

Adventist Review

General Organ of the Seventh-day Adventist Church

March 5, 1981

NOTICE on page 3 in "1981: SDA World President Neal C. Wilson boldly declared, "...There is another universal AND truly catholic organization, the Seventh-day Adventist Church." —(Review, March 5, 1981, page 3).

The kingdom of the unrequired

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My son, Your son

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For more than 60 years H. W. Clark, here seen pointing out a glacier on Mount Temple in Banff National Park, has called attention to the Creator through the wonders of nature. See page 6.

Victor R. Brown, author of "The Kingdom of the Unrequited" (p. 4), is associate pastor of Pioneer Memorial church, the church on the campus of Andrews University, Berrien Springs, Michigan. Elder Brown became an Adventist following World War II, and six months later joined the ranks of literature evangelists. He graduated from Andrews University (then Emmanuel Missionary College) with a B.A. in religion in 1951; earned an M.A. in religion in 1960; an M.Div. in 1966; and was one of the first seven persons to enter Andrews University's Doctor of Ministry program.

He has pastored in various places in the Illinois and Michigan conferences. From 1966 to 1972 and from 1977 to 1980 he taught theology at Helderberg College in South Africa.

Dr. Brown relates a story about Daniel Webster that readers will

not want to miss. The illustration accompanying the article portrays the incident of young Webster and the farmer, with an inset of Webster when he was an older, famous lawyer.

Our Family Living feature, "My Son, Your Son" (p. 12), calls to mind Helmut Thielicke's discussion of the parable of the prodigal son in the book *The Waiting Father*. Three paragraphs in particular comment on the agony of the father (related again in a modern setting in "My Son, Your Son"):

"Wordless, the father watches the departing son.

"I imagine that as he stands there in silence a deep affliction shadows his face and that in itself is eloquent. I am sure he is not thinking that the boy will grow more mature in the far country. He is asking the anxious question: How will he come back?"

"The father will keep the son

in his thoughts. He will wait for him and never stop watching for him. Every step he takes will give him pain. For the father knows better than this son who sets out, happy and lighthearted, on his chosen life. But the voice of his father in his heart will follow him wherever he goes."

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Questions on inspiration

Re "Reflections on Ellen White's Inspiration" (editorial, Nov. 27).

Satan spares no pains to corrupt men in responsible positions and to persuade them to be unfaithful to their trusts. "He seeks by all the means in his power to shake the confidence of God's people in the voice of warning and reproof through which God designs to purify the church and prosper His cause.

"It is Satan's plan to weaken the faith of God's people in the *Testimonies*. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable

and ends in destruction."—*Testimonies*, vol. 4, p. 211.

GLORIA WILLIAMS
Ooltewah, Tennessee

"Understanding Inspiration" (editorial, Feb. 5) seemed to me to try to make artificial distinctions between the collective measures the Lord uses to deliver His message. The basic issue on prophetic inspiration is that the total person is inspired. Total evaluation of a prophetic gift does not mean a study of component parts taken out of their entirety, such as "she wrote" as opposed to "she said." Because there is a difference in verbal communication as compared to written communication, this does not mean that we should accept one without the other.

By suggesting that we readers should "clarify our thinking on the nature of inspiration and come to realize, more fully than we have, the distinction between verbal (word) and thought or plenary (full) inspiration," you are separating the total person to whom the gift of prophecy is given by divine grace.

PAULA WEISBARD
Burbank, California

As a Seventh-day Adventist for almost 25 years, I was horrified to read in "Understanding Inspiration" that the "words of the Bible are not inspired." I read the

editorial several times and I understand that you are attempting to say that only the thought or the theme of the Bible is inspired. I feel that your editorial is ambiguous and misleading and the gist of it is that the Bible is not inspired.

SANDRA J. GRAHAM
Farmington, New Mexico

► In both editorials we clearly take the position that the Bible is the fully inspired word of God. But historically the Adventist Church has not held that inspiration works in such a way as to dictate the words used by God's prophets. We believe in inspired people, not inspired words. "The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. . . . The writers of the Bible were God's penmen, not His pen. . . . It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts."—Selected Messages, book 1, p. 21. Our concern that some Adventists seem to misunderstand our historic teaching on inspiration has been heightened by the correspondence we have received on this issue.



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Cooperation and interaction



Neal C. Wilson, president, General Conference

On page 286 of the book *Education*, we are told that we should "study the lesson of co-operation as taught in the Scriptures." Notable among the many illustrations of cooperative effort and interaction in the Bible are building the tabernacle, restoring the walls of Jerusalem, and feeding the multitude.

Many times we wonder how to synthesize and create an atmosphere of participative action between lay leaders and the organized work of the church. Maybe the following experience will help to answer this question.

Not long ago my wife, Elinor, and I spent a rewarding weekend in the Catskill Mountains of New York with a dynamic group of deeply spiritual brothers and sisters at their annual national convention.

The group is known as ASI. Some of you know what these letters stand for, but everyone in the church should know about this organization, its objectives, and its relationship to the church. The letters stand for "Adventist Laymen's Services and Industries." Their logo, or motto, is "Laborers Together With God." At present this unusual organization has about 700 members. These members are Seventh-day Adventist lay persons whose goal is to witness to the great love of Jesus Christ and His soon coming to all with whom they come in contact, not only on Sabbath, but every day throughout the week in their businesses and professions. Some of these memberships are individual ones, but many represent large organizations, institutions, industries, business ventures, commercial enterprises, and professional services.

I wish I could name them all, but since that is impossible, I will mention a few that will illustrate the variety: Harding Hospital, an outstanding psychiatric institution in Worthington, Ohio; Wildwood Sanitarium, which has about 60 outpost centers working in six or seven countries outside of North America; medical and dental offices; a number of educational centers; training programs for the deaf; La Vida Mission for the Indians, now called "native Americans"; an active adoption agency; the very effective radio-television outreach, The Quiet Hour; the popular children's radio program, Your Story Hour; the Chessie Harris Children's Home (orphanage) in Alabama; court reporting; "Bible Lands," a sand-sculpturing exhibit in California; a missionary tape and

recording company; a thoroughbred Arabian horse ranch; a missionary Mercedes-Benz sales company; Versitron Industries, providing financially remunerative work for many students; McKee Baking Company, employing about a thousand workers, of which 300 are students at Southern Missionary College; and Maranatha Flights International, which over the past few years has assisted the church in building a hundred churches, a number of schools, and several hospitals and orphanages on three or four continents.

