

# Adventist Review

General Organ of the Seventh-day Adventist Church

March 13, 1980

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A branch Sabbath school is conducted every Sabbath morning for boys and girls in Banepa, Nepal. The leader is Deep Thapa, chaplain of Scheer Memorial Hospital. Read about this hospital on page 24.

In the shadows of the tallest mountain in the world stands Scheer Memorial Hospital, a lighthouse for truth.

D. A. Roth, an associate secretary of the General Conference, recently spent four days in this formerly "forbidden" land, one of the eight countries composing the territory of the Southern Asia Division.

The story of Elder Roth's visit there, "Scheer Hospital Is Only SDA Center in Nepal," appears on page 24.

The theme song for the General Conference session, "By His Spirit," accompanies Neal C. Wilson's article, "A Call to Fasting and Prayer" (p. 4).

Chosen from 102 entries, the song is the first session theme song written by a Seventh-day Adventist outside of North America. Kathleen Newman, the songwriter, serves in Curaçao, Netherlands Antilles, with her husband, Garfield Newman, chaplain of Antillean Adventist Hospital.

Mrs. Newman is the daughter of Sewell and Lucille Brodie, who taught her to play a pedal organ when she was a child. Later she studied music at West Indies College while taking the normal course. She and her husband left for mission service two weeks after their wedding in 1946 and have spent most of

their 33 years in the ministry outside their native Jamaica.

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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.

### Gift Issue

We mailed 100 copies of the ADVENTIST REVIEW Gift Issue (Oct. 18) to our friends and have received several positive responses. Today we received a special Thank-you card with this message, "Our sincere thanks for the Gift Issue of the ADVENTIST REVIEW. We appreciated it very much."

MR. AND MRS. EARL ROGERS  
Mullingar, Saskatchewan

### The story of a vote

Re "The Story of a Vote" (Jan. 31).

The author hit the nail right on the head!

M. M. RABUKA  
British Columbia, Canada

### Ingather food

I read with interest in News Notes (Jan. 31) the report of an 84-year-old woman from New Mexico who has been an effective ingatherer of food, as well as funds. I too have found it easy to solicit food items for our local Community Services.

After hearing my presentations and receiving Ingathering brochures, many of the people I contacted this year said they would like to give but didn't have any money. I told them that I was also collecting canned

goods for local families in need, and that by donating food they still could play a part in the humanitarian work of our church.

When I said, "I'm sure if you'll check your pantry you'll find a can of soup or vegetables that you wouldn't mind giving to a needy family," almost all returned with a sackful of items.

Our little church distributed eight food baskets at Christmas time, and we have some canned goods left over to use when needed.

FLOYD R. MILLER  
Columbia, Maryland

### Pray for editors

Recently I had worship with two friends. One prayed in this vein, "Lord, bless our editors. Help them to know what to include in our literature that it may be what we will need and also what those to whom we send our papers need."

This was a thought that had never occurred to me before. Nor can I remember hearing anyone else pray specifically for "our editors."

However, others must have been remembering the REVIEW and its editors in their prayers. How else could our church paper be so timely and interesting?

KATHERINE WAGNER  
Westbank, British Columbia

### The battle was won

I have read or heard the quotation used in "Inconsistent?" (Letters, Jan. 24) many times, "The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a

conqueror, or tell Him of the Father's acceptance of the sacrifice."—*The Desire of Ages*, p. 753.

If those who have used this quotation will turn to page 756 of the same book, they will see that this was not the end of the scene, for we read there, "As in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor."

Also, in *The SDA Bible Commentary* comments on Matthew 27:50, it states, "Jesus did not die in defeat. He was fully conscious of the triumph that was His and was confident of His own resurrection." This is in harmony with the thought expressed on page 758 of *The Desire of Ages* that when Jesus exclaimed, "It is finished," the battle had been won and He knew it.

DONNA BANEK  
Portland, Oregon

### Weekly Review

No one—but no one—could enjoy anything quite the way I do my REVIEW each week. God surely led you in sending it to me. I would not be without it now. I would go without food first.

JOANNE SMITH  
Houston, Texas

I love every issue of the REVIEW, but the February 14 issue, containing "The General Kept His Promise," and "The 'Seven-day Boys' and the Cavalry Officer," was extra special.

KAY DOWER  
Washington, D.C.



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Vol. 157, No. 11.

# Jesus waits too

Her intense loneliness taught the author to appreciate how much Jesus longs for us to be with Him.

By CAROL A. WHITEHURST

Two big tears rolled slowly down my cheeks. Sitting dejectedly in the seat of the pick-up, I was unmindful of Jerry's silence or of the bumpy ride home. It had been a week since our last trip to the post office. Today I had been so hopeful of receiving some mail. But there was nothing. I had not really expected another letter from Mom, who had been quite faithful in writing, but I had hoped for some word from Jerry's family. We missed them so much.

Jerry and I had been in mission service for two months now, directing a mission school that was miles out in the tribal trust lands of Rhodesia. We loved our new home. So far we had had no troubles in adjusting to new customs, foods, and climate. The people were loving and receptive, and the job seemed to be made for us.

Yet we missed our families. Even though we had not lived close to them in the States, we had been able to get together at least twice a year. Now the thought of not seeing them for three years brought sadness in an otherwise perfect situation.

Jerry didn't quite understand my intense feelings. Being more independent by nature, he had seemed to shrug it off when we received no word from his family. But my heart ached for a letter from them. If only they could take just a few minutes to write a short note. They must know how lonely I felt for them. But two months without any word from them seemed almost more than I could bear. Why didn't they write?

As we jostled and jounced over the two-hour ride home, my disappointment turned to anger. Well, I thought, if they haven't cared enough to write anything in two months, then why should I write to them? I had been faithful in sending them one or more letters weekly, filled with details about our new experiences and telling them of my loneliness for them. But, I reflected angrily, if they don't care to write back, I'll just quit writing to them and see whether that makes them happy.

That week was filled as usual with our everyday

duties. Jerry kept busy constantly, doing pastoral work, maintenance, building, purchasing, repairing, and a myriad of other duties. I worked for a few hours a day as the school accountant. On top of that I attempted to teach music lessons, care for the sick, and take care of my own family as well. But despite the long hours we spent at our work each day, it was rewarding. We felt that we were contributing in a positive way to Christ's soon return.

All through that week I kept in mind the resolution I had made on the way home. Through the hours of work for others I still harbored resentment in my heart, determined to seek revenge through my new plan. I'd show those who did not care enough to write.

However, the Lord had a lesson in mind for me. That Sabbath morning as I prepared for my Sabbath school of 200 eager African children, a song kept running through my mind. When I finally pinned it down, remembering the title, I decided to look it up. As I read the words to this song, God gave me a new understanding of His loneliness for us. I reread the words slowly:

"So send I you to loneliness and longing,

With heart a'hung'ring for the loved and known,

Forsaking home and kindred, friend and dear one—

So send I you to know My love alone.

As the Father hath sent Me, So send I you."

I began to realize that although we had been waiting two months for word from our absent loved ones, Jesus has been waiting for us for nearly 2,000 years. He, too, is in a beautiful setting, but that setting cannot make Him happy when He is separated from those He loves. How much He longs for a word from them! But His loved ones are too busy—with their work, their homes, their cars, their clothes, and even their service to others, they cannot take time to talk to the One who is anxiously waiting to hear from them.

## Jesus doesn't retaliate

Does Jesus retaliate by making a resolution of revenge? Of course not. He keeps sending words of love to us through the Holy Spirit, the Bible, our surroundings, and many other ways. Never once does He resolve to cut off communication. Even though most of the world turn their backs on Him, He continues to "write" to them and call to them, hoping someday to hear a reply.

Oh, Jesus, forgive me. I have been among those who have been too busy to talk to You. I have been one who has said, "I'm too tired tonight to study the Bible. I'll do it some other time." Or, "I'm too busy right now to have my devotions. I'll do it later when I'm not rushed." And often it never gets done at all.

Jesus, I now realize how lonely You are for Your people. Please forgive my indifference and help me to share this vision with the people around me. Help me to realize that just as we grieve for our loved ones here, You are grieving for us even more. Help us to prepare the way faithfully and well so that it will not be long now before we can be reunited in the home You are preparing for us. □

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*Carol A. Whitehurst, at the time this article was written, was serving with her husband at the Hanke Mission, Selukwe, Zimbabwe Rhodesia. They have since returned to the United States.*

# A call to fasting and prayer

The world church is being given the opportunity and the challenge to unite in seeking an unprecedented blessing. How will you respond on April 12?

By NEAL C. WILSON



Daily during the General Conference session, the *Adventist Review* publishes the *General Conference Bulletins*, the official minutes of the session. At the 1980 session material will be edited in Dallas and sent by facsimile transmission machines to Washington, D.C. At the Review and Herald, type will be set and the Bulletins printed. Returned by air each day to Dallas, the Bulletins will be given to delegates as at the 1975 session, above. Bulletins will be mailed free to subscribers to the weekly *Review*.

The 1980 world session of the General Conference is almost here. Next month hundreds of delegates and thousands of visitors from around the world will converge on Dallas, Texas. Some delegates may even now be on their way.

Faithful men and women have been hard at work for months preparing for this important session. Reports of the work of the church in many lines of endeavor and in almost every geographical area of the globe are being readied. The logistics of such a meeting are challenging—rooms must be provided for committees to do their work, housing arranged for delegates and observers, communication lines readied to enable the *ADVENTIST REVIEW* to rush reports of the daily meetings to a waiting church.

A General Conference session presents much more than an opportunity for the church to assess its progress. Essentially, it is a time when with deep earnestness the church seeks to discover more perfectly God's directives to His church, and for the church to organize for the efficient and effective execution of those directives. How important, then, that each delegate, and the session as a whole, be dedicated to knowing and doing God's will. How vital it is that the world church claim God's promised blessings at this session.

To that end, April 12 has been designated as a day of fasting and prayer for church members all over the world so that the church may join in praying for the success of the session meetings.

My mind goes back to the first "general conference" of the Christian church that convened in Jerusalem. The record of that session is recorded in Acts 15. Momentous issues faced the infant church—issues that threatened to tear it apart. They were matters that lay at the very heart of why the church was called into existence. There was much discussion, but I am sure that there was also much prayer, for the Inspired Record says that they were "assembled with one accord" (verse 25). It takes prayer to have that kind of unity and fellowship.

## The Holy Spirit the Chairman

Notice the words of James, the secretary for that meeting: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (verse 28). He went on to outline the decisions that had been reached. It is clear that the Holy Spirit was the chairman of that council. The apostles and elders who were delegates clearly recognized Him as such. No wonder that the early church could move with such unity and accord. No wonder that it was so effective in its mission.

The church today faces even more awesome responsibilities than those placed on the agenda for the first Christian council. They had a foundation to establish; we have a task to complete. It is upon us that "the ends of the world are come" (1 Cor. 10:11). The generation that

*Neal C. Wilson is president of the General Conference.*

sees the last of the signs fulfilled will be the generation that sees Christ come in the clouds of glory. In fact, Jesus said that even as these signs begin to come to pass, His people are to "look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

I do not know what the future holds, but I truly believe we are the last generation. The energy crisis is not limited to one part of the world. The economic difficulties it engenders are universal, and could trigger global hostilities. Even if Christ should delay His coming beyond 1985, when the next General Conference session is scheduled, economic, political, and religious conditions at that time may preclude the type of session to which we are accustomed. We cannot, we dare not, assume that the world will go on, or that the church will go on, as it has in the past.

Yet it is not for us to "finish the task" in our own power or in our own wisdom. We are not called to make plans and then take them to the Lord for His blessing. As in the days of the apostles, the Lord, through His Spirit, is our chairman. We must seek to know His will. We must yield ourselves to be used by Him. We must seek the courage and strength to carry out His orders.

## Hastening the coming

There has been much discussion in recent years as to what, if anything, we can do to cooperate with heaven in hastening the coming of Christ. Praying is one thing all can do. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Prayer changes things; in it is a power that lays hold on the power of God, actively bringing about God's will in our lives and in the situation we face. The prayer that you pray in your own home may be just as important in the overall will of God as the vote that is cast by a delegate in General Conference session. Indeed, it may be the deciding influence in directing that vote.

In some way that only Heaven completely understands, there is a dynamic in group praying that is different from that of private prayers. Jesus says, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Because of this, the invitation is being extended for our churches to organize on April 12 for special seasons of prayer with fasting.

Why fast? "Turn ye even to me with all your heart, and with fasting," we read in Joel 2:12. Since the days of Moses, men and women have fasted in times of special need. David, Elijah, Daniel, Paul, and of course, Jesus, fasted on occasion. From the beginning of the Seventh-day Adventist Church, fasting has been a part of our seeking after God. During the early Bible conferences, when the pillars of our faith were hammered out; during the crises of the Civil War in the United States; and at crucial General Conference meetings, fasting was called for. Weeks of Prayer, along with local and even private crises, are appropriate times for fasting.

Although fasting temporarily relieves the digestive

# By His Spirit

(Zechariah 4:6)

K.N.

Kathleen Newman

Not by man's own might nor power, Will God's  
But God needs you, O dear Christian, And for  
work on earth be done, But by His Spirit, His might-y Spirit, Will the  
you He calls to-day, That by His Spirit, His might-y Spirit, You may  
bless-ed kingdom come show the lost His way. Not by might nor by power, Not by might nor by  
power. But by His Spirit, His Ho-ly Spirit Will the work be done

1980 General Conference Session Theme Song

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system of its burden and allows the brain to operate more clearly, for spiritual purposes it should not be entered into mechanically any more than prayer itself. But a fast that reflects and seeks self-denial, repentance, humility, and spiritual revival is quite appropriate.

How are we to fast? Without specific instructions from the Word of God, the method of fasting is as personal as prayer. Some may wish to enter a total fast; for others, such as the elderly and the young, this may be inadvisable. Ellen G. White counsels, "They [God's people] should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food."—*Counsels on Diet and Foods*, pp. 188, 189. Certainly one is not to be conscience for another in this or any other matter.

We believe that you will want to give the coming General Conference a place in your prayers throughout the next few weeks. In addition, we urgently invite you to join with the world church in a special way on April 12 by presenting this important General Conference session before the throne of grace through prayer. □



# Truth stands forever

Adventists are to blend old light and new light, but to accept new light that contradicts old light is disastrous.

By RICHARD LESHER

The principals in the events surrounding the Ballenger controversy described in last week's article are no longer alive, but some of the teachings developed at that time still survive. Consequently, it is valuable to raise the question even now, On what basis did the church oppose the teachings of A. F. Ballenger? One key to the answer is that found in the remarks A. G. Daniells addressed to Elder Ballenger in the General Conference Committee. In these remarks Elder Daniells "begged that, with the decided Testimony that had been given in this special matter," Brother Ballenger "consider the possibility that" he "may be mistaken." His reference to the "decided Testimony" was to Ellen White's direct message entitled "A Warning Against False Theories." Two points stand out in this testimony: (1) The sanctuary truth was developed under divine guidance, and (2) the Lord gave a specific message to Ellen White for A. F. Ballenger.

1. *Divine guidance.* In "A Warning Against False Theories" Ellen White speaks of undermining the "pillars of our faith," "tearing down the foundations of the truth," and seeking "to remove the old landmarks." These, she says, "God has established by His Holy Spirit." Just how this was done she related in her address to the General Conference session on May 16, 1905: "After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us

to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."—*Review and Herald*, May 25, 1905.

Note carefully what Ellen White says happened. When they could go no further in Bible study Ellen White would be given, in vision, explanations of Bible passages, and this light "helped us to understand the scriptures in regard to Christ, His mission, and His priesthood." Thus the gift of prophecy did not replace Bible study, but assisted those studying when they reached their extremity.

