

# Adventist Review

General Organ of the Seventh-day Adventist Church

October 2, 1980

## Look to Calvary

Page 4

## She gave what she had

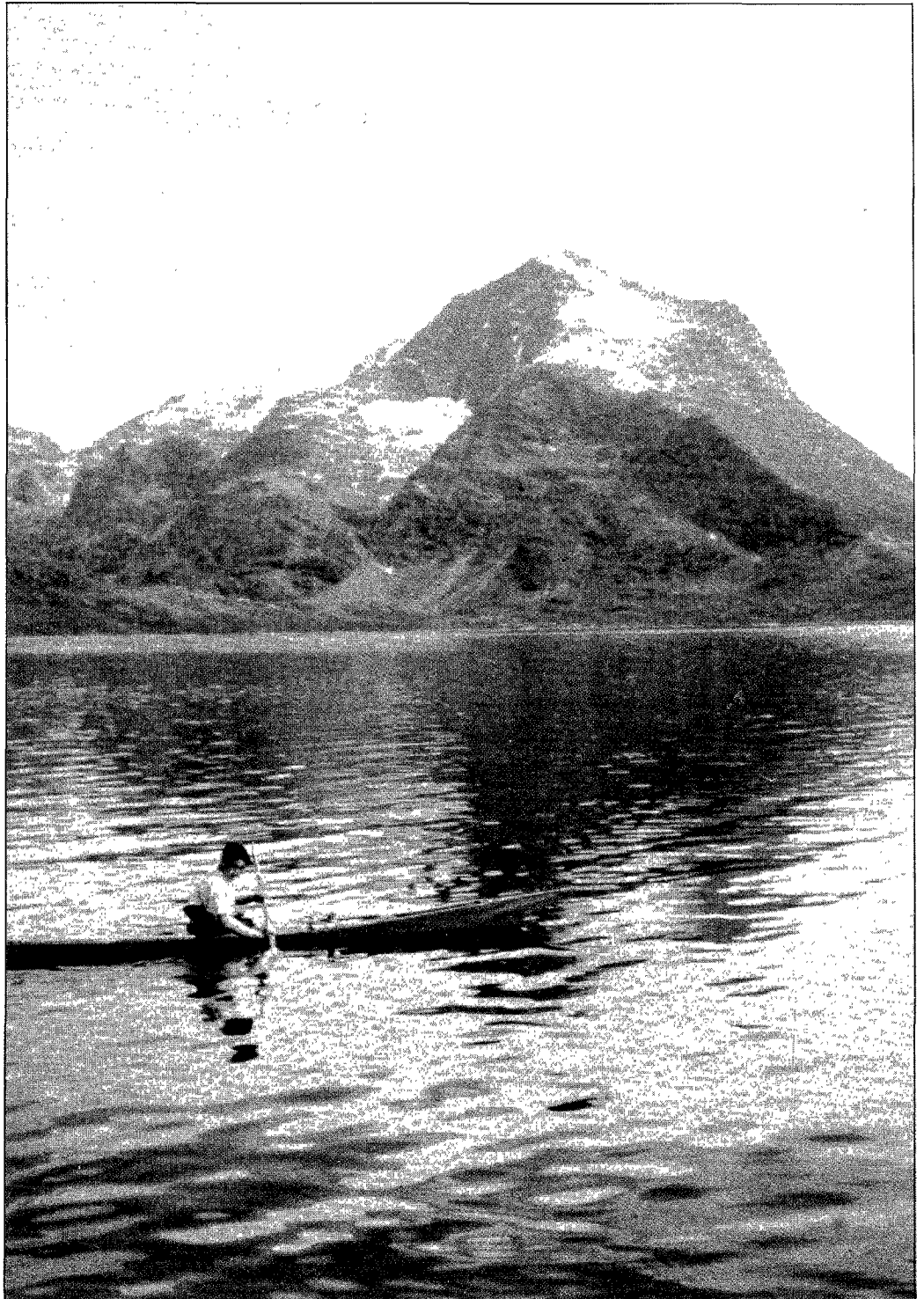
Page 7

## Wonderful Teacher

Page 10

## My masterpiece

Page 13



Only since 1953 has the  
Seventh-day Adventist  
message been proclaimed  
“from Greenland’s icy  
mountains.” See page 16.

**R. J. Kloosterhuis**, author of "She Gave What She Had" (p. 7), has worked for 14 years in the Franco-Haitian Union. Upon his graduation from what was then Emmanuel Missionary College (now Andrews University) in Berrien Springs, Michigan, the Kloosterhuis family went immediately to Haiti, arriving in the middle of October, 1954.

During his years of service in Haiti, Elder Kloosterhuis was

president of the Franco-Haitian Adventist Seminary (1959-1960); secretary-treasurer of the union (1960-1964); and union president (1976-1980). For 11 years Elder Kloosterhuis worked in the Illinois Conference as a pastor and departmental director. During his time in Illinois, he earned an M.A. in religion from Andrews University.

While president of the Franco-Haitian Union, he helped

with the development of a monthly REVIEW edition in French, *REVUE ADVENTISTE*. At the recent General Conference session, he was elected president of the New Africa Division that is in the formation process.

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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.

### Children in church

I would like to respond to "Why Equate Services With Vegetables?" (Speaking Out, Aug. 7), which discussed children learning to worship. In our Adventist churches we parents have little or no alternative to the use of "church pacifiers," other than walking the halls and foyers Sabbath after Sabbath, or sitting in noisy mothers' rooms with other weary parents and bored, restless children who are too active to be content playing quietly with a box of felts or other appropriate toys for an hour.

Properly fed and well-rested children as young as 1½ or 2 can sometimes sustain an interest in church-service worship activities until the time for the offering or special music, if assisted by enterprising parents. But until they are mature enough to comprehend the adult sermon all children need a churchlike activity on *their* level for that portion of the service.

This activity should not be just an "extra Sabbath school," but could contain stories and related activities directed toward teaching reverent worship through observation and participation by these little ones. This would be an excellent time also to present simple but dignified worship and praise hymns for children (not the gospel-song variety that are appropriate for Sabbath school). Of course, it would take some time and effort to plan and carry out such a program. But it might be well worth it if it would result

in children who reach baptismal age having learned how to worship in a direct and meaningful way, without a magazine or felt-tip pen in their hand.

I wonder whether there are Adventist churches anywhere that have successfully implemented some kind of "children's church" program? If not, why not? If so, perhaps they have ideas and suggestions on getting started that they could share with the rest of us.

JACQUELINE McDONALD  
San Marcos, Texas

### Singles write

Thank you a thousand times for "Sharing the View From the Single Pew" and "Viewing the Single Pew" (Aug. 28).

I wept as I read the articles, because I know every word is true. Church members smile and speak, and in response I smile and speak. That is the extent of the relationship. Our church prides itself on being such a friendly church, but no one knows how often I have left the services with a heavy heart, wishing there were someone who really cared.

Those with their companions, families, and friends can never know, until their time comes, how lonely, how very lonely, it really and truly is to be alone.

NAME WITHHELD

As a single member, I hope that my married brothers and sisters will read "Viewing the Single Pew" and take it to heart. My church has accepted me and gives me plenty of jobs, but I still hear remarks that make me feel that the speaker thinks there is something wrong with me because I have never been married.

The other problem I have as a single member is that I have invited almost all the members of my church to Sabbath dinner, and yet they don't invite me. I

don't invite them to be invited, I invite them to get to know my church family better, but it would make me feel more loved and accepted if they invited me once in a while.

NAME WITHHELD

I resent the condescending attitude that married people take toward their single relatives, especially in arranging for the care of parents. The single is delegated to take the infirm parent and care for him or her, even if the married relative has a more adequate home and income.

And while I recognize that God has special blessings for those who care for parents, I want the marrieds to have some of those blessings.

L. NELSON  
Brooklyn, New York

Having been single for 15 years between my marriages, I can appreciate the two articles about the problems of singles. However, having been a single *parent*, I would like to say I would be extremely cautious about "lending" my child to satisfy the "touching" needs of singles. I am reminded of an incident of parents who had befriended a single man who stayed with the children while both parents worked. This man molested the little girl.

GOLDIE E. BOWYER  
Vivian, Louisiana

► *Certainly, parents should be extremely cautious about whom they allow their children to associate with, especially when the parent is not present. However, child molestation is not limited to singles by any means. We must not wrongly label a whole group of people (in this case, singles) because of the actions of one sick individual (in this case, a child molester).*



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# One body under God



Neal C. Wilson, president  
General Conference

More than a year ago, on this page, I barely touched on how important it is that we function together as one body, of which Christ is head. If the apostles found it necessary frequently to remind the early Christians that they should strive for sympathetic interaction, then perhaps the Lord expects some of us to remind God's people of the same divine principle today.

Let me illustrate by citing an experience I had during the past year. I mention this not to be critical, but to reveal our need of following God's plan.

I was invited to attend a conference constituency meeting where it was necessary to grapple with a delicate matter and to seek a mutually agreeable solution. During the course of the morning, when we got down to some of the critical issues, my heart was grieved to discover that there was not only veiled but expressed mistrust on the part of lay members toward pastors and church leaders. It also was evident that some of the clergy felt that the members of the church were trying to take things out of their hands and to isolate them. The feeling was expressed that because pastors are somewhat transient in nature they could not possibly be as concerned and as committed to a church or conference as those who were lay persons and permanent residents.

It was not long before I also discovered that there was some uneasiness even between categories of members, such as business and professional people, proprietary executives, farmers, employees, educators, youth, and women. It was also suggested that certain types of lay persons are more responsible and interested in God's work than are others.

I am happy to tell you that the Holy Spirit prevailed and that the lesson of 1 Corinthians 12 concerning the "body" and its parts, and the fact that each is indispensable and would be missed if not present, finally produced an atmosphere of oneness, unity, and cooperation. There were healthy differences of opinion, and in pooling a variety of ideas, balance and good judgment were achieved. Each person had a particular perspective that added a dimension and gave completeness to the picture and to the decisions made. When the group realized that there are no "major" and "minor" stockholders in God's church, the value and worth of each person came to be esteemed and appreciated.

The priesthood of believers is embedded in the gospel, which requires that all those who have received Christ

and have been baptized are ordained to be soul winners and to proclaim the gospel as ministers of salvation (*The Desire of Ages*, p. 822).

1 Corinthians 12 describes how we are each part of the other and how God planned the body so that every organ, even the obscure and unsightly ones, fulfills a vital role and cannot be considered inferior. It is God's design that there be respect each for the other, recognizing that we are interdependent, not independent; that if one suffers, all suffer, and if one is honored, all rejoice together. We are in great danger of overlooking the fact that the Holy Spirit has apportioned a "gift" and a function to each one of us individually, something very special and necessary for the whole church. Essential to successful teamwork is open-channel signals and two-way conversation between members and the Head—Christ.

In this same passage God has made it clear that there must be adequate organization in order to achieve unity of action. From time to time I hear individuals say that they must take an independent course and stand on their own, and that we really do not need organization. In a sense this may at times be true, but remember, there is really no way a person can be independent from, and unresponsive to, the body and still be an Adventist.

God warns that Satan will seek to promote such a philosophy but that now more than ever before we must encourage and maintain strong organization and unity.

Christ selected the apostolate from among many disciples and followers. He expected them to give leadership to organization. They were to coordinate the various members of the body and inspire them to carry the gospel to every creature on Planet Earth.

The apostle Paul, in writing to the Thessalonians, said, "We beseech you, brethren, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. Be at peace among yourselves" (1 Thess. 5:12, 13, R.S.V.). This is but one of many passages that set forth similar relationships. Hebrews 13 indicates that leaders are to keep watch over the souls of others, and theirs is a sacred duty and privilege. The Lord has strong condemnation for spiritual leaders who fail to reflect the character of Christ in the home and in all their dealings with others. Of all the sins for which God will judge a leader, none may be more grievous than causing others to stumble and lose their way spiritually.

