

Adventist Review

General Paper of the Seventh-day Adventist Church

March 21, 1985

Exclusive interview: Dr. Leonard Bailey tells his story

Cover: Dr. Leonard L. Bailey, thrust into the limelight by the Baby Fae operation last October, for many years has had a special interest in children. Anthony, a Vietnamese baby, was brought back from the brink of death when Dr. Bailey closed a hole in his heart in 1978.

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Why I Am a Seventh-day Adventist—9

In the steps of the Great Physician

In this editorial series, I am sharing with readers the chief convictions that have led me to be a Seventh-day Adventist. Here I shall turn to another Adventist distinctive—the health message.

From time to time people ask, “What has Christianity to do with what I eat or drink? What has the gospel to do with smoking?” Occasionally they go on to say that they think the lifestyle advocated by Adventists is too restrictive, too negative. They even may appeal to Christian freedom as a principle that should liberate us from scruples of lifestyle.

But the Adventist philosophy of health is more than a list of prohibitions. To see it in terms of abstinence—abstinence from alcohol, abstinence from tobacco, abstinence from drugs—is to miss its point entirely.

Further, to think of the philosophy only in the light of possible increase in longevity—the “Adventist advantage”—is to fall short of the mark. While the practices we advocate *will* promote longer life, that in itself is not the ultimate reason we follow them. For what is the value of a long life if that is all we live for? What worth is 100 years merely devoted to self-conscious discipline and determination?

No, Adventists are involved with health matters on other grounds.

We are more concerned with the *quality* of life than with its length, although we acknowledge that the two are interrelated. We seek for fullness of life, now and eternally. We follow the quest of wholeness, the complete person.

We take our point of departure from the life and ministry of Jesus Christ, our Saviour and Lord. For Him the gospel was not merely a theory, an idea whose time had come; it was something to be lived out and imparted.

Jesus acted to liberate humans

So Jesus preached the liberating word of the forgiveness of sins, but also *acted* to liberate men and women from their sickness and disease. The gospel *proclaimed* and the gospel *demonstrated* were inseparable for Him: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed” (Luke 4:18, R.S.V.).

“And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people” (Matt. 4:23, R.S.V.).

That, then, is the first plank of the Adventist philosophy of health—Jesus was interested in the whole person, and we as Christians seek to walk in His steps.

Adventist health principles have nothing in common with philosophies that deny the value of the flesh. We are not ascetics; we are not trying to put down the body so that the soul or spirit may be nurtured. To the contrary! Because we believe in the complete person, we seek, not to deny the body, but to raise it to its fullness of well-being; and this so that we may live life in its fullness—physically sound, mentally alert, socially compatible, spiritually prosperous.

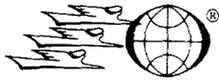
This leads us to the second plank in the Adventist philosophy of health—we belong to God. Not only our “spirit,” not only our “soul”—*we* belong to God. We take seriously Paul’s words “Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body” (1 Cor. 6:19, 20, R.S.V.). So we seek to glorify God in all things, whether it be our eating and drinking, our conversation, our thoughts, or our actions.

God deserves the best from us. Because He gave His all for us in the gift of His Son, we can give back to Him no less than our all. So we seek to keep our bodies in the best condition possible and our minds clear so that we may worship and serve to His greater glory.

Almost from their beginning, Adventists have been concerned for the complete person. While Ellen White’s major vision on health-related matters was not given until 1863 (at Otsego, Michigan), as early as 1848 she had received light on healthful practices.

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Published continuously since 1849, the *Adventist Review* seeks to exalt Jesus Christ, our Saviour, Lord of the Sabbath, and coming King. It aims to inspire and inform as it presents the beliefs and news of the worldwide Seventh-day Adventist Church.

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■ **Dr. Leonard Bailey** talks about events leading up to **"The Baby Fae Operation."** The conclusion of a two-part series, as told to James Coffin. ▶

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See for yourself

Re "Adventist Education—You Made the Right Choice" (Jan. 24).

Drop by the public school playground at recess time and listen to the children play. Then do the same at the Adventist school. I know you will be rudely awakened to the obvious truth—that what our church schools claim to be and what they really are are two different things. It is time we stopped kidding ourselves that we are so much better than other churches and other schools. Yes, we have the truth—we're just not living it. Christian education begins at home.

VICKI RYNIAK

Mount Vernon, Washington

Three cheers!

Re Myron Widmer's editorial (Jan. 17) regarding rewarding or recognizing those students who by dint of diligent work and frugal living earn their way through denominational schools. I say, "Three cheers for such an idea!"

While attending school from grade school through Seminary I enjoyed many a hard day of work. And I enjoyed the privilege of graduating from college and Seminary with money in the bank. Through all that work the only recognition or award I ever received was a Greek Bible given in recognition of the best Greek grades in college. And, thanks to an error by the department chairman, that was awarded in my brother's name! M.K.W. is right; if we prize labor as a part of the process of education, then let's recognize it and applaud it.

DAVID E. THOMAS

South Windsor, Connecticut

Kindergarten's perils

I have appreciated Miriam Wood's sage counsel in her column Dear Miriam. However, her advice to the young mother that she should send her

child to public kindergarten (Feb. 14) was disappointing.

Some of my friends who have sent their children to public kindergarten have shared the following negative aspects from their children's experience:

1. Swearing. It is true that swearing can occur in a church school, but the problem is greatly magnified in public school, where many more children come from homes where profanity is commonplace.

2. Conversation and peer interests. Many children at public kindergarten watch TV indiscriminately, and the topics of lunch and playground conversation often center on stars of dubious renown, rock music, and the latest movie billings.

3. Diet. Ellen White states, "Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind."—*Counsels on Diet and Foods*, p. 180. This principle is violated at the midmorning snack.

4. Jewelry and makeup. Little girls especially tend to idolize their teachers, often modeling after these heroines in their lives. Parents who have been teaching the principles of 1 Peter 3:3, 4 to their children may have difficulty counteracting the influence of a popular bejeweled teacher.

CINDY TUTSCH

Holly, Michigan

Latter-day blessings

Just an added historical note to the January 17 Back Page item on the details of the move of the Pacific Press from Mountain View to Boise.

My father, J. R. Ferren, moved with the Pacific Press from Oakland to Mountain View in 1904 and worked for that institution 39 years. He went through the 1906 earthquake and fire. I remember hearing him tell how, after the second disaster, the dis-

couraged leaders sought counsel from Ellen White on whether to rebuild. She told them to study the experience of Job. Following her advice, they finally reached Job 42:12: "So the Lord blessed the latter end of Job more than his beginning." They took courage—and history tells the rest.

DOROTHY FERREN
Angwin, California

Appalling article

I was appalled by the article on quackery in the January 24 REVIEW. Since when do we filter the Word of God through science? The plain Word of God ought to have higher authority in our lives than so-called scientific breakthroughs.

Author Jarvis railed against all nonconformist health views on the basis of their profit-making. How much more profit is being made from the sale of poisonous drugs and from hospital and doctor fees?

When he says, "The public should give strong support to consumer protection laws that require accurate labeling, truthful advertising, and drugs of proven safety and effectiveness," I strongly agree; but sadly the food and drug laws have been perverted and controlled almost from the beginning by commercial interests, not consumers. How many times has the Food and Drug Administration "proved" drugs safe and then been forced to recall them?

Again, Author Jarvis states, "Anyone who promotes questionable health products or services is a quack." My concern is Who determines what is questionable? God gave me reasoning abilities, and I enjoy the freedom to choose for myself what I know to be good for my health, based on principles from inspired writings.

The assertion was made that our health-care institutions are

approved by God because Ellen White helped establish them. However, she did not help establish them in their present condition. In the beginning our institutions employed treatment using simple herbs and, yes, even colonic irrigations. The deaths from colonic irrigations are so rare that it seems ridiculous even to mention them when thousands are dying from drug poisoning, chemotherapy, and other so-called scientific therapies.

I hope and pray that we will base our health theories on inspired counsel and not on worldly science as we strive by the grace of God to keep our body temples pure and undefiled.

RHONDA REEDY
Gresham, Oregon

Example of faithfulness

You wrote of Elder I. V. Counsell's continued missionary work at 91 years of age (This Week, Dec. 20). Much more could be said of his committed life. After his wife suffered a stroke in the 1960s, my wife and I began taking Communion to their home. I can remember our youngest daughter, Kimberly, breaking into tears on Thanksgiving, 1974, when a phone call told us of Mrs. Counsell's death.

For many years Elder Counsell visited patients at the National Institutes of Health. Scores of them still send him Christmas cards. Though living modestly on sustentation, Elder Counsell spends hundreds of dollars a year on books, which he shares with everyone from non-SDA neighbors to public officials.

I often get a note from him or a visit when I return from a trip. He tells me that he has been praying for my safety and service. My life is richer for his example of faithfulness.

ROLAND R. HEGSTAD
Washington, D.C.

Dr. Bailey tells his story: Part I

The making of a heart surgeon

By LEONARD L. BAILEY as told to JAMES COFFIN

I was sitting nervously in a little office at Columbia Union College in Takoma Park, Maryland, facing my first interview for admission to medical school. It was my sophomore year, 1961-1962.

Across from me sat Walter B. Clark, dean of admissions from Loma Linda University, where I wanted to study. Clark didn't have a hair on his head, and I'm not even sure if he had eyebrows. And let me tell you, when he came on campus for his interviews, premed students' knees started shaking.

Clark was actually as nice a man as you could ever want to know. But he was unbelievably intimidating. He had a little table and an old typewriter. I sat opposite him while he was peck, peck, pecking on it. Then he looked up over his glasses and asked, "Why do you want to be a doctor?"

Sweat was pouring down my face by this time. But I went all through this pleading about how I hated money and all that. (Premed students always practiced their altruism for at least a week before their interview, and he could see through it right away.) He just kept pecking along. My transcript was right in front of him, and he asked more questions, looking up occasionally, then looking back at my transcript.

Finally, at the end of the interview, he said, "Bailey, I know you can do it.

Loma Linda University Medical Center pediatric cardiac surgeon Leonard L. Bailey was thrust into the limelight following the October 26, 1984, transplant of a baboon heart into an infant known only as "Baby Fae." Several news services rated the story as one of the top ten for the year. Despite the media's intense focus on anything related to Baby Fae, Dr. Bailey, for the most part, has chosen to stay in the background. However, he and his wife granted the ADVENTIST REVIEW a three-hour exclusive interview, telling about themselves and what led to the Baby Fae operation.

But there's nothing here to prove it. If you're really serious about getting into medical school, you'll start making grades. Otherwise, you can forget it." It was an inauspicious introduction to the medical profession.

(Interestingly, I had the privilege of repairing some heart defects in Walter B. Clark's grandson—Clark Davis, named for his grandfather—shortly after entering practice. I have come to feel very close to Walter B. Clark and his wonderful family.)

"We were dating when Walter B. Clark came on campus. Len broke up with me a couple of weeks before Clark came, because the rumor was that if a premed student had someone he was really serious about, then Clark wanted to see you both. I think Len thought, I have enough to worry about, let alone any other liabilities!"

—Nancy Bailey, Wife

My interest in medicine began when I was in about the seventh grade at JNA [John Nevins Andrews School]. I had a friend named Billy Woods, whose uncle, Paul Woods, was a physician down in Waynesboro, Virginia. To me he seemed everything a doctor should be. Billy admired him, and so did I. I doubt that Paul Woods realizes it, but he probably had the first real influence on my life in terms of medicine. In addition, my mother had just gone back to work as a night nurse at what was then known as the Washington Sanitarium.