The Spirit-assisted scripture study mentioned above became Ellen White's constant reference point in the messages she wrote against the Ballenger teaching. She declared the Adventist view of the sanctuary to be a landmark doctrine, a pillar of faith (Manuscript 62, 1905), an "established truth" (Manuscript 59, 1905), and a truth confirmed by the Holy Spirit (Letter 329, 1905). In speaking against Elder Ballenger's teachings Ellen White states, "When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after-suppositions contrary to the light God has given are to be entertained."—*Ibid.*

Thus the sanctuary truth, developed under divine guidance in the early days of the Advent message, was a foundation truth that was to remain unchanged. She saw it as one of the truths that makes the Adventist Church what it is.

2. *Specific message.* Ellen White was given a specific testimony for Elder Ballenger. She wrote in "A Warning Against False Theories": "I am bidden to say in the name of the Lord that Elder Ballenger is following a false light. The Lord has not given him the message that he is bearing regarding the sanctuary service.

"Our Instructor spoke words to Brother Ballenger: 'You are bringing in confusion and perplexity by your interpretation of the Scriptures. You think that you have been given new light, but your light will become darkness to those who receive it. . . .

"Those who receive your interpretation of Scripture regarding the sanctuary service are receiving error and following in false paths. The enemy will work the minds of those who are eager for something new, preparing them to receive false theories and false expositions of the Scripture.'"—Manuscript 62, 1905.

Ellen White affirmed that the sanctuary doctrine as held by Adventists and published in her books was correct (Letter 50, 1906), because in the past God guided in its development. God had given a testimony for Elder Ballenger and the leaders of the conference that declared that the landmark doctrine was still correct and that Elder Ballenger's view was wrong.

The ultimate issue between the church and Elder Ballenger thus centered on the authority of the messages of Ellen White. It was not a question with Ellen White of

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Richard Leshar is director of the General Conference Biblical Research Institute.

her word versus the Scriptures, but of a divine application of Scripture versus a human application of it. She wrote in the context of the Ballenger heresy: "We are not to receive the words of those who come with a message that contradicts the special points of our faith. . . . While the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained these fifty years [in 1905], is a great mistake."—Letter 329, 1905.

The "foundations," or "landmarks," that is, doctrines not subject to change, were identified by the prophet as: (1) the cleansing of the sanctuary; (2) the three angels' messages; (3) the law and the Sabbath in relation to God's temple in heaven; and (4) "the nonimmortality of the wicked" (*Counsels to Writers and Editors*, p. 30).

She viewed these doctrines as having been established by divinely guided interpretation of the Scriptures, and as the doctrines that make the Adventist Church what it is.

Note that when these "landmarks" were attacked, Ellen White defended them, but when efforts were made to add doctrines to these landmarks, she opposed these efforts. She fought change of the landmarks either by attrition or enlargement. Thus she sought to preserve the doctrinal identity of the church without stifling the search for new light.

## Lessons for today

There are two lessons we can learn today from this experience:

1. To be a Seventh-day Adventist is to receive a message. Alluding to Revelation 3:3, Ellen White remarks: "Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard."—Manuscript 62, 1905.

These landmark doctrines are to be received and held fast, not in a formal fashion, but studied from the Scriptures in the light of the divine guidance given at the beginning of the movement, and made our own. Thus we become part and parcel with the movement, and the beliefs that made the original Seventh-day Adventists make us Seventh-day Adventists too.

2. To be a Seventh-day Adventist is to constantly search for new light. If the landmarks were the truth, then new light will never contradict them. However, there is the possibility of searching the Bible for new light on the landmarks that goes beyond them but still remains in harmony with them. There also is the possibility of searching the Bible for new light in the many areas of truth outside of the landmark areas. With a change of figure one might ask, If we receive the foundation doctrines, is there not a whole building for exploration?

So there is old light and new light from the Bible, and to be a Seventh-day Adventist is to blend the two in harmony. But to accept new light that contradicts old light is disastrous. A. F. Ballenger's experience makes this abundantly—and tragically—clear. □

*Concluded*

## FOR THE YOUNGER SET

# The baby that brought love

By BERNADINE SANDERS

"I wish I weren't an adopted child; why did all this have to happen to me? I don't even know who my own parents are. And anyway, they should have left me where I was. Why did they have to take me away and adopt me out?"

Jack thought this way whenever he was scolded or sent to bed for not obeying his mom or dad. Also, Mom and Dad wanted to adopt another child—a girl. He wished it would be a boy.

But finally Jack got used to the fact that a little girl was going to join the family. Maybe it would be fun to have a little sister after all, Jack thought.

Then the day arrived when Mom and Dad could go and pick up little Barbara at ten o'clock in the morning. "Oh, please do come to school with her before you go home," he pleaded. "I want my friends to see my new baby sister."

And that is exactly what Mom did. One-year-old Barbara loved all the children in the classroom, and when Mother held her up to Teacher she even got hold of the teacher's nose. The children were delighted, and so was Jack, who was really proud of his sister by now.

He never knew that girls could be such fun. From that day on, Jack was going to find out much more.

One day as he watched Mother while she helped the baby, he said, "You treat my little sister as if she were your very own."

Mother looked up in surprise. "But that is exactly how I feel," she said, "and that is how Dad and I feel about you, too. And that is why we love you so much."

Jack walked out of the room to do some thinking on his own, for he found it hard to understand.

The next day Jack made another discovery. He noticed that he felt happier when Barbara was with him, and that she took his sadness away. The wonderful lightness he felt in his heart—was that love? Was this what Mom and Dad felt toward him? He just sat there with Barbara cuddled in his arms, trying to work it all out. The more he thought about it, the more he realized his parents' love toward him. He felt as if he had come home from a long, long journey; and it was good to be home and to be loved. But the best of all was that now he could try to give love in return.



# A teen-ager interviews a teacher

Sherry seemed surprised to learn that Mrs. Smith equated teaching with being a missionary.

By REVA I. SMITH

"May I visit your classroom today, Mrs. Smith?"

The businesslike manner of the smiling, brown-eyed girl who stood before me belied her 14 years.

"Why, Sherry! How nice to have you back!" I said as I greeted my former student. "Of course you may. I might even put you to work again."

Sherry had been one of my most dependable and talented student aides the year before. Her parents' decision to send her back to public school after only two years in church school had been a disappointment to her and to her classmates. Our remedial reading program, with which she had helped, had been affected keenly by her loss.

As I placed a chair for her beside my desk, I secretly hoped that she was a bit dissatisfied with public high school. But all I said was, "Is your school having a holiday today?"

"No, but they said I could come over here and spend the day with you."

"Oh, how nice!" I tried not to let my curiosity show. I was sure that she was not in any kind of trouble.

"Well, I'm certainly glad of that," I said. "I'd love to have you here every day."

"I wish I *could* come every day." She looked almost wistful. "But I really like it at Thornton, too. Only, it's so big I haven't made many friends yet."

Then I noticed that she was carrying a note pad and pencil. "Did you bring some work along?"

"No. Uh-h-h, Mrs. Smith, I came to interview you." Her expression was a composite of eagerness and hesitation. My reaction was as mixed as her feelings. This time my curiosity betrayed itself.

"Interview me? Whatever for?" Then, noticing a shred of apprehension in her eyes, I quickly added, "Well, Sherry, just tell me what it's all about and I'll do my best to help out my good friend. You were such a big help to me last year."

## Class assignment

"Oh, thank you, Mrs. Smith! In careers class we have to interview someone in the vocation we think we'd like to follow when we finish school. And I think I'd like to be a teacher. I'm supposed to observe, if possible, and find out what you think are the advantages and disadvantages of your chosen vocation, and things like that."

"Oh, I see. Well, that shouldn't be hard."

"And, Mrs. Smith, the teacher gave us a list of questions to help us. Would you mind answering them for me?"

"I'd love to. Shall we do it at recess time?"

Sherry could not resist the grins and questioning eyes of the two little boys she had helped with reading the year before. At my nod of approval, she was soon sitting beside a second-grader, helping him while the first grade had reading class. By recess time four youngsters had received generous doses of Sherry's ego-building attention. Then, as we watched the children play in the gym, Sherry asked her first question.

"Why did you become a teacher?"

"Well . . ." I hesitated. "That's a long story. But I guess the real reason, in a nutshell, is that ever since I was converted I've wanted to be a missionary."

"A missionary?" After a pause and a little frown, she queried, "Then you didn't really want to be a teacher?"

"Oh, yes. I have wanted to be a teacher ever since I was a child and played school with my two little sisters." I sensed her puzzlement. "After I grew up and had a family of my own, I was converted. But my husband didn't join me in the church, so I felt that unless he did I could never be a missionary."

"So teaching was your second choice," Sherry concluded.

"No! But guess what! It finally dawned on me that I could be a missionary and a teacher at the same time."

I detected a glimmer of understanding in Sherry's open-mouthed smile. "You mean . . . ? The students are the pagans?"

"Well, I suppose you could put it that way. But their moms and dads might resent it." We both laughed. "What I mean is that their souls are just as precious to Jesus as those of children across the seas."

I wondered if Sherry was perplexed as to how she would report this reason for being a teacher to her public school instructor. But I need not have worried.

Sherry's next question was, "What do you consider the disadvantages of being a teacher?"

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Now, that was going to be harder to answer. Not that there were no disadvantages. But how could I report them to this eager teen-ager without suppressing her desire to be a teacher?

"Well," I said, "let's face it, every job has its difficulties. But this is the Lord's work. He doesn't promise us a bed of roses, but He does promise us His help—even all the angels of heaven, if necessary. And sometimes it takes just that. For example, when Janie goes home and tells her mother how mean I have been and her mother lays me low right in front of Janie. Or when a boy gets into real trouble and I know his mother has to work day and night to keep him in church school, and still I have to tell her about the problem, though I don't have any real solution to offer. And you've seen for yourself how hard it is sometimes to get the 'ABC's' into the heads of some of these little wigglers."

"Is that all?" Sherry asked innocently, as though "that" were inconsequential. Yet I was happy for her reaction.

"Well, not exactly all," I admit-

ted. "Probably the hardest thing for a teacher to endure is to see a student confused, even 'turned off,' as you might say, because he sees a teacher or his own family doing things that he has been taught are wrong."

This seemed to touch a responsive chord somewhere in Sherry's makeup. "I know," she said quietly.

Her next question was, "About how many hours a week do you work, and approximately what is your salary? if you don't mind telling me."

Oh dear! I thought. Now she *will* be disillusioned.

"School hours are the same as when you were here. But I always come an hour early to be prepared for the day, and stay about two hours after school to do my grading. And, of course, I have quite a bit of homework; sometimes it takes most of the weekend. Oh, yes, and many evenings—programs, practicing, cleaning, and things like that."

"About how many hours a week do you think you put in?"

"Why, I've never really counted them. Let's see—oh, probably 50 to 60 hours a week."

"And what is your salary?"

She gasped when I told her.

"Then how can you make it? I guess public school teachers make a lot more, don't they?" Was it my imagination or was her enthusiasm waning a trifle?

"They may make more money, Sherry. But there are some benefits I receive that public school teachers don't. I guess they are my deep-down reasons for being a church school teacher. And, Sherry"—I paused, wondering just how to say it—"you are one of those reasons."

"Me?"

"Yes, you. And every other student of mine who has decided to be a Christian. You, especially, Sherry, have such an unusual talent for working with little children that I'm sure that Jesus has a special place for you as a missionary."

"You mean a missionary-teacher in a church school, right?"

"Right!"

The third- and fourth-graders were banging on the gym door. I'd forgotten the time. As I blew the whistle my girls and boys puffed up to the door, jostling one another into a serpentine line. There was no time to make them straighten it out. Natalie smiled gratefully at Sherry. "Wow! That was sure a nice long recess," she said.

At lunchtime Sherry tried to finalize her impressions. "Do you honestly think that the advantages of teaching outweigh the disadvantages, Mrs. Smith?"

"There's not the slightest question in my mind about that," I said confidently.

At that moment Julie attempted to open her sandwich in order to lick the jelly off the bread. As she fumbled with it, the whole thing flopped, jelly side down, on the newly carpeted floor.

"My sandwich! Now it's no good," Julie gulped through her tears.

Her disappointment was certainly focused on a different area from mine. But Sherry was quick to comfort Julie, offering her a cookie. While two small volunteers washed



up the jelly as best they could, Sherry and I returned to our interview.

Reaching for *Counsels to Parents and Teachers*, I opened it to page 48. "Sherry," I said, "here's the real answer to the 'advantage versus disadvantage' question. This is one of my favorite paragraphs by Ellen White. Why don't you just read these lines I've underlined in red?"

"Teachers, what opportunities are yours!" she read. "'What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a

joy it will be to you to meet them around the great white throne, and to know that you have done what you could to fit them for immortality!'"

Sherry was silent for a moment. Then she responded, "Yes, I like that. May I copy it down to quote in my report?"

Sherry gave me a hug as she thanked me before leaving that afternoon. "You know, Sherry," I said, "I have high hopes for you. I believe that God has His eye on you and that He's getting you ready to do something great for Him. One of these days I expect to see your name

in one of our church papers as a missionary. Although your parents aren't practicing Christians yet, you can make it on your own—with Jesus, that is."

Six months later Sherry was baptized in the Adventist church in our suburb. Her parents attend church occasionally. Only time will tell whether she will be a teacher. But whether she enters on the "front line," or serves as several others of my former students have done, at home, I will have one more of those "extra benefits" that no monetary remuneration can equal. □

## ESPECIALLY FOR MEN By W. R. L. SCRAGG

### This male church

About now, bags are being packed around the world as delegates are getting ready for their quinquennial trek to the church's world session. In mid-April they will converge on Dallas, Texas. There the oiled machinery of election, report, and exhortation will create the basis for church expansion and advance.

Those delegates now lining up for traveler's checks and plane tickets will be at least 95 percent male. That's the way the leadership of the church samples out. The list of delegates confirms that men continue their domination both of official church posts and lay representation.

Now don't read me wrongly. It's too late to advocate more female delegates. Nor, as far as I can see, would any sudden swing to a larger feminine share of decision makers meet the approval of the majority of the members of the church. What will happen in Dallas reflects pretty accurately the situation in conference, mission, and local church. Men run the church. Only in our large institutions, if at all, do women outnumber men, and then seldom at the executive level.

Given this predominantly male leadership at all levels of church organization as opposed to the predominantly female membership of the church (as high as 70 women to 30 men in some countries), men of the church, both lay and employed, must enter this new five-year period with antennae finely tuned to danger from the foibles and failings of male personality.

One thing we males carry into adulthood from school days is our love of clubs and cliques. The subteen boys who swear allegiance to each other become men who find jobs and opportunities for buddies. Local churches may find themselves afflicted, or blessed, by adult "clubs" of doctors or businessmen; in a larger circle, ministers or teachers who were classmates at a particular college, or alumni of the same institution, ascend in their fellow worker's esteem just because of that past association. Tragedy occurs when this style of "clubism" precludes the valuable input someone who is not "in" might give. In some parts of the world, tribalism plays the same role, or, on a smaller scale, family clans may dominate the local church.

With a church of more than 3 million members, God would bring us again and again to the walls that separate humans and have us let Christ tear down every barrier and search out true brotherhood in Jesus.

Undetected except by the Spirit, male pride may wreck the best plans God has for His church. An otherwise capable man may refuse church office because someone crossed his feelings—a very typical masculine reaction. Because someone failed to consult, or failed to reelect, or overlooked to thank, a man may go into that kind of recessive reaction that withholds participation in church activity, criticizes unduly, or withdraws financial support.

Just a few minutes ago I had to interrupt this piece of writing to take a look at a house an institutional leader is thinking of purchasing for one of his senior staff. My wife's comment was, "I hope you aren't going to buy any house without letting some of the women who might have to live in it take a look."

How often we males blunder because we think we know. We don't feel the need to ask, we already have the answer. We neglect to ask those who are most involved and may well be the true experts. Good and Christian solutions usually lie within fairly well-defined parameters, but the insight of others may either nudge the parameters tighter or, on occasion, even shift

them radically in new directions.