The greatest asset and the most persuasive credential that a leader can have is character and integrity. Talents are worth little if the life does not exemplify Christ. In terms of worldly concepts our Lord gave a strange definition of a leader—a servant of others. One of the most difficult things for a leader to learn is that he or she must earn respect and confidence—this kind of trust does not ordinarily accompany an election to office.

Next month, I wish to develop this further, and, among other things, I want to consider a statement that begins, "If God abhors one sin above another, of which His people are guilty, it is doing . . ." □

# Look to Calvary

“The cross, the cross, lies  
directly in the path we  
must travel to reach  
the crown.”

Reprinted from the *Review and Herald*, July 5, 1887.

By ELLEN G. WHITE

There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon His followers to love one another as He has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others—not coveting them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead His followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony.

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in His service to His glory. All is the Lord's entrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God.

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: “Who, being in the form of God, thought it not robbery to be equal with God.” He was “the brightness of his glory, and the express image of his person.”

Now, of the human: He “was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death.” He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. Though He walked among men in poverty, scattering His blessings wherever He went, at His word legions of angels would surround the Redeemer, and do Him homage. But He walked the earth unrecognized, unconfessed, with but few exceptions, by His creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As He passed to and fro upon His mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain.

## He humbled Himself

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself, and took mortality upon Him. As a member of the human family He was mortal, but as a God He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world, and endured the penalty which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.

Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled Himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in His humiliation, that He must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word con-

sented to be made flesh! God became man! It was a wonderful humility.

But He stepped still lower; the Man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples; He was denied by one of His most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! He felt the bitterness as no other being could feel it. He was



pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step He humbled Himself to die—but what a death! It was the most shameful, the most cruel—the death upon the cross as a malefactor. He did not die as hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth—died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! “All they that see me laugh me to scorn: they shoot out the lip, they shake the head.” Ps. 22:7. He was numbered with the transgressors, He expired amid derision, and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that He was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because He stood in the

place of the traitors, with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but He died a shameful death. The prophet gives to the world His words, “I hid not my face from shame and spitting.”

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths that He could reach in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy—striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christ-like?

“Let this mind be in you, which was also in Christ Jesus.” He died to make an atonement, and to become a pattern for every one who would be His disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling Himself, and then as man debasing Himself, till there was no lower point to which He could descend? “Be astonished, O ye heavens,” and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled Himself, agonized, and died the shameful death upon the cross in our behalf!

### Having the mind of Christ

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self-exaltation must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no

place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds.

Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalties would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain.

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way—a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving Him by active ministry to those for whom He died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom He uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ.—*Basel, Switzerland.* □

## FOR THIS GENERATION By MIRIAM WOOD

### Living with insecurity

"The world is becoming an ever more dangerous place." These words leaped out at me from the front page of my morning newspaper. Then followed a recital of international tensions, economic forebodings, domestic crises—the list of danger-producing elements seemed endless. I was chilled, apprehensive, uncertain, as I began the day full of duties and responsibilities.

As I drove toward my office, I comforted myself with the thought that I've been through all these things before—perhaps not all at once, but some simultaneously and some singly. At least I know what to expect. In other words, I've had to live with fear. But then I realized that people who are young haven't this background of living with fear and uncertainty. So let me share a few learnings.

For instance, living through a depression. First of all, it's not fun. The early episodes of *The Waltons* on TV shouldn't be thought of as typical of all situations in the United States during the early thirties. The *Waltons* lived in the country; they could grow their own food; they weren't professional people—and so on and on.

My childhood memories of that time center around a constant stream of men knocking at the door, thin, shivering (in winter), shoulders slumped in defeat, eyes downcast, men who begged humbly, "Lady, is there a little work I could do in exchange for a meal?"

My grandmother (with whom I made my home) never turned down anyone, slender as her own resources were on a minister-husband's salary. She would think up some task, not too hard, for many were weak, but enough so that the man could retain some self-respect. Then she would get together a plate of good hot food.

Sometimes she'd ask about the background of the man, and upon finding that many had left their families in despair, unable to provide for them, and unwilling to eat the food from their children, she would say, "The Lord is going to bring an end to all this suffering. It won't last forever." To men who had been successful and respected in society, these words must have brought comfort.

Depression meant doing without, going without, pressing your nose against

store windows, figuratively speaking, longing for things you would never have. It was an ache that never went away. It was living without cash. It was growing up with a feeling of insecurity, a feeling that perhaps you really weren't worth much as a human being.

But we survived, and being poor doesn't hold the horrors it might if we had never been tempered in the fires of that particular furnace.

War. A one-syllable word that has frozen the blood of human beings from the dawn of history. What was it like in World War II? It was fear. It was a feeling that your own destiny was completely out of your control, that you had lost all power over your own life. "They" were making the decisions. "They" decided how and what you could eat and how you could buy it—if you were lucky. World War II meant the total abandonment of personal plans.

That wasn't the worst. The worst was the anguish of death. Every man of combat age had to make his peace with a very possible no-future. Every girlfriend, wife, and set of parents lived in a state of almost suspended animation, hoping that the phone call would not come, the telegram not arrive, the casket not come home with a flag draped over it. But war meant the most poignant courage on everyday levels, heroism at its highest, since

in most cases it was unrecognized.

But most of all, my memories of both time frames center around God. In both eras, God was more a part of my existence and the existence of my family and friends than ever before or since. During the depression, when we would be in such hard financial straits that disaster seemed inevitable, we went to God. We told Him that He had created us and that He knew our needs—not our wants—and that we claimed His promise to supply them. He did. During the war, we pleaded with God to comfort those who were bereaved, to give courage to those who must face the threat of imminent death. We asked that the angels not entirely let go of the four winds, thus bringing total destruction on the earth, for we were convinced that we still had a work to do. Church services and evangelistic meetings never before seemed so precious and so necessary. God was so real, so near, as though the ration books and headlines were a constant reminder.

And so what I am saying is that though no one ever wants severe trials—and in fact, we all shrink from the prospect—I can testify from experience that unexpected reservoirs of strength come to light. It is not all tragic, and it is possible to face what must be faced bravely, with a smile covering the fear and the dread. God makes it possible.





# She gave what she had

The elderly woman went to church that Sabbath morning for only one purpose.

By ROBERT J. KLOOSTERHUIS

She first caught my attention by the shuffle of her feet. I was sitting in a pew listening to the exhortation of the lay activities leader that Sabbath morning when she came up the center aisle of the church in a rather hesitating manner.

Her manner of dress made me think she was a visitor. She wore two skirts—one over the other. The longer one, with a printed pattern on a green background, reached almost to her ankles. The other, a solid medium-blue, came about three quarters of the way. She had on a pair of dark-brown men's socks. Wrapped around her shoulders was a heavy blue sweater. On her head perched a light-blue winter cap with the earmuffs pulled partly over her ears. I was really curious now, for the temperature outside the church was at least 85 degrees. Her face, lined with scores of deeply etched wrinkles, told of many years of living. How many I could not really tell, but I guessed around 70.

As she passed me I noticed she held one arm behind her. Clutched in her hand was a one-dollar bill.

A woman, whom I shall call Mrs. Johnson, was seated just three rows from the front and next to the center aisle. Turning, she motioned to the elderly woman to sit in the pew in front of her. The elderly woman shook her head and continued her trip toward the front of the church. When she arrived near the pew where Mrs. Johnson sat, she stopped and began to whisper. In seeming response to a question, Mrs. Johnson stood and pointed toward the pulpit. The elderly visitor turned, looked in the same direction, and nodded her head in agreement. Then she

pulled her hand from behind her and placed the one-dollar bill in the other woman's hand.

Stepping into the aisle, Mrs. Johnson deposited the dollar bill on the pulpit. The old lady just watched. (During all this drama the lay activities leader kept right on with her presentation without even an interruption of thought.)

Her mission obviously accomplished, our visitor made an about-face to the rear of the church and ambled out.

My curiosity was completely aroused by the scene I had just witnessed. What did it all mean? Who was she?

Since the lay activities program had ended and I was to speak for the worship hour, I went forward to meet with the local elders. I decided to stop and ask Mrs. Johnson what the elderly visitor had wanted.

"Who was the visitor?" I asked.

"A church member," came the reply.

"Why did she have you put that dollar bill on the pulpit?"

"She told me that she has a fever, that she did not feel well. But she had to come here just the same to make certain her offering would be given today. It was her Week of Sacrifice offering."

As I continued on my way to where the elders were waiting, I pondered what I had just seen and heard. She gave one dollar. She is ill. She wanted to make certain her offering for the Week of Sacrifice was given. Today.

I do not know what her annual income is. But I do know that in that particular mission the tithe per capita is \$1.50 a year.

I thought of what I had done for the Week of Sacrifice. Somehow I had the gnawing feeling that she, like the widow in Christ's time, had given much more than I.

□

*Robert J. Kloosterhuis, formerly president of the Franco-Haitian Union, was elected president of the New Africa Division at the 1980 General Conference session.*

# No greater security

As one financial disaster after another threatened to overwhelm the author, he realized that Satan was tempting him to use the tithe he had on hand to meet the emergencies.

By GERALD R. KOCH

Although our family car had given us some trouble during the early part of the winter, it continued to run fairly well until the coldest day of the year. As we pulled into the yard that evening the engine stopped before the key was turned off. From that point on, all attempts to start it were futile.

When recharging the battery did not solve our problem we decided to have it towed to the shop of a mechanic friend who is a Christian. We knew we could depend on him to give us an honest estimate. He found that a timing chain had slipped. Knowing that the engine would need an overhaul before another winter, I agreed that he should tear it down. When he had done so he told us that our car needed a new one.

I was not prepared for the price he quoted, nor was I prepared for his request for advance payment in cash. He was in no position to finance the new engine himself. For several hours, ideas flopped around in my mind, like a fish on a hook, including trading the car in on a new one. But that would mean \$100-a-month payments for the next 42 months. There was no way I could handle payments of that size and continue to make the \$200-a-month payments it took to meet our older daughter's current expenses in college, plus another \$100-a-month on an education loan. Because the car was almost like new inside and nearly as good outside there seemed only one thing to do. I cashed in our government bonds, pulled out almost all our bank savings, and paid for the new engine in advance.

Now that we were scraping the bottom of the financial barrel, the devil thought he saw his chance to overwhelm us. A few days later a notice from our insurance company informed us that they had overpaid us \$112 on medical expenses. Would we please return the money?

A week later the well pump resigned unexpectedly

from its essential mission. Something had broken inside that required the services of a "well doctor." I estimated that this would cost another \$200 or \$300. In addition, my wife noticed a terrible noise coming from the brakes of our older car, making it imperative that we get something done to them, soon, or we would be walking.

Before sundown Friday evening the mechanic delivered the newer car, and let me know that he needed the rest of the money for his labor and additional parts. When my ears heard him mention \$400 my heart almost stopped. But somehow my nervous fingers wrote out a check for the amount. Arriving home a little before sundown, we picked up the mail before entering the house. It included a bill from the college for \$965, along with the "helpful" statement that if the amount was not paid by the sixteenth of the month (ten more days) they would arrange to have a loan taken out that could be paid off by the following summer.

As you can imagine, it was next to impossible to keep my mind off our financial problems during the Sabbath hours that followed the setting of the sun. In the middle of the night I found myself mentally transferring the last of our savings into our checking account. But still I would have at least \$250 less than what I needed, not considering the college bill, the pump repair bill, and a bill for relining the brakes on the old car.

There was one possible source of relief. I still had two tithe checks, totaling \$145, that were to be turned in the next morning. The devil whispered, "Hold on to those checks for a couple of weeks, and turn them in later." But I could hear another angel saying, "It's God's money, not yours." Although tempted, I did not argue long with the devil. I knew where the path of duty lay.