Although I started talking and thinking about being a doctor, I don't think my heart was really in it. My transcript from Takoma Academy suggests it was more lip service than genuine interest.

During my academy years Willy Eastman was a surgeon at Washington Adventist Hospital. He used to help out with an Adventist boys' club called Capital Boys' Club. I wasn't a great baseball player, but they put me on first



Leonard and Nancy Bailey reminisce about people and experiences that influenced his decision to become a pediatric heart surgeon and led to the Baby Fae operation.

base. Whenever I missed the ball I felt just terrible, but somehow or other Willy always seemed to be there to pick up the pieces when I made a mistake.

I know he was awfully busy. He would get home late at night, but he always came out to those ball games—which is interesting, because he didn't have any boys playing at that time. He had only a bunch of girls.

Of course, like every other boy, I guess, I was infatuated with his beautiful daughters. Maybe he was looking out for their futures, and that's why he was sponsoring Capital Boys' Club! The unfortunate thing at the time was, while we were always in love with them, the upperclassmen always took them out.

Anyway, I got to looking Willy Eastman over. I suppose unbeknown to him. I loved listening to him talk. There was a special flavor about his voice, and I never knew him to be critical. I was doing the crazy things that kids do, but he was always exceptionally supportive. When I looked at his life I began to think, You know, there's more to medicine than just medicine. It was enough to make me start paying lipservice to surgery, specifically. Eventually he wrote a recommendation to med school for me.

"When Lennie started talking about being a doctor I believed he would become one and was happy that was what he wanted to be."

—Catherine Bailey, Mother

I had an extraordinarily loving family. But between about 13 and 18, most youngsters look outside the family for role models. I suppose the family of Franklin and Roberta Schneider, more than any other family, provided that extra something that helped me come around.

Franklin Schneider speaks his mind. There's no question about his opinions. He's a very strong individual. He was not afraid to say to me when I worked for him, "Shape up, or you're going to get fired." His idea was that you had to make something of yourself. It finally sank in, and I sensed the need for doing something more than just idling.

I don't think Franklin Schneider thought much of me at first. Of course,

I didn't think much of him at first, either. I thought he was kind of an irascible character. Very soon, however, we began to see something else in each other—something that really mattered a lot. He was really quite soft underneath that crust. As it ends up, he is as much responsible for my coming to medical school as anyone.

He wrote a check to get me started at Loma Linda University and helped me to a point where I could get some loans. I could never have done it on my own, and my folks didn't have the money.

"When I came back from the Air Force he was talking about being a doctor, and I thought, Oh, boy, who does he think he is? What's gotten into him? I had my doubts. I thought it was just some whim. We had grown up with an awe for doctors, and to me that was out of reach. And here my younger brother was talking about being one."

—Donald Bailey, Brother

It was my brother Don who suggested that I should start going out with Nancy Schroeder. I had known her since she was in about the second or third grade. I was in her sister, Janet's, class, and I had been somewhat in love with Janet when I was a freshman at Takoma Academy. However, whenever I came to visit Janet, Nancy would pester me something terrible. She was at that horrible, obnoxious age. She would always be there watching us or would let the air out of my bicycle tires.

I never made it to first base with her sister, who ended up falling for an upperclassman who had a Plymouth convertible. After all, I was riding an old purple bicycle with a blue fender and could scarcely afford a milkshake.



Pictures from the Bailey family scrapbook show Leonard as toddler and student.

In the meantime, Nancy had gone to Shenandoah Academy and proceeded to grow up, becoming a very attractive young lady. She had a tremendous track record at Shenandoah, and I soon began to see her in a new light. (Pleasantly, this time I was the upperclassman!) Nancy is an extraordinary individual, and no person has had more influence on me than she. Had she not been the kind of person she is, I might not be telling this story.

J. P. Laurence, who was principal of Takoma Academy, also influenced a lot of us—a lot more than many of us would care to admit, I think. He was an unusually strong and capable principal.

One time at lunch my table was trying to pass off bad tickets for milk. We had gotten a roll of tickets that looked almost like the real things. Two other fellows and I were elected to try to get all the milk we could with these fake tickets. The other two seemed to make it, but not me.

I don't know why we thought we could get away with it, because J. P. Laurence himself was taking up the tickets. Anyway, he happened to look down and see that it wasn't the right ticket—and I went from that window by my ear, right back to the table. There the other two got picked up by their ears, and off we went to his office, where we were expelled.

"Leonard was always a very gentle person. He'd come in from school and yell, 'Ma!'—ordinarily they didn't call me Ma, but he liked to do that when he'd come in. Then he'd take me by the elbows and lift me right up off the floor there in front of the sink."

—Catherine Bailey

I was absolutely demolished over that experience and didn't know how I would explain it to my parents. The next morning, however, the three of us went back to Laurence. "Look," we said, "you've got to let us back in. We really didn't mean anything by this." And you know, he was the most loving person. He gave us a warm lecture, just as a father might do. "Of course you can come on back," he said. And I'll never forget him for it.

I didn't pay much attention to my teachers in academy—except, that is,

to Margaret Plymire and perhaps a couple of others. Margaret Plymire taught English. She was kind of straight-faced and gave everybody a bad time—meaning that she made us study. But there was a different side to her that I don't think many students saw, and it only came to light for me when I worked on her old Ford. The old car wouldn't run worth a hoot. But with a little tune-up, it worked like a charm.

"We were back and forth between Takoma Park and Virginia several times. My husband worked some 20 years as a chef at the Washington Sanitarium and then some 20 years at the Review and Herald—44 years in all. He was famous for his pizza. In fact, for anything he prepared.

"We had four children. There were two years and four months between Nelson and Don, and three years and eight months between Don and Lennie. When Lennie was 5 we adopted a little girl—Joan. I had always wanted a little girl, but had had three boys in a row."

—Catherine Bailey

After I worked on her car, she taught me English. She's one of the most outstanding teachers I can recall, and we developed a real respect for each other. I still think very tenderly of her. One thing that impresses me as I look back upon it is what an awesome thing it is to be a teacher, how strongly you can affect individual lives positively or negatively.

Eventually I earned enough credits to get a diploma and went on to college—still paying lipservice to being a surgeon. By this time I was at least having to think about shaping up. Perhaps the med school wasn't going to look very carefully at Takoma Academy's record, but from the first year of college on I was going to have to be serious, or else.

My last year in academy Bill Loveless came to Sligo church as pastor, and it was the beginning of a sort of religious revolution for me. My four years at college were important to me, religiously speaking, mainly because Bill Loveless made it all sensible to me. And he has had a continuing influence on my life.

After the first year in college, having

a difficult time with French class, I was sort of on my knees, literally. However, the second year was better, and I was starting to look like someone who was trying to be a serious student, though it still wasn't good enough for entrance into med school. I finally realized that if all the squawking I was doing about being a doctor was ever going to materialize, it was up to me.

I think the Lord gave me a great deal of strength in those years. I was aware of a very personal relationship with Him, more so probably than at any other time in my life. I recognized it clearly as a one-on-one relationship. In the brisk pace of life I feel I have walked a lot with God—perhaps trying to live prayer more than just doing it. But never was it so real as in those days.



Budding surgeons neuter a cat.

"When Lennie was a junior or senior in college one of the girls in the medical technology class had a cat that had had kittens, and she didn't want that to happen again. So Lennie and two other budding surgeons said, 'We'll take care of her.'

"They arranged to use the biology lab, and all three 'doctors' got their masks and headgear on. The cat was stretched out and anesthetized, and they spayed it—and the cat did fine. I'm not sure that Professor Harris knew about it or placed his blessing on it.

"I was not really convinced that he was going to go to medical school until about the time he operated on that cat. Then I said to myself, You know, he might really do it. Maybe he will be a surgeon some day. But I still had a lot of doubts that anyone in my family would ever become a doctor."

—Donald Bailey

Glenn Culpepper, Bill Woods, and I decided that during the summer between our sophomore and junior years at college we were going to do something special—like going to Hawaii to pick pineapples. While my brother Don was in the military, he had made friends with Ralph T. Kanemitsu, from the island of Molokai, who told about how much money could be made picking pineapples. That sounded like what we wanted, so we all took jobs at the hospital to earn the extra money that we would need, working the 11-7 shift four nights a week.

We saved about \$140 each before setting out. We were paid to drive an ice-cream truck to Chicago and eventually made it all the way to Oakland—for \$1.03 each, I believe. Thus we had enough money to buy one leg of a two-way ticket to Honolulu, with about \$25 left.

We soon became very active in a little church on Molokai, and it was a tremendous summer, a kind of turning point for all three of us. We developed an understanding of what it means to be out there in the world by yourself, and we all knuckled down and began to study when we returned. Culpepper went on to become a lawyer and Woods an oral surgeon.

"He would get very dedicated to a project, set his mind to do it, then do it. For example, I had two guitars—one was a Gibson, and he really liked it. But neither one of us could play more than two or three chords.

"When he and Nancy got married, I packed that guitar in with their bags, and they didn't discover it until they got to Lake Louise for their honeymoon.

"Now that I've got a guitar," he said, 'I guess I'll have to learn to play it.' And he learned. And he's very good."

—Glenn Culpepper, *Lifelong Friend*

From that point on I did quite well. But it still wasn't enough. When I applied to medical school my later gradepoint average didn't balance out what I'd done the first year; I was turned down.

In retrospect, it was a good thing. Nancy and I spent that year getting to know each other better. I went to

summer school, then took some mathematics courses at NIH [National Institutes of Health]. By that time I'd really learned how to study and was making A's in everything. It really wasn't that hard once I put my head to it. In fact, it was kind of fun.

When I applied the second year, 1965, Walter B. Clark and the admissions committee decided I was actually suitable material.

"When Lennie left Takoma Park to go to medical school he made a trailer that had one wheel in the center. He kept making it bigger and bigger to hold his stereo—his one earthly possession, which he had paid off by the month while he was in college.

"He also had his first really nice car. It was a used Chevy that had been all smashed in on one side, but Lennie went over to a shop and learned how to pull the smash out and do everything that needed to be done. He had it looking like a brand-new car.

"So he drove off into the sunset with his four- or five-year-old car pulling his one-wheeled trailer behind. That's how he arrived in Loma Linda."

—Nancy Bailey

While at college I'd read about Ellsworth Wareham and the Loma Linda University heart team, which had gone to Pakistan in 1963. When Ellsworth came through town and gave a Friday-night lecture, I sat there in the Sligo church, listening, and he became an instant hero. (He subsequently has had a profound influence on my life.) When I heard him I decided I was going to be not just a doctor, not just a surgeon, but a heart surgeon.

That early decision to become a heart surgeon didn't make medical school any easier. It meant that studying ob-gyn was not all that interesting, and I had to force myself to study some of these areas. It wasn't a question of whether I could learn it or not; it was a matter of interest.

"You get a lot of pressure from others once it has been declared that you're going to be a brain surgeon or something like that. Everybody sort of says, 'OK, we're going to see.' The fact

that everyone begins to expect this of you becomes in itself a very strong influence."

—Nancy Bailey

When I went to medical school I really was leaving home for the first time. Both Mom and Dad were weeping; I think they recognized for the first time that I actually was flying the coop. I partly recognized it, too, but it didn't really hit me until I had been at Loma Linda about three weeks.

One day I found myself falling apart emotionally. I'd gotten about three weeks into anatomy, and there were, it seemed, 100 things on each page to memorize. And that was just one course.