This is not to argue with the obvious masculine thrust of leadership that the Bible presents, though it isn't altogether unthinkable that at least some of that thrust represents culture patterns and that the Spirit might not find it impossible to work through a much larger proportion of women leaders. Adventists should be the last to argue against that possibility, considering how the Lord has blessed His cause through one godly woman. What needs stressing here are the pitfalls that accompany maleness.

In the background of the book of Galatians lies a story of a group of men, conceited in their superior knowledge, domineering in their willfulness, a club of Judaizers, who brought dissension and trouble into that young church. Paul described them as producing the negative characteristics of "enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions" (Gal. 5:20, N.A.S.B.). Because of culture, because males do lead, does not the leading edge of the sword of the Spirit slice toward men?

For all the church, but especially for leaders, and thus especially for men, must the fruit of the Spirit be renewed again and again: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (verses 22, 23, N.A.S.B.).

# From easy chair to empty cave

An increasingly simple life style is probably the best preparation one can make for the time of trouble.

By R. L. KLINGBEIL

Probably you have often read this familiar passage from *The Great Controversy*: "As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains."—Page 626.

But have you ever thought through carefully the question of how to prepare for this soul-trying time? Have you mentally considered what it would mean to make the transition from living in comparative luxury to dwelling in caves?

To those who live in lands where velvet rocking chairs and remote-control televisions dominate, it may seem almost unthinkable to have to live in a desolate and unmerciful wilderness hideout. Should such a possibility be considered a fanatic's vision? I do not believe so. An experience of almost total deprivation, of solid discomfort, and of soul-wrenching solitude and confinement lies just around the corner on the road that stretches between the present and the appearance of the Deliverer.

If this is true, and the Bible and the statements of God's messenger testify that it is, does it not seem reasonable that we who expect to experience these hardships should begin to do something to ease the transition?

Simplification of life style seems to me to be the answer. Solid comfort becomes addictive. It has the tendency to benumb the spiritual sensibilities. When indulged in, comfort and luxury seem to block out our awareness of sinfulness and our grasp of our helplessness in a sinful environment.

I am not advocating that those who believe in the coming crisis should abandon all comforts. But most Adventists realize that a danger exists in permitting sensual comforts to become all-important. Happily, however, they have also learned that the body and its lawful physical demands do not stand in opposition to spiritual requirements. In fact, it is only by fulfilling the

normal needs of the body and mind that we prosper spiritually. We rightfully recoil from the sincere antics of a Simeon Stylites or from rigorous fastings and forced sleeplessness.

Rather than being commendable, the extreme self-discipline of those seeking to emulate Simeon Stylites is deplorable because it is performed as part of a ritual designed to earn salvation. To be sure, God's saints in the final days will not undergo self-inflicted torments. They will suffer anguish and privation, not because they will be trying to earn salvation, but because, in their perfected state, they will have become the objects of Satan's cruelest hatred.

The challenge keeps arising. To what extent should Adventists who expect to live through the final distress prepare themselves for such circumstances? Is it possible for us to ease the transition from feasting to fasting and from easy chair to empty cave? I believe that it is. How? Through simplifying our present life style.

## Moderation in changed life style

It would be wrong to suggest that we exchange the automatic washer for a scrubboard, the vacuum cleaner for a carpet beater, or the automobile for a surrey with a fringe on top. I do not believe it irreverent to suggest that, if Jesus came to live with us in our industrialized environment, He would drive an automobile or entrust His garments to a Martha who washes clothes with a modern washing machine.

I do not wish to suggest that it is sinful to use many of the products of human ingenuity, but I wish to suggest that we consider the possible disparity between the life style of the Redeemer and that enjoyed by many of His followers.

In view of the transition that God's people will soon be asked to make, it seems inevitable that we should be asking ourselves some heart-searching questions.

Will God's children suffer "culture shock" when they find themselves using the damp, unyielding earth for a mattress, surrounded by cold, hard rock on all sides and the open sky above them? What about the jarring contrast between being carried about by an automobile and taking an exhausting journey on foot to the remotest hideout?

An increasingly simple life style is probably the best preparation for the future. The houses we build or buy should be modest without our having to sacrifice reasonable comfort. The cars we drive can be reliable and economical without being extravagantly luxurious. Our clothes can be dignified yet need not be costly. The food we eat can be nourishing and thoroughly satisfying even if it knows no exotic origins. In fact, in most cases, the simplest fare is the most health-giving.

Apart from preparing us for future privations, a simplified life style helps to conserve funds for the activities of God's church. This is perhaps the more immediate advantage. In view of the needs of the church in accomplishing its final task and in response to last-day distress, let's simplify. □

R. L. Klingbeil is a retired pastor and health educator living in West Linn, Oregon.

# What does God hate?

How are we to understand the meaning of those Bible passages that describe God's hatred?

By D. A. DELAFIELD

The nature of God's character is love, not hate (1 John 4:8). In 1 Corinthians 13 Paul describes the light of divine character passing through the prism of love emerging in 16 color components (verses 4-8). Hate is not one of them. Paradoxically, however, God hates certain things (not persons) with a deep and utter hatred.

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19).

In Revelation 2:12, John records Jesus' message to the church in Pergamos as given by the One "which hath the sharp sword with two edges." This church tolerated certain individuals who held to "the doctrine of the Nicolaitanes, which thing I hate" (verse 15).

The Nicolaitans were an agnostic sect whose teaching mixed Greek philosophy with Christian ideas. They believed that divinity reigned within the human body and that fleshly practices did little or nothing to affect the divine soul. John tells us that God *hated* their presumptuous doctrines.

This might indicate that for the Christian there is a place for hatred of the right kind. If the object of hatred is repugnant and loathsome, as are sin and false teaching, then the energies expended by hatred are commendable (see Ps. 97:10; Eze. 8:16, 17; Amos 5:15; Matt. 6:24; John 12:25; Rom. 7:15).

Hate is not a passive but an active emotion tending to action. If not controlled, it can lead to violence. In the book *Evangelism*, Ellen White suggests the necessity of Christians hating sin with a "perfect hatred" (p. 369). In *The SDA Bible Commentary*, volume 7, she indicates that hatred of sin should be cherished (p. 942). Interestingly, deep love for God and man provokes a supreme

reverence for justice and truth, as well as a hatred for all cruelty and oppression. Have you ever thought of hatred as something to be cherished—hugged to your bosom?

This may sound ridiculous, but if this negative emotion of hatred for sin and a continuous recognition of its exceeding sinfulness were cherished, Christians would act consistently. They would deplore sin with a commendable hostility. They would recognize that they must "take" the kingdom for themselves by violence or "by storm" (Matt. 11:12, Goodspeed). They would approach God and people with a holy zeal, no longer halfhearted but totally committed.

Wrote Ellen White: "With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy seat; and seeing the bow of promise, kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did Jacob. Then our message would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need; and we would not be denied. The truth would be expressed by life and character, and by lips touched with the living coal from off God's altar. When this experience is ours, we shall be lifted out of our poor, cheap selves, that we have cherished so tenderly. We shall empty our hearts of the corroding power of selfishness, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace, who has magnified Christ. And He will reveal His power through us, making us as sharp sickles in the harvest field."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 11:12, p. 1089.

## Hatred can defile

However, hatred can be defiling and destructive. It can lead to murder if it is spawned by envy and jealousy. Whether or not it is destructive depends on what is in the heart. Satan's trouble was jealousy and envy. In his heart he was a murderer before he killed anybody. He was "a murderer from the beginning" (John 8:44). If he had had a chance while he was in heaven, he would have killed Christ. The fact that he murdered Him on the cross bespeaks the malignancy of the intention he cherished for millenniums.

But did Christ hate Satan? I have not found a single scripture to support such an idea. However, Satan has so identified himself with evil that it is impossible to separate his malignant sin from the nature of Satan himself; hence, both are to be destroyed, ultimately and simultaneously.

When attached to the name and actions of God, hatred cannot be linked with malice and evil. It is associated with zeal, dedication, and opposition to an existing rebellion against His love. Sinners who identify with rebellious traits must suffer the consequence of their own sin.

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"God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejecters of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan."—*The Great Controversy*, p. 36.

"Like Israel of old, the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have

placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire."—*Ibid.*, p. 37.

Think of how much stronger we would all be if we felt as keenly about sin as the Lord does. If we saw its enormity as did Jesus, who "loved righteousness and hated iniquity," would we not cease to compromise with evil? Would we not cease to be lukewarm Laodiceans? Would we not experience a more sharply defined commitment to God and hostility to evil? To love righteousness and hate iniquity is to become like our divine Saviour in life and character. □

## BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

### Claiming God's promises

**I'm confused about the promises of God. Is it true that if I have enough faith I will never suffer from disease, harm, or hunger? See Ex. 15:26; Ps. 121:2-8; 37:25.**

Apparently the problem of the questioner is that he sees many Christians suffering disease, harm, hunger, and he wonders how this can be when God has promised that He will shield His people from catastrophe. Is it a matter merely of a lack of faith?

My reply will consider several aspects of the problem. First, we must permit Scripture writers to make general statements. It is a well-known fact that to general statements there can be exceptions. The presence of such exceptions does not invalidate the general statement. For example, in Ecclesiastes 1:7 it is stated, "All the rivers run into the sea." But it is a well-known fact that in desert regions certain rivers simply dry up after flowing in their beds for some distance and never join other streams that would have eventually carried their water to the sea.

The promises must be considered as being in the category of such general statements. They indicate what God would like to do for His children but is not always able to do because of various factors. Both sacred

history and human history since Bible times show that God's children often suffer. Such suffering is not a breaking of the promises; rather, it is an exception to the general statements of the promises.

But there are other considerations. The promises of God are conditional (see *Selected Messages*, book 1, p. 67). For some promises the condition is clearly stated, as, for example, the promise in Exodus 15:26: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, . . . I will put none of these diseases upon thee." In promises where the condition is not stated, it is still implied. It would be obvious, for example, that anyone who knowingly lives contrary to the laws of health should not expect God to fulfill His promises of healing, whether or not these promises spelled out the conditions.

We might say that in general the conditions for the fulfillment of the promises are the same as those for the answering of prayer. Because the conditions for answered prayer are generally well-known, I will not list them here. Faith is only one of many such conditions. Clearly, anyone not fulfilling the conditions should not expect God to

fulfill His promises to him. The Lord may still send blessings, for "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). But eventually the Christian who refuses to abide by the conditions loses out.

The view that one can take any of the promises in the Bible without bothering to consider to whom they were addressed and under what conditions they were made and apply them to himself, demanding that God fulfill them, is a simplistic approach that does not take into account all that the Scriptures teach.

Although there are many scriptures that promise the Christian freedom from distressful situations, there also are scriptures that speak of the Christian's lot as difficult. Paul told Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). To converts from his first missionary journey Paul and Barnabas said, "We must through much tribulation enter into the kingdom of God" (Acts 14:22). Jesus declared blessed, not those who were free from trial, but those "which are persecuted for righteousness' sake" (Matt. 5:10) and people whom men shall revile and persecute and against whom they shall say all manner of evil falsely, for His sake (verse 11).

We should think also of Paul's bout with sickness. He says, "For this thing I besought the Lord thrice, that it might depart from me" (2 Cor. 12:8). His sickness was not removed. Instead, the Lord said to

him, "My grace is sufficient for thee: for my strength is made perfect in weakness" (verse 9). To God's answer of No the apostle responded, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (verse 10).

We should think also of the experience of Job. The history of this ancient patriarch shows "that suffering is inflicted by Satan, and is overruled by God for purposes of mercy" (*The Desire of Ages*, p. 471). Because of the nature of the issues in the great controversy, Satan must be allowed access to God's children. Otherwise the controversy cannot be settled to the satisfaction of all parties concerned. Hence, despite all the promises of the Bible offering health, prosperity, and freedom from suffering, Satan's presence in this world means that the Christian will not always experience these blessings.

God might wish to grant him these blessings, but because of Satan's challenge, He often cannot without prejudicing the petitioner's case.

Does this mean, then, that we are not to claim the promises of the Bible that offer us freedom from trial? Not at all. We should pray for their fulfillment in our lives, and often this is what will happen. When it does not, we must trust God to work out matters as He knows best. He knows what are the underlying issues in the great controversy; we do not. It is ours to trust.

Send questions for this column to the Editor, ADVENTIST REVIEW.

# Reflecting Christ's image

Do our lives demonstrate  
that we are children  
of the heavenly King?

By G. RALPH THOMPSON

Every professed Christian is an advertisement for Christ, either good or bad. Whether he likes it or not, he becomes an exhibit to the world of what the saving grace of Jesus Christ can do for him. People expect Christians to live and act in accordance with their profession.

To take on the name of Christ is at once a privilege and a tremendous responsibility. The world will judge the quality of a person's religion by the way he lives. It will judge the validity of his beliefs by the way he relates to those beliefs in his everyday life style.

It is interesting to note that the apostles, who before experiencing the tremendous joy of transformation were cowardly, selfish, and argumentative, were changed. Through the Pentecostal outpouring of the Holy Spirit, the New Testament church was on its way, conquering and to conquer. Of two of the apostles it was observed, "Now when they [the Jewish leaders] saw the boldness of Peter and John, and perceived that they were un-

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learned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

These Jewish leaders had met Jesus. They knew that He was fearless. They knew that He had power. He spoke as one having authority. Now they saw these characteristics in His disciples. They knew that the change had come as a result of the apostles' association with Jesus Christ, for anyone who associated with Him could no longer be a coward. They were reflecting the image of Christ.

We are familiar with the four Gospels—Matthew, Mark, Luke, and John—but there is also a fifth Gospel. It is called The Gospel According to You. Using these words as his title, someone put these truths into poetry:

There's a sweet old story translated for man,  
But writ in the long, long ago—  
The Gospel according to Mark, Luke and John—  
Of Christ and His mission below.

Men read and admire the Gospel of Christ,  
With its love so unfailing and true;  
But what do they say, and what do they think,  
Of the gospel "according to you"?

'Tis a wonderful story, that gospel of love,  
As it shines in the Christ life divine;  
And, oh, that its truths might be told again  
In the story of your life and mine!

Unselfishness mirrors in every scene;  
Love blossoms on every sod;  
And back from its vision the heart comes to tell  
The wonderful goodness of God.

You are writing each day a letter to men;  
Take care that the writing is true;  
'Tis the only gospel that some men will read—  
That gospel according to you.

—Anonymous

The gospel according to you must be in total agreement with the gospel contained in the Written Word. We are indeed the only Bible the careless world will read. We need to ask ourselves this question, If I were the only Seventh-day Adventist at my place of work, in my school, in my community, what impression of Jesus Christ, or of my church, would those with whom I come in contact receive from having met me?

Somewhere I came across this intriguing question: "If you were to be apprehended, taken to court, and charged with the crime of being a Christian, would there be enough evidence to convict you?" While we rejoice in the doctrine of free grace and salvation in Jesus Christ, while it is true that salvation is by faith in Jesus Christ, yet the test of the quality of that faith is seen in our performance.

Some people in the evangelical world have opted for the doctrine of cheap grace. Only believe, they say. Then



you can live as you please. Such a doctrine is not a doctrine of God's grace but a doctrine of *disgrace*. The acceptance of the doctrine of God's grace results in a life that is in harmony with God's will as expressed in the Ten Commandments.

We do not keep the Ten Commandments in order to be saved, but we keep them because we are saved. Obedience to God's law is not the root of our salvation; it is the fruit of our faith in Jesus Christ. Any emphasis on salvation in Christ that belittles the evidence of it in the life and downplays the necessity of reflecting the image of Christ day by day is false. Matthew 7:20 says, "Wherefore by their fruits ye shall know them."

We are not saved by our good works, but never forget that saving faith works. The fruitage is seen in the life. No person who claims to be saved and born again, or justified, or whatever word he might use, whose life is not in harmony with the commands of God, who continues to lie and steal and break the commandments, can be called a Christian.

Ellen G. White describes the conversion experience as follows: "Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Galatians 5:22, 23. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated, they now love, and the things they once loved they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside."—*Steps to Christ*, p. 58.

