wife, Helen Ann; two sons, Emil D. and Jerry R.; and five grandchildren.

DAVIS, Arthur Milton—b. March 19, 1900, Oregon; d. Dec. 15, 1980, Auburn, Calif. He worked for St. Helena Sanitarium and Paradise Valley Sanitarium, both in California, as an accountant. He is survived by his wife, Roxie; a brother, Ralph Davis; stepchildren, Mavis Jones, Gilbert Baty, and Margaret Bobst; ten grandchildren; and four great-grandchildren.

NARY, Minnie Belle Scott—b. Sept. 26, 1895, Canandaigua, N.Y.; d. Jan. 1, 1981, Loma Linda, Calif. A 1921 graduate of Pacific Union College, she was registrar at Lodi Academy and La Sierra College, in California, for many years. In 1957 she married Winfield Nary. Survivors include her nephews, James and Donald Lee.

NELSON, Albert Edwin—b. Feb. 24, 1895, New York, N.Y.; d. Jan. 4, 1981, Loma Linda, Calif. He was a Seventh-day Adventist minister for 47 years. Survivors include a daughter-in-law, Mrs. Franklyn Nelson; six grandchildren; and six great-grandchildren.

SAD pastors baptize 1,000 converts a week

According to Joao Wolff, South American Division president, 52,601 converts were baptized last year in his division. This impressive figure reflects the tireless and united work carried on by administrators, departmental leaders, pastors, and church members, spurred on by a consuming desire to lead souls to the cross of Christ.

An ambitious and bold plan is now under way in which ministers and lay members are challenged "to work as one body with the objective that all the activities of the present quinquennium be centered in sharing the good news of salvation to every person living in the division territory."

News reports frequently point out the revolutionary movements that occur in Latin America, but there is a bloodless revolution in process that has not reached the front pages of the great newspapers. This is the revolution that is taking place in the lives and consciences of thousands who are feeling the transforming impact of the Adventist message in South America.

ENOCH OLIVEIRA

Listeners support ARN stations

Despite adverse economic trends in the United States, Adventist Radio Network's annual fund-raising week was a success.

"I Love ARN Week," February 8 through 14, brought in more than \$140,000 in pledges to the eight participating stations. The same amount was pledged this past year, but half of those pledges came from KSGN in Loma Linda, California, which did not participate in this year's campaign.

The highest goal, \$36,000, set by radio station WAUS in Berrien Springs, Michigan, was reached within hours after the campaign officially ended.

WOCG in Huntsville, Alabama, and WDNX in Savannah, Tennessee, continued their campaigns into the next week, while the other five stations involved were at or above their goals at the end of the pledge week.

DAVID BRILLHART

AMD needs office secretaries

An office secretary who has had experience in a conference office is urgently needed to serve on a regular-mission-call basis as an administrative secretary for the Afro-Mideast Division office in Nicosia, Cyprus. The initial term of service for a single person is two years.

Also needed at the same office is a retired secretary (in her 60s and in good health) who would be willing to accept a Sustentation Overseas Service appointment for one or two years. The division will pay round-trip expense and provide furnished housing.

Anyone interested in responding to these needs should contact Roy F. Williams, Associate Secretary, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Two Thai schools merge

Two educational centers near Chiangmai, Thailand, merged on January 1 in order to provide more effective administrative leadership.

The new "Thailand Educational Center" combines the former Chiangmai Academy and the Thai Tribal Center. They have functioned for several years on adjacent cam-

pus. The first administrator of the merged center is Nancy Bassham, former principal of the academy.

Plans have been made for the Tribal Center to maintain its present identity as an educational unit for tribal youth, while the academy will continue to serve young people of Thailand who are ready for an Adventist junior high and senior high school education.

Patricia Gustin, the former Tribal Center director, has now become the Ubon Adventist School administrator in northern Thailand.

Six tribes are represented at the Chiangmai institution.

D. A. ROTH

SDA osteopaths plan school

Members of the National Association of Seventh-day Adventist Osteopaths (NAS-DAO) report that they are in the initial planning stages for a school of osteopathic medicine.

With more than 250 members and graduates practicing in many States, the group believes that the profession it represents has a vital role in helping Adventists live and proclaim their health message. More than 40 of its members stand ready to provide training to osteopathic students during their clerkship year and academic training.

At Kansas City University of the Health Sciences, where most Seventh-day Adventist students have gone for the study of osteopathic medicine, more than 40 Adventists are turned away annually. A group of Adventist osteopaths would like to see these prospective students receive training, but most of all, this group looks forward to a day when Seventh-day Adventist osteopathic professionals can offer such students the unique training they believe a Seventh-day Adventist osteopathic school could provide. Plans are being laid for such an institution that, in all likelihood, will be located in Collegedale, Tennessee.

S. L. DESHAY

For the record

New position: Donald J. Sandstrom, secretary, Afro-Mideast Division, formerly president, Northern New England Conference. He replaces Fred G. Thomas, who is returning to the United States.

Dentist mission opportunities

Three challenging positions in Seventh-day Adventist mission clinics in Africa are awaiting dedicated dentists. These clinics are located in Swaziland, Zimbabwe, and Lesotho.

Dentists who wish more information should either phone Charles Watson, (202) 723-0800, extension 386, or write to him at 6840 Eastern Avenue NW., Washington, D.C. 20012.

ELDON P. CARMAN

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