## Undergoing personal time of trouble

It was my turn to teach the Sabbath school lesson the next morning. We were studying about the time of trouble and related events. None of the Sabbath school members knew that I was undergoing a personal time of trouble, and I had no intention of informing them; but to illustrate a point I incidentally mentioned how I had been tempted to hold back the Lord's tithe to meet a recent emergency that had come upon us. The statement was not in any way intended to give the slightest hint of personal need.

I was glad when friends invited us to their home for dinner. That would make it easier to think of other things. When we returned home we took a little rest and practiced for a future church program. After sundown I took out the checkbook and began to go through it, item by item, to make sure that I knew exactly where we stood. About halfway through the figures I came across something exciting. My wife had made an error in subtraction. We had \$230 more in our account than we thought. Apparently God had laid a gentle hand over those figures to see what I would do when faced with a simple test of paying an honest tithe. I was so thrilled, I tried telephoning some friends to share my experience

*Gerald R. Koch is a pseudonym.*



with them. But no one I called seemed to be home. Perhaps God was not ready for those telephones to be answered yet.

Monday the brakes on the older car were repaired, costing nearly \$100. That same evening the pump man came and got the pump on our well working again after we had been without water for five days. To my delight he said he would mail me a bill rather than collect on the spot. If only he would delay that bill long enough, my next pay check would be in. I began to see that God was providing a way out of our dilemma. But the college bill still presented a hopeless situation. All I could do was write to the college and explain that my financial situation was such that right then I could not possibly pay off the bill, therefore they would have to do whatever they felt they had to do.

### God at work for us

For some time we had been planning a trip to Andrews University to see our son-in-law graduate from the Seminary. It was dawning on me that, the way things were going, that trip would be impossible. But there were still some things that God was doing that we did not know about. In His love for us He had made my Sabbath-

school-lesson illustration sound much more impressive than I had intended it should.

Our prayer meetings were being held in individual homes. Certainly no one needed prayer meeting more than we did that week. The pastor, who was going by himself, offered us a ride in his car. At the close of the service he mentioned that he needed to stop at the treasurer's house for a minute. When we stopped there he remarked that he could use our help and asked whether we would please go in with him.

Inside we found the treasurer writing on a small piece of paper. Then, approaching me, she asked whether the pastor had explained that church friends had pooled some funds to help pay our college bill. My mind had trouble reacting to what my eyes saw, the figures on the check. With what our girl had and could earn, and what I had recently sent in but had not yet been posted on the last statement, the seemingly impregnable "Jericho wall" of a college bill came tumbling down miraculously.

Two days later, while telling the story to a non-Adventist friend, I broke down and wept as I said to him, "Bill, when a man serves the God I serve, and belongs to the organization of which I'm a part, he has greater security than anything this world has to offer." □

## Minimal investment for maximum returns

By MILTON MURRAY

Approximately 2,000 delegates from 119 countries around the globe streamed into the Dallas Convention Center for the fifty-third General Conference session. The delegates were joined on the two weekends by an influx of observers, especially on the second, when an estimated 30,000 filled the Grand Hall and the Arena. None can deny that the inspiration and fellowship were rewarding.

Some have asked, "How much of an investment did the church make in the fifty-third General Conference session?"

Although it might be difficult to be precise, let us assume that the estimated figure of 6 million dollars quoted by a layman or two is not far from reality. Did the returns justify such an investment—an expense of about \$3,000 per delegate?

Incidentally, it is not hard to understand a district pastor in India quickly figuring that a couple of delegates (not from India, of course, but from another country) should stay home and allow the money to be assigned to the building of four or five much-needed churches in his district. Interestingly enough, the district pastor from the other country has similar thoughts! Thousands of committed Adventist members and denominationally employed people can eye the General Conference session expenditures with a saintly degree of envy, wishing that their area or project could benefit from part of that kind of money.

But let's take a look at the big picture. The Seventh-day Adventist Church, 3.3 million strong—about one for every 1,200 of the world population—has first and foremost the responsibility to be truly one in Christ, with one

message. Composed, as the church is, of people having a variety of cultures, languages, mores, and races all subject to the pressures of a sin-filled world, there is great need for constantly emphasizing and nurturing unity in theology, in mission, and in accomplishments.

But in practice, only a microcosm of the world church can be brought together periodically to make determinations that buttress and reinforce the oneness of the church. Once every five years those attending the session elect world leaders, review the constitution and by-laws, reassign territories to keep up with political and economic realities of the times, consider revision of the *Church Manual*, et cetera. At the Dallas conference serious attention and time were allocated to a Statement of Fundamental Beliefs of Seventh-day Adventists, a task befitting the world church and not just a segment of leaders or sectional representatives.

What investment does this process involve? Well, if the expenditures tally up to 6 million dollars for the 3.3 million members, it amounts to \$1.80 per member. Since the conference is held only every five years, that amounts to 36 cents per year, or about three cents per member per month!

When we consider that our total contributions throughout the world in the next five years will range upward of \$2.5 billion, that our assets total \$3 billion, that our literature sales will probably amount to three fourths of a billion dollars, and that our church schools will spend half a billion dollars, not only do I find the costs of a General Conference session acceptable, but I would encourage our leaders to invest three cents per member per month to help ensure that the church will stay on course in its world mission and that unity in Christ will be continually strengthened.

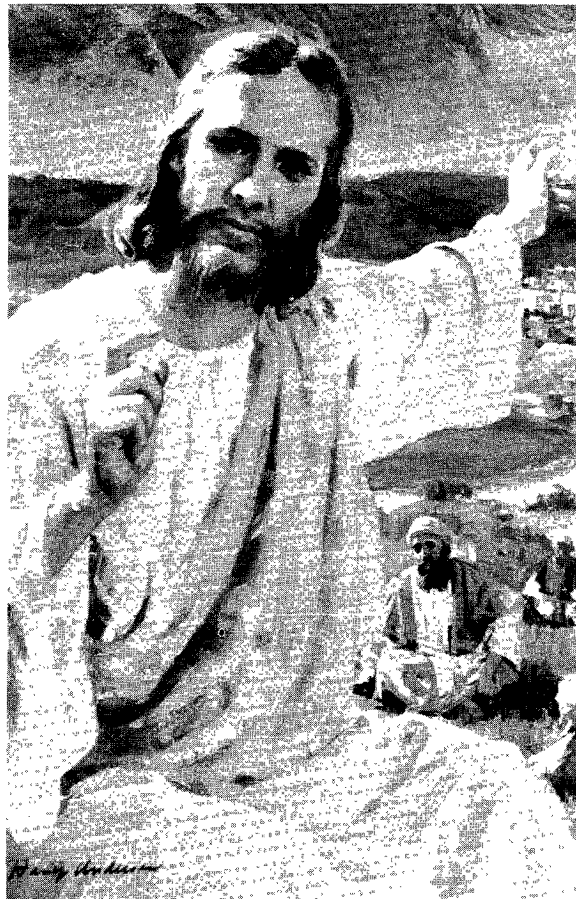
The General Conference sessions contribute significance to the united efforts of this church toward fulfilling the most important and urgent task ever assigned to a group of people. The sessions do much toward enhancing the building up of God's work on every continent.

Another in the series *Wonderful Jesus*

# Wonderful Teacher

If we take time today to sit at His feet and listen to His voice, we will be satisfied that Jesus is acquainted with our individual needs.

By G. E. GARNE



“Never man spake like this man,” reported the officers sent by the Pharisees to arrest Jesus (John 7:46). Instead of *their* arresting Him, He arrested *them*.

What was it about the Saviour’s teaching that made Him the most remarkable teacher the world has ever known? Other than students of history and philosophy, few people make the effort to study Socrates, Aristotle, Plato, and other great teachers of the ages. Yet millions of people, including earth’s brilliant thinkers as well as its ordinary people, continue to study the teachings of Jesus with unabated interest. Why? What is it that gives His teaching such timeless value? Any teacher of children, youth, or adults would do well to study the example of Christ as a teacher. This applies to *all* of us, for all are teachers in a sense, whether we are ministers, parents, business executives, journalists, or whatever. We brush shoulders with and influence many people from day to day. If you feel that you are a failure as a teacher, pause to reflect on the methods of the Master Teacher. Such a study is bound to turn your failure into success. If, on the other hand, you *are* enjoying success in the fine art of influencing human minds, study Christ’s teaching techniques anyway. Doing so will make you an even better teacher.

As you begin to study the methods of the Master Teacher, consider first the impact of the life you are about to examine. From the time He entered upon His public ministry at His baptism to the time His earthly ministry ended at His ascension, Jesus was with His small group of followers for only three and a half years. Yet during that short period He instructed them, inspired them, commissioned them, trained them, motivated them, and galvanized them into a striking force to carry the gospel of His kingdom into all the world and thereby change the course of human history.

## The impact of Christ’s life

If you want to be impressed with how short a space of time this is, think back on the past three and a half years of your life and how quickly they have passed. What have you accomplished in the past three and a half years? How great has been the impact of your life? When we look at the life of Jesus, we must be looking at the life of the God-man, for if 100,000 readers of this article were to total up the influence of their individual lives during the past three and a half years and could add it together, the influence of Christ’s life would be greater than that of the combined 100,000. In fact, if every soul living on earth right now repeated the same experiment, the influence of Christ’s life would be found to be greater than those 4 billion lives added together.

What were the success techniques of the Master Teacher? At the close of Christ’s sermon on the mount a

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*Until recently G. E. Garne was editor of the Sentinel Publishing Association, Kenilworth, Cape Town, South Africa. Now he holds the same position at the Signs Publishing Company, Warburton, Australia.*

reporter wrote the following account: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7:28, 29).

Here we are confronted with the first element of His success as a teacher: He *spoke with authority*. Whether you are a teacher of history, mathematics, biology, or religion, the first essential of success is to be able to speak with authority. The greater the authority with which you can speak, the greater will be the impact and the influence of your teaching. What gives a person such authority? An intimate, personal, firsthand knowledge of one's subject. Take surgery as an example. Who would be able to give the more authoritative lecture on surgery—a person who has read about 1,000 successful operations in a textbook, or one who has successfully performed 100 operations himself? Apply the principle to gardening, art, photography, or any other field. Here lay the secret of Christ's teaching. When He told the multitudes about God, He was not telling them about something He had read in a book, but about Someone He personally knew and loved.

When Jesus talked about victory, He was not theorizing. He had personally encountered the devil and had overcome him. He knew what He was talking about when He spoke about victory over sin. He to whom sin was absolutely abhorrent because He was absolutely sinless had had to throw off the tempter's suggestion of sin with the words "It is written." He had been exposed to a direct onslaught from His archenemy (see Matt. 4:1-11).

When Jesus told His listeners about prayer, He was sharing with them the secrets of His own heart, rather than telling them about what He had read in a library on the subject. He knew what it was like to spend whole nights in communion with God. He knew that when He prayed, God heard and answered him. He could introduce God to the people as Father and often opened His heart to Him as simply and implicitly as does a child to his parent. This was the secret of His power. Jesus spoke with authority, the authority that came from personal experience.

The greatest need of the world today with respect to the things pertaining to the kingdom of God is Christ's kind of authority. The world will never be convicted of the sacred truths for which Christianity stands until those who profess to believe the gospel cease using such platitudes as "In all probability it might have happened this way" and startle the world boldly and fearlessly with "Thus saith the Lord."

A discouraged preacher once asked an eminently successful actor why he could not attract people to church, while the actor seemed to have no difficulty in drawing great crowds. The actor gave the following significant reply: "I speak about *unreal* things as though they are *real*. You speak about *real* things as though they are *unreal*." Jesus taught with authority because the things

of which He spoke were real to Him. The key to such authority in our witness is to know God, whom to know is life eternal, and Jesus Christ, whom He has sent (John 17:3).

The second element of the way Christ taught that impresses us is its *simplicity*. Too often, modern preachers have the uncanny knack of making what is simple complicated, instead of making what is complicated simple. The Master Teacher did not clutter the plan of salvation with theological jargon. He introduced God to us as our Father. He likened the things pertaining to the kingdom of God to the ordinary things of everyday life. The invisible things He explained by the things we can see; the intangible by the things we can touch; the incomprehensible by the things we can understand.

