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At the urging of Desiree Goodman, right, Louise Kelly, left, and her business partner, Emma Peterson, center, agreed to an Investment project. Read the results in "Georgia Mother Discovers the Investment Bonus," on page 27.
Why I am a Seventh-day Adventist—1

This editorial is first in an extended series exploring the Adventist identity. In the series, I will share with readers the theological and practical bases for Adventism that I find most convincing.

These editorials will not deal with the network of human relations that introduce and tie people to the church. Christ is mediated through His people; all of us can think of the godly influence of a parent or the warm touch of a friend that helped us make the decision to join the church or that continues to bind us to the church. Voya Vitorovich’s story (see page 5 of this issue) provides a classic example.

Unfortunately, many Adventists, as Adventists, have little more than these human ties. They lack a clear sense of who they are and where they are going, of the distinctive nature and mission of the church. If they have grown up in the church they may be “cultural” Adventists but little more.

Hence this series.

I begin where all Christian thought must begin—with God. If one’s ideas about God are wrong, all his theology will be skewed.

The first thing to be said about Adventists is that we are supernaturalists. We believe in God; we seek to worship God in spirit and truth, in church and daily life; we would glorify Him in all that we do.

Since the days of our forefathers the Biblical passage that has most shaped the Adventist identity is Revelation 14:6, 7: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Fear: In today’s world of nuclear threat, crime, and famine, there is much fear—but not of God.

God—He is where Adventism begins and ends.

Adventists “fear God,” which means that we acknowledge His being and His presence, that, like the poet, we do all things “as ever in my great Task-Master’s eye.” Our fear is profound respect and gratitude to the One in whom “we live, and move, and have our being” (Acts 17:28).

Glory: Nietzsche’s famous Thus Spake Zarathustra sets out this thesis: “God is dead. . . . But I give you Superman.” Gerhart Niemeyer, in an article titled “The ‘Autonomous’ Man,” characterizes modern man: “(1) man without a father, having divested himself not merely of his heavenly Father, but also of his earthly parents, his forebears, and the past in general; (2) man without a Creator, who . . . refuses to acknowledge any dependence of his on anyone or anything, particularly for his life; (3) man without any judge, either in heaven or on earth, who deems himself unaccountable either to his fellowmen or to a divine judge.”

In an age that glorifies man in the highest, Adventists glorify God.

Worship: People live for money, sex, sport, pleasure, things. Most are incredibly selfish. But Adventist philosophy calls us to put God number one, to make Him first and last and best in everything.

God—He is where Adventism begins and ends. When Adventism is believed and truly followed, people will say, “They are people for whom God is real and who make Him real to us.”

Three questions follow from this view of God:

1. If Adventists are supernaturalists, can they be at home in this world? Won’t they be like the people described in a saying—to be heavenly to be of earthly use?

Not at all. While we are heaven-bound, “this is my Father’s world,” as the hymn tells us. Our God is Creator of all—earth included. Although this world has gone terribly wrong, He still cares for it and sustains it. Because it is His world, it is our world. We will try to further His will in the midst of the dirt and the pain.

2. Isn’t our view of God held by Christians in general?

No. Even though 50-60 million Americans go to church most Sundays, for many God is not a living, personal reality. And for those (particularly the Evangelical segment, which is large) to whom He is, Adventism’s understanding of God sharpens the profile. Our cardinal doctrines, embodied in the name we bear, point to Him as Lord of time and space. He, the Creator of heaven and earth, has established

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■ "God's Guide to Faith," a look at the purposes behind God's covenants with His people and how they can nurture our faith today.

■ "Strangers in Our Churches," a helpful guide to making visitors feel welcome at our churches and comfortable enough to come again.


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FROM OUR READERS

Reasonable price

Over the years some individuals have complained about the high prices of SDA publications. I was pleased to discover today the very reasonable price of the new edition of The SDA Bible Commentary set ($199.50). We plan to purchase multiple sets for reference use in the seminary library to replace our worn-out copies of the first edition.

By comparison, I have recently ordered the New Grove Dictionary of Music and Musicians (20 volumes) at nearly $2,000 for the set, and just today received the one-volume Business Organizations and Agencies Directory—price, $235. Harvey Brenneise

Head Reference Librarian
James White Library
Andrews University

Call for action

The excellent suggestions in "Capitalizing on Christmas: New Ideas for Outreach" (Speaking Out, Nov. 29) sound as though they were inspired of God. Wouldn't it be wonderful if the groundwork could be laid and these suggestions put into effect for December, 1985?

Zella Holbert
Takoma Park, Maryland

We second the motion made by Elder Steed and believe our children and grandchildren will appreciate his suggested solution to the Christmas problem.

Years ago, after singing carols for Ingathering for a week or so, we still needed to keep soliciting after Christmas Day. We were impressed to keep on singing such Second Coming songs as "We Know Not the Hour." At the door we would say, "We couldn't get around to all our neighbors at Christmas time to sing about Jesus' first coming, so we decided to keep going with songs about how He is coming again! Folks seemed to be as satisfied with this approach as they had been with carols.

Lurline and Paul Felt
Phenix City, Alabama

Commission recommendations

I hope that the recommendations of the President's Review Commission on reorganization will not be implemented without careful consideration of historical parallels to both our present problems and the proposed solutions.

The suggestion that the General Conference be empowered to convene a constituency meeting directly without the consent of the local leadership is a strengthening of the central hierarchy at the expense of local leadership that is reminiscent of the development of papal power in the early Middle Ages at the expense of the local, and later national, church leadership. This centralization of power did at times help to curb some serious abuses, but it opened the way for yet greater moral lapses in the church.

Let the General Conference use the agencies it already has—the church paper, its mailing list of church employees, the respect and loyalty of most Seventh-day Adventists—to persuade others in the church of the righteousness of its advice.

The use of constitutional authority to correct error in the church is certainly in harmony with a governmental or corporate model of church administration, but it does not harmonize with Jesus' call for His followers to renounce the appeal to coercive authority.

John McIarty
New York, New York

The recommendations of the President's Review Commission, together with the responses to them on the part of the General Conference officers, were presented to the Annual Council, October 9-18, 1984. Because of shortness of time, action was postponed until the 1985 Annual Council.—Editors.

Financial logic

When questioned about Loma Linda's possible financial drain on the church ("Christian University," Dec. 6), Dr. Olsen said: "Were it not for the university, thousands of employees would not have work; and the tithe and offerings given to the church by the employees of our institution far exceed the appropriations that the church annually gives to LLU. Looking at it from this point of view, then, the students we graduate will not cost the church a cent."

If LLU staff are unemployable anywhere else, or if they would not pay tithe were they employed elsewhere, then Dr. Olsen's argument holds true. Since I believe that the LLU staff is of such a caliber that finding employment would pose no problem, and since I believe they would support the church with tithe and offerings, I find Dr. Olsen's financial logic badly flawed.

Dick Smith
Washington, D.C.

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 doublespaced. 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. Address letters for this column to Editor, Adventist Review, 8800 Eastern Ave., NW, Washington, D.C. 20002.

Readers Ask

At the Adventist Review office we receive many questions. On this page from time to time we will print questions that call for specific information that we feel is of general interest, rather than the editors' opinions on particular topics.

Black missionary

My question has to do with Thomas Branch, a black missionary from America to Africa. Can the Review give us any information about this man?


"The third missionary to go representing the black membership was Thomas H. Branch, a minister from Pueblo, Colorado, and a native of Jefferson County, Missouri. Branch pioneered Malamulo Mission, the largest Adventist mission station in the world. He sailed to Africa in 1902, about a year after Anna Knight left for India, under an arrangement whereby the General Conference paid his transportation and the Colorado Conference furnished his salary.

'Malamulo Mission, located in the Shire Highlands, about forty miles south of Blantyre, the commercial capital of Malawi (formerly Nyasaland), was at one time a coffee estate owned by a German businessman. On its compound Adventists have developed what is perhaps the oldest leprosarium in Africa. In addition, there is an elementary school, a high school, a college, and extensive farm and dairy holdings."

Thomas Branch left Malamulo for South Africa, where he labored for a few months before returning to America in 1908. He pastored several years in Philadelphia—his wife died there in 1913—and then retired in California. He died in that state in 1924 at the age of 68."

readers ask
My mother’s church

By VOYA VITOROVICH

Again she called my name, this time a little louder. By now I was angry enough to explode. I regretted having sat on the front row, for had I sat elsewhere she might not have seen me.

The flaming Florida sun flung its rays across the sky and dipped below the horizon as our car neared one of Sarasota’s exclusive restaurants. Bob, a roofing systems representative; Jim, a roofing contractor; and I had spent almost the entire day inspecting different roofing systems on high schools and hospitals in the area, and we had just come from Venice, where we had seen a three-year-old roofing disaster.

“Well, gentlemen,” Jim’s voice broke the silence, “we’ll stop here and have a good dinner.” He swung into the parking lot and maneuvered into a space. Bob and I climbed out of the car and followed Jim inside the restaurant. It was obvious he was a frequent guest.

“Good evening, sir,” the maître d’ offered, and led us to Jim’s favorite table. We sat down to a commanding view of the garden. A water fountain danced in the center of a pond alive with huge goldfish. “If the food is as good as the view, we’re in for a treat!” Bob said hungrily.

“May I get you something from the bar?” the waitress offered. “Oh, yes,” replied Bob, “I’ll have a Manhattan.” 

“A Bloody Mary for me,” ordered Jim. Now it was my turn. “I’d like a Six-Down, please.” Slyly I anticipated the reaction.

A look of perplexity wiped the smile from the waitress’ face. “I’ve never heard of a Six-Down, sir,” her voice questioned.

I laughed. “Just a joke. Trying to make a Seven-Up sound exotic.” She looked relieved. “I’ll be glad to get you a Seven-Up.”

May I get you something from the bar?” the waitress offered. “Oh, yes,” replied Bob, “I’ll have a Manhattan.”

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As the waitress turned to go we all had a chuckle. And then our talk turned to analyzing the things we had seen that day. I had come to investigate different types of roofing systems to see which would be best for the project I was designing back home.

Soon the waitress returned with our drinks and for our order. The restaurant was famous for its lobster, which both Jim and Bob ordered enthusiastically. Again, looks of disbelief appeared as I asked for a vegetable plate. Nevertheless, our discussion continued. Suddenly Jim stopped and, looking at me intently, blurted, “You know,

Voya, I’ve been watching you all day, and I’ve come to the conclusion that you must be a Seventh-day Adventist. Are you?”

