

Adventist Review

General Organ of the Seventh-day Adventist Church

December 10, 1981

God's Word
our guide

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The greatest
miracle

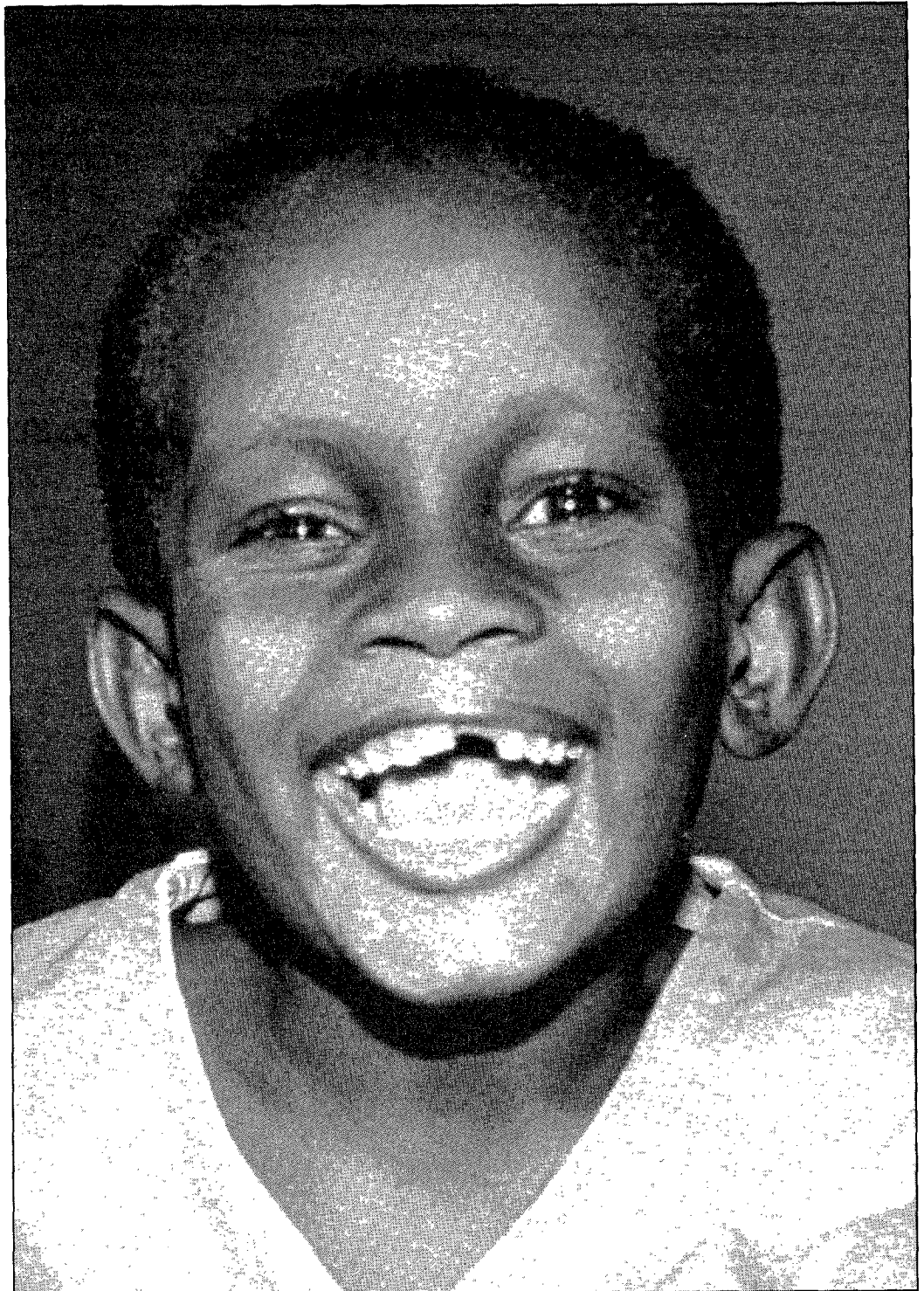
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Not "mild,"
but meek and
"Wonderful"!

Page 13

European youth
"resist" evil

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Troy Blake, from Trinidad, can live the life of a normal 7-year-old now that Florida Hospital surgeons have repaired his heart. See story on page 18.

THIS WEEK

Rose Fuller, author of "Christmas or Christ?" (p. 3), who works full time as a homemaker and mother, is the wife of Pastor Fred R. Fuller. A graduate of Southern Missionary College, Collegedale, Tennessee, with a B.S. in health, physical education, and recreation, Mrs. Fuller taught at Collegedale Academy from 1971 to 1976. She now teaches gymnastics at the local church school. The Fuller family is interested in bird watching. Rebekah, age 4, can identify ten species of birds.

Margi Brown shares the story of what, to some people, might be termed an unremarkable conversion. She was, as she terms herself, a gospel-hardened,

"Laodicean sinner," a church member in good standing who had not let God touch or enter her heart. As Mrs. Brown tells her story, we begin to realize that her conversion is much more than unremarkable; it is "The Greatest Miracle" (p. 6).

Nathaniel Krum, author of the poem "The Master Chemist" (p. 13), died this past July 18, his seventy-seventh birthday. He was employed throughout his life in the publishing work of the church—as factory superintendent at the Sentinel Publishing Company, Kenilworth, Cape, South Africa (1929-1937); as foreman of the pressroom and typeroom at the Washington College Press, Takoma Park, Mary-

land (1937-1945); and as superintendent of the Review and Herald proofroom (1946-1971). In the covering letter he sent with the poem, he reported that his years at the Review were the happiest of his life.

His book of poems *The Master Artist* has sold more than 70,000 copies since publication. His prose book *God Does Answer Prayer* has sold nearly 176,000 copies. Much of that book first appeared in the ADVENTIST REVIEW as a series on prayer.

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LETTERS

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

Poor theology?

I was appalled at the "theology" contained in the short article "Rusty Pans" (Oct. 22). The idea that God sends sickness and hardships in varying degrees of severity to discipline us, until He "decides that we have had enough," is incompatible with the Biblical picture of God.

If we believe that God sends severe hardships only when lesser trials have failed, then we must find the cause of cancer, death, and holocaust in the hearts of those who suffer. When suffering then comes to us and our families, this theology breaks our spirit and leaves us searching inward in despair at the very moment we should be assured of the love and presence of God.

PATRICIA WILKINSON BUNKER
Pasadena, California

► *God is often said to "send" that which He does not prevent. The author of "Rusty Pans" recognized this when she stated, "He lets trials come." Satan is the author of suffering, but God often does not intervene to prevent it. Rather, He brings good out of it if we will let Him.*

The article was in harmony with numerous Bible texts, such

as Deuteronomy 8:5, "The Lord thy God chasteneth thee"; Job 23:10, "When he hath tried me, I shall come forth as gold"; Proverbs 3:12, "Whom the Lord loveth he correcteth"; Lamentations 3:32, 33, "Though he cause grief, yet will he have compassion. . . . For he doth not afflict willingly." (See also Job 5:17; 13:15; Ps. 94:12; 66:10-12; Heb. 12:5-11; Deut. 32:39; Hosea 6:1; Isa. 48:10; Dan. 12:10; Zech. 3:9; 2 Cor. 12:7.)

God at times "permits evils to take place that He may prevent still greater evils" (Ellen G. White, in Review and Herald, Feb. 4, 1909). "Sometimes, when all else has failed, the Lord, in love to man, will permit afflictions to come upon him, to bring him to repentance."—The SDA Bible Commentary, on Lam. 3:33, p. 557. His dealings with Israel are an example. "Each fiery trial is God's agent for their refining."—The Desire of Ages, p. 306. "God brings men over the ground again and again, increasing the pressure until perfect humility and a transformation of character bring them into harmony with Christ."—Testimonies, vol. 4, p. 86.

Rather than despair over trials, we should see them as evidences of God's love and ask what He would have us learn from them. What we should avoid is feeling that other people who have trials are sinners in need of God's discipline (Luke 13:1-5). In general, trials are "natural," merely part of life in a sinful world.

Literature requests

I would like to extend my sincere thanks to all who sent me the gospel booklets, magazines, Ellen White books, and others that I have received after my name appeared in the Literature Requests column last year.

With this literature, the Spicer College lay activity group is doing its best to spread the good news to many corners of Poona.

FRANCIS THOMPSON BAIDEN
Poona, India

Investments

Re "Investments for Adventists" (Oct. 29).

The handling of money is important. I have seen families with identical incomes; the one that saved would have sufficient yet give liberally, while the other, because of carelessness, was unable to give, and finally declared bankruptcy.

Those people who handle funds carefully (not merely hoard them) are those who are able to give the most, not only in dollars but in relationship to their total income.

F. O. SANDERS
Keene, Texas

Our treasure

Re "Reflections of an Adventist Father" (editorial, Oct. 29).

We just had the privilege of a visit from our son and his wife, who brought our first grandson to celebrate his first birthday. Truly, our children are our treasure!

DARREL D. HOLTZ
Dalhart, Texas

Adventist Review



131st Year of Continuous Publication

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Vol. 158, No. 50



Christmas or Christ?

I would rather spend this Christmas Eve by the tree of life listening to the original carolers singing praises to Jesus.

By ROSE FULLER

Not long ago I was driving by the Jackson Maranatha church in Tennessee and was attracted by their sign in large bold letters: "Which would you like to come first—Christmas or Christ?" That's not a difficult question to answer. Or is it? Some would respond, "Why of course I would rather see Jesus come before Christmas. But I know He probably won't, so . . ."

As I continued with my shopping trip my thoughts kept going back to the question posed on that sign. I began to search my own heart and actions for the real answer. If I

Rose Fuller is a homemaker and mother living in Jackson, Tennessee.

would honestly rather have Jesus come before Christmas, then was I telling the world, at least the little universe I live and move in, of the urgency of preparing for His coming? Those little runny-nosed twins down the street who have such sweet, shy smiles but trail an odor of unwashed bodies—was I showing them the Man of Galilee, who loves all children in spite of their state of cleanliness?

And what of our parishioners—do they know me only as the preacher's wife who every Sabbath is too busy with my own noisy twosome to smile, speak, or, even more important, to listen to their joys and sorrows?

What will it take?

My life is comfortably happy, maybe too much so. What will it take to shake me out of this peaceful, calm Laodiceanism and put within my heart the urgency of preparing a dying world for the Second Coming?

But what about Christmas? Is there anything wrong with celebrating Christmas? Much has been written on that question, and the members of each family must decide for themselves how they will answer it. We are making our plans now so that it will be a happy time for our little ones without too much unnecessary excitement. That is difficult when everywhere we go the stores are featuring toys that talk, walk, and even seem to think. It is difficult, too, when the other children at Sabbath school want to talk only about what they are going to get at Christmas, even though you have tried to teach your children that "it is more blessed to give than to receive." Nor does it help the situation when some of the people at church ask in a well-meaning way, "And what is Santa going to bring you for Christmas, Rebekah?"

But we manage to overcome these obstacles. It takes an entire year to plan for each Christmas, to prepare young minds so that they will be thankful for one or two special gifts of things they need—unlike the neighbor child who is disappointed each year because he did not get everything he had been begging for, the toys he had been programmed to demand by watching TV advertisements.

As I unloaded the last bag of groceries I mentally took one last look at the question that had started all this mind-wandering. Christmas or the Second Coming? Can you imagine a celebration where everyone is given a gift and even though your gift—a crown—has twice as many jewels as mine, I do not become jealous, feel offended or overlooked, or even wonder why? Can you picture a tree not covered with twinkling lights and tinsel but loaded with brilliantly colored fruit that looks too good to eat and tastes like—like heaven? And have you ever thought how wonderful it will be to kneel at the feet of the One who came as a baby in a manger, but who now stands at the right hand of God and is preparing a place for us so that we can be with Him?

Yes, I enjoy Christmas. But when I start comparing the possibilities of the suggested alternative I would rather spend this Christmas Eve by the tree of life listening to the original carolers singing praises to our Jesus, the Light of the World. Would you like to join me there—soon?

God's Word our guide

The words of the Bible and the Bible alone should be echoed from our pulpits.

By ELLEN G. WHITE

The one book that is essential for all to study is the Bible. Studied with reverence and godly fear, it is the greatest of all educators. Its pages are filled with truth. Would you gain a knowledge of God and of Christ, whom the Father sent into the world to live and die for sinners? An earnest, diligent study of the Bible is necessary in order to gain this knowledge.

The words of the Bible and the Bible alone should be echoed from the pulpits of our land. This Book is our great director, given us by God. It is a lamp to our feet and a light to our path. It flashes its light ahead, that we may see the path over which we are traveling, and its rays are thrown back on the past, showing the most perfect harmony in that which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, the student of God's Word sees light and beauty.

We all need a guide through the many straight places of life, as much as the sailor needs a pilot over the sandy bar or up the rocky river; and where is this guide to be found? We point you to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates the mind, softens the heart, and imparts gladness and joy to the spirit. The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life.

Compared with words of men

Had it been essential for us to study the writings of the early Fathers, Christ would have told us to do this. But the Fathers do not all speak the same thing. Which of them shall we choose as a guide? There is no need for us to trust to such uncertainty. We pass by the Fathers to learn of God out of His Word. This is life eternal, to know God. Oh, how thankful we should be that the inspired Word of God has been placed in our hands. Holy men of old wrote this Word as they were moved by the Spirit.

The commentaries written about the Word do not all agree. Often they come into collision with one another.

God does not ask us to be guided by them, but by His Word. All can search the Scriptures for themselves. And they may know that the teaching of this precious Book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The Word of God is from everlasting to everlasting.

