

Adventist Review

General Organ of the Seventh-day Adventist Church

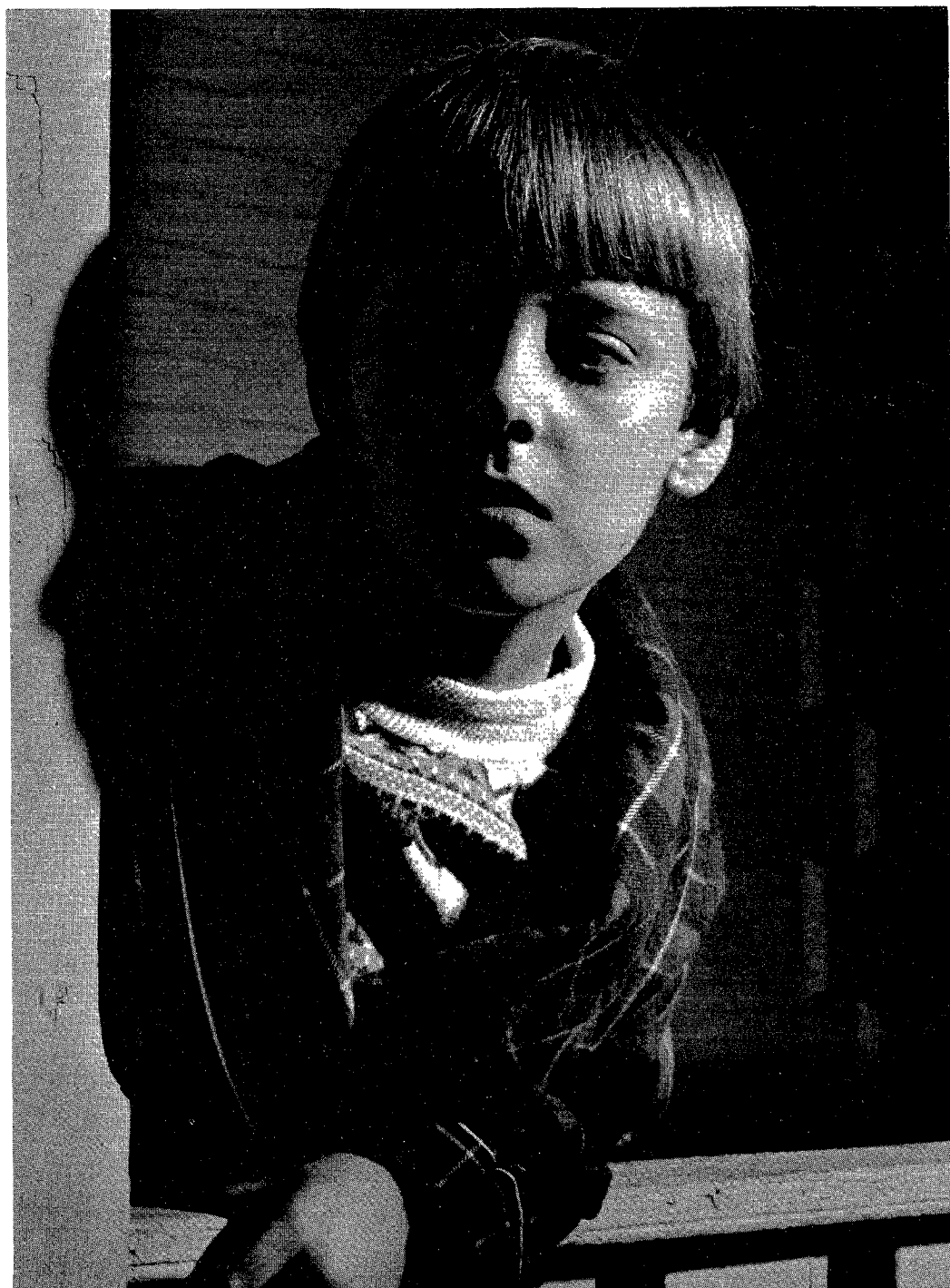
January 25, 1979

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All the children were in bed except for Weaver. He kept sneaking to take one more look out the door. See "The Coming," page 3.

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"The Coming" (p. 3), by Ann Cunningham Burke, tells the delightful, moving story of a family who waited several hours for Father to come home. Excited, longing, then concerned, and finally very worried about his

delay, their situation closely parallels the waiting of Christians for the return of their Saviour. And their jubilation at the eventual arrival of their earthly parent gives just a hint at the glorious jubilation Christians will feel at the Second Coming.

In his series New Testament Christians, William G. Johnsson has focused on some of the self-designations of the first Christians—saints, slaves, sons, and finally in the last article of the series, soldiers (see p. 5).

Read in "Help Me Discipline My Children" (Family Living, p. 10) how a massive gentleman

in an elevator helped one weary mother control her complaining son.

With all the bad news from Guyana during the Jonestown mass murder and suicide, some good news was almost overlooked—226 persons were baptized into the Adventist Church as the result of an evangelistic crusade conducted by W. C. Scales from October 29 to December 10 (p. 16).

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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.

SDA scholars

Re "SDA Scholarship, 1978."

There seemed to be a proud, almost boastful, tone in the December 28 editorial comparing the educational level of church scholars today with the educational poverty of the church's founders.

Nineteen centuries ago church leaders showed exceptional scholarship but were confounded by a 12-year-old.

Then, as now, so-called worldly wisdom was undoubtedly a key ingredient in the cancer of compromise and conformity that insidiously infected the church.

The world and the church may be pleased with today's scholarly superiority. But is Jesus? "Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence."—*Fundamentals of Christian Education*, p. 174.

JESSE MERRELL
Washington, D.C.

Selling COL

Re "Youthful Missionaries" (Letters, Nov. 30).

I am concerned about the young people living at home, attending our day academies. I feel

there is little being done to guide them in missionary endeavors.

We have read several times during the past year that young people should sell *Christ's Object Lessons* (see, for example, *Testimonies*, vol. 6, pp. 468-478) to help finance our schools, as well as teach Christ to the community. I wonder whether anyone still follows this instruction or whether it was given for 50 or 100 years ago?

Recently the young people in our church and junior academy began conducting a Sabbath afternoon story hour. They seem to be more interested in participating in other missionary activities as well, so we are encouraged.

JANE LAUBACH
Pasco, Washington

PR

The recent Speaking Out letter, "Shall We Release Only Favorable News?" (Dec. 21), spotlights an important part of the church's ministry—public relations.

The burden of the article, that we should be honest and open, is certainly true; however, the idea that bad food in cafeterias and myopic policies are the chief cause of poor press relations is naive. Unfortunately, moral and ethical lapses of people cause the worst problems for the church's public-relations personnel in their efforts to maintain productive, saving relationships with the public.

It is a privilege to be directing the education of more than a score of young people here at Pacific Union College who have dedicated their lives to the public-relations ministry of the church. The Speaking Out letter

clearly indicates that these young people, and those who currently fill positions of public-relations responsibility in the church, need the prayers of each church member for the courage to write and speak the truth, and the wisdom to know how to do so in ways that will enhance rather than detract from the beauty of God's great plan of salvation for the human race.

HERBERT FORD
Chairman
Communications Department
Pacific Union College
Angwin, California

I certainly agree with "Shall We Release Only Favorable News?" However, I was astounded at the statement that "the tax-paying public has no financial interest in the construction and operation of Seventh-day Adventist churches, schools, hospitals, nursing-care facilities, and recreation centers . . ." Except for the first and last items on the list, this statement is false.

I believe it is far more important that we undeceive ourselves and the tax-paying public regarding the extent and intimacy of our relations with the Government than that we divulge to the press the condition of our potato salad or color television sets.

SIDNEY REINERS
Mizpah, Minnesota

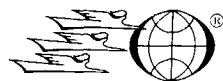
Test scores

Much has been said in recent issues concerning test scores and how well students in Seventh-day Adventist schools score compared with those in the public school system. Though these very positive results are gratify-

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Vol. 156, No. 4.

The coming

"There are the makings of a story in this," I said to Ken as I watched the exciting drama reach its climax.

By ANN CUNNINGHAM BURKE

As soon as she hung up the telephone, Charlotte burst into the kitchen, where I was washing supper dishes, the headlines spread across her face from ear to ear. Her brown eyes shone.

"Earl's coming this weekend!" she announced. (She might as well have said, "My children and yours have been voted Best Behaved in school," or "Taxes have just been abolished!" for her caricaturelike grin implied that here was the ultimate in good news—good news for her, good news, somehow, for me, or for anybody else who happened to be around!)

"Wonderful!" I exclaimed. I knew how hard for her and for her four children had been this summer's separation from daddy. The fact that, as an elementary school teacher, Charlotte Benson had to attend summer school here while her husband, Earl, held down his job at home provided a reasonable argument in favor of 200 miles between them.

I smiled along with Charlotte. "I'm so glad!"

She chuckled. "You know, I didn't have any idea he planned to come. I just called to ask him if he'd send me some money, when he gave me the wonderful news."

That was Thursday evening. Friday would be a bustling day for Charlotte, I knew. After classes there would be Sabbath meals to prepare, the apartment to go over, at least superficially, with the dust cloth and mop, children's baths to supervise, her own hair to do—and all before Earl arrived late Friday afternoon!

About five o'clock Friday I set out my trash in the driveway in advance of the garbage truck's afternoon tour of our street. Haskill, the biggest of Charlotte's children, was sitting in the yard. Scrubbed and dressed

for Sabbath a remarkable two hours before sundown, he was surveying from the hillside the network of valley roads below—new ones, planned and graded smooth, and old ones, cow-path style, with a variety of humps, bumps, and curves.

"You haven't seen an old green '50 Buick anywhere around, have you?" he called to me.

"Sure haven't," I answered. "Waiting for your daddy?"

"Yeah." He beamed a smile in my direction. (What a smile! Just like his mother's.)

After supper I noticed three young Bensons all keeping vigil at the front door, watching the cars that were making their way around the valley roads. Blue ones, white ones, Fords, Chevys . . .

"He hasn't come yet," Weaver announced. I had never seen Earl Benson; but I guessed that this blond 8-year-old, so different from his dark-eyed mother and brothers, must be like him.

"Not yet?" I sympathized. "Well, he'll be here in a little while, I expect."

"Yeah, I expect."

It was dark when Ken, my husband, and I got home from Friday evening vespers. Across the valley we could see only lighted windows, but the college community where we lived was illuminated by an occasional street-light. Our front porch light was on too, but so far, it seemed, no old green Buick.

A place at the table

"H'mmm," Ken observed as we approached the house, "looks as if he's not here yet." As we passed Charlotte's open door, I noticed a place still set at the table for Earl. He loved spaghetti, and Charlotte had found the time to make it for him as a kind of special little welcome. (Welcomes come in assorted styles, you know. And when a man has been baching and living on fried-egg sandwiches, a plateful of spaghetti is almost as appropriate as a hug.)

The front-door vigil had at last been abandoned, and the children were in bed except for Weaver. He kept sneaking back to take one more look out the door. Several times he almost thought he saw the green Buick, too.

It was nearly ten o'clock when Charlotte came up to our apartment in her slippers and housecoat. We stood with her at the top of the stairs—she didn't seem to feel like sitting down—talking in undertones so as not to waken her family or ours.

"He was supposed to leave at noon, so we looked for him to come about five o'clock. At least by six." She glanced at her watch. "We've been waiting for five hours."

"I know you're concerned," was about all I could think of to say. (You can't say, "Well, don't worry. He'll be along." No, if you have ever waited and conjectured and counted headlights, you know better than that.)