I smiled, pleased that he should notice. “Why, yes, as a matter of fact, I am,” I said. What came next was unexpected.

“I once was a Seventh-day Adventist.” The words came slowly. Sadness crept over Jim’s face as he turned to the fountain with unseeing eyes and began to tell his story.

“Something happened when I was 13 years old. I’m a Florida boy; grew up on a farm. My parents were new converts to the Adventist Church and were very zealous. At that time the church they attended was holding evangelistic meetings every evening for three full weeks. One day my dad and I had worked exceptionally hard from six o’clock in the morning, so that evening when I came home at seven I was literally exhausted. The meeting was to start at eight, and my mom expected me to go.

‘Please, Mom, let me stay home tonight,’ I begged her. ‘This is the tenth night, and I haven’t missed a meeting. I’ve gotta stay home tonight; I won’t be able to stay awake.’

‘Oh, no, son!’ she said determinedly. ‘You must go. Jesus doesn’t like children who stay home from church.’

“I promised her I’d go every other night, but she wouldn’t give in. So I went to church. But I was angry and hurt. Something happened inside me that night. I blamed the church for my mother’s attitude, and I hated it. I vowed then that when I turned 18, never again would I cross the threshold of that church.”

Jim was talking about my church, my people. I searched to find the right words.

Jim paused, his face revealing the conflict he was reliving. He turned to look at me with eyes flooding with feeling. “That was almost 40 years ago,” he said, “and I have kept that promise.”

My eyes were wet too, because Jim was talking about my church, my people. As I searched to find the right words, Bob’s voice broke the tense silence.

“You know, Jim, you’ve just revived some sad memories of my own. When I was 13 I also broke with my church.” Amazed, Jim and I focused on Bob. My mouth that had opened to speak now hung speechless.

“I was a devout Lutheran boy and attended church school until one day something happened. That particular morning in zoology class we studied about whales. Our teacher mentioned that they were anatomically the most atypical of mammals. For one thing, they did not have the characteristic

Voya Vitorovich is director of architecture and design at Kettering Medical Center, Kettering, Ohio.
hair. And in spite of their great size, they could not swallow large fish because their esophagus usually measured only a few inches in diameter. I remembered that in particular.

So later that afternoon in religion class I was unprepared when the pastor read from the Bible that Jonah had been swallowed by a whale and was in its belly three days and three nights. The wheels of my 13-year-old imagination whirled. Hey, I said to myself, somebody’s not telling the truth. The class had 40 kids, and I didn’t want to ask a stupid question. But the more I thought about it, the more it bothered me. Finally, when I could take it no longer, I raised my hand and asked the fateful question. ‘Pastor, how could a whale swallow Jonah, when we learned this morning in zoology that whales can’t swallow large fish?’

‘What happened then was a real disaster. The pastor’s face clouded, his eyes narrowed, and he strode slowly toward me. I was scared. Then just inches away from my face, he blasted me. He accused me of not believing God’s Holy Word and said he was ashamed that I could ask such a question. Then he ordered me to sit down.

‘Needless to say, I was demolished. Crumbling into my seat, I wished I could disappear through the floorboards. I felt 40 sets of eyes burning into my body. In my mind I heard the whole class laughing at me—the school infidel. What happened the rest of that day is a blur. Somehow I made it through the day. All I know is that that evening I told my parents I would never go back to that school. And I didn’t. I finished out the year in public school, and since that time have never been inside a Lutheran school or church. That was about 40 years ago.’ The flush on Bob’s face betrayed long-repressed feelings that threatened to erupt. The silence was heavy.

My mind raced back in astonished recollection. My voice wavered as I heard it say, ‘Gentlemen, I can’t believe what’s happening with the three of us tonight, and the memories and feelings we’re sharing in common. But I can remember something critical happening to me also when I was about the same age—13 years old.’

Disaster turned to blessing

My words drew Bob back to the present. Jim silently drank them in. ‘What happened could have been a disaster, but thank God it turned out to be a blessing. To share the incident with you, I have to take you back to my homeland, Yugoslavia, where I was born, reared, and educated.

‘When I was only 2 years old my mother converted to the Adventist Church from Eastern Orthodoxy. My father, his two older brothers, and their families lived together on the family farm, working the land, running the family grain mill and brick factory. With seasonal workers, we totaled about 70 people working and eating together—a small Abraham-Lot community. Only my mother and two older sisters ate separately because they would not partake of “unclean food.” You know what I mean, Jim?’ I looked him straight in the eye.

‘When my identical twin brother, Steve, and I turned 7, we also left our father’s table to join our mother and sisters. That almost broke our father’s heart. Sons are very important in the Eastern culture, and we were born when he was 40 years old. His first wife and son had died during the war, as had my mom’s first husband and son. After three daughters had been born to them, my brother and I arrived, and my father was overjoyed.

‘We grew and went to the village school up to the fourth grade. But in order for us to continue our education, we had to go to the state school in the neighboring town. So we left home at age 11 and boarded at the home of an elderly Adventist lady. Our parents visited us weekly to bring food from the farm.

‘My brother and I regularly attended church on Saturday, but I had a problem with Sunday. You see, the church had a special worship service on Sundays for friends of members, and all members were expected to attend. Unfortunately, Sunday was also the day of the local soccer match, which, as fate would have it, was scheduled at the same time as church service. That was the source of a dilemma for me. I was torn between my love for God and my love for soccer. Soccer usually won out, because the local star player’s name happened to be the same as mine.

‘My parents usually visited us on Fridays. This particular Friday they did not come. That Sunday I decided to go to church because our soccer team was competing in another town. So Steve and I started out for church, which was a mile’s walk, our offering money jingling in our pockets. We were nearing the church when right there, at the fork in the road, overnight someone had erected a huge tent. The circus had come from Belgrade, the capital city. Just as we were about to pass, a man emerged from the tent, folded up the flap making an entrance, stood on a chair, and started his act. There they were—two puppets in his hands inviting me inside to see the biggest python in the world, the man who swallows knives, and the man who spits fire!

‘I was spellbound. Never had I seen a ventriloquist. Turning to my brother [I am 10 minutes older], I gave him a
Blackie finds her calf

By AUDREY LOGAN

Blackie is a cow—quite an ordinary one, really. Sometime ago she produced a lovely little calf.

Blackie's owner decided the time had come to send his cattle to the market to be sold. So Blackie and her calf were sold to two separate farmers. Bob Williams became Blackie's new owner, while the calf was taken to another farm seven miles away.

Farmer Williams left hay and water for Blackie on her first night and hoped she would settle down in her new home. But the next morning, to his dismay, he discovered she was gone!

Meanwhile, seven miles up the road, Farmer Grant, the owner of the calf, could hardly believe his eyes. He went to see his new calf. And she had acquired a mother!

By the labels on the animals, Mr. Grant was able to tell that the two cows were mother and daughter. Inquiries soon revealed that Blackie had searched for and found her baby.

Mr. Williams says, "I thought it was impossible for a cow to have found her way over strange roads to find her calf. When I saw them together it was too much for me. I bought the baby calf to keep the mother happy and brought them both home."

Blackie and Trixie (the calf's new name) now live happily together on Mr. Williams' farm. He chuckles as he says, "After all the trouble Blackie took jumping over a gate, scrambling through a hedge, walking seven miles to find her daughter—there is no way I could part them now. My family will see to that!"

I was angry

"Again she called my name, this time a little louder. By now I was angry enough to explode. I regretted having sat in the front row, for had I sat elsewhere she might not have seen me. By this time the people sitting around me had noticed. Embarrassed, I got up, mumbling to myself that she had spoiled everything. I told myself, If she only asks me why I'm not in church, I'll tell her! And just as I stepped outside the tent, Durand pulled down the flap behind me, the entrance was closed, and I was outside. That did it! My frustration knew no bounds.

"So what do you want from me?" I yelled at my mother, feeling like an erupting volcano. And you know what she did?" I asked, looking at Bob and Jim. "In her mild, soft voice, she said, 'My son, last Friday your father and I couldn't bring you food because we were so busy on the farm, so I came today. I left food with Grandma [the lady of the house where we lived]. I went to church and found your brother there and gave him some money. And I just came to see you to give you some pocket money too.'

"She smiled, handed me some change, kissed me, and said, 'Goodbye, my son. God bless you.' Then she turned, climbed onto the horse-driven carriage, and drove away. I watched the carriage drive into the distance until it turned and was out of sight.

"I don't know how long I stood there replaying the scene in my mind. My anger was gone, melted by her soft answer. I felt shame for my behavior, but also the presence of a Power greater than myself. Looking upward, I said, 'God, if You are as kind and patient and loving as that woman, if You are anything like my mother, then I love You!'

"That was a turning point in my life. It happened almost 40 years ago. That day I committed my life to a loving God, and I've been in my mother's church ever since."
The Adventist Development and Relief Agency has sent approximately $1.5 million in cash and commodities to aid famine-stricken Ethiopia. The assistance includes:

- 75 tons of food.
- 12,380 pounds of medical supplies.
- 8.5 tons of multivitamins.
- Clothing for 72,000 people.
- 3,100 blankets.
- 200 family tents, ten 25-person tents, and 420 tarps for shelter.
- Five trucks to deliver goods from the ports into the country’s interior.
- A jeep for transportation of ADRA personnel.

William H. Jenson, director for ADRA’s Africa bureau, went to Ethiopia in December to help organize an expanded aid program. He says that at present the greatest need is for funds to use in distributing goods already in the country and to purchase what local food supplies are available.

Conrad Visser is public relations director for the Adventist Development and Relief Agency.
Mila Calumpiano, an Adventist nurse, has been in charge of a clinic in Ethiopia for six years. Besides giving medical care, she now is overseeing a feeding program at the clinic, near Mekele, in the driest portion of the country.

Top center: A nurse from southern Ethiopia helps evaluate the condition of people who arrive at a feeding station.

Bottom left: Gladys Martin, who has been in Ethiopia approximately 30 years—first as a primary and secondary educator, later as an educator in public health—opened seven feeding stations in southern Ethiopia’s Cambata/Hadiya district.
Unfortunately, when it's time to set up a new medical practice, a lot of doctors seem to suffer from the same symptoms.

Wondering just where they want their practice to be. Then deciding if the location they selected was the right one.

Fortunately, there's a remedy.

And it requires a team of specialists. Experts who'll take the necessary time to analyze the situation and come up with the correct diagnosis.

The team from the Adventist Health System.

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In short, we'll take the pain out of setting up your practice.