Getting into my car, I drove up to a little plateau overlooking Loma Linda—about halfway up Welebir's Hill—and I just sat there and wept. "I don't know how I'm ever going to be able to learn all this stuff," I said to myself. "And here I've been saying that I want to be a doctor."

"Two and a half years after college I got into dentistry, and it was because of Lennie's influence. Not that he said, 'You ought to be a dentist.' In fact, I don't know if he said anything about what I ought to be. It was that I said, 'If he can do it, then I can too. If little brother can make it, why can't I?'"

—Donald Bailey

Doug Welebir—who later became an attorney and the first mayor of Loma Linda—came down to investigate who was parked on his property. I saw him coming through the rearview mirror, and I quickly got out a book and tried to act as if I were studying, quickly wiping my eyes.

"He'd been home all his life until he left for medical school. Then he took off for a place 3,000 miles away.

"There were a few tears shed. But we were thrilled. We wanted him to push right on and keep up the good work."

—Catherine Bailey

"Are you all right?" he asked.

"Sure," I said, "I'm just trying to study."

"Can I help you in any way?" he wanted to know.

"I don't think so," I said. "I just came up here because it is kind of a nice place to study."

"Well," he said, "I just wanted to see who it was down here."

He's probably forgotten the incident altogether, but I haven't. When he left I said to myself, "You're just sitting here feeling sorry for yourself when you ought to be sitting somewhere studying."

With that I headed back to the dorm and got into my studies. I've never looked back since. □

Concluded next week



In 1976 surgeon Bailey, center, accompanied the LLU heart team to Saudi Arabia.

Mission offerings

By KARL H. BAHR

We hear the expression "Give till it hurts," but the Scriptures do not present giving as something painful.

If you think the church today has too many offerings, consider that the Israelites had at least 49 different sacrifices and offerings—each ordained by God for a specific purpose.¹ Here, however, we will deal with only one area of giving—mission offerings.

The Seventh-day Adventist Church encouraged "systematic benevolence" early in its history. The most notable mission offering in the late 1880s involved the Pitcairn project, which raised funds among Sabbath school members for the ship that sailed to Pitcairn Island in 1890.² From this early beginning Seventh-day Adventists have advanced to a per capita giving (including all tithes and contributions) of \$719.62 for 1982, the highest of any denomination in the United States with a membership of more than 50,000.³

But all mission funds do not originate in North America to flow outward to other areas of the world. Mission funds are raised throughout the world, even in the most needy areas, to be appropriated to all world divisions, including North America. In fact, about 40 percent of the total World Mission Fund in 1983 came from outside North America.

The World Mission Fund includes Sabbath school and other mission-related offerings. Sabbath school offerings include the regular weekly mission offering, the Thirteenth Sabbath Offering, Birthday-Thank Offering, and Investment project funds. These plus Camp Meeting Mission, Annual Sacrifice, Mission Extension, and all gifts given for the purpose to which mission appropriations are made are included in the World Mission Fund.

World Mission Fund income worldwide for 1983 reached the following totals:

Sabbath school (regular Sabbaths)	\$20,851,753
Sabbath school (Thirteenth Sabbaths)	5,052,659
Investment	3,965,779
Birthday-Thank	1,885,038
Total Sabbath school	\$31,755,229
Annual Sacrifice	\$2,116,849
Camp Meeting Mission	107,155
Mission Extension	474,819
Mission miscellaneous	618,959
Total World Mission Fund	\$35,073,011

Karl H. Bahr is controller of the Treasury at the General Conference.

You will note that Sabbath school offerings make up approximately 90 percent of the total World Mission Fund. This fund in 1983 accounted for approximately 23 percent of the total income to the General Conference budget.

The major portion of the World Mission Fund results from regular, systematic giving. Though large donations may be given occasionally by a few, it is the constant, habitual gift that maintains this fund at a high level.

Who promotes the World Mission Fund? The Sabbath school assumes the major responsibility, but in addition church pastors and treasurers should keep before their congregations the continual needs of the Lord's work throughout the earth.

How much should we give?

Does giving hurt? We hear the expression "Give till it hurts," but the Scriptures do not present giving as something painful. Paul said of the Macedonian believers, "They have been so exuberantly happy that from the depths of their poverty they have shown themselves lavishly open-handed" (2 Cor. 8:2, N.E.B.). The *North American Division Working Policy* suggests "that the goal for missions offering for individuals, Sabbath schools and conferences be at least equal to 30 percent of the tithe."⁴ The specific amount, of course, is left up to each individual. As the Lord has blessed, so should we give.

These funds are used for general operating appropriations to the world field and should not be diverted for other purposes. Former General Conference president Robert H. Pierson illustrates this point in his book *So You Want to Be a Leader!*:

"The church-school program on a certain island was having problems. Our educational secretary, Elder Fixit, was paying a visit to the island, so I asked him to look into the matter. It was the same old story—the fee income was not keeping pace with expenditures.

"A couple of weeks later my irrepressible friend returned from his visit to the island and entered my office with a broad grin on his face.

"Well, Elder," he began, 'we solved the financial problem on Lonely Isle.'

"That's wonderful," I beamed. 'Sit down and tell me how you did it.'

"It was really very simple," he assured me. 'I don't know why they hadn't thought of the idea long ago.'

"Yes—" I encouraged, anxious to learn how to balance church-school budgets some new easy way.

"Well, I just told them to cut down on their Sabbath School offerings and give more to the church school. I explained that all of the Sabbath School offerings went out of their field anyway and there wasn't any use of—"

"Evidently Elder Fixit noted a change in my expression—from pleasure to dismay.

“ ‘What’s the matter, Elder?’ he asked. ‘The church-school problem is solved. They will be able to meet all their expenses from now on, and—’

“Fortunately Brother Fixit was one of God’s own, and as we discussed the matter together—the challenge of meeting the needs in lands afar as well as those on our doorstep—he was convinced. By post and on an early second visit to the island he convinced the members of a different and better way of solving local financial problems.”⁵

The plan known as Sabbath school Investment has been modified in recent years so that 25 percent of the amount raised each year is used for frontier outreach and/or large city evangelism—22.5 percent going to the overseas divisions and 2.5 percent to the North American Division. Recent reports from division treasurers indicate that a variety of projects benefit from this fund: laymen’s training schools, development of ethnic work, entering new territories, evangelistic outreach, Moslem work, temperance mobile units, health and welfare centers, penetration tracts, and health evangelism campaigns.

The Missions Extension Offering received yearly in the churches of the North American Division extends the work of missions in the areas of evangelistic, educational, publishing, and medical work. Seventy percent of this offering is allocated to the divisions on a rotating basis, with two divisions benefiting each year. The other 30 percent goes to the General Conference world budget.

Members frequently ask how much of the Sabbath school dollar raised in North America actually ends up overseas. The answer becomes difficult when we realize that the Sabbath school offerings are only a part of the total World Mission Fund; and, in turn, the World Mission Fund is only a part of the total World Budget Plan. Think of it like this: Both you and your spouse deposit your paychecks in a joint

checking account. When you buy a dollar’s worth of bananas, whose dollar do you spend—yours or your spouse’s? As we give to missions, remember that our field includes the whole world—the needs in North America as well as overseas. And let our giving be systematic, not sporadic.

“Our brethren have not discerned that in helping to advance the work in foreign fields they would be helping the work at home. . . . The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off.”⁶

Paul’s experience should bring us much joy and encouragement: “We must tell you, friends, about the grace of generosity which God has imparted to our congregations in Macedonia. The troubles they have been through have tried them hard, yet in all this they have been so exuberantly happy that from the depths of their poverty they have shown themselves lavishly open-handed. Going to the limit of their resources, as I can testify, and even beyond that limit, they begged us most insistently, and on their own initiative, to be allowed to share in this generous service to their fellow-Christians. And their giving surpassed our expectations; for they gave their very selves, offering them in the first instance to the Lord, but also, under God, to us” (2 Cor. 8:1-5, N.E.B.). □

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- ⁶*Testimonies*, vol. 6, p. 27.

Comfort in troubling times

By ALDEN THOMPSON

Page after page of uplifting, heartwarming words. Fresh challenges and sobering comments. Renewed commitment. Yes, and tears.

I was in the process of rediscovering *Testimonies to Ministers* when I suddenly began to realize how the Lord had turned a curse into a blessing—had taken a desert and made it blossom as a rose.

Somehow I had never noticed before how many of the messages from this powerful book came from the decade of the 1890s. From that troubled era when the church faced unprecedented crises and seemed to be falling apart, the Lord brought forth a treasure.

As I was sharing with a colleague some of my impressions, he observed: “That was the book that finally convinced me to take the ministry. While I was still debating my future, it was required reading in a college course I was taking. It changed my life.”

Today the church also faces troubled times. In many ways

our difficulties seem to parallel those of the 1890s. But now, as then, the Lord still works in all things for good. And when the going really gets tough, we can grow as never before.

On the personal level I am reminded of a gem I discovered during my days as a student literature evangelist. The way seemed hard. But then I read, and reread, this excerpt from *The Desire of Ages*: “To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness upon the darkest part of their way. . . . From every temptation and every trial He will bring them forth with firmer faith and a richer experience.”—Page 528.

The appearance of a new denominational history textbook, *Light Bearers to the Remnant*, by Richard Schwarz, and the reissuing of A. V. Olson’s *Thirteen Crisis Years*, has placed the church in a good position to learn from its past. I would heartily recommend *Testimonies to Ministers* as a companion volume. It will warm your heart and light a fire in your soul.

The voice of family love

By GARY B. PATTERSON

John furnished Mary with a constant reminder of her loving Son, and Mary's presence spoke to John of his dearest Friend.

With great power the voice of family love spoke from Mount Sinai, giving a command and a promise: "Honour thy father and thy mother: that thy days may be long" (Ex. 20:12). In quiet extremity that same voice spoke from Golgotha. On Sinai God *told* us how to love; on Golgotha He *showed* us that love.

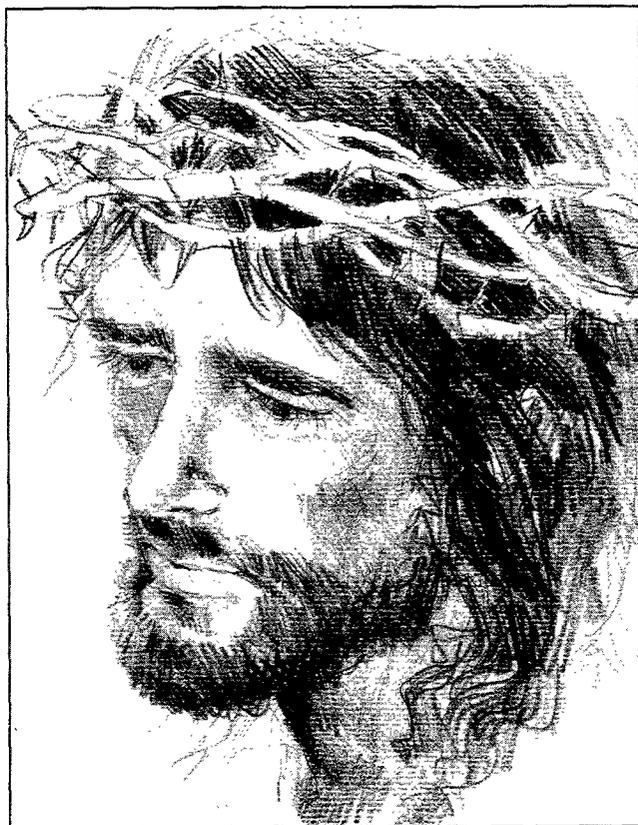
Mary follows the dreadful procession, mother love drawing her, though she shrinks from that awful scene. How she longs to wipe the tortured brow that once she gently stroked, to bind up His wounds as when He was a child. She sees Him faint under the burden of the cross and fall under its weight in the dust of the road. She would support that wounded head, but not even this mournful privilege of motherly love is permitted.