### Obedience is a joy

To the born-again Christian, obedience to God's commandments is a joy, a pleasure. To him it is no drudgery, no heavy yoke of bondage; instead, it is freedom in Christ. He finds joy in living for Him. He delights in doing the will of God. All of this is the natural result of his being born again through the power of the Lord Jesus Christ. The world is waiting for the church to reflect Jesus Christ more fully every day until the world will be encircled with the reflection of Christ's marvelous love.

Ellen G. White warns, "There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

"The opposite and no less dangerous error is that

belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

"But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, 'I will put my laws into their hearts, and in their minds will I write them.' Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, 'This is the love of God, that we keep his commandments.' 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."—*Ibid.*, pp. 59-61.

As the Holy Spirit therefore enables us to live a Christlike life day by day, we will see ourselves not as though we have attained or have reached the peak of Christian living in our own strength. We will not be proud and boastful. There is nothing about us or in us that can cause us to boast.

As Ellen White says further, "We have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."—*Ibid.*, p. 63.

So we as Christians ought to be asking ourselves some serious questions. Are we indeed reflecting the image of Christ day by day in all that we do? Do our actions testify that we are truly born again? Does our love for the things of God, the study of the Bible, show that we are truly children of God? Are we being changed day by day into the divine image of our Lord? Are we thinking more of Jesus Christ and less and less of ourselves day by day? What about selfishness and pride and egotism? Are we getting the victory over these?

"The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and to the Word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image."—*Ibid.*, p. 65. □

## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION

**I have a severe weight problem. As is the case with many, I manage to lose weight only to find that eventually I slip back into old eating habits again. I would like to hear from people who have succeeded in losing 50-150 pounds and subsequently have been able to keep their weight down.**

■ It has been almost 20 years since I was overweight, but I shall never forget the many ways I tried to lose and failed. One day I really made up my mind I was going to do something about it. The following steps changed my life:

1. *Willpower.* You have to really want to lose weight.

2. *Balanced diet.* Your three meals a day should be complete, with no second helpings or in-between-meal snacks. A big breakfast and light supper worked best for me.

3. *Plenty of exercise.* When I felt hungry between meals, instead of going into the kitchen, I went for a walk or bicycle ride. If weather conditions kept me inside, I would jump rope.

4. *Adequate rest.* Staying up late at night tempts one to think that he needs more food. Go to bed early, thinking about the nutritious breakfast you will have the next morning.

MRS. FRANK WILLIS  
Cleburne, Texas

■ There are two things, used in combination, that one can do to keep weight down. The first is never to eat between meals, and the second is to leave the table while still just a little hungry.

NOLAN PUCKETT  
Lawrenceburg, Kentucky

■ In my search for an answer to my weight problem, I came across the informative book *Counsels on Diet and Foods*, which laid the groundwork for a program that was to prove very helpful.

A few weeks after discovering this book, I went to a fitness camp where Donna Patt introduced me to her program called Veg-A-Weigh. This program, based entirely on the Bible and the works of Ellen White, involves a programmed way of eating. I learned to balance my food and eat nutritiously and

plentifully, and still lose weight. I have lost 65 pounds since last July and am still losing (three pounds in a recent week). Mrs. Patt, who has lost many pounds herself, has dedicated her life to this work. She has produced many recipes and publishes a monthly newsletter.

GAIL POWELL  
Wilmington, Delaware

■ Approximately three years ago I read an article in the REVIEW that suggested treating overweight as a sin and asking God for help and forgiveness. This has been the most wonderful diet plan for me.

I began by asking the Lord to help me stop eating sweets. When I had succeeded with this, I took the next step, which was to stop eating between meals. Fresh fruit for desserts, or low-calorie desserts, was the next step. Taking smaller portions at mealtime and eating more slowly followed. Finally, I took the biggest step, which was to cut back to two meals a day.

When I slipped I felt guilty, so I asked for forgiveness. More than a year has passed in which I have lost a considerable amount of weight and have been able to keep it off. I still slip now and then, but the Lord gives me the help I need to keep my weight under control.

RICHARD MORAVETZ  
Boise, Idaho

■ Until recently my experience had been one of losing as much as 40 or 50 pounds only to put it back on, plus ten or 20 pounds.

When I reached 265 pounds, I decided that something drastic had to be done. I took on weight loss as an investment project, contributing one dollar for each pound I lost.

I stopped eating snacks and junk foods, permitting myself three meals a day with one small serving of everything. By the end

of the first week I had lost five pounds. I prayed for more strength and kept on the plan. So far I have lost 80 pounds and am working on losing more.

When I reach a plateau for three or four months, I don't put the weight back on. One reason is that now, when I get depressed, I turn to the Lord instead of turning to food.

JUDY PETERSON  
El Monte, California

■ As a consulting nutritionist in private practice, I help people with various diet-related problems. Because many people do not like attending weight-control groups, I make myself available for individual consultation. During the first year of my business I had clients who lost as much as 20, 30, and 40 pounds.

Most consulting nutritionists attempt to help people change their eating habits, based on their individual life style. Those who wish to maintain an ideal weight permanently must be willing to follow a changed regimen for the rest of their lives. The program is based on normal everyday food types. It recognizes that people have developed a system of setting priorities. The goal is to make small changes that lead eventually to replacing long-standing eating habits. Of course, there are times when those on this program regress to their old eating habits. At such a point such a person should not feel guilty, but, "picking up the pieces," should continue the weight-loss program. All undergo some regression at times. Being able to achieve one's goal eight out of ten times should be considered a success.

GLEE KINCANNON, Ed.D.,  
R.D.  
Stillwater, Oklahoma

■ Having become overweight at about the age of 8, for a number of years I didn't think of it as being a problem. While in college and medical school I tackled the problem intermittently because of my concern about physical appearance. When I began medical practice, my motive changed. I realized that it would be difficult to tell patients to lose weight if I was setting a poor example. With the new motivation I was somewhat more successful.

However, my real success did not come until I began to realize that mine was a spiritual problem. I read in the Spirit of Prophecy that improper eating both as to type of food and as to quantity affected my mind in terms of being able to comprehend spiritual truths. My whole

family (including those who did not need to lose weight) reformed its eating habits. We found that in order to have the clearest minds, we needed to eat "the most simple food, prepared in the most simple manner" (*Testimonies*, vol. 2, p. 46).

This meant that we had to eliminate most refined foods and desserts. I found that by following the new regimen, my weight problem took care of itself and did not recur. I found that not only did my perception of spiritual truth increase but I had an increased sense of well-being. Adding regular exercise in the open air made the program even more effective. With the Lord's help we have been able to carry on these new habits of living as a family for more than three years now with great benefit to all.

RICHARD C. LARSEN, M.D.  
Greeneville, Tennessee

■ For many years I have been advocating to my patients a life style that I myself practice and can vouch for.

Try eating less cooked and processed food and use live (raw) foods to take their place. Fifty-one percent of your diet should be live foods. Learn the virtue of sprouts. Any health-food store can give you information on them.

Be patient; lasting results do not come in two to four weeks. But if you persist, not only will you lose pounds, but your circulation will be improved.

MARK BAUM, M.D.  
Idaho Falls, Idaho

### QUESTION FOR MAY

Response deadline April 18

**I am in a management position with many non-SDAs under my direction. My question is Where does my extra mile as a Christian end and my responsibility to the company begin? For example, often I have to terminate employees for poor performance and/or absenteeism only to have my actions viewed as unfair and un-Christlike. How can I give a fair picture of God while working in this capacity? How have others in positions such as mine handled the situation? Or is it a position a Christian should not attempt to fill?**

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

ADVENTIST REVIEW, MARCH 13, 1980

# “As others see us”

“Oh wad some power the giftie gie us  
To see oursels as others see us!  
It wad frae monie a blunder free us,  
An’ foolish notion.” —Robert Burns

Seventh-day Adventists had an opportunity to see themselves as “others” see them by reading an article in the February 8 issue of *Christianity Today* entitled “The Shaking Up of Adventism?” The article reported on recent events in the church that the author considered appropriate to be included under the article’s subtitle—“SDA biblical scholars challenge the traditionalists”—and traced the early history of the Advent Movement.

Like most articles about happenings within the church, written by people outside the church, the piece was accurate in some respects, inaccurate in others; it contained some truth, some error. Like all writings (including this editorial), the biases of the author and of those who supplied information to him were apparent.

The author was correct when he wrote that “despite the tensions and transition pains, the Adventists [i.e., the church] enjoy a measure of sound health. Growth has been fairly rapid, especially overseas. Of 3.2 million members, 566,000 are in North America (in 3,850 congregations). Antismoking, dietary, and medical programs have earned the church good will and new members.”

He also was right when he said that the doctrine of the investigative judgment “is important because it is a vital aspect of the church’s historical foundations.” On this point he quoted “a California educator” who said that “the investigative judgment teaching is one of the hallmark SDA doctrines that can never be discarded.”

He was right, too, in much of what he reported about the church’s attitude toward Ellen G. White. Adventists accept Mrs. White as inspired, but, like other evangelical Protestants, and in harmony with Mrs. White’s continuous advice and urgings, they look to the Bible as the supreme written revelation of God’s will, and of ultimate authority in matters pertaining to faith and doctrine. In *The Great Controversy*, for example, Mrs. White wrote: “Are our feet planted on the rock of God’s immutable word? . . . God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. . . . Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.”—Pages 594, 595. At another time she urged: “Cling to your Bible, as it reads, . . . and obey the Word, and not one of you will be lost.”—*Selected Messages*, book 1, p. 18.

One part of the *Christianity Today* story dealt with current efforts to discover the extent of Mrs. White’s dependency on literary sources in her writings. For many years Adventists have known that Mrs. White, like the Biblical prophets and writers, gathered certain kinds of information in the same way as uninspired people (for example, she read books, examined maps, and listened to conversations), and she often worked from documents and other literary sources, as did Luke in writing his Gospel. (This has been stated repeatedly both in books and in magazines; for example, in F. D. Nichol’s *Ellen G. White and Her Critics*; Arthur L. White’s *The Ellen G. White Writings*, and his articles in the *ADVENTIST REVIEW* [Jan. 12, 19, 26, and Feb. 2, 1978; July 12, 19, 26, and Aug. 2, 9, 16, 23, 1979]; and this editor’s message to the Vienna General Conference, entitled “‘Hear the Word of the Lord,’” published in the *REVIEW* of July 16, 1975; and his editorials in the August 19 and 26, 1976, *REVIEWS*.)

Mrs. White herself stated in the introduction to the 1911 edition of *The Great Controversy*: “In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works.”—Pages xi, xii.

## Some inaccuracies

Not all parts of the *Christianity Today* story were as accurate as those noted thus far. Among minor inaccuracies were the following: The meeting on Mrs. White’s use of sources was held in Glendale, California, not Long Beach; “Ex-Methodist Hiram Edson” did not say he “had visions” (nor do Adventists hold that the understanding of the heavenly sanctuary, given to him by the Holy Spirit on the day after the great Disappointment, came through a vision); Ellen White’s husband was named James, not John, a mistake corrected later in the article; Adventists have never “tended to require the Bible to square” with Mrs. White’s views; certainly not “many” have done this, even “early in SDA history,” as the article said.

Some assertions in the article were undocumented, hence seemed more speculative than factual; for example, the assertion that “many members grouse about what they feel is excessive vertical orientation of the church’s structures.” What is “many”? Is 1,000 “many” in a church of more than 3 million? Is 50 “many”? From the correspondence reaching our editorial offices, we would say that for every person who feels that duly elected officials at headquarters exercise too much authority, 50 feel that they should exercise more.

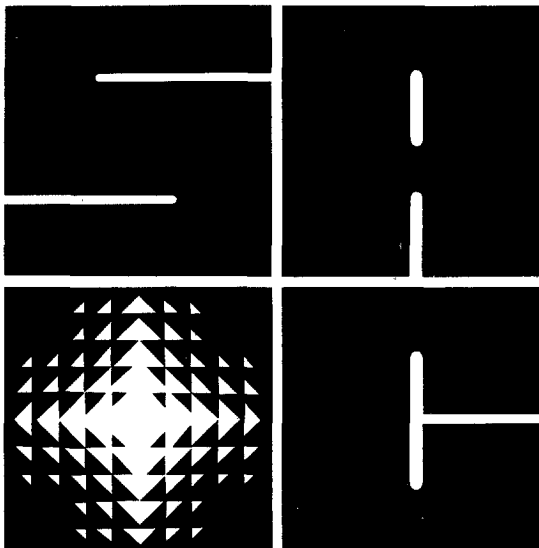
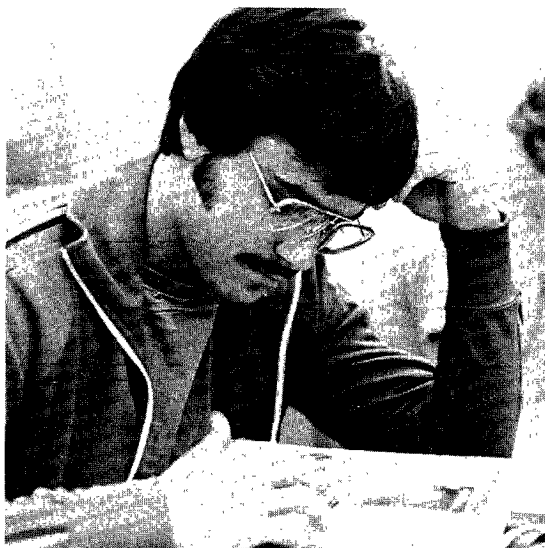


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The article reported that "fear of headquarters persists among clergy and teachers." How many ministers and teachers have this "fear"? Fifty? What do they fear? The apostle Paul wrote of secular authorities: "Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same" (Rom. 13:3). In the 42 years that I have been in the organized work of the church, I have yet to see any worker fear leadership on any level if he is loyal to the Advent message, if he wins souls, and if his influence is positive.

The author's biases were evident in his picturization of the struggle within the church as being between "scholars" and "traditionalists." Are all scholars good and all traditionalists bad? Are some scholars traditionalists? Are some administrators scholars? Was Noah a traditionalist because he obeyed God's command to build the ark? Was Moses a traditionalist when he demanded that the people worship God rather than the golden calf at Sinai? Was Elijah a traditionalist in his dealings with Ahab? Was John the Baptist a traditionalist because he called for repentance and rebuked Herod's adultery? Are those Adventists traditionalists who stand with the clear articles on justification by faith and righteousness by faith that appear in the *Seventh-day Adventist Encyclopedia*?

Sometimes it is helpful to see ourselves as a church through the eyes of those who are outside the church.

## Jesus, all heaven

By NOLA WALLACK-SKINNER

"In the gift of Jesus, God gave all heaven."  
—*The Desire of Ages*, p. 565.

*Jesus, the Prince at heaven's pearly gate;  
Jesus, the One for whom angels wait;  
Jesus, the gem of its jasper walls,  
The One before whom every creature falls.  
Jesus, the adorning of heaven's great throne,  
The dazzling glory of its temple dome.  
Jesus, the waiter at heaven's silver board—  
Oh, how very exalted, yet how lowly our Lord!  
Jesus, the song of seraphic choir;  
Jesus, the brilliance of all heaven's fire;  
Jesus, the glory of its golden streets,  
As He treads the ways with nail-pierced feet.  
Oh, Jesus, all heaven Thou art to me!  
What care I for aught else to see?  
The smile of Thy face is enough for me,  
And to think, We shall see it eternally.*

Though a report may contain inaccuracies, we can see how we are perceived by others, hence can know what we need to do and say in order to help our friends understand us better—and, perhaps, even be freed from "monie a blunder" and "foolish notion." From this standpoint, the *Christianity Today* article was interesting and useful.

## Anonymous news release

What is deplorable, we believe, is that an "anonymously circulated news release" prompted *Christianity Today* to write the article. On January 2, Religious News Service reported that "an anonymously circulated news release which was sent to Religious News Service and some Christian periodicals" asserted that an Adventist teacher was being charged with heresy and was to appear before a church tribunal. The fact that the news release presented a distorted view of the picture, and that it was sent anonymously, suggests that its author did not have the interests of the church at heart, but hoped that the release would create embarrassment and controversy.