Ann Cunningham Burke is a homemaker living in Yucaipa, California.

"I guess I might as well go to bed," she said finally, pulling her housecoat closer around her as she started down the stairs. She looked again at her watch and again out the front door as she passed it. There was nothing out there but dark little roads and dark little cars, headlights and taillights. She wouldn't sleep—I knew that. I rather wondered whether *I* would.

We had barely turned back the covers to get into bed when I heard Weaver's voice. "I think I see him!" He was switching the porch light off and on, off and on. "See? He's down there on that other road. He doesn't know where to find us."

I am not sure what passers-by must have thought of the flashing yellow porch light, but Weaver was not concerned with popular opinion, and neither were we. We were at our bedroom window, peering out.

In the darkness all the cars looked alike to me. But Weaver was quite certain. "That's daddy down there—I know it is!" he insisted.

We heard the jingle of Charlotte's car keys and the crunch of gravel as she and Weaver walked down the driveway to their station wagon parked out front.

"Do you see him?" I called to the white-housecoated figure.

"Weaver thinks he does," she replied. "I don't know, but I guess we'll go find out."

We watched their taillights as they left to get a closer look at what they hoped was the Buick. Pretty soon we saw the taillights disappear as the mother and son turned around. We watched their headlights as they came back.

"False alarm," Ken said.

"I guess so."

"I wonder what *is* the matter. It doesn't take any ten hours to come 200 miles. Unless—"

Back again, Charlotte and Weaver had gotten out of the station wagon and were standing under the streetlight. I imagined that Charlotte had a strange withering feeling in her stomach and was reminding herself that she

hadn't really thought Weaver had seen the Buick anyway.

"Hey, doesn't that look like an old slanted-end Buick down there?" Ken wanted to know.

"Where?" I strained to see.

"Down *there!* On Camp Road. See?"

"Oh, yes." On a road downhill from us moved a dark little object. It was "slanted-end" all right.

"Hey"—I leaned forward—"it's going real slow, too, as if it's looking for something!" We strained our eyes some more. I was starting to feel as I used to, the night before Christmas, when I was little. (Why are some things so *long* in coming?)

Another neighbor who would probably have to wash window screen checks off her nose saw it too. "Charlotte, I think I see him," she volunteered from her lookout point.

"Where?" Charlotte's voice sounded flat. She had been disappointed once.

"Down there. Down on Camp Road."

"It *is* daddy! It *is*!"

We were all watching the creeping car by the time it reached the corner where it would turn onto Morningside Drive—if it was going to turn.

"Look, it's slowing up, isn't it?" somebody wondered out loud.

"I can't tell—"

"Yes—no—yes *it is!*"

Weaver, standing under the streetlight, crookedly stiff, like a piece of leaning statuary, suddenly came to life. He tore down the street to get a closer look—and then hurried back, ran in circles, like a puppy, jumped up and down, and clapped his hands above his head. "It *is* daddy! It *is!*" he yelled at the top of his voice.

Charlotte was still not sure. And then into the glow of the streetlight crept an old green '50 Buick, on top of it an assortment of boys' bikes. Weaver couldn't wait for it to reach the driveway. As soon as the car stopped, he grabbed the door handle and jumped into the front seat beside his daddy.

Standing in the middle of the street in her housecoat and slippers, Charlotte reacted less exuberantly. She just let out—all the way out—the deep breath she had been half holding for hours.

"Well, at last," she said.

And that is when I grinned at Ken. "There are the makings of a story in this," I said. Something about the whole little drama—the excitement after the phone call, the getting ready, the waiting, the disappointment, and finally, oh, finally, the *coming*—reminded me . . . Well, actually, it is a strange comparison—the appearance of an old green Buick with a pile of boys' bikes on top and the glorious Coming it reminded me of. But the comparison lodged in my mind, and I could not help thinking of a verse I had heard for years and years: "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). □



Soldiers in a cosmic struggle

In the great cosmic struggle, if we are not aware that we are involved on the side of Christ, we are, in fact, in the enemy's ranks.

By WILLIAM G. JOHNSON

There is a spineless version of Christianity extant. It would reduce the gospel of Christ to warm feelings and religious enthusiasm under the coverall of "love."

Let us make no mistake: our salvation is in Christ alone. No human being can ever lay claim to the kingdom of God by virtue of any worth of his own. But the same New Testament that sets out the priority of faith and the all-sufficiency of love also issues a clarion call to Christian *action*. If we are *in* Christ, we are to *live* as Christians. Hence words such as "loyalty" and "duty" do not bespeak a new legalism; rather, they underscore the need for Christian responsibility.

These remarks bring us to our final term used by New Testament Christians of themselves. They see themselves as soldiers, engaged in warfare for Jesus Christ. Thus, Paul urges Timothy to endure suffering "as a good soldier of Jesus Christ" (2 Tim. 2:3), to "fight the good fight of faith" (1 Tim. 6:12). He speaks of Epaphroditus and Archippus as his fellow-soldiers (Phil. 2:25, Philemon 2), and at the close of his life he attests, "I have fought a good fight" (2 Tim. 4:7).

The use of *warfare* as a figure for certain aspects of

Christian living may sound strange to us. We have seen too much of mass bloodshed in this twentieth century; our generation, the wisest and yet weakest in the history of the race, has given over its knowledge to the invention of fearful weapons of annihilation. Daily (and how easily we forget it!) the threat of atomic holocaust dangles like Damocles' sword over our heads.

Then there are those who point us to the lessons of history. In the name of Christ the church took up the sword and went out to slaughter those who opposed it. The "church militant" was the perpetrator of bloody deeds. So who wants to join in "Onward, Christian Soldiers" in these days?

But the church today needs to hear again the call to warfare. Christians need to rediscover what it means to be soldiers for Christ as the New Testament sets forth the idea.

First, we must realize that *the fight* in which Christians are engaged is real. The powers of evil are ever-present realities; sin is a demonic force. "Be strong in the Lord, and in the power of his might," writes the apostle. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:10-12).

Why is it that the church often fails to grasp that it is engaged in a spiritual conflict? Is it because it is too comfortable to be militant? Is it because the soft music from the other side has dulled its senses, so that, instead of fighting the world, the church has made peace with it?

"Soldiers"—let us not brush aside the term! Let the Spirit constantly remind us that we are part of a cosmic struggle, part of the great controversy between good and



William G. Johnson, Ph.D., is associate professor of New Testament at Andrews University Theological Seminary, Berrien Springs, Michigan.

evil. If we are not aware of being involved on the side of Christ, we are, in fact, in the enemy's ranks. "No man can serve two masters," said Jesus; "He that is not with me is against me" (Matt. 6:24; 12:30). Revelation pictures Jesus as engaged in warfare against the hosts of darkness, as the Lamb who prevails, as the Word of God riding forth in victory over His foes (chap. 12:7; 5:5-10; 19:11-16). The New Testament Christians were keenly conscious of the reality of the fight against evil, and so must we be.

Second, we need to be reminded of the need for struggle in this warfare. "Wage the good warfare," Paul admonishes the young preacher (1 Tim. 1:18, R.S.V.). "Stand therefore," he urges all Christians (Eph. 6:14). "The Christian life is a battle and a march," reminds the servant of the Lord.—*Thoughts From the Mount of Blessing*, p. 141. While it does not call Jesus a soldier, the book of Hebrews emphasizes the grim reality of His struggles as a man. He was perfected through suffering (chap. 2:10); He "offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death. . . . Although he was a Son, he learned obedience through what he suffered" (chap. 5:7, 8, R.S.V.). If the Son had to struggle in the battle with evil, can those who take His name expect a life of ease?

No, it is not God's plan that we are to be "carried to the skies on flowery beds of ease." We are to struggle against evil, thus helping to prepare us to dwell eternally with Him.

Become aggressive for Christ

Then let us not shrink from the New Testament terminology of "soldiers" and "warfare." Let us not be hesitant to become aggressive for Christ!

But, granted that Christian warfare is a reality, granted that God intends for us to become involved in the struggle, *how* are we to fight? This is the vital question that must concern us as we look again to the New Testament Christians.

First principle: Christian weapons are not like those of the world. Though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds" (2 Cor. 10:3, 4, R.S.V.). Elsewhere Paul elaborates on his methods: "We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God" (2 Cor. 4:2, R.S.V.).

Utter honesty is to characterize the church as it goes to war in the name of Christ. There is to be no place accorded deception, devious dealings, or two-facedness. In doctrine and in practice the church is to commend itself by openness, fairness, and transparent simplicity.

Second principle: Christians are to be clothed in God's armor, not their own. That armor is described as truth, righteousness, peace, faith, salvation, the Spirit, the

Word of God, and prayer in Paul's famous list (Eph. 6:14-18). Elsewhere he speaks of "the knowledge of God" and obedience to Christ as the means by which he overcomes the strongholds of evil (2 Cor. 10:5).

Part of the church's problem today lies in the relentless propaganda from the other side. By television, radio, and newspaper, by song and sight, the enemy seeks to win over the soldiers of Christ. Through an unrelenting barrage he seeks to corrupt their values, to make them unsure of where they stand, to dull their spiritual sensitivities so that they become inert, if indeed they do not capitulate openly to the other side.

The Christian's weapons

Christians today need to take a careful look at their weapons. Many of the pieces are lying rusty; some may be hard to find! We need to get back to a deep study of the Bible; we need to spend much time on our knees. We need to turn to God in deep heart-searching, renouncing our pride and self-sufficiency, accepting His grace in our lives. We need to plead for Him to reveal the sinfulness of sin, the love of Christ, and our need to go forth as true soldiers of the cross.

Third principle: Christian soldiers are single in their loyalties. "No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him," Paul reminds Timothy (2 Tim. 2:4, R.S.V.). As soldiers for Christ, we are *always* His soldiers. Whether we are ministers or lay persons, Christianity is a full-time affair. It does not cease when we leave church on Sabbath morning, or when the sun sets on Saturday night. Indeed, the real tests come as we go out to our jobs, as we care for the needs of the home. The fight is on—always on. The powers of evil do not take a vacation, nor can we in our Christian warfare.

But—God does not limit His grace! Where sin abounds, grace much more abounds. His power is *always* there, day and night; His strength is made perfect in weakness. In that strength we shall conquer at last, and sing the song of Moses and the victorious Lamb on the sea of glass.

So we close our short series on New Testament Christians—saints, slaves, sons, and soldiers. How these terms open up the self-understanding of those early believers! How they glow with the vitality of New Testament Christianity!

There are many more such self-designations of the first Christians: elect, ambassadors, debtors, stewards, disciples, members, imitators—the list goes on and on. But no matter what the term, the reality pointed to is the same—the all-sufficiency of Jesus Christ. He who has called them out from the world has called them to go forth in His name to the world. He is with them, even to the end of the age. In His power they shall conquer the enemy and reign at last with Him in triumph. Surely we need to find again the living reality—the personal reality—of these great ideas!

□

Concluded

Through the Bible in less than a week

Impressions of a person
who read his entire Bible
in only five and one-half days.

By ROGER A. VAN ARSDELL

The curtain rose on New Year's Day when I began reading the Bible at 1:00 A.M. The scenes passed rapidly before me. It was a long drama, but I never tired of watching the actors performing their part as outlined by the Scenarist. After five and one-half days the curtain came down. I had finished reading my Bible. I felt

Roger A. VanArsdell, retired from being publishing secretary for a number of local conferences, now lives in Knoxville, Tennessee.

strongly impressed that the Author would make a personal appearance soon.