ASI was first organized in 1947 under the sponsorship of the General Conference of Seventh-day Adventists. From a tiny beginning it has grown to be an extremely strong and influential organization.

The headquarters of ASI is in the General Conference office in Washington, and a unique relationship exists between ASI and the North American Division of the Seventh-day Adventist Church. The members of ASI, while representing independent endeavors, are, nevertheless, compatible with ethical, professional, financial, and spiritual standards established by the church. They work in close harmony with pastors and conference administrators. James Aitken is executive secretary of ASI, and deserves much credit for its present impetus.

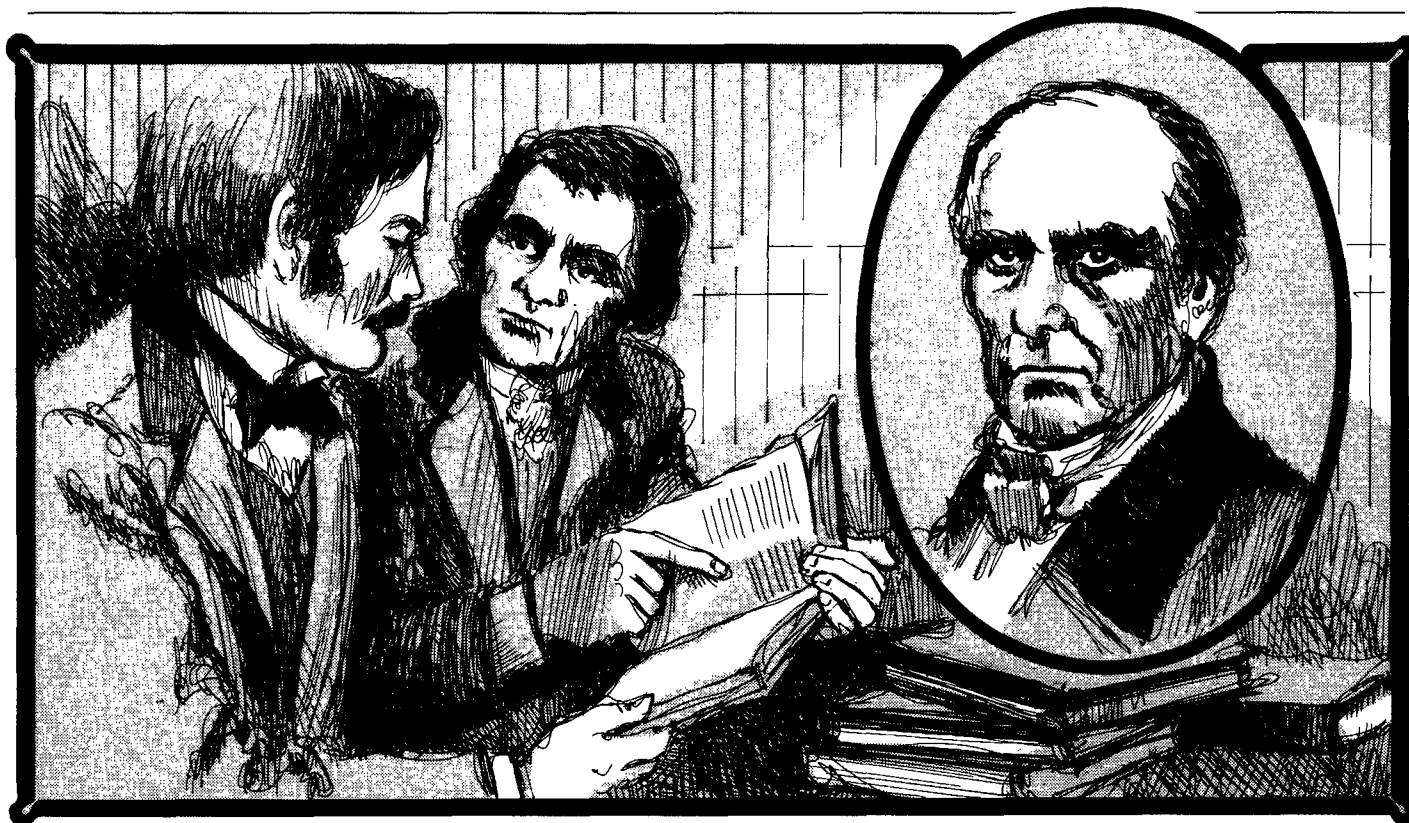
In this connection it is appropriate for me to give special recognition to Caris Lauda, who for several years gave unusual leadership to ASI, and to many others, such as Wesley Amundsen, who nurtured this segment of God's work in its formative stages.

Thank offering

Enough about the objectives, origin, and composition of ASI. I wish you could have heard the ASI president, Attorney Harold Lance, from Ontario, California, as he made an appeal to his fellow lay leaders and members of ASI. As I listened to his personal testimony of commitment to Christ and to the mission of the church, it did something for my soul. He called upon his colleagues to join him in giving a thank offering for the benefit of some of the splendid endeavors such as the health-van ministry in New York City. This group gave approximately \$100,000, and it seemed as though they did it with great ease and joy. I wish you could have listened to one soul-winning story after another by ASI members.

The convention concluded with a banquet in which Robert Muller, associate secretary of the United Nations, was the featured speaker. He is called the United Nations' "prophet of hope" and has a vibrant and optimistic philosophy of life. His wife, Margarita, accompanied him, and they discovered that there is another universal and truly catholic organization, the Seventh-day Adventist Church.

If you ever get a chance to attend an ASI sectional meeting or national convention, I hope you will do so. It will electrify your soul, challenge your faith, and make you proud of the talents and spiritual stewardship of this unusual group that is representative of the large community of faith to which you and I belong.



The kingdom of the unrequired

Perhaps our most common sin is that of being ordinary,
asking for the lowest standard, doing only the required.

By VICTOR R. BROWN

When Daniel Webster, the famous American lawyer, was beginning his law practice in a Midwestern city a blacksmith asked him to take his case. It was a peculiar case, one unheard of up to that time. The average attorney would have put together a makeshift defense just to get by. Webster, however, was not that kind of man. He dug into his law books and even made a special trip to Boston to examine the common law books of England. There he found his answer. After taking careful notes he was ready when the case came before the court. He won the case easily, and the blacksmith was grateful.

"How much do I owe you?" the blacksmith asked.

"Whatever you think it is worth," Mr. Webster replied.

"Well, you seemed to find it quite easy," said the blacksmith. "A dollar should suffice."

Mr. Webster walked away a sober and much wiser lawyer.