To find out more about practice opportunities in the following regions, please call collect: Eastern & Middle America, (913) 677-8067; North, (312) 850-6931; Sunbelt, (305) 897-1919; West, (916) 781-2010.

Once you do that, you can rest assured the operation will be a complete success.
How to spot a health quack

By WILLIAM JARVIS

Quacks do not wait for scientific breakthroughs—they claim to have discovered them already.

The old-time medicine wagons are gone, but quackery still thrives, taking an estimated $10 billion annually from its victims. Dressed in the garb of science, legitimate business, political ideology, or even religion, quackery becomes difficult to detect.

Definitions of quackery generally imply fraud—the intentional perversion of truth for gain. Actually, fraud more accurately characterizes a charlatan, and while many quacks are charlatans, others sincerely believe in their nostrums.

Legal definitions of quackery can be even more limiting. Some States define it as “practicing medicine without a license.” Thus, no matter how worthless the treatments promoted by a licensed practitioner, calling him a quack would be libelous.

A better definition of quackery can be found in the origin of the term. Quack is an abbreviation of the word quacksalver, one who “quacks” like a duck about his “salves” and remedies. When claims for a remedy lack evidence of both safety and effectiveness, the remedy deserves to be labeled “quackery.”

Safety must be considered in light of the threat posed by the ailment. Effectiveness should be judged against the possibility of natural remissions, placebo effects, and safer or less expensive therapies. The burden of proof for demonstrating safety and effectiveness lies with the proponents, not the medical establishment.

Should folk medicine be classed with quackery? While home remedies may not prove scientifically valid (although some are), they do not become quackery unless promoted for sale. An eccentric inventor may create a device he believes can cure disease. And while his failure to test his invention properly may label him a pseudoscientist, he merits the name quack only if he promotes his “healing device” commercially.

Legally the claim demonstrates quackery

Legally, it is the claim that determines quackery. If someone claims that a common light bulb will cure cancer, the light bulb becomes a medical device by virtue of the claim. If the promoter is unable to produce sufficient evidence of the device’s safety and effectiveness, he is guilty of quackery. The history of quackery abounds with characters—some quite brilliant, others madmen—who sincerely believed they had made a scientific breakthrough.

Extremists who advocate a wide-open health marketplace rail against government regulation. Such groups were responsible for legalizing the controversial cancer remedy laetrile in 25 States. Although members of these groups claimed to be fighting for a cancer patient’s right to choose an alternative therapy, close examination revealed that they were profiting from the sale of laetrile. The freedom sought turned out to be the freedom of promoters to sell a worthless remedy.

Cancer patients may do anything from refusing treatment to eating apricot pits, but no one may sell an alleged cancer treatment unless he can produce adequate evidence of safety and effectiveness. The public should give strong support to consumer protection laws that require accurate labeling, truthful advertising, and drugs of proven safety and effectiveness.

“Medical freedom” could easily become a cover for incompetence, malpractice, or quackery, and it is clearly not in the best interest of patients. Experience indicates that some doctors need more, not less, critical peer review.

The so-called alternative therapies offered in the name of freedom are misnamed. For example, aspirin or Tylenol for headache pain have been proved both relatively safe and effective. Alternatives to proved safety and effectiveness

William Jarvis is professor of health education and chairman of the Department of Public Health Science, School of Allied Health Professions, Loma Linda University, California.
must of necessity be unsafe, ineffective, or unknown, and therefore unacceptable in a rational health marketplace.

Religious paraphernalia, healing rituals, and alleged psychic powers also become quackery if commercialized. The law seeks to protect the free exercise of religious beliefs in the healing of disease, but sometimes this freedom is badly abused. Some abuses, such as the medical neglect of children in the name of noncommercialized “faith healing,” go beyond quackery and must be dealt with in the light of First Amendment rights.

Who become quacks?

Anyone who promotes questionable health products or services is a quack. The person may be an uneducated type who does not know any better, a slick businessman seeking to profit from a promising venture, someone with false credentials, or a maverick doctor who has abandoned the discipline of the profession. Quackery is not a label, but a way of behaving. Thus one might engage in quackery part of the time and be scientific at other times. Responsible health personnel must continually guard against promoting unsound ideas. To dispense health misinformation does not make one a quack, but quackery thrives upon misinformation.

Simply stated, quacks quack! They call attention to their products and services, making unsupported claims for them. Quacks may appear as charlatans engaged in deliberate fraud, cranks sincerely engaged in pseudoscientific enterprises, paranoid schizophrenics harboring the grand delusion that they have discovered a marvelous cure for the ills of humanity, or misguided zealots with a religious commitment to curing diseases. Motives are irrelevant; these people all do harm when trusted.

Sadly, many altruistic Adventists inadvertently fall into quackery and bring discredit upon the church because they claim that their unfounded health beliefs are part of the “health message,” when in reality they are not supported by Ellen White’s writings. Ellen G. White supported and helped establish the present Seventh-day Adventist health-care system. The Adventist Church demonstrates its commitment to scientifically based health care through the quality of its schools and health institutions. “If . . . [people] see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines.”

To avoid being betrayed by good intentions, one should note that “it’s not true that all quacks are crooks who care for nothing but money. . . . Quacks are often good-natured and benevolent people who wish to help as many of their neighbors as possible; their anxiety to cure is equal to the average man’s anxiety to know.”

This “anxiety to cure” is admirable but dangerous in people without a commitment to valid health knowledge. Christians want to help the sick and suffering; however, without proper training their good intentions can become a curse rather than a blessing to others.

Sincere quacks are often more dangerous than charlatans, because the fakers generally back away from situations (such as a potential death) that may get them into serious difficulty. Misguided true believers have shown that they will kill not only their patients but their loved ones or themselves, and go to their graves believing they have acted properly. They go to great lengths to prove the value of their cherished ideas. Certain characteristics have emerged over the years that help to identify quacks.

1. They are promoters using sales techniques. Since quacks promote health products or services of questionable safety and effectiveness, they must be good at selling. They apply the principles of successful salesmanship:
   a. Sell yourself first. People do not buy from someone they do not like. Be friendly, considerate, and interested in what the customer has to say. A little flattery won’t hurt, but don’t overdo it.
   b. Believe in your product. You must be sold on it before you can sell someone else. Enthusiasm is essential.
   c. Meet people’s needs. Create the feeling of need if you must, but show how what you are selling meets the customer’s perceived need. Remember that everyone has hopes and fears. Show how the product will enhance hope and alleviate fear.

   Remembering the old adage “Never try to beat a man at his own game,” prudent people will not attempt to match wits with quacks.

2. Their promises sound too good to be true. Quackery has something for everyone: love potions, fountain-of-youth schemes, panaceas for ailments, and superpills for super performance. We naturally wish for these things, and science tries to provide them, but quacks do not wait for scientific breakthroughs—they claim to have discovered them already.

   While quackery generally targets people suffering from chronic conditions or incurable diseases, it also aims at healthy people. Athletes want to perform better; many worry about pollution, stress, or aging; others desire some kind of “superhealth.”

   Quackery involves the promise more than the item promoted. For example, the wonder drug interferon has been sold lately as a cancer cure. While it has shown promise in treating some types of cancer, the cancer quacks are promoting it for all cancers. Because of interferon’s high cost, these promoters cut the doses to an affordable amount. It does not matter to them that they are selling doses too small to be effective even with the cancers it has sometimes benefited. The promoters also ignore the fact that several types of interferon exist. Because common sense will protect you from a promise that sounds too good, skillful quacks promise only enough to get you to buy. They may say only that “this will help your body to heal itself” or “help strengthen your immune system.”

3. They attack science and conventional methods. One might well ask, “If what the quacks sell is so good, why is it not widely available?” In reply, the quack denigrates the health sciences. “They persecuted all the great discoverers of the past,” moans the fringe practitioner, seeking sympathy for his cause. He ignores the facts of history.
Innovators of the past did not promote themselves as do quacks. They accepted the burden of proof for their claims and desired to demonstrate them before qualified observers. They were resisted mainly by the authoritarian church, a superstitious populace, or elitist forces. Today’s innovators may demonstrate their discoveries before many forums. If they have done their work well, they will find an interested audience.

Rather than just being objects of attack, quacks vigorously attack science. Unable to meet the challenge of a demonstration before qualified experts, they would shift the blame to their detractors. As an excuse for their lack of acceptance, quacks have long accused the establishment of not being willing to test their theories. But the burden of proof is upon them.

Quacks often claim that a conspiracy exists among doctors, researchers, and the government to withhold cures for diseases such as cancer. This charge is nonsense, because all humans suffer from the same diseases, and withholding cures could be fatal also for the alleged conspirators and their loved ones. To maintain such a conspiracy would require the cooperation of thousands of scientists worldwide. This would be impossible, since competing research is done in countries unfriendly to the United States and its allies.

4. They rely heavily upon testimonials. Quackery uses testimonials and “cases” as proof that its remedies work. Scientists pay attention to success stories that have been well documented. Such reports furnish clues that can lead to new lines of inquiry by researchers, but the reports cannot be used as proof. Cancer has been widely exploited in this fashion. Spontaneous remission is well documented; 84 percent of patients will live longer than the time doctors say they have left. Yet testimonials abound for a wide variety of “therapies,” furnished by cancer patients who have survived beyond their doctors’ estimate. Testimonials can be obtained for every condition and alleged cure.

5. They appeal to emotion instead of reason. Quackery often presents a strong philosophical attraction using terms such as holistic, natural, prevention, and wellness. We should not accept such terms at face value, but ascertain whether they are what they purport to be.

For instance, the term drugless practitioner, which many people find appealing, can be a charade. Such practitioners often employ herbs that are crude drugs containing unknown substances in uncertain quantities. Megadoses of vitamin or mineral supplements, popular with these practitioners, can have a drug effect as well. Many people do not realize that a drug is classified on the basis of the effect upon the body of both the substance and dose, not on the basis of its “naturalness” or as a substance per se.

Self-designated “natural therapists” sometimes substitute deep massage for surgery, referring to it as “bloodless surgery.” One “nature healer” in California caused a young man with leukemia to bleed to death internally by applying deep abdominal massages. People have died from excessive colonic irrigations given under the guise of “natural therapy.” Such therapies are not natural, but simply unscientific.

To be considered scientific, a treatment must be carefully tested for safety and effectiveness. Absolute proof may not be possible, but evidence acceptable to a consensus of qualified experts is required before a procedure is marketed. Science also requires continuing evaluation. This evaluation enables medicine to proceed with new ideas and provides a mechanism for abandoning those that do not succeed in the long term.