The procession continues. The entire scene seems strangely unreal, yet all too dreadfully true. With the cross goes her Son, her hope for the future, her security. Arriving at Golgotha, she stands with a frightened group of faithful followers who have gathered, despite the danger, to be with One they love. To identify closely with a crucified man meant to risk condemnation with him, to be accused of complicity in insurrection and violence, the charge against these men dying on the hill.

Women did not usually appear at crucifixion scenes, but Mary could not stay away. She mingled with her sorrow the hope that Jesus would yet display His power and save Himself, having not yet comprehended the Saviour's mission. Surely He who opened the eyes of the blind, cleansed lepers, and raised the dead, who calmed the wild sea and cast out devils, could deliver Himself from the power of the priests and the Roman army.

Mary watches in anguish as soldiers place the thieves on their crosses and her Son on His. She sees the spikes and hammer, hears the sickening blows that pierce the flesh, watches the blood spurt from His wounds. Those hands she tenderly held when He was a baby, those hands she trained to serve, those hands so quick to obey, those carpenter hands that had often driven nails, she sees pierced through and nailed to the rough wood. The hair she once caressed, the brow she once pillowed, glisten with perspiration and blood. Too overwhelmed to behold the sight any longer, she faints, and gentle hands bear her from the scene.

Gary B. Patterson is president of the Georgia-Cumberland Conference.



The command that He gave on Sinai to honor parents, He reinforced on Golgotha's cross.

For six hours the Saviour hangs on the cross. John, who has stayed by throughout this gruesome deathwatch, sees that Jesus cannot last much longer, so he brings Mary back for one last moment with her Son. Jesus, looking about for a familiar face, for someone who loves Him, sees His mother at the foot of the cross with His dearest friend, John.

Looking down in love in this sad moment, He thinks of her need, her dread of facing the future alone, and speaks with the voice of family love, "Woman, behold thy son!" and to John, "Behold thy mother!" "Woman" was a form of address denoting respect and love. The command to honor parents that He gave on Sinai He reinforces on Golgotha.

From the cross He pronounces His last will and testament. All His earthly possessions are gone; the soldiers have taken what little He owned. All He can leave to His mother for her support is the love of His dear friend John. Though He has no fortune to give, no endowment by which Mary might be sustained in later life, no insurance policy to see her through,

Scott's job

By KAREN NUESSELE

"Scott, just look at this plate," Mom said, holding up one of the plates dripping in the dish rack.

Scott glanced at it, though he didn't want to. He had seen enough dishes in his 9 years to last him to the end of his life.

"I made that plate in kindergarten," he said.

"Yes," answered Mom, "but it didn't have traces of spaghetti sauce on the rim then."

Scott retrieved the plate, gave it a negligent swish with the sponge, a fast splash in the rinse water, and propped it back in the dish drainer.

Mother sighed. "One of these days it's going to be important to do the job well as opposed to just getting it done."

"It was only one dish," Scott retorted hotly.

"Check the pots and silverware," Mother said. "You may be surprised."

"Yoo-hoo!" came a call from the door.

Mr. Evers, their next-door neighbor, poked his head in the door.

"Scott, you're just the boy I want to see," Mr. Evers said as he came into the house. He grinned at Mom. "My wife needs to borrow a couple of your Currier and Ives plates. We're having company and need two more."

Scott liked Mr. Evers. He raked leaves and pulled weeds for him sometimes. Mr. Evers always called him a "good little worker" and flipped him a 50-cent piece.

Mom nodded at Mr. Evers. "Sure. You can borrow a couple of my plates."

Mr. Evers stepped to the dish drainer.

"I'll just save Scott a dish-drying chore and take two of these," he said.

He picked up two plates and frowned. At the same time he and Scott noticed traces of food on the top plate. Their eyes met and Scott flushed, embarrassed.

"Here, just let me redo that one," Scott said softly, washing it more carefully than all the other plates put together.

"Well," Mr. Evers said, "this other one seems to need a redo too."

Red-faced, Scott rewashed the second plate.

Hesitating, Mr. Evers turned to Scott. "Mrs. Evers sprained her wrist last night and I was wanting you to come help her wash up."

Scott's face fell. He knew that Mr. Evers was disappointed in him. Just because he had not wanted to wash dishes and done a sloppy dishwashing job, he'd lost Mr. Evers' good opinion—and a paying job, as well. Now he knew why Mom always emphasized doing a good job regardless of who was checking up on him. He felt heartsick and disappointed.

"Scott," Mr. Evers said, "do you want to help my wife?"

Scott's heart leaped. Mr. Evers was giving him another chance! This time Scott wouldn't disappoint him—or Mom, either.

yet His gift of the love of a friend proved far greater than any of these, for it provided loving care that could not be given by courts, destroyed by law, or devalued by economic failure. He gave His mother all He had to give. It was only love, but that love had value greater than any estate or possession, for it came from the Author of love.

This relationship of love began with Mary's care for the infant Jesus. It ends with the return of that love in the closing moments of His life as Jesus cares for Mary. His look of love, His words of concern, greatly cheered Mary and provided a great gift for John. From that moment John furnished Mary with a constant reminder of her loving Son, ministering to her in Jesus' behalf. And Mary's presence constantly spoke to John of his dearest Friend. She became a sacred trust on whom John bestowed the love of a son. This twofold gift formed the greatest legacy Jesus could leave to those He loved, far greater than some perishable memento, a love that grew rather than devalued with the passing of time.

Seeing that John was to become an important leader in the church, one might wonder if he did not have more important things to do than care for Jesus' mother—such as preaching and traveling, organizing and witnessing. But how hollow that excuse would sound when John meets his Master again and faces the question "How did you take care of My mother?"

God in His wisdom established the family in Eden. On Mount Sinai He safeguarded the sanctity of the family relation with two commandments, the fifth and seventh. The fifth commandment assures us that the result of honoring this relation will be the establishment of society in peace, happiness, and stability.

The family forms the basic unit of society. While we are individuals, we are not loners. In the family we learn cooperation, sharing, and personal relationships, as well as love for God and others.

Parents portray God

We receive our first concept of God from our parents, who appear as strong and wise providers and lawgivers. If parents are cruel and unloving tyrants, the child assumes that God is like that. If they are lax and careless, then so is God. If parents are strict and distant, children see God that way. If they are loving and kind, then God is loving and kind; if parents are dependable and consistent, then God can be depended on.

The responsibility can be frightening, for parents do make mistakes, passing on the sins of one generation to another, even to the third and fourth. But the second commandment assures us that mercy abounds for thousands, that this hereditary chain might be broken through overcoming grace.

This mercy should abound in Christian homes, for God has given us the ability to express love physically, emotionally, and intellectually. The world suffers for lack of true love, having substituted gratification, lust, and appetite in its place. Destruction, rather than happiness, has resulted.

Jesus demonstrated true love. The dying Saviour took time in the cosmic struggle with evil to care for His mother. The voice of family love was heard from two mountains in Palestine: From Sinai God spoke in power and majesty; from Golgotha He spoke in suffering and pain. But the message was the same: God is love. □

Building a marriage

Marriages built haphazardly do not last long, for poor workmanship shows up rapidly.

By LAURIE SNYMAN

If God designed marriage, why do so many Christian couples end up in the divorce courts today?

Possibly because few couples have studied the Bible blueprint for constructing a happy Christian home. They spend hours reading about wedding etiquette or poring over travel brochures for the honeymoon. But not many of them search the Bible for instruction on keeping a marriage long-lasting and happy.

Marriages break up because of financial woes, communication breakdown, physical and mental abuse, problem drinking, adultery, sexual maladjustment—the list goes on. But these troubles are only symptoms of a larger, basic problem.

Scripture declares, “Unless the Lord builds the house, those who build it labor in vain” (Ps. 127:1, R.S.V.). How may we cooperate with God so He may build our house?

Commit yourself to God

After choosing Him as Lord of our life, we need to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18). This growth in Christ is an ongoing process, lasts a lifetime, matures us, fills us with peace and security, smooths our rough edges. His indwelling Spirit transforms selfish motives into thoughtful, self-sacrificing ones. A growing Christian with such God-given qualities makes a wonderful spouse. When we yield our lives to Christ daily, He replaces our defensiveness with true humility and blesses us with love, forgiveness, trust, and understanding.

Commit yourself to your marriage for life

We live in a throwaway society where used or damaged goods are discarded without a second thought. Sometimes we view human relationships in the same way; when things go wrong, we are ready to scrap them, too. But God expects more from His followers than from those who are not committed to Him. In Malachi 2:16 He says, “I hate divorce” (R.S.V.)!

God has given us tools with which to fix damaged relationships—prayer and forgiveness, for example. He will

equip us with the strength we need when we allow Him to assist us, for “God is our refuge and strength, a very present help in trouble” (Ps. 46:1). Escape may be the worldly solution, but a determination to work things out between two willing persons is God’s gift to His followers.

At our wedding ceremony the pastor said, “It is no longer your love that holds your marriage together, but rather your marriage that holds your love together.” When we have had a conflict, we have often repeated these words, laughing. But they present sound advice based on the truth that holy affection is not a feeling but a principle (see *The Adventist Home*, p. 50).

We should ask God to help us accept the things we cannot change. We need to talk matters over in a reasonable way until we reach agreement. An embrace and an affirmation of our love for each other will help us to wait out the storm so that irrational emotions and hasty decisions will not ruin our marriage.

Be faithful to your mate in mind and action

Perhaps we are attracted to someone else, a normal occurrence. Temptation is not sin, but giving in to temptation is.



Laurie Snyman writes from Plymouth, Michigan.

We dare not place ourselves in risky situations, allowing impure thoughts to collect in our minds (which Heaven equates with the act itself—see Prov. 23:17). God will give us victory over these things if we put ourselves into His Hands. He bids us, “Whatsoever things are just, . . . pure, . . . of good report; if there be any virtue, . . . think on these things” (Phil. 4:8). When dealing with others at work, church, or school, we are to be holy “in all [our] conduct” (1 Peter 1:15, R.S.V.).

I remember a very attractive young man in college, a caring, radiant Christian. When girls asked his advice, he was helpful and always courteous, sometimes praying with

“It is no longer your love that holds your marriage together, but rather your marriage that holds your love together.”

them after class, that God would help them solve their problems. What impressed us was the way he brought his wife’s name into his conversations. One girl commented how lucky his wife was: “Even when she isn’t present, and he’s in the classroom with all the girls, you’re very aware that he’s happily married. I hope I marry someone like that!”

Faithfulness includes working out problems with our mate without sharing them with our children, parents, friends, or coworkers. If the problem demands outside help, we should seek it from an experienced counselor, such as a minister. Many a troubled mate has confided in a person who was not a trained counselor, only a friendly sympathizer, with results that proved less than beneficial for the marriage.

Loyal spouses avoid criticizing their mates in front of others or trying to make each other jealous. Instead, they compliment their spouse whenever possible, showing respect and love whether in the company of others or in private. True love should make this easy. “Walk in love—esteeming and delighting in one another” (Eph. 5:2, Amplified).