If the anonymous sender was a Seventh-day Adventist, apparently he felt too ashamed of his disloyal act to attach his name. Members of God's family endeavor to shield one another from the eyes of the curious and the critical. They seek to solve family problems privately, not display them for public view.

As we near earth's final crisis, no doubt the remnant church will come more and more under public observation. If careful attention were focused on the church today, what would be seen? Would God's glory be revealed in its midst? Would Christ's righteousness be exhibited in human character? Would the world see a loving people, a people loyal to God's holy law even at the cost of life itself?

Whether the church is ready now for such exposure may be debated, but that God will have a people who will be faithful is beyond debate. In the final crisis the heavenly messenger points to the remnant and says, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). Wrote Ellen White: "The church will yet see troublous times. She will prophesy in sackcloth. But although she must meet heresies and persecutions, although she must battle with the infidel and the apostate, yet by the help of God she is bruising the head of Satan. The Lord will have a people as true as steel, and with faith as firm as the granite rock. They are to be His witnesses in the world, His instrumentalities to do a special, a glorious work in the day of His preparation."—*Testimonies*, vol. 4, pp. 594, 595.

The challenge to each of us is to be steadfast in the faith, confident that truth will triumph. "Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners' (Song of Solomon 6:10) she is to go forth into all the world, conquering and to conquer."—*Prophets and Kings*, p. 725.

K. H. W.

# Expansion and advance in North America

A symposium of the ten union  
conference presidents; in two parts  
Part 1

## North Pacific Union Conference

M. C. TORKELSEN, *President*



The vast expanse of geography that makes up the North Pacific Union Conference reaches from St. Lawrence Island in the Bering Strait, off the coast of Alaska, to the Montana-North Dakota line, and from the oil fields of Prudhoe Bay above the Arctic Circle to the Oregon-California border in the south. The Lord has His people scattered across this vast area and is blessing His work everywhere. Reports for the 1970's are now coming in, and we share some of them here for the encouragement of God's people as we move toward the kingdom.

A membership comparison is shown in the table below for the five conferences and the Alaska Mission.

	<i>End of 1969</i>	<i>End of 1979</i>
Alaska	864	1,187
Idaho	2,912	4,094
Montana	2,494	2,941
Oregon	19,173	24,697
Upper Columbia	12,192	17,097
Washington	<u>9,165</u>	<u>10,451</u>
	46,800	60,467

The Idaho Conference passed the 4,000 mark, and the North Pacific Union passed 60,000, during 1979.

Financial blessings were evident, as well. Total tithe received in 1969 was \$9,628,357. This compares with \$27,454,558 ten years later. The 1979 figure exceeded 1978's by more than \$3 million. The Ingathering campaign reached an all-time high, surpassing last year's total by several thousand dollars.

Walla Walla College opened the 1979-1980 school year with a record enrollment of 2,010. A strong winter-quarter enrollment continues to encourage the administration. The spirit on campus indicates a dedicated and serious attitude among the students.

The nine academies, numerous elementary schools, and junior academies throughout the Northwest are enjoying a good school year. The problem of financing Christian education is an ongoing one, but sacrificing and careful planning are

rewarded when one observes the teachers and students in action on the various campuses.

Our literature evangelists delivered more than \$1 million worth of books and periodicals during 1979, and the Adventist Book Centers did more than \$3 million worth of business during their last fiscal period.

Medical work is expanding. Portland Adventist Medical Center and Walla Walla General Hospital have completed their new facilities and are experiencing a strong average daily census. We are involved in managing hospitals in Tillamook and Prineville, Oregon, which has proved to be a real blessing to our churches in those areas. A rehabilitation facility is operating in Yakima, Washington, with signs of strength and growth showing in its developmental stage. Overall management of our medical facilities is in the process of being merged with the Pacific Union. The new management organization will be known as Adventist Health Systems/West.

Probably the most exciting thing happening in the Northwest is the number of churches that are choosing a "mission territory" nearby and setting about to establish new congregations. Since the last union session, in 1976, 45 of these new congregations have been formally organized, with an additional five or six planning for organization in the near future.

We thank God for His mercies and rich blessings.

## Central Union Conference

ELLSWORTH S. REILE, *President*



The Mid-America area, known as the Central Union, comprises the Central States, Colorado, Kansas, Missouri, Nebraska, and Wyoming conferences. Its membership at the end of 1979 was approximately 37,500; the percentage of baptisms in relation to membership during 1979 was 5.03 percent.

Six hospitals are located within the territory of the Central Union. Boulder Memorial Hospital, in Boulder, Colorado, has received a Certificate of Need to build. Brighton Community Hospital, in Brighton, Colorado, also has received a Certificate of Need to build. In Denver we have Porter Memorial Hospital. Moberly



Regional Medical Center, in Missouri, is under construction. In Graybull, Wyoming, there is the recently purchased South Big Horn County Hospital, the first church-owned hospital in Wyoming. Finally, there is Shawnee Mission Medical Center, in Shawnee Mission, Kansas. We are pleased to have these new medical institutions in Wyoming and Missouri and are looking for future expansion in our territory.

Our three union evangelists baptized about 600 converts during 1979.

We had a 10 percent gain in our tithe. For the first time our Sabbath school mission giving was more than a million dollars, which was a 9 percent increase over the previous year. Our Ingathering has exceeded last year's total.

In the Faith Action and Advance Program, the conferences, including every department, have projected their plans for the future. They have set goals for which we are unitedly working to save souls and reclaim those who at one time were members. The conferences are going to be working toward bringing the message into unentered areas.

Union College and the academies are enjoying a good school year.

Our literature evangelists have enrolled 30,000 in the Bible course and have demonstrated our books in 45,710 homes. As a result of their work, 226 people were baptized last year. A total of 1,341 are coming to church who either had stopped coming or had never been before. One of these people is Lillian Greesman, a Catholic nun from St. Louis, who was contacted by Literature Evangelist Cordell Reiner. He sold her *The Great Controversy* and gave her Bible studies. She was baptized in April, 1979.

The challenge of finishing the work is uppermost in the minds of the leaders who work in Mid-America.

## Southwestern Union Conference

B. E. LEACH, *President*



The Southwestern Union is moving with strength toward a finished work. We believe we are on the threshold of Christ's return. We know that the time is at hand—and we know that the time has come when we must put Christ and His work first. We must do it now, and we must move with vigor.

We praise the Lord for victories won. With the blessing of His Spirit, we have seen unprecedented signals of His moving in our midst. Thrilling, exciting "mercy drops" of His blessing have been falling upon us.

Bill May, union secretary, reports that baptisms in 1979 reached 2,595, an all-time high. Churches number 1,295. Our membership now stands at 38,500. We are almost certain that under the blessing of God we will attain our 40,000 membership objective by the end of 1980.

V. L. Roberts, our union treasurer, reports a tithe of \$13,930,338, an increase of \$2,152,593 (18.28 percent) over 1978. Sabbath school offerings amounted to \$1,030,957, an increase of 11.33 percent. All these totals are tops in North America. Ingathering totaled \$890,162, a per capita of \$23.69. Four of our conferences reached, and surpassed, the Silver Vanguard objective.

Our church schools, under Boyd Olson, assisted by Frances Clark, are moving toward educational excellence.

Our five academies are making strong advances. Ozark Academy has a beautiful new R. E. Callicott Educational Center. Sandia View Academy has a new boys' dormitory (built on a cash basis) and a new girls' dormitory on the way (to be built with cash also). Jefferson Academy has an enrollment of 95. Harris Pine Mills has established a new plant there. Southwestern Adventist College continues to grow and

prosper under the leadership of Don McAdams. This beautiful four-year college has the lowest tuition of any of our senior colleges except Oakwood. Work opportunities abound. Academic standards are high, and going higher. Gene Thomsen, academic dean, reports that 54 percent of the teachers hold Ph.D. degrees. Marvin Anderson, business manager, reports that our net worth has grown from \$3 million to \$6 million in the past five years. To add to our blessings, we have the lowest debt.

Bill Liversidge, our new ministerial, lay activities, and Sabbath school director, is an expert in church growth. He is a teacher and trainer of laymen and preachers. Prospects for church growth are bright indeed.

Argyle Plantation is a name the whole church will be hearing about. It represents the largest gift in the history of the church—and promises to have a great influence on the future of the Southwestern Union! The prospective natural-gas resource under this 6,500-acre plantation is something to cheer the heart!

Our unionwide Southwest Estate Services, Inc., is rapidly gaining the confidence of our people. Cecil Reed heads this program, with Bill Wiist as secretary and treasurer. Southwest Estate Services was established to provide a service to the people of God and is now prepared to handle small and large estates with a proficiency and professionalism that meets the highest standards.

The beautiful new Huguley Medical Center, with John Koobs as administrator, is moving toward a successful operation. It is growing in operation and standing. Recently the Southwestern and Southern unions moved to merge our hospitals into a corporation known as Adventist Health Systems/Sunbelt. The leadership of Don Welch, president, has already brought many benefits. Fred Murray and a physician committee, chaired by James Thomas, have performed yeoman service in recruiting physicians.

Our publishing program, under the leadership of Charles Williams, Richard McKee, and W. B. Robinson, has had a good year.

The Southwestern Union is building a new office in Burleson, Texas, on Interstate 35-W about 15 miles south of Fort Worth, near Huguley Medical Center. It will be an attractive "witnessing building" and will house Southwest Estate Services, Home Health Education Service, and our General Conference auditors, as well as our union staff.

We humbly thank the Lord for His blessings.

## Southern Union Conference

H. H. SCHMIDT, *President*



The year 1979 was a fruitful one in the Southern Union Conference, owing to the efforts of our evangelists, pastors, congregations, health-care institutions, and educational institutions in the seven local conferences making up the union conference.

For many years the leaders of all our conferences have believed strongly in public evangelism and engaged vigorously in it. Preaching of God's message from the pulpits of public and church auditoriums and tents, and following through with a well-organized plan of visitation and Bible studies, has long been the practice. Therefore,

in all our conferences strong evangelistic teams are part of the working force, giving their full time to this form of soul winning. Typical of this form of evangelism is the team of Pollard Brothers, who are at the time of this writing conducting a large campaign in Chattanooga. Hundreds are attending, and the prospects of a rich harvest of souls is good.

In the South Atlantic and South Central conferences the ministerial workers conducted about 50 public campaigns, mostly in tents. As a result, new churches have been established. In Birmingham, for example, as the result of a summer campaign conducted by Earl and William Cleveland, a new congregation of 350 members has been organized. Overall, 18 new churches were organized in the South in 1979. As a result of a combination of public, institutional, and church evangelism, 6,439 persons have been added by baptism or profession of faith. With the anticipated net gain in membership for 1979, the total membership of the union conference is now 95,000, with 650 congregations.

On January 6, the new headquarters office of the Kentucky-Tennessee Conference was officially opened. This building is beautifully situated on Interstate 65 about ten miles north of the Nashville city limits. It has 22,000 square feet of floor space and was constructed at a cost of \$35 per square foot, which is considered very reasonable in this day of high construction costs. This headquarters center serves 90 churches and 8,500 members.

The health-care corporation of the Southwestern Union Conference has merged with Southern Health and Hospital System, Inc. A new constituency and board of trustees have been formed, and the merged system is now known as Adventist Health Systems/Sunbelt. There are 23 hospitals in the system, with the possibility of adding more as we feel the need of establishing medical work in areas where there is none.

Christian education continues to be a challenge to us, but we are grateful for what we feel is progress in the field of education in the Southland. Southern Missionary College opened the 1979-1980 school term with an overall enrollment of 2,030 students. This figure has been maintained in the second semester, after about 100 graduated in December. There are 2,226 students enrolled in nine senior academies, and 7,907 enrolled in 181 elementary schools. In 1979 there were 493 youth from Adventist homes and 36 from non-Adventist homes baptized during the year in our schools.

God is blessing our people materially. In December, for the first time in the history of the Southern Union Conference, one of its local conferences—Florida—received a million dollars in tithe in one month. This is part of more than \$30 million in tithe our people in the Southern Union Conference returned to the Lord in 1979.

We are greatly indebted to God for His blessings.

## Canadian Union Conference

L. L. REILE, *President*



A year and a half ago the Maranatha Flights International group erected a church for us in Whitehorse, Yukon. As the construction work was being completed, I gave a report to the builders on the progress of the Seventh-day Adventist Church in Canada, mentioning that we had no work in Labrador but were eager to enter that area, and suggesting that a literature evangelist should be the first to enter.

Rosellia McColpin volunteered. She arrived during the summer of 1979. In about nine weeks of diligent labor, she delivered \$50,000 worth of gospel literature, including Bibles. After de-

fraying expenses, she donated her earnings to provide salary for a worker to live in Labrador and continue the work.

The enemy of souls began to battle the tremendous results. A minister forbade his members from paying for their purchases. He misrepresented our work to the authorities. However, our workers explained the facts and offered to refund the money to any who felt they had been deceived. A few, because of the pastor's insistence, returned their books. But 75 lead cards have been received from other interested, prospective customers.

During 1979 almost 1,600 new members joined our churches in Canada. The tithe increased by almost 10 percent over the previous year. Growth has been constant as we have built upon the foundation laid in the past. We have added 55 new churches in the past six years, with a net increase in membership of 8,000, making our total more than 30,000.

During the past five years much effort has been expended to establish a senior college in Canada, which would be officially recognized by the government, so that students could qualify according to Canadian standards. We have been notified that our request has received favorable consideration, and the final details are now being worked out. Beginning with the 1980-1981 school year, we are authorized to conduct the full four-year college program at Canadian Union College, Lacombe, Alberta. We thank the Lord for this victory.

Our evangelistic program is coordinated as members, teachers, medical workers, and ministers unite to evangelize to finish God's work on earth. The denominational TV and radio programs are especially helpful in covering the vast area. It Is Written is translated into French, so we have many interests in Quebec. Our workers study with interested ones, who in turn go out to visit other interested ones, thus freeing the workers to study with still others.

The entire Maritime Conference is blanketed with It Is Written, resulting in many new interests.

A recent college graduate and his wife are working in Fredericton, New Brunswick. For two years they had prayed that God would send them to Fredericton, and finally they were invited to work there. Cheerfully they began their work, although the little church across the tracks had only five members who attended. Prayer, visitation, and work are reaping benefits. A church school has been established with 13 students (33 are registered for next year). A young man who had been studying for the priesthood has been baptized and now plans to study for the ministry. Other active Christian youth are joining, and the church is growing. A new building is needed. In recent months three attempts have been made to burn our church building. The most recent time 40 gallons of kerosene was poured over the building, yet it would not burn. A church building is available in an excellent location, and the group is united in prayer and sacrifice to secure these better facilities.

All across our territory God's church is marching to victory.

### INSPIRED GEMS



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

**George Woodruff**  
Chesapeake Conference

● "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4).

● "If we would enter the city of God, and look upon Jesus and His glory, we must become accustomed to beholding Him with the eye of faith here. The words and character of Christ should be often the subject of our thoughts and of our conversation, and each day some time should be especially devoted to prayerful meditation upon these sacred themes."—*The Sanctified Life*, p. 92.