Scientific medicine is not practiced in opposition to nature, as quacks claim. On the contrary, science is a rational, systematic study of nature and its grand design, a study that better enables us to understand and apply nature’s principles.

Science, like all human enterprises, remains imperfect, but its willingness to be held accountable provides the basis for the trust and trustworthiness that are essential in all responsible health marketing.

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The love of God in you

By FRANCIS MILLARD

The love of God so rich and free
Reached to the lowest depths for me.
I longed such love to better know,
A gift He’d promised to bestow.
And then it came in wondrous view—
The love of God dressed up in you!

God’s very love within your heart,
A gift in which you had no part.
But you have added charm and grace
By kindly words and radiant face.
That gift shows up in all you do—
The love of God dressed up in you.

And now I open up my heart,
God’s love, His Spirit to impart,
That in me may reign supreme.

Of every action be the theme;
That in me, too, others may see
The love of God dressed up in me.
Adventist education— you made the right choice

By BOBBIE JANE VAN DOLSON

Church schools are an oasis of comparative shelter for Adventist children.

Mail. It teeters in a tall pile. There are math lessons from Cheri, history from Jeff, language from Suzanne. You name a subject taught in seventh and eighth grades and it is there, stacked on my Monday-morning desk at Home Study International. I take a deep breath and begin to sort the envelopes, noting the neat writing on this social studies paper, the scrawling on that science lesson.

At this point my work is a bit less than exciting, but it moves quickly. All the eighth-grade history over here to the right. Seventh-grade science to the left. Math right in front. And then, just when I need it most, a touch of serendipity in the form of a message, a personal word from one of my students, tumbles from an envelope. Instantly I am brightened. My eyes unglaze as they scan the page hungrily. This is the only way I have of knowing the children and the only means they have of sharing a confidence with me, their teacher many miles removed.

I love the sweetness of these notes and letters, and each time I hold one, my commitment as a teacher involved in Christian education is strengthened. 

"My aim in life is to serve my Lord." 

"I want to grow up to be a good example and a good Christian." 

"I want to do well in everything I work at."

I sit smiling, giving thanks, and find myself wondering just what there is about Christian education that inspires such ideals. Why is Christ-centered schooling so much desired that many students feel they cannot endure any other and many parents will make any sacrifice in order to provide it for their children? In the case of my correspondence students, a common reason given for studying at home, alone, missing the fun of group games and shared confidences over lunch boxes is "I live too far from a Seventh-day Adventist school, and I don't want to go to public school."

Families have been known to move considerable distances so the "kids can be in a Christian school."

I know of at least one case—and there are probably far more than that—where a mother drives 100 miles a day shuttling her children to and from church school.

Is this avoidance of the public school system something that goes along with the baptismal vow, rather like abstaining from liquor and cigarettes? Is it essential that the child from an Adventist home sit at the feet of like-minded teachers? Is it of any importance at all? Let's look further.

Bobbie Jane Van Dolson is a former classroom teacher who now supervises the junior high school program at Home Study International.

It is pretty difficult, at least in North America, to be isolated from a good public school. Multitudes of yellow buses ply the roads, delivering students to well-appointed classrooms where the finest of equipment, remedial programs, and learning devices are used effectively by teachers schooled in both methods and the psychology of education.

No doubt we can depend on the public schools to educate our children scholastically. Classroom teachers can teach the basics of healthful living. They can offer a certain degree of training in ethics. Music, art, and physical education are masterfully presented.

We cannot, however, count on help with the most vital of all educational aspects. The public school system will not, and never can be expected to, encourage the development of a Christlike character in its students. To say it in Biblical language, their thoughts are not our thoughts and their ways are not ours.

Aside from constitutional limitations, one reason for this is the role that the public school, particularly on the lower levels, must play. It must move with society. It cannot be on the cutting edge of social issues, nor can it drag at the tail end, reluctantly implementing changes that the masses have accepted months or years before.

The role of the public school

The role of the public school is to move in the mainstream. As standards and mores change—for the worse, perhaps—so must the school. Wrote one teacher, "The kids in my school dress in everything from velvet dresses to jeans and halter tops." Of course they do. People of all ages wear whatever they want now, and the school must follow suit.

There is more—and it is also disturbing. Recently a national magazine for teachers conducted an interview with a syndicated columnist. The question was asked regarding an unmarried teacher who became pregnant and insisted on remaining at her job.

Was this proper, queried the interviewer. The answer, a bit tongue-in-cheek, placed the blame on the administration for making the teacher's private life a public affair.

As to whether homosexuals should be allowed to teach elementary school children, the response was an unequivocal Yes. A private life is just that, stated the interviewee, and should never be dealt with in school.

To the Adventist, this is unsettling. We cannot—dare not—take chances with the characters and souls of our children. Of course we are not gullible enough to think that all, or even most, unmarried female teachers in the public school system are pregnant. Perhaps none of them are. And perhaps no public school teacher is gay. But the fact that the questions are discussed openly and casually in a national magazine puts us on the alert.

There are many dangers from which we cannot isolate our children, but we can place them in the proper school...
The Grenadines are some of the most beautiful islands in the world with their mild, even climates and verdant jungles—a virtual paradise. And yet the need for Christ is felt as deeply there as anywhere. While one in every 33 people on the islands is a Seventh-day Adventist, outreach to their non-Adventist neighbors is ultimately in their minds. The construction of a dental clinic on the island of St. Lucia to serve the area is one way they can demonstrate aspects of God’s practical love to their community.

One late afternoon I went walking with my dog. I found myself strolling near the modern school that serves our community. Inside one of the rooms a young male teacher was setting up a bulletin board. He was in his late twenties perhaps, blond, well built.

Even through the walls I could sense his charisma. The sixth-grade boys would have a role model in him, and the girls probably nurtured shy little “crushes” on their teacher. Only one thing spoiled it. A cigarette, tip aglow, dangled from his lips.

The dog and I walked on, and I, at least, was thoughtful. If I had a sixth-grade boy, would he be convinced about the dangers of tobacco if his favorite teacher smoked? If I had a little girl, would she be interested in learning about cigarettes and lung cancer when good-looking Mr. Jones always had a pack in his pocket?

Would it be logical to place my most precious possessions in such an environment?

The church school provides an oasis of comparative shelter for the Adventist child. The teachers speak the same church-oriented language that is used in the family. The transition from home to school to home is smooth. Sabbath activity problems are nonexistent, and perhaps most important, the youngster is prepared year by year for a non-jolting entry into academy. Which reminds me of a long-ago September . . .

She was 13, a harum-scarum tomboy child (believe me when I say I knew her well), when she was dropped with no preparation into a boarding academy. Until that time she had attended public schools, and she brought with her the slang and near-profanity that she had heard daily for eight years. Bible study in a structured sense was bewildering. Her classmates for the most part had come through the church school system and took it all in stride. She could not.

It is a monumental tribute to long-suffering Christian teachers that the child made it through that first traumatic year. Had her background been different, it would have been much easier.

Years ago a mother called by God to a special work wrote about schooling. She spoke of an education prized by the world that fails to instill God in the students’ thoughts. It is an education that many consider highly desirable, but the young person is at peril.

Then Ellen White turned to another, a very different, kind of education, which has as its fundamental principle the seeking of God’s kingdom and His righteousness. Its results, she stated, are as lasting as eternity.

This is the choice that faces Adventist parents as they educate their children. Will the little one be put in peril? Will he be educated for the kingdom? For the concerned mother and father, the answer is obvious. The Adventist child belongs in the Adventist church school system.
That's what White Memorial Medical Center is all about!

Seventy-two years ago we began as a small clinic in Los Angeles. Our workers then were committed to providing the finest health care. They were concerned about their patients as individuals. These patients were treated with respect, dignity and with genuine caring.

At White Memorial we continue to blend old-fashioned caring with the latest in medical advances. Our program of spiritual emphasis is important to us. Our style of management is helping to revitalize Adventist medical work in our complex city.

We are always looking for qualified individuals who share our unique mission and philosophy first suggested by Ellen G. White.

As we look to 1985 and beyond, our philosophy of old-fashioned caring and advanced medicine will continue as our guiding principle.
Christ's call to surrender

By ROBERT H. PIERSON

To surrender is to realize our total inadequacy to face temptations and trials without help from outside ourselves.

The decisive battle was over. The warring armies had laid down their weapons. Two ranking generals, with staff members, were meeting to discuss terms of surrender.

Hoping to gain more favorable conditions, the defeated general commenced his appeal with flowery praise regarding his opponent's skill in the arts of war, his bravery, his intrepid leadership.

Sick from the trauma of bloody battle and the loss of many soldiers, the winning general was in no mood for such a dissertation. "Enough!" he snapped. "This is unconditional surrender."

Surrender—what does it mean? It means "to yield," "to give up to another's power or control." It is submission to a higher or greater power. Spiritually we surrender to Jesus Christ when we make Him Lord of our lives. Assurance of eternal life becomes a glad reality when we concede that, alone, the tests and the temptations of this world are sure to best us. We freely acknowledge that we are unable to cope with the foibles and struggles of life in our own strength. We surrender, we give up, to Jesus.

Surrender means a new Sovereign controls our lives. Self, Satan, and the world have been dethroned. We acknowledge Jesus Christ as our undisputed Lord. He now occupies the same place in our lives that He occupies in the universe. He is "the head of all rule and authority" (Col. 2:10, R.S.V.). He is in full, unchallenged control of our whole being. To sum it up succinctly, "Jesus is Lord" (Rom. 10:9, R.S.V.).

When Jesus Christ became Paul's new Lord, Paul cried in complete surrender, "Lord, what wilt thou have me to do?" (Acts 9:6).

What does the Lordship of Jesus entail? What does surrendering or giving up to Jesus mean in practical, everyday experience? It means we realize our total inadequacy to face the temptations and trials of this world without help from outside ourselves. We are prepared to yield our imperfections, our shortcomings, and our sinful propensities to Him.

We throw ourselves upon our knees and cry out, "Lord, I'm so tired. I'm tired of struggling, tired of playing games, tired of frustrations and defeat. I'm tired of starting over after so many failures. I'm tired of wearing a mask, of trying to make church members think I'm one thing when in my heart there are conflicts, evil surmisings, selfishness, and sin.

"I'm tired of having the sit-and-listen, leave-and-forget syndrome; of leaving church without anything really happening in my life. I'm weary of wearing a smile, of talking peace when You know my heart is a battleground.

"Lord, I've tried my own way long enough. I'm on the losing team. I give up. I surrender. From now on You will have to take over and be Lord of my life."