Communicate with your spouse

God expects us to build a relationship with Him by talking to Him throughout the day. Our mates also need to share time with us every day in order to keep our relationship strong. Speaking openly about needs, ideas, and spiritual matters can greatly enhance our understanding of each other.

We should not try to work out conflicts and problems when we are tired. Studies show that most quarrels between couples occur in the evening hours when fatigue is a dominant factor. It is better to schedule a time to be together, for such time does not come by accident in this fast-moving society. If possible, we should spend several hours together each day, or at least an uninterrupted day per week.

As Satan works to keep us from devotional time with our heavenly Father, so he strives to keep married couples apart. When we do not spend unrushed time together, we cannot adequately solve problems, ask searching questions, or

speak our true feelings. Instead, we tend to keep our hurried moments together pleasant and superficial, smoothing over problems and frustrations that should be dealt with. Scripture advises, “Do not ever let your wrath . . . last until the sun goes down” (chap. 4:26, Amplified). If they heeded this advice, married couples would have fewer sleepless nights or ulcers, and less need for tranquilizers.

Marital happiness calls for God’s way of handling disputes, which of course rules out dead-end arguments, harsh criticism, violence, or bringing up past mistakes. The Lord’s invitation “Come now, and let us reason together” (Isa. 1:18) provides the formula for success as we include Him in our discussions. He will give us love, humility, and forgiveness. By presenting our feelings and opinions in a kindly way, we may calmly work out a compromise or understanding. We must be sure to express our love for each other at the end of the discussion, no matter which one the outcome appears to favor.

Expressing our love brings great benefits. A study comparing married couples who were very affectionate with those who were not affectionate at all showed that affectionate couples handle stress better and have fewer emotional problems, marital problems, or extramarital affairs. Couples lacking in affection experience more of these troubles than usual. Evidently, hugging and kissing are part of God’s plan for us from birth through adulthood.

Die to self daily

Christ gave us the greatest example of humility, showing that service to others is the prime purpose of life. Our marriage partner deserves our best attention. “By love serve one another” (Gal. 5:13).

Many arguments result from pride. But Christians must not strive for their rights. Christ will tone down our demanding ways when we put our lives daily into His hands.

Allow God to protect marriage with His plan

The Holy Word is filled with “house plans” and “interior decorating” ideas that we may use in building a home. Above all, that home must be covered with the roof of God’s protection to keep out the damaging forces of Satan. Daily study of God’s Word, with prayer for and with each other, helps to accomplish this.

While engaged, my fiancé and I read and discussed many Christian books together. We especially enjoyed *The Adventist Home*, along with books on communication, sex, and marriage, which enabled us to discuss more easily our goals and expectations, and better understand God’s blueprint for marriage.

Marriages built haphazardly do not last long, for poor workmanship shows up rapidly. Much planning should go into a lifetime commitment to each other, beginning with a love experience with the Saviour.

If you are already married, rededicate yourself to God and to your marriage today. Ask Christ to give you true love for your partner. Only men and women consecrated to Christ experience the ultimate joy attainable by husband and wife.

Don’t wait until you must do a patch-up job on your marriage. The longer you wait, the greater chance your house has of being condemned. Maintain it with prayer and consistent growth by following God’s Book. □

In the steps of the Great Physician

From page 2

With increasing light and growing consciousness of the interrelation of the gospel and health, Adventists quickly developed health ministries. They began to disseminate information fostering wholeness of being to church members and to the general public. They set up institutions based on the emerging Adventist philosophy of health for restoring those physically and mentally broken. They began to train physicians and nurses, seeing medical work as a necessary perpetuation of Christ's ministry to the complete person.

By 1901 the church ran 27 sanitariums, 31 treatment rooms, a home for the aged, and a home for orphans. The Battle Creek Sanitarium, internationally known and patronized by presidents, was the largest and best-equipped health institution in the world. *Good Health* had a circulation of 30,000 copies monthly. Forty-five people had graduated from the American Medical Missionary College; 115 undergraduates were enrolled. (See Leo R. Van Dolson and J. Robert Spangler, *Healthy, Happy, Holy*, pp. 64-67.)

Apart from these avenues of health-related outreach, the church

was active in publicly opposing the liquor traffic. Ellen White took the cause to heart, frequently speaking to large audiences at rallies organized by the national temperance movements. Adventist social activism, once directed toward freeing slaves, now crusaded against the slavery of alcohol.

The Adventist philosophy of health is deeply rooted in our history. The passing years have only confirmed its soundness. Although occasionally some people have presented it in a one-sided manner, distorting the very wholeness that it advocates, it can and does lead to a happier, richer, more abundant life—the life of the complete person.

W. G. J.

Series to be continued

SPEAKING OUT

Too long a tenure for church executives?

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. At times the editors disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

I read an article recently entitled "The Peril of a Long Tenure for Church Executives." The author cited William Wrigley, of chewing gum fame, who when confronted with a new idea would ask, "How long have we been doing this?" He was ready to change any method used for ten years, even though it might still work, fearing that if used too long it would become "sacred."

One factor hindering church growth in many denominations, including our own, is the refusal of those in positions of leadership to relinquish power for any reason other than poor health or retirement. Should an executive remain in leadership

because he has done nothing wrong?

We have many leaders on the local, union, division, and General Conference levels who have been in power for 20 or 30 years. For the most part, they have done nothing wrong and have performed with distinction, but a method ought to be devised to insure wider leadership opportunities.

Frequently churches limit the term of service of elders, deacons, school board members, et cetera, believing that once an elder does not necessarily mean always an elder. Leaders ought to be willing to step aside or take a lesser position every few years and give younger members an opportunity.

Why should it be any different with executives on higher levels? Too many have served their church for too many years, despite obvious ineffectiveness, until terminated by retirement. We are reluc-

tant to remove an executive for any cause short of immorality or ethical failure. Incompetent administration or lack of up-to-date methods seldom cause replacement.

Many church executives change after they have been in leadership for a period of years, since the use of power results naturally in the abuse of power. After a few years, leaders who assumed their positions with deep humility become no longer able to distinguish between the dignity of their office and their own dignity. Anyone opposing their policies is accused of not going along with the "program," and may even be accused of resisting the Holy Spirit. Furthermore, after a decade in office the average executive loses touch with life at the grass-roots level.

For three years I served as a local conference department director, but I concluded that I enjoyed pastoral work much more, so I returned to pastoring a church. My colleagues suggested I had taken a demotion. Their thinking indicates how easy it is to develop a worker caste system.

One way to cut down on the risk of too long a term in office

would be to limit leaders to two terms, as in the case of the President of the United States. Two four-year terms would give executives ample time to implement their programs, and then this system would return some outstanding workers to the pastorate, evangelism, or the classroom.

A limited tenure would insure wider leadership opportunities, bringing in younger men, perhaps more in tune with the people, to replace those who have been following the same routines for too many years.

Our church has been blessed with outstanding leaders, for the most part wise and godly men, who have served the denomination well. I have been hurt in recent years to see my church and its leaders attacked. While some of these attacks have been warranted, most of them have not. But there is growing unrest among pastors regarding the power structure in the church. We need to be honest about power, realizing that it can eventually become vested, as has happened with a few individuals.

EUGENE E. JOHNSON
Nashville, Tennessee

Adventists abroad: serving on the secular campus

By GEORGE V. SUMMERS

After many years of university and medical library experience, I found myself itching for adventure, a sense of mystery, something that would add to my life that magic dimension that brings deeper satisfaction.

My wife, Joan, and I first went to Hong Kong in 1978, when I served one month as a library consultant to the Adventist liberal arts college at Clearwater Bay. During our time there—it was November, the loveliest season of the year—we caught the fever that led us a year later to respond to an advertisement in a professional journal for a medical librarian at the Chinese University of Hong Kong.

My application was taken seriously, and in June, 1979, I found myself at the Asia Foundation in San Francisco being interviewed by the new dean of the Faculty of Medicine. Then, contract in hand, my somewhat reluctant wife and I began planning for the move. Our daughters, who had been anticipating marriage, conveniently suggested a double wedding, making it easier for us to leave the nest.

What attracted me to the Pearl of the East? The opportunity of working abroad, the adventure of it all, and the challenge of learning about a new culture, a society so different from my own.

Of course, the job opportunity was exciting. I would be working with a professional

group of cosmopolitan educators who would attempt to create out of nothing a new medical school in Hong Kong, within a university that had never had a professional school before.

My task was to develop a medical library to support the teaching program for what eventually became 700 students. Included would be extensive television support in both the preclinical section (on the campus of the Chinese University) and the clinical section (at the new 1,400-bed Prince of Wales Hospital in Shatin). Closed-circuit television is used at both the campus facility and the hospital—including the ten operating theaters, burns unit, autopsy theater, lecture theaters, and seminar rooms.

My work also was to include the development of medical photography and illustration. I thought it would be highly rewarding to create something from nothing, to mold an all-inclusive medical library with audiovisual facility that I hoped would complement faculty lectures and practicums. It isn't often in the Western world that a new medical school is formed, and I knew that.

How do I feel after five years of service to Hong Kong's medical and university communities? Great! The road has not always been clear or easy, but the task has been well worth the effort.

Joan also has found a place for herself in Hong Kong. As director of the English-language program in Yew Chung Children's House and Kindergarten in Kowloon Tong, she is

attempting to teach proper American English to 700 Chinese preschool children and their 13 teachers of English.

The school, a private Christian kindergarten for children from 2 to 5, is one of the finest in Hong Kong. The curriculum, which has been influenced by American education, tends to be more relaxed and individualized than that of other Hong Kong kindergartens. It is gratifying to watch children, who at the beginning of the year would not come near Joan because of her strange features and foreign tongue, coming freely for a hug, using a few words of their teacher's American English.

Joan also teaches an evening course for parents and kindergarten teachers on techniques for teaching English as a second language to young children. She has many opportunities for integrating Adventist Christian ideals into her teaching.

We have had many opportunities to witness on the university campus. We are part of both the 5 percent of the faculty and administration who are not Chinese and the less than 7 percent who are Christians.

We are the only Seventh-day Adventists on this large campus, except for one medical student and one or two students in the humanities and social sciences. On Sabbaths we attend the English-speaking Adventist church at the Stubbs Road Hospital. During the week we live and breathe in a totally different environment, but the experience is satisfying, and the rewards, though subtle, are there.

Being Adventists abroad is not always easy, but we came with open minds, planning to make whatever cultural accommodation was necessary. If some of my expertise and experience is helpful for my colleagues, I am glad to share it; if their cultural contributions

become fused with my own culture, I am a better person for it.

Nothing would delight me more at the end of my stay here than to be able to say that I have learned to be more broad-minded, that I have developed a tolerance for others' ways, that I have enhanced my perspective of the world in such a way that I think of it as a better place, and that Hong Kong may be a bit better colony for my witness here.

COSTA RICA

Radio Lira celebrates first anniversary

Radio Lira, the Adventist station in Costa Rica, celebrated its first anniversary on November 10, 1984.

Thirty-four soloists and musical groups participated in a four-hour anniversary program to honor the occasion. Among those present were the government's ministers of culture, youth, public safety, education, and national radio control; members of congress; and police officers. More than 1,500 people visited the campus of the Adventist Center for Higher Education in Alajuela, where the radio station is located.

Since Radio Lira's inauguration in 1983 many national and provincial government officials, artists, poets, evangelists, and Adventist and non-Adventist church leaders have visited the station.