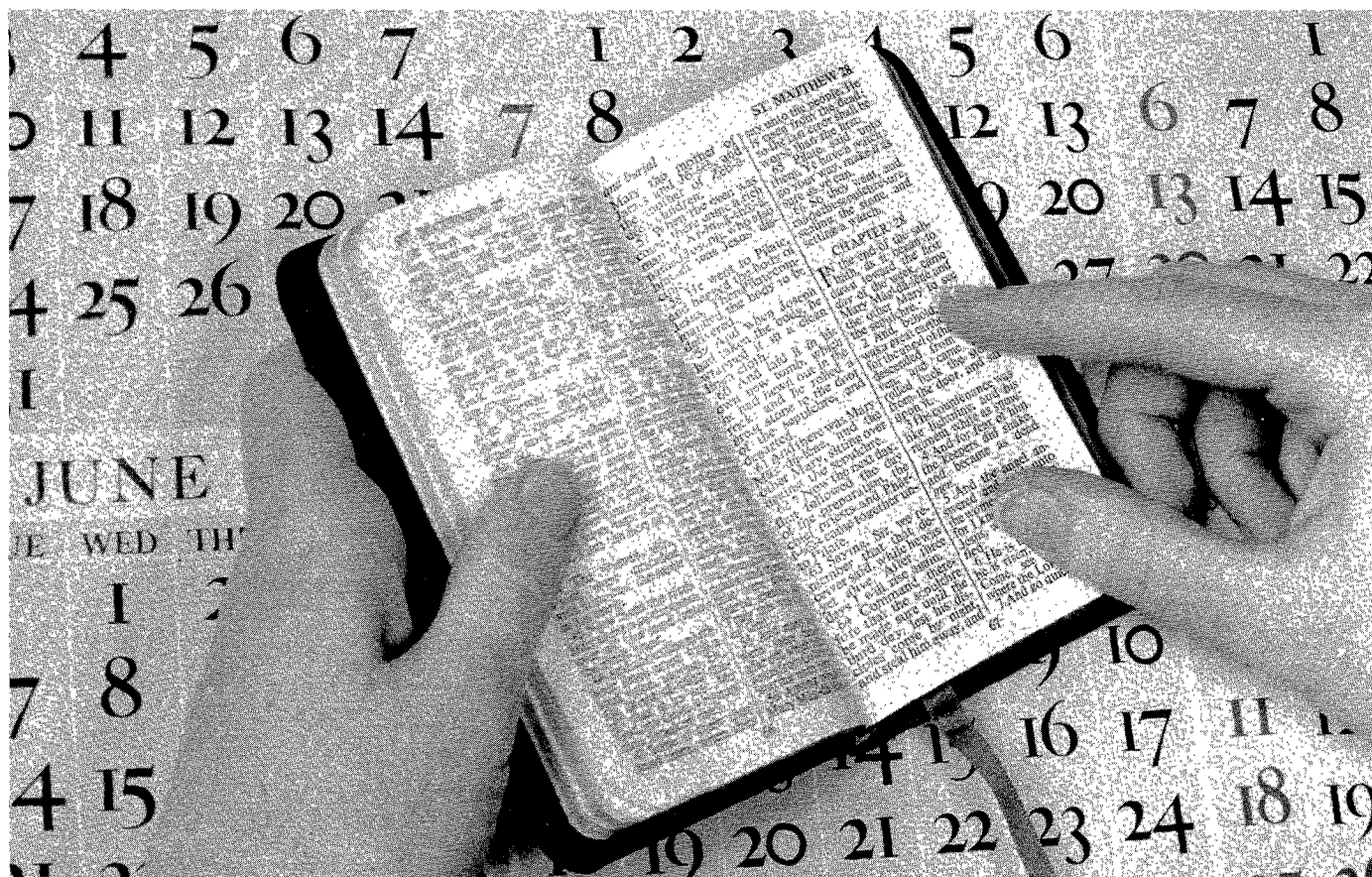
I had witnessed the 66 scenes presented in the Bible. I felt that at present there is a brief intermission while the props are set in order for the last great scenes in the drama, which "a power from beneath is working to bring about" (*Testimonies*, vol. 8, p. 28).

"The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama."—*Ibid.*, p. 27.

Last year I read the Bible through in eight days, even though at first I had not planned to do so. This year I planned to read it through quickly, taking time out only for normal sleep and meals and a few chores. I feel greatly rewarded for having read my Bible through in this manner. Its scenes stay in my mind as a connected whole. The conviction is deepened that "God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season."—*Ibid.*, pp. 27, 28.

A person can read most printed editions of the Bible in a month by assigning himself 40 to 50 pages a day; in two months by reading 20 or 25 pages a day.

There was a time when the Bible was proscribed (see *Early Writings*, p. 214). It is important that we light our lamps from the great Light of the Bible so that we will not lose our way when darkness covers the earth. □



Mission hospital saga

It is heart-rending to tell the blind, "We have an ophthalmologist who is willing to come and restore your sight, but we don't have an operating microscope to perform your operation."

By IAN D. CAMERON

Andrew is a tall, healthy young man who is blind. I met him at Atoifi Hospital in the Solomon Islands, where I work as a registered nurse. He had come to see whether something could be done for his blindness. Imagine his disappointment when he was told that nothing could be done. Remaining in the hospital for some time, he entered into religious discussion with our chaplain. Skeptical at first, he later found his attitude to life changing. He also discovered he was better able to cope with life's problems, and before he returned home he requested Bible studies. When I last heard of Andrew, he was awaiting baptism. Andrew lost his sight but gained a new and clear vision of the love of Jesus.

Of the 100 patients suffering with diseases of the eye who were examined the day Andrew came, he was one of 20 who were sightless. To each the doctor made the comment, "Sorry, I can't help you yet."

Asked why he was unable to help, the doctor ruefully replied, "Friend, we have an ophthalmologist who is willing to come and restore your sight, but we don't have

the operating microscope he needs to perform your operation. Try to be patient; it will come!"

Thus 20 patients were sentenced to continued unnecessary blindness. Only recently two children below the age of 5 years were admitted to the hospital, both suffering from blindness. How much longer will they have to remain in darkness? Also, there are scores of people who are deaf and in need of curative surgery performed with the aid of the same microscope. Are they also to be doomed to years of silence? Is it right that bright, intelligent children should continue to be robbed of a normal life because of having disabilities that can and should be overcome?

Not long ago some of our staff members were discussing this statement from the pen of inspiration: "While God has laden the earth with His bounties and filled its storehouses with the comforts of life, while He has so freely given to us a saving knowledge of His truth, what excuse can we offer for permitting the cries of the widows and the fatherless, the sick and the suffering, the untaught and the unsaved, to ascend to heaven?"—*Life at Its Best*, p. 98.

The impact was immediate and motivating. They saw the immense need of the people in this country and began forthwith to raise funds dedicated to treating physical and spiritual diseases. Although their project appears so small as to be insignificant, the Lord is blessing their efforts and enthusiasm, and they are learning the importance of trust and reliance upon the Lord. In addition to this, they have the assurance that He can multiply investments a hundredfold.

When Jesus walked the dusty highways of mankind, He demonstrated by example that a person's mission on earth is to care for his brother. He showed that this could be done in a variety of ways. He identified with young and old, friend and foe alike.

Recall how Jesus could speak with children at their level of understanding and draw their attention to important lessons in life. Remember how He turned an embarrassing situation at a wedding feast into a joyous occasion for both host and guest. Imagine the indelible impression made upon the multitude as Jesus held those almost worthless morsels of five loaves and two fishes before His Father and thanked Him for the miracle about to be wrought through His Son. Examine the methodology of Christ as He silenced with invincible truths His most ardent critics, whose lives could have been changed had they responded to His loving appeal. Jesus declared, "I must work the works of him that sent me" (John 9:4), and every word He spoke and every task He performed were directed toward the achievement of this goal. What a perfect example!

Meditate for a moment upon the sight of entire villages being made whole by the presence and healing power of Jesus. Notice the vigor of youth, the glow of health, among the dwellers. Behold their adoration as the Life-giver mingles among them. There was no illness to be found, no lame limbs to hinder progress to the mar-

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Thine the power By GERALD F. COLVIN

*Had I, dear Lord, the perfect strength
To master every need,
Had I the lofty self-control
To never bow to greed,*

*Had I the lean and hungry heart
To keep a single eye,
And window in upon this soul,
Observing every lie*

*That slithers past my sympathy,
That coils beside my lust,
That hypnotizes my resolve
To know but faith and trust!*

*Ah, had I, Lord, but I do not;
My strength can never win.
For I had not found hopefulness
Till I found Thee within.*

*Not mine, dear Lord, the perfect strength,
Not mine the dauntless will,
Not mine the lofty self-control
To pour, but never spill.*

*But Thine, dear Lord, a Saviour's hand,
And Thine a guiding voice,
And Thine the strength to overcome—
Thou art the perfect choice!*

ketplace; the deaf ears were unstopped to receive the symphony of life, and the eyes of the blind were opened to view the beauty of a thousand scenes.

Imagine the lame now leaping like a hart; the blind, after years of darkness and being led about, totally dependent upon helpers for survival, now having their sight. Their lives and surroundings dramatically assume new and invigorating dimensions. What a wonderful and unforgettable experience!

Practical application

Wonderful? Yes, beyond a doubt. Unforgettable? I'm not so sure. How long has it been since we reacquainted ourselves with the miracles and work of Christ and His commission to His followers? Could it be that our spiritual sight has grown dim, and that we hasten to quote, "Go ye into all the world, and preach the gospel," and yet overlook the practical application of the gospel outreach? Is it possible that we fail to reinforce the gospel message by forgetting to visit the widows and the fatherless; by putting off to a more convenient time the writing of a note to someone sick in a hospital; by seeing where assistance is needed and being reluctant to provide it; by forgetting to comfort and support the brokenhearted, who have been crushed by circumstances beyond their control; or, when seeing a crisis situation, preferring to pass it by on the other side of the road?

Jesus, our Example, revealed the details of His earthly mission in Luke 4:18 and 19 when He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that

are bruised, to preach the acceptable year of the Lord."

While working in the wards of the mission hospital, I have encountered numerous lives that have been almost rent asunder by illness, blindness, superstition, and ignorance. I have seen young families tragically broken by customs that, for example, require the wife of a deceased husband to surrender her children to the relatives of her husband (who may be total strangers to the children) and to return alone to her family, to live with only the memories of her offspring. For such a soul, life holds no joy or meaning.

But what a difference the transforming power of Christ and His followers can make in the lives of such sufferers! His love can transcend all problems; and the vital point is that He achieves this by working through His followers, including you and me.

I have had the privilege of working with Christian doctors and nurses from Australia, New Zealand, and the United States who have traveled to this country and used their dedicated skills to assist the people to experience better health, and to help them catch a glimpse of the kind of work Jesus did when He was on this earth. I have observed closely people who have made dramatic recoveries from the crippling effects of physical and spiritual infirmities.

It may be that some people will have to continue to live in a world of darkness, but by God's grace we intend to bring the Light of the world into their lives. I suspect, however, that if their physical darkness can be eliminated, the spiritual enlightenment will occur more readily. For those who are unable to hear the Word, we trust that they will be able to see it lived in the lives of the hospital personnel. □

Help me discipline my children

On an elevator one day, a mother of three saw demonstrated a lesson that she feels should be more widely adopted among church members.