When Jesus is Lord we surrender to Him all our hypocrisy, impurity, dishonesty, criticism, and gossip. We give up racism, nationalism, tribalism, and any other un-Christlike "ism" that plagues us.

If Jesus is Lord in our lives, we surrender our un-Christlike attitudes, stubborn wills, and unholy habits. Our pride, love of appearance, and love of the world will be yielded to our Lord. Our eating, drinking, reading, and social activities henceforth will be under His control.

Everything we have or are will be on the altar when Jesus is Lord.

Ellen White describes unconditional surrender in these words. "Those who feel the constraining love of God do not ask how little may be given in order to obtain the heavenly reward; they ask not for the lowest standard, but aim at a perfect conformity to the will of their Redeemer. With ardent desire they yield all, and manifest zeal proportionate to the value of the object of which they are in pursuit. What is the object? Immortality, eternal life."—Testimonies, vol. 1, p. 160.

Is it wrong?

Through the years it has been my privilege to participate in many Weeks of Prayer in Adventist institutions. During personal counseling sessions these questions always arise: "Is it wrong to do this?" "Is it all right to go there?" "Is this right?" "Is that wrong?"

I always reply, "When we sincerely love Jesus, when He is truly enthroned as Lord of our lives, we will not ask, 'Is this right?' 'Is that wrong?' Rather we will ask ourselves, 'Will this dull my love for Jesus?' 'Will I be able to take my Saviour with me if I go?'"

"When natural inclination draws you in the direction of fulfilling some selfish desire, set the Lord before you as your counselor, and ask, 'Will this please Jesus? Will this increase my love for my best Friend? Will this course grieve my dear Saviour? Will it separate me from His company?'”—The Faith I Live By, p. 237.

Many of you may desire to surrender, but do not know how. You are weak. Your lives are harassed with doubt and fear. You have tried to surrender, but have not succeeded.

You need not despair. The same Jesus who invites you to permit Him to become Lord of your life promises hope and help. "Come unto me, all ye that labour and are heavy laden," He says, "and I will give you rest." (Matt. 11:28).

Ellen White shares this counsel with us: "What you need to understand is the true force of the will. This is the..."
governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.”—Steps to Christ, p. 47.

It is good and laudable to desire to do right. But the suppliant must not stop with desire. To want to do God’s will without putting forth a sincere effort to do it cannot save a person. Someone has said that “the place of final punishment will be paved with good intentions.” We need more than desire, more than good intentions.

“Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the Power that is above all principalities and powers. You will have strength from above to hold steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.”—Ibid., p. 48.

In Paul’s day and in the days of the early church, making Jesus Lord was not always easy and trouble-free. For some it meant opposition, persecution, prison, and even death. But the Lord who offered this new relationship to His followers provided grace and courage to make His presence and His Lordship a glorious reality. Though unconditional surrender brought suffering, it also brought rejoicing. Though there was blame, there was also blessing.

Today, as well, surrendering to and following Jesus completely can mean the loss of friends, loved ones, and employment. It can mean social ostracism, imprisonment, and even death.

In our day of eroding belief, perhaps from within the church, those who truly make Jesus Lord in faith and practice may sense the chiding of a knowing look, a glance of pity, or a snide remark. But whatever the price, we do well to remember our Lord. His surrender to a Father in heaven cost Him everything; it brought Him death on the cross. “Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him” (John 13:16).

God’s call to each of us today is for unconditional surrender. To adapt the command of the victorious general, Jesus says to you, to me, “Son, daughter, this must be an unconditional surrender. Give Me your heart.”

When He has our hearts, He will have all there is of us. When He has all there is of all His saints the work will soon be finished. Jesus “will come, and will not tarry” (Heb. 10:37).

Why do we hesitate?
SINGLE LIFE

Coping with loss

Being single is not a key factor in poor adjustment to a loss. Having an inadequate support system, being unable to share feelings, and failing to mobilize faith are the barriers to recovery.

By LARRY YEAGLEY

To encourage and help those who recently have experienced the death of a family member or close friend, or perhaps some other kind of loss, the ADVENTIST REVIEW asked Larry Yeagley, chaplain at Huguley Memorial Medical Center, Fort Worth, Texas, to suggest ways of coping.

Chaplain Yeagley was a pastor for 14 years before becoming a chaplain. He is the developer of a bereavement support seminar called Coping with Grief. In addition, he has held workshops on grief recovery for chaplains, health professionals, and pastors.

As is the case with many of the warm and caring people to whom we turn for comfort and counsel because we know they understand, Chaplain Yeagley shares thoughts about coping with loss from personal experience, not merely from a theoretical study of the topic. He and Mrs. Yeagley lost a son in an automobile accident several years ago. He says the suggestions he makes here have come into focus after recent contacts with a number of single people in grief.—Editors.

1. Don’t stockpile your emotions.

Our attic is the place where my family and I store important items that we have no room for in the rest of the house. Year after year we have stacked things in the attic until we have lost track of these stockpiled items. Some things are there because we just couldn’t bring ourselves to incorporate them into the rest of the house for one reason or another. Thoughts of sorting through the attic stockpile depress us. We keep postponing the job until the next rainy day.

Similarly, the emotions of grief are easy to stockpile in the attic of the mind. Incorporating them into daily life can be too painful and upsetting. Each new loss presents us with fresh emotions, but we store them away neatly to process at a later date. Some people call this repression.

Stockpiled emotions often are poorly cataloged. We lose track of the massive assortment of feelings we have hidden away and at times even become out of touch with our feelings. Confusion might be a good way to describe it.

Repressed feelings, which have a way of creating pressure, seep out under camouflage. Anger at a doctor who “misdiagnosed” may come out as anger at a department store for overcharging an account. Feelings of abandonment after one’s mother died may appear as disappointment that the church didn’t do enough. Guilt over an argument with a sister just before her death may take the form of fearing large groups of people.

Unresolved grief slowly breaks down our psychosocial, physical, and spiritual health. This predicament commonly is experienced by people who have an inadequate support system. Single people are not the only ones who face this problem; some married people are emotionally alone because their families do not allow the expression of grief.

In grieving, we need to tell our story of loss and pain over and over again until the pain diminishes and mellows. This may not happen easily when there is nobody close to us to listen. Feelings come, but we stuff them down inside instead of talking them out.
If you find yourself stockpiling your feelings about a loss, take action at once. Make an appointment to see a good pastoral counselor. Attend a grief support group in your area. Find a church that provides a singles’ ministry. Some churches have begun small groups that meet weekly to share and pray about problems. The pastor should be able to guide you to such a group, or you may be the catalyst for one.

If your church is small, you may need to select a person you know to be considerate and helpful and ask that person if he or she would be willing to be a listener for a short time. You may be surprised at that person’s willingness to be supportive. Tell the person that you’ll not lean forever. Show your appreciation by taking him or her to dinner.

We don’t think it inappropriate when heart attack victims are rushed to a hospital in an ambulance, with the siren announcing the emergency to the world. Why should a heartbroken single person be ashamed to take aggressive steps to get help?

2. Allow others to become a source of healing.

Many of the singles I know are independent people who pride themselves on being self-motivated and self-reliant. After a major loss they may take the stiff-upper-lip approach and may even try to be strong for the sake of other relatives.

Being strong for others doesn’t help as much as some think. It can be interpreted as being cold, indifferent, and calloused. The person who tries to be strong for others is setting a dangerous pattern of repression that may postpone the grief indefinitely.

A certain amount of dependency is necessary to facilitate the grieving process. While self-reliance may be helpful in some situations, it can be a drawback during grief. I have seen “strong” people in trouble when the reality of loss finally strikes them. Rather than admit their pain and sorrow to friends and family, they run away from it. Overwork, travel, alcohol abuse, drug dependency, and promiscuity are just a few running tactics I have observed.

A priest friend of mine told me how crushed he was when his very young relative died. He knew he couldn’t keep up his brave front, but he didn’t know where to turn for help. His bishop was too far away. He hesitated to reveal his weakness to his parishioners, but eventually he decided that the pain of grief was worse than the humiliation of self-disclosure. The parishioner he called proved to be a master comforter.

As the priest put it, “When I finally allowed another person to come into my life, I was healed. Not only did I allow a person I knew to come in, but those I didn’t know entered and became a source of healing when I was open to their fellowship.”

Healing doesn’t happen in isolation. We need each other. Withdrawal and the pretense of strength needlessly drain our energy and keep us from adjustment.

3. Talk to God, maybe in a new way.

You may need to adopt a new way of talking to God. The whispery utterances of sweet and poetic words may have to give way to loud cries of despair. Walk out under the night sky and shout your baffling questions to God. Tell Him your deepest thoughts and feelings. Give your voice volume that matches the intensity of your grief. Eventually you’ll softly weep to God and whisper your gratitude for His healing graces.

If this new approach to prayer troubles you, try to picture Jesus on the cross inaudibly mumbling, “My God, my God, why have you forsaken me?” (Mark 15:34, N.I.V.). I think His voice was heard all over the hill.

4. Write out your feelings.

Writing is a natural and effective way of expressing grief. Many people who attend recovery groups with me begin keeping a journal long before I suggest it.

I conducted the funeral for a 98-year-old grandmother. Dozens of curious cattle gathered around the seldom-used frame church in the middle of a Texas ranch, as the loved ones gathered and wept their goodbyes. Sitting on the front rough-sawn pew was Gary, a 10-year-old great-grandson. He couldn’t cry, but he had written a poem for “Grannie,” which I read during the service. He had woven his most painful feelings into his writing. His discovery of writing out his feelings can be a valuable lesson for us.

5. Allow yourself to grieve.

Grief over losses is not to be taken lightly. It is a normal and healthy attempt of the whole person to gain equilibrium and an adequate degree of adjustment.

Allow yourself to feel grief to the full extent. The pain is an indication that healing is in progress. Sense the pain’s intensity, satisfy the urge to cry and to talk. You’ll eventually awaken to the subtle healings of the Spirit.

C. S. Lewis talked about healing’s being similar to the warming of a room or the coming of daylight. By the time you become aware of them, they have been going on for some time. So it is with recovering from grief. It takes time.
6. Ask for help with the essentials of daily living.

The fatigue and aimlessness of grief sometimes make it difficult to keep the house or apartment in order. The laundry piles up. Dishes fill the sink. One look at the place is enough to send you back to bed for the day. The lawn needs mowing, and the garage is in disarray. You don’t know where to begin.