God did not leave His Word to be handed down from generation to generation by oral transmission and traditional unfolding. Had He done this, the Word would gradually have been added to by man. Let us thank God for His written Word.

The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go.

He who will search the Bible with a humble, teachable spirit will find it a sure guide, pointing out the way of life with unflinching accuracy. This book contains nothing that is nonessential, nothing that has not a bearing upon our lives. It teaches man how to simplify life's complicated experiences. It is an educator, endowing the simple-hearted followers of Christ with the wisdom that comes from the Author and Finisher of their faith.

If you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would teach your children to serve God and do good in the world, make the Bible your textbook. It exposes the wiles of Satan. It is the great elevator of the race, the reprove and corrector of moral evils, enabling us to distinguish between the true and the false. There is a rich mine of truth in this holy Book.

The sailor who has in his possession chart and compass, and yet neglects to use them, is responsible for placing the lives of those on board his vessel in peril. The vessel may be lost by his neglect. We have a Guidebook, the Word of God, and we are inexcusable if we miss the way to heaven, for plain directions have been given us.

Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive the divine enlightenment. He will understand the meaning of the words, "If any man willeth to do his will, he shall know of the teaching." As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. By studying it, he finds that he is a joint heir with Christ to an immortal inheritance. The Guidebook points him to the unsearchable riches of heaven. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment.

Every means of grace should be diligently improved, that the grace of God may abound in the soul more and more. We must have spiritual knowledge that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of

Christ," that we may "be filled with all the fulness of God."

When a question was brought to Christ, His answer was, "Have ye not read?" "What saith the scriptures?" Christ could have answered every perplexing question brought to Him, but He did not do this. He directed His questioners to the great storehouse of knowledge. He knew that He could not always be with them in human form, and He desired to teach them to make the Word their dependence. "Search the scriptures," He said. He referred them to His own inspired Word, that when tempted by the enemy they might meet him as He had done, saying "It is written." Thus the enemy could be repulsed; for he has no power over the one who relies on the testimony of God's Word.

Of the Word of God, the psalmist writes, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is a light shining in a dark place. As we search its pages, light enters the heart, illuminating the mind. By this light we see what we ought to be.

Our counsel and guide

We see in the Word, warnings and promises, with God behind them all. We are invited to search this Word for aid when brought into difficult places. If we do not consult the Guidebook at every step, inquiring, Is this the way of the Lord? our words and acts will be tainted by selfishness. We shall forget God, and walk in paths that He has not chosen for us.

God's Word is full of precious promises and helpful counsel. It is infallible; for God cannot err. It has help for every circumstance and condition of life, and God looks on with sadness when His children turn from it to human aid.

He who through the Scriptures holds communion with God will be ennobled and sanctified. As he reads the inspired record of the Saviour's love, his heart will melt in tenderness and contrition. He will be filled with a desire to be like his Master, to live a life of loving service.

Great light shone forth from the patriarchs and prophets. Glorious things were spoken of Zion, the city of God. Thus the Lord designs that the light shall shine forth through His followers today. If the saints of the Old Testament bore such a bright testimony of loyalty, should we not today, upon whom is shining the accumulated light of centuries, arise and shine? The glory of the prophecies shed their light on our pathway. Type has met antitype in the death of God's Son. Christ has risen from the dead, proclaiming over the rent sepulcher, "I am the resurrection, and the life." He has sent His Spirit into our world to bring all things to our remembrance. By a miracle of His power He has preserved His written Word through the ages. Shall we not, then, make this Word our constant study, learning from it God's purpose for us.

The Bereans were commended as being more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily. They did not search the Bible from curiosity, but

that they might learn in regard to Christ. Daily they compared scripture with scripture; and as they searched, heavenly intelligences were beside them, enlightening their minds and impressing their hearts.

We are to open the Word of God with reverence, and with a sincere desire to know the will of God concerning us. Then the heavenly angels will direct our search. God speaks to us in His Word. We are in the audience chamber of the Most High, in the very presence of God. Christ enters the heart. The Holy Spirit takes of the things of God, and shows them to us. We see more clearly the greatness of God's love and the fullness of His salvation. We appreciate more fully His gracious design to make us partakers in the heavenly firm. We are drawn into full sympathy with the plans of God. His secret is with us, and He shows us His covenant.

The life of Christ, that gives life to the world, is in His word. It is by His word that Jesus healed disease and cast out demons; by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desires to fix the faith of His followers on the Word. When His visible presence should be withdrawn, the Word must be their source of power. Like their Master, they were to live by "every word that proceedeth out of the mouth of God."

The Word our food

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. As we must eat for ourselves in order to obtain nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought that God has in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord."

In the Bible we have in clear lines the revelation of God's character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets, and other holy men of old. They were men "subject to like passions as we are." We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and, beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the Spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character—like them, to walk with God.*

* *Signs of the Times*, March 21, 28, 1906.

The greatest miracle

Slowly the inner turmoil increased. I could not carry on my act much longer.

By MARGI BROWN

The conversion of a sinner to Christ is a miracle, but the conversion of a Laodicean sinner must be the greatest miracle of all, for when it takes place, God actually is raising up children of Abraham from stones. I know, because I am one of those children.

To say that I was gospel-hardened is putting it mildly. I grew up in a good home in an Adventist community where my parents were employed by the denomination. I had all the amenities of Adventist upbringing—family worship, Sabbath school and church, camp meetings, and a Christian education. But in spite of those benefits, one thing stands out in my mind: I was not once touched by the love of God; the story of Calvary never moved me. In fact, when I was a little girl, I began to question, “What is so special about Jesus’ dying on the cross? Lots of people die.” As I learned of the terrible tortures that people have endured throughout history, I was sure that Jesus had not endured the worst; so for me, Calvary seemed to have no relevance to the reality of life.

I was reasonably good, somewhat religious, and did not feel rebellious about my strict upbringing.

When I married and had children, I was determined to live right. We read *The Adventist Home*, *Child Guidance*, and *Counsels on Diet and Foods*, and seriously worked to bring our lives into harmony with God’s plan. In my view I was a good Adventist and an asset to my church. I never saw myself as a sinner; consequently, Jesus had little part in my religion. To me Christianity consisted of doing “things.”

Occasionally something would disturb my complacency. When the evangelist announced his presentation of the Passion play, he confidently declared, “This is guaranteed to melt the hardest heart.”

I attended that meeting with much anticipation. I thought, Maybe this will do it. But the meeting failed to

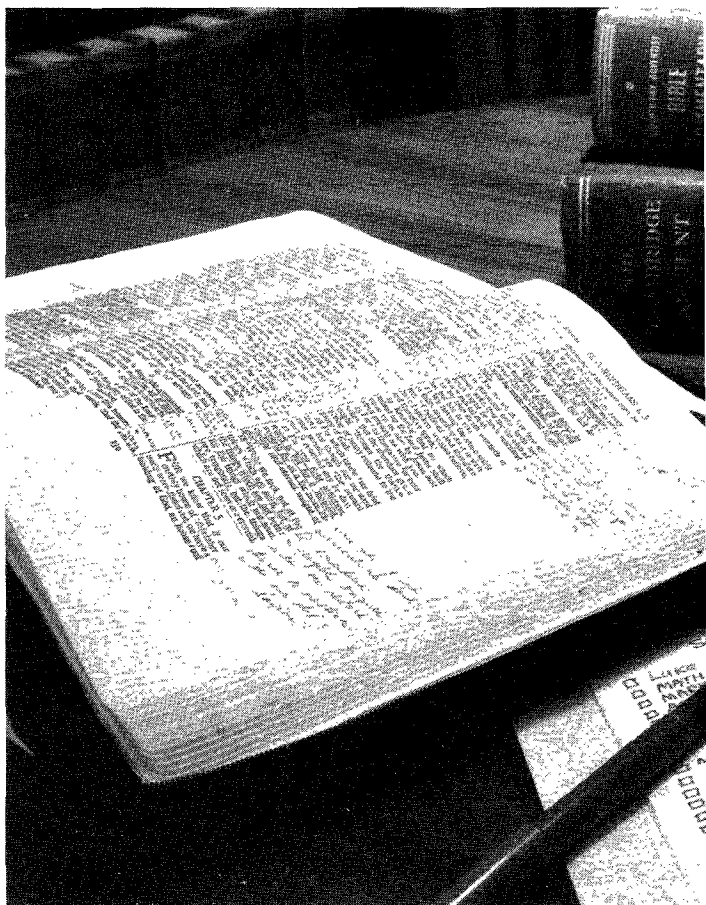
produce any effect within me. “I must be an impossible case,” I concluded. Yet I still felt no inner frustration and continued my good living, concentrating on doing right, quite satisfied with my own standard of righteousness.

At camp meeting in the mid-1960s I heard something that was totally new to me. In the youth tent young people were giving public testimonies about what Jesus meant to them personally. The life and vitality with which they spoke captivated me. The seed planted by their witness took root in my heart. Although there was no outward change, never again would I view my religious experience with complacent satisfaction.

Slowly, imperceptibly, the inner turmoil increased, until in the early 1970s I became sick of my religious game. Church became a disgusting experience, and I did not think it possible to carry on my act much longer.

At just the right time I was touched by a series of sermons that admonished us to recognize our condition and come to Jesus just as we are. The minister encouraged us to spend one hour each morning studying the life of Christ.

Not only was I a busy mother of four but also a night person who hated morning. However, I prayed, “Lord, if this is what You want, wake me up at 5:00 A.M.” The next morning I experienced my first personal miracle; I was awakened at 5:00 A.M. without an alarm clock’s having been set. Quickly I slipped out of bed to begin an adventure that would change the direction of my life.



Margi Brown is a homemaker living in Oroville, Washington.

Every morning the miracle was repeated. Sometimes I was bored, some days I would fall asleep while reading, but I clung to the Lord's promise in John 6:37, "Him that cometh to me I will in no wise cast out." When I read, "Ye shall . . . find me, when ye shall search for me with all your heart" (Jer. 29:13), I responded, "Lord, I have not been searching for You with all my heart."

The Lord replied, "Come, I will give you a new heart" (c.f. Eze. 36:26).

As I continued my daily reading, I came across the thought "He requires entire, unreserved surrender."—*Selected Messages*, book 1, p. 110. I knew that I had not yet perfectly surrendered. The Lord let me know that I could not empty myself of self but that I could only consent for Christ to accomplish that work in me.

Reading further, I learned that God has made provision for us to become like Jesus and that He will accomplish this for those who do not interpose a perverse will. "But, Lord," I prayed, "I *do* have a perverse will." Tenderly He replied, "You cannot change your heart, but you *can* choose to serve Me."

So morning after morning I came. I saw little outward change, little fruit in my life, but the seed planted had taken root, and growth had begun. As I read, I discovered that I had nothing to offer, nothing that would recommend me to God. I began to realize my helpless condition and cried, "Nothing in my hand I bring, simply to Thy cross I cling."

Then trouble came. I was overwhelmed with heartache and despair when I heard a preacher say, "If you don't have joy, you don't have Jesus."

"Lord!" I cried, "I am wretchedly miserable; I must not be a Christian." Comfortingly He spoke, "My grace is sufficient for thee" (2 Cor. 12:9).

Patiently, day after day, Jesus taught me not to look to my efforts for the fruits of the Christian life but to look to Him. Converting a gospel-hardened Laodicean is not an easy thing—God can do nothing for the soul that feels no need. But as I came to Him daily through His Word, He awakened me to my wretched condition and gently showed me that He held the answer to every want of my soul.

We should not be discouraged

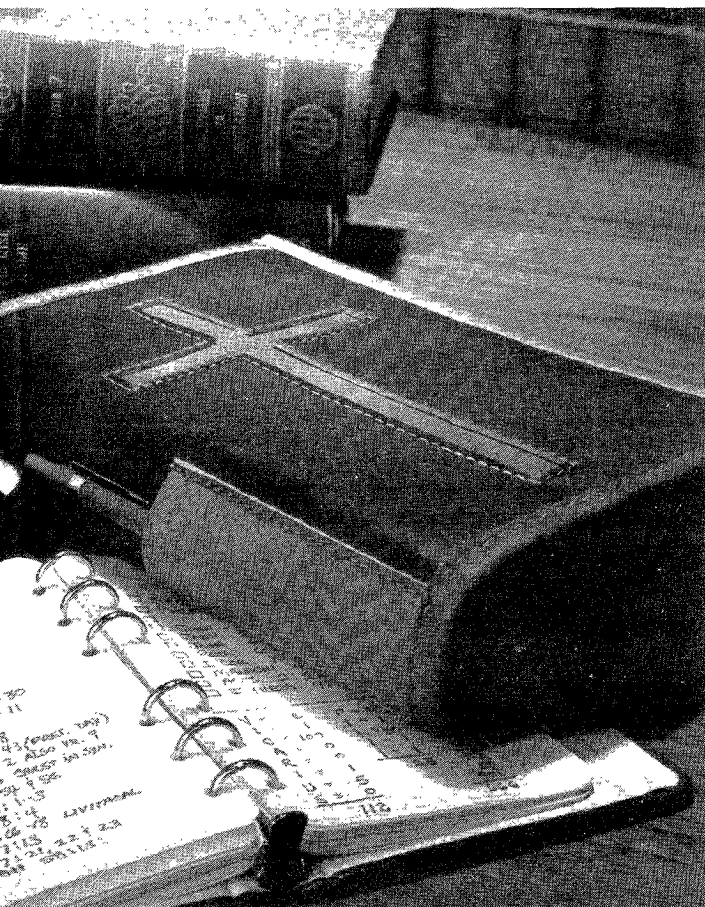
The message to the Laodiceans describes our self-righteous condition. We think we know and possess everything, yet His diagnosis declares that we are wretched, miserable, poor, blind, and naked. We should not be discouraged when God shows us our condition and we discover ourselves naked in the sight of His holy law. He must show us our desperate need in order for us to desire His righteousness.