By KAY KUZMA

All I anticipated when I stepped into the elevator on the twelfth floor was a ride to the lobby. But I got more than I asked for—a lesson that would last me a lifetime.

In the elevator I found a rather massive yet pleasant-looking gentleman. At the tenth floor the door opened, and a mother and her small son entered. It was obvious from the moment we saw them that their rapport was at a rather low ebb. As the elevator descended, their voices crescendoed!

“But why can’t I have it? You promised I could have it, Mommy.”

“No, I didn’t promise you anything.”

“You’re just mean to me. You never give me anything I want.”

“Hush, you know that isn’t true! You’re just angry!”

“I’m not either angry! I’m mad! I want it and I’m going to get it!”

“No, you’re not!”

And just about the time the spiteful 4-year-old was spitting out “I hate you; you’re a mean old mother,” there resounded throughout the elevator chamber the massive gentleman’s booming voice.

“Sonny,” he ordered, “you listen to your mother!”

The mother looked up in surprised relief as we made the rest of the descent in silence. By the time we reached the lobby, the little boy had placed his hand into his mother’s hand, and they peacefully walked out of our lives.

Now, I am a mother with three children, and there are times I wish I’d meet that massive gentleman again. For example, there was the time I went shopping for new carpeting, and the children discovered that the stacks of rolled-up carpet made a fascinating “jungle gym.” I had no idea of the children’s intentions when they asked whether they could go over to the stacks.

“OK, children,” I replied, “but please walk and keep your voices down while you’re in the store.” By the time I looked around to check on their whereabouts, all three were at the top of the first stack and about to tackle the second.

“Come down immediately,” I commanded. But they didn’t! Excusing myself from the salesman who had come to serve me, I walked over to the children, and they, like most children being stalked, ran. At the command of “Stop,” they halted. Explaining why they should not climb on the carpet, I marched them over to where the salesman was waiting and made them sit on the floor, ordering them to stay there until I was finished.

As I continued to talk to the salesman, my three little ones, growing restless, began pinching and tickling one another. Getting up to escape the sisterly torment, Kevin climbed once more to the top of the forbidden carpet pile. The girls eagerly reported his whereabouts.

“Kevin, get down this minute. *And I mean it!*” I responded.

I watched as he started to climb down, and then, thinking all was well, I turned back to the salesman. But Kevin not finishing the descent, there arose another outcry from his sisters.



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Again saying "Excuse me" to the salesman, I went over to Kevin and lifted him from the carpet pile. Feeling I couldn't trust his 4-year-old self-control, I carried him back to the salesman and attempted to hold his squirming body while I finished getting the information I wanted.

Needless to say, by this time I was rather frustrated. My anger had risen to such a point that I was about to scream at the girls and give Kevin a good walloping. I wished my elevator friend would happen on the scene and in his booming voice command, "Sonny, you listen to your mother!"

Obviously I needed help. I needed support. I needed someone who owned the carpet to say in a firm manner, "Sonny, this carpet belongs to this store and you are not to climb on it." This simple gesture would have made my job of disciplining much easier.

When my family visits in other people's homes, I try to keep the children on their best behavior. Sometimes my monologue runs, "Don't touch" and "Don't do that" and "Watch your feet" and "Don't be so loud" and . . . I end up sounding like a terrible nag. Later, on a number of occasions, I have found out that the children who live in the house were doing the very things I had asked my children not to do. Sometimes a host or hostess has even said to me, "That's OK, our children do that all the time."

It would make my job much easier if only I could rely on a host to set the standards of conduct that they expect while my children are on their premises and then clearly and firmly announce this to my children. This would help me avoid making unnecessary demands on the children, and I could more fully relax and enjoy the stay if I knew that I was not totally responsible for their behavior.

Host's cooperation helpful

Experience has taught me that when the host sets limits, it is usually much more effective than if I struggle alone to perfect the behavior of my children. Alone, I'm like the "bad guy" always "lowering the boom" and keeping them from having fun, while no one else seems to care. I'd like my children to know that other people do care and aren't afraid to say so.

I have encountered some parents who feel that when someone else corrects their children, it is a reflection on their ability as a parent, and hence a rebuke to them. If all of us (especially church members) could be more accepting of one another's child-rearing techniques and instead of criticizing other parents, help them, we might be able to *show* a more effective way of working with a child. This would probably be much less threatening to parents and more meaningful in the long run. After a few such friendly encounters, parents might learn to trust the motives of others who wish to be helpful by correcting the children when they need it.

Some parents feel that their children's feelings will be hurt if they are corrected by someone else. Older children who are seldom disciplined by anyone other than parents, teachers, or very close family friends often feel offended

FOR THE YOUNGER SET

"I am the greatest!"

By M. R. COOPER

Greg was rhythmically thumping the table and singing, "I am the greatest! I am the greatest!"

As I walked into his room, he added, "I am really looking forward to this weekend."

"Why is that?" I wanted to know.

"We're going to see the Petersons. They have three children, but I shall be the oldest. They'll all have to do what I say or I'll thump them."

For a moment I was speechless, for his attitude seemed so unlike his usually kind and gentle self.

Finally I said, "You remind me of a gorilla I read about the other day."

Immediately Greg started chanting again, "I am the greatest! I am the greatest!"

But this time he was thumping his chest and aping a hairy gorilla standing on his hind legs.

"Yes," I interrupted, "gorillas are huge and strong, but let me tell you about one that lives at Chester Zoo in England. One day when he was galloping around in his enclosure, he noticed in his pool a little mouse swimming desperately for his life. The huge gorilla watched as the tiny creature reached the slippery edge and hung on precariously. Then the strong gorilla crouched down beside it. Visitors to the pool watched anxiously to see what he would do. They saw him put one finger behind the mouse and gently inch it up the slippery slope. Then he left it to recover.

"Soon the mouse tried to climb farther, but it was exhausted. Again the gorilla came to his side. With his finger and thumb he carefully lifted the trembling little animal and put it safely on the flat floor of his own cage.

"The spectators cheered, for they were relieved to discover that this huge, strong gorilla had not used his strength to annoy or crush the little one."

"Are you trying to tell me that God has made me older and stronger so that I can help the younger ones?" Greg asked thoughtfully.

"God gives us a gift so that we will have it to help others," I added.

"I understand," said Greg. "You mean that when I find my math problems easy, instead of saying, 'I am the greatest,' I should thank God for helping me, and then I should help someone who is still struggling."

"I think you've got the right idea, Greg. I hope you won't forget how to be really great."



when correction becomes necessary. If children are disciplined and never loved by others, then I can see how this discipline might hurt their tender feelings.

Discipline should be administered in a spirit of love, and this is possible simply by stating in a caring way the reality of the situation. For example, "That tree limb looks as if it might break with so many children on it; only one at a time," rather than critically commanding, "You boys shouldn't be climbing that tree. You'll break that branch and you'll be sorry."

It is best if those who discipline children also spend time showing love and attention to them. Especially is this true after someone has had to discipline another's child. In this way a rapport is built up between adult and child. The child can learn to trust and respect a strange adult's judgment about what is appropriate behavior because he knows that person really cares for him and is not just a "grouch" or can't mind his own business.

So, if you hear my children making too much noise in church, don't tell me after church that I should keep my children quiet, but reach over right then and there, tap the noisy one on the shoulder, and with a tender smile tell

him you can't hear the sermon when he is making so much noise.

If you hear one of my children say something unkind, don't tell me about it later, when it is difficult to piece together the who, what, when, and why of the situation, but kindly tell him on the spot that his words made someone unhappy and that the kind thing to do would be to apologize.

If you see my children doing something that could be harmful to themselves, others, or property, don't wait to tell me after the damage has been done, but call to them immediately and tell them gently, but firmly, they had better change their course of action, or somebody or something might get hurt.

I want my children to develop strong Christian characters. I'm trying hard to do my best to teach them appropriate ways of behaving, through my love and my discipline, but I'm not always around, or I may not always be as effective as I wish I were. When that time comes, I pray there will be someone there—who cares enough to help me discipline. □

Concluded

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Families come first

This is the International Year of the Child. It has been so named by the United Nations and is being actively promoted around the world. Some people are genuinely concerned about the child; others will use this year as a political platform, as a money-making venture, or even to promote weird and perverted home-destroying ideas. Whatever the motivation may be, we cannot deny that the Year of the Child comes at an appropriate time.

We have rocked and reeled during the past few weeks from the violence in our world. Newspapers, news magazines, and newscasts have been discouraging and depressing. Statistics are no better, and perhaps some of the most distressing ones are those that tell about the abused child.

Abuse crosses all races, classes, and educational lines. Unfortunately, even church membership does not guarantee innocence.

Abuse comes in all forms—physical, mental, and emotional—and the highest percentage of child abusers comes from the under-30 age group. Commenting on this, one of the latest surveys asks: "Could it be that these are the young parents who have grown up in the world of TV violence?"

Many factors contribute to child abuse:

1. For some it is a learned behavior, doing what their parents did.

2. A parent may have the need to dominate. He/she has a poor self-image and futilely tries to build it with brute strength.

3. Another trait of a child abuser is rigidity. This person has his own set of dogmatic, unbending beliefs, and woe to the child who bends them! Often this person is introspective, unable to express feelings, except in violence.

4. Then there is the need to control the child. Lacking firmness (kind firmness), consistency, and self-con-

trol, the parent finally erupts in a desperate attempt to bring the child back under his/her dominance.

5. Jealousy may at times be a factor—jealousy of the spouse. There may be a fear of being left behind, that the spouse is more fulfilled, more successful.

"I'm really frightened," Jan told me. "Ron doesn't even know I exist anymore. He doesn't need me, my affection, or my help. But he does love our children, and when he shows affection to them I find myself getting jealous. After he is gone I open the floodgates of loneliness and frustrations, actually abusing the children sometimes. I'm just plain scared."

Abuse is anger—at oneself, at someone else, or at some thing. A child is too small to fight back and easily becomes the target. The child suffers, perhaps for life—physically, mentally, emotionally, and spiritually. But the parent also suffers—remorse, guilt, and a loss of self-respect. All three are a pretty heavy load to carry.

There are no easy solutions to child abuse. It's a road of struggle, sometimes defeat. But the alternatives are grimmer yet. What it takes is determination to

conquer, actively doing something about it, such as:

1. Going to the only Source of strength and self-control. It's here that any struggle needs to begin—on our knees, studying, finding out for ourselves the limitless resources that He is waiting to send us. (A whole army of angels, if necessary!)

2. Learning new ideas, new approaches, new skills that are needed in the complicated career of parenting. (Parent education classes are available, or can be made available.)

3. Concentrating on spending happy times with the family. These can be active outings, or they can be quiet times. (I have almost two pages of new materials available through the Sabbath School Department to make those quiet times meaningful.)

In a very real sense, it's too bad we have to have an International Year of the Child. Is it because we have paid lip service to home and family and then gone on our busy ways, ignoring those for whom we are most responsible? Let's make the next 12 months not just a one-time reminder, but a year to make a real change in our daily priorities—families come first.

Health-care witness

For two reasons health-care institutions hold an enviable position in the matter of reaching people with the gospel. First, since people who come to health-care institutions are sick and feel a need, they are fairly open to ideas that may help them. Second, since Jesus is the Great Physician and spent more time healing than preaching when upon earth, He takes a special interest in medical ministry today, and delights to cooperate with human agencies in their efforts to restore people to both physical and spiritual health.