Why not ask a friend or relative to spend a day with you? Together you can catch up with the chores. Then sit down and make a schedule. Not a full schedule: You’re not up to that. Schedule the bare essentials of caring for the house and yard. In addition, plan to accomplish one easily achievable chore each day. Make sure you schedule one day for worship and another day for simple pastime.

If you find that you are gradually getting behind, have your friend return for another work bee. Eventually you’ll have the energy and motivation to function the way you did before your loss.

7. Both the individual and the church have a responsibility.

Being single is not a key factor in poor adjustment to a loss. Having an inadequate support system, being unable to share feelings, and failing to mobilize faith are the barriers to recovery.

I know single people who have made deep relationships with people who allow the expression of feelings. They have a faith that is integrated into daily life. They adequately adjust to their losses after the usual period of grief.

On the other hand, I know married people and people who live in large families who are overwhelmed by losses. They have not learned to develop trusting relationships with others. Their faith is equated with a holiday trip to church.

The God of all comfort is present with people in every walk of life. His grace is sufficient for all. We must remember, however, that to those who grieve, heavenly graces are imparted through the earthen vessels of the human family. Earthen vessels are sometimes in short supply. This could be the fault of the person in grief, who has failed to build an adequate support network. It could also be the fault of God’s church. Both conditions must be recognized and addressed.

I have noticed that grieving people are devoid of surplus energy. People who hurt don’t have the ability to do much reaching out, especially in the early months of grief.

The church needs to anticipate the needs of those who have lost or are losing. Anticipation could mean organization and training, but that should be no problem for a church that is highly skilled in organizing and training for hundreds of programs.

Single people make up a large percentage of the church. They deserve the best efforts of friends, coworkers, and the church when they are broken.

Windows on the Word

By George W. Reid

Ritual laws and Christians

Are the laws concerning a woman’s impurity found in Leviticus 15 still in force today? If not, why not? E.A., California

Leviticus 15 contains a discussion of how the issuance of body fluids defiled a person in a way that would exclude him or her from worship at the tabernacle. If the question is limited to the ritual element, Christians do not accept such laws as in effect.

Interestingly, the chapter deals with normal and abnormal conditions of both men and women. In the case of normal secretions of men, only washing and a brief period of ritual defilement were involved. Where illness brought about an unnatural condition, the smallest possible sacrifice—two pigeons or doves—was to be offered for restoration at the tabernacle. In the case of women the normal menstrual function was to be followed by washing, but abnormal bleeding required the same minimal sacrifice when the person recovered. It should be observed that in no case was moral standing directly introduced as an element in the discussion.

Ritual defilement also is discussed in the New Testament, when speaking of the Pharisees and Judaizing elements in the early church. Jesus was criticized because His disciples disregarded the standard rabbinical practices (Mark 7:1-8; Matt. 15:11, 20). However, He directed a newly healed leper to show himself to the priests as provided in the ritual code, undoubtedly because it was the accepted way to restore a former leper to society (Matt. 8:1-4).

Conflict arose in the early Christian church between believers with a Jewish background who observed ritual laws and those who had come to Christ from a pagan background. The ensuing discussion led to the Jerusalem Council (Acts 15), with its definition of which practices were necessary in Christian life.

Both Matthew and Mark record an incident in which a woman suffering from hemorrhage for 12 years was healed when she purposely touched Jesus’ garment (Matt. 9:20; Mark 5:25-34). Both she and Jesus were aware that by the law of Leviticus 15 she was ritually unclean and would contaminate anyone she touched, but her trust persuaded her that Jesus could not be defiled. In calling the attention of the crowd around Him to her act, Jesus used the occasion not to scold her but to commend her faith. Interestingly, the record does not mention His sending her to perform the ritual sacrifice prescribed by law.

While ritual elements from Leviticus are not followed today by Christians, lasting virtues associated with the laws still are valuable. The Mosaic law introduced the sound practice of isolating diseased persons from the surrounding population. The law also provided an orderly way of dealing with problems in society.

The New Testament contains no clear cancellation of the laws of ritual cleansing; however, the narratives that describe the activities of the apostolic church never mention their being observed. With the example of Christ’s disregard of them and the general abandonment of ceremonies (Gal. 4:10, 11; Col. 2:16, 17), it appears that ritual cleansing was discontinued as well.
Why I am a Seventh-day Adventist
Continued from page 2

the Sabbath as a day of worship; He also will return to this earth in a glorious event to make all things new.

3. Does this conception of God make any difference to life in the world?

Much in every way. First, we are not alone—One is with us, even as He promised, to the end of the age (Matt. 28:20). Because He is there, we find strength and courage. Joy, also—for He gives us songs in the night. And we have hope, because He will make all things right, in His own time and way.

Our God is wonderful. He comes to us in our helplessness; He supplies grace for every day’s need (see 2 Cor. 12:9); He is able to do abundantly beyond all we can ask or think (Eph. 3:20).

He is my God. That is why I am a Seventh-day Adventist.

Adventists are Trinitarians. We believe that the Scriptures teach what the second article of our Fundamentals Beliefs states: “There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.”

But all that we have seen of God is in the Son—God who became incarnate for us. Next week I will discuss how my belief in Jesus leads me to be a Seventh-day Adventist.

W. G. J.
Series to be continued

Thank you and goodbye

I have started this editorial a dozen times on paper and another dozen in my mind. It seems I am having a difficult time saying Goodbye. My things have been packed and moved to another office on the same floor of the same building where I have worked since I moved to Washington, D.C. I have turned my work over to other Adventist Review staff members. The farewell party and speeches are history. The last task I must complete to finish the job that has occupied my mind and heart for 11 years is to say Goodbye to the readers of the Adventist Review.

Eleven years ago on the recommendation of a mutual friend, Kenneth H. Wood invited me to join the Review staff as editorial secretary. Although I had written one article and coauthored a booklet of poetry, no one (including me) knew for sure whether I had the ability to learn the craft of editing. I do not know what impressed Elder Wood to offer me the job. Certainly it was not my appearance during the interview, for my luggage had been lost somewhere between airports. I arrived in the Review and Herald Publishing Association’s halls wearing a pantsuit that protected me from the foot of snow outside but did not make a very good impression inside.

I do know what impressed me. Elder Wood asked me to tell him how much money I, as an hourly employee, was losing by being absent from my job. He included that amount in the check he gave me to cover my expenses for the trip to Washington, D.C. I knew that if he was careful to take care of me while I was not an employee, he probably would do so while I worked for him. I was not wrong. I began work on January 24, a Thursday, worked Friday, and then got sick for a week. It was not an auspicious beginning.

Sometimes I wondered whether I would learn enough for the promotions I had been promised if I could prove myself. Sometimes, after one editor or another had completely rewritten the This Week column I had written or when it took me as long to paste up two pages as it took Jocelyn Fay, now managing editor, to paste up the rest of the magazine, I doubted I would ever learn all that is involved in the editorial end of magazine production.

Patient instruction

But I did learn, because of the patient instruction I received from the staff and people throughout the publishing house. Gradually my awkward sentences grew smooth, my pasteup less clumsy. When an editor would tell me, as one or another did on rare occasions, that he had not changed one word in This Week, I was elated.

For those of you who know the Adventist Review staff only through the pages of the magazine, let me share with you a glimpse of what the people are like. They are under almost constant pressure—meeting deadlines daily, sometimes hourly. Not only do they have to worry about producing the magazine, but they must also plan for the future, write letters to correspondents who need a "pastoral" visit, and keep tabs on the news of the church by meeting in various committees, speaking with news
sources, and reading news stories and correspondence. They worry about promoting the Review, about the direction the church takes, about individual members of the church. In weekly staff meetings they bring these concerns to the Lord in prayer. I am sure the same concerns are part of every private prayer they utter.

And yet they are far from a somber group. Laughter frequently rings through the office suite. The pressures of the job have served to make them good friends; they would not survive the pace if they did not function smoothly as a team, if they did not respect and trust one another. I will not be surprised if in heaven the redeemed are as happy in their fellowship as are the members of the Review staff.

They, along with many others in the publishing house, have taught me much. As I was willing to learn from them they taught me everything they could about their specialties. Every piece of knowledge has improved my skills as editor. I wish only that I had listened more and sooner.

The past 11 years have afforded me a unique position from which to view the Adventist Church. I have become personally acquainted with people in positions that the world would term humble, and others in positions that the world would term great. I know that we have an abundance of diligent, dedicated Christian members. If they are sometimes critical or unkind, much more often they are gracious, understanding, and loving. As a church we need to nurture that goodness, that reflection of the Divine, until it consumes our beings.

Ours is a unique heritage, an awesome calling. We have a story to tell about the goodness of the Lord, about “the triumphs of him who has called . . . [us] out of darkness into his marvellous light” (1 Peter 2:9, N.E.B.). That story is ours to tell wherever we might find ourselves.

In the coming years I will find myself working for the Adventist Development and Relief Agency (ADRA) as editor for resource development. I am enthusiastic about the possibilities and challenges to use my skills in new ways.

And so, thank you and goodbye. Thank you, Review staff members, for your dedication and example; thank you, Review and Herald employees, for your loyalty and friendship; thank you, readers, for your support and encouragement. I know that the Lord will “watch between me and thee, while we are absent one from another” (Gen. 31:49).

A. A. S.
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Names behind the numbers: reaching out with television

By GEORGE E. VANDEMAN

Jeff, Charles, Ruth Ann, Anthony, Margaret, and Jerry—these are not cold statistics, but real, living people.

Every Seventh-day Adventist in North America can rejoice with them, for they are but a sampling of the thousands of people whose lives have been transformed because of the outreach of Adventist Television Ministries—Breath of Life, Faith for Today, and It Is Written. For more than three decades God's powerful end-time message has reached into homes across the continent through the medium of television.

George E. Vandeman is the speaker and director of the It Is Written telecast.

For the investment made, three essential functions are happening. First, people are being baptized and churches established. Second, the gospel seed is being carefully sowed and nurtured for future reaping. And third, the telecasts are projecting a correct image of the church through their positive presentation of the Adventist message.

Letters received by each of the three TV ministries describe lives transformed by the grace of God. Perhaps Jeff summed it up best when he wrote: "I saw your program today about receiving redemption from Jesus Christ. It helped me to realize what and who I needed in my life—namely, Jesus. I was a lost cause with no hope, no future, no chance. I turned the TV dial to see the Three Stooges. This was to me more important than church. Suddenly I saw your show and stopped to see exactly what it was. I watched for a moment and haven't stopped since. Your ministry is so valuable to my life." He later wrote: "Thanks to you, my whole life is changed. I have gone from a worthless wretch to a man on the right track. I owe it all to you. Your ministry is an important part of my life. You helped me find Jesus Christ. God bless you again and again."