Not only does the Lord describe our condition, but He prescribes the antidote: His robe of righteousness, the gold of faith and love, and the eyesalve of the Holy Spirit. Then He tells us how to receive the remedy: "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). We must open the door, feed on His Word, and commune with Him. He invites us to come to Him with our doubts, our resentments, our insecurities, our hearts of stone; to do so daily; to allow Him to work in us.

God did not scold me for doubting His word; rather, He forgave my sins and coldness and gave me the assurance of full and complete acceptance. Since that gracious revelation my experience has not been the same. Since then I have lived in the conscious realization that I am a born-again Christian.

My conversion was not dramatic, nor does it make an exciting story, but it was real. I believe it should be shared because we who were raised in the church, we who never left home, we who did not waste our substance on riotous living, need conversion just as surely as does any prodigal. Yet it is so difficult because it seems to us that we are doing well, that we are not really too bad, and that we do not need an abrupt change in our way of life. We can make a contribution to and get along fine in the church just the way we are, comfortable with those characteristics described in the message to the lukewarm Laodicean church.

If you are nearly dead and hardly care, do not give up on yourself. Cling to the promise, "Him that cometh to me, I will in no wise cast out." Come to Him. Continue in Him. He will change your heart and bring the missing joy and blessed assurance into your life that you may not have yet experienced. □



One law, two mountains

Sinai represents the law in command form. But how is Golgotha an invitation?

By ALDEN THOMPSON

For the Christian, Golgotha is a diamond with many facets. Seen from one perspective, it is God's ultimate judgment on sin; from another, it is His announcement of deliverance for sinners in which He Himself pays the penalty for our sin and proclaims victory in the battle against the evil one.

But that lonely mountain has another perspective, one that enables us to see it in a unique relationship to Sinai. The setting is the great controversy between Christ and Satan, and the focus of attention is the law of God, the law of love. It is in that setting that we hear the words of Ellen White: "At the cross of calvary, *love* and *selfishness* stood face to face. Here was their crowning manifestation."—*The Desire of Ages*, p. 57. (Italics supplied.) Satan's purpose was to destroy the law and Him who was the embodiment of that law. But God's purpose was to establish the law forever, to fulfill it—that is, to fill it so full of meaning that the law of love will be secure through all eternity.

That fulfillment of the law is what we see in Christ's sacrifice on our behalf. His gift is the ultimate demonstration of the principle of self-sacrificing love. Not only was the Father willing to give His Son (John 3:16), but the Son Himself willingly laid aside His heavenly glory to live on earth and to die so that mankind might live (Phil. 2:5-8). Greater love is not possible, and that is what we see at Golgotha.

When we think of God's law only in its command form, the form in which God gave it at Sinai, then our understanding of both Sinai and Golgotha is likely to be distorted. One might even go so far as to think of Golgotha as the radical antithesis of Sinai, as the end of the law. To be sure, Golgotha signals the end of the law as basis of

salvation (Rom. 10:4) and the end of the law as condemning master (chap. 6:14), but those were simply human distortions of law in any event. No, Golgotha is by no means the end of law, but its fulfillment.

Sharp contrasts do exist between Sinai and Golgotha, but understanding law as the principle of self-sacrificing love enables us to see the second mountain as the continuation of the first, the actual incarnation of that which God spoke at Sinai. Such a view enables us to speak of one law at both mountains and to maintain the continuity of God's saving activity while clearly recognizing the contrast between fear and love, command and invitation.

But how is it that Golgotha can be described as God's law in the form of invitation? That Sinai represents the law in command form is clear enough. But how is Golgotha an invitation?

The invitation is a silent one, and such the basis of appeal differs radically from that of Sinai. At Sinai God's presence was visible and audible. But at Golgotha the casual observer would hardly recognize God's presence, much less that this agonizing scene was His ultimate invitation to mankind. But it was and is an invitation, first, to accept love's victory over selfishness, and second, to follow in the footsteps of this Jesus of Nazareth and live the law of love. The invitation is not heard by the ear, but perceived by the heart. That is why its power has a mysterious way of growing and deepening until it so grips the recipient that he too is ready to die so that the law of love may live.

Because of the supreme nature of the Golgotha revelation, it is a common misconception that the Sinai revelation is outdated. It is overshadowed but not outdated, for the two mountains represent two radically different ways of reaching people with the good news of God's love. And even though the revelation of God in Jesus Christ is the ultimate revelation, the task of reaching people is never ended. Sin is just as powerful as it ever was, and the factors that made a Sinai necessary are constantly with us. Even after we have tasted the glorious joy of Golgotha's invitation, sin can drag us away. It may be that a touch of Sinai is the only way to bring us to our senses and to life.

Preference for invitation

The complexity of our sinful human condition means that we must be fully aware of the dangers should we misapply the Sinai-to-Golgotha principle. When we as individuals stand under someone else's authority, we show a strong preference for invitation over command. On occasion I have asked church members to indicate their likes and dislikes from the following list covering the Sinai-Golgotha spectrum: prohibition, command, permission, recommendation, and invitation. Invitation has been a clear winner ever time. The least popular is prohibition, with command right behind.

Interestingly, the Ten Commandments—the Sinai edition of God's law—come to us as prohibitions and

commands, the two least popular forms of the Sinai-Golgotha spectrum. Now, even though a committed Christian can visualize each command as an invitation, our human circumstances still make it difficult for us to appreciate commands, for human beings who exercise authority tend to overuse commands and prohibitions and even misuse them for selfish purposes. Thus we subconsciously tend to view all commands as arbitrary and undesirable. We resist, avoid, or ignore them. How many of us have been oblivious to No Parking signs and speed limits simply because we have been reasonably sure that we would not be caught? We easily forget that we are actually disregarding the rights of others and even jeopardizing life itself. But if we stand over the body of an innocent child, killed by a speeding car, we realize that commands are there to save life. Commands are clearly essential but also dangerous, for we tend to view them as arbitrary and thus expendable.

In terms of our relationship to God, another and more serious danger lurks in the Sinai approach, namely, the feeling that acceptance is the *result* of obedience. Children sometimes find it difficult to believe that their parents punish them out of love. In fact, during the act of punishment, it is often a struggle for children to believe that their parents love them at all. Thus the unfortunate tendency in the human environment is to think of love as a *result* of obedience: "My parents love me when I am nice, but not when I am naughty."

When we transfer this kind of thinking to our relationship with God, we tragically imagine that God loves us only when we obey. The Christian life thus becomes a desperate struggle to win acceptance and to earn the love of God. Very few Christians would actually

describe their theology in that way, but the Sinai approach, if it does not lead on to Golgotha, will certainly yield that kind of oppressive experience in which the sinner struggles to earn salvation through obedience.

Now, if we carefully relive both the Sinai and Golgotha revelations, we will discover that God has shown us quite a different picture. Far from being a God who demands obedience as the basis of His saving activity, He has revealed Himself as a God who loves us even when we do not deserve it. When God delivered Israel from Egypt, it was certainly not because of Israel's obedience. For Israel, the deliverance at the Red Sea came *before* Sinai, thus illustrating an important principle: grace comes before law, or, in other words, God saves before He commands.

In the New Testament, this principle of "grace before law" is portrayed beautifully by Paul: While we were still "sinners" and "enemies," Christ died for us (chap. 5:8-10). When we experience such grace, obedience flows from within as a response of love to God's graciousness.

Traditionally we have tended to see the law as prior to grace. That is, we have tended to see the law entering our experience first of all for the purpose of condemning. Grace then follows to bring us deliverance from condemnation. But to see grace simply as deliverance from condemnation is only part of the story. When we recognize that God's graciousness precedes His command, then we glimpse the love of God whenever He speaks—even when He commands. At times we may be uncomfortable, even frightened, by His command, but we will recognize His love.

Understanding the principle of "grace before law" as the basis of God's dealings with us also provides us with the example of how we are to relate to others: We are

HEALTH CAPSULES

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Master of your fate?

By MERVYN G. HARDINGE, M.D., Ph.D.
Director

Good health is something we all want but it is not a matter of luck. For most of us it requires work, the constant effort of deciding in favor of reason rather than desire. While reason marshals the facts on which intelligent decisions are made, desire employs rationalization—aligning excuses to justify self-interest.

There are many situations in which we are exposed to potential risks to health about which we can do little. In technologically advanced societies, polluted air, the exposure to chemicals in virtually all our surroundings, and the dangers of our highways are illustrative. In less-developed regions others also face environmental problems—crowding, unsafe water, and infectious diseases such as malaria, dysentery, and typhoid. And then, although the cases are limited, a few people face hereditary problems.

Investigations of populations living self-chosen life styles have demonstrated clearly that certain habits and patterns of life either enhance health or encourage sickness and disease. In fact, most illnesses, with the exception of hereditary and infectious diseases, in both developed and developing nations, result from accepted or self-selected patterns of living.

But what of the preventable diseases that result from our own choices? Most of us know better than we do. Some have strong wills and appear to have little trouble doing the desirable and refraining from the undesirable. But such people are in the minority, human nature being what it is. In most of us inherited and cultivated tendencies sway our choices. In our own strength we are defeated. But herein lies the joy of the Christian, for God has promised unlimited power—"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

As we prayerfully analyze our own life styles, seeking heavenly enlightenment as to wherein we may be failing, then, with the power of the Holy Spirit, uniting our wills with His infinite power, we can become masters of our fate.

called to love not only good people but also wicked ones. We love them as God's children so that they will want to live as God's children. Our task is not to condemn, but to love and to offer the gift of life.

As we seek to apply the Sinai-Golgotha principle in our families and within the church family, we also need to be aware of the dangers of emphasizing only part of the spectrum, that is, only invitations or only commands. On the one hand, if we choose to use only invitations because they are more pleasant, the result often will be what Ellen White described as a "cruel kindness" (*Testimonies*, vol. 3, p. 141). In our weakness we sometimes need a firm hand; to be lax when we should be firm can be disastrous.

On the other hand, if we take Sinai instead of Golgotha to be the essence of God's relationship to mankind, we will tend to use commands even when an invitation would be more effective. Thus we risk portraying ourselves and our God as arbitrary. That too can have tragic results. As Ellen White once observed, "Arbitrary words and actions stir up the worst passions of the human heart."—*Ibid.*, vol. 6, p. 134.

Relationship springing from love

When God seeks to lead His people from Sinai to Golgotha, He is seeking to lead them to life and to a relationship with Him that springs from love. He will invite, but He will also command. And when He rebukes, He will do so with tears in His voice, for He loves His children even when they disobey.

When God spoke at Sinai, the thunder almost drowned out the tears in His voice; but in the awesome silence of Golgotha, the reverent observer cannot miss the tears. That is why the New Testament often sounds quite different from the Old. Yet that difference in emphasis is not simply one that exists between the Old Testament and the New. Each writer in Scripture gives a different emphasis, depending on the needs of the hour and the progress of his own pilgrimage along the Sinai-Golgotha road. Ellen White noted that the writers of the Bible "differed widely" in "mental and spiritual endowments," a variety reflected in their writings (*The Great Controversy*, p. vi.).

That principle of variety and the principle of growth along the Sinai-Golgotha road are two principles that are crucial not only for our understanding of Scripture but also for understanding our Adventist heritage and the experience of Ellen White, as well. As the remainder of this series will demonstrate, the growth from Sinai to Golgotha, from command to invitation, from fear to love, is a Biblical pattern (part 3) that is also reflected in the experience and theology of Ellen White (parts 4 and 5).

But regardless of where a believer or a prophet stands on the road to Golgotha, God never compromises His ethical demands. The law of God, the law of self-sacrificing love, remains constant. It appears in a variety of forms, but its goal is always that experience that finds its highest joy in obedience to the Lord of the universe. □

To be continued

FOR THE YOUNGER SET

"I'm sorry"

By NETTIE EDEN

"Here, hold these books while I tie my shoelace." Mark shoved his books toward Andy.

"Hold them yourself. I'm not going to get my hands cold. Why didn't you tie your shoe before you left home?" Andy answered irritably.

Mark was 7 years old and Andy 9. Each morning they had to walk a couple blocks to catch the school bus. There was no sidewalk, and rain had made puddles in the street.

Mark attempted to hand his books to Andy anyway. Andy let them fall. Even though Mark grabbed for them, they fell into the mud, and the sheets from his notebook fluttered in different directions. What a sorry mess!

Andy stood sullenly while Mark struggled to pick up his books and papers. His own hands were warm and snug inside his jacket pockets. But he didn't feel good about himself.

"Sorry, Mark." Andy tried to sound sympathetic.

"You're always saying 'I'm sor-r-ry.' You don't mean it! Yesterday you said you were sorry when you let my horned toad get away. And you didn't try to help me catch him." Mark was angry.

Silently the boys climbed into the warm bus. When they were seated, Andy reached for Mark's books. With his clean handkerchief he wiped the slush from each sheet as best he could. Mark smiled at his older brother.

"I feel better inside now. OK, Mark?" Andy apologized.

"Sure," Mark grinned. He put out his hand, and the boys solemnly shook hands. This was one of Dad's rules for ending a fuss. Then Mark and Andy began to laugh. The day suddenly seemed much brighter.



READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

Although we enjoy participating in Christmas celebrations each year, we feel that increasing commercialism is taking away the true meaning of Christmas. What specific suggestions can readers give to help us as a family make Jesus the center of our Christmas celebration?