He likened the work of the Holy Spirit to the wind, which we cannot see but the results of which we can see. He likened the work of divine grace in human hearts to yeast in a lump of dough, which works silently, imperceptibly, and gradually, yet works through the lump thoroughly. He compared the effect of the gospel in the life to seed sown in the ground that germinates and grows invisibly but certainly and eventually bears fruit, which brings joy to the hearts of those who are blessed by it. He likened the influence of the child of God in the world to salt, of which a little flavors a lot. He compared our union with Him to that of branches in relation to the vine. "All these things spake Jesus unto the multitude in parables: and without a parable spake he not unto them" (Matt. 13:34). No wonder the record says that "the common people heard him gladly" (Mark 12:37).

### **Took the people where He found them**

The learned theologians of His day were so busy splitting hairs about involved imponderables that the ordinary people could not understand what they were driving at. Jesus brought the things of heaven down to the level of the people. He took the people where He found them and led them step by step into the presence of the King of kings. This is to be the method used by those who stand in Christ's stead before an unbelieving, materialistic generation seeking to confront them with the saving truths of the gospel. He will bless with success all who follow in His footsteps.

The third essential of great teaching that was revealed in Christ's ministry is *genuine love for those whom He taught*. The record says of Him that "when he saw the multitudes, he was moved with compassion on them" (Matt. 9:36). This compassion was not a sentimental sympathy but a willingness to identify Himself with the people and their needs. To Jesus, people were not just digits; they were individuals. Each was personally precious and important. He devoted the same attention to the one-soul audience as He did to vast multitudes. This is illustrated in His numerous personal interviews with people. The Gospel of John gives special emphasis to these private audiences that show us how the Master Teacher dealt with people:

In chapter 1, His interview with Nathanael;  
 In chapter 3, His interview with Nicodemus;  
 In chapter 4, His interview with the Samaritan woman;  
 In chapter 5, His interview with the paralytic;  
 In chapter 8, His interview with the adulteress;  
 In chapter 9, His interview with the blind man;  
 In chapter 11, His interview with His friends at Bethany;

In chapter 12, His interview with Mary in Simon's house;

In chapters 13-17, His extended audience with the twelve at the communion service;

In chapters 18 and 19, His interview with Pilate;

In chapter 20, His personal contact with Mary Magdalene after His resurrection;

In chapter 21, His interview with Peter.

If you will take time to consider each of these personal contacts and interviews, your heart will be warmed as you discover in every instance the tender love, compassion, understanding, and patience Jesus showed to each individual. More than that, you will discover yourself in the people interviewed. You will see in Nathanael, Nicodemus, the woman at Jacob's well, the paralytic, the

adulteress, the blind man, Mary and Martha, Mary Magdalene, and Peter a reflection of yourself, and of your own need. Suddenly you will find yourself in the presence of the Master Teacher. He is speaking to you, saying, as to Nicodemus, "Ye must be born again"; as to the woman taken in adultery, "Neither do I condemn thee: go, and sin no more"; as to Peter, "Lovest thou me? . . . Follow me."

You and Jesus are alone together. As you sit with Him at Jacob's well, He leads you from a humiliating revelation of the nakedness of your soul to the living fountains of waters, to partake of which is to lose your thirst for waters from any other source. With the Samaritan woman you exclaim: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29). You will know as you sit with Him for a single hour that the One who so graciously and tenderly taught His people in days of old still teaches all who will take time to sit at His feet and listen to His voice. You will be satisfied that He is acquainted intimately with your individual needs—and that He is willing and able to supply what you need, richly and fully.

Wonderful Jesus! Wonderful Teacher!



## FOR THE YOUNGER SET

# Rodney's good influence

By NETTIE EDEN

Rodney and Bobby dug a tunnel under the hedge that separated their back yards. Almost every day they crawled through the tunnel and played together, usually in Rodney's yard. Because Bobby's folks had recently moved into the neighborhood, he was glad to have Rodney for a friend.

One morning when Rodney showed a lack of interest in their marble game, Bobby asked, "Why such a serious look, Rod? Is something eating you?"

"Well, ah," stammered Rodney, "my mother said she heard you say a bad word yesterday. That's against our code. She doesn't want me to play with anybody who uses bad language. She's afraid I might get the habit."

"Wants you to be a sissy, huh?" Bobby sneered.

"I don't think that not saying bad words makes me

a sissy," Rodney replied in defense as he gathered up his marbles and reluctantly walked toward the house. During worship that night Rodney got an idea. He would begin praying every day for Bobby to stop saying bad words.

One afternoon Bobby called, "Do you want to come over and help me assemble my new airplane, Rod?"

"I don't think my mother will let me," Rodney answered.

"Tell her that I made a resolution not to say bad words anymore."

While they fitted the parts of the plane together, Bobby said, "It's easier for you to be good, Rod. Your folks go to church. My father likes to go boating and play golf on Sundays. And my mother is always too busy to bother with me."

"Well, why don't you

visit my church? I think you'd like my Sabbath school. The kids do a lot of interesting things there." Rodney paused.

It seemed like forever before Bobby answered, "Sure, Rod. I'd like to give it a try."

Bobby enjoyed Sabbath school. In fact, he became a regular member.

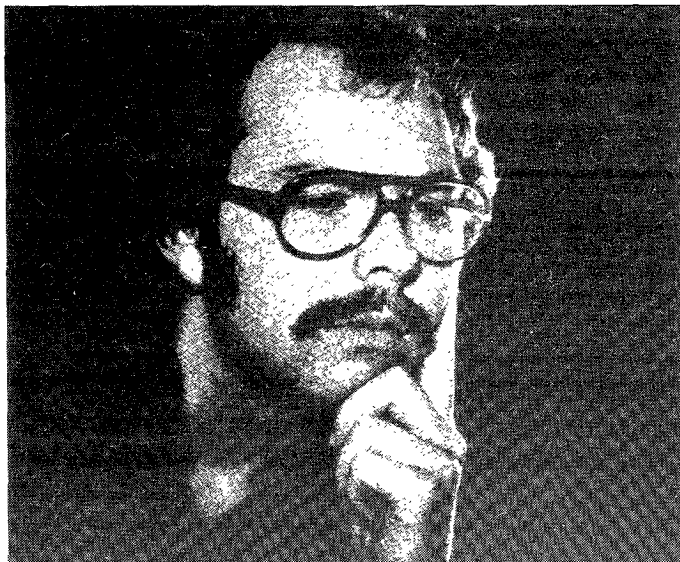
"You won't believe me, Rod," Bobby said one day, "when I tell you that my

father has changed his mind about people who go to church. He says I'm different since I began going to church with you. It's easier for me not to say bad words now, too."

"But, Bobby, you made your resolution to stop saying bad words before you went to Sabbath school."

"Yes, I know, but I don't think I could have kept that resolution without the help I got there."





# My masterpiece

The swiftly disappearing years and my continuing involvement in family life, church work, and teaching somehow crowded away creative moments.

By LYN MAY

All my life I've dreamed of creating beauty—of leaving behind me a masterpiece from which others could gain enjoyment. It would be born from loving labor, perhaps from years of painstaking effort. I knew, however, that it might contain flaws because I, the creator, am not flawless. Still, how satisfactory it would be to know that something made with my touch, my skill, and my personality inspired appreciation.

In pursuit of my aims I surrounded myself with beauty and attempted to capture some of it on film or canvas, but I lacked the skill and equipment. Undaunted, I studied literature and writing skills and sought to convey noble thoughts with my typewriter. Here I achieved some success, for others did appreciate my written words. Yet, like caged birds struggling to soar free, too many ideas remained locked in my heart, unexpressed.

As the years passed, I married a fine man and began raising a family, all the while seeking an avenue upon

which my soul could stretch and run. We cultivated associations with dedicated Christian people, pleasant friends with a zest for living, and found that they enriched our minds with even more beauty. We built and decorated an unusually attractive home, and I discovered joyful satisfaction in blending and harmonizing color, texture, and pattern. Our home reflected my personality and, yes, my soul. But one sad day we had to sell our home and move away.

My husband and I had also joined a singing group and were truly thrilled to observe the effect of our music. Working and fellowshiping together, our group gained as many blessings as our listeners gained, and I felt privileged to be a part of it. But all that stopped four years later when we moved. Besides, we had not created the music, only the style of performance and the mood. Surely, music had not been my masterpiece.

The swiftly disappearing years and my continuing involvement in family life, church work, and teaching somehow crowded away creative moments. I began to wonder whether I was really meant to create after all.

Recently a sudden illness put me in the hospital for nine days, astonishing my family and friends, for I am rarely sick. My teen-aged son drove home from academy and came straight to the hospital to visit me on Friday evening. He and I have always been able to talk easily, and that evening his presence was uplifting. The next afternoon he brought his girlfriend, and despite my weakness, the hours flew as we discussed many topics.

Later, lying alone again in that sterile room, I felt tired but strangely exhilarated. He's such a wonderful son, I mused. He's healthy, tall, good-looking, a fine leader who seems to be loved by adults and teen-agers alike. And his girlfriend is a sweet, lovely Christian. What more could a mother hope for?

I thought of his open, unashamed love for me and numerous demonstrations of tender, manly concern both for his many friends and few enemies. I recalled his strong sense of responsibility, his sensible choice of close friends, his high moral values and lofty yet realistic ambitions, his appreciation of beauty and culture, his sense of adventure and fun. Reflecting further, I remembered his continual references to prayer and doing the Lord's will, and I thrilled to realize that a close relationship with God permeated his whole approach to life.

Suddenly a new thought struck me. Ah, I sighed with deep satisfaction and pride, *he* is my masterpiece—my son!

As I breathed a prayer of thanks, I decided that this was something I could write about.

Sitting at my typewriter a few days later, I bowed my head to ask God's help in finding the right words to write about my masterpiece. As I wrote, my thoughts clicking into reality on the blank paper, a great truth began to appear: *I had not created a masterpiece.* I would never create a masterpiece, for I am not an artist!

Again I bowed my head. "Thank You, Master, for letting me be one of Your paintbrushes." □

*Lyn May is a pseudonym.*

## Leaves of autumn

Adventist publications are to be scattered “like the leaves of autumn.” This includes books (*Testimonies*, vol. 9, p. 72), leaflets, and pamphlets (*ibid.*, p. 231). Having grown up on the west coast of the United States, we never understood fully what was involved in “leaves of autumn” until we moved to Washington, D.C., nearly eight years ago.

The fall leaves are spectacular when they turn glorious browns, yellows, and reds while on the trees. However, they become something of a nuisance when you have to rake them off your lawn or kick through ankle-deep piles of rain-soaked leaves along the streets.

There’s one impressive quality about autumn leaves on the ground, though. You cannot escape them. They are everywhere. Even after you carefully rake up every single leaf on your lawn, they are often quickly replaced by others as the swirling winds blow them your way from neighboring lawns and streets or bring more fluttering down from the trees.

Often, as we do our best to stem the golden-brown flood, we meditate upon the implications of flooding the world with our publications “like the leaves of autumn.” Certainly we have not come anywhere near accomplishing this objective yet, in spite of the tremendous job our publishing plants and literature evangelists are doing.

It is not alone the approach of the inevitable season of raking leaves that brings this thought to mind. A communication from a young missionary-minded wife and mother who is keeping the Sabbath but is not yet a member of the Seventh-day Adventist Church reminds us of the potential in distributing our literature that is not being taken advantage of by most of us who *are* members.

### Reader lists suggestions

She sent us a list of suggestions of places where we might leave tracts or other literature, mentioning such possibilities as: phone booths, waiting rooms, laundromats, bedside tables of hospital patients, in restrooms, on tops of newspaper dispensers, on benches at fairs, on doorknobs (attached with rubber bands), in taxicabs, by newstands and magazine racks, in library books and on library shelves, in coatpockets (apparently filling a sort of reverse pickpocket role), in luggage lockers, on handy windowsills, on bleacher seats, at bus stops, in prisons, in letters we mail, on tables after dining out, in hotel rooms and motel rooms, on vacant chairs at meetings, on city bus seats, in airplane seats or magazine pockets, at airports, or even on church pews.