# FOR EVERY READING TASTE

Review books cover a wide range of interests to provide good reading for Christians of different backgrounds and motivations. Here are three new volumes with wide appeal:

## **PILGRIMAGE, by Maylan Schurch**

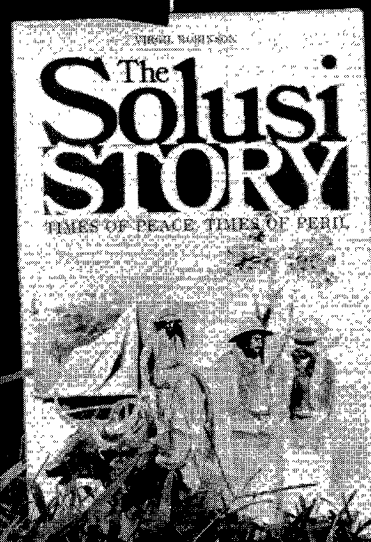
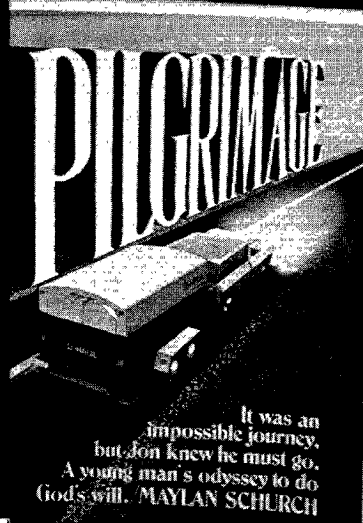
When things are going well and there are no problems but you still have an uneasy feeling that God wants you to do something else, can there be more than one correct response? Jon and Marie are real young people, and their experience is real not only for them but for many others who have left security to follow God's leading. It is today's story of youth who, hearing God's voice, respond, adding their names to the long list of the faithful who try to fit their lives into Heaven's plan. This well-written narrative is calculated to give encouragement to others in similar circumstances.

**Paper 128 pages \$4.50**

## **DIARY OF ANOTHER ANN, by Ann von Nossack**

Thoroughly American Ann had few trepidations regarding her forthcoming marriage to Karl von Nossack. True, his Austrian background was at the opposite end of the child-rearing spectrum from her own breezy and happy upbringing. Love, of course, would conquer all. It didn't, however, and someone would have to make a lot of changes if the marriage was to succeed. The question was Who? Ann, to her way of thinking, was right about most things, and Karl wasn't about to change. This is indeed the story of an unpromising marriage—but it also deals with a God who can do all things.

**Paper 96 pages \$3.95**



## **THE SOLUSI STORY, TIMES OF PEACE, TIMES OF PERIL, by Virgil Robinson**

There are few Seventh-day Adventists who will not feel a sense of recognition for the name Solusi. The author's grandfather, A. T. Robinson, was the president of the South African Conference when the request was made of Cecil Rhodes for a land grant in Rhodesia upon which to found a mission. Recently Elder and Mrs. Virgil Robinson spent two years at the Solusi Mission, during which time they gathered much of the data for this thrilling story of God's blessing. While the story begins nearly a century ago, it is brought up to date with the current status and needs of our work in the Trans-Africa Division.

**Paper 160 pages \$5.50**

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## Scheer Hospital is only SDA center in Nepal

By D. A. ROTH

Nepal, a land of extreme contrasts, is one of eight countries comprising the territory of the Southern Asia Division. Nestled between two of the most populous nations in the world, China and India, this Asian Himalayan kingdom is best known as the home of the world's highest mountain, Everest.

Until 1951, and for a long time previous, Nepal was a "forbidden" country, and only a handful of outsiders were allowed to enter. Feudal rulers kept the North Carolina-sized country as their private domain. In contrast, for the past few years it has become a tourist center, and almost as many mountain climbers go to Nepal as to Switzerland.

Nepal is a landlocked country approximately 500 miles long and 100 miles wide. It has more than 54,000 square miles—a little larger than England—and has approximately 13 million inhabitants. The topography has contrasts. In the southern part the altitude is a mere 200 feet at its lowest point, while 100 miles to the north is 29,028-foot-high Mount Everest. The south is subtropical, and in the north the snow never melts.

In the middle of the country are the Himalayan foothills and valleys with a climate made more temperate by the higher altitude, and it is here where most of the population resides. The Himalayas extend for more than 1,500 miles and have more than 50 peaks higher than 25,000 feet, forming a gigantic wall between the central section of China and the Indian subcontinent.

Nepal is well known for a peaceful blend of traditional Hindu temples and the Buddhist Stupas. It has a unique

brand of Oriental architecture.

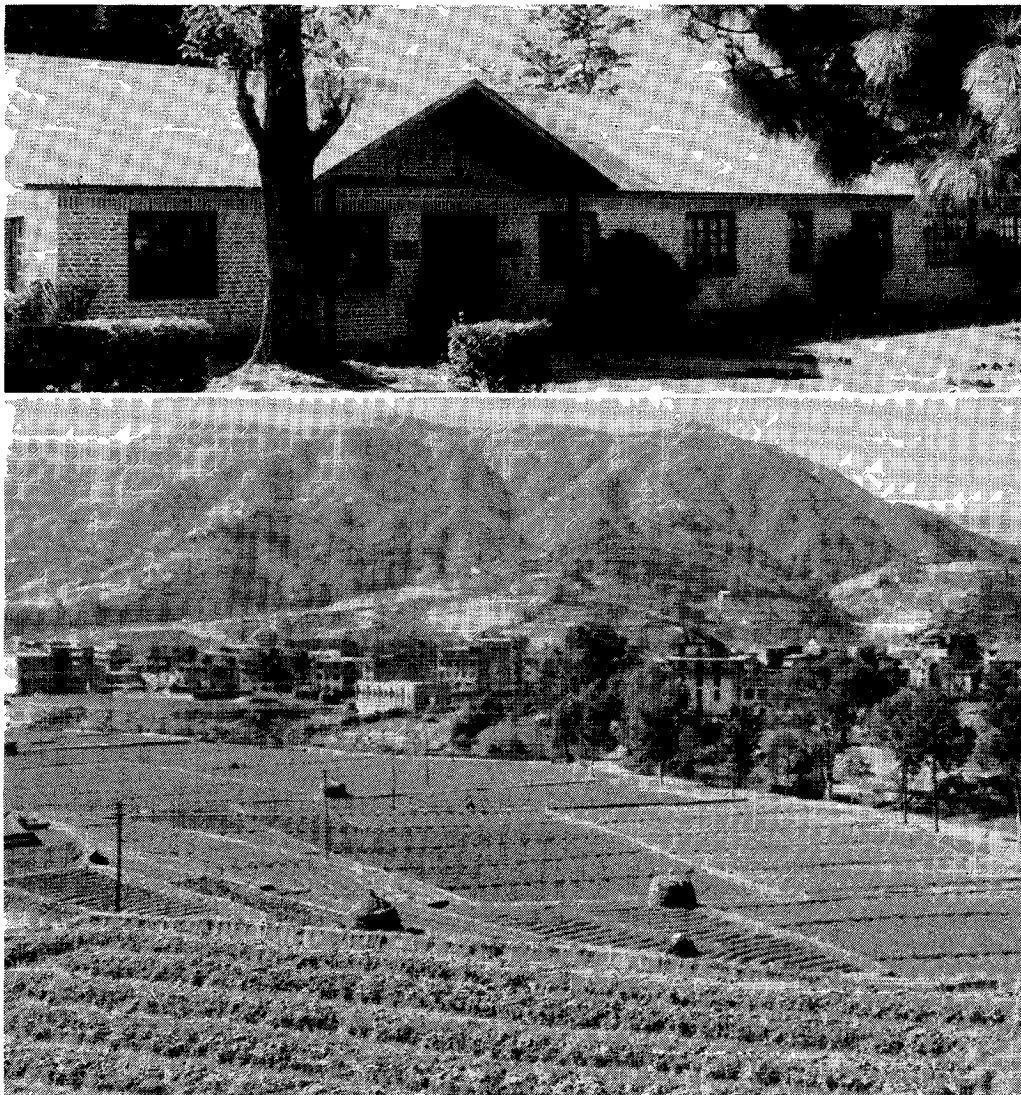
Nepal was one of the three countries I visited while on my recent itinerary in the territory of the Southern Asia Division. My destination was the only Seventh-day Adventist center in the kingdom, the Scheer Memorial Hospital, situated in a small village 18 miles east of the capital,

Katmandu. This 36-bed general hospital on the outskirts of Banepa (meaning "little Nepal") is situated in a fertile valley at an elevation of nearly 5,000 feet. On a clear day, just five miles from the hospital, one can get a dramatic view of Mount Everest and other peaks in the magnificent Himalayan chain.

Named after a New Jersey couple who donated money for the institution, the Scheer Memorial Hospital was founded in June, 1957, by Dr. and Mrs. Stanley Sturges. While the hospital was under construction, the village made available a small build-

ing in town, where Dr. Sturges conducted an outpatient clinic. The hospital was officially opened May 18, 1960, and is the only general hospital serving the large population east of Katmandu. After Dr. Sturges returned to his homeland in 1963, his brother, Keith Sturges, served there for four years. Since that time other physicians, Richard Clark, C. P. Juggi, Thomas Mullen, and the current medical director, John B. Oliver, have served the hospital.

Dr. Oliver was on furlough at the time of my visit. The acting medical director was



Scheer Memorial Hospital (top), the only Adventist institution in Nepal, is situated on a knoll overlooking picturesque Banepa (bottom). Every available open piece of land in the fertile valley is under cultivation.

*D. A. Roth is an associate secretary of the General Conference.*

Sherry Karon Read, a 1974 graduate of the Loma Linda School of Medicine, who had been under deferred appointment to overseas service since June, 1972. She arrived in Nepal in March, 1979, after completing a residency in family practice at the University of Nebraska Medical Center in Omaha. When I arrived at the hospital compound I found that Dr. Read had just returned from Delhi, where she had attended the year-end committee of the Northern Union. The Kingdom of Nepal is included in the territory of this union, and this was her first opportunity to attend such a meeting. During her absence the hospital was run for one month by a relief physician, James Webster, of Redlands, California, a former medical missionary in the Far Eastern Division.

The hospital compound is on a knoll overlooking the picturesque village of Banepa. Behind the hospital a mountain towers over the valley by a couple thousand feet.

The hospital is operated in conjunction with a society

known as the Nepal Health Education and Welfare Service. Our full-time Nepalese worker for the society is Deep Thapa, a friendly and affable leader of our small group of workers, who get together several times each week for fellowship and spiritual growth. He was my translator on Sabbath morning as I spoke to the group in the living room of the Williams home. He also serves as chaplain of the hospital and provided much of the information about the hospital for me.

The weather was beautiful during my four-day stay in Nepal. The sun shone brightly, and it became quite warm during the day; but as soon as the sun went down, the temperature plunged. There is no central heating in the hospital or in the bungalows where the workers live. The buildings seemed to be colder inside than outside. I went on rounds with Dr. Read one night and felt sorry for the patients, who had inadequate clothing and very thin blankets. She told me that one of the many needs of the hospital was to provide warmer

protection for patients in the form of blankets and comforters.

Electricity is erratic, and often the lights go out in the middle of a surgery. An earlier relief physician, Ira Bailie, of Turlock, California, donated a unit that guaranteed lights during such a blackout. Dr. Bailie and his family served for three months late in 1979.

One of my hostesses was Mrs. M. Kullu, an elementary school teacher from India. She was busy preparing examinations for her students during my brief visit. I was impressed by the fact that Dr. Read took time from her busy medical program to help Mrs. Kullu by typing the exam sheets.

Mutual help seemed to be part of the daily program at the hospital. The staff is small, and there is frequent consultation between doctors, nurses, and department heads. The day always starts with staff worship, sometimes held outdoors when the waiting room lobby is too cold.

I toured the building several times during my visit, and found that the needs are great. Equipment is minimal, and many things that are thrown away in Western countries are used over and over again in Nepal. Because of local custom, there is no food service. There is a small laundry that takes care of the needs of patients and staff. The only vehicle available for the entire staff is a four-wheel-drive Diesel Land Rover, donated by The Quiet Hour and driven from Great Britain to Nepal by E. A. Hetke, assistant secretary of the Southern Asia Division.

Tradition and superstition are hard to overcome in a country such as Nepal. Many lives are lost because patients come too late to the hospital. Many do not come because of extreme poverty. I found that the hospital does a great deal of charity work.

We have a dedicated staff of workers at the Scheer Memorial Hospital in Nepal. In the shadows of the tallest mountains in the world stands this lighthouse for truth, the "right arm" of the message.

## COLORADO

### Porter team visits Africa

A team of medical personnel from Porter Memorial Hospital, Denver, Colorado, headed by Robert L. Horner, toured several African nations in October, stopping at several points to perform surgery and provide other treatment for leprosy, post-polio, and burn patients.

Dr. Horner, a member of the Denver First church, has served more than 15 years as an orthopedic surgeon on the Porter medical staff. Joining him on the five-week tour were Lori Hamann, emergency-room nurse, and LaVerne Siebuhr, secretary for the emergency-room physicians at the hospital.

The Denver group spent eight days at the All Africa Leprosy and Rehabilitation Training (ALERT) Centre in Addis Ababa, Ethiopia, treating patients

During their week at Kendu Bay Adventist Mission Hospital in Kenya, the team visited and cared for post-polio patients, children with contractures (deformities), and a 2-year-old girl suffering from congestive heart failure because of malnutrition. Still more post-polio, leprosy, and burn victims were treated at Alupe Leprosy Center, which is run by the Kenyan government.

In Sierra Leone, a small country in Western Africa, the Porter team visited Masanga Leprosy Hospital. R. Kazen, chief surgeon, took them deep into the bush country to conduct Sabbath school and church services for the villagers.

"Lack of education and the inaccessibility of medical care are two key reasons why 20 million people are victims of leprosy," said Dr. Horner. Many of the African nations are reluctant to accept polio vaccinations because they have seen people suffer complications from doses that were contaminated or improperly administered.

GREG RUMSEY  
Public Relations Assistant  
Porter Memorial Hospital



Sherry K. Read, staff physician at Scheer Memorial Hospital, examines the badly burned arm of a child brought to the hospital for treatment.



## Euro-Africa

- Oldrich Sladek, Czechoslovakian Union president, was given an honorary doctorate recently by the Comenius faculty of the Charles University in Prague.
- Roland Lehnhoff's New Dimensions of Living Seminar in Bern, Switzerland, started well with two sessions, each having a full attendance of approximately 500 persons. Meetings will continue five evenings a week.
- During the third quarter of 1979 the German Swiss Conference added 25 members, 21 by baptism and four on profession of faith.
- Four hundred and eighty applications for a Bible correspondence course were received in the first ten months of last year at the Voice of Hope office in Zurich, Switzerland. More than a quarter of the applicants started their course, 61 finished it, and 12 of these are now baptized.

## Trans-Africa

- R. H. Henning, General Conference associate publishing director, recently spent several weeks with J. D. Spiva, division publishing director, conducting a publishing institute and leadership seminars. Their itinerary took them to South Africa, Malawi, Zambia, and Zimbabwe.
- The Trans-Oranje Field became a conference in early March, becoming the first African conference in the Trans-Africa Division. Albert Bristow, recently elected Southern Union secretary, reports that the tithe in this new conference soon will pass the quarter-million-Rand mark (US\$155,000), which is an indication of the conference's strength.
- The tiny Zimbabwe-Rhodesian industrial town of Que Que felt the effect of its first Daniel Seminar, conducted by J. G. Evert, Zambezi Conference president. Of the 25 who attended regu-

larly, five have decided to join the church. Several others plan to attend services that will be held on Sabbath afternoons by G. H. Bainbridge. The tiny Zambezi Conference, which a few years ago had only one paid minister, has been able to bring the third angel's message to 15 centers throughout the country and is presently employing eight ministers, with plans to employ another soon.

## North American

### Atlantic Union

- At the invitation of channel 9 in Syracuse, New York, Robert Farley, New York Conference temperance director, was a guest on the Open Line program on January 28.
- During a district rally with members of the Glens Falls, Granville, and North Creek, New York, churches on January 26, in the Kingsbury Junior Academy auditorium, a communion service and the acceptance of 12 new members by baptism and profession of faith took place. Brad Fanning is the leader of the district.
- Literature evangelists in the Greater New York Conference delivered \$307,375 worth of literature during 1979, \$100,450 more than the year before. This is the highest one-year total of literature sales in the history of the conference. Two district leaders—Fred Hernandez and Emilio Rosario—were recognized for having more than \$100,000 worth of literature delivered in their districts during the year.