In recent years many Seventh-day Adventist health-care institutions have studied how to improve the effectiveness of their programs to bring healing to the souls of patients as well as to their bodies. They know that today, even as when Christ was upon earth, much illness is produced by broken relationships with God. True healing can be effected only as the sick can receive the same assurance given to the paralytic, "Thy sins are forgiven" (Luke 5:20).

Thus, these institutions make the word of life available to patients in their rooms by way of live or taped sermons that can be heard through earphones. They also offer worship or chapel exercises for ambulatory patients. They provide Bibles and other literature for those who wish to read. Chaplains visit the rooms, and physicians and nurses pray with patients before surgery, in the evening, and whenever special opportunities arise. Some institutions offer the Five-Day Plan to Stop Smoking, as well as other classes that teach people how to recover or maintain health.

Many patients have thus obtained something worth far more than mere physical healing, something that secular, community hospitals cannot provide. They have been introduced to their Creator and Redeemer, and have learned physical and spiritual laws that will enable them to live the abundant life.

Non-Adventists witness too

Of course, Adventist health-care institutions are not the only ones that recognize the importance of reaching the spiritual dimension of patients. As is well known, Catholic hospitals make a strong religious impact on people from the moment they enter the lobby. One of the chief methods used is religious sculpture. While we do not recommend this method, its effect is undeniable.

Recently we visited a large, modern Baptist hospital in Jacksonville, Florida. In highly visible letters above the information desk were the words: "Smile—God Loves You." Across the lobby from the desk was a glass-illuminated display case containing an open Bible, with

an arrow pointing to Psalm 51:1: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions." Carved on the outside of the wood case were the words of 2 Corinthians 12:9: "My grace is sufficient for thee." Lying around on coffee tables in the lounge and on the small counters in the pay-telephone booths were cards that looked like calling cards. On each card was a drawing of the head of Jesus and the statement: "If we meet and you forget me, you have lost nothing; but if you meet JESUS CHRIST and forget Him you have lost everything."

Through these and other means the hospital communicated the message: "We love Jesus; He means everything to us; we'd like you to enjoy the benefits of knowing Him. We also love His Word, and believe the promises it contains. God is a good God; He loves you and is merciful." We like the message, and we admire the hospital administrators for making strong efforts to project a Christian image for the institution.

Jesus said: "Ye are the light of the world. . . . Let your light . . . shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). If ever the world needed light, it needs it now. With darkness covering the earth and gross darkness the people, let our health-care institutions, all of our other institutions, and us as individuals make stronger efforts to disseminate the light of truth. It is better for us to be too aggressive in our efforts to share our faith than to be silent, and thus permit someone to be lost whom God sent to us for help.

K. H. W.

Is the Catholic Church changing?

In 1978 the Roman Catholic Church had three popes in three months. August marked the end of Pope Paul VI's pontificate; during September John Paul I reigned; and in October John Paul II began his pontificate.

The death of two popes and the beginning of the pontificate of a third in so short a time are in no way insignificant events, even for Seventh-day Adventists, who believe that the Catholic Church is going to play an important role in last-day events.

Paul VI had a keen interest in three important issues: peace and human brotherhood, social justice, and ecumenism. He emphasized ecumenism not so much through his encyclicals as through his trips and contacts. He visited Jerusalem, Istanbul, and the United Nations. His conversations with Athenagoras, Greek Orthodox Patriarch of Constantinople, and other non-Catholic leaders and even atheists, will be remembered. Probably he and John XXIII were the two popes who spoke more favorably of religious liberty than any others in the history of the Catholic Church.

John Paul I had a short pontificate of only 33 days. But he was amazingly popular. He will be remembered as "the smiling pope." It is impossible to predict what he would have accomplished had he lived, but he passed away suddenly during the night of September 28, 1978.

Speaking of the Second Vatican Council (1962-1965), he said: "The part that caused me most problems was that on religious liberty. For years I had been teaching his [Vatican Cardinal Alfredo Ottaviani's] theories about law, according to which only the true Roman Catholic religion has rights. I convinced myself, however, that we had been wrong."—*Time*, Sept. 4, 1978, p. 66.

Then John Paul II was elected. He has delivered several speeches on religious liberty, and his views about ecumenism are very broad. Just four days before his election, for instance, he invited evangelist Billy Graham to preach to an overflowing congregation in St. Anne's Roman Catholic Church in Krakow, Poland, the city where he was archbishop.

Regarding ecumenism, he said in his papal inaugural speech: "Hopefully, thanks to a common effort, we might arrive finally at full communion" with other Christians.—*Ibid.*, Oct. 30, 1978, p. 97.

Naturally, Vatican observers will be seeking to ascertain to what extent these public statements represent fundamental changes in the Roman Catholic Church. Do they represent a change, for example, in the centuries-old claim that the Roman Catholic Church is the only true church, founded by Jesus Christ Himself, and that the pontiffs and priests are the spiritual descendants, through apostolic succession, of Peter, the presumed first pope? If the Catholic Church alone is in possession of truth, must not the other Christian churches be presumed to be false? Is the church now willing to admit that error has rights and that the church no longer has the right to suppress what it calls heresy?

Adventists, too, with one eye on developments and the other on the Scriptures and *The Great Controversy*, will be looking for answers to these questions. G. C.

The all-important question

"What think ye of Christ?"—this is the all-important question every person needs to ask himself. Personally applied, this question asks, How do you relate to Christ? or Have you received Christ as your personal Saviour? Such a question may seem elementary to Christians who have been long in the way, but it's a question all Christians should ask themselves repeatedly.

Man's great danger is in being self-deceived by regarding himself as being spiritually self-sufficient. Only as man knows himself to be helpless and renounces all self-trust can he receive forgiveness and the power of renewal promised by Christ. And it is not only at the

beginning of the Christian life that this renunciation of self is to be made, but at every advance step heavenward it is to be renewed (see *The Ministry of Healing*, p. 455).

Grace not inherited

Commenting on a person's saving relationship with Christ, the apostle John says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God" (John 1:12, 13). Ellen White points out that "The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up, for grace is not inherited."—*The SDA Bible Commentary*, vol. 6, Ellen G. White Comments, on John 1:12, 13, p. 1101.

Neither is grace conferred by church action nor by decisions of courts or councils or legislative assemblies, and certainly not by the patronage of worldly great men. The kingdom of grace is established by the implanting of Christ's nature in humanity through the work of the Holy Spirit (see *The Desire of Ages*, p. 509). The power of Christ is the only power that can give men and women new natures and lift them above the miasma of sin and restore them to their rightful place. And Christ can do this for us only as we individually respond to His love and grace.

Grace bestowed by God

Finally, grace is not received by our associating with God's people, or because we have godly men and women as our spiritual forebears. As John the Baptist warned the people in his day, "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3:9). Men and women are saved as individual believers in the Lord Jesus Christ, and not by the belief of the group or its commitment to Christ, as helpful and necessary as that is (see *Selected Messages*, book 1, pp. 367, 368).

Grace is bestowed by God through His Son Jesus Christ on all who acknowledge their continuing need of a personal Saviour, depending wholly on Him without one thread of human devising. Spiritual pedigrees, official church actions, and Christian friends must not eclipse the sight of Him who alone makes us worthy.

As stated in the January 4 REVIEW, I have asked to be relieved of my work as associate editor of the REVIEW. I leave with mixed emotions, on the one hand, following my conviction to return to pastoring and teaching and, on the other hand, being reluctant to leave the love and friendship of so many. As I have often said from the pulpit and in the classroom, I would like to say also to the readers of the ADVENTIST REVIEW, there is nothing more important than for each of us to be saved and to be in the kingdom, to be with Him who gave His life for us. We may succeed in all our plans and achieve the height of

success, but if we fail to reach heaven by not continually acknowledging our need of Christ as our Saviour and of having Him live out His life in us, then our life has been a failure. We were created, not to die, but to live. And Christ gave His life for us for this same reason. Therefore anything short of eternal life in Christ means death.

But in all of this, self must never be made the center. Though we need to look at ourselves—and at times penetratingly so—we need to look long at Jesus. We must not let our minds dwell upon self, but on the Lord Jesus Christ. “Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in

His matchless love—this is the subject for the soul’s contemplation.”—*Steps to Christ*, pp. 70, 71. Individually we must love Him, copy Him, and depend wholly upon Him, before we can be transformed into His likeness. This is the key that will open the portals of the heavenly city.

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen” (Jude 24, 25).

J. J. B.

LETTERS Continued from page 2

ing, I believe we must keep things in perspective.

Too much emphasis is put on these test scores as a whole. Are good test scores reason enough to send our children to church schools? Many of our children would score just as high in public schools. Too much emphasis on superior test results by our children takes away the real purpose of SDA schools.

Let us never forget that we believe in a balanced education stressing physical, mental, and spiritual growth. What is the great object of education? “To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.”—*Education*, pp. 15, 16. Much of this cannot be measured by test scores. It can only be measured when we see our children, for whom we have labored, walk through the gates into heaven.

What are the more immediate results? Such a church school education “provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. Instead of some master passion becoming a power to destroy, every motive and desire are brought into conformity to the great principles of right. As the perfection of His character is dwelt upon, the mind is renewed, and the soul is re-created in the image of God.”—*Ibid.*, p. 18.

Yes, test scores are important,

but let us as educators judiciously and wisely use these scores to help the individual student obtain full use of the talents and abilities that God has given him.

WILLIAM L. WOOD
Director of Education
South Dakota Conference

Truth and error

The importance of a correct understanding of doctrine is understood by too few people. Jesus identified false doctrine with false worship (Matt. 15:9), and Paul warned that those who preach “another gospel” preach “another Jesus” (2 Cor. 11:4). Indeed, Paul viewed the matter of a correct theology so seriously that he wrote, “If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:9).

Revelation 13:4 depicts the whole world engaged in worshipping “the dragon.” How is this brought about? According to Revelation 18:3, by drinking “the wine” of the false teachings of Babylon. The rejection of the worship of the beast and his image must therefore include a rejection of the gospel as it is interpreted by an apostate religion. On the other hand, it is the acceptance of the “gospel” of the beast and his image that leads to the worship of the dragon. False doctrine, therefore, is the door that leads to false worship.

This close association between false doctrine and false worship transforms all theoretical questions about doctrine into moral questions about allegiance. Since our concept of God is the sum total of our beliefs about Him, true doctrine is essential to true worship. Behind all error stands the inventor of lies, and through a distorted understanding of the

gospel Satan has assumed the guise of a false Christ. Is that too incredible to believe? Did not Paul warn us of this (2 Cor. 11:14), and did not Ellen White warn us of the probability that some “will take the great leader of apostasy and name him Christ our Righteousness”? (Undated Manuscript 148, italics supplied.)

Truth and error are as irreconcilable as light and darkness. “Plain dealing with errors at the right time will prevent a vast amount of evil, and will be the means of saving souls from destruction.”—*Review and Herald*, April 24, 1888.

V. R. CHRISTENSEN
Holgate, Australia

Hospital salaries

With sadness I read of the Annual Council action (Nov. 30) setting the hospital administrator’s salary at 190 percent, or nearly \$30,000. Is this an indication that the sacrificial spirit is no longer important in the Adventist Church?

A quick look at the history of Battle Creek describes similar symptoms within the sanitarium. Some of these early leaders ultimately left denominational employment in search of the dollar. Apparently one of the things we can learn from history is that we do not learn from history.

GERRY CHRISTMAN
Gray, Louisiana

I have heard numerous, strenuous objections to the recent Annual Council action regarding hospital administrators’ salaries. The main complaint appears to be that hospital administrators should not receive higher salaries than other denominational workers, as this affects the church treasury.