Our readers will be able to add many more possibi-

ties, but these are enough to illustrate the potential. Our correspondent adds: “If members stashed, placed, dropped, planted, mailed, or gave out just three tracts or pieces of literature a day, they would each influence more than 1,000 people in a year’s time.” When we multiply that figure by 4 million Sabbath school members, we’re talking about distributing 4 billion pieces of Adventist literature each year. That is getting closer to the “leaves of autumn” concept, isn’t it?

The writer also suggests that if people are too shy to make personal contacts, they can distribute literature as outlined above without much in the way of personal confrontation. She concludes by stating that “opportunities for witnessing about Christ and His happy way and the future life to come are endless.”

She is right, isn’t she? Let’s take up her challenge and spend more time this fall scattering the “leaves of autumn” than raking them.

L. R. V.

## Ingathering season

Once again we are approaching the season of the year when we publish articles on a topic we rarely mention for nine months of the year—Ingathering. Last week’s REVIEW carried an article with some ideas for Ingatherers, and future REVIEWS will carry more articles on the topic. Also, when the Ingathering season in North America officially begins, we will be publishing weekly progress reports on the Back Page.

There are some who welcome the Ingathering season, people who enjoy meeting the public in this way. I envy them, but in recent years have donated my goal rather than follow their good example. Last winter, though, a week or so before Christmas, I let myself be talked into going soliciting again. And I survived. I left a lot of literature in people’s homes and collected about \$40. I also learned things no one had ever told me before about successful solicitation.

I learned the value of dependability and continuity. I went with people who cover the same territory—blocks and blocks of rowhouses—every year without fail. Residents knew who we were as soon as they heard the Christmas carols we were playing, and many met us at the door with money in hand. How nice, I thought, to be well known.

I learned the value of inexperienced weak-kneed Ingatherers like me going to at least a few homes with experienced, enthusiastic Ingatherers and learning from their successes. After trailing my “teacher” to five or six homes (smiling but never opening my mouth) and getting the general idea, I was ready to be off on my own and to see whether the canvass I had just memorized would work for me. It did.

I learned that when you give, you have a better chance of receiving. As soon as people opened their doors to us, we handed them the Ingathering brochure (something in



their hands) and explained who we were (credibility). We told them about the local Community Services center, as well as about the church's worldwide humanitarian deeds. We told them where help was available if they ever needed it. And in many cases (I don't suppose I should have been surprised), they responded willingly with a donation.

We found some people unwilling to give, though, and others who just didn't have the money to give. We asked these people to donate canned food for local families in need, and I was amazed at their response. Few refused. Most went back to their kitchens and returned to the door with sacks of canned items that we carted back to the local Community Services leader. Still dubious about the joy of asking, I began to see that these people were giving with pleasure.

We used our visits to accomplish one more purpose. Besides leaving the Ingathering brochure in each home, we left listings of church-sponsored programs that could be heard or seen in the area.

I learned the value of parental example. Our driver, who watched us carefully as he followed us up and down

streets, adjusted as necessary the volume of the Christmas carols he was playing over his loudspeaker and hopped out to meet us when we had armloads of canned goods to put in the car. He was a young married man who said Ingathering had become a habit with him—his mother had taken him and his friends out soliciting when they were small, and he had been doing it every year since. I wondered at the time whether there would be special crowns in heaven for mothers of Ingatherers.

I realize that I am still a novice Ingatherer. But I can see more clearly now the value of the church's Ingathering program. Contributions benefit schools, clinics, and countless other worthy projects in North America and overseas.

Ringling doorbells to solicit donations, hesitant though we often are to do it, results in more people knowing about our church, what we believe, and what we do for others. And we, the solicitors, who have gathered up our courage and asked God's blessing, cannot help but be rewarded by the experience.

J. R. F.

## Blessed week

While the world is in anguish, the remnant church must enter the place of prayer.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord" (Zeph. 1:14).

Zephaniah's text takes on new meaning in our day. Even amid the noise and bustle of this technological era we are able to hear distinctly the "voice" of the great day of the Lord and know that it is near.

The "great men" of our day seem convinced that the day of God is coming. Their collective voice is raised to caution us that if a system of better international relationships than we now possess is not developed quickly, Armageddon is inevitable. The end cannot be far off.

Another voice that tells us that the end is near is that of nature (see Rom. 8:19, 22). "The earth mourns and withers" (Isa. 24:4, R.S.V.).

There is no need to attempt to pile up evidence that the "great day of

By ENOCH OLIVEIRA

the Lord" is near. The apostle Paul wrote: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:1, 2). As a church we know the time in which we live; we sense that the coming of the Lord is nearer than when we accepted the faith.

In this uncertain hour the Lord gives us the opportunity this month to celebrate one more Week of Prayer—to come apart and commune with God. While the world is in anguish, the remnant church must enter the place of prayer in order to receive power to finish the work.

During this Week of Prayer we should thank the Lord for the way He has led us. Thousands of souls are coming to Christ. Our evangelists are having wonderful success. Let us pray for our leaders, pastors, and volunteer workers; also, most

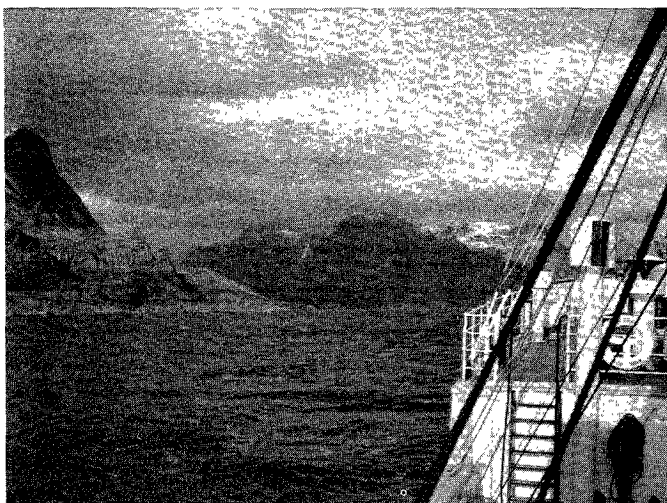
fervently, for our children and youth, for they are confronting powerful temptations. They need our sympathy, prayers, and love. Let us pray that the Lord will save them.

We need to make a very careful preparation for this Week of Prayer in order that it will be an especially blessed one. Plan to meet together for the readings. Provide transportation for those who may find it difficult to attend otherwise. If someone is sick, plan to have a prayer group at his or her home. Let there be music, meditation, prayer, and testimonies.

Such times as these demand watching and praying. "Without unceasing prayer and diligent watching we are in danger."—*Steps to Christ*, p. 95. "There is necessity for diligence in prayer, let nothing hinder you."—*Ibid.*, p. 98.

May this Week of Prayer bring us a spirit of intercession and the outpouring of God's Spirit as at Pentecost. □

*Enoch Oliveira is a general vice-president of the General Conference.*



## COVER STORY

## God's work advances in Greenland

By ANDREAS NIELSEN

Only since 1953 has the Seventh-day Adventist message been proclaimed "from Greenland's icy mountains," for only since that year has the door been open to Adventist workers.

The majority of the inhabitants of the world's largest island profess Lutheranism. In 1721 a Lutheran missionary, Hans Egede, called the Apostle of Greenland, carried the gospel there. The Moravians, who had a mission on the island as early as 1733, also are represented there. Until 1953, Greenland, a Danish colony, was considered a closed country, and the three angels' messages could not be proclaimed. But after the island became an integral part of the Kingdom of Denmark it was my privilege to be the first Seventh-day Adventist to work there.

### Emphasize literature

In our attempt to do missionary work in Greenland we have emphasized literature. We took with us into the country *Ardlorit*, a translation of *Survival Through Faith* by Carlyle B. Haynes. *Steps to Christ* was translated into the Greenlandic language in 1956, and *The Great Controversy* (abridged edition) in 1960.

With sadness our family had to discontinue our work in Greenland in 1963. But in the summers of 1969 and 1976 I spent my vacations working as a literature evangelist in Greenland, leaving my churches in Denmark to work there.

After my retirement the West Nordic Union called me to return to Greenland for two years as an SOS (Sustentation Overseas Service) worker. It was as though a dream had become a reality for my wife

and me, even though I was 70 when we were called. The fact that we had already made friends with a large number of Greenlanders and Danes made our work easier, and we even were able to begin ingathering in Greenland while we were there. We found that there was a much greater interest in our literature this time, also.

*Your Home and Health*, the third Spirit of Prophecy book in Greenlandic, is now being published at the Danish Publishing House. Authorities there are promoting the distribution of this book because of the information it contains about alcohol and narcotics.

My wife and I left Greenland in December, 1979, grateful for the opportunities we have had to serve there, and grateful that the door once closed to our church is open to us.

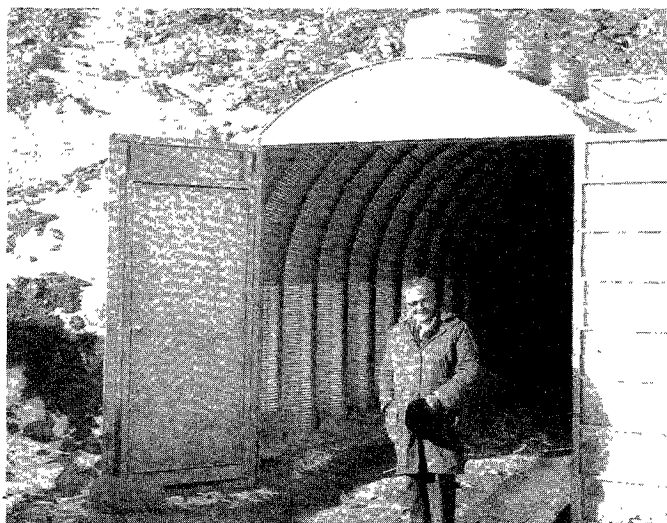
In Greenland we have not seen the large number of conversions we have seen in other countries, but we look forward to a larger harvest of souls in Greenland as a result of the gospel seed sown by our publications.

### TANZANIA

## Schools accent agriculture

Because most Adventists in Tanzania are agriculturists, as are most of the people of Tanzania, Adventist schools and institutions are becoming more involved in developing areas of learning in this field.

At Tanzania Adventist Seminary and College, near Arusha in northeastern Tanzania, fruit trees are being planted. Ways are being sought to find some means of drawing a harvest from the lava bed on which the school is situated.



Top: Traveling by ship through Prins Christian's Sund in Greenland. Center: Eskimos in Karnak are happy to listen to the three angels' messages being played back on a phonograph supplied by a donor in America. Bottom: Author Andreas Nielsen standing before tunnel entrance.

*Andreas Nielsen is a retired pastor in Viborg, Denmark.*

Parane Secondary School, in the mountains of north-eastern Tanzania, has a thousand acres on which to experiment and grow a large variety of products. In the northwest, Heri Mission Hospital has a large vegetable garden. Ikizu Secondary School, north-central Tanzania, has two plots, one of which is on the shores of Lake Victoria and fully equipped with sophisticated sprinkler system and ditch-irrigation equipment.

Kibidula Mission and Farm, in the south-central section, has 4,700 acres on a plateau 6,000 feet above sea level, with pleasant subtropical climate. This gives possibilities for large-scale farming and could provide a training program in improved farming methods linked perhaps with profit farming.

North-East Tanzania Field runs a small experimental plot for high-intensity gardening, and Mara Field, in the north, has plans for developing Kibumaye Mission, with its 80 acres of fertile soil.

The growing interest in agriculture in Tanzania led the General Conference to send Jack King, an Adventist agronomist, to investigate the possibilities and study the problems and potential in the country.