### Canadian Union

- The 42 members of the Nanaimo Sabbath school in British Columbia earned \$40,660 for Investment in 1979.
- Members of the Vernon, British Columbia, church recently sold their church because it was too small for their growing congregation. Services will be held in the

Pleasant Valley Academy until a new church is constructed.

- The British Columbia Conference is planning a \$3.5 million senior citizens' rest home in Abbotsford. Ambulatory facilities will include an assembly hall, dining room, kitchen, lounge areas, and approximately 50 rooms. Forty condominium units will be located just west of these facilities.
- Literature evangelists of Canada reported sales of \$1,919,541 for 1979. They also gave away 63,905 pieces of literature, enrolled 9,965 people in Bible courses, prayed in 14,442 homes, gave 2,989 Bible studies, and reported 88 baptisms as a result of their contacts.

### Central Union

- The students at H. M. S. Richards Elementary School at Campion Academy, Loveland, Colorado, have a unique workshop outside their gymnasium—a greenhouse given to the school by Mr. and Mrs. Edward E. Jensen, retired teachers.
- The patient count at Porter Memorial Hospital in Denver, Colorado, has reached an all-time high. On January 9 the count was 329, or more than 97 percent of the available 336 beds. Porter Sanitarium and Hospital admitted five patients on the day it opened—February 17, 1930.
- The 24 Pathfinders from the Grove Heights church in Wichita, Kansas, have launched plans to raise \$1,000 during 1980 for camping equipment.
- A communication workshop was held in Omaha, Nebraska, on Sabbath, February 16, for the eastern part of Nebraska and adjoining areas of Iowa.
- Forty new members were added to the churches in Omaha, Nebraska, as a result of evangelistic meetings conducted there by Lyle Albrecht, Central Union Conference evangelist. He was assisted by the pastor of the Omaha church, Francis Scott.

## Columbia Union

- On December 8 Myrtle Collins received a plaque commemorating 18 years of leadership as head of the Takoma Park, Maryland, church Dorcas Society.
- The Parkway South, New Jersey, church members (38 in all) raised \$500 to buy a bus so they could do things together. One of their trips was to the New Jersey Conference, where they were given a tour and a report by Don Schneider, president.
- During October and November three area Community Services Federations were held in the Allegheny West Conference. At each meeting, King Smallwood, conference Community Services director, presented a plan for coordinating the activities of the Dorcas Welfare Society, Adventist men, and inner-city ministries under the Community Services board.
- Mount Vernon Academy students have raised \$22,500 to purchase a bus.
- Les Bryan is the new publishing evangelist in the New Jersey Conference. He and his wife, Ginny, were literature evangelists in the Oklahoma Conference.

## Lake Union

- Instead of contributing money to the Ingathering campaign in the Elgin-Palatine district in Illinois, the Campana Corporation, of Batavia, Illinois, suggested to Local Pastor Don Philpott that they contribute food supplements. To date, two large truckloads of Aids food supplements have been shipped to SAWS warehouses, and more shipments will be made in the future.
- Recent baptisms in the Indiana Conference include one in Muncie, where Chico Rivera is pastor, and one in the Gary Glen Park church, where Carl Johnson is pastor.
- A young woman recently baptized in the Edmore, Michigan, church is the tenth person to be baptized as a



result of Bible studies given by local layman Jim Osborne, who uses a Dukane projector for his studies.

- The explosion of a suspended compressed-air tank in the boiler room of Grand Ledge Academy's craftshop in December, 1979, damaged the boiler and other installations. A fire occurred when a gas supply line ruptured. No one was injured in the explosion.

### North Pacific Union

- Members of the Vancouver, Washington, church recently marked their twenty-fifth anniversary. One result of the church's outreach has been the establishment of three other churches in the Vancouver area—Orchards, Hazel Dell, and Ridge Dell.

- A mural project in the basement of the Lents church in Portland, Oregon, finds children scurrying to their area each Sabbath morning to see what new creatures have been added. Wanda Scott and Geneva Gannon have united their talents to make a large Noah's-ark mural on one wall of their basement corridor.

- A continuing program of evangelism in Anchorage, Alaska, has resulted in 25 new members during the past few months, with new additions every few weeks. The church, which is pastored by Mike Jones, has passed the 300-member mark, and plans are being laid for another church in the central-city area.

- For a number of years the churches in the Walla Walla Valley have carried on an active program of visitation in the Washington State Penitentiary. Five of the inmates have been baptized in recent months, and several more plan to be baptized.

### Northern Union

- Students and staff of Maplewood Academy, Hutchinson, Minnesota, occupied their new administration building on January 31. The old building, in use since 1902, was demolished in a

farewell ceremony on February 6.

- Deaconesses of the Cedar Rapids, Iowa, church provide tape recordings of church services for their shut-ins. At a garage sale they raised \$718 to purchase tape recorders and other equipment.

### Pacific Union

- Called to associate with Eliezer Benavides in the union's Spanish department is Jose Campos, former pastor of the Colton and San Bernardino, California, churches. He will specialize in Sabbath school, lay activities, and stewardship education. In the 80 Spanish churches throughout the union, there are more than 12,000 members.

- Less than a year after being organized as a company with 31 members, the San Francisco Peninsula Korean church has been formed with 110 charter members. Daniel Chung is pastor of the group, which meets in an auxiliary building of Pacific Press.

- During the 17 years that Daisy Brown has been an Adventist, she has made 440 quilts. She continues to sew in her home in Sacramento, California, although she is 86 years of age.

- The new North Hills church in Claremont, California, an outreach of the Pomona congregation begun in 1973, officially opened in February with Southern California Conference officers on hand.

- Classes in how to cook without meat, requested by the Camarillo, California, Ministerial Association, recently concluded in the fellowship hall of the Adventist church. Amy Sherrard, health educator at Simi Valley Adventist Hospital, was instructor with Philip Knoche, pastor.

- Members in Lake Havasu City, Arizona, have mailed copies of *The Greatest Love* to 3,600 local residents. Dorothy Eddlemon, of Tempe, is holding a cooking school there this month.

### Southern Union

- Members of the Birmingham First congregation dedicated their new church on January 5. Dedication speaker was Clyde Franz, General Conference secretary. Worship-service speaker was Frank Knittel, Southern Missionary College president. David Sharpe is the pastor.

- The Carolina Conference communication department conducted two workshops during January—Asheville, January 19, with 47 attending, and Tri-City Junior Academy, January 26, with 83 attending.

- South Atlantic Conference's two top Ingatherers for 1979 were Daisy Jackson, from Charlotte, North Carolina, and Rose Holmes, of Savannah, Georgia, who raised \$4,068 and \$7,125, respectively.

- Southern Union Conference membership growth during 1979 was as follows: Alabama-Mississippi, 206; Carolina, 480; Florida, 1,408; Georgia-Cumberland, 785; Kentucky-Tennessee, 594; South Atlantic, 1,653; South Central, 1,016. Total additions to churches in the Southern Union for 1979 were 6,142.

### Southwestern Union

- The Alvarado church, less than ten miles from Keene, Texas, is the first church in the Texas Conference to begin a full-scale church-growth program. Marvin Moore, pastor, is working closely with Bill Liversidge, union lay activities director, in a model program. The Alvarado group has approximately 70 members and is situated within a population area of 6,000 inhabitants. After doing research in the church and the community, members have embarked on a spiritual-gifts program and are forming six ministries. The members plan to concentrate their efforts on families that have moved into the community within the past six months.

- George M. Schram retired from active denominational employment on January 1, having spent 33 of his 40 years in the ministry in the Southwest. The Schrams will continue to live in the Keene, Texas, area.

- E. W. Shepperd, new Southwestern Union youth director, was the Week of Prayer speaker at Sandia View Academy, Corrales, New Mexico, January 27 to February 2.

### Loma Linda University

- The Loma Linda University board of trustees voted to consolidate the undergraduate and graduate biology programs on the La Sierra campus. Currently classes are being held on both campuses. The consolidation of the biology facilities will not take place until a new science building is constructed on the La Sierra campus.

- Plans for a conditioning center northeast of Nichol Hall were approved by the university trustees. The center will contain 30 rooms with twin beds, a dining area, classrooms, and testing facilities. The cooperative venture by the School of Health and the School of Medicine will be financed by private donations. Currently \$250,000 is on hand of the estimated \$1.5 million needed for the project.

- The Loma Linda University trustees voted to phase out the following graduate programs: the Master's degree program in audiology, the Master of Science in biostatistics, the Master of Science in biostatistics, the Doctor of Philosophy degree in mathematical sciences, and the Master's degree program in human biology.

- The annual Loma Linda University Mission Emphasis Week was held during January on the Loma Linda campus of the university. During the week, students and faculty began a \$10,000 fund-raising drive to provide a four-wheel-drive Toyota Land Cruiser for use in Cameroon in West Africa.

# Health Personnel Needs

## NORTH AMERICA

Air-cond. mech.	Med. transcrib.
Clerk-typist	Nurses
Credit mgr.	Pharmacist
Dietitian	Phys. ther.
Food-prod. superv.	Plumber
Med. sec.	Resp. ther.
Med. technol.	Secretary

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 337.

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

# To New Posts

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

## NORTH AMERICAN DIVISION

### Regular Missionary Service

**Elisa Elias** (LLU '52), to serve as bilingual secretary, South American Division office, Brasilia, Brazil, of Takoma Park, Maryland, left Miami, January 5, 1980.

**Norwood T. Larsen** (PUC '79), returning to serve as teacher, Adventist Agriculture-Industrial Institute, Manaus, Amazonas, Brazil, **Jeanne Marie (O'Neill) Larsen** (WWC '69), and two children left Miami, January 9, 1980.

**Konrad F. Mueller** (LLU '54), returning to serve as curator, Ellen G. White Research Centre, Newbold College, Bracknell, Berkshire, England, left Los Angeles, November 28, 1979.

**John Bertram Oliver** (LLU '42), returning to serve as physician-medical director, Scheer Memorial Hospital, Katmandu, Nepal, and **Eunice Margaret (Cartwright) Oliver**, left San Francisco, December 30, 1979.

### Volunteer Service

**Everett F. Coleman** (LLU '44) (Special Service), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Corinne (Brenton) Coleman**, of Yakima, Washington, left San Francisco, January 6, 1980.

**Simon Elloway** (LLU '63)

(Special Service), to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, and **Ruth Ann (Van Buskirk) Elloway**, of Chehalis, Washington, left Miami, January 10, 1980.

**John Douglas Jacobson** (LLU '70) (Special Service), to serve as physician, Adventist Medical Center, Naha, Okinawa, Japan, **Marjorie Alyse (Rice) Jacobson** (LLU '69), and two children, of Summersville, West Virginia, left San Francisco, January 10, 1980.

**John Folkert Sipkens** (WWC '61) (Special Service), to serve as teacher, Guam Adventist Academy, Agana, Guam, and **Ruth Ellen (Strickland) Sipkens**, of Weimar, California, left San Francisco, January 8, 1980.

# Newly Published

## Pacific Press Publishing Association

**Conquering High Mountains**, by Marvin Moore (US\$4.50). An American missionary couple brave the dangers of pioneer work among the Bolivian Indians of the high country of the Andes.

**The End: Adventists' Unique Voice About the Return of Jesus**, by Herbert Douglass (cloth US\$7.95, paper US\$4.95). Adventists speak differently about the Second Advent than other Christians. The book answers questions regarding the secret rapture, the place of modern Israel, and why Jesus seems to delay His coming.

**A Thousand Diamonds in Your Backyard**, by G. T. Dickinson (US\$9.95). The author fell in love with life a long time ago, and this book shows the reader how he or she too can find reasons for hope and cheer along familiar pathways.

**Anna and Bent**, by Bent Axel Larsen (US\$4.50). Fernando Stahl asked Anna to join him and his wife in the mission field of South America for a while. Later Anna married Bent Larsen and went with him to South America as a missionary.

**Evidences**, by Gene Johnson (US\$1.25). This is a brief compilation of Ellen White's statements citing objects and lessons from nature supporting the truth of Creation as found in the Bible.

Each statement is accompanied by a suitable color photograph by Gene Johnson. Makes a delightful greeting card.

**These Things of Beauty**, by Gene Johnson (US\$1.25). This booklet has selected poetic descriptions of the beauties of nature from the writings of Ellen White, illustrated with color photography.

**Getting Your Head and Heart Together**, by Clark B. McCall (US\$9.95). A pleasing, easy-to-read analysis of every person's responsibility to put "his act together."

**God's Promises Solve My Problems**, by Glenn Coon (US\$3.50). This book is for those who have been puzzled as to how God's promises work or who do not experience answered prayers.

**Dynamic Leadership**, by Bernard and Geeta Lall (US\$6.95). This book provides a solid philosophical, historical, and theoretical basis for Adventist Church administration and moves on to a sound development of the practical aspects of such leadership.

## Review and Herald Publishing Association

**SDA Bible Dictionary**, revised (regularly US\$19.75, introductory US\$16.95). In the nearly 20 years since the *SDA Bible Dictionary* first made its appearance, there have been numerous developments and findings that give additional understanding to a large number of listings in the eighth volume of the Bible Commentary Series.

**George Whitefield—Trumpet of the Lord**, by Ruth Gordon Short (US\$4.50). An outstanding preacher of the late eighteenth century, George Whitefield used his eloquence to the glory of God in both England and America.

**Spirit of the Pioneers**, a study guide to *Counsels on Stewardship* (US\$5.00). Prepared as an aid to those who wish to glean the most out of Spirit of Prophecy counsel during the 1980 World Stewardship Year, this book aims to help the student recapture the courage and commitment of the pioneers of the Adventist Church.

**The Voice in the Night Vision**, by Joyce Hamilton Rochat (US\$6.65). Andre felt he had a clear directive to leave his home in the Swiss Alps to make his

way into the unknown. His story, well told in this Pocket Companion volume, provides a thrilling account of providential guidance.

**Your Bible and You**, newsprint edition, by Arthur S. Maxwell (US\$8.85).

**The Search for Truth**, by J. L. Shuler (regularly US\$4.95, special US\$3.95). Written from an evangelistic point of view, this volume presents the fundamental doctrines of the Bible convincingly.

**This Way to Victory**, by J. L. Shuler (Back to God Series, US\$9.95). The practical aspect of Christian living as faced by men and women in everyday life is the theme of this compelling little book.

**The Spade Confirms the Book**, revised, by Siegfried Horn (US\$9.95). Regarded by many as a standard in the field of archeology, this volume has been updated with the latest discoveries and scientific evidence bearing out the creationist stance of the Seventh-day Adventist Church.

**Whose Tail Is It?** by Ruth Jaeger Buntain (US\$2.95). This unique animal book, reprinted for today's boys and girls, identifies animals by their tails and gives interesting facts and pictures.

**The New Birth**, by L. E. Froom (Pocket Companion Series, US\$6.65). There is much to be learned about conversion from this booklet, which begins with Jesus' night meeting with Nicodemus.