Twenty-five years later, a worried executive from a large railroad came to him. He was concerned about an important case and offered a \$5,000 retaining fee if Webster would take the case. As he carefully explained the case, Webster's eyes gleamed. He willingly accepted.

Digging through his old file of notes on the blacksmith's case he easily put together his defense for the railroad and won the case. Besides the retaining fee of \$5,000 he received an additional \$10,000 for his services.

Walking away from the courthouse, he remarked, "I have now received the blacksmith's fee with compound interest."

Whatever is worth doing at all is worth doing well. Mr. Webster was living in the kingdom of the unrequired, or in the land of the unenforceable.

Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no

Victor R. Brown is associate pastor of the Pioneer Memorial church in Berrien Springs, Michigan.

case enter into the kingdom of heaven” (Matt. 5:20).

Every Christian sooner or later is confronted with the choice of living in one of two kingdoms. He may choose to live in the kingdom of the required—doing only what is required by the law, the government, or school; to just get by, to squeeze through; to meet the minimum requirements. On the other hand he may choose to live in the kingdom of the unrequired, to do more than what is required, to go the second mile, to reach out for maximum possibilities, to live beyond law, rules, and regulations.

Why do some people find living the Christian life extremely difficult and others find it seemingly easy? Some find Sabbathkeeping difficult and even a burden, while others find it a delight. We could mention other Christian practices such as modest dress, tithing, health principles, and even class assignments for those who are students. In all of these things we are living either in the kingdom of the required or the kingdom of the unrequired.

Jesus’ words “Except your righteousness shall exceed, . . . ye shall in no case enter into the kingdom of heaven” place us in a crucial position when it comes to our style of living. Our eternal life is determined by our relationship to Christ and His law. We either exceed the righteousness of the scribes and Pharisees or we do not enter His kingdom. Why did He say “exceed” the righteousness of the scribes and Pharisees? What was wrong with the way they practiced their religion?

Jesus rebuked them because they were legalistic in their approach. They lived by a checklist of “do’s” and “don’ts.” Theirs was a required religion. Their laws often were set up to meet only a human standard—trying to see how little they could do and still get by. Notice these words: “To compensate for evil acts, they prescribed a system of works-righteousness, by means of which a person might earn sufficient merit to outweigh the unfavorable balance in his record. The Pharisees thought their system of works-righteousness a certain passport to heaven; in fact, that was their reason for being Pharisees.”—*The SDA Bible Commentary*, vol. 5, p. 333.

The apostle Paul placed his finger on the problem when he wrote: “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone” (Rom. 9:31, 32).

Amplifying the law

In Matthew 5:18-48 Jesus showed the different attitudes toward the law on the part of “those of old time” and His own. He said that those of old time claimed that the only thing wrong with killing is the act itself (verse 21); that adultery is wrong only when actually committed (verse 27); that divorce is acceptable when given legal approval (verse 31); that oath taking is permissible if unto the Lord (verse 33); that fair dealing is “an eye for an eye, and a tooth for a tooth” (verse 38); that a person must love his neighbor but may hate his enemy (verse 43).

But Jesus amplified the meaning of the law regulating

these matters. In fulfillment of Isaiah’s prophecy, “He will magnify the law and make it honourable” (Isa. 42:21), He taught that His followers must have a righteousness that exceeds the righteousness of the scribes and Pharisees. In spite of the revered wisdom of past interpreters of the law, Jesus declared that killing is the result of unrestrained anger (verse 22); that adultery is the result of impure and uncontrolled thoughts (verse 28); that the marriage bond may be broken only for death or adultery (verse 32); that total abstinence from swearing is the only acceptable course (verse 34); that the only retaliation to those who harm us is an act of kindness (verse 39); that love is the only acceptable motive in our relationship with one another (verses 44, 45). Love, He implies, knows no limit; whereas law may place a limit on our service to God and one another. Love exceeds and transcends the realm of the required, the realm of the Pharisees, or of the world around us. He who exceeds succeeds.

Succeeding by exceeding

Those living in the kingdom of the unrequired succeed by exceeding in the quality of their religion. They exceed in their capacity to go beyond what is required. They exceed in their relationship to the Lord who gave the law. They ask not how little must be given but how much they can give. They are not seeking only to gather to themselves but to see how much they can scatter to others. They seek not the minimum requirements but maximum possibilities.

In actual fact there are no ordinary Christians, only extraordinary Christians. The first birth is natural, the second is supernatural, a miracle. In the second birth the Saviour gives us power to do more than the law requires. The sin of most of us is in being ordinary, asking for the lowest standard, or doing only what is required. When it comes to the law—ten commandments, no more, no less; or to money, 10 percent, no more, no less; or to work time, eight hours per day, no more, no less; or to school assignments, the basic assignment, no more, no less.

God has some basic requirements, certain things we are to do. But we are to fulfill them as if they were being done voluntarily, as unrequired, in the spirit of true love. This is living in the kingdom of the unrequired, where there is no limit to obedience. The basic difference between the two kingdoms in which people live is the difference between law and love. Law knows a limit to its requirements. In fact, outward compliance to the law may lead to pride and self-righteousness. On the other hand, love knows no limit to the requirements of God. There is always more that love will do. It will give more, do more, yield more to God, just as a little boy once said to his mother, “Oh, Mother, let me love you and do things for you for nothing.” Paul declared, “For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love” (Gal. 5:6).

This is life in the kingdom of the unrequired—the only true way to live the Christian life. □



He hears nature's many voices

For more than 60 years
Harold Clark has called
attention to God the Creator
and the wonders of nature.

By IONA JENSEN

Harold W. Clark has a motto that has been a guiding force through his fourscore and nine years of life: "Through nature to nature's God." This motto has inspired a life of dedicated service in bringing to others the realization that, through the wonders of the world about us, we are brought closer to the God who created them for our pleasure.

Dr. Clark believes that "nature is God's thought in action." "I wanted my students to see God through the things God has created," he says of the thousands of students who passed through his classes, from prairie church schools, to academy, to college. For close to a half century he stood before young people in the classroom, or walked beside them in the fields and woods as they studied together the beauties of nature.

Harold was born in Montreal, but lived his boyhood years in northern Vermont. He was, as he says, "A Green Mountain boy." He finished the first eight grades in a little country schoolhouse, walking a mile to and from school through the rugged Vermont winters.