Who would doubt the potential for Adventist Television Ministries? While we may be optimistically hopeful, other experienced, impartial agencies are busy evaluating religious television. And some of the facts they have uncovered are both revealing and exciting—facts that will provide a positive answer to the oft-voiced wish that Adventist television programs might be as widely viewed as other religious programs.

Arbitron (American Research Bureau), one of the agencies that is the bellwether for the television industry, reveals in its recent rating guide that each component of the Adventist Television Ministries—Breath of Life, Faith for Today, and It Is Written—enjoys the same average percentage of viewers as do the programs of Jerry Falwell, Kenneth Copeland, The World Tomorrow, and Day of Discovery.

This means that if Adventist Television Ministries had sufficient funds to purchase air time in as many cities as do these other ministries, our total North American audience would be equal to theirs.

Arbitron also shows that each of the Adventist TV programs attracts a city-by-city viewing audience share equal to 75 percent of the number viewing Rex Humbard, 60 percent of the number viewing Jimmy Swaggart, and 50 percent of those who watch Jerry Falwell and Kenneth Copeland. This means that if the number of people watching these other religious programs is 75 percent, 60 percent, or 50 percent of the total audience, then our total audience would be just as large.
The new Vibrant Life is the most exciting health magazine you’ll ever read. Blending the physical, mental, emotional, and spiritual, it takes a dynamic, positive approach to healthful living in the eighties.

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viewing Oral Roberts and/or Robert Schuller.

With sufficient funding to purchase air time in as many cities as these other ministries serve and with adequate advertising to keep viewers aware of what we have to offer, Adventist television has the potential for a comparable share of the viewing audience. While advertising is expensive, it nevertheless is one of the most cost-effective means of increasing the number of viewers.

With evidence now in from the Gallup poll on religious television, and the Arbitron and Nielsen ratings, we can say with confidence that huge audiences are watching Adventist television every week. With such exposure there will be many more Jeffs, Ruth Anns, Anthonys, Margarets, and Jerseys.

But to bring these evangelistic outreaches to fruition we need to spend a few moments putting the financing of the programs into perspective. For the second year, every Seventh-day Adventist family is being invited to participate in the special offering—on February 9—for the Adventist Television Ministries.

1985 objective

The 1985 objective is to raise $1.25 million, which will be apportioned to the three ministries. The purpose of this special appeal to the church is to enable the ministries to reach out in new areas that presently are untouched by Adventist television. If the church will respond, approximately 30 million potential new viewers from cities like Chicago, Philadelphia, St. Louis, and Montreal could join the ranks of those whose lives may be touched by God's message of salvation.

While the 1985 offering goal is substantial, it represents only a portion of the operation of the three ministries. In no way could a single offering, no matter how generous, be adequate for total support. This is the reason each ministry must depend on a regular monthly appeal to donors by mail. Direct gifts from regular supporters account for up to 90 percent of Adventist Television Ministries' operating expenses.

The February 9 offering will enable the whole church to take upon its heart a new project—that of placing the telecasts in new areas, warming additional hearts with the message of God's love and presenting truth in such an appealing fashion that those who hear may make decisions for Christ and His church.

There are clear indications that the days of easy access to television for religious organizations are numbered. Popular news magazine-type programs on the major networks, such as CBS News Sunday Morning, have increased the competition for air time and have forced religious programs out of those hours every Sunday. This in turn pushes the religious programs back to the early morning hours.

For instance, in New York City the Sunday religious programming begins at 6:00 A.M. Nineteen religious programs crowd the numerous channels between 6:00 A.M. and 8:00 A.M. Only one major station, WOR-TV, channel 9, carries religious programming throughout the day and evening, and one of the Adventist telecasts can be found on Sunday night on that station.

Because of the continuous squeezing of religious programming into the early morning and late night hours, it has become more and more difficult to purchase acceptable time for the church's television outreach. Now the words penned many years ago take on new meaning: "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—Testimonies, vol. 5, p. 463.

Today we have the opportunity to break loose and use the vital TV airtime hours before they are denied us completely. But to do it will take an investment by God's people—a giving of ourselves. The psalmist David put it in these words: "Thy people shall be willing in the day of thy power" (Ps. 110:3).

God's unlimited power is ready. The Lord is looking to His people for a commitment. As the power and the commitment are welded together, there will be a force that cannot be held in check, and God's work will sweep forward to a glorious consummation.

"During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—Review and Herald, Oct. 13, 1904.

Adventist Television Ministries is looking to you for a special gift on February 9.

With that commitment and your continued prayers, the television outreach will touch and transform more and more lives, turning "lost causes" into glorious witnesses to the saving power of our Lord Jesus Christ.

COVER STORY

Georgia mother discovers the Investment bonus

By NOELENE JOHNSON

How could the busy owner-manager of an early-childhood learning center supervise her six employees, care for her own two children, and still find time to get involved with Sabbath school Investment?

"That's what I wondered," says Louise Kelly, of Decatur, Georgia, with a chuckle. Louise is Sabbath school superintendent at Decatur's Boulevard Drive Seventh-day Adventist church.

Listening to the 1983 Investment reports of Sabbath school members, Louise longed to join the action. At the suggestion of Investment leader Desiree Goodman, she decided to invest the children from the Unique Early Learning Center, a business she operates in partnership with Emma Peterson, a Baptist and also the mother of two.

Louise and Emma needed to increase their enrollment, so they discussed it, prayed about it, and finally decided to set aside a certain amount of money for Investment for each child the Lord sent to enroll in the school.

"The center, situated in a renovated house in a Decatur suburb, operates 12 hours a day, five days a week. "We accept children from 3 years of age through kindergarten," Louise says.

The center offers a structured program for prekindergarten and kindergarten children. "The children love being here," Louise says. "And parents know that their children are loved and well cared for." Parents often comment that their child seems more loving for being there.

A typical day at Unique begins with teachers sitting on the floor with the children—to be at their level. "We talk; they talk," Louise says. "And while in a mood of sharing openly they enjoy learning memory verses, singing, and praying.

"We always pray before field trips," Louise explains. In fact, one non-Christian parent recently called to tell how her daughter had cautioned her, "Don't start the car yet, Mommy; you didn't bow your head and pray."

Appreciative parents run an active parent-teacher organization. In 1983 they purchased a computer for the center. Unique's programs teach children colors, language skills,
enrollments; they came right after we made our commitment. The children signed up in one day. I couldn't help noticing the enthusiasm that I did this year.”

According to Louise, “Things really started happening—we needed those children. So we couldn't help noticing the enrollments; they came right after we made our commitment.”

Soon the two women had $125 for Investment. (They gave $25 of this amount to Emma’s mother’s church for a project there.) By the end of 1983 their Investment partnership had raised $200.

How does Louise feel about Investment? “The whole experience drew us closer to the Lord,” she says. So close, in fact, that Emma wanted to learn more about God and find a closer walk with Him. When Oscar Lane came to Atlanta that summer to conduct an evangelistic series, Louise invited Emma to attend.

“When you take God as your partner, you leave it up to Him to take care of the dividends,” Louise says. “And you can trust Him to be generous.” Louise knows that from experience, because not only did God bless with a successful and profitable year at the learning center, but best of all, Emma and her two children were baptized and joined the Adventist Church.

Has God always blessed Louise’s Investment projects with success? “I’ve never known Him to fail,” she says. “I do my part and leave the rest to Him. Success is not always in terms of dollars and cents. And I don’t waste time comparing my Investment yield with that of somebody else.”

Louise says she finds it hard to explain in words some of the blessings that her partnership with God has brought. “You have to try it to understand,” she says. “It’s the Investment bonus.”

**NAD lays plans for balance of 1000 Days of Reaping**

The North American Division officers and staff met recently to lay plans for a great soul-winning thrust as the church enters the last 200 days of the One Thousand Days of Reaping, culminating on June 15, 1985.

Every effort is being made to involve each member in this great outreach program. Gospel Workers states: “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”—Page 352.

North American Division officers and staff, assembled for the 1985 planning council, individually and collectively expressed their gratitude to God for the soul-winning achievements of the church during the first 800 days of the One Thousand Days of Reaping. Nearly 73,000 new members have been added to the church in North America during this period. Their desire was to renew their commitment in pursuing the twofold objective of spiritual renewal and aggressive, Spirit-filled evangelism throughout the remainder of the present quinquennium. “There remaineth yet very much land to be possessed” (Joshua 13:1).

As you consider your personal contribution during the 200 days yet remaining of the One Thousand Days of Reaping, North American Division leaders challenge you to accept the following objectives:

**Intercessory prayers**

1. That the remainder of the One Thousand Days of Reaping be characterized by fervent intercessory prayer as the key to spiritual renewal and productive soul-winning evangelism.

2. That we dedicate our homes, churches, institutions, and headquarters offices as centers of intercessory prayer for the salvation of the lost in the towns, cities, and villages throughout North America.

3. That we urge all church members to join in earnest prayer for the infilling of the Holy Spirit in fulfilling God’s great gospel commission.

4. That January 5, 1985, be designated a special day of thanksgiving, fasting, and prayer, with special emphasis on the One Thousand Days of Reaping objectives.

5. That we join the world field in proclaiming Sabbath, January 5, 1985, as a worldwide day of thanksgiving, fasting, and prayer for the remaining six months of reaping, in preparation for the fifty-fourth session of the General Conference, to be held June 27-July 6, 1985.

**Example from leaders**

1. That example leadership in evangelism be vigorously implemented by the administrative teams on all levels of the organization and institutions of the church.

2. That we urge leaders in every category to set the pace in aggressive, enthusiastic evangelistic activities throughout the territory of North America.

3. That we call upon administrators and other church leaders to engage in different forms of evangelistic activities in keeping with their talents and capabilities, uniting with pastors and lay people in soul-winning endeavors.

**Evaluating and planning for next quinquennium**

The North American Division wishes to join wholeheartedly with the General Conference in a concerted effort to evaluate the impact of the One Thousand Days of Reaping program upon the church in the present quinquennium.

This evaluation is to be the basis of an unprecedented worldwide evangelistic thrust that will lead the whole church to ever greater heights and broader horizons of productive, Spirit-filled evangelism during the ensuing quinquennium.

It is our fervent hope that God’s plan for His remnant people may be fully realized in the soon return of our blessed Lord.

**Donald R. Christman**

Associate Secretary

General Conference

JAMAICA

**West Indies College has homecoming**

Five hundred alumni and friends of West Indies College met on the college campus in Mandeville, Jamaica, for the sixty-fifth anniversary of the college late last summer. More than 100 former students had come from overseas.