■ I would like to share with readers the way we celebrate Christmas. It all started in Denmark with my mother-in-law, who saw to it that the family had a good time and that the true meaning of Christmas was not forgotten. The whole family would gather at my in-laws' home for the traditional Christmas Eve dinner. After the dishes were washed, we all sat down and listened as one member of the family read the Christmas story from Luke 2:1-20. Afterward we had prayer, thanking God for sending His Son into the world for our redemption. Then we would gather around the piano and sing Christmas songs. The presents were then opened with much laughter and talking. More "goodies" were put on the table, and we all had a wonderful time.

We have kept this tradition at our home with our own children and now with our grandchildren when we are able to be together. The true meaning of Christmas need not be forgotten, even among the commercialism.

DOROTHEA NEERGAARD
Cape Coral, Florida

■ Instead of exchanging gifts at the holiday season, my church school groups would select a needy family in the community to help. The children brought the funds that they would have used on gifts for one another, and together with what I would have spent on them we had a nice sum to purchase a needed item of clothing for a member of the needy family. Committees took charge of buying, wrapping, and delivering these gifts on our party afternoon. Parents accompanied us and helped with the transportation. The children enjoyed doing the part they could do. A large box was decorated appropriately and filled with fruits, nuts, baked goods, and gifts. A Bible, interesting books, and literature were left with the family after we had

sung some songs with them. What better way could the children learn community needs than in sharing in the joy of giving?

RUTH KIPP
Avon Park, Florida

■ As Christian parents, our goal is to focus our children's attention on giving to others at Christmas and being satisfied with fewer gifts for ourselves as a family. Having been missionaries on the island of Guam, we learned many Guamanian holiday traditions. One that especially impressed us was that instead of a Christmas tree, many Guamanians would have a manger scene or just a manger with the Baby in their home.

An idea we would like to implement in our home is to choose a needy family and buy and make gifts for this family. These gifts would be placed around the manger scene in our home. We would then invite this family to spend Christmas day with us in Christian fellowship and love.

This would give our children the opportunity of planning and choosing gifts for people who are really in need. They also would be able to see the joy that they had given to others, thereby feeling happy and satisfied themselves.

We also would have a small Christmas tree with our family gifts under it. Our gifts would be fewer in number because we had chosen to share with others.

MRS. LYLE L. LITZENBERGER
Staunton, Virginia

■ Although commercialism seems to be taking away part of the true meaning of Christmas, I try to remember that it is one out of two or three holiday seasons during the year during which people may be drawn a little nearer to spiritual things.

When I think of the selfishness that also comes with the season, I am concerned, especially for the

children. An adult usually is not as concerned about "how many things I am getting this year" or other similar thoughts that pertain to "me." An adult can always find people to give food or fruit baskets to, but what can a child do? One answer to this problem is to find an unfortunate or unhappy home (which usually is not hard to do), have your child or children pick out a toy or book (maybe even choose one of the gifts he or she received), and give it to that unfortunate family. There is a special something even little ones feel inside when they can give something to somebody.

TRACY L. MURRAY
Le Roy, New York

■ For many years my family gave gifts to one another on Christmas, but one year we changed all that. While I was shopping with my mother, she expressed her need for a new pair of shoes, but she had no money to get them. I knew then what her Christmas present would be. I bought them for her, wishing her an early "Merry Christmas." Throughout the year when I heard of something someone needed, instead of waiting for Christmas I bought it then.

Christmas came with no presents under the tree, but the memories of the love that was spread throughout the whole year were wonderful on that Christmas Day.

SHIRLEY PETRY
Cohutta, Georgia

■ We too have felt that Christmas has become too commercialized. However, with a child in the family, we felt that we could not just ignore the holiday. We felt that Christmas should be a time of caring about others.

This thinking led us to make homemade breads to give to our neighbors last Christmas. We went as a family as we made our deliveries. Other things could be given instead of bread—missionary books, homemade craft items, and so on.

We also invited over for Christmas dinner a married couple who would have been spending the holiday alone. The blessing we received from sharing with others has helped us to see the true meaning of self-sacrificing love and the gift of Jesus Christ for us all.

KATHY BENSON
Yakima, Washington

■ We search for stories of selflessness appropriate to the season that we can read to them, and we always read the Christmas story from the Bible on Christmas Eve. We play down Santa Claus and let

a crèche occupy a place of honor.

Many denominations hold services on Christmas Eve. Some have song services, others a children's reenactment of the Christmas story, and others Communion. Some have candlelight services. I cannot recall ever seeing an Adventist church holding such a service, but I believe we are missing something important. I think it would help us to keep our eyes on Jesus in this tinsel season if we were to spend that evening in church. It also helps children to remember that Christmas is more than presents and toys—it is God's great gift to us of His Son.

SALLY SCHILLER
Tucson, Arizona

■ Having been born and raised a Catholic, I was taught to try to put Christ into the center of my Christmas holidays. Coming from a large family and being thankful for the little gifts I did receive made me all the more appreciative and humble as I celebrated the holidays. Therefore it was not difficult for me to keep commercialism from entering into my Christmas celebrations when I became a Seventh-day Adventist.

Last year was the first year my husband and I celebrated Christmas as Seventh-day Adventists. We decided to read the children a Bible story each night, leading up to the birth of Jesus. We read that particular story on Christmas Day. We explained to them the free gift of God's love and why we exchange gifts at Christmas. Our discussion led into how Santa Claus came about. Our main theme, however, was to put the spotlight on our Saviour.

THERESA E. STREIGHT
Aberdeen, Maryland

Question for February

Response deadline January 8.

Our children, who are nearing marital age, have asked what type of qualities they should look for in a spouse. We have read the counsel that Ellen White has given, but we would like to add to this if possible. What have others told their children when asked this question?

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

There are many kinds of ministers at Florida Hospital.

When Bill Wertz came to Florida Hospital for open-heart surgery, the chaplain wasn't the only minister he met.

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Not “mild,” but meek and “Wonderful”!

J. B. Phillips, author of *Letters to Young Churches* and *The Gospels Translated Into Modern English*, objects to calling Jesus “mild.” In his book *Your God Is Too Small* he writes:

“Of all the epithets that could be applied to Christ this seems one of the least appropriate. For what does ‘mild,’ as applied to a person, conjure up to our minds? Surely a picture of . . . someone who would let sleeping dogs lie and avoid trouble wherever possible; someone of a placid temperament who is almost a stranger to the passions of red-blooded humanity; someone who is a bit of a nonentity, both uninspired and uninspiring.”—Page 24.

According to Dr. Phillips, the term is outrageously misapplied to Jesus in view of the fact that He was “a man who did not hesitate to challenge and expose the hypocrisies of the religious people of His day: a man who

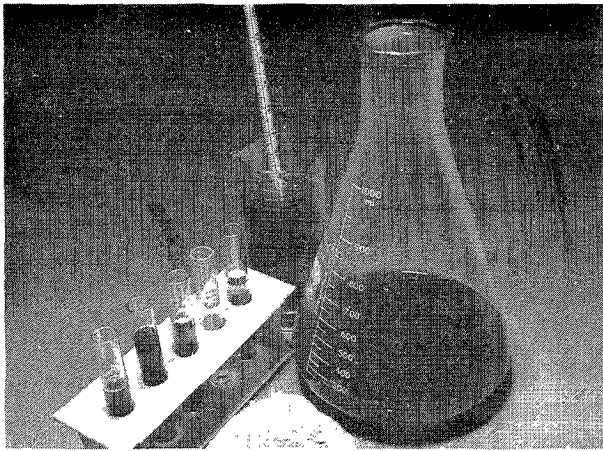
had such ‘personality’ that he walked unscathed through a murderous crowd; a man so far from being a nonentity that He was regarded by the authorities as a public danger; a man who could be moved to violent anger by shameless exploitation or by smug complacent orthodoxy; a man of such courage that He deliberately walked to what He knew would mean death, despite the earnest pleas of well-meaning friends! Mild! What a word to use for a personality whose challenge and strange attractiveness nineteen centuries have by no means exhausted. Jesus Christ might well be called ‘meek,’ in the sense of being selfless and humble and utterly devoted to what He considered right, whatever the personal cost; but ‘mild,’ never!”—Pages 24, 25.

In the main we agree with Dr. Phillips’ position. Medieval artists often portrayed Christ as the “pale Galilean,” but we think Jesus looked more rugged than ascetic. Though humble, He was vigorous, forceful, and courageous. He was sun-tanned and ruddy from tirelessly tramping the roads and trails of Palestine in His rounds of mercy. His robust, spiritual energy was so unflagging that His disciples could hardly keep up with Him. They slept while He spent whole nights in prayer! So filled was He with the dynamics of the Spirit that He was able with authority to drive the money-changers from the Temple. Ask the fleeing sellers of sacrificial animals whether they would describe Jesus as “mild”!

The paradox is that a Man with every quality of leadership, overwhelming force of character, and the ability to resist capture submitted willingly to arrest, personal indignities, and crucifixion. Here Jesus’ divinity shines forth in all its brilliance. He might have freed Himself; He might have exposed the hypocrisy, jealousy, and hatred of the priests and rulers, but He did not. He was the “Lamb of God, which taketh away the sin of the world,” so He permitted Himself to be taken, to be tortured, to be crucified. For our sake He gave His life.

No, according to usual definitions, Jesus hardly was “mild”; He was “meek.” But by any definition He was, as Isaiah described Him, “Wonderful” (Isa. 9:6).

K. H. W.



The Master Chemist

By NATHANIEL KRUM

*We struggle in life's test tube of our day,
Affected by the catalysts of time,
And wonder what the Master Chemist does,
Uncertain if our lives make sense or rhyme.*

*But He was here before the test began,
Foreknew results we may not understand,
And He will work the hard experiment,
If we but leave our lives in His skilled hand.*

When is belief belief?

In response to a 1978 Gallup poll, 53 percent of Baptists indicated that they believed in devils, as contrasted with 13 percent of the Episcopalians who responded. But when asked about belief in the Loch Ness Monster, 18 percent of the Episcopalians answered that they believed in it, as compared with only 6 percent of the Baptists. We do not wish to single out the Episcopalians, but it strikes us as being indicative of the state of belief among some Christians when more respondents indicate that they believe in the Loch Ness Monster than believe in the clear teaching of the Bible about the existence of the devil and his angels.

L. R. V.

European youth "resist" evil

By LEO S. RANZOLIN

One of the most inspiring events of my seven-week trip to the Euro-Africa Division this summer was a visit to the Tower of Constance at Aigues-Mortes (Dead Waters) on the southern coast of France. I was accompanied by nearly 700 Pathfinders and staff who had met for the division-wide camporee at our new camp in Monoblet. Nino Bulzis, Euro-Africa Division youth director, and I were the guests of the German youth, and together we made our way to the tower. The structure is impressive, as is the city, which is completely walled as in medieval days.

On the stone floor inside the prison I saw an inscription, "Résistez," written by Marie Durand, a Huguenot, who was placed in prison at the age of 15 because of her faith. She remained there for 38 years. Her father was arrested in 1729 and her brother, a minister, was hanged.

I could not think of a better word to describe the struggles and temptations that Adventist youth face in Europe. Surrounded by secularism and skepticism, by indifference and immorality, they need strength and power to resist the waves of evil that threaten their very existence as Seventh-day Adventist Christians.

The camporee

Our trip began at Monoblet in southern France, where the Pathfinders met for their camporee at our new camp, Le Moulin de L'Ayrolle (Rose Water Mill), in the heart of "Les Camisards" country. "Les Camisards" were Christians who fought oppression and who wore special shirts

that gave them this name. Just to think that we were playing, studying, praying, and worshipping in the same country where "Les Camisards" and the Huguenots had been persecuted for their faith was a tremendous inspiration.

On Sabbath afternoon there was a baptism. The seven candidates lined up at the Portuguese camp while 700 Pathfinders and staff formed a long line between the camp and baptismal tank. At the right moment the candidates and ministers crossed a bridge built by the Portuguese campers and walked toward the tank. As they passed by the various delegations, they were cheered and heard beautiful hymns.

When they arrived at the tank, there was a surprise. It was completely decorated with flowers and branches. Songs were sung, and Kurt Loeffler, youth director of the South German Union Confer-

ence, gave a brief talk. Then a short biography was given of each of the candidates: five German youth, one Spanish, and one French. It was my privilege to baptize six; Jose Priego, a Spanish pastor baptized his daughter. Stella Hirsbrunner, the French girl who was baptized, is a direct descendant of the Huguenots! Stella is not a Pathfinder, but lives at Monoblet. When I made an appeal after the baptism, 91 Pathfinders gave their hearts to the Lord.

Yugoslavia

At the end of the camporee, Nino Bulzis and I returned to Switzerland and then drove to Italy and Yugoslavia. We stopped briefly at "La Chapelle" in France, a farm where wayward young people learn how to live in a simple way. Sister Collet was very kind and showed us around for a couple of hours, revealing this beautiful ministry by which hundreds of youth have been rescued to accept Christ.

But our destination was Yugoslavia. I had never been to a Socialist country and was looking forward to meeting church members there. We stopped briefly in Zagreb and talked to the president of the West Yugoslavian Conference, Mihael Abramovic, who gave us a detailed report

of the work in Yugoslavia.

A teen camp had been scheduled at our school, called Marusevec, the name of a castle across the campus. Since school was not in session, the 125 young people who attended the camp from all over Yugoslavia and Germany stayed in the dormitories.

We conducted classes in the castle, the oldest part of which dates back to 1618. Almost every day tourists come to see the castle, one of the most beautiful in northwest Croatia. Young people from our seminary have been trained to explain the castle's history. As they do so, many are amazed that Adventists have a school there. Thus the tourists learn about the Seventh-day Adventist Church and its beliefs.