"Time passed slowly in the winter," he says. "I had to have something to do, so I borrowed books from the high school library." Among these books was Gray's *Textbook of Botany*. "I was fascinated with the things I learned from my reading." The following summer found him collecting and identifying 300 species of flowers, learning the scientific, as well as common names. New England was rich in wildlife. Panthers, foxes, woodchucks, raccoons, and rabbits, and many feathered friends such as partridges and crows, lived in the woods. Harold became acquainted with them all. The clear, frosty nights were perfect in which to study the mysteries of the heavens. Young Harold sold hairpins in order to buy a small telescope. Often he would lie in the snow with his telescope propped on a log as he studied the starry skies. At 16 he began to write about the things he was seeing, and a popular farm magazine published his articles on astronomy.

Teaching career

At 17, Harold proudly held a teaching certificate for elementary schools in Vermont, and the conference president offered him a small school. "I was sure I wanted to be a minister," he later wrote, "but this school was a turning point, and I knew I wanted to teach. I left for South Lancaster Academy to prepare myself for the classroom."

The years passed quickly and were pleasant ones. He met Hazel Farnsworth, daughter of O. O. Farnsworth, one of William Farnsworth's 22 children. Because Hazel was in school and wanted to be a church-school teacher they had a common goal.

After graduation Harold quickly accepted the invitation of the Farnsworths to join them in Saskatchewan, where they were planning to take up homesteading. Because Hazel was going with them, it seemed to be an especially

Iona Jensen is a minister's wife living in Calistoga, California, and a daughter of H. W. Clark.

good idea. Besides, there were rumors that a school-teacher was needed in the small community where others of the Farnsworth family were living.

Harold thought homesteading would be interesting, and it was—as well as being a challenge to the young man. After filing for his quarter section he began work on a small cabin. He built a pole-frame bed and made his own marshgrass mattress. A shelf under the one small window served as a table. Somewhere he found a chair. He had set up housekeeping. A trapdoor in the middle of the floor led to a cellar hole where he could keep his vegetables and other supplies.

In May of the following year, 1913, Harold and Hazel were married. Hazel had taught a year in a small school nearby. Most of her pupils were children of foreign-born parents, and some were strapping boys much older than her mere 19 years.

Now the little log cabin had to be enlarged somewhat to make room for two, and besides this, the school Harold was to teach had no place to meet. “Why not in our

cabin?” they asked themselves. For a small sum the one room was enlarged to two and improved so that it was livable. This little house withstood the rigors of the weather and the activity of the school children for two years, after which Harold and Hazel moved to supply the need for a teacher in another community.

“Dad” to eight children

Harold and I first met in Carlton, Saskatchewan, in a small log house. It was mid-December and 50 degrees below zero. He had waded through heavy snow drifts to bring the doctor, who arrived barely in time to see me into the world. Harold was “Dad” now—to a second daughter. In the next few years five daughters and three sons would call him “Dad.” All of us have loved him and known him as a fine, Christian father and a loyal Seventh-day Adventist, firm in his belief in God’s two books—the Bible and the book of nature.

A move to Battleford Academy cemented in Harold’s mind a determination to spend his life sharing with others



A Geoscience Research Institute tour group studies desposits in the Badlands of Utah. Harold W. Clark, well-known SDA scientist, is at the far right.

his knowledge of science and nature. As educational superintendent of the Saskatchewan conference for some time, he had opportunity to teach his favorite science and math classes and to strengthen these subjects in the schools he supervised.

In his early years in school Harold had read of great animals that roamed the earth millions of years ago. This and the hundred thousands of years of the glacial period as given in the textbooks were puzzling to him. They did not harmonize with what he had learned at home and in church school about Creation and the Genesis record. Now that he was to teach classes in physical geography, he wondered how he would meet these problems. The textbook used at Battleford was one written by George McCready Price. The true picture of the relationship of science and the Bible began to unfold in Harold's mind and led him into a study that has been his specialty, to him a hobby, through the years.

"I must have a college education," he kept thinking and prayed often about it. But how was he to manage it? Then the answer came. He received a letter from Pacific Union College offering him part-time employment to help care for his growing family, and an academy class in biology to teach, while he went to college. Before his graduation he began teaching college biology. Graduation day saw zoology and botany added to his teaching load, and then later the responsibility as head of the biology department.

For 35 years Harold saw students come into and go out from his classes, learning to love the world of nature and nature's God. Because he wanted them to know the great out-of-doors, not just textbook learning, he began taking small groups out in the summer to spend a week or two, or three, away from the distractions of the world. They hiked, climbed the great peaks of the Sierras, and camped in the forests and meadows.

New phase in outdoor study

This led to a new phase in outdoor study. In 1929 the first field school was conducted. It offered the course entitled "Sea to Sierra" and earned the student college credit in field biology. The group began at the seaside and for one month camped, studied, relaxed, and worked its way through the valleys and foothills to the high country of the Sierras. What a way to earn college credit! From six students the first year, the group grew until it reached 30 to 40 young people, and older ones, many of them teachers themselves, who took advantage of the opportunity to be out in nature with God. My mother took over the cooking, amazing everyone with what she could do over a campfire and a Coleman stove. The highlight of each summer's trip was the overnight hike from camp at Tuolumne Meadows in Yosemite National Park at 8,600 feet to the top of Mt. Lyell, above 13,000 feet.

The war brought gas rationing making it impossible to continue with the field school. As a result, planning was begun for a permanent biological field station. An excellent location was found on the coast at Albion that

offered rich study in marine life, as well as excellent mountain areas. Students still spend summers at Albion to hear for themselves "nature's ten thousand voices speaking God's praise."

"How did you find time for your children?" I have often wondered aloud as I have talked with my father. He did find time, and he taught each of us a love for nature. Summers we went as a family on camping trips to the mountains, the redwoods, or to the oceanside. "It wasn't that easy to keep track of eight active youngsters, to put good food on the table, and clothes on that many backs," he laughs. He and Mother taught us to know and love the California birds, animals, flowers, and trees. The sad day came for each of us when we were old enough to have summer jobs and had to stay at home instead of living outside and sleeping under the stars.

Harold has authored more than a dozen books over the years, books on Creation, the Flood, and the place of nature in men's lives. While he was teaching he was invited often to participate in junior camps, teachers' institutes, and science conventions. He taught a Sabbath school class for dozens of years and was a thorough student of the Scriptures, serving the church in many ways. He found time to read and study in order to keep up his knowledge of scientific events.

"There are many unanswered questions concerning Creation and the Flood," he told me, but although he knows what he believes about these, he respects the thinking of others who may differ with him. He goes back to the Bible and the Spirit of Prophecy when there is a problem.