Arriving on June 9, Dr. King spent ten days visiting the areas of interest. Not taking time to adjust to jet lag, he immediately set out, tramping over property, questioning inhabitants of the area as to crop production, rainfall, pests, farming methods, and other matters farmers talk about. He made surveys at each place, taking into consideration the varying factors of climate, soil composition, and rainfall. Dr. King also sought the opinions of experts in agriculture at the University of Dar es Salaam.

The Tanzania Union awaits with eagerness the results of the surveys taken and recommendations on how improvements can be made in the development of agricultural programs.

**DEREK BEARDSSELL**  
President  
Tanzania Union

## Take advantage of surge in health interest

One hundred million Americans are running, swimming, jogging, walking, or engaging in some other form of exercise as part of an unprecedented fitness revolution. This physical-fitness fad is part of a phenomenal interest in preserving health that has led Americans in recent years to smoke less, use less sugar, diet more, and purchase health literature as if it were going out of style.

The Adventist Church's health message, given long ago to serve as an "opening wedge," has come into its own in a way that amazes us. Is it not strange, then, that our Adventist health journal, designed to be used as a missionary tool to reach a class of people who will not respond to any other approach, has dropped in circulation in recent years until it is now received by fewer than 50,000 subscribers monthly?

This in spite of the fact that *Life & Health* is designed in an attractive format to reach a wide spectrum of readers. Each month it contains something to interest everyone, including non-Adventists.

Besides the monthly issues of *Life & Health* (subscription price until January 1, US\$11.95), five special issues are currently available for widespread missionary use. The latest of these is the Dental Health Special, particularly designed to be circulated by dentists in their offices, but appropriate to give to anyone interested in the latest information on preventive dental care. Although relatively new, the Cancer Prevention Special and the Hypertension Special are being widely circulated as effective Ingathering follow-up pieces. Their low price structure when circulated in bulk makes such use economically attractive (30 cents each in lots of 100 or more, and 22 cents each in lots of 1,000 or more). The popular special issues on the vegetarian diet and on obesity are still available but cost a little more because they are printed in full color on heavier stock (100 or more copies of Vegetarian special, 70 cents each; 100 or more of the Obesity special, 50 cents each).

October 4-11 is Health Emphasis Week. During this week, emphasis will be placed on subscribing to *Life & Health* for personal use and for missionary purposes. The special issues are not included with the subscription, but are to be ordered separately.

**LEO VAN DOLSON**  
Consulting Editor  
*Life & Health*

### GUATEMALA

## AWR serves throughout world

Union Radio, the Adventist World Radio station in Guatemala City, serves not only the territory of the Central American Union Mission but also many other parts of the world. It is heard in Central America, Mexico, and the United States on the 60-meter band, and in Europe and other

countries on the 19-, 25-, 31-, and 49-meter bands. The shortwave is operated by the General Conference as Adventist World Radio-Latin America, and transmits from 7:00 A.M. to 11:00 P.M. Guatemala time. The AM and FM transmissions operate between 6:00 A.M. and 11:00 P.M.

The radio station is located in the basement of the headquarters office of the Central American Union. The an-

tennas for the shortwave are located on the roof of the building and beam their signals to the transmitter on a hill five miles away. It is three stations in reality: 1330 kilohertz AM, 105.5 megahertz FM, and 6090 kilohertz shortwave.

Hundreds of letters are arriving each week from listeners who express their gratitude for the inspirational programs they have heard. Listeners have written to the station from Japan, Germany, Spain, England, and from 47 of the 50 States of the United States of America. Letters have also arrived from countries where the citizens do not enjoy religious liberty, and they too express appreciation for the programs.

**LUIS ALAÑA**  
Communication Director  
Central American Union

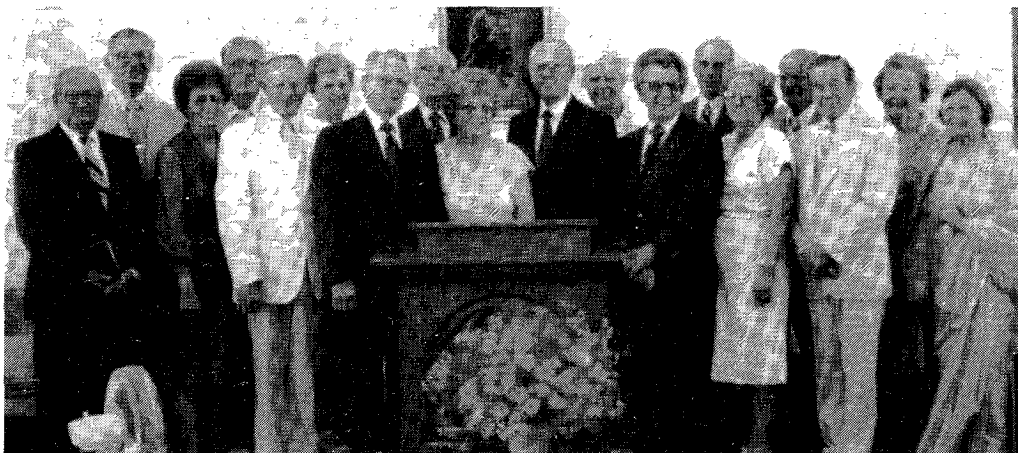
### NORTH DAKOTA

## Members return to Kulm church

History was made at the Kulm, North Dakota, church, July 3 to 5, when former members were invited back for a homecoming celebration. More than 200 gathered in the little church for the three-day spiritual feast and reunion. Pastor Heinz Kowarsch and the Kulm church members invited 18 people—all of whom have left their home church to serve the denomination—to return for the homecoming services. The various meetings were interspersed with sermons, vocal and instrumental selections, and congregational singing, some of which was in the German language. (German was used in the church's worship services until 1939.)

A number of the ordained ministers in the group of 18 were selected to preach sermons for this occasion. All 18 actively participated in the various meetings, and were featured individually as they related how and where they have served the denomination since leaving the church of their youth.

A highlight of the home-



Homecoming guests at Kulm, North Dakota, were, left to right: E. Kungel, Lee Meidinger, Viola Flemmer, E. Widmer, Albert Schinke, Ellen Council, R. Patzer, R. Widmer, Edna Patzer, A. J. Patzer, Esther Chalmers, R. Henneberg, Ernest Miller, Marian Dahl, Ben Brost, E. E. Schlenker, Artine Kingsfield, and Lucile Small.

coming was the Sabbath school, which included a colorful mission pageant. Those of the group who had served in Northeast India, South India, China, and Central and South America wore costumes. The lesson discussion was presented by Rubin

Widmer, Esther Widmer Chalmers, Elmer Widmer, and Ellen Widmer Council.

*Depression, discipline, and dedication*, were words often mentioned by the 18 in paying tribute to their parents, who through their sacrifice made Christian education

possible during the hard years of the late 1920s and 1930s. A number of the parents rest in the nearby cemetery.

All 18 still are faithfully serving the Seventh-day Adventist Church in various capacities. This was the first time they had returned to-

gether to their home church since they entered denominational service many years ago.

Time has brought changes to the church. In the early 1930s the Kulm church had the largest membership in the North Dakota Conference. However, the membership is smaller now because some of the members helped in starting another church in a nearby city.

No longer does the familiar "Eile Und Rette Deine Seele" ("Hurry and Save Your Soul") grace the arch over the pulpit. Physical changes have been made to improve the church aesthetically and functionally. But one thing will not change. The warmth and love of Jesus still glows bright in the hearts of its present membership and the 18 who have left the church to serve in other parts of the world.

A. J. PATZER

*Administrative Assistant  
to the General Conference  
President*

## Temperance offering to be collected on Temperance Day, October 18

The Temperance Day offering for 1980 will be received in all of our churches on Sabbath, October 18. The theme of the day will be "Energy experience for the 80's," emphasizing that the power of the Holy Spirit is necessary to a temperate and productive life. This offering has been an important feature in the Seventh-day Adventist calendar for many years, and because of this it would be well to review the reasons for its importance.

From the earliest days of the Advent Movement, temperance has been related to its work and message. Many recall the stories of Joseph Bates that reveal his deep commitment to temperance and his abstinence from tobacco and alcohol. He extended temperance principles to other aspects of living as the years passed, and as a result, he enjoyed good health to an advanced age.

The Advent Movement was basically a movement of reform. It not only brought new Bible teachings to the forefront, it also emphasized reformation of life. Reforms extended to the life style of the believers, who came to eat and drink better and live purer lives than did the general population.

With their reforms the early Adventists developed strong opposition to the liquor traffic. Ellen White was an outspoken advocate of temperance in its broadest sense. She often spoke on the subject, at times holding large audiences of church members, as well as non-Adventists, in rapt attention as she laid before them the attractiveness of a temperate life. She presented temperance as an undergirding principle of self-control without which a person will become a slave to his passions.

Today, the use of chemical

substances has become widespread. These substances appear to give instant relief from the emotional trauma of life. Youth living in a distraught society are particularly vulnerable to the temptation to use drugs, alcohol, and tobacco. From a simple experiment with these substances, destructive habits soon are formed, and many become enslaved, with little hope of release.

If these youth, and adults too, could know the help offered by Jesus Christ and the freedom that His power and life style brings, many of them would seek His help. It is to bring this hope to them, as well as to influence those still free to avoid these habits, that the October 18 offering is needed. Ten percent of the offering will go to the International Temperance Society activities conducted by the General Conference Health and Temperance De-

partment. These include the production of temperance materials and assistance to special temperance projects. The balance of the offering is used by the divisions, unions, and local fields for temperance activities such as exhibits at fairs, youth projects, Five-Day Plans to Stop Smoking, sponsorship of *Listen* and *Winner* magazines, and public school projects.

The finest literature on temperance is available today. The most favorable time for using it is now, in a period when intemperance of every kind has increased dramatically. Ill health or death from intemperate living appears to hold little fear to the user of chemical substances. What is needed is the stimulus of an alternative life style that exalts self-control and the peace that comes from Jesus. Like sweet perfume we can, through the temperance message, be a pervasive element in society, offering hope to an enslaved generation.

FRANCIS W. WERNICK  
*General vice-president  
General Conference*

# REVIEW inspires church's Operation Send

By ALMA L. CAMPBELL

"That's the best kind of recycling I've heard of," said one of the volunteers in the treasurer's office at Pioneer Memorial church, Berrien Springs, Michigan, on hearing about Operation Send, the Pioneer literature band at Andrews University that mails used Adventist papers overseas.

As a result of the lists of literature requests from overseas published in the ADVENTIST REVIEW during the past five years, this project continues in operation today. Previously, a member of the Pioneer Memorial church, a returned missionary from the Philippines, was sending used magazines and papers to the islands where he had served for a number of years. Today the group has 40 overseas recipients in ten countries where English is spoken and read. REVIEW, *These Times*, *Signs*, *Message*, and youth and children's Sabbath school papers make up the bulk of the packages mailed. During 1979 Operation Send mailed overseas a total of 32,879 papers and magazines.

## Update each year

Approximately six union conference presidents, four seminaries and/or colleges, a number of lay activities leaders, one medical center, and a dozen or more individual pastors are on the mailing list. Each year the group at Andrews sends letters overseas to find out address or personnel changes, condition of the papers on arrival, kind of papers needed, and whether those receiving the papers want to remain on the list.

The Andrews group receives more than 100 thank-you letters a year. From the Solomon Islands comes this word: "Prominent citizens and government officials re-

ceive our missionary papers on a regular basis. It is surprising the places our periodicals are found. I shared a magazine with the archbishop of a prominent church in the islands and he was most appreciative. He would be delighted to receive more copies."

Five missionary doctors at a clinic in Central Africa write, "We operate a first-class institution [hospital] for this part of the world. Those who come here read English well. It is hard to keep the literature rack in our waiting room filled. We have monthly subscriptions to several periodicals, but the ones that come from you keep the rack in business. Thank you very much for helping us to use the opportunities we have for sharing our faith."