The days spent at Marusevec were full of activities. Elder Bulzis and I conducted Bible classes in the morning and afternoon. In the evening we held meetings. When it was time to leave, we were asked to have one final meeting. Prior to the meeting, as we were playing "American baseball," Hinko Plesko, youth director for the union, told me that 79 of the youth were not baptized. At the end of the meeting, 77 responded to the call for baptism, a



In Czechoslovakia the author enjoyed a Sunday outing with some young people near Gerlachov, in the High Tatras.

Leo S. Ranzolin is General Conference Youth director.

wonderful answer to prayer.

From Yugoslavia we traveled to the city of Deutchlandsberg in southern Austria, where 30 youth from all over Austria, who were holding concerts in Graz and Deutchlandsberg, were lodged at the church and youth center.

I met some older youth who had attended the 1972 and 1977 camporees. One of them is studying medicine, another law. One of them is going to Africa as a missionary.

I was introduced to the Julianos family, called the "gold medal family." The division holds a camporee every four years, and for the past three a member of the Julianos family has received a gold medal in the Bible contest. The Austrians have dominated the contest and always have at least one of the Julianos on their team.

Another pleasure was to get acquainted with the members of a family who were won to the church as a result of a witnessing program at the camporee in Techendorf, Austria, in 1972. On the last Sabbath of that camporee, Pathfinders went to the central square of the city of Villach and released hundreds of balloons. A family in Klagenfurt found one of the balloons and sent the attached card to request Bible correspondence courses. Thus they were introduced to the Advent message.

The concerts organized by the youth were outstanding. Under the leadership of Guenther Schleifer, union youth director, and Erich Baumgartner, pastor, they gave performances at Graz and in the city hall in Deutchlandsberg. The hall was filled. The youth sang songs composed by Ewald Grtz (who is working on a Doctor's degree), gave testimonies of their faith, and at the end of the concert mingled with the crowd, talking about Jesus. I remember one woman remarking, "They live what they preach and sing."

On our way to Czechoslovakia we stopped for lunch at "Stefanie House," a retirement home at Semmering in the Austrian mountains. It is

also a youth center used on weekends for retreats and Bible conferences.

The moment the Czech border officials saw our documents and learned that we were representing the Adventist Church, they processed our papers with no problems whatsoever. I was now in the C.S.R., the first Youth director of the General Conference to be granted official approval by the government.

Unfounded apprehension

I was excited and a bit apprehensive about my first visit to a Communist country. As a matter of fact, I told this to the Minister of Religious Affairs, who attended a banquet with us in the city of Bratislava. He laughed and told me he was glad that I could come to see how much freedom they have and learn how much the government believes in Seventh-day Adventists. Our church is the only one that can operate in a private way, pay its ministers, buy churches, and so on. All the others are controlled by the government.

Our first meetings were held in Prague at the filled-to-overflowing Adventist church. I asked Oldrich Sladek, Czechoslovakian Union Conference president, "What can I preach about?" He said, "Preach about anything, about what you have in your heart!" I was able to bring messages to the people of Czechoslovakia in the same way I have done all over the world.

The next morning we started our two-week itinerary in two cars. Pastors Vlado Kohut and Miloslav Sustek rode in the union car; Pastor Sladek traveled in ours. The Czechoslovakian Union is divided into three conferences: Bohemian, Moravia-Silesian, and Slovakian. As we visited the conferences the conference president, treasurer, and youth director joined us.

REVIEW readers have read about the Liberec church. It is just one of the many chapels and churches being built by our 7,500 members in Czechoslovakia. Wherever we



Top: The Julianos are gold-medal Bible-contest winners. Center: Youth enjoy a social during their outing near Gerlachov, Czechoslovakia. Bottom: Gaspar Lovas, former president of the Slovakian Conference, and Michal Hrobon, current president, help prepare a large pot of goulash.

went, another chapel was under construction, or members were making plans to buy one. The church in Liberec also has an apartment for the pastor, classrooms for the youth, and even a place to play table tennis. The Minister of Religion for the Liberec area attended the meeting we had there and made eloquent remarks about the character and quality of SDAs.

We had meetings in Bratislava (Moravia), Gerlachov (Slovakia), Ostrava (Silesia), and finally in Brno (Moravia). Everywhere we were treated with kindness. It would take many pages to report all the wonderful events, but I must conclude with the weekend meetings of Gerlachov.

Situated in the beautiful High Tatra Mountains, the area is frequently foggy. But on Sabbath morning the Lord gave us beautiful weather. Cars arrived from all directions. The church was so full that there was no room for even one more person. They had reserved seats for us, but Pastor Sladek decided to give them to some latecomers, so we sat on the platform during the entire program.

Again during the afternoon meeting, people and youth stood everywhere! One elderly woman stood three hours without moving. Our translators were kept busy, because we spoke more than an hour at a time.

On this trip I saw Seventh-day Adventist Christianity at its best. I saw the joys and struggles of our people. I met a quality of youth needed all around the world. I saw a fervor for the things of God that thrilled my heart. I traveled with people of God, people of leadership, people who love the Lord.

As I finished my itinerary in beautiful Czechoslovakia, my thoughts went back to Marie Durand. I thought how the forces of evil today are being regimented to attack the people of God. We must "résistez." We need to *resist* through the power of Jesus. How thankful I am that we are promised, "Resist the devil, and he will flee from you" (James 4:7).



Top: Nino Bulziz, Euro-Africa Division youth director, congratulates Christine Juliano, who is going to Africa as a volunteer worker. The division sends 12 volunteers overseas each year. **Bottom:** Youth sing and give their testimonies at a concert in Deutschlandsberg, Austria.

A keyhole view of the GC Secretariat

By C. O. FRANZ

The following story was designed to accompany the REVIEW's report of the 1981 Annual Council. Shortage of space made this impossible. As you read the article, keep in mind that it was written in the context of the Council.—Editors

The purpose of this article is to focus on one segment of the General Conference organization—the Secretariat.

In the early days of the church the "Secretariat" was composed of just one person—the secretary. His main assignment was keeping the minutes of the General Con-

C. O. Franz, now retired, was secretary of the General Conference from 1970 to 1980.

ference Committee and correspondence with field officers and other ministers. As the church began its mission outreach from North America to other areas of the world, the secretary was charged with the responsibility of recruiting and selecting missionary personnel to move into these unentered areas.

Eventually the work grew to such an extent that it was necessary to elect associate secretaries to assist him in caring for his responsibilities. Today an undersecretary and seven associates serve on the staff. Among other assign-

ments, they take turns serving as secretaries of the meetings of the General Conference Committee, including the Annual Council and the Spring Meeting. But by far the heaviest assignment they carry is the continuing responsibility of finding personnel for the fields and institutions of the world divisions of the church. More on this later.

In the early days of our missionary outreach, appointees were sent for indefinite terms of service. There was no assurance that they would ever return to their homelands, and some did not. There are many missionary graves in various parts of the world. Recently the names of Mr. and Mrs. Donald Dale, of Great Britain, were added to the list of those who have laid down their lives. They were murdered at their post of duty—Inyazura Secondary School in Zimbabwe.

Changes in organizational structure have taken place in the Secretariat during the past year. A number of dedicated office secretaries care for the records and correspondence of the offices and faithfully work with the secretary, undersecretary, and associate secretaries. For the first time two of these have been appointed assistant secretaries with special assignments. Eunice Rozema is director of missionary records and is responsible for maintaining the central files, recording missionary appointments, and providing stenographic services. Rowena Olson serves as director of information services and is responsible for gathering information regarding missionary prospects, responding to general inquiries, and editorial work.

During 1980 and 1981, careful study has been given to procedures in the appointment of missionaries from North America to other divisions. A more complete psychological screening method for prospective missionaries has been added early in the process so that the prospect and the church can proceed in confidence that the candidate and the job to which he or she is called are well matched.

The Secretariat staff has met every two years with the secretaries of the world divisions to discuss mutual interests, problems, and procedures. This year the meeting was held in Washington, D.C., September 22-24, at the time of the Annual Council when personnel from the overseas divisions could be present. Six newly elected division secretaries were among those present. But a new dimension has been added. Union conference secretaries of the North American Division were invited for the first time to a similar meeting with the General Conference Secretariat staff July 15 and 16. It is now planned that such a meeting will be held annually.

At the 1981 Annual Council G. R. Thompson, General Conference secretary reported on the work of the Institute of World Mission under the direction of Gottfried Oosterwal. Usually conducted on the campus of Andrews University, separate from the Department of World Mission but closely linked with it, this institute has been of inestimable help to missionary appointees. They spend several weeks at the institute before going to their assigned posts. Previously this period of study has been conducted on a six-week basis. In 1981, at the request of the divisions, it was agreed by the General Conference and the institute that the course would be intensified and reduced to four weeks. A review of this decision will be conducted after two years.

The Secretariat staff now meets yearly with the staff of the Institute of World Mission to counsel and discuss mutual concerns in the orientation of missionaries under appointment for the world field.

At present there is an acute need in the world field for more missionary physicians and dentists. North America continues to supply a large number to other divisions, but the divisions need to develop additional plans to train physicians and dentists in their home countries.

It is encouraging to note

that the world divisions, besides North America, are becoming strong home bases. Presently 369 regular missionaries from the following divisions currently serve as interdivision workers (this does not include short-term volunteer missionaries, who also contribute mightily to the outreach of the church):

Far Eastern Division	70
Euro-Africa Division	68
Australasian Division	64
South American Division	56
Inter-American Division	46
Northern European Division	43
Southern Asia Division	11
Trans-Africa Division	6
Afro-Mideast Division	5
TOTAL	369

But the North American Division still leads, supplying at the present 1,019 regular missionaries to other divisions.

A small handful of workers in the Secretariat, together with their colleagues, the divi-

sion secretaries, recruited and processed a total of 1,546 regular and volunteer missionaries in the year 1980.

The thought comes to me that there are hundreds, perhaps thousands, of young people (and some not so young) who would like to be a part of this mighty army. They have skills and training that are needed. How do they find out whether they can be used? I talked with Mrs. Olson about this.

"Remember," she told us, "that all the calls we fill come from the ten overseas division offices. They can supply many of their own needs, most of them in some divisions, from within the territory of the division. But there are specialized needs that cannot be satisfied locally. Especially needed are physicians, dentists, nurses, and teachers. But we also receive calls from these divisions for administrators, accountants, auditors, a few pastors and evangelists,

and those with practical skills. As of September 6, 1981, we had calls on hand in the Secretariat for 178 missionary workers."

"But how do I get my name on your list of prospects who might fill one of these calls?" I asked.

"If you feel your training and expertise match one of the overseas needs and you have a deep love for God and your fellow man, all you need to do initially is to write to the Secretariat, giving your name, address, and just a line or two about the type of work you are qualified to do," Mrs. Olson responded. "Address your letter to The Secretariat Information Service, 6840 Eastern Avenue NW., Washington, D.C. 20012."

"I have one more question, Mrs. Olson. I know you will send a form to the prospective missionary. The information in this form will help the Secretariat determine whether there is an immediate or pos-



Fifteen Burmese workers are ordained

The Adventist Church in Burma, a small country in the Southern Asia Division, has gone through many hardships, trials, and difficulties through the years. The work was left in the hands of young national workers when all the expatriate workers had to leave the country. But as the Lord called, these workers were given responsibility as ministers and as administrators of the growing work of the mission.

At the beginning of 1981, 15 veteran

evangelists and institutional heads were ordained. The ordination service was attended by E. A. Hetke, division secretary; D. R. Watts, division Ministerial Association secretary; Kay Paw, retired union president; Pein Kyi, retired union secretary; and more than 180 representatives from the field, including several other retired workers.

V. RUALCHHINA
Secretary
Upper Burma Section

sible future need for the service of the candidate. Suppose he or she sends the form to you. Then suppose that you write that there may be a need in the future. Should the prospect just leave it there, or is there something else he or she should do?"

"Well," Mrs. Olson responded, "the prospect can be sure we will keep comparing his qualifications with the calls that continue to come from the division offices. If some time passes and we have not communicated further, this means we have not found a place that matches his abilities and training. However, we are always glad to hear from the prospect, and he should feel free to write any time he wishes to update his information or simply wishes to see whether we still have his name in our current file."

At the Annual Council Elder Thompson gave a tribute to all the faithful missionaries of the past and present. He focused on a shining example, Dr. and Mrs. Kristian Hogganvik, of Norway, and quoted from an article in the *Northern Light*, June, 1981, written by Truneh Wolde Selassie, principal of the Akaki Adventist School in Ethiopia:

"Dr. and Mrs. Hogganvik came to Ethiopia as missionaries 31 years ago. Most of these years were spent in an isolated and remote part of Ethiopia. For the past five years, they served in western Ethiopia, as the hospital where they had been serving was destroyed by bandits.

"Among the Hogganviks' admirable qualities is their careful use of money, particularly the Lord's money. During the many trips that they had to make between Debre Tabor and other towns and cities, Dr. Hogganvik never spent a night in a hotel. He simply slept in his sleeping bag on the roadside, in the house of friends, or in his faithful jeep, which was with him for most of the years he spent in Ethiopia. The Hogganviks were always generous to the poor and needy around them. They freely shared whatever they had. Dr. Hog-

ganvik has a pair of rubber boots that were used by him during the day and by a poor night watchman during the night."

On the evening of their farewell gathering, a number of the Hogganviks' intimate

COVER STORY

Surgery saves life of 7-year-old from Trinidad

By KEVIN MCCLANAHAN

Troy Blake no longer cries when his brothers and friends leave for school. No longer does he have to stop and rest after every few steps. In fact, because of open-heart surgery performed free of charge at Florida Hospital, Troy now leads a normal life, something he was unable to do during the first seven years of his life.