Long since Harold has retired officially, but was there ever a busier man? He travels, studies, and uses his camera to record what he sees. I found him at his desk when I stopped by his home recently. He was writing—another article on Creation. "How many years have you written for the *Signs of the Times*, Dad?" was my question. He smiled and said, "Fifty, and still doing it." His eyes light up when one mentions the evolution/Creation subject. His hobby still gives him pleasure. He often participates in Creation seminars. He is active in a non-Adventist science-research organization. His greatest joy is in furthering belief in the Creator and a literal Creation and Flood.

"When are you going to take it easier?" His children often ask him. After all, he just turned 89. He smiles and shows us something more of what he is doing—the geology correspondence-course lessons he corrects, as he has for 30 years; his latest oil painting, a hobby that he began at the age of 60; his newest slides of California flowers; or this year's tomatoes or squash he is growing.

I remember when our little family returned to the Orient after a second furlough at home. It seemed more difficult this time to say goodbye to loved ones. When I came to Dad, he whispered, "It's hard to see you go, but we wouldn't have it any other way." That is the story of his life. If he had to do it over again, I know he "wouldn't have it any other way." □

The assurance of salvation

I struggled along, hoping someday to be ready, but
fearing I might die before I knew God's acceptance.

By GLENN RUMINSON

"I want so badly to be saved, but I can't seem to do anything to change my life. I think a lot about what I need to do, but I never can follow through. I know that salvation is by faith. I've taught this to other people, but I don't know what it means in my own experience. If I accept Christ, then I'll have to make some changes in my life. That's something I'm not sure I can or, at times, want to do. I want to know that God has accepted me, but if I can't make all those changes now, I'm not sure God would want me if I came to Him."

The words were not mine, but they carried a familiar ring. I could not help reflecting on my own experience. I too had grown up an Adventist with the conviction that I was in the right church. I believed in Christ's soon return and hoped to be among those He would take to heaven with Him. Although committed to the church and the Christian way of life, I did not have the assurance of salvation. I longed to know that I was right with God. I did not want to be ready *someday*—I wanted to be ready *now*. But I felt that all must be "right" in my life before I could know the smile of God's acceptance.

I struggled often to stop doing the things that I knew stood between me and God. Many times I promised both of us that I would reform my life. But try as I might, I could not rid myself of the old thoughts and actions. So I struggled along, hoping someday to be ready, but fearing I might die before I knew the peace of God's acceptance.

In my earliten years I happened on a poem in my mother's collection. Its message of complete forgiveness and acceptance with God touched my heart. I saw I could have His salvation right then. He promised it. All I had to do was confess and forsake. For a moment I experienced the sweet peace for which I had been longing. But suddenly, there it was again—forsake. I had to do that first. And so I resolutely shut the book with that same old sinking feeling. I had to forsake sin, but I could not.

Ten years passed. There were sparks and glimpses of light and hope here and there along the way. The more I

learned, the more convinced I was of God's love for me, a sinner. I wanted to live like Jesus, my Example, but how could I when I could not forsake sin? I decided I was not yet strong enough and began searching for a way to gain that strength.

Unexpectedly, the door opened, and I stepped out of the dark closet of my despair into the sunlight of truth. What was the key that opened the door? "By beholding we

Destiny

By MELANIE ANDRUS

*The Man calls their names;
They do not hear.
The trial is great—
They are tired,
Weary of the strain.
The day has left a mark
Humanity cannot endure
Without relief.
A brief hour of renewed diligence
Is lost in self-indulgence.
Again He seeks their company,
Finds only the cuts
Of indifference.
Exhausted heads
Do not bow in pleading
For the beloved Master's strength.
Black night hides
A blood-streaked brow.
The hour darkens
Upon throbbing temples—
Alone
He pleads for abstinence
From the cup
Filled by
Human iniquity.*

Glenn Ruminson is a psychiatrist living in Gresham, Oregon.

become changed.” My new understanding of this phrase brought everything into proper perspective. I am not sure why I had not grasped it before. I suppose I had thought it was another way of saying, “When you forsake all known sin, then you must start living like Jesus when He was here on earth.” I now know that of myself I can do neither.

Beholding is the key

I had matters backwards. When that phrase, “By beholding we become changed,” hit home, I began to see that a person does not forsake sin and then have God’s acceptance. I first come to Him as a sinner in need of healing and restoration and receive His acceptance and forgiveness. Then, by His grace, I *will* forsake sin. I do not forsake sin, then follow Jesus’ example; I must first follow His example, then I *will* forsake sin.

I was trying to make myself behave like Christ, when what I needed was to follow His example of daily study, meditation, and prayer. By beholding I might become like Him—live more as He did each day.

Beholding is the key. Jesus spent time daily in communion with His Father in prayer and thoughtful reflection on the meaning of Scripture. This was the source of His power. As He beheld the Father daily, He

was strengthened to meet that day’s trials and to present clearly the truths needed that day by His hearers.

I may do as He did. As I behold Jesus revealed throughout the Bible, especially in the four Gospels, I see in Him my Saviour, my God, my Healer, and my best Friend. My gaze becomes fixed on Him rather than on my shortcomings. As I follow His example in daily beholding God, I am strengthened to meet the trials of the day. Sin becomes unattractive and falls away. By beholding I am changed, becoming more like Him and living more like Him.

My former understanding had been completely wrong. I tried forsaking sin and living like Him by my own efforts. Now I behold Him, and the change wrought in me leads me to forsake sin and to think and act as He would. Since this discovery I have had many ups and downs, most of them the result of neglecting Him. That is a pitfall that I now know I must avoid. I must behold Christ *daily* or soon I will revert to my old ways, since I still have a sinful nature that will remain with me until He returns to take me home.

Now that I see the absolute necessity of beholding Him daily, many things have begun to fall into place. I have learned that our doctrines are not separate little packages

WINDOWS ON THE WORD By WILLIAM G. JOHNSON

Ceasing from our works

I don’t understand Hebrews 4:8-10: “For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” Do the “works” from which we cease refer to rest from our labors as described in the fourth commandment, or are they describing efforts to be saved in our own way?—M. L. W.

This passage, source of much dispute, provides a classic example of the way in which consideration of the context opens the meaning of the Biblical text. The verses come as the climax of an argument that begins in Hebrews 3:6. As we trace through the apostle’s reasoning, we see the meaning of

both the “works” and the “rest.”