As a self-employed health-care consultant with a strong background in hospital administration and a good knowledge of denominational operating policy, I would like to make a few comments on the subject.

I know of no other administrators within our church structure—presidents, school principals, et cetera—whose employees draw higher salaries than they do. But for years our denominational hospital administrators have had a substantial number of employees in higher salary brackets than they themselves.

Salaries for hospital personnel do not come from the church organization. These salaries come from other sources such as insurance companies, Blue Cross, Medicare, Medicaid, other governmental reimbursement agencies, and a very small percentage from private-pay patients. To the best of my knowledge, none of our denominationally operated hospitals in the United States (other than Loma Linda) receive any operating subsidy from the church organization. All operating funds must come from the institutions themselves. Regardless of what salaries are paid to hospital workers, those salaries do not take funds from the church treasury.

MARVIN C. MIDKIFF
Silver Spring, Maryland

► Medical doctors employed by conferences (local, union, and general) receive higher salaries than the conference administrators; and (because of labor laws requiring time-and-a-half wages for overtime for those employed at an hourly rate) take-home pay of some workers in our publishing houses exceeds that of administrators.



The author's tent contained enough seats for 1,000 people, but so many came to his meetings that some had to sit on benches or stand outside.

Evangelist reports good news from Guyana

By W. C. SCALES, Jr.

The tragic news of murder and suicide in Jonestown, Guyana, the latter part of November all but obscured the good news that took place at the same time in Georgetown, the country's capital, a little more than 100 miles away. There 226 persons were baptized into the Adventist Church as a result of a crusade I conducted October 29 to December 10 with the assistance of my father, W. C. Scales, Sr.

Having worked together previously for about 12 years as a father-son evangelistic team, we responded to an invitation to conduct this Georgetown crusade, little realizing the tragedies and triumphs that would transpire in Guyana, the only English-speaking country in South America, during our stay there.

We conducted our series, called The Real Truth Bible Crusade, in a big tent with seating capacity for 1,000 persons. On the opening night the crowd was estimated to be between 1,500 and 2,000.

W. C. Scales, Jr., is General Conference associate Ministerial secretary.

We brought in 500 extra chairs, but many people still had to stand.

During the crusade a 15-minute health feature was conducted nightly. Andrew P. Haynal, a Seventh-day Adventist public-health adviser, led out in most of the discussions. Personnel from the Davis Memorial SDA Hospital assisted.

The first baptism during the crusade was conducted in three churches simulta-

neously. My father and I visited each of the services and spoke words of encouragement, while the pastors who were associated with the meetings did the baptizing. On the closing night of our series 27 additional persons indicated their desire to be baptized soon.

The success of the crusade was a result of the cooperation of many individuals uniting under the Holy Spirit's power. Much of the precrusade planning was done by Roy I. McGarrell, Guyana Conference president; Gordon Martinborough, local pastor and coordinator; and Hilton Garnett, conference lay activities director and assistant coordinator for

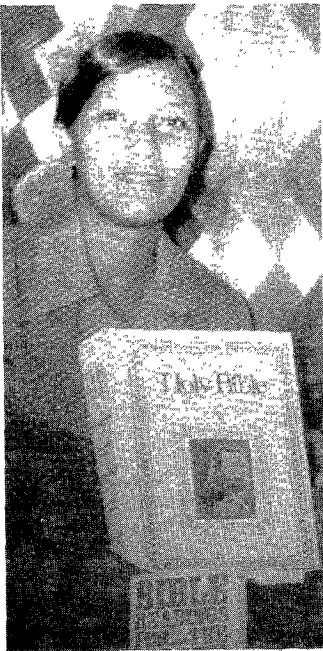
the meetings. We also received help and encouragement from Harper Esmond, conference treasurer, and Deryck Williams, secretary.

The Shepherdess Club, a group of ministers' wives, did much to pave the way for the crusade through meaningful contacts with public officials and their wives. Pastors and Bible workers assisted us, as did a group of laymen known as The Crusaders, who helped with the visitation program, and other volunteers.

The follow-up meetings are being conducted by Pastor Martinborough, whose planning, dedication, and organizational ability contributed greatly to the success of the meetings.



Guyana Transport Service buses took baptismal candidates from the tent in Georgetown to the baptismal site.



This Guyanese woman received gifts for bringing 71 non-Adventists to Elder Scales's crusade one night.



Joyce Carmichael, Guyana Conference Bible instructor, went visiting interested persons during the crusade. Earlier she had held a crusade resulting in 67 baptisms.

Americans find Christ through Faith for Today

By R. R. FRAME

A few months ago, inside the walls of the State penitentiary in Bismarck, North Dakota, a young prisoner sat down with fellow prisoners to watch television. Curt's incarceration had cut him off from his friends and loved ones. He lived in a state of anger and bitterness; he felt worthless and depressed.

Someone switched the dial to Faith for Today, just another television program to most of the men in the room that day, but it brought a life-changing message of hope to Curt.

At the end of the program, Pastor Fagal appeared on the screen. He seemed to be talking not to the millions of viewers across the country but directly to Curt.

"I want you to have this booklet," Pastor Fagal said. "Write to me now. I'll mail it to you without charge." It was an invitation Curt couldn't resist.

He read the literature with intense interest. He wrote for more, finally requesting personal Bible study. Then, from the Faith for Today offices in Thousand Oaks, California, a Bible counselor wrote to the pastor in Bismarck about the young prisoner's new interest in the Scriptures. This led to a prison visit by Bernice Lunday, a literature evangelist, who brought with her the Faith for Today Living Faith Bible study course.

Curt was so excited by what he learned through the studies that he encouraged other prisoners to join him. Evelyn Carlson, a church member, continued the studies as the group grew larger. Soon ten prisoners were studying God's Word together.

Through Curt's witnessing, and the leading of the Holy

Spirit, a young Jewish man—Dana Vollmart—joined the study group. He was fascinated by the prophecies about Jesus and was especially interested in learning more about the Sabbath. With the help of Merlin Starr and Joe Gresham, from the Bismarck church, Dana gave his heart to Christ and is now preparing for baptism.

Dana was released from prison in November and plans to attend an Adventist school in the near future. Truly, this story of one television program's influence is a story of a tiny mustard seed that grew to be a large tree.

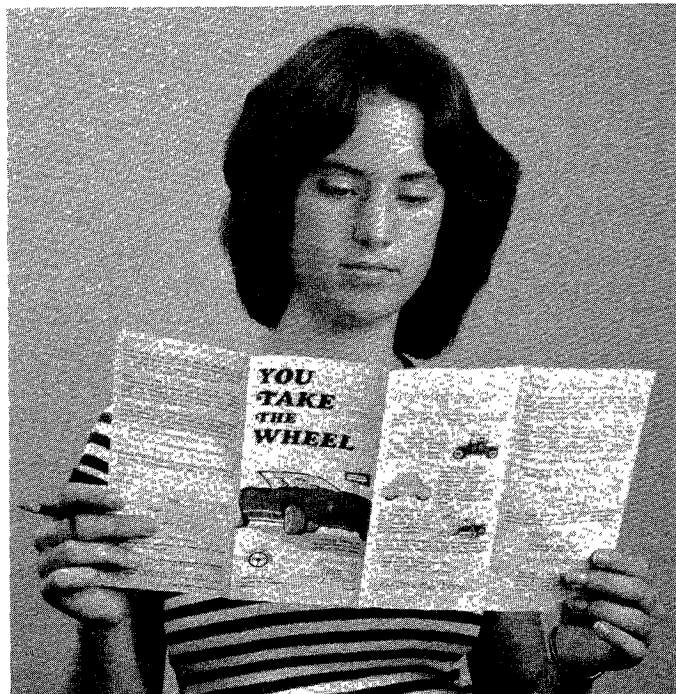
Faith for Today was created to "plant the mustard seed," to reach those averse to religious matters, repelled by sermons, disappointed by too many hollow forms of Christianity. These unchurched people don't want to be "preached at," don't

want someone to *tell* them how to live—they need to be *shown*.

Faith for Today's current Westbrook Hospital television series presents Christianity in action. Christian principles become more than words—they are seen to be real and applicable to daily life. One of the greatest advantages of Faith for Today's story format is its ability to present a Christ-centered message to viewers of all ages, including children.

The exact number of people touched by the "seed-sowing" approach of Faith for Today cannot be known. Yet it is known that in the past year more than 20,000 people enrolled in Faith for Today's Bible correspondence school, and of the 6,000 who successfully completed courses, 4,500 were non-Adventists. And it is known that since Faith for Today began in 1950, more than 27,500 people have been baptized into the Seventh-day Adventist Church through some aspect of Faith for Today's ministry.

Today Faith for Today faces one of the greatest



Faith for Today has developed a special Bible study course, "You Take the Wheel," for those in the 28 percent of its audience 18 or younger.

R. R. Frame is president of the Adventist Radio, Television, and Film Center in Thousand Oaks, California.

challenges in its history. It seeks to expand its outreach by at least 20 percent in 1979. Faith for Today should be available to at least 31 million homes in 1979—an increase of 5 million viewer homes.

From this year's Faith for Today Annual Offering, Sabbath, February 10, staff members are trusting God to bring them \$500,000—an immense sum of money. And yet, through God, it is possible. If 250,000 Adventist families will give \$3 each, Faith for Today's whole need will be met, with some funds left over for expansion and follow up.

Faith for Today needs Adventists' prayers and help this year as never before.

MEXICO

White Estate research center is dedicated

Opening and dedication of the Ellen G. White Research Center for the Inter-American Division took place on November 13, at Montemorelos University, Montemorelos, Mexico.

Present for the occasion were Robert Olson, secretary of the Ellen G. White Estate in Washington, D.C.; Hedwig Jemison, assistant secretary of the White Estate and director of the White Estate Research Center at Andrews University; B. L. Archbold, president of the Inter-American Division; and Tulio Haylock, communication director of the Inter-American Division.

Dedication services were held in the university gymnasium with 1,500 persons present. Dr. Olson gave the dedicatory address. At the close of the meeting the audience walked to the library as marimba music floated over the clear, crisp air. Dr. Olson cut the ribbon at the main entrance to the library and also at the door of the research center and declared the center open.

The opening of the Ellen G. White Research Center in Mexico is another significant

step in making clear that the Seventh-day Adventist Church is indeed an international one. Jaime Castrejon, president of Montemorelos University, introduced Luis Carlos as the director of the center and Gloria Sepulveda as the assistant director.

In 1974 the first center outside the United States was set up at Newbold College in England. The second was established in 1976 at Avondale College in Australia. The facilities at Montemorelos, the third center outside of the United States, are large and spacious and will allow for expansion as the center becomes a specialized research base for the Spanish-speaking world.

The Ellen G. White vault at Montemorelos contains the following materials:

1. A collection of the Ellen G. White letters and manuscripts with a topical index.

2. The document file, a file of the history of the Seventh-day Adventist Church. This is one of the most valuable files in the denomination; it contains historical, administrative, and doctrinal documents of the church.

3. The question-and-answer file, a file of more than 500 folders, that contains answers to questions that have been received at the Ellen G. White Estate in Washington, D.C.