At least 70 college students have received training in radio work, and Radio Lira is now a department of the Adventist Center for Higher Education. All the functions of the station are carried on by teachers or students, and 60 percent of Radio Lira's budget comes from donors.

George V. Summers is senior sublibrarian for medicine at the Chinese University of Hong Kong.

Two thirds of the broadcasts are of a religious-evangelistic nature, and they have produced positive results.

For example, the 90-year-old mother of Jose Vargas—he had heard the Adventist message when he was younger but had never made a decision for Christ—listened to the Adventist radio station all day every day. When Radio Lira announced a contest to find the oldest listener, Vargas called the station and one week later went with his mother to receive her award. Reminded of his

earlier contact with Adventists by his visit to the station, he yielded to the call of the Holy Spirit. Today Vargas and his family are baptized members of the church.

A Baptist pastor from the San José suburb of Hatillo asked to purchase time on Radio Lira instead of the local evangelical station—“because everyone knows that the station the people are listening to here in Hatillo is Radio Lira.”

NOEL RUILOBA
*Director
Radio Lira*

Jesus Behind Bars holds seminar in California

By RICHARD E. BARRON

Jesus Behind Bars, a Florida-based Adventist prison ministry for inmates and their families, conducted a weekend seminar recently for the Black Adventist Ministerial Association of the Southern California Conference.

Craig Dossman, the association's president said that when the ministerial group realized that the majority of California's penal-institution inmates were blacks and Hispanics, the association decided to sponsor the seminar.

On Friday night members from area churches crowded into the University Boulevard church to meet David Mould, the director of Jesus Behind Bars, and his team.

On Sabbath Jesus Behind Bars representatives preached in many of the area churches. On Sabbath afternoon the University Boulevard church again was filled as Hispanics, Filipinos, and blacks came out to listen and receive instruction in prison ministry.

In appreciation for the work of Jesus Behind Bars with inmate families, Los Angeles mayor Tom Bradley proclaimed Saturday, November 17, Inmate Family Day.

Present at the seminar was State commissioner of prisons B. J. Malcolm, whose first contact with Adventist prison ministry was 22 years ago in New York State. He shared his favorable impressions concerning the effectiveness of the Adventist prison ministry, stating that crime is the fastest-growing business in the world. He maintained that the Adventists' work is cut out for them, but that the Adventists' prison ministry can and does play an important role in California.

Mrs. W. Briscoe, a prison

director of education in California, stated during the seminar that Jesus Behind Bars is welcome in California. “Our doors are open to you.”

The highlight of the evening session was when David Mould introduced Tom Wahrlich, who for three years was among the FBI's ten most wanted men. Upon capture, he was sentenced to serve 30 to 50 years without the possibility of parole. His earliest release date was to have been in the year 2007.

For the first three years of his incarceration Wahrlich remained under the influence of Satan. When prison officers or chaplains approached him, he cursed and spat. But the Spirit of God began to take hold of his life, and he yielded himself to Christ. The miracle of his changed heart and the lifestyle that emerged so amazed prison authorities that ultimately he was given his freedom.

His presence at the seminar was ample proof that Jesus is behind bars, quietly changing lives.

Ex-offender Steve Patterson, an Oakwood College-trained preacher and now evangelist for Jesus Behind Bars, led out in the weekend workshops. Classes included: “Is Prison Ministry for You?” “Do Prisoners Really Change?” “Inmate Families,” “Dress and Decorum,” and “Healthy/Hazardous Relationships.”

The testimonies from ex-offenders and the reports from the Jesus Behind Bars chaplains show how God is blessing their ministry in the various penal institutions across North America. As Steve Patterson stated, “Many of God's last-day preachers and responsible lay workers presently are locked away in some penal institution, waiting the arrival of dedicated Christian prison ministry workers to bring them the good news.”

Richard E. Barron is an associate director of the General Conference Youth Department.

UPDATE

Bic'ers still supporting Investment

The ADVENTIST REVIEW of January 19, 1984, told how 15 members of the St. Augustine, Florida, church entered into an Investment partnership with the Lord more than a year ago, dedicating a certain amount of money for every shave more than the average that they get from their Bic disposable razors.

In a report recently sent to us from the Florida Conference by Cindy Kurtzhals, she quotes St. Augustine member John Nuttall: “I've gotten 356 shaves from my Bic razor. . . . Several times during this experience I have asked the Lord to sharpen my razor if He wanted me to continue with the project, and He has resharpened the razor where it was almost like new.” Although it appears that Nuttall's Bic razor may finally have dulled permanently, he has a new Investment project in mind.

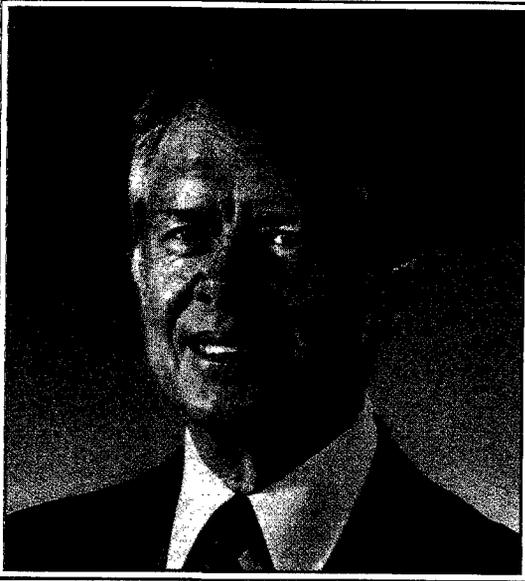
Ben Baker, Sr., personal ministries leader, has changed razors but has had 80 shaves with the one he is now using, which normally would provide him only five to eight shaves. Both men put 25 cents into Investment for each additional shave.

Baker and his wife, inspired by the Bic success, have developed other Investment projects. When it was time to renew the service contract on their washing machine, they decided to “leave it to the Lord to take care of” and give the money to Investment rather than the service company.

Mrs. Baker gives 10 cents for every load of laundry, and since the beginning of 1983 they have not had any trouble with their machine. Another member, who has a washing machine that has been repaired a couple of times, has been giving 25 cents a load. At a recent prayer meeting she said that “the machine has been doing fine.”

The St. Augustine experiment has gone beyond the boundaries of even Florida. Ernest Tarzwell, a member of the Fairplain church in Benton Harbor, Michigan, also has become a Bic'ker.

Tarzwell reports that his Investment project so far has yielded 285 shaves—\$71.25. When he wrote recently, he said, reminiscing about the Hebrews wandering in the wilderness, “The Lord wants to show modern Israel how He is willing to work for His people through faith.”



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Adventist radio talk show builds bridges in Vancouver

By PAUL RICHARDSON

"Lifestyle Line—a program for you, about you, and with you in mind. And now, here's your host, Bob Tetz."

If you could listen to CJOR 600—the NewsTalk radio station of Vancouver, British Columbia—every Saturday night at 11:00 P.M., these are the words you would hear to introduce a new Adventist health-awareness program sponsored by church members and businesses who believe in the concept of being "salt" and "light" in one's community.

In April, 1984, CJOR personnel approached the British Columbia Conference asking if they would like to buy radio time. "We were pleased that they would ask us," says conference communication director Myrna Tetz. "The opportunity came about because we had sponsored the noon news on a competing radio station with CJOR. They had noticed and thought it a novel idea that a church would sponsor the news. Second, we ran advertising for Revelation seminars in the *TV Times*—a full page in two issues."

Seeing the advertising in the *Times*, a CJOR talk-show host called the British Columbia Adventist headquarters, asking if someone would like to come to the station and talk about the church and the seminar. Bob Tetz, pastor of the Vancouver Central church, accepted the invitation.

Ultimately, CJOR invited the Adventist Church to consider producing a weekly radio program. Times and prices were negotiated, and after considerable preparation, Lifestyle Line began on October 6.

Lifestyle Line, which uses an interview format, is designed to inform the public about better

health—mentally and physically. Its goal is to reach secular-minded people. Therefore, it emphasizes positive living and care for one's self and others but avoids churchiness and religious jargon.

Station president Harvey Gold—who said recently with understandable pride, "I want you to know that I have not touched a cigarette since hearing your first show"—has been so impressed with the program that he has asked the church to consider two hours.

"The exciting part [of the station's offer] is that we get 40 more minutes essentially free," Myrna Tetz said, "because CJOR will insert some of its own advertising to offset a portion of Lifestyle Line's costs."

Lifestyle Line has broadcast numerous public service announcements during its programs, which "has really built some bridges for us," according to Myrna Tetz.

"Early in the new year we plan to invite listeners to come to Revelation seminars," says Bob Tetz. "We'll let them know that the spiritual dimension is part of the total lifestyle."

As an extension of the Lifestyle Line's ministry on Saturday nights, an out-of-town program guest has met with listeners the next evening in a downtown Vancouver hotel conference room.

In addition, on November 4, listeners were invited to a computerized health appraisal. About 50 came.

Guest participants so far have dealt with the advantages of wellness, violence and what can be done about it, breaking the tobacco habit, self-worth, physical fitness, and time management and priorities.

"It's taking a large commitment of our time to produce a weekly show," says Myrna

Paul Richardson is communication intern for the British Columbia Conference.

Tetz, "but we're reaping some benefits already. . . . It's too early to tell if there are any evangelistic benefits—but we're not airing the show for that reason, anyway. We just want to inform and listen to people—and that is happening," she says. "I think anyone can do what we're doing."

TEXAS

Church aids tornado victims

The Mesquite, Texas, Adventist church shifted into high gear after a tornado touched down unexpectedly on December 13, damaging nearly 1,000 homes but not taking any lives.

Church members, under the direction of Flo Hickman, drove to the stricken area—some arrived even before the police—and left notes telling disaster victims where to go for aid. Mrs. Hickman let the community know that the church would distribute clothing, bed-

ding, and food, and before long the goods began to flow in.

Large semitrailers unloaded goods from various cities. The White Swan Company left a refrigerated trailer loaded with frozen foods on the church grounds. A clothing manufacturer sent boxes of new clothing valued at \$7,000. Fire stations collected toys and brought them to the church—all in addition to many personal donations of clothing, furniture, and food.

To date, more than 700 people have been helped.

G. M. SCHRAM

GENERAL CONFERENCE

SDAs plan for International Year of Youth

The General Conference Youth Department is encouraging Adventist youth around the world to participate in the 1985 United Nations International Year of Youth.

General Conference Youth

director Leo Ranzolin said his department is encouraging "each level of the church's constituency to establish an International Year of Youth Committee to plan and activate at least one program."

Ranzolin warned, however, that the church should avoid political entanglements. "Inevitably some political overtones will influence actions taken by an international body such as the United Nations, and the IYY is no exception," he said. "Church constituencies should avoid political engagement of any kind. Rather, they should emphasize the positive aspects that the International Year of Youth affords."

Ranzolin said the Youth Department is encouraging a variety of programs centered on the IYY theme of "Participation, Development, Peace."

In the area of participation, Ranzolin said the Youth Department encourages youth to "join in at least one community project or ask authorities for a special project for the church

youth group that will help and bless the community as an ongoing benefit." He also urged Adventist youth to participate in home and church activities.