Throughout Hebrews 3:6-19, he is talking about the children of Israel who wandered 40 years in the desert (verses 9, 16, 17). Because of their disobedience and unbelief, they failed to enter God’s appointed rest—they did not make it through to the promised land of Canaan. We read a summary of the argument of chapter 3:6-19 in the final verse: “So we see that they could not enter in because of unbelief.” That is, the wandering children of God in the wilderness failed to enter rest because of their lack of faith (in Greek the same word may be translated as “faith” or “belief”).

In chapter 4 the discussion changes from ancient Israel to Christians. Heeding the negative example of Israel, we are to fear lest we come short of

entering God’s rest (verse 1). Whereas the gospel failed to become effective for them because it was not mixed with faith in the hearers (verse 2), “we which have believed do enter into rest” (verse 3).

The “works” of Hebrews 4:10, therefore, are the works of unbelief. They are the works the apostle described in 3:6-19—hardening of the heart, rebellion against the living God, testing God, even as did the children of Israel in the wilderness. It is as we turn from these works and trust God fully that we enter into His promised rest.

What then is the “rest” of Hebrews 4:8-10? The word has undergone a subtle development in meaning. In chapter 3:6-19 it clearly refers to the land of Canaan, which the wandering tribes were hoping to enter (see also Num. 10:36; Deut. 12:9). This meaning will not do for Christians in chapter 4, however; Psalm 95:7-11, quoted in Hebrews 3:7-11, has a spiritual meaning for them. The land of Canaan, entered under the leadership of Joshua (note that modern versions translate chapter 4:8 as “Joshua” instead of “Jesus”), did not exhaust the

promise of the Word of God. The rest God promises us is something into which we *now* may enter (verses 3, 10), yet it is also something toward which we must strive (verse 11). Further, it is a *Sabbathlike* rest (verses 4, 5, 9; *rest* in verse 9 is a unique word signifying “having the quality of the Sabbath”).

The meaning of “rest” in Hebrews 4:8-10 is clear. It is the experience of blessedness and joy into which we enter when we lay aside all unbelief and its works and come by faith to Jesus. Its dimensions are twofold—present relationship with Christ and future blessedness when we come to the heavenly Canaan.

Further, it is a “Sabbath” rest: the Sabbath is both a part of this rest and an illustration of it. No higher recommendation could be given the Sabbath!

This word from God speaks to Adventists today. For too long we have wandered, short of the heavenly Canaan. As light from the Word streams through God’s window and falls upon us, the Holy Spirit still calls: “To day if ye will hear his voice, harden not your hearts.”

wrapped up in key texts. Rather, they are windows on Jesus. Rightly understood, they help me see Him more clearly, and they reinforce my relationship with Him. In Him, in His demonstration of God's loving character, I see the one great principle that unifies all truth. He came to reveal the truth about sin, about men, about Himself and His Father, that by my beholding, sin's grip on me might be broken and I might be drawn to Him and changed into His likeness.

I now see that "the atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1074.

I now know that Jesus represents the Father fully. When I see how graciously He treats sinners such as I, whether we are friends or enemies, I marvel, and know that the Father feels the same way about me as does the Son. As I study the Old Testament the persistent efforts of Jesus to capture the attention of men and women fill me with amazement. When I notice that God never gave up, even when His people had rejected Him for the thousandth time, I know that He will never let me go unless I demand rebelliously and persistently that He leave me alone and I harden my heart beyond all possibility of healing. But how could I ever hardheartedly go my own way when I know that He longingly weeps over me?

Ultimate demonstration of love

His ultimate demonstration of love on the cross leaves me breathless. But when I recognize that this was the sacrifice of the Father as well and that all in heaven—Father, Son, Holy Spirit, and angels—are on my side and working continuously for my salvation, speech fails me.

So I see, as I behold Him, that there is nothing I can do to earn His love, for He already loves me. He even assures me that if I come to Him today, He will not hold my rebellious past against me but will treat me as a son who never left His side. He leaves no barrier for my return. What a God! Since He is so eager for me, I cannot refuse to come to Him that He might heal me and receive me as His own dear child.

Such undeserved kindness leads me to repentance—to change my mind about Him. It brings conversion—a turning away from myself to trust in Him. I am set right with Him (justified) and restored to a right relationship with Him. As I further observe Him in action in Scripture, I am changed more and more into His likeness (sanctified), for by beholding I become changed. Thus He heals the wounds of sin and restores His image in me.

Each day as I behold Him more clearly I long to be home with Him—to worship at His feet, to sing His praises, to do His bidding, to declare to the whole universe His love for me. And now that I know the assurance of His love and acceptance, I wait eagerly for His soon return when I may be even closer to Him for all eternity. □

FOR THE YOUNGER SET

One boy and his dog

By AUDREY LOGAN

Jonathan Rawlings spun around suddenly. He was sure he heard a dog yelping, but he couldn't see anything. Jonathan was out in the woods, exploring all the interesting things of nature—the trees, the plants, and grasses. Jonathan began to search for the unseen dog. He kicked back the undergrowth, peered into the ferns, and looked behind trees. Then he saw it—a lovely Alsatian dog caught in a snare.

"Poor fellow," the boy murmured to the unfortunate animal. "I'll soon have you out of there."

Gently he released the captive and inspected the injuries. They looked serious. He must get the animal to a veterinarian.

Mr. Barton, the veterinary surgeon, examined the dog. "He's in pretty bad shape, Jonathan. The wire has cut almost through to the bone, but I'll do what I can."

Anxiously Jonathan watched the animal's progress and tried to find its owner. No one claimed the dog.

Eventually Rufus (Jonathan decided that was to be the Alsatian's name) recovered.

"Please, may I keep him?" the boy pleaded with his parents.

At first they said No, but when they saw the warm friendship between boy and

dog, they gave in. Rufus had come to stay.

Wherever Jonathan went, Rufus went too. The dog followed his young master to school, slept at the foot of his bed, and refused to eat if anybody else fed him. He seemed to know he owed his life to the boy.

One day Rufus arrived home without Jonathan. Mr. and Mrs. Rawlings were anxious. They knew immediately that something was wrong. The dog barked and howled alarmingly and kept running to the front gate.

Mother and Father followed the dog. He yelped and ran back and forth until they followed. Eventually Rufus led them to a building site not far from their home. Bounding over the rubble, Rufus skidded to a stop at the edge of a 15-foot-deep shaft, and howled and howled.

Mr. and Mrs. Rawlings looked in horror. Jonathan was at the bottom with a broken leg.

After they pulled Jonathan out and took him to a hospital, he told his story. He, along with Rufus, had wandered onto the site after the workmen had gone home. He had slipped and fallen down the shaft.

"We thank God for Rufus," Mrs. Rawlings said. "That dog has paid his debt to Jonathan. He saved our son's life."