4. The obituary file, containing the names of more than 5,000 early church workers.

5. The periodical index of the 4,600 Ellen G. White periodical articles.

6. The biographical file, where one can find what Ellen White did on each day of her life.

7. A topical file of all early books and pamphlets.

8. Microfiche files of early out-of-print periodicals and pamphlets.

9. The Weiss periodical index, on microfiche.

10. The 650 Ellen G. White manuscript releases, on microfiche, with index.

11. The valuable Millerite Advent collection, on microfilm.

HEDWIG JEMISON

Ellen White counsel regarding publishing is discovered

Coinciding with the decision in recent weeks by the General Conference, the Inter-American Division, and the Pacific Press to establish a branch of the Pacific Press at Montemorelos University, Mexico, was the discovery of an Ellen White statement regarding the need to publish literature in Mexico.

After R. W. Olson, secretary of the Ellen G. White Estate, cut the ribbon inaugurating the Ellen G. White Research Center for Inter-America, he read the paragraph delivered in a talk by Mrs. White to the workers of the Pacific Press in 1901:

"In reference to the establishment of a branch office in Mexico, I cannot see why this work should not be entered upon. I cannot see why, when we are the helping hand of God, when we have been given instruction in regard to the part the publishing work is to act in carrying the message of present truth, this opportunity should not be improved. It is through the publication of our literature that light is to shine forth to many places. Our books and tracts and papers will go where we cannot go. As these messengers are sent on their way, they will give their message. No one can enter into controversy with them, for they cannot answer back. They stand as dumb, but powerful witnesses for the truth."—*Manuscript 81*, 1901.

B. L. Archbold, president of the Inter-American Division, and others commented afterward that they felt awed by this discovery of a speech filed away for so long. The publishing venture just inaugurated by the division and the Pacific Press is designed to supply the growing need for Adventist publications among the 65 million inhabitants of Mexico, as well as for other areas of the Inter-American Division. The people of the remnant church can take courage in knowing that the counsel of the Spirit of Prophecy is that "light is to shine forth in many places." Administrators, publishing leaders, literature evangelists, and church members can be reassured and heartened by this important step that is being taken to establish a branch of the Pacific Press for Inter-America in Mexico.

L. A. RAMIREZ
Publishing Director
Inter-American Division

CALIFORNIA

Conference adds new churches

As a result of evangelistic meetings conducted in Korean, Spanish, and English, the Southern California Conference organized three new churches on September 16.

The Olympic Korean company in Los Angeles was organized into a church during a morning service attended by

more than 800 Korean Adventists and friends. Korean women wearing their national dress served as usherettes for the festive occasion. The church, pastored by Yun Hee Lee, has 140 charter members and is the third Korean church in the conference.

During the afternoon the Inglewood Spanish company became a church with 91 charter members. The company began in 1974 and grew, in part, through the evangel-

istic efforts of Antonio Artega, now coordinator of Spanish work in the conference. After the new church was organized, the members voted to request acceptance into the sisterhood of churches in the conference.

The third church was organized shortly before George Rainey finished his Los Angeles tent crusade. Many of those newly baptized were among the 178 charter members. Known as the El Segundo (English) church, it is pastored by William Hughes, a recent graduate of Oakwood College.

Also joining the 118 churches and companies of the Southern California Conference during the month of September was the Bethel church in Pomona. Orlando Rudley is the pastor of the 60-charter-member congregation.

MARILYN THOMSEN
Communication Director
Southern California
Conference

MADAGASCAR

Vazimbas accept Bible truth

Although the Second Advent message has been preached in Madagascar for almost half a century, it was not until recently that the tribe of the Vazimbas was contacted. These people are pygmies living on the central plateau and are thought to have links with the Wazimba tribe of the African continent.

Although they believe in one God, the Creator of heaven and earth, they nevertheless engage in spirit and ancestor worship, and either kill or leave to die children who are born on inauspicious days, such as Sundays. Marriage with other tribes is discouraged, and a written marriage certificate is forbidden, even when those of the same tribe marry. Disobedience to this rule results in exile from home and treatment as a despised dog.

It is all the more significant, therefore, that three couples who have just been baptized in Ankavandra were



Three couples have been baptized in Ankavandra, Madagascar. It is hoped that soon the church will grow among the Vazimba tribespeople.

legally registered as married in the official record of April 28, 1978.

Another unusual custom among the Vazimbas concerns burial. The dead person is very carefully washed, clothed with beautiful long sheets, and placed on a kind of bed. Friends stay for up to three or four days talking to the corpse and placing a spoonful of rice or other food in its hand. The body is buried provisionally for about a year, then the grave is opened, the bones are removed, carefully washed, and placed in another coffin, which is carried with great ceremony to the family grave.

These habits of washing have enabled the Vazimbas to understand readily the truth of baptism by water before entering the kingdom of God. Six persons, four of them Vazimbas, were baptized in the Manambolo River on May 20, 1978, and four months later the whole population of the small village of Fierenana turned out to see a second baptism of three young women. They were reverent at this open-air service under a huge mango tree, as well as at the ordinance of humility and Lord's Supper that followed. The father-in-law of one of the candidates asked

afterward how to abandon his heathen customs and serve God. He expressed a desire to follow in the footsteps of his daughter-in-law.

Three of these new members have already begun the work of literature evangelism, and there is promise of church growth among the Vazimba tribe.

MINASON RAKOTONIRAINY
Publishing Director
Indian Ocean
Union Mission

NEW JERSEY

Spanish meetings win 26 converts

Evangelistic meetings conducted in Jersey City and Elizabeth, New Jersey, by Voz de la Esperanza (Spanish Voice of Prophecy) have added 26 persons to the church. Speakers for the meetings, which began October 21, were Pedro Arano Molina and his associate, Domingo Hernandez.

The meetings were held on Fridays, Saturdays, Sundays, and Mondays, with an average attendance of 150 persons. Baptisms were conducted on November 3 and November 18.

DOMINGO HERNANDEZ

HONG KONG

Hospital opens eye center

Since November the Hongkong Adventist Hospital has been offering to the community a unique diagnostic and treatment service for low-vision and blind patients whose sight cannot be restored by conventional methods of treatment and surgery. The hospital has installed the first vitrectomy surgical machine and ultrasound diagnostic eye equipment in Hong Kong, which up to now have been available only in North America and England.

Certain blinding eye diseases that cannot be helped by antibiotics, drugs, or conventional surgery are degenerative and involve the retina and vitreous (jellylike, semisolid) body of the eye. Heretofore, hemorrhage in the retina and vitreous body of the eye was greeted with resignation and despair because no "wonder drugs" or usual surgical approach could restore the patient's sight.

Diseased retina blood vessels in the diabetic cause internal bleeding and scarring of the vitreous body of the eye. Injury and long-term internal eye infection can cause the same difficult problems.

The Hongkong Adventist Hospital's new eye unit tackles such blinding diseases. Staff members screen and diagnose these kinds of cases with ultrasound equipment, which can localize the extent and distribution of internal hemorrhage of the eye and determine its operability.

The eye clinic will screen and select patients who can benefit from this type of surgery; the clinic is not designed to provide routine eye care, eye examinations, or conventional surgical treatments. Rather, it seeks to salvage and restore the sight of those low-vision and blind patients, mainly diabetic, who would otherwise have been assigned to darkness.

R. W. BURCHARD
Administrator
Hongkong Adventist
Hospital



**"I GOT
YOUR
MESSAGE..."**

Listen

**"...AND YOUR MESSAGE
SAID IT ALL."**

"Thanks for sending *Listen*.

"If you'd delivered your message in person or in a letter, you couldn't have reached me more effectively. *Listen* showed me a better way. And I was soon hooked on that better way.

"Please . . . keep sending *Listen*. Its message gets through."

Listen carries your message to thousands who wouldn't accept it in any other form. Take advantage of this year's special campaign prices.*

Listen

* Because of postage variations and money value fluctuations from country to country, *Listen* 1979 campaign prices must be figured on the following basis: When purchased in U.S.A. and mailed to addresses in U.S.A., \$4.50. When purchased in U.S.A. and mailed to addresses outside of U.S.A., \$5.50. When purchased in Canada and mailed to addresses in U.S.A., \$4.95. When purchased in Canada and mailed to addresses in Canada or overseas, \$5.95. Note: Clubs of 10 or more subscriptions to the same address, deduct 55 cents for each subscription. Prices effective until December 31, 1979. Give your order and remittance to your church, local Christian community or to Listen, c/o Ad Council, P.O. Box 1000, Washington, D.C. 20001.

Afro-Mideast

- Lester Rasmussen, president of the Egypt Field, reports that more than 30 persons were baptized in Egypt. Eight of these were from the evangelistic campaign held recently in the Cairo Center by Allan Conroy, pastor-evangelist from Britain.
- During the early part of December, 1978, youth leaders Desmond B. Hills, of the General Conference, Borge Schantz, from the Afro-Mideast Division, and Jim Neergaard, from the Egypt Field, visited seven churches in Egypt to strengthen the work for young people. They also conducted a youth rally at Nile Union Academy for the Greater Cairo area.
- Seventeen members of the Baghdad church in Iraq completed the Youth Ministry Training Course and received their diplomas on November 25, 1978. The course was sponsored by the Master Guide Club under the leadership of M. Basim Fargo.
- Student Missionary Humphrey Dunn, of Newbold College, England, is tutoring English to the students at Nile Union Academy who are preparing for college entrance examinations. This school, on the outskirts of Cairo, Egypt, has an enrollment of 50 students, five of whom will graduate this year.
- In the past few months the Middle East Union has doubled its turnover in book sales. Five students from Kenya and Tanzania canvassed in Cairo, Egypt, from the time Middle East College closed until the new school term began at Newbold College in England.
- In his year-end report to the Ethiopian Union, Girma Damte, communication director, told of the efforts being put forth to ensure that every English-reading church family receives a copy of the Afro-Mideast Division edition of the ADVENTIST REVIEW. At present 1,500 copies are being distributed throughout the churches in Ethiopia.

- The Bible Correspondence School of Ethiopia operates in 20 localities with lessons in three languages, Amharic, Tigrinya, and English. Approximately 50 Bible correspondence students were baptized in 1978.

North American

Atlantic Union

- Forty-three persons have joined the church as a result of a Five-Day Plan to Stop Smoking and an evangelistic crusade in Hartford, Connecticut, by Pedro Arano-Molina of La Voz de la Esperanza, Spanish radio-broadcast.
- One hundred Bermuda Pathfinders and staff spent the weekend of November 9 to 12 on Darrell's Island, Bermuda, for their first annual camporee. On Sunday they received national television coverage and a visit from Alfred Eve, of the government youth department.
- Approximately 350 persons attended the first annual alumni Sabbath at Riverview School, Norridgewock, Maine, October 14. This year Riverview has an all-time high enrollment of 74 students, with four full-time teachers and four part-time teachers.
- Ralph Trecartin, former secretary-treasurer of the New York Conference, is now principal of Union Springs Academy, Union Springs, New York.

Central Union

- Louis Torres is the new associate pastor and minister of evangelism at the Kansas City, Missouri, Central church.
- Union College honored its 1979 graduates during its annual senior-recognition assembly recently. Ronald W. Roskens, president of the University of Nebraska, addressed the group. There are 64 women and 57 men in the class.
- Members of the Gothenburg, Nebraska, church held

open house on November 12 at their newly purchased Community Services center. Donabel Peckham, center director, guided the guests on a tour of the facilities.

- Approximately 45 Denver, Colorado, South church members are participating in a three-month program initiated by Alvin Kurtz, associate pastor, to train people in the art of giving Bible studies.
- Recent meetings held in Hutchinson, Kansas, by Lee Thompson, Kansas Conference evangelist, resulted in the baptism of four persons.
- Ron Halvorsen, recently appointed Ministerial secretary of the Central Union Conference, coordinated the annual council for evangelists held in Lincoln, Nebraska, December 13 to 16.