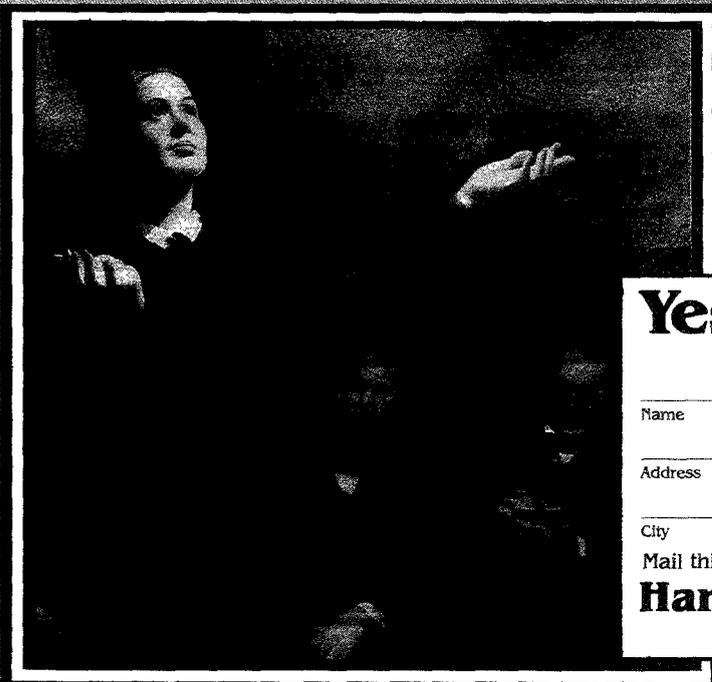
Ranzolin said the church urges youths to develop their physical, mental, spiritual, and social powers. He suggested that Adventist youth should engage in regular programs to condition themselves physically, to expand their minds, and to engage in Bible studies and various kinds of community outreach.

"Peace is found in constant communion with one's God and Saviour," Ranzolin added. "Christian youth can experience true peace with the world in which they live and can anticipate eternal peace in the presence of the Lord.

"These goals can be a living reality for the church and the individual through the exercise of faith and sharing," he concluded.

ROBERT W. NIXON
*Communication Director
General Conference*

Ellen White comments on the Sabbath school lessons



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North American

Atlantic Union

■ **SPRAY** (Students' Project for Recreational Activities for Youth), a community program that has been going 20 years at Atlantic Union College, recently received a \$2,500 grant from the Greater Worcester Community Foundation to buy recreational equipment for children in nearby Clinton.

■ On Sabbath January 19, the Greater Providence church in Rhode Island dedicated its new organ, donated by Pastor and Mrs. William Johnson.

■ At the beginning of the triennium that ended December 31, 1984, Greater New York Conference workers set a goal of 10,000 members for the end of the three years. At that time, conference membership stood at 7,884. On December 31, 1984, membership was 10,000, a 27 percent gain for the three years. One thousand three hundred people joined through baptism or profession of faith. Tithe income increased 12.6 percent. And members raised an all-time high of \$241,973 for Ingathering, more than \$24 per member.

■ Greater New York Conference publishing director Wally Quedzuweit reports 75 baptisms during 1984 and \$545,047 worth of books sold as a result of the work of conference literature evangelists.

Canadian Union

■ The Samson Adventist Private School, situated on the Hobbema Indian Reserve in Alberta, made denominational history when it opened in September, 1984. This Alberta Conference school is operated on an Indian Reserve for about 20 Cree Indian children. It is staffed entirely by Adventists but is financed by the Federal Department of Indian and Northern Affairs. It is fully accredited, meeting all the educational criteria of the government while at the same time fulfilling Adventist educational philosophy.

■ Adventists Ida and Fred MacKinnon recently received a Province of Ontario Bicentennial Medal in recognition of their years of volunteer community work. Ida was cited for 14 years with the Algoma Lung Association, and for developing a smoking-and-health curriculum for elementary schools. Fred was cited for his work with St. John Ambulance as a first-aid instructor and examiner. Since 1970, the MacKinnons, in conjunction with the Lung Association, have conducted as many as nine Five-Day Plans to Stop Smoking in one year, with enrollments ranging from two to 225.

Columbia Union

■ The Summersville, West Virginia, church since 1976 has grown from two families meeting at home to more than 80 people who worship in a nearly finished church. Several miles north is the Toll Gate Adventist School, where 24 students study, and West Union church, which has 65 members. Both churches owe their beginnings to the medical evangelism— young physicians and their families who were determined to serve in communities where

they could heal people both physically and spiritually.

■ Gloria Leon, first elder in the West New York, New Jersey, Spanish church, saw 12 people join the church during 1984 as a result of her dynamic lay preaching.

■ The Findlay, Ohio, church (approximately 100 members) voted to give \$5,000 to Adventist Development and Relief Agency (ADRA) for Ethiopian relief. The money came from the church's benevolent fund, which is used to help people in need.

■ A flood in southwestern Pennsylvania's Glencoe and Hyndman communities killed five people and brought the Somerset Pathfinders into action. The "Indians," led by Eileen Misler, collected food, clothing, and money for flood victims.

Lake Union

■ New Adventists Steve and Marilyn Yochum of Plymouth, Michigan, who have been aware of the Seventh-day Adventist Church for only a year and a half, have found Revelation Seminars an excellent way for them to witness. They participate wholeheartedly and their daughters Jenny and Erika register people at the door.

■ The Paoli, Indiana, church was dedicated recently. The church's 58 members, directed by layman Ron Williams, built the sanctuary.

■ Battle Creek (Michigan), Adventist Hospital, which two years ago changed from a general hospital to the only specialty mental health facility in the area, now operates a 24-hour psychiatric evaluation center. In addition, the hospital's new day-care center offers 28-day adult and 45-day adolescent

inpatient programs for alcohol dependence or drug abuse.

■ Robert Fekete, pastor of the Mount Vernon, Illinois, church was invited recently to a local high school to explain Seventh-day Adventist beliefs. After hearing Pastor Fekete's first presentation, the teacher introduced him to the second class by saying, "Pay attention, class, because he is very good." Pastor Fekete spoke to some 90 students in three classes and the teacher said he "definitely" would be invited back next year.

North Pacific Union

■ The Walla Walla (Washington) General Hospital officially has opened a new addition to its radiology department. The 5,000-square-foot (465-square-meter) addition houses a new CT scanner used for diagnostic work. It also expands the hospital's emergency and outpatient admitting areas.

■ Adventist graduate students at Washington State University in Pullman have opened a small sandwich restaurant and an "unbar" as an on-campus outreach program. Led by Douglas Ammon, who is part-time chaplain and a graduate student, the three dozen active students volunteer 60 hours a week to run the facility, employing one full-time worker. Many outreach programs are sponsored each month.

■ Among the members of the Oregon House of Representatives is an Adventist, Cedric Hayden, a dentist from Eugene. His constituency is the largest geographically in western Oregon.

■ Pacific Living Centers, a subsidiary of Adventist Health System/West, has leased a 194-unit apartment complex for retirees.

Southern Union

■ In his first public function as Florida Conference president, Malcolm Gordon preached to a capacity crowd gathered for the organization of the Lake Seminole church on January 19. Conference secretary Roy Ulmer led out in the official organization.

■ Members of the Dalton, Georgia, church are conducting 700 Bible studies by mail, in response to 22,500 invitations mailed to persons living in the area. The lessons are graded and returned by laypeople, who say the reaction has been enthusiastic. A Revelation Seminar is under way, to be followed by a series of public meetings by Southern Union evangelist Lyle Albrecht.

■ The Home and School Association of Greater Atlanta Adventist Academy and Berean Elementary School raised \$5,500 on February 3 through a program at the Atlanta, Georgia, Sheraton Hotel that fea-

tured the wives of United States Presidents from Washington to Reagan. Mistress of Ceremonies for the program was Zerrona Clayton, director of public affairs for Turner Broadcasting System, Inc., which operates WTBS-TV, Cable News Network, and CNN Headline News. Women portrayed the Presidents' wives dramatically, and were judged on their performance. Some 500 people attended the program.

■ Pending final approvals, Medical Center Hospital in Punta Gorda, Florida, will launch a \$5.8 million expansion and renovation program, with \$1 million to be raised from community philanthropy. Plans call for the 1985 addition of 15,000 square feet (1,393 square meters) to the ground floor. Employees already have pledged \$136,000—the goal was \$100,000—toward the project, and the auxiliary has promised to raise another \$100,000, according to hospital president William A. Haupt.

Southwestern Union

■ Southwestern Adventist College recently honored its freshman nursing class in a vesper dedication and capping ceremony. Under the direction of Carolyn Jo Olson, assistant professor of nursing, 32 students received caps or epaulets.

■ Two new church groups, known as the Gentry Home church and the Gravette Home church, which were brought into existence as an outreach of the Gentry, Arkansas, church, are already very active in various community services.

■ Six weekend rallies emphasizing Christian education and Revelation Seminar evangelism were held in the Texas Conference during January and February.

■ The Pathfinders of San Marcos, Texas, with support from church members, gave Christmas happiness to four needy families in their community. Food, clothing, and toys

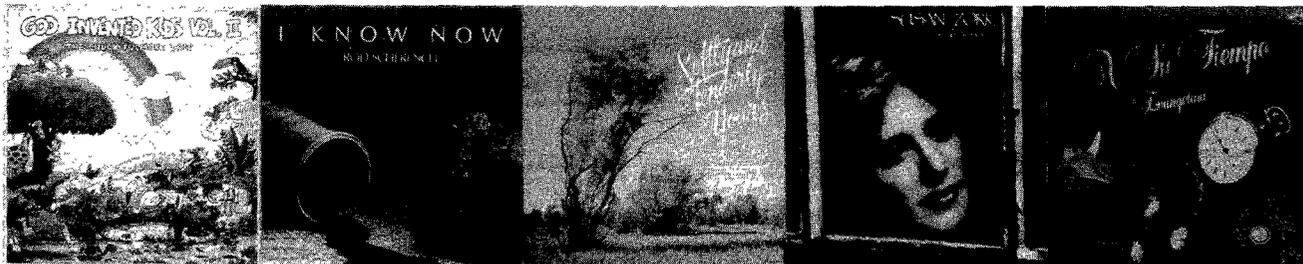
were collected and purchased, gift-wrapped, and delivered to the homes.

■ Twelve business leaders from various parts of the United States have been designated by Southwestern Adventist College as an advisory council on entrepreneurship. At their recent first meeting, they spent a day discussing courses for college students on how to run their own businesses successfully. The college has its own \$20 million business laboratory in Southwestern Diversified Industries, Inc., its wholly owned taxpaying business conglomerate that provides employment for many students.

■ A float entered in the Jefferson, Texas, Christmas parade by the Christian Carolers of the Jefferson Central Adventist church received a first-place trophy.

■ Literature evangelists in the Texas Conference sold \$1,790,638 worth of literature during 1984.

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SOFTLY AND TENDERLY YOURS (S,C,5473)—instrumental album featuring such songs as "How Great Thou Art," "I'd Rather Have Jesus," and "Amazing Grace."

SMALL WONDERS (S,C,2319)—Susan York. Songs written and sung by the artist include "My Jesus," "Poor and Lonely Sinner," and "Love Unsurpassed."

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Deaths

HARRISON, Dorothy Willmore—b. Jan. 18, 1909, Nashville, Tenn.; d. Dec. 23, 1984, Oklahoma City, Okla. She served as a secretary for 26 years in the Southwestern Union Conference office, followed by 15 years in the Oklahoma Conference office. Survivors include one aunt, Elizabeth Ingle; and two cousins, Kathryn Vickerman and Maxine Hall.