Eight days after his birth Troy's physicians discovered he had a congenital heart defect—a hole in the primary chamber of his heart. This major defect resulted in three other heart problems, all of which required open-heart surgery, an operation unavailable in Troy's homeland, Trinidad.

Physicians predicted that Troy would not survive childhood without surgery, but he was too young and small to withstand it. Therefore, surgery was postponed until Troy was 3. At that time a welfare agency in Trinidad aided Troy's parents, Winston and Carol Blake, in arranging an operation in Venezuela, South America. This operation was not designed to correct the heart problems, but to ensure a good flow of blood and oxygen to Troy's brain. It was a temporary solution, giving Troy time to grow before undergoing open-heart surgery.

"The doctors said Troy would probably die before he was 8 years old," said Mrs.

Kevin McClanahan is assistant public-relations director at Florida Hospital.

friends gave speeches expressing their deep appreciation for this godly couple. One of those who spoke quoted Matthew 5:19: "Who-soever shall do and teach . . . , the same shall be called great in the kingdom of heaven."

Blake. "The operation in Venezuela was successful, but they said he still needed open-heart surgery to correct the real problem."

Not only did Troy's condition pose a threat to his life, but it also severely limited the activities in which he could engage. He would cry every day when his brothers went to school because he wanted to go too. He could not play very long with his friends because he lacked the energy and would faint or have to squat to help the oxygen circulate to his brain.

Representatives of the West Port-of-Spain District of Seventh-day Adventists, Caribbean Union College, and the South Caribbean Conference contacted Florida Hospital president Mardian J. Blair for assistance in the treatment of Troy's heart defects. Within a short time the hospital responded by offering its services and those of several physicians—including Meredith Scott, chief of thoracic and cardiovascular surgery, and Michael Nocero, chief of cardiology—free of charge.

"He's a very lucky little boy," said Mrs. Blake soon after she and Troy arrived in Orlando on July 31. The normal charges for such extensive care would have totaled more than \$20,000 and would have been too costly for Mr. Blake, a truck driver, and Mrs. Blake, who was required to stay home to care for Troy.

Troy was admitted to the hospital for tests and was released for several days to

keep hospital costs to a minimum while waiting to be added to the hospital's open-heart-surgery schedule. In the meantime, Dr. Scott explained to Mrs. Blake the procedure that would be used to mend the hole in Troy's heart and repair the other defects.

The hole in the wall between the two chambers of the heart, which was allowing oxygen-poor blood to mix with oxygen-rich blood, would be closed. In addition, the three lesser defects—an obstruction of the right ventricle, an overdeveloped right chamber that threatened to self-destruct, and a deformed aorta—were to be corrected in the two- to four-hour operation. The four defects are known collectively as tetralogy of Fallot.

Although these procedures are commonly performed at Florida Hospital, microscopic lenses and miniature instruments were required in Troy's case because of his size. Troy's 35-pound body contains a heart only one fourth the size of an adult heart.

Prior to the operation, Mrs. Blake was confident that it would be successful.

"You have to put all your trust in God," she said. "I'll accept whatever happens. God knows best."

Mrs. Blake, who, with her family, belongs to the Carenage, Trinidad, Adventist bedside church, stayed at Troy's bedside during most of the recovery period after surgery. Her husband and two older sons, Adrian, 12, and Irving, 8, remained in Trinidad.

Troy and Mrs. Blake became closely associated with several of the nurses in Florida Hospital's critical care recovery unit, where open-heart-surgery patients receive one-to-one nursing care for at least 24 hours after surgery.

"The nurses were great," said Mrs. Blake, referring to the staff in CCR and pediatrics. "They took very good care of Troy while he was in the hospital. And later one nurse took him out for pizza and another spent her day off with Troy at Disney World. One of the nurses spent so

much time rocking Troy after surgery that he would cry when he had to go back to bed."

Dr. Scott said Troy's operation was completely successful and that he should live a normal life from now on. He is expected to gain the weight his body had been unable to produce because of the lack of oxygen. He has also found the energy he formerly lacked.

The day before Troy and his mother were to leave Orlando, they took a walk down to the lake behind the hospital. When the time came for them to return to their room, Mrs. Blake, who used to have to carry Troy at times, was heard to shout, "Troy, slow down! I can't keep up with you!"

SOUTH AMERICA

Fourth medical council meets in São Paulo

"The atmosphere evident in this council is an eloquent testimony of the missionary spirit that activates the doctors and nurses in the South American Division's 18 medical missionary institutions," said João Wolff, division president, at the opening meeting of the medical council that took place in São Paulo, Brazil.

One hundred and thirty medical workers and hospital administrators from the eight countries comprising the division were in attendance at South America's fourth medical missionary council. G. R. Thompson, General Conference secretary, and R. L. Pelton, General Conference Health and Temperance associate director, also were present.

"This council is being held to study our plans and to analyze our present concepts to see that the medical missionary institutions in our division are in conformity to the Bible and the Spirit of Prophecy teachings. It is our prayer that our medical missionary institutions may never forget the sublime purposes for which they were founded,

for herein lies our strength," said Roald N. Wensell, division health director. He added: "Our hospitals, sanitariums, clinics, and dispensaries can wield a good influence only as they seek to fulfill the objectives for which they were established, only when they are activated by a true missionary spirit."

An integral part of the missionary commitment characterizing South American doctors and nurses is their willingness to receive remuneration for their work in conformity to the salary scale that the organization has set up. In non-Adventist organizations these medical workers undoubtedly could receive higher wages, but because they love the Lord's work and labor under the ideal of self-sacrifice, they are willing to enter denominational employ and receive less salary.

Pedro Tabuena, director of the Belgrano Medical Clinic in Buenos Aires, said, "This spirit compels us to work as part of the church body on behalf of the spiritual salvation of our patients. Each patient who comes to an Adventist hospital is a soul for whom Christ died, and must not leave the institution without having the opportunity to make contact with our church and the gospel; thus our hospitals are also soul-winning agencies."

Zildomar Deucher, medical director of Silvestre Adventist Hospital in Rio de Janeiro, expressed it this way: "As a heart specialist, I could earn as much money performing just one heart surgery in a non-Adventist hospital as I earn in one month in our hospital, but to me, this is not the chief consideration. The most important thing is to have the joy of being connected with God's work, laboring shoulder to shoulder with the ministers and my other fellow workers to see God's plan accomplished and Christ returning in glory. I feel that the eternal recompense that Christ will give us by His grace is a much better payment for our work."

The chaplains are visiting the sick, enrolling them in the

Bible correspondence course, and helping them with the lessons. When the patients are well again and return home, the hospital sends their names and addresses to the local pastor so that he can make further visits. All this is done in a spirit of love whereby the patients recognize that Adventist institutions operate for their good and well-being. ARTHUR S. VALLE

REVIEW Correspondent

SRI LANKA

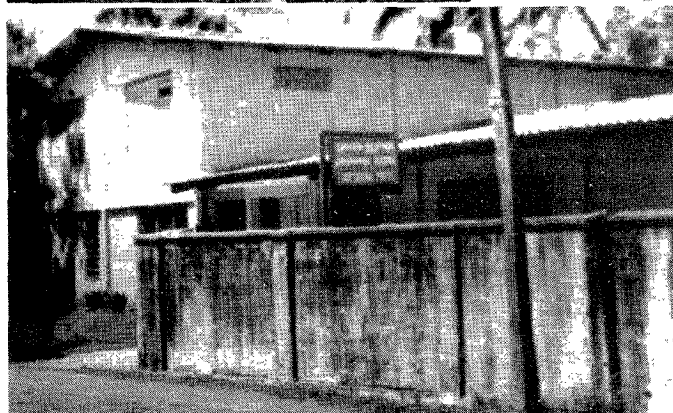
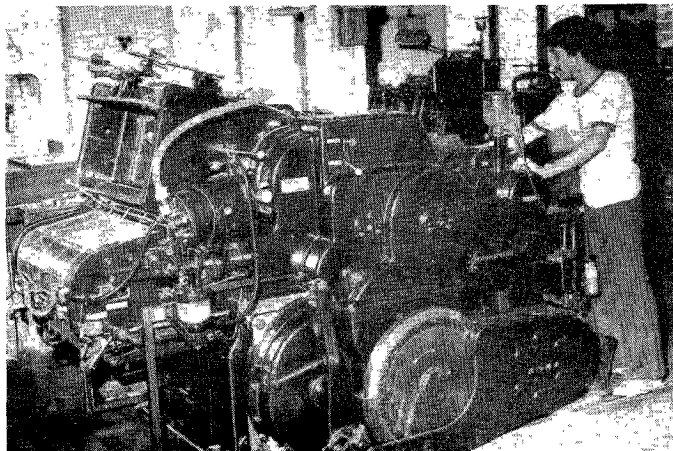
Press uses new equipment

Lakpahana Press in Sri Lanka is now equipped with a Heidelberg cylinder press, as well as an automatic Heidelberg platen press, a gift from the world church. Other modern equipment includes a Polar cutter. To make working conditions more comfortable seven fans have been installed recently with aid from Denmark.

At a public evangelistic crusade held in the capital of Sri Lanka in 1947, the first collection was taken for the establishment of a printing press to print "Christian literature so that the coming of Jesus Christ might be hastened." However, it was 1966 before the Lakpahana Press was established as an industry of Lakpahana School. It operated in rather dilapidated buildings for a few years, but then moved into a spacious and airy former factory building purchased at a bargain price. Its location was excellent. Because at present all stitching and folding are done by hand, a stitcher/stapler and a folder are the next items on the press's list of needs.

Eleven workers comprise the press staff, each worker willing and able to do whatever needs doing. The bulk of the printing is in Sinhalese, a language spoken only in Sri Lanka, but some printing also is done in English and Tamil.

NORMAN JANSZ
Manager
Lakpahana Press



Two new presses have been installed at Lakpahana Press in Sri Lanka.

to make man whole



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Far Eastern

● B. B. Beach and P. G. Wick, directors of public affairs and religious liberty for the General Conference and Far Eastern Division, respectively, have completed an itinerary through seven countries of the Far East visiting governments and non-Seventh-day Adventist church officials, including Indonesian Vice-President Adam Malik and Philippine President Ferdinand Marcos. The purpose of the visits was to acquaint officials with the need to have an Adventist presence recognized by government officials and church leaders as a means of preventing religious liberty problems.

● Sarawak Mission has its own recording facility now for producing religious programs that are broadcast daily on the state-owned radio station. The broadcasts offer free Bible correspondence courses, which are resulting in many baptisms. The recording studio also will produce Seventh-day Adventist music and sermons on cassette tapes for sale to the 7,000 church members in Sarawak and to be used as attendance gifts at evangelistic meetings.

● Majuro, the district center of the new nation of the Marshall Islands, was the scene earlier this year of a five-week major evangelistic crusade conducted by James Zachary, Far Eastern Division Ministerial secretary, and E. A. Jimeno, of Guam-Micronesia Mission, earlier this year. The series resulted in the baptism of 26 persons.

Trans-Africa

● Representatives from throughout the Trans-Africa Division have convened at division headquarters in Salisbury, Zimbabwe, for year-end meetings. These meetings include the boards of Helderberg College, Sentinel Publishing Association, Solusi College, and the executive committee of the division. Representing the General Conference are F. W. Wernick, general vice-president, and Delmer Wood, an assistant treasurer.

● A new seven-ton Mitsubishi lorry for use in supplying Yuka

Hospital and other various projects in the Zambia Union has been purchased. Final arrangements are now being made for the building and supply of a steel diesel-powered shallow-draft barge for heavy transport on the Zambezi River and flood plain between Mongu and Yuka Hospital. It is hoped that this new river craft may be used in the future to begin a floating clinic/evangelistic ministry among the many people of the flood-plain region.

● A student colporteur institute was held recently at Helderberg College, South Africa, to help young people become efficient workers as literature evangelists.

● The 31-member Helderberg College band recently completed a tour of South Africa, Swaziland, and Transkei. Even the most stalwart members found 22 performances in 19 days a strenuous way to spend the vacation. Approximately 4,000 people listened to the various performances presented by this group of young people.

● October 27 marked the commencement of the Master of Arts program in religion to be offered by Andrews University on the Helderberg College campus. This will be a two-month session and is open to all church members. The lecturers for the first session include E. Heppenstall and K. Strand.

North American

Atlantic Union

● Richard Atwell, Bruce Borgersen, and Don Mayer maintained a booth at the New York State Fair in Syracuse, August 29-September 7. They handed out 4,500 pieces of free literature, enrolled 738 people in the Voice of Prophecy Bible course, and received 150 leads for future sales. When Mr. Borgersen contacted one of these people after the fair he was able to sell \$570 worth of books.

● The New York Conference youth department reports that 310 registered for the 1981 summer camping program at Camp Cherokee—a gain of 60 campers over the previous summer. Six of the major camp buildings have been improved in an ongoing project of camp restoration.

Canadian Union

● On the final day of a four-week summer crusade in New Minas, Nova Scotia, nine people were added to the church.

● One hundred and fifty teachers from western Canada gathered at Camp Hope in British Columbia for the 1981 teachers' convention, September 24-27.

● On September 20 the first occupant moved into the newly constructed British Columbia Conference senior citizens' condominium in Abbotsford.

● Rest Haven Lodge is the official name chosen for the intermediate-care facility under construction in Sidney, British Columbia. This is a 75-bed home for people who require some nursing care but are not to the stage where they need hospitalization or extended heavy nursing care. The home also will be able to provide day care for ten persons.

● Douglas Thomas, of Oshawa, Ontario, a recent graduate of Andrews University, has been appointed as the new accountant and assistant administrator of Kennebec Manor in St. John, New Brunswick.