Columbia Union

- After 12 years and the graduation of some 260 persons, the Washington Adventist Hospital has closed its school of practical nursing. A class of 26 students were among the last to receive LPN certificates.
- Rose Stoa, dietitian for community health education at Kettering Medical Center, Kettering, Ohio, will serve as president of the Seventh-day Adventist Dietetic Association until October, 1979.
- Patty Wilson, a 17-year-old victim of epilepsy and well-known cross-country runner, paused long enough to receive an official Mount Vernon Academy jacket on her run past this Ohio school to see U.S. President Jimmy Carter in Washington, D.C.
- A faculty member and 12 students from Shenandoah Valley Academy, New Market, Virginia, each carrying 50-pound backpacks, hiked 100 miles on the Appalachian Trail the last ten days of October.
- Charleroi, Pennsylvania, church members conducted two health-related screening clinics that attracted more than 150 people.

Lake Union

- As a result of nutrition classes held recently by Kay Norris and her assistants at the Oakwood, Michigan, church, eight persons have expressed an interest in group Bible studies.
- After a series of evangelistic meetings held in Madison, Wisconsin, by Lake Union Conference evangelist Don Gray, 23 persons were baptized. Elder Gray was assisted in the meetings by Dan Neergaard, Madison church pastor, and his associate, Frank Bacchus.
- The Belgreen, Michigan, church, dedicated on October 28, serves the combined congregations of the former Belding and Greenville churches. The Greenville church history goes back more than 100 years. James White was chairman of the organizational meeting, and he and his wife, Ellen, were members of that group of believers, then known as the Fairplains-Orleans church, from 1868 to 1878.

North Pacific Union

- Members of the Bellevue, Washington, congregation have moved into their new sanctuary, the climax of 15 years of work and planning. In 1965 the newly formed church moved into the education wing of their physical plant. Much of the work on the third-of-a-million-dollar complex was done by the members.
- A holiday vegetarian taste-in for the public, sponsored by the Mt. Tabor church in Portland, Oregon, on December 3 was attended by about 300 people. For a modest fee each person could sample each of 30 prepared dishes and get the recipes.
- The Coquille, Oregon, church has begun sponsoring a series of 60-second radio spots entitled Perception. These segments of Bible truth are produced and narrated by Dwight K. Nelson, pastor of the Coquille Valley district. The series, which began in November, has been funded

by local donations to run approximately one year.

- It took 48 years, but finally 93-year-old Cliff Stearman, of Ellensburg, Washington, has been baptized. His wife joined the church in 1930 in Spirit Lake, Idaho, as the result of meetings conducted by H. A. Schultz. Over the years Pastor Schultz has kept in touch with the Stearmans, and recently while passing through Ellensburg he stopped to visit the family. At that time Mr. Stearman indicated his desire to be baptized.

- Through the work of the Northwest Medical Foundation 90 physicians and dentists have established practices in the North Pacific Union Conference. Stan

Berry, assistant to the foundation president, Mardian Blair, directs the recruiting program. The goal of the foundation is to recruit more professionals for the smaller communities of the Northwest, which are usually understaffed medically.

Northern Union

- Prison evangelism resulted in the baptism of an inmate of the Hennepin County Workhouse in Minnesota. Members of the Minneapolis Northbrook church are continuing their visits to the Workhouse and also to the Women's Detention Center.

- A ski holiday for the senior youth of the South Dakota Conference took place be-

tween Christmas and New Year's in Lead, South Dakota. Trip director was William Wood, conference youth director.

- Year-end workers' meetings in the four conferences of the union gave emphasis to evangelism for the new year. In Iowa it is "Harvesttime—1979." North Dakota is emphasizing "The Year of the Laymen." South Dakota's working force says that it is "Time to Shine," while Minnesota is presenting "Church Growth Concepts."

- W. G. Larson, Northern Union Community Services director, and Steve Joannou, North Dakota Conference Community Services director, recently completed two one-day seminars for Community Services officers in North Dakota. The seminars, held in Minot and Fargo, were on plans to be followed before disaster strikes and procedures in case of fire, flood, windstorm, or other catastrophe.

Southwestern Union

- Approximately 120 Texas pastors and church elders attended a weekend seminar, December 29 to 31, on the campus of Valley Grande Academy in southern Texas. The conference invites church elders to workers' meetings twice a year.

- The Texas Conference dark-area-evangelism commission has completed a multimedia presentation showing that new work was begun in 30 places, and 14 new churches were organized within the past one and one-half years. Weekly attendance at these areas is more than 1,000. The objective is to have 2,500 attending by 1980.

- A new, but dangerous method of book distribution was engaged in by accident the weekend of December 16. Ric Burks, Adventist Book Center manager of the Arkansas-Louisiana Conference, was on his way with the conference bookmobile to the Cajun camp meeting in Houma, Louisiana, when he

struck a pickup that had overturned in front of him. He was treated at the local hospital and released. Both the truck and the bookmobile were badly damaged, and books were widely scattered.

Loma Linda University

- More than 700 persons attended a Loma Linda University faculty retreat on December 16 at the Arrowhead Springs, California, headquarters of Campus Crusade for Christ.

- Foods from 20 countries of the world were offered for sale at the annual International Food Fair sponsored by the university's International Student Organization on January 6. All proceeds from the event benefited the Harry W. Miller International Student Fund. To date, 33 students have shared more than \$40,000 in educational assistance. More than 12 percent of LLU's student body is made up of international students from more than 90 countries.

- Raymond West, chairman of the department of health science in the School of Health, has been appointed to serve as associate dean for admissions and student activities in the School of Health. Mervyn Hardinge, chairman of the department of health education in the School of Health, will be teaching at Philippine Union College for the winter quarter. James Crawford, dean of the School of Health, is helping to teach denominational leadership seminars in Brazil, Argentina, and Peru.

- A number of Tanzanian students who recently returned to their East African homeland have expressed appreciation for the spiritual atmosphere they encountered while at Loma Linda University. "We appreciated the togetherness of the students and faculty," said Grace Mtawali, senior training officer for the Tanzanian family-planning training program. The students found that adjusting to southern California life was not hard.

Adventists are mentioned at cancer congress

It was my privilege to attend the twelfth International Cancer Congress, held in Buenos Aires, Argentina, October 5 to 11. There were 8,200 delegates from all over the world, including Russia and the People's Republic of China.

The Seventh-day Adventist Church was mentioned in the opening address, given by Dr. Higgenson of the International Cancer Association, who is stationed in Lyons, France. In his presentation "The Environment and Cancer," he pointed out that medical science is losing the battle in the treatment of cancer. None of the many treatment modalities are, in fact, really successful. But what has come to light is that 70 to 80 percent of all cancer is environmental. In other words, by governing the environment, it is theoretically possible to control 70 to 80 percent of all cancers.

To illustrate his discussion, Dr. Higgenson showed a slide on the screen picturing the lower incidence of cancer among Seventh-day Adventists compared with the population at large. He went on to say that 30 percent of all cancer is caused by the use of tobacco, 10 percent by alcohol, and 10 percent by meat. In Seventh-day Adventists who follow their health principles, there is a striking decrease in the incidence of cancer. Later in his talk he showed another slide showing the higher incidence of cancer in the population compared with Seventh-day Adventists.

In later talks in connection with meat-eating and cancer and in the symposium on prevention of cancer, Seventh-day Adventists (especially the Five-Day Plan to Stop Smoking) were mentioned.

WALTER BIRKENSTOCK
Surgeon
Namibia

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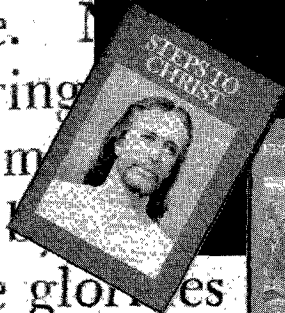
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cry, "Crucify Him! Cr

Let us follow Jesus a
salem, when "the who
began to rejoice and

New GC vice-president for North America elected

On January 11, 1979, the General Conference Committee elected Charles E. Bradford to be vice-president of the General Conference for North America. He fills the vacancy created when Neal C. Wilson on January 3 became president of the General Conference.

The 61-member nominating committee that was chaired by Elder Wilson and that brought in the recommendation spent some five hours in prayerful deliberation. In all, 16 names were submitted, from which the final selection was made. The

names that surfaced were so nearly alike in votes that it was difficult to make a choice among them. Many committee members expressed themselves as happy with the thought that within the church there were so many able leaders deemed qualified to fulfill the responsibilities of the post being filled.

Introducing the newly elected vice-president for North America to the committee, Elder Wilson said, "I have worked eight years with Elder Bradford and know him like a brother. He's a pastor at heart, and that's what he's



Neal C. Wilson, left, General Conference president, introduces C. E. Bradford, General Conference vice-president for North America, and his wife, Ethel, at a meeting of the General Conference Committee.

going to be to our people in North America. It's going to be a great joy to work with him."

Addressing the committee after his election, Elder Bradford said, "I hope that as I assume my new responsibilities, I will have the prayers and the counsel of all God's people, especially my brethren here. It has been my privilege to serve the church now for 32 years. I owe everything to my Lord, to my church, my family, and my brethren. I am looking forward to the great outpouring of the Holy Spirit and to a finished work in North America, and around the world."

Paperbacks in the FED

The Far Eastern Division Council voted recently to set apart \$20,000 to implement a division-wide program for the translating and printing of Spirit of Prophecy books in inexpensive paperback editions in a number of languages.

Doyle Barnett, Spirit of Prophecy director for that division, wrote to the White Estate office, "This is the only way we will be able to get them into the hands of many of our believers and to use them extensively as missionary books. Instead of hardbound editions of 3,000 to 10,000, we are urging inexpensive paperbacks in quantities of 50,000 to 100,000." PAUL GORDON

N.A. Ingathering report—8

On December 16, the Bremerton, Washington, *Sun* published a half-page story in its religion section paying tribute to a good Samaritan deed of the local Seventh-day Adventist church. The article was entitled "Dear Pastor Dasher and Congregation."

"We had lost everything except two blankets, a TV, and the clothes on our backs," explained Mary Sutherland to *Sun* staff writer Jim Campbell. "For a week I put my three children to bed, fully clothed, on one blanket on the cold floor and covered them with the other. They still shivered, but they slept somewhat as night temperatures dipped to 32°F."

Peggy Buis and her son, Jeffrey, were part of the Ingathering caroling group that discovered the needs in the Sutherland home. Mrs. Buis returned with her pastor, Larry Dasher, the next day, and they quickly went into action to bring the Sutherland family food, clothing, furniture, toys, and Christmas gifts.

At the conclusion of the lengthy article, Mrs. Sutherland is quoted, "It seems silly to say all of it or any one event was a miracle—one happening to me. Yet, I get this feeling down to my toes that it was more than a coincidence. His hand had to be in there somewhere. Right?"

Funds reported to date in the 1979 Ingathering Crusade total \$8,228,658, which is \$166,467 more than last year and a per capita of \$14.80. The amount raised this week is \$408,504, compared with \$434,256 raised in the eighth week last year.

New York Conference joined the Silver Vanguard group this week, making a total of eight Silver Vanguard conferences to date. The Canadian, Northern, Southern, and Southwestern unions, along with 21 conferences, have exceeded their final totals of last year. Eight unions and 35 conferences showed gains this week.

DON CHRISTMAN

For the record

Died: Harlan Lee Dyer, 70, former worker in the Far East and the General Conference Treasury, on December 21 in Maitland, Florida.

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