A Filipino writes, "This year [1979] we had 1,406 baptized by the end of October. We give thanks to you, our brethren, for your support of our missionary work here. Remember that in every soul brought to Christ through this literature ministry is a part of you."

As REVIEW associate editor Leo Van Dolson said in a recent editorial regarding Adventist papers: "Never—repeat, never—throw them away. Much denominational time, money, effort, and prayer have gone into producing our truth-filled periodicals."

## COLORADO

### NAD auditors attend seminar

More than 40 professional accountants serving the General Conference Auditing Service in the North American Division, together with their families, assembled at Glacier View Ranch, the Colorado Conference campsite, for an auditors' seminar

July 24-30. Prior to the four-day business meeting a Couples in the Ministry Seminar was conducted by Dr. and Mrs. Delmer Holbrook, of the General Conference Home and Family Service.

Present for the council meetings, chaired by David D. Dennis, department director, were a number of invited guests, including representatives of the General Conference, two world divisions, and three colleges in North America. In addition, Roger Coon, pastor of the Takoma Park, Maryland, church, whose wife serves as a staff auditor at headquarters, provided counsel and spiritual guidance for the group.

The lengthy agenda consisted of more than 60 topics relating to the business of auditing, as well as several pro-

fessional presentations, including a review of current accounting pronouncements and guidelines, by Wayne VandeVere, chairman of the business department at Southern Missionary College; a study of the evaluation of internal controls, by E. L. Becker, who, in retirement, serves as a consultant to the Auditing Service; and a study on how to provide more meaningful financial reports, by W. L. Murrill, under-treasurer of the General Conference.

A complete set of actions recorded at the council was prepared by Lloyd C. Strickland, who served as secretary for the seminar and is an associate director at world headquarters in Washington, D.C.

DAVID D. DENNIS

## Books in Review

### Listening to the Giants

Warren W. Wiersbe  
Baker Book House  
Grand Rapids, Michigan  
1980, 362 pages  
Price: cloth, \$9.95

This is a book about preachers, written for preachers and connoisseurs of good preaching. (That should include most lay people.) Being well written, it is a delight to read, and cannot help but stimulate any minister or lay preacher to become a better preacher. Wiersbe's contribution lies not in anything exciting about the eighteenth-, nineteenth-, and twentieth-century preachers he writes vignettes about in part one, but in his fantastic grasp of bibliographical knowledge, and the way he makes recommendations for the busy preacher. He concludes each vignette by presenting a typical sermon from that "giant."

In part one of three parts, the reader gets the impression that, after the author wrote *Walking With the Giants* in 1976, he was hard pressed to come up with a second string of giants to write about, and some of his choices might be easily contested.

Part two is so crucial to the work of a preaching pastor or lay

elder that it is worth the price of the book. The 38-page chapter "A Basic Library" is a quality guide to building a library of the tools a preacher needs.

He calls part three "Miscellanea" and includes items that seem important to him, from his orientation, such as Moody's theology, women in Moody's ministry, Henry Varley, Samuel Johnson, and Bunhill Fields. But the final chapter of this book is well worth its price. "Marks of Maturity in the Ministry" obviously contains the cream of this author's life convictions. It is a masterpiece of counsel for any growing minister, and provides a measuring stick that will be useful to any preacher.

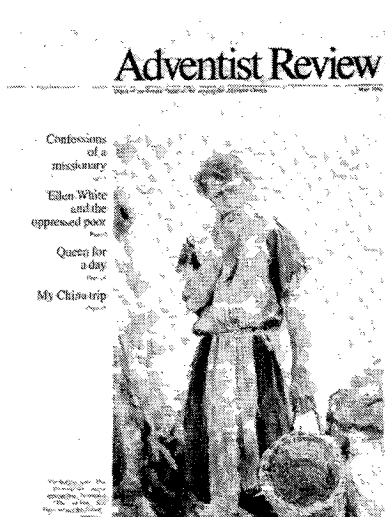
Warren Wiersbe served as a pastor for 23 years, the last seven of which were in the Moody church in Chicago. He was a speaker of the international broadcast *Songs in the Night*, and did a column for pastors in the *Moody Monthly*. He is at present the associate speaker on the Back to the Bible radio-broadcast, and has written or edited more than 30 books. He is known as a "pastors' pastor," and frequently is the featured speaker at seminars and ministers' conferences.

W. B. QUIGLEY

Alma L. Campbell writes from Berrien Springs, Michigan.

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**REVIEW AND HERALD PUBLISHING ASSOCIATION**



## Far Eastern

• Three thousand Adventists attended the six-day South Minahasa camp meeting held this summer at the North Celebes Academy, East Indonesia Union Mission. The theme for the meetings was "By the spirit of the pioneers we hasten the second coming of Jesus Christ."

• The work of the gospel in the remote places of Irian Jaya, East Indonesia, is full of challenge. The dense jungles, a multitude of native languages, disease, and communication problems all are part of the challenge. Gospel Worker Volunteers are part of the worker group meeting the challenge with enthusiasm. The only help they receive from the mission is for food, which amounts to not more than US\$15 a month per person.

• Nine hundred and thirty church members from the 25 districts of South-Central Luzon Mission qualified to receive Modern 70 silver pins during a Modern 70 Investiture held at Lipa Adventist Academy, June 27-28. More than 2,500 were present, representing the 200 churches of the mission.

## Inter-American

• The school farm at El Llano Adventist Secondary School in Villa Vicencio, Colombia, grew 370 acres of rice this year, its largest planting to date. The school recently received a donation of \$10,500, which will provide facilities for drying rice.

• Fifty inmates of Guatemala's Central Prison recently received certificates for completing the Voice of Prophecy Bible course as a result of the work of two members, Mr. and Mrs. Luis Feldman. More than 100 inmates attend the branch Sabbath school the Feldmans conduct each week.

• The Protestant Central Agency for Development Aid of West Germany has approved reconstruction financ-

ing for some homes destroyed in both the Dominican Republic and the island of Dominica in last year's hurricane. It is expected that the funds will be in hand and construction will begin very soon.

• The Better Life Festival that began June 24 in the city of San Francisco de Macoris, Dominican Republic, thus far has resulted in more than 100 persons joining the church by baptism. Evangelist Salim Japas is speaking there in two locations six nights a week, and more than 1,300 are attending nightly. He is assisted by a team of 12, composed of ministerial students from Antillian College and Dominican Junior College and local pastors.

## South American

• On the weekend of October 24-26, Brazil College in São Paulo will celebrate its sixty-fifth anniversary.

• Siegfried Kumpel, former director and professor in the theology department of Brazil College in São Paulo, died August 11.

• Two members of the Adventist church in Brasília, J. B. Clayton Rossi and Eurides Brito da Silva, were awarded special honors, in a ceremony of the Brazilian Air Force on July 18, in recognition of their outstanding services to the nation in the judiciary and educational fields, respectively.

• Darci Borba, former president of the East Brazil Union, has been elected president of the South Brazil Union, to take the place of Joao Wolff, new division president. Floriano X. dos Santos, former secretary of the South Brazil Union, is the new president of the East Brazil Union.

• J. I. Costa was reelected president of the Rio Minas Conference at their recent triennial session.

• Palmer Harder, former president of the East Conference of the East Brazil Union, has accepted the call to be one

of the assistant treasurers of the South American Division, taking the place of J. D. Woodin, who has returned to the United States.

• Holbert Schmidt, who is finishing a course of study at Andrews University, has been called to be one of the area auditors for the South American Division.

## Trans-Africa

• Students and staff members at Cancele Secondary School in the Transkei are digging for the foundation of a new girls' dormitory. The school, which opened in 1928, is facing a new era as the government urges upgrading of educational facilities.

• Fifteen thousand school children are receiving a high protein, vitamin-rich drink known as NUTRESO every morning from SAWS, which is cooperating with the Government of Zimbabwe to provide this service.

• College students conducted their recent Week of Prayer at Helderberg College, Cape. Combining spiritual facts and realism into their program, they explored the vertical and horizontal dimensions of the gospel.

## North American

### Atlantic Union

• Gerald Kovalski, New York Conference superintendent of schools, reports that the conference is operating 21 elementary schools and junior academies this school year, with 40 teachers. New schools opened this year in Canton and in Perrysburg. The Pulaski school is meeting in a newly constructed facility.

• Twenty elementary schools opened their doors this fall in the Southern New England Conference. One of these schools, in Willimantic, Connecticut, is new this year. Eighteen people have joined the ranks of the elementary teaching staff, which now numbers 59.

• Members of the Old Westbury, Long Island, church, celebrated Family Day on June 21. On that Sabbath, 13 new members were baptized and welcomed into the family of God by Frank Croley, pastor. (Since that time Pastor Croley has moved to Texas, where he will begin doctrinal studies in marital counseling at East Texas State University.)

### Columbia Union

• Some 110 young people—mostly non-Adventists—attended a day camp conducted by the Kilmarnock, Virginia, church July 6-11. The camp was set up as an outreach program for three surrounding counties, and to provide training and opportunities for church youth to be involved in a witnessing program with those of their own age.

• Richard Barron, associate director of the General Conference Youth Department, was the graduation speaker at the Kettering, Ohio, College of Medical Arts. The 135 graduates represented eight areas of medical technology.

• Let's Eat (Wisely) is a column for the weekly Washington, D.C., *Capitol Spotlight*, written by Nell McCorkle, chief of dietetic services at Hadley Memorial Hospital in the District of Columbia.

• A 14-year-old dream became a reality recently when an \$85,000 nature center was opened at Ohio's Camp Mohaven.

• Elden Walter, Ministerial secretary of the Pennsylvania Conference, has completed evangelistic meetings in Lancaster, the heart of the Amish country. The four-week crusade was so successful that the conference hired a worker to follow up the many interests. To date, 36 have been baptized.

• Floyd Strunk and Richard Cathell, pastors of the Winchester and Leesburg, Virginia, churches, respectively, recently held a joint baptismal service for 12 in the Shenandoah River.

## Lake Union

• Seven persons recently were baptized in the Twin Cities, Michigan, church by James Micheff, and nine persons were baptized in Monroe, Michigan, by Michael Conley after a Daniel and Revelation lecture series by the Holley evangelistic team.

• Lake Union Conference Evangelist James Cress conducted a series for the Troy, Warren, East Detroit, Orion-Oxford, and Pontiac churches recently. Sixty-two persons were baptized.

• Approximately 400 people visited the Shelbyville, Indiana, church health-screening van during May to have their blood pressure taken. Follow-up included a Five-Day Plan to Stop Smoking, a cooking school, a Daniel Seminar in July, and a Prophecy '80 Seminar in September.

## North Pacific Union

• On August 3 construction began on the new Walla Walla College alumni center. Alumni and friends of the college have contributed heavily toward construction costs of the facility, which will house offices for alumni administration, development, public information, and a visitors' information center.

• Members of the Granger, Washington, church closed their sanctuary for nine weeks for remodeling. According to Wayne Byers, pastor, the costs were held down because of the large amount of volunteer labor given by the members. The entire basement was rebuilt, the children's Sabbath school rooms and restrooms were modernized, and adult classrooms and storage space were added. Additional work was done on the mothers' room, foyer, and entrance. The building was constructed in 1925.

• The Quincy, Washington, church, organized in the spring of 1979 with a membership of 24, has seen the addition of five members. Dick Rentfro, Upper Colum-

bia Conference evangelist, recently held meetings in the area. According to Vernon Chase, pastor, others are expected to be baptized soon.

• A gift of \$30,000 has been received for the alumni center building fund drive at Walla Walla College from Elbert Palmer, a 1940 graduate.

• The Union Pacific Railroad has donated a 50-foot boxcar to the Treasure Valley church school in Payette, Idaho. The school plans to use the boxcar for storage purposes and has painted it to match the décor of the existing building.

## Pacific Union

• Howard Whigham, director of research and continuing medical education at White Memorial Medical Center in Los Angeles, and Lyman A. Brewer III, thoracic surgeon, recently returned from a tour of China, where they were involved in making initial preparations for a September, 1981, symposium in cardiovascular and thoracic surgery to be conducted in Beijing (Peking) by the Lyman A. Brewer International Surgery Society.