Two members of the first graduating class (1924), Agnes Sangster and Cranston Reid, were present for the weekend. In reminiscing about “the good old days,” they said, “We lived like a family, and everyone—teachers and students alike—
In an auditorium seating 650 people—and there was standing room only. They learned that there are now 3,600 Adventists in Paraguay and about 400 baptisms each year.

Even more thrilling was seeing many of the young people they had known who, although coming from humble backgrounds, are now doctors, nurses, teachers, pastors, and secretaries, carrying well their many leadership responsibilities. Rowena Olson

Assistant Secretary
General Conference

ILLINOIS

Congregation calls new church a miracle

The people of the Kankakee, Illinois, church still believe in miracles—because within the last year their church has more than doubled in size.

When R. C. Connor conducted a “Christ Is the Answer” crusade, the church had 54 members. Seventy-six people were baptized after the meetings. But this created a problem. The sanctuary seated only 80 people. Parking had become a problem, and there were not enough Sabbath school rooms. The church members looked for a new building, but every building they saw was either too big or too costly.

Last spring, however, a realtor located a church about twice the size of the congregation’s building at that time. The building had everything needed, and the owners even agreed to sell for about half the asking price.

The Adventists had until September to sell their church. (Real estate moves slowly in Kankakee.) However, three weeks after the Kankakee church was put on the market, it was sold—for $15,000 more than the new church would cost.

On December 8, Kankakee church members dedicated their new church, praising God for what they feel is a modern-day miracle. Bonnie Kotter
Lake Union Herald

Tokyo, Japan, is the site of what is believed to be the first Bible vending machine, according to the British and Foreign Bible Society. Open 24 hours a day and called “Nicodemus” (alluding to Nicodemus’ unwillingness to be seen with Jesus), the Bibles are said to be outsourcing the pornographic literature sold in similar machines—and we’re certain that they are having a far more positive effect on their readers!

Former millionaire automaker John Z. DeLorean has stated in a full-page ad in the Los Angeles Herald-Examiner that he wants to devote the rest of his life to his Christian ministry and his children. DeLorean, who in August was acquitted of cocaine-trafficking charges, describes himself as a born-again Christian and is soliciting donations to help pay the astronomical debts he chalked up defending himself against the drug charges.

MEMBERS OF THE REDEEMER LUTHERAN CHURCH in Fridley, Minnesota, have decided that one way or another they are going to close down The No. 1 Health Club, where undercover agents have made 12 arrests for prostitution. How do they plan to do it? By using the power of embarrassment. The church’s goal is to have at least ten pickets at the establishment every day during prime nighttime hours. How is it working? “Most customers will shy away when we’re on the line,” says Gene Hermeir, the church’s pastor, “and we’ll be on the line as long as it takes.”

Artificial heart recipient William J. Schroeder may have given Coors beer millions of dollars’ worth of advertising when he hoisted his can a few days after his historic heart implant, declaring that “Coors cures.” While we seriously question his assertion, we made 12 arrests for prostitution. How do they plan to do it? By using the power of embarrassment. The church’s goal is to have at least ten pickets at the establishment every day during prime nighttime hours. How is it working? “Most customers will shy away when we’re on the line,” says Gene Hermeir, the church’s pastor, “and we’ll be on the line as long as it takes.”

Artificial heart recipient William J. Schroeder may have given Coors beer millions of dollars’ worth of advertising when he hoisted his can a few days after his historic heart implant, declaring that “Coors cures.” While we seriously question his assertion, we would be quite happy to see Coors and all other beers categorized as prescription drugs and consumed only by recipients of artificial hearts.

Since the Reagan landslide the Democrats have been trying to determine just why they did so poorly in the Presidential campaign. For David O’Steen, executive director of the National Right to Life Committee, the answer is quite simple: “You’ll never win the Presidency if you continue to put up antilife candidates.” We are not sure the answer is quite that simple, but according to pollster George Gallup, Americans oppose abortion by a margin of two to one.

Moral Majority leader Jerry Falwell, a Baptist minister in Lynchburg, Virginia, claims considerable credit for the conservative victories in the November elections. Nationwide, Falwell says, his Moral Majority has registered some 8.5 million new voters since 1978. Many secular and religious leaders have criticized Falwell and his associates for trying to cram their conservative values down everyone’s throat.

Leaders of two Jewish groups lobbied against the National Park Service’s plan to include a Nativity scene in the federally sponsored Christmas Pageant of Peace, saying it “reveals a lack of sensitivity for the feelings of non-Christians, and also violates the First Amendment’s prohibition against establishment of religion.” We concur. Why should taxpayers have to pay for the setting up of religious symbols?

Spiritism has reached such proportions in Brazil that nearly one sixth of the population are spiritists, according to Arthur Lienhard, a missionary for the evangelical German Missionary Fellowship. However, this has not hindered the growth of evangelical churches. Lienhard says that only South Korea has a faster-growing evangelical community.
Japan SDAs run billion-yen food business

San-iku Foods of Japan has become a billion-yen business, according to a report presented at the annual meeting of the newly organized Japan Union Conference in Yokohama in December, 1984.

Manager Masao Uruma reported that the food factory passed the billion-yen mark (more than US$4 million) in sales in December. Nearly 40 percent of the factory business is in soy milk; the balance is divided among some 70 products, including vegetable protein, breads, juice, cookies, butter and jam, cereal and cakes, and vegetable oil.

Uruma said that 78 people are employed at the food plant, which is situated on the Chiba Peninsula near Tokyo.

D. A. ROTH

SDA participates in UN congress


 Rene Coste, the official representative of the Holy See, strongly supported in a speech a statement made by the International Association for the Defense of Religious Liberty in its working paper on the importance of religious liberty. Adam Lopatka, Poland's minister of religious affairs, in his working paper mentioned the Second World Congress on Religious Liberty held in Rome September 3-6, 1984.

HEINZ HOFF

Southern College sets $10 million endowment goal

Southern College of Seventh-day Adventists recently kicked off its Century II $10 million scholarship endowment fund campaign with more than $5.6 million in cash, pledges, and challenges in hand to open the campaign, according to college president John Wagner.

The multimillion-dollar campaign, by far the largest fund drive ever launched by the college, will assist students in paying for their education, ultimately providing scholarships for as many as 1,000 students each year.

The endowment concept is to use gifts in such a way that they will keep on giving—conservatively investment of principal furnishes continuous income for disbursement as scholarships.

The college hopes to achieve the $10 million goal in ten years.

DORIS BURDICK

Health program sets record for response

The Vegetable Bandwagon health program presented by George Vandeman on the It Is Written telecast of November 4, 1984, broke all viewer response records. More than 11,000 families called or wrote asking for The Stuff of Survival, the free book offered on the program.

Royce Williams, director of field services for It Is Written, said it was "the largest response to a single telecast offer in It Is Written's 28-year history. We are very pleased that our program was able to generate such widespread viewer interest."

About 8,000 viewers requested the free book by phoning the toll-free number of the Adventist Information Ministry answering service at Andrews University. Others called local numbers and spoke with volunteers organized by local churches. Still others wrote directly to It Is Written.

ROBERT R. FRAME

For the record

Singing God's praises:
Some 2,200 people packed the largest theater in Birmingham, England, on Sunday, December 16, as more than 100 young people from the Camp Hill and surrounding churches performed a two-and-one-half-hour musical on the life of Christ entitled "The Witness."

Died: Fred B. Moore, 83, publishing director in North, South, and Inter-America, December 23, Keene, Texas. Irene B. Robinson, wife of H. A. Birbeck-Robinson, missionary to Spain and Inter-America, December 17, Keene, Texas. Bertha Youngberg, widow of Alfred E. Youngberg, pastor, evangelist, and teacher in India and the United States, December 15, Berrien Springs, Michigan.

NAD Ingathering report—7

Ingathering funds reported for the week ending December 22 came to $301,179.32. Union totals to date are shown below.

<table>
<thead>
<tr>
<th>Union</th>
<th>Per capita</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlantic</td>
<td>12.11</td>
<td>$655,398.08</td>
</tr>
<tr>
<td>Canadian</td>
<td>16.09</td>
<td>558,473.79</td>
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<tr>
<td>Columbia</td>
<td>11.68</td>
<td>904,548.32</td>
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<tr>
<td>Lake</td>
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<td>631,581.96</td>
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<td>Mid-America</td>
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<tr>
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<td>Pacific</td>
<td>3.76</td>
<td>579,575.60</td>
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<tr>
<td>Southern</td>
<td>10.05</td>
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<tr>
<td>Southwestern</td>
<td>18.14</td>
<td>863,597.37</td>
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<tr>
<td>Grand Total</td>
<td>9.43</td>
<td>56,262,347.39</td>
</tr>
</tbody>
</table>

M. T. BASCOM
Now that almost forty percent of all television owners also have VHS units, the market for videotapes is booming. More than ever, people are choosing what they watch on TV. But if you look around your neighborhood video shop, you'll find most available choices aren't really all that uplifting. Amazing Facts is out to change things. We've got some great new video programs to offer. Programs that will enhance your lifestyle as a Christian, as well as programs that will help you share your faith. These video programs can be used for either home or church evangelism. They're broadcast quality, so you can even sponsor them on your own local TV station. In short, they're the finest programs of their kind available anywhere. Amazingly, they're also the most affordable, cost-video effective soulwinning materials we've seen. Write today and ask for your free Amazing Facts video brochure—it's got the best choices!

SPECIAL $10 BONUS
Save this ad—the coupon below is worth $10 on your first purchase of any complete set of Amazing Facts videotapes. Remember Amazing Facts—for the best choices in Christian video!

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Write for your FREE video brochure today!
WE TAKE ON LOST CAUSES

"I saw your program today... Thanks to you my whole life has changed. I was a lost cause with no hope, no future, no chance. You helped me to find Jesus Christ. God bless you, again and again." Jeff

There are countless more where Jeff used to be: lost in the big cities, isolated in pockets of pain and despair—people only television can reach.

This year Adventist Television Ministries has taken on the urgent task of reaching 30 million new viewers in several key cities—30 million lost causes yet untouched by the living message of Adventist Television.

We help thousands like Jeff every week. With your help, together we can reach many more. Thank you for your generous gift on February 9.

1985 GOAL: 1.25 MILLION DOLLARS

ADVENTIST TELEVISION MINISTRIES
1100 RANCHO CONEJO BLVD., NEWBURY PARK, CA 91320