KIBLER, Kathryn Christine Clanton—b. Nov. 15, 1897, Norwalk, Calif.; d. Jan. 16, 1985, Beech Grove, Ind. She was a teacher at the Hawaiian mission school and later in the Southern California Conference. Survivors include one son, Carroll Lawson, Jr.; one stepdaughter, Joyce McGee; one sister, Madge Badham; one brother, Albert Clanton; and five grandchildren.

TAYLOR, Harry Beams—b. Dec. 25, 1881, Sedalia, Mo.; d. Dec. 31, 1984, Orlando, Florida, having celebrated his 103d birthday on Christmas Day. A pastor, Bible teacher, and chaplain, he served in Michigan, New York, Georgia, and Florida. Surviving are his wife, Beatrice; two sons, Harry W. and Bruce D.; Malvina and Virginia Taylor; three grandchildren; and two great-grandchildren.

THOMPSON, Iva Dell Stow—b. Oct. 14, 1892, Loyal, Wisc.; d. Jan. 14, 1985, Walla Walla, Wash. The first student to register at Pacific Union College (Angwin, California) in 1909, she taught music in North and South American Adventist schools as she served with her minister husband, James T. She is survived by a daughter, Verna Dixon; six grandchildren; and ten great-grandchildren.



Prayer circle for evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of *Review* readers as they conduct evangelistic meetings during the One Thousand Days of Reaping.

Information to be included in this listing, including opening and closing dates, should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W.C. Scales, Jr., NAD Ministerial Association Secretary, General Conference of Seventh-day Adventists.

Atlantic Union
Epifano Rodriguez, through April 18, Wayland, New York

Canadian Union
Bob Tetz, through March 31, Vancouver, British Columbia
Alex Molnar, through March 29, Vancouver, British Columbia
Chris Harter, through March 29, Vancouver, British Columbia

H. Larsen, through April 30, E. Calgary, Alberta
Verne Snow, through April 20, W. Calgary, Alberta
Werner Seidel, through April 30, Beauvallon district, Alberta
Roy Dubyna, through April 30, Drumheller district, Alberta
Ed Teranski/Mel Dikowich, through April 30, Edmonton, Alberta
Mel Pond, through April 30, Fairview-Peace River, Alberta
E. Hillock/K. Jorgensen, through April 30, Fort McMurray, Alberta
Olger Aaserude, through April 30, Loyalist district, Alberta
Dennis Nickel and lay members, through April 30, Lethbridge district, Alberta
Don Corkum/George Lanto, through April 30, Lloydminster, Alberta
Frank Owens, through April 30, Olds district, Alberta
Ian Cotton, through April 30, Spirit River-Rycroft, Alberta
Dennis Braun, through April 30, Ponoka district, Alberta
P. Parks/Les Saylor/Bill Olson, through April 30, Red Deer, Alberta
Levern Krenzler, through April 30, Sylvan Lake, Alberta
Larry Couture, through April 30, Stettler district, Alberta
Bill Wigley, through April 30, Vegreville district, Alberta
Harold Zinner, through April 30, Wetaskiwin, Alberta

Columbia Union
John Fowler, March 22-April 13, Mount Vernon, Ohio
Leslie Bumgardner, through June 20, Worthington, Ohio
Willis Adams, through May 23, Bluffton, Ohio
Kim Myung Ho/Lee Sang Koo, April 4-7, Piscataway, New Jersey
M.J. Beaven, March 25-May 17, Blossburg, Pennsylvania
Ken Ford/Bruce Galbraith, through March 29, Waynesboro, Virginia
Jonathan McGraw, through March 31, Buena Vista, Virginia
Victor Schulz, through March 30, Arlington, Virginia
Mike Lawhorn, through April 26, Kilmarnock, Virginia
Ken Cox, April 6-May 11, Roanoke-Salem, Virginia
George M. Harsha, March 31-May 23, Takoma Park, Maryland

Mid-America Union
L.H. Berlin/Sherman McCormick, through March 29, Rapid City, South Dakota
Clarence Small, through May 6, Mitchell, South Dakota
Larre Kostenko, through April 10, Bowman, North Dakota
Steve Bohr, through April 15, Torrington, Wyoming
Steve Snow, March 25-May 19, Cedaredge, Colorado
Jim Cress, April 13-June 8, Boulder, Colorado
Ron McLean/Clark Floyd, through April 29, Greybull, Wyoming
John R. Loor, March 24-May 19, Littleton, Colorado
Dale Brusett, through April 13, Northglenn, Colorado

Stan Patterson, through April 27, Cheyenne, Wyoming
Henry Barron/Ralph S. Watts, through March 27, Lander, Wyoming

North Pacific Union
Terry Zull, through April 25, Medford, Oregon
E. A. White, through April 7, Portland, Oregon
Ron Claridge/Ray Erwin, through March 30, Sandy, Oregon
George Vandeman/Mount Tabor staff, through March 30, Portland, Oregon
Kenneth Lacy, through April 14, Eugene, Oregon
Paul Johnson/Jerry Johns, through April 20, Bend, Oregon
Gary Gantz, through April 3, Veneta, Oregon
E.V. Unterseher, April 20-May 11, Richland-Baker, Oregon
Lester Bigelow/Elaine Marshall, through March 21, Albany and Jefferson, Oregon
Dick Pollard, April 19-May 25, Boise, Idaho
Ritchie Pruehs, through April 24, St. Maries, Idaho

Eric Olson, through March 29, Wenatchee, Washington
L. McMillan/Del Finch, through March 30, Spokane, Washington
Gary Fogelquist, through March 30, Ephrata, Washington
Jim McLain, through April 16, Otis Orchards, Washington; Post Falls, Idaho
Marlo Fralick/Dan Nelson, through April 23, Spokane, Washington
Steve Walikonis, through April 30, Sunnyside, Washington
Cal Johnson, through March 23, West Seattle, Washington
Ed Eigenberg, March 23-May 15, Elma, Washington
Don Orsburn/Robert Knutson, through April 25, Everett, Washington
Michael Loving, through April 13, Poulso, Washington

Pacific Union
Richard Pollard, through April 6, Salt Lake City, Utah
Andrew Fleming, through March 23, Moab, Utah
Bill McVay, through April 6, Las Vegas, Nevada
Joseph Melashenko, through April 6, Santa Cruz, California



Cassandra Heinricks was nervous and excited. In just a few minutes Jon Hamer would walk through the lobby door and they would see each other for the very first time.

Not that they were strangers, of course. Cassie and Jon had met through Adventist Contact, the exclusive computer dating service for Seventh-day Adventists. Their friendship had progressed through letters and phone calls, and now they were about to meet face to face.

Jon and Cassandra's first meeting was an unqualified success. As time passed, their friendship blossomed into love, and they were married on December 18, 1983.

Single? Your Cassie or Jon may already be in our computer. But we can't introduce you to each other until you've joined Adventist Contact. Write today for a free enrollment kit. (Applicants must be single SDAs, 18 or older, fluent in English, and live in the United States or Canada.)



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Maryland 20912-0419

President calls for National Day of Prayer

U.S. President Ronald Reagan has declared Thursday, May 2, 1985, a National Day of Prayer, calling upon "the citizens of this great nation to gather together on that day in homes and places of worship to pray, each after his or her own manner, for unity of the hearts of all mankind."

"Throughout our 208 years of freedom, the people of the United States have drawn upon the lessons learned at the dawn of our liberty by acting with a firm reliance on Divine Providence and expressing gratitude for the many blessings a loving God has showered upon us," Reagan said in his official declaration.

In 1952 Congress approved the recognition of a particular day each year as a National Day of Prayer. Since that time every President has complied, proclaiming such a day.

Former *Insight* staffer comes to *Adventist Review*

Deborah Anfenson-Vance has assumed responsibility as an assistant editor of the ADVENTIST REVIEW, replacing Aileen Andres Sox, who now serves as editor for resource development at the Adventist Development and Relief Agency.

Formerly assistant editor of *Insight*, Vance is a graduate of Fresno Union Academy and Pacific Union College, where she majored in religion. In 1981 she graduated from Andrews University with an M.A. in religion with emphasis in New Testament. She has served as a Taskforce dean at the Adventist Indian Mission School in Holbrook, Arizona; dean of women



Deborah Anfenson-Vance

at Oak Park Academy in Nevada, Iowa; and as secretary of the New Testament Department at the Seventh-day Adventist Theological Seminary at Andrews University.

Vance's husband, Rodney, is campus chaplain at Columbia Union College. They have one daughter, Chelsea, born November 19, 1984.

For the record

Ellen White biography: *The Early Years*, Volume 1 of the six-part Ellen G. White biography, is due for release by the Review and Herald Publishing Association on May 1, according to Robert W. Olson, secretary of the Ellen G. White Estate. The book will be in the Adventist Book Centers soon after that date. Volume 2, the last of the series, will be published in the spring of 1986.

Died: Wilhelm Czembor, for 60 years a pastor, conference and union administrator, Bible teacher, publishing house manager, and editor in Europe, November 25, 1984, Friedensau, German Democratic Republic. □ Robert E. Adams, pastor and departmental director in North and South America, and for six years in the General Conference Temperance Department, February 18, Warsaw, Virginia.

Baby Fae articles available

The Loma Linda University Heritage Room has compiled a complete collection of Loma Linda University and local newspaper articles dealing with Baby Fae. The collection also includes a smaller sampling of

articles from national papers.

This collection is available on 35-mm. microfilm for a nominal fee. For price and a more complete description, write to: Baby Fae Collection, Custom Microfilm Systems, Inc., 3221 Kansas Avenue, Riverside, California 92507.

RANDALL R. BUTLER

General Conference announces names of study group participants

The General Conference has announced the following names of persons selected to serve on the Commission to Study Ordination of Women to the Gospel Ministry, which will meet in Washington, D.C., March 26-29. (See the March 7 REVIEW, page 5, for further information.)

General Conference

Neal C. Wilson, Chairman
George W. Reid, Secretary
Warren S. Banfield
Lowell L. Bock
Charles E. Bradford
Lance L. Butler
Charlotte Conway
Charles B. Hirsch
Betty Holbrook
Alf Lohne
K. J. Mittleider
Enoch Oliveira
Calvin B. Rock
J. R. Spangler
G. Ralph Thompson
F. W. Wernick
K. H. Wood

Academic representatives

Raoul Dederen
Gerhard Hasel
William Johnsson
W. Richard Leshner
Beatrice Neall
V. N. Olsen

Divisions:

Africa-Indian Ocean

Joseph Ola
R. J. Kloosterhuis

Australasian

Joan Baldwin
Arthur Ferch
W.R.L. Scragg

Eastern Africa

Bekele Heye
S. Wakabi
J. Musvosvi

Euro-Africa

J. Zurcher

Far Eastern

A. C. Segovia
W. T. Clark
Nancy Bassham

Inter-American

George Brown
J. H. Figueroa
Angel Rodriguez
E. J. Murray

North American

Robert Carter
Jackson Doggette, Sr.
Dorothy Eddlemon
Joseph Espinosa
Marsha Frost
Hedwig Jemison
Rosalee Haffner Lee
E. E. Lutz, Jr.
Delores Maupin
Max Martinez
A. C. McClure
E. A. Roberts
Torhild Rom
Delores Slikkers
Kit Watts
J. W. Wilson
Ron Wisbey
Henry Wright

Northern Europe

Jan Paulsen
Aulikki Nahkolia
Rolf Kvinge

South American

Mario Veloso
Rubens Lessa
Joao Wolff

Southern Asia

John Willmott
Shirani D'Alwis
Gerald Christo

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