• Ida Jane Tucker, wife of the founder of The Quiet Hour, J. L. Tucker, was honored on Sunday, August 3, in services dedicating the Ida Jane Tucker Memorial Chapel at The Quiet Hour headquarters in Redlands, California. The memory of Mrs. Tucker, who died on August 9, 1979, was recalled by more than 300 guests. For 42 years she led out in the work of The Quiet Hour, giving Bible studies, visiting interested persons, and doing sermon research. The new chapel also will function as a recording studio for The Quiet Hour and Search radio and television broadcasts.

• Robert R. Frame, president of the Adventist Media Center in Thousand Oaks, California, was presented with an award-of-merit plaque in appreciation and recognition of the many staff members and employees of the center who had given blood for the United Blood

Services of their county. The center conducts a blood drive every six months for its 370 employees.

• As a result of Donald Cameron's evangelistic campaign in the Santa Ana, California, Spanish church, 125 persons were baptized. The meetings were held in the Orangewood Academy auditorium four nights a week. About 400 persons attended the meetings every night for ten weeks.

• More than 400 people participated in the second annual aerobics run held in conjunction with the 102d Annual Central California Conference camp meeting. The three-mile event attracted 378, while 84 ran ten hilly miles.

## Southern Union

• The Tri-County Seventh-day Adventist School, south of Dillsboro, North Carolina, opened for the 1980-1981 school term. This major project represents the first step in a three-phase building program, which eventually will include a gymnasium and a sanctuary.

• Ten students from Southern Missionary College accepted the challenge to spend the past summer in the Appalachian territory of eastern Kentucky. They worked in conjunction with the Amazing Facts radio program and Bible lessons. Several interests have resulted from this summer project.

• The self-supporting Harbert Hills Academy in Savannah, Tennessee, has owned and operated WDNX, a 1,500-watt radio station reaching approximately 191,000 potential listeners, for the past five years without the aid of any full-time station employees. The two part-time employees rely heavily on student and community volunteers for help. The academy recently applied to the Federal Communications Commission for a power boost to 100,000 watts. In anticipation of an increase from its present power, the station is completing a

\$45,000 project to upgrade its facilities.

• Evangelist T. A. McNealy baptized 285 persons during August as a result of tent meetings held in Atlanta, Georgia. Elder McNealy is the pastor of the Atlanta Maranatha church. In Atlanta, another 125 persons were baptized in August at tent meetings held by Ward Sumpter, Jr., associate Ministerial secretary of the Southern Union, F. W. Parker, and Franklin Hill III.

• The Georgia-Cumberland Conference's 1980 summer camp program attracted more than 600 campers, 81 of whom made decisions to be baptized.

• The South Atlantic Conference opened the doors of its newest church building on July 12 in Ocala, Florida. Present for the Shiloh church opening were Ocala city councilman James Cunningham, assistant city manager Richard Lewis; and R. L. Woodfork and R. B. Hairston, president and secretary, respectively, of the South Atlantic Conference. Ernest B. Young is the pastor.

## Southwestern Union

• Charles Griffin, secretary of the Texas Conference, has accepted the invitation of the Arkansas-Louisiana Conference committee to pastor the Gentry church.

• The Arkansas - Louisiana Conference office building is nearing completion. The inside is being painted.

• Jeffrey James Brown recently was appointed director of the new BIESDA (Border Institutes of English, SDA) in Hidalgo. Prior to his recent appointment, he worked at the Brownsville, Texas, BIESDA school. He has been a student missionary to Korea.

• The Oklahoma Conference dental-medical van has been in use all over the conference this summer at State and county fairs. Hundreds are going through the van and becoming acquainted with Seventh-day Adventists.

## 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

**Richard Arden Bonjour** (PUC '68), to serve as dean of men, Far Eastern Academy, Singapore, **Jeannette Bernice (Suelzle) Bonjour** (PUC '63), and two children, of Jacksonville, Oregon, left San Francisco, July 22, 1980.

**Robert Duane Brenneman** (LLU '59), returning to serve as pilot and purchasing agent, Zambia Union, Lusaka, Zambia, and **Phyllis Yvonne (Kline) Brenneman** (LLU '73), left New York City, July 6, 1980.

**Lawrence Edwin Dasher** (LLU '75), returning to serve as director, temperance and stewardship departments, and pastor

Agana Heights church, Seventh-day Adventist Mission Guam-Micronesia, Agana, Guam, and **Norma Beatrice (Pursley) Dasher** left Seattle, July 26, 1980.

**Lucile E. Fiedler** (WWC '48), returning to serve as office secretary, South American Division office, Brasilia, D.F., Brazil, left Los Angeles, July 16, 1980.

**Elsworth Albert Hetke** (AU '60), returning to serve as secretary, Southern Asia Division, Poona, India, left New York City, July 3, 1980. **Eleanor June (Brady) Hetke** (WWC '59) and three children left July 20, 1980.

**Sakae Kubo** (Western Mich. U. '68), to serve as principal, Newbold College, Bracknell, Berkshire, England, and **Hatsumi (Sakai) Kubo** (AU '70), of College Place, Washington, left Washington, D.C., July 16, 1980.

**William Owen Wiese** (PUC '54), returning to serve as technical adviser, Korean Publishing

House, Korean Union Mission, Seoul, Korea, **Anita Irene (Powere) Wiese** (AU '53), and one daughter left Chicago, June 29, 1980.

## Deaths

**NEAFUS, Harriet B.**—b. Feb. 22, 1886, Ky.; d. July 30, 1980, Riverside, Calif. She worked for several years at the Washington Sanitarium and Hospital (now Washington Adventist Hospital), Takoma Park, Maryland. Survivors include three children, Mary K. Hunter, Wanda Brown, and Holaday Neafus.

**SCHNEIDER, Michael R.**—b. July 22, 1949; d. July 3, 1980, Waycross, Ga. He began his ministry in the Georgia-Cumberland Conference in March, 1979, in Knoxville, Tennessee, and later moved to the Waycross-Alma district, where he was serving when he met his death by drowning. Survivors include his wife, Janet (daughter of Elder and Mrs. Wallace O. Coe, of the Columbia Union Conference); one son, Tyson; parents, Roland and Grace Schneider; four sisters, Sandra Davis, Barbara Amann, Cynthia Bull, and Tammy; five brothers, Mark, Melbert, Matthew, Todd, and Kelly; and his grandparents.

**TARR, Albert Floyd**—b. Nov. 11, 1896, South Africa; d. Aug. 12, 1980, Laguna Beach, Calif. Pastor Tarr served

the denomination for more than 50 years in the following capacities: secretary-treasurer of the old Cape and South African Union conferences in South Africa for 24 years; president of the South African Union Conference; secretary of the South African Division; secretary-treasurer in the Southern Asia Division for nine years; president of the Northern European Division for 12 years; and four years as associate secretary of the General Conference, Washington, D.C. Survivors include his wife, Edna May; two sons, John D. F. Tarr, M.D., and Eric G. Tarr, M.D.; a brother, Dr. Wilfrid Fletcher Tarr; and three grandsons.

## Notice

### International and American Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Tuesday, October 14, 1980, 10:30 A.M., in the Takoma Park Seventh-day Adventist church, 6951 Carroll Avenue, Takoma Park, Maryland, for the purpose of transacting such business as may properly come before the members of the association.

W. MELVIN ADAMS, Secretary

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## R&H coordinates tours with GC

The Review and Herald Publishing Association and the General Conference have coordinated their tour times so that visitors can see both institutions in a half day. General Conference tours are at 9:00 A.M., 10:30 A.M., 2:00 P.M., and 3:30 P.M. The Review and Herald tours are at 10:30 A.M. and 2:00 P.M.

For groups of more than ten persons, advance arrangements are suggested. Contact the Public Relations Office, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012 (202 723-3700, extension 272) and Communication Department, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012 (202 723-0800, extension 830).

Both tours are free, and free parking is available in the parking lots of both institutions. Bus parking is available along Eastern Avenue.

ANITA FERNANDEZ

## Unfurl the banners for temperance

Seventh-day Adventists still believe in temperance. It is a vital part of our total message to the world and always will be. By temperance I mean the old-fashioned idea of total abstinence from that which is harmful and moderation in the use of that which is good.

I know that in some circles the word *temperance* causes strange reactions—like the condescending smile, the feigned, puzzled expression or even a good guffaw. But we have more reasons than ever to unfurl our banners boldly. Almost daily scientific research and just plain common sense are bringing thinking people around to our position. The blessings of abstinence and the evils of indulgence are being preached by voices other than ours, and from unlikely areas of soci-

ety. Concerned parents are being admonished by the media to check the reasons for their children's sleeplessness—it could be cola drinks, cocoa, even too much chocolate. Teen-agers are deciding on their own not to smoke, drink, or—as they put it—“fool around with drugs.”

When youth refuse to give in to peer pressure, when homemakers and business people are willing to defy the conventions, and the average person no longer thinks the “refuser” guilty of antisocial behavior, I say it is time for Seventh-day Adventists to unfurl their banners. It is time for God's people to say it clearly, distinctly, unashamedly, “We still believe in temperance—the old fashioned kind and all that goes with it.” If we don't say it, in so many ways, how will they know where we stand?

One of the ways to say it is through our gift on Temperance Day, October 18. The offering expected, \$250,000, will be utilized by all levels of church organization in the fight against body-and-soul-destroying substances and influences. The Health and Temperance Department has prepared literature, films, and exhibits for getting the message out.

C. E. BRADFORD

## Annual V.O.P. Offering Oct. 11

On October 11 the Annual Offering for the Voice of Prophecy is to be received, giving every member the opportunity to assist in the sharing of the good news the Voice of Prophecy has been preaching by radio for more than 50 years. Gifts this month will make it possible to add further stations and to strengthen every aspect of Voice of Prophecy evangelism.

It is impossible to measure the full results, but tens of thousands have found Christ through this important ministry.

In this Golden Jubilee year, the Voice has added more than 40 daily broadcasts and

now airs 1,530 English programs on the daily and weekly schedules. The Spanish broadcast, *La Voz de la Esperanza*, is heard over 52 stations, the Russian 10, and the Ukrainian 8. All of these outreaches are in constant need of strong funding.

As radio does its work the Bible-school enrollments increase. In 1979 23,395 persons graduated from the various courses offered by the English and Spanish Bible schools, which are strong soul-winning agencies.

To keep the Voice of Prophecy “On the Air, Every Day, Everywhere,” the goal for the 1980 Annual Offering is \$1 million. Let us each mark this Golden Jubilee year with a most generous offering.

ROBERT R. FRAME

## Election year issues in U.S.

It is important that Seventh-day Adventists in the United States who will be voting in the November elections know where the candidates stand on issues important to them as church members.

There still is enough time to write to presidential, congressional, and senatorial candidates to learn what position they take on such topics as decriminalization of marijuana use, liquor labeling and advertising, banning of smoking in public areas, and subsidizing the production of tobacco. Candidates can be urged to deal with these issues for the protection of youth, public health, and human rights.

Members should pray for guidance to know how to vote. They also should pray for those seeking public office, who will face great pressures from both liquor and tobacco lobby groups and those who want marijuana use decriminalized. Exert your “influence by precept and example—by voice and pen and vote” for temperance, as urged by Ellen White (see *Temperance*, p. 254).

R. F. MATTISON

## Advertisements on Korean trains

Two-minute spot announcements are now being used on express trains in Korea as another means of proclaiming the gospel there.

Twice each day, on a total of 114 trains, the Korean-language public-address announcements carry short messages and introduce the Voice of Prophecy Bible correspondence courses for the more than 800,000 people who use the trains.

D. A. ROTH

## For the record

**New positions:** Jon Berglund, health and temperance director, Northern Europe-West Africa Division; Ron Surridge, stewardship director, Northern Europe-West Africa Division.

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