When Jonathan rescued the German shepherd (called an Alsatian in England), he didn't know that the dog would one day rescue him.

My son, Your son

As I dropped to my knees and
buried my head in my arms,
the hot tears came.

By RHODA JACKSON

The sound of the slamming door hit me hard, almost like a physical blow. But it was the words that really hurt, cutting through my soul like a knife.

"I hate this place, nobody around here cares about me."

My mind reeled, searching frantically through the past few minutes for a reason for the angry, hate-filled outburst. I do care, so very much. I had helped him look, unsuccessfully, for his misplaced science book, then told him that he had better go on to the car where the others were waiting or they would be late to school. Then came the explosion.

As I dropped to my knees, by the big yellow chair, and buried my head in my arms the hot tears came. It was not just this morning's episode. It was not anything by itself, really. It was the whole attitude of belligerent, hateful rebellion that was growing in this teen-age son of mine that troubled me.

"I will not study the Sabbath school lesson, and you can't make me." "The only reason you won't let me watch what I want on TV is that you don't want me to have any fun." "I'm sick and tired of this garbage you give us to eat around here. Why can't we have hamburgers and other things like normal people?" "Why don't you let me go to high school and give me the money you're spending on tuition? I could buy a car." "You may tell me that I

Rhoda Jackson is a pseudonym.

Softness

By R. LYLE BAILEY

*I long
to be a part
of the softness of God.
To be gentle,
kind,
understanding,
quiet,*

*meek,
tender;
to let the solvent of love
completely submerge
the stone of life
and dissolve it
into grains of sand.*

shouldn't listen to rock music and have girly magazines, but as soon as I get away from this horrid prison I'll do as I like, and you can't stop me."

What has happened to the little boy who was so proud to raise his hand in primary Sabbath school class when the teacher asked who had studied the lesson seven times during the week? I wondered. Where is the gangly junior who devoured the books we bought each year at camp meeting? Remember how he used to look forward to going to the academy? Why can't we have fun together as a family anymore?

Where have we gone wrong? My jumbled questions became a prayer: And, God, I can't bear to see what he is doing to his father. This man I love so much looks hurt and careworn lately. We've tried to follow Your counsel in the Spirit of Prophecy. Our children have had a Christian education, even when it meant giving up cherished plans and possessions. I've always put extra effort into making our healthful meals tasty. Now it seems as if all the years of love and giving have meant nothing at all to this one child. And through it all we've prayed—together, alone, and as a family. Has it all been in vain, Lord? What have I done wrong?

Heavy burden of guilt and failure

The burden of guilt and failure was so heavy I hardly could bear it. I've got to find some answers, some peace, I thought. I reached for *The Living Bible* on the stand beside the chair. It fell open to Hosea 11. I started to turn the pages to the Gospels, where I knew I could find comforting verses, but the words in front of me arrested my eyes.

"When Israel was a child I loved him as a son and brought him out of Egypt. But the more I called to him, the more he rebelled. . . . I trained him from infancy, I taught him to walk, I held him in my arms. But he doesn't know or even care that it was I who raised him."

"Oh, Father, You do understand!" I exclaimed.

"As a man would lead his favorite ox, so I led Israel with my ropes of love. I loosened his muzzle so he could eat. I myself have stooped and fed him. But my people shall return to Egypt and Assyria because they won't return to me."

The tears were still flowing, but they were not hot and bitter anymore.

"Oh, how can I give you up, my Ephraim? How can I let you go? . . . My heart cries out within me; how I long to help you! No, I will not punish you as much as my fierce anger tells me to. . . . For I am God and not man; I am the Holy One living among you, and I did not come to destroy."

"Lord," I prayed, "You love my son even more than I do. As he becomes a man he has to make his own choices. And no matter how he chooses, we will always love him, won't we, You and I?"

The tears were gone. I still did not have all the answers, but surrounded by the loving arms of my heavenly Father, I found strength to rise to meet the duties of the day. □

Limits

The approach to theological understanding has limits that ordinary scientific investigation does not have. These limits, in turn, place limits on those given the responsibility of teaching theological truths.

In spite of the highly touted and widely accepted opinions of Charles Darwin, Albert Einstein, and now Carl Sagan, the earth and the universe that surrounds it most probably operate under sets of laws that vary somewhat from those they propose. For instance, the recently discovered braiding in Saturn's rings defies physical law as it is understood currently.

Scientists necessarily are limited by the narrow platform of observation they have built in this one minuscule solar system and by the finite limit of the number of cells (as vast as they are) that make up the human brain.

Scientists have not only the right but the responsibility of questioning everything that has been postulated. Perhaps the greatest failure of modern science is that it does not question itself enough.

When it comes to theology, however, there are absolutes involved that are beyond the limits of human investigation and understanding. This leaves the believer in God with no alternative but to accept by faith what God reveals.

Truth cannot be untrue to itself

Truth may have many facets, but it cannot include all possible alternatives. Either God is love or He is not. Either the world was created in six days or it was not. Either Christ was God before He became man or He was not. Either He died for our sins or He did not. Either He will come again soon or He will not. Either the ten commandments are God's laws or they are not. Either Christ began His work of investigative judgment in the heavenly sanctuary in 1844 or He did not. Either Ellen White was God-appointed and inspired or she was not. Truth cannot be untrue to itself—cannot have it both ways.

There may be room for all kinds of beliefs, but just because humans accept a certain belief as being true—even to the point of being willing to die for their belief—does not necessarily in itself make it true. The teachings of Marx, Augustine, Calvin, Wesley, Darwin, Buddha, and the apostle Paul cannot be lumped together harmoniously in the basket of truth. There are many obvious contradictions.

When God speaks, humans do not have the right to say, "Let me put that in my computer and see whether or not it is so." No computer can compare with the mind of God.

Computers are programmed by humans and not in heaven. Therefore, they can reflect only what is put in—garbage in, garbage out.

Human minds have the same limits. Even Einstein's conclusions were based on what he was able to observe and interpret. Only the mind of God is capable of grasping all truth. Consequently, in many areas of truth we have to depend on what He has chosen to reveal.

Because of this, it is unrealistic to expect the church to be subject to the same rules that might regulate a scientific debating society. The church's role is to accept what God says on God's authority and to interpret what He says with as little distortion as is humanly possible.

Of course people are not to be coerced into accepting or continuing to subscribe to the truth as the church sees it. Each of us is ultimately responsible to Heaven for studying and applying God's revealed truths for ourselves. But God has given the church—the body of Christ—the responsibility and the right to proclaim the truth as He has revealed it. In doing so, the church has to speak with a united voice to the world. It cannot speak *truth* with thousands of dissonant voices.