# Coming

## March

15	Sabbath School Community Guest Day
22	Andrews University Offering
29	Thirteenth Sabbath Offering (Inter-American Division)

## April

5	Missionary Magazine Campaign
5	Church Lay Activities Offering
12	Literature Evangelism Rally Day
19	Adventure in Faith Offering
26	Educational Day and Elementary School Offering (Local Conference)

## May

3	Community Services Evangelism
3	Church Lay Activities Offering
10	Disaster and Famine Relief Offering
17	Spirit of Prophecy Day

## June

7	Bible Correspondence School Emphasis
7	Church Lay Activities Offering
14	Inner City Offering
21	North American Missions Offering

# There's more to life than starving yourself just to lose weight!



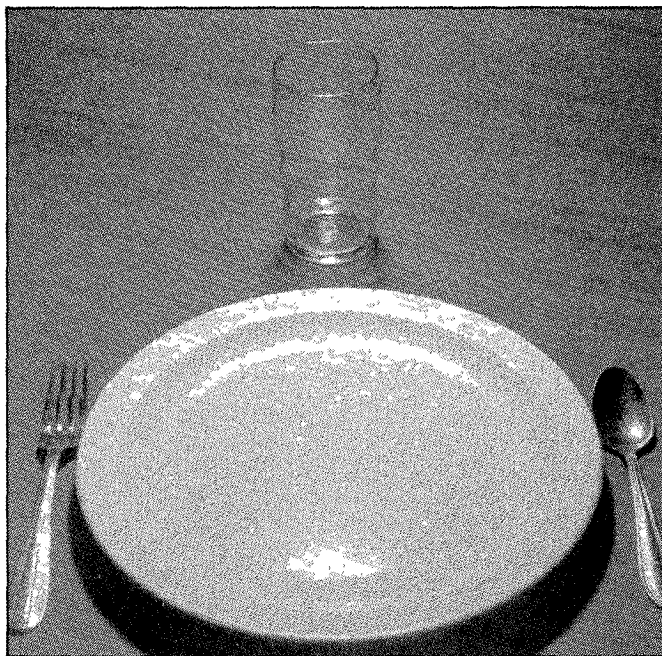
Unwanted pounds can drastically diminish your enjoyment of life. As well as how long a life you live. But often, people who are overweight concentrate only on losing pounds. Then once the pounds are off, they somehow start coming back. Time after time.

At St. Helena we're not concerned with simply helping you lose unwanted pounds. That's, of course, expected and achieved. But our program is primarily committed to the often neglected area of maintaining ideal weight — lifestyle alteration. Keeping those pounds off for good.

And that objective has given St. Helena's **Weight Management Program** a reputation which others only envy.

At St. Helena we don't just tell you what type of food you should be eating. We serve it to you. In delicious, nutritionally well-balanced, low-calorie meals. We don't just talk about exercise. We exercise with you. In a physician-supervised, individually tailored exercise program.

Your 12 days at St. Helena will be busy and rewarding. You'll participate in group learning activities and food demonstrations. With the aid of our nutritionists, you'll create your own recipes, and develop your own meal planning guide. You'll discover the level of exercise necessary for you to maintain your ideal weight and optimum health.



Films, lectures and printed handouts combine to give you the tools needed to help make this program a permanent part of your new lifestyle.

If you or someone you know, is frustrated with all the hassels of just losing pounds, and would like to achieve and permanently maintain ideal weight, St. Helena is the place where it can happen. In a caring environment of Christian concern.

Reservations for upcoming sessions must be made in advance. And enrollment is limited to provide maximum personal attention.

For descriptive brochures or reservations in the **Weight Management Program**, write or mail the coupon to: Health Programs, Dept. BR, St. Helena Hospital & Health Center, Deer Park, CA 94576 or call (707) 963-6200.

Please send me information and reservation details on the following St. Helena live-in programs as checked:

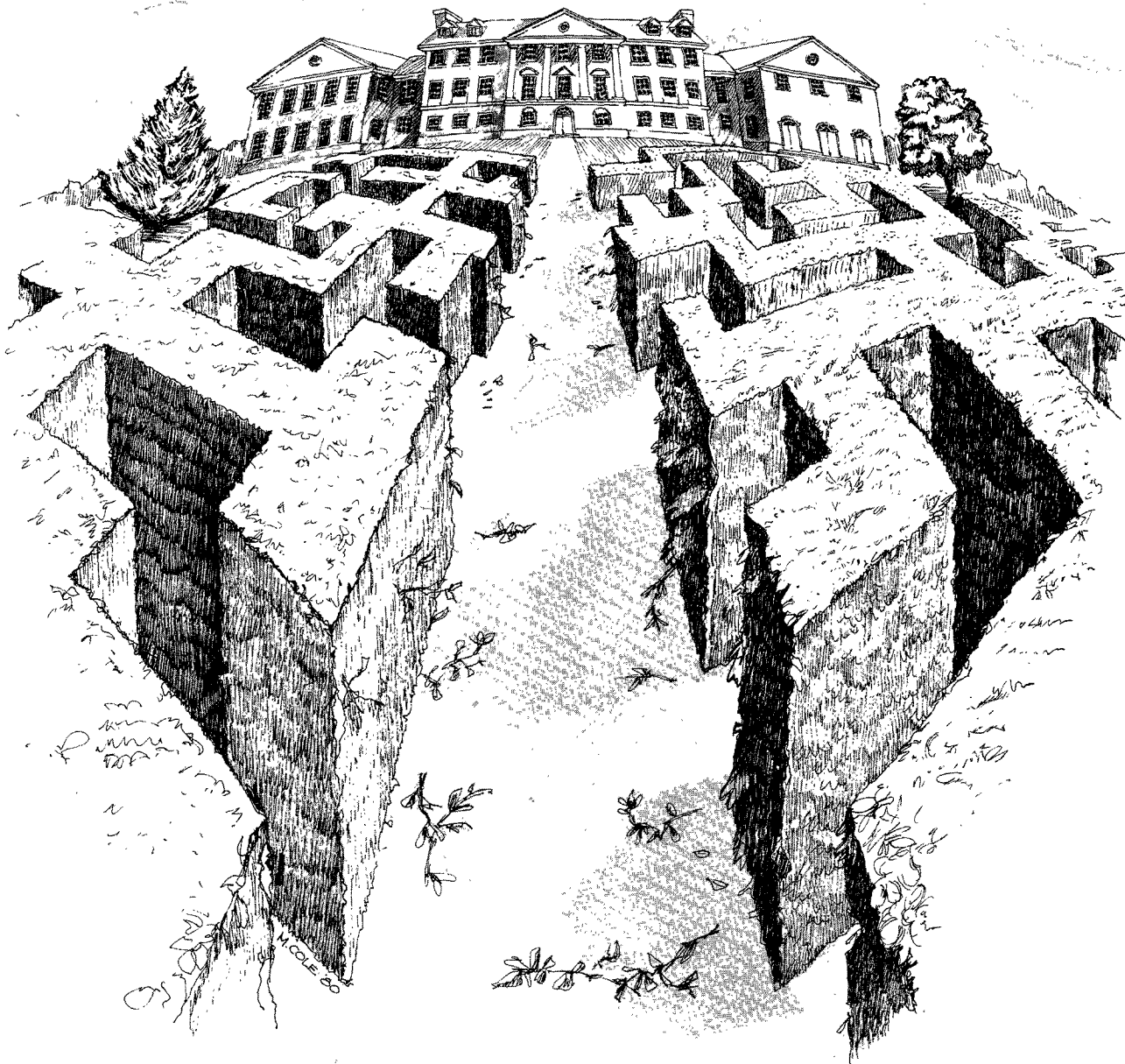
- ☐ **H.E.A.R.T.**
- ☐ **Smoking Cessation**
- ☐ **Weight Control**
- ☐ **Alcoholism Recovery**
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## Limited seating at GC session

Church leaders have recently expressed concern that the number of visitors reported to be planning to attend the General Conference session in Dallas, Texas, April 17-26, for some services will exceed the number of seats available.

Because the General Conference session convenes primarily for conducting the world business of the church, the Dallas Convention Center Arena, which is adequate in size for the business sessions, was engaged. However, the arena contains only about 4,000 seats for nondelegates—fewer seats than there are Seventh-day Adventists in the immediate Dallas area. This lack of seating space for nondelegates is causing concern especially for the first weekend, April 18 and 19, and possibly also for the evening services until Friday, April 25.

Seating accommodations for the last weekend, April 25 and 26, when the meetings will be held in the Convention Center Grand Hall (seating capacity 20,000), will be greater.

It is expected that hundreds—perhaps thousands—of nondelegate visitors will be converging in Dallas from other continents and countries at the time of the session. Some of these will be coming long distances and at considerable expense. It is believed that the great Seventh-day Adventist family of the North American Division will welcome these fellow church members from abroad, and apply the admonition of Romans 12:10: "Be kindly affectioned one to another with brotherly love; in honour preferring one another."

The primary purpose of articles pertaining to the General Conference session that have appeared in our church papers has been to acquaint church members with the broad plans and some interesting details of the session. The purpose of this notice, written at the request of

church leaders, is to inform church members of the probability of insufficient seating for the weekend of April 18 and 19, and the possibility of insufficient seating for the evening meetings through April 24. It is expected that the 20,000 seats in the Grand Hall will be sufficient for those attending on the closing Friday night and Sabbath, April 25 and 26.

JAMES E. CHASE

## String players for GC session

Stringed-instrument musicians with college or professional orchestral experience are invited to participate in the General Conference Symphony Orchestra, which will perform during the musical program on the weekend of April 25, 26 at Convention Center in Dallas, Texas. Rehearsals will be held on Thursday night, April 24, and on Friday afternoon, April 25. Persons interested in this form of musical fellowship and inspiration should write or call Virginia-Gene Rittenhouse, Thayer Conservatory, Atlantic Union College, South Lancaster, Massachusetts 01561. Phone (617) 422-6337. As is the case with other music participants, all expenses incurred must be borne by the individual.

JOHN H. HANCOCK

## For the record

**Growth in FED:** Membership in the Far Eastern Division at the end of 1979 totaled 402,087, with 35,235 persons having been baptized into the church during the year. There are 237,139 members in the three Philippine union conferences.

**New president for Union College:** D. L. Hubbard, academic dean of Union College, Lincoln, Nebraska, was elected president on February 25, replacing the retiring president, Myrl O. Manley.

**Sandwiches and sandbags:** Community Services volunteer workers from many Seventh-day Adventist

## Associate editor dies suddenly

Don F. Neufeld, 65, associate editor of the ADVENTIST REVIEW for the past 13 years, collapsed



and died suddenly in his home on Monday morning, March 3. At the time we go to press, the cause of his death is undetermined.

Elder Neufeld was well-known to members of the Adventist Church, not only as one of the REVIEW editors but also as an editor of the Seventh-day Adventist Bible Commentary Series. He authored this quarter's Sabbath school lessons. A detailed biographical sketch will appear in a later issue.

churches have been active in the emergency created in southern California during the recent rainstorms and resulting floods. Feeding, sandbagging, and removing mud from homes are among the activities in which church members participated.

**Died:** E. G. Essery, 83, pastor and physician in Europe and the Middle East. After retiring in 1951, he gave many years of relief medical service in Africa and the Orient. □ Gloria Thomas, assistant Sabbath school director of the Southern Asia Division, on February 3 in Kandy, Sri Lanka. □ Hildur (Mrs. W. H.) Wine-land, on January 25 in Riverside, California.

## N.A. Ingathering final report

Final reports for the 1979-1980 Ingathering crusade in North America show the highest amount ever reached—a total of \$8,743,482. This represents a gain of \$126,253 over the previous year, and a per capita of \$15.29. Seven unions and 40 conferences exceeded last year's total, with ten conferences—Greater New York, New York, Newfoundland, New Jersey,

Pennsylvania, Indiana, Arkansas-Louisiana, Oklahoma, Texas, and Texico—surpassing the Silver Vanguard figure of \$25 per member.

The Southwestern Union reached the highest per capita, \$23.83. The Texas Conference, with a membership of 13,442, reached \$26.01 per member.

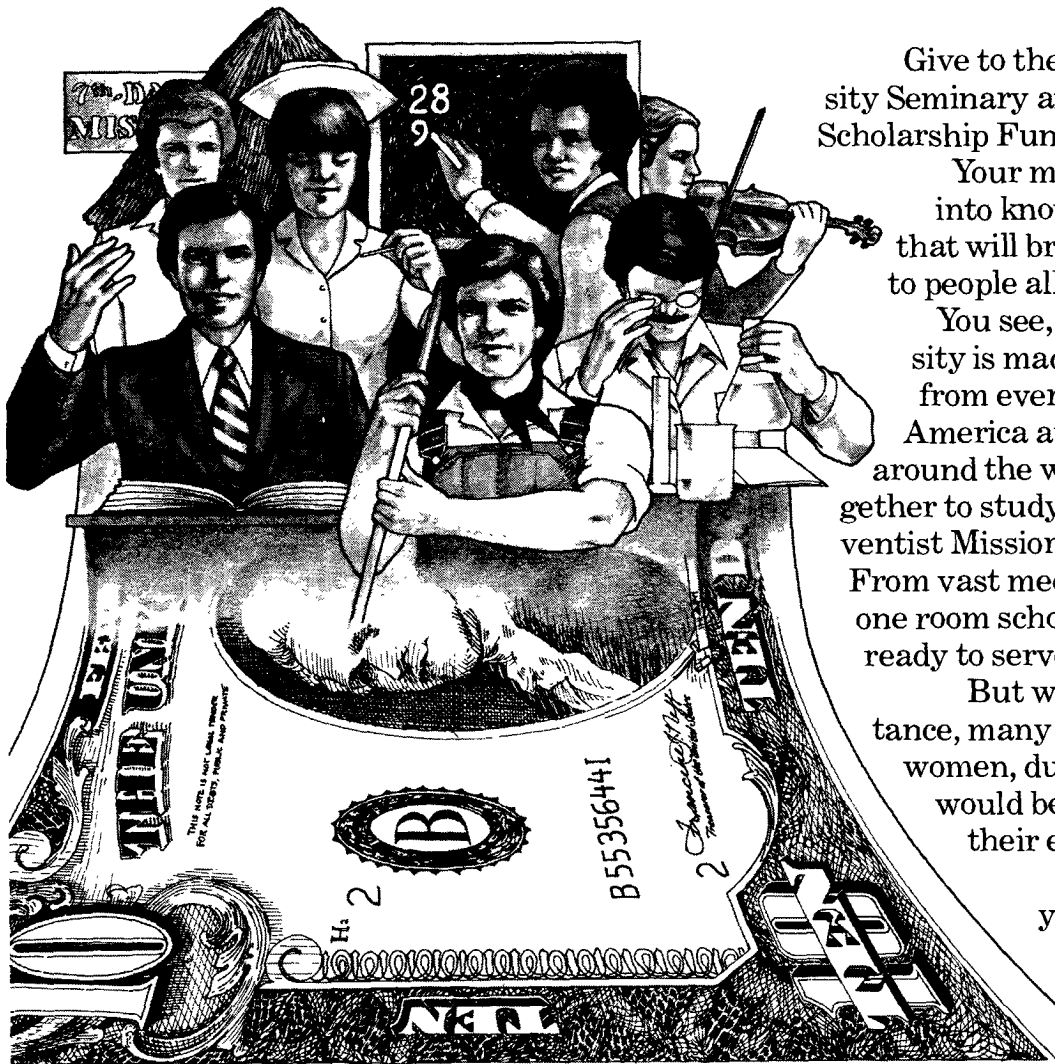
We want to express our great appreciation for the efforts put forth by every member of the churches throughout North America. Our heaven-born Ingathering work means much to the spreading of the gospel throughout the world field.

How thrilling it would be if we could tabulate the soul-winning results of this year's crusade! We know of many who have already been baptized, with hundreds of others now studying the message, as a result of Ingathering contacts. It is estimated that more than 25,000 Bible course enrollments have come in as a result of the offer presented in the Ingathering brochure and the personalized cards used by many conferences.

Let us accept the challenge of following up every interest so that hundreds, even thousands, will join with God's people as a result of this year's Ingathering program.

DON CHRISTMAN

# How to turn cold hard cash into warmth and love.



Give to the Andrews University Seminary and Graduate School Scholarship Fund, March 22, 1980.

Your money will be turned into knowledge and training that will bring warmth and love to people all over the world.

You see, Andrews University is made up of students from every union in North America and every division around the world, gathered together to study for service in Adventist Missions and here at home. From vast medical complexes to one room school houses. They are ready to serve.

But without your assistance, many dedicated men and women, due to financial need, would be unable to continue their education.

When you give, you'll get a return on your money no bank or stock can claim: you'll be bringing to our troubled

world sorely needed missionaries, ministers, managers, nurses, scientists, communicators, teachers and other needed skills.

And on this earth, that's about as warm and human a thing cold hard cash can do.

**Andrews University  
Seminary & Graduate School Scholarship Fund  
Offering Sabbath March 22, 1980**