● Two churches in metropolitan Toronto officially merged on Sabbath, August 15, giving Toronto North church in Willowdale and Maranatha church in Toronto new hope of acquiring their own church building. By paying one rent, combining the resources, and increasing the fund together, this can be accomplished much sooner.

● "Eighty-one in '81" was the membership goal set by the Sherwood Park, Alberta, church board early in January, but members rejoiced when this goal was reached after the last baptism in June.

North Pacific Union

● During the past 44 years more than 400 children have lived in the home of 87-year-old Edna Sloan, Salem, Oregon. She has been a foster mother to children who were wards of the court. Some youngsters lived with her for many years, and many of these are members of the Adventist Church.

● Church administrators and departmental directors from throughout the North Pacific Union Conference have just concluded a five-day planning session.

● When Dan and Sarah Pointer were to be baptized at the Startup, Washington, church by Harry White, there was one hitch in the plans: No water was available. Failure of a pump at the city reservoir caused the problem. However, Church Elder David Weiss used a raspberry sprayer tank and his tractor to haul 550 gallons of water to the baptistry.

● Students at the Meadow Glade, Washington, school in the Oregon Conference raised \$2,700 for general improvements. Principal Virgil Jackson directed the fund-raising program. Some of the money raised was used to pave the school parking lot. Several women in the community donated time to organize a school library.

● Under the direction of their principal, Clyde Henderson, students at the Wenatchee, Washington, Junior Academy spent a day working at the Friendship Center, a community-operated facility for transients. The youngsters spent the day sorting used clothing, cooking the noon meal, and helping with the work of the center.

Pacific Union

● Open house and dedication of the new Southeastern California Conference office near the La Sierra campus of Loma Linda University was held November 22. A special flag-raising ceremony began the afternoon's festivities.

● Reporting on the year's camping activities for Cedar Falls Youth Center, in the Southern California Conference, Director Matthew Dopp reports that 120 youth made decisions for baptism. Those 120 are 10 percent of the campers during the six-week summer camping program. Special camps during the rest of the year bring the total campers to nearly 2,000.

● After sharing an idea with the mayors of Cottonwood and Clarkdale, Arizona, Communication Secretary Theo Norris was asked to coordinate a community Bible Emphasis Week involving both towns. Eleven denominations cooperated in the project.

● Divorce, remarriage, and the minister's role provided the theme for talks by Richard Nies at the annual John W. Osborn lectureship. Held on the La Sierra campus of Loma Linda University, the lectures from the clinical psychologist were a part of the Pacific Union's continuing education for ministry.

Health Personnel Needs

INTERNATIONAL

Dentists: Guyana, Pakistan*, Kenya, Zaire.
 Physicians (anesthesiologists): Hong Kong, Taiwan.
 Physician (EENT): Puerto Rico
 Physicians (family practice): Thailand, Bangladesh, Botswana, Guam, Hong Kong, Malawi, Marshall Islands, Okinawa, Puerto Rico, Korea, Taiwan.
 Physicians (internists): Indonesia, Thailand, Curaçao, Guam, Hong Kong, Mexico, Pakistan*, Malaysia.
 Physician (OB-Gyn): Thailand
 Physicians (ophthalmologists): Guam, Puerto Rico, Taiwan
 Physicians (general surgeons): Indonesia, Botswana, Guam, Hong Kong, Jamaica, Nepal, Malaysia, Puerto Rico, Korea, Zaire, Zambia.

*Candidates for Pakistan must be Commonwealth citizens.

For further information on any of these positions write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 722-6651.

Ordinations

Randal Fred Barlow, pastor of the Omak and Grand Coulee, Washington, churches in the Upper Columbia Conference, on September 19 at the Omak church.

Terry Keith Bock, Bible teacher at Walla Walla Valley Academy in the Upper Columbia Conference, on September 11 at the Upper Columbia Academy church.

Edward Harris, pastor of the Colville, and Northport, Washington, churches in the Upper Columbia Conference, on September 12 at the Colville church.

Lloyd Perrin, pastor of the Kennewick, Washington, church in the Upper Columbia Conference, on August 29 at the Kennewick church.

The following were ordained in Austria of the Euro-Africa Division: **Alfred Hruby**, of Salzburg, on October 10; **Armin Krakolning**, of Salzburg, on October 10; and **Josef Ramskogler**, of Vienna, on September 12.

To New Posts

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

NORTH AMERICAN DIVISION

Howard W. Krenrich, Loss-control manager for Gencon Risk Management Service; formerly loss-control director of the Columbia Union.

Clair Tillman, assistant publish-

ing director for the northern district of the Mountain View Conference; formerly publishing director in South Dakota.

Regular Missionary Service

Steven Michael Aitchison (LLU '74), to serve as health director, Scheer Memorial Hospital, Kathmandu, Nepal, **Patricia Ann (Hadley) Aitchison** (LLU '68), and two children, of Yakima, Washington, left Los Angeles, September 26, 1981.

Brent Lane Balmer (UC '73) and **Wanda Marie (Friesen) Balmer** (UC '69), returning to serve as teachers, Maxwell Adventist Academy, Nairobi, Kenya, left Chicago, August 12, 1981.

Richard Bonney (SMC '80), to serve as Bible teacher, Adventist Education Center, San Pedro Sula, Cortes, Honduras, **Mary Lucinda (Billman) Bonney**, and one child, of Ooltewah, Tennessee, left Miami, October 12, 1981.

Robert Gordon Buhler (WWC '63), returning to serve as associate professor of education, Spicer Memorial College, Poona, India, **Lynne Elizabeth (Skriiko) Buhler**, and two children left Seattle, October 18, 1981.

Floyd Verl Courtney (LLU '68), returning to serve as physical therapist, Valley of the Angels Hospital, Valle de Angeles, Honduras, **Alexandra Elvira (Pulido) Courtney** (Our Lady of the Lake U. '72), and two children left San Antonio, Texas, September 27, 1981.

Pamala Jo Curtis to serve as secretary, Trans-Africa Division Office, Salisbury, Zimbabwe, of Riverside, California, left Chicago, October 7, 1981.

Maitland Anthony Di Pinto (AU '78), returning to serve as director, rural health education and SAWS projects, Sarawak Mission, Kuching, Sarawak, **Cynthia Ann Di Pinto** (LLU '71), and two children left Seattle, October 12, 1981.

Marvin Ellsworth Drew (Emory U. '45), to serve as dentist, Hongkong Adventist Hospital, Hong Kong, and **Marjory Irene (Benjamin) Drew**, of Highland, Maryland, left Los Angeles, October 1, 1981.

Romulus Irvine Gainer (American U. '62), to serve as treasurer, Far Eastern Division, Singapore, and **Ruth Ann (Lillya) Gainer**, of Hamburg, Pennsylvania, left Los Angeles, October 1, 1981.

Ronald C. Gregory (LLU '44), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Mary Louise (Lee) Gregory**, of Angwin, California, left Los Angeles, August 9, 1981.

Robert Leonard Heisler (AU '77), returning to serve as president, Southeast Asia Union, Singapore, and **Anita Joan (Engel) Heisler** left Seattle, October 18, 1981. Two children left August 25 for Singapore and Far Eastern Academy.

James Wallace Hunt (LLU '73), to serve as dentist, Saipan Seventh-day Adventist Clinic, Saipan, Marianas Islands, **Susan Marie (Mitchell) Hunt**, and two children, of Arroyo Grande, California, left Los Angeles, September 12, 1981.

Gladys Mae Martin (LLU '70), returning to serve as health educator, Ethiopian Union, Addis Ababa, Ethiopia, left San Diego, California, September 27, 1981.

Oren Lee Nelson (PUC '60), returning to serve as maintenance director, Franco-Haitian Seminary and Adventist Hospital of Haiti, Port-au-Prince, Haiti, **Willadel Arloene (Gerrans) Nelson**, and one child left Miami, September 3, 1981.

Darrell Leonard Reiber (Kansas City Coll. '62), returning to serve as physician-surgeon, Karachi Hospital, Karachi, Pakistan, left Los Angeles, October 15, 1981. **Gloria Jo (Thompson) Reiber** and two children left San Francisco, August 18, to join her husband. One child left San Francisco August 18 for Singapore and Far Eastern Academy.

James Smith Russell (AU '60) (SOS), to serve as religion teacher, Middle East College, Jeddidi Elmattin, Lebanon, of Cortland, Ohio, left New York City, October 4, 1981.

Donald John Sandstrom (AU '62), to serve as secretary, Afro-Mideast Division, Nicosia, Cyprus, and **Hildegard Mae (Reinhardt) Sandstrom**, of Falmouth, Maine, left New York City, October 21, 1981.

Wayne Albert Scriven (AU '48) (SOS), to serve as pastor, Palau District, Koror, Palau, and **Margaret Isabelle (Cole) Scriven** (WWC '36), of Coeur d'Alene, Idaho, left San Francisco, October 7, 1981.

Thomas George Staples (PUC '67), returning to serve as secretary-treasurer, Middle East Union, Beirut, Lebanon, **Karen Eleanor (Cloete) Staples**, and three children left Montreal, September 7, 1981.

Date Vanderwerff (WWC '71), to serve as principal, Gitwe College, Nyabisindu, Rwanda, **Corrine Belle (Kandoll) Vanderwerff**, and one child, of Kelowna, British Columbia, left Montreal, August 19, 1981.

Carl Henry Wilkens (WWC '81), to serve as industrial arts teacher, Lower Gwelo College, Gwelo, Zimbabwe, and **Teresa Lynne (Appley) Wilkens**, of Spokane, Washington, left Atlanta, October 4, 1981.

Benjamin Orville Williams (LLU '60), returning to serve as music teacher, Venezuela Vocational Academy, Nirgua, Venezuela, **Carmen (Uriarte) Williams**, and three children left Los Angeles, October 20, 1981.

Howard Levern Williams, to serve as maintenance director, Bolivia Airbase, Santa Cruz de la Sierra, Bolivia, **Charleen LaVonne (Albin) Williams**, and two children, of Buchanan, Michigan, left Miami, October 21, 1981.

Edith Fern Wilson (WWC '61), returning to serve as teacher, Bangladesh Overseas School, Dacca, Bangladesh, left Seattle, December 15, 1981.

Gary Dwain Wilson (AU '77), to serve as principal, Marshall Islands

Schools, Majuro, Marshall Islands, **Kathleen Adele (Laszlo) Wilson** (AU '68), and four children, of Osceola, Indiana, left Los Angeles, August 7, 1981.

Norman Clair (Ted) Wilson (N.Y. U. '81), to serve as ministerial association and health director, Africa-Indian Ocean Division, Abidjan, Ivory Coast, **Nancy Louise (Vollmer) Wilson** (LLU '70), and two children, of Pearl River, New York, left New York City, September 21, 1981.

Nationals Returning

Carlos Morales (AU '79), to serve as professor, River Platte College, Villa Libertador San Martin, Entre Rios, Argentina, **Celia Spagolla de Morales** (AU '79), and two children left Miami, September 9, 1981.

Ricky Tsun-Pong Leung (U. of Miami '78), to serve as physics teacher, South China Union College, Kowloon, Hong Kong, and **Rose H. Leung** (San Francisco St. U. '72) left San Francisco, August 4, 1981.

Student Missionaries

Daniel Robert Beckner (WWC), of Lowden, Washington, to serve as maintenance worker, Franco-Haitian Institute, Port-au-Prince, Haiti, left Miami, August 31, 1981.

Christopher John Bockmann (WWC), of Auburn, Washington, to serve as assistant dean, Stanborough School, Watford, Herts., England, left New York City, August 30, 1981.

John David Boggess (UC), of Trenton, New Jersey, to serve as computer programmer, Helderberg College, Somerset, Cape, South Africa, left Washington, D.C., August 30, 1981.

Michael Ka Childers (WWC), of Toppenish, Washington, to serve as construction worker, Linda Vista Academy, Solistahuacan, Chiapas, Mexico, left Los Angeles, September 27, 1981.

James Walter Evans (OC), of Compton, California, to serve as English teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, September 26, 1981.

Erwin David Garcia (AU), of Berrien Springs, Michigan, to serve as physical education teacher, Sagunto College, Valencia, Spain, left New York City, August 31, 1981.

Robyn Renee Girtman (OC), of Hawthorne, Florida, to serve as short-hand and commercial English teacher, Haitian Union Mission, Port-au-Prince, Haiti, left Gainesville, Florida, September 30, 1981.

Brian Robert Gohl (WWC), of Auburn, Washington, to serve as teacher, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left Miami, August 30, 1981.

Arnold James Gutierrez (LLU), of San Bernardino, California, to serve as English teacher, East Bolivia Mission, Santa Cruz de la Sierra, Bolivia, left Miami, September 29, 1981.

Stephanie Lillian Julie Johnson (UC), of Albuquerque, New Mexico, to serve as English teacher, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left Miami, September 29, 1981.

Lisa Ann Massena (WWC), of Auburn, Washington, to serve as teacher, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left Miami, August 26, 1981.

Myra Lorraine Norman (OC), of Huntsville, Alabama, to serve as teacher, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left Miami, September 27, 1981.

James George Ortiz (WWC), of Echo, Oregon, to serve as teacher, Ecuador Academy, Santo Domingo de los Colorados, Pichincha, Ecuador, left Los Angeles, June 9, 1981.

Mary Darlene Richardson (OC), of Jersey City, New Jersey, to serve as English teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, August 24, 1981.

Volunteer Service

Gary Duane Allen (LLU '74) (Special Service), to serve as dentist, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Parachute, Colorado, left Oakland, California, October 24, 1981.