If an individual church member has variant understandings, it is his responsibility to present these to the mechanism set up by the church for studying them—and the church has the responsibility to set up such a mechanism, as it holds that there is a continual unfolding of truth (but new truth does not tear down that which has been revealed previously. Instead, it builds on it). In the meantime it is not right for the member to disseminate and promote his views widely in church circles or to the world, for that matter.

If, after careful and serious study, the church determines that the position being taken does not fit the body of truth that God has revealed, the individual who differs should not continue to agitate within the church for his independent view. To do so is disruptive to the mission and united witness of the body. Individuals have their rights, but the church as a body has its rights too.

One of those rights is to expect that the facilities, institutions, publications, and funds that belong to the church will not be used to launch a crusade intended to sway people to opinions contrary to those understood and accepted by the church as a whole or to launch an attack upon the leaders chosen to serve the church.

In a special sense the church has the right to expect that its preachers, teachers, leaders, and writers will not take lightly their sacred responsibility to uphold and support the doctrines and teachings of the church that pays for their services. To accept denominational funds for support and spend time and effort in tearing down and undermining the position of the church they claim to serve is, to say the least, unethical and unworthy.

No matter how personable or pious a dissident may be, no matter how popular or attractive his deviant teachings, he has no right to promote his views as being "the truth" for Adventists without first clearing them through the body given the responsibility of deciding what truth is as

There are many kinds of ministers at Florida Hospital.

When Bill Wertz came to Florida Hospital for open-heart surgery, the chaplain wasn't the only minister he met.

The admitting clerk shared a Bible promise with him. The auxilian delivering flowers told him how God led in her life.

Before the operation, his surgeon asked the Lord to guide his hands and give him wisdom. His nurse prayed with him in his room.

Employees throughout the hospital shared God's love through their care. And today, Bill Wertz is a Florida Hospital volunteer because of their love.



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Adventists see it. This in no way limits the personal responsibility all of us have to search daily God's Word for hidden treasure, but it does safeguard the church's voice in representing its views to the world.

After someone with a different viewpoint has been given serious opportunity to have his "discovery" studied by the body selected by the church to review such issues, what happens if his ideas are not acceptable? The only honorable and ethical course is not to teach and promote these views while he still chooses to be identified with the church. Especially is this true if he is being supported by funds that rightfully belong to the church.

Of course a large amount of trauma is involved in breaking with a subculture that we have been part of for a long time. It must be difficult for anyone to make such a decision. But it is not much easier either for those who remain to watch persons they have come to love and respect separate themselves from the group.

Yet we *are* in the shaking time, and, unpleasant as the prospect may be, some of our most talented and capable people will no longer remain committed to the body of truth given to this church. They will then pursue the only honorable course left to them—dissociating themselves from us.

This "shaking" in turn will result in Adventists' becoming a more united body able to present a clearer witness to the truths of the three angels' messages. We do gain some comfort from the promise, specified in a message that came from the Lord, that after some had left us, "their numbers were immediately made up by others taking hold of the truth and coming into the ranks" (*Testimonies*, vol. 1, p. 182).

L. R. V.

"Like faithful Aaron"

On the first leg of their journey to Canaan, the children of Israel began to complain about the food, the difficult journey, their thirst. This in spite of the miracles God performed daily to sustain them. Because of their murmuring, the Lord allowed the Amalekites to attack.

Because Moses knew that the masses of the recently liberated slaves were in no condition to fight, he had Joshua choose soldiers from among the people. Meanwhile, he, along with Aaron and Hur, went to an overlook to follow the progress of the battle. Moses took with him the rod of God; the rod he had used recently at the parting of the Red Sea.

During what should have been a very uneven battle, the Israelites won as long as Moses held the rod and his arms toward heaven, praying for their success. But "Moses' hands grew weary," the Bible tells us, "so they took a stone and put it under him, and he sat upon it, and Aaron and Hur held up his hands, one on one side, and the other on the other side; so his hands were steady until the going down of the sun. And Joshua mowed down Amalek and his people with the edge of the sword" (Ex. 17:12-14, R.S.V.).

We might wonder whether Moses, Aaron, and Hur's struggle to keep those weary arms raised throughout the long day really was necessary. After all, God obviously was performing a miracle. Why couldn't He have worked a more comfortable one? Ellen White explains: "Divine strength is to be combined with human effort. Moses did not believe that God would overcome their foes while Israel remained inactive."—*Patriarchs and Prophets*, p. 299.

This incident provides us with a good example of teamwork. Each person from Moses to any one of the unnamed soldiers fighting in the plain had a duty to perform to make the battle go in Israel's favor. The trio on the mountaintop did not spend time arguing about the best way to prop up Moses' arms or about whether they should take turns sitting and standing. They did not discuss the theological implications of holding the rod aloft. In the crisis each person did the task God had given him to do.

Today we often forget that we are in a crisis situation—we are fighting Satan. Teamwork is desperately needed for the battle to go in our favor. Forgetting this, we argue among ourselves about the best way to do what God has asked us to do, "proclaim the triumphs of him who has called you out of darkness into his marvellous light" (1 Peter 2:9, N.E.B.); we discuss who should do what and how; we debate the theological implications of what we are doing. Meanwhile it seems as though no one is holding up anyone's arms and we are losing the fight. (We are not protesting the theological discussion that helps us understand our goals and mission, but rather that which substitutes talk for action.)

We would be happier if we would learn to work together more effectively. Because teamwork—the hard striving together to accomplish a goal—is invigorating. In fact, there are few human experiences to equal it.

This editor participated last year in a spectacular team effort, the publication of the daily *General Conference Bulletins*. Many people throughout the Review and Herald plant worked some 75 hours during that week. We were exhausted yet exhilarated. We worked together at top efficiency toward a common goal. No one had time to bicker or complain. Each person did whatever he or she could to accomplish the task. And at the end of the week we were better team members, workers, and friends for having labored together.

Working on a team means that we must put aside personal advantage for the good of the group; allow leaders to lead; be willing, reasoning followers; do whatever task we find at hand, no matter how exalted or humble.

The final verse of the hymn from which our title is taken, "Hark! the Voice of Jesus Calling," describes our duty well: "While the souls of men are dying, And the Master calls for you, Let none hear you idly saying, 'There is nothing I can do!' Gladly take the task He gives you, Let His work your pleasure be; Answer quickly when