Edwin Lee Baumgartner (WWC '77) (AVSC), to serve as builder, Lake Titicaca Mission, Puno, Peru, and **Pamela Colene (Hilde) Baumgartner** (Portland St. U. '78), of Eagle Creek, Oregon, left Miami, October 1, 1981.

Walter M. Booth (AU '64) (Special Service), to serve as religion

teacher, Middle East College, Jedeidi Elmatin, Lebanon, of Berrien Springs, Michigan, left New York City, October 4, 1981.

Calif Bruce (AVSC), to serve as maintenance worker, Bella Vista Hospital, Mayaguez, Puerto Rico, of Lanham, Maryland, left Washington, D.C., September 30, 1981.

Everett Frank Coleman (LLU '44) (Special Service), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, and **Corinne (Brenton) Coleman**, of Yakima, Washington, left San Francisco, September 30, 1981.

Clayton Cecil Curtis (So. Coll. of Optometry '44) and **Dorothy Irene (Hull) Curtis** (Special Service), to serve as optometrist and optometric assistant, respectively, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Worland, Wyoming, left Los Angeles, October 20, 1981.

Larry Wayne Dunford (Dental Elective Service), to serve as dental assistant, Hongkong Adventist Hospital, Hong Kong, and **Terri Lynn (Cochran) Dunford**, of Colton, California, left Los Angeles, June 25, 1981.

Douglas Edwin Eichner (Special Service), to serve as English and journalism teacher, **Mitzi Karen (Weijohn) Eichner** (WWC '81) (Special Service), to serve as accounting teacher, Middle East College, Jedeidi Elmatin, Lebanon, of College Place, Washington, left New York City, September 27, 1981.

Lawrence H. Ellett (U. of Mo. '66) and **Carol Lynn (Packard) Ellett** (U. of No. Iowa '65) (Special Service), to serve as optometrist and optometric assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Corvallis, Oregon, left Los Angeles, October 20, 1981.

Maybelle Elizabeth (Vandemark) Goransson (AU '49) (SOS), of Hendersonville, North Carolina, left Miami, September 29, 1981 to join her husband, **Carl William Goransson**, Galapagos Islands, of Ecuador Mission.

James Joseph Hein (LLU '73) and **Vicki Cheryl (Christensen) Hein** (LLU '73) (Special Service), to serve as dentist and dental assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Roseburg, Oregon, left Los Angeles, October 20, 1981.

Karen Lorraine Hellerud (PUC '79) (Special Service), to serve as home economics and art teacher, Middle East College, Jedeidi Elmatin, Lebanon, of Bakersfield, California, left Chicago, September 20, 1981.

John Orville Iversen (UC '38) (SOS), to serve as radio and communications consultant, Mountain View College, Valencia, Bukidnon, Philippines, and **Lois Mae (Combes) Iversen**, of Loma Linda, California, left Los Angeles, October 15, 1981.

John David Myers (LLU '77) (Special Service), to serve as food program worker, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Angwin, California, left San Francisco, August 24, 1981.

Eleanor Irene (Hutchinson) Jackson (U. of Oreg. '60) (SOS), to serve as art teacher, Montemorelos University, Montemorelos, Nueva Leon, Mexico, and **Mac James Jackson** (WWC '31), of Clackamas, Oregon, left McAllen, Texas, August 28, 1981.

Donald Lee John, Jr. (AU '67) (Special Service), to serve as minister, British Union Conference, Watford, England, of Silver Spring, Maryland, left Washington, D.C., September 9, 1981.

Thomas W. Kuhlmann (Special Service), to serve as speaker, Marriage Encounter Seminars, Far Eastern Division, Singapore, and **Deley Lu (Gustin) Kuhlmann**, of Berrien Springs, Michigan, left San Francisco September 29, 1981.

Melissa Jane Leary (LLU '76) (Special Service), to serve as teacher, health education department, Taiwan Adventist Hospital, Taipei, Taiwan, of Redlands, California, left San Francisco, September 18, 1981.

Helmut O. Liers (Special Service), to serve as perfect-binder operator and trainer, Caribbean Union College Press, Port-of-Spain, Trinidad, of New Market, Virginia, left Miami, October 11, 1981.

Iris Colleen Mayden (SMC '81) (Special Service), to serve as office secretary, Hongkong Adventist Hospital, Hong Kong, of Staunton, Virginia, left Los Angeles, September 21, 1981.

Arthur Campbell Miller (LLU '42) (Special Service), to serve as physician, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Days Creek, Oregon, left San Francisco, October 20, 1981.

Donald Blair Miller (LLU '44) (Special Service), to serve as physician, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Sandy, Oregon, left San Francisco, October 20, 1981.

Clifford Gene Munce (LLU '69) and **Mary Munce** (Special Service), to serve as dentist and dental assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Sandpoint, Idaho, left Los Angeles, September 22, 1981.

Mary Irene Parrish (Special Service), to serve as nurse, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Camarillo, California, left Los Angeles, September 22, 1981.

Ronald Lowell Power (LLU '81) (Special Service), to serve as dentist, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, October 20, 1981.

Christene Jean Salvage (Special Service), to serve as nurse, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Lakewood, California, left Oakland, California, September 24, 1981.

Erhardt Zinke (LLU '44) (Special Service), to serve as relief physician, Malamulo Hospital and Leprosarium, Makwasa, Malawi, and **Mwami Adventist Hospital and Leprosarium**, Chipata, Zambia, and **Mary Elizabeth (Freeman) Zinke**, of Exeter, California, left New York City, October 6, 1981.

Deaths

FIELD, William F.—b. Nov. 26, 1883, Lone Oak, Tex.; d. Sept. 21, 1981, Yountville, Calif. He served as a Book and Bible House secretary and later as a conference treasurer in Keene, Texas; Fresno, California; Denver, Colorado; and Portland, Oregon. Survivors include his wife Myrtle; and a daughter, Florence Gardner.

KIRBY, Elmo J.—b. Nov. 8, 1891, Athens, Mich.; d. Sept. 13, 1981, Lodi, Calif. He served in the Lake Union and Southwestern Union conferences. Survivors include his wife, Allyance, a daughter, Ardath Foll; two granddaughters; seven great-grandchildren.

MORTENSON, Elizabeth A.—b. Feb. 18, 1898 in Beaumont, Tex.; d. Oct. 11, 1981, Loma Linda, Calif. She completed the nursing course at Loma Linda University and later married the late Dr. J. P. Mortenson. She served as the head nurse at the White Memorial Hospital for several years. She and her husband set up practice and established a clinic in Belvedere Gardens, Calif. After retirement they made several trips overseas to do medical missionary work. Survivors include a brother, Herbert Lusby.

ROCKWELL, Nellie M.—b. June 2, 1883, Alden, Mich.; d. July 5, 1981, Sunnyside, Wash. She served the denomination for seven years in Australia, part of the time as a teacher on the island of Tonga in the Fiji Islands. Survivors include a daughter, Josephine Minesinger; two sons, Marshall and Dudley; 11 grandchildren; and 12 great-grandchildren.

SANCHEZ, Agustine—b. Aug. 18, 1896, Sanchez, Ariz.; d. Aug. 3, 1981, Hanford, Calif. After graduating from the Spanish-American Preparatory School in Phoenix, Arizona, in 1924 he married Abner Ann Romero. He served as pastor in the Spanish churches of Nogales, Arizona; Raton, Albuquerque, Socorro, Chilli and others in New Mexico; Los Angeles, Exeter, Cutler, and Hanford in California. He served three years as a missionary in Mexico and then returned to continue the work in the United States. He raised a Spanish congregation in Weiser, Idaho, that later was organized into a church. Survivors include his wife, Abner Ann; four daughters; nine grandsons; 16 great-grandsons; one brother; and five sisters.

SCHMIDT, Marie H.—d. Sept. 11, 1981, Visalia, Calif. She served with her late husband, Isaac C. Schmidt, who taught at Walla Walla College, served in Indonesia for more than 20 years, and worked as a pastor-evangelist in the North Dakota and Montana conferences.

SHAFFER, Edward C.—b. Sept. 13, 1908, Connorsville, Pa.; d. July 16, 1981, Collegedale, Tenn. For several years he served as literature evangelist and then at the information desk, and as admitting clerk at Florida Hospital, Orlando, Florida, while his wife Grace, was educational supervisor of the Florida Conference. In 1962 they were invited to Southern Missionary College, where he served as assistant manager of the College Market until 1967. He then became associate director of the McKee Baking Company in Collegedale and served in this capacity until his retirement in 1977. Survivors include his wife, Grace; two sons, Edward, Jr. and James L.; two brothers, Ralph and Wilson; two sisters, Mrs. Ada Henderson, and Mrs. Mayme Ast; and two grandchildren.

WOODRUFF, Maude M.—b. June 21, 1894, Half Rock, Mo.; d. April 13, 1981, Deer Park, Calif. She and her husband, William, served in Oklahoma, Montana, Illinois, and Oregon conferences. Maude worked at St. Helena Hospital, Paradise Valley Hospital, and at La Sierra College as hostess and dean of women. Survivors include her husband, William; two daughters, Madelyn Heinrich, and Marian Baxter; four grandchildren; and six great-grandchildren.



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IAD aims for 200,000 souls

The Inter-American Division committee has voted to accept 20 percent of the goal of one million new converts in the world field from October 18, 1982, to June 15, 1985. Pastors and laymen in Inter-America will have as their goal 200 baptisms a day during the "One Thousand Days of Reaping" preceding the 1985 General Conference session.

GEORGE W. BROWN

Faith for Today seen in Israel

Westbrook Hospital, Faith for Today's weekly series, is now seen in Israel via High Adventure Ministries, according to Dan Matthews, Faith for Today director-speaker.

High Adventure is a Christian organization operating a radio and television station that reaches southern Lebanon and northern Israel. They are presently broadcasting at 50,000 watts, which will be increased to 5 million watts in January.

Even now the signal is received in Amman, Jordan, and Haifa. Those with good antennas in Jerusalem and Tel Aviv are also picking up the program. Westbrook Hospital has been on the air since early October. JANE ALLEN

N.A. Ingathering report-2

Arthur Covell of the Michigan Conference adds to the growing number of Ingathering soul-winning experiences with the following story:

"In September of 1980, when Phyllis Gruesbeck, of the Grand Ledge, Michigan, church went Ingathering, she called on two women, Judiea

and Ina, who seemed to have some real needs. Phyllis has found that by filling those needs and becoming a friend to these women, she has been able to share her faith. Phyllis has been studying with these women during the past year. In early October Judiea was baptized, and Bible studies are continuing with Ina."

Ingathering funds raised to date total \$3,231,737, which is a gain of \$13,985 over the same period last year. Manitoba-Saskatchewan is the first conference to exceed its final total of last year and to achieve Silver Vanguard status.

NORMAN L. DOSS

Retirees organize in California

D. A. Delafield visited the Northern California Conference during October and assisted Helmuth C. Retzer and R. Burgess, of the conference office, in organizing retiree chapters in various parts of the conference.

On October 13 the Sacramento chapter was organized with nearly 50 present. Vernon Braaten was chosen president.

Thursday, October 15, the Paradise chapter was organized with more than 150 retirees present. Marvin Sanford was elected president. Then on October 19 the Deer Park chapter, with more than 200 present, was organized under the leadership of Ivan Higgins.

At all of these meetings Elder Delafield presented information on retiree chapters already organized in various areas of the United States and challenged all to continue to be active in winning souls and in supporting the church and its activities.

On November 17 another chapter was organized in the Lodi area.

HELMUTH C. RETZER

For the record

New positions: Page Haskell, assistant treasurer, Southwestern Union Conference, formerly treasurer, Arkansas-Louisiana Conference. Ottis C. Edwards, secretary, Far Eastern Division, formerly division education director. New education director is Amos Simorangkir, formerly president, West Indonesia Union Mission. P. D. Chun, assistant secretary, Far Eastern Division, formerly manager, Korean Publishing House. A. E. Hackett, auditor, Far Eastern Division, formerly division associate treasurer. New assistant treasurer is B. L. Scheuneman, former division controller. Replacing Mr. Scheuneman will be Rowena Rick, accountant at the General Conference.

Died: Effie Nerness, on November 14 in Sonora, California. She served overseas with her husband, John, who was president of the Malayan Union Mission for more than 15 years. L. C. Shepard, 89, on November 20 in Loma Linda, California. He spent 40 years in the Southern Asia Division as a union and division publishing director and manager of the Oriental Watchman Publishing House. Eleanor (Mrs. W. V.) Clements, 54, on November 24 in Roseburg, Oregon, as a result of an automobile accident.

Youth report: Highlights from the second quarter Youth Department World Report reveal a youth-society membership of 926,361 and baptisms for the quarter totaling 31,352. Pathfinder Club membership now stands at 145,599. The South American Division reports the largest senior youth membership, 199,943, while the Inter-American Division reports the largest Pathfinder membership, 42,433, according to J. H. Harris, General Conference associate youth director.

Taskforce update: A year ago 135 calls were placed for Taskforce workers in the North American Division for the 1981-1982 school year.

Taskforce workers are filling at least 104 of these calls, according to Les Pitton, director of North American Youth Ministries. These figures do not include the students who worked only during the summer months under the summer program. This is a significant increase over last year's 75 calls filled out of a total of 107.

Witnessing in Florida: A new and extensive witnessing program soon will be implemented by members of 12 Spanish churches in the Florida Conference. Walter Cameron, Spanish evangelism coordinator, says that 100 filmstrip projectors, with an equal number of screens and Twentieth Century filmstrip sets in Spanish, are being distributed to church members. Elder Cameron says that church members will be working closely with their pastors in an effort to make the best use of this Bible-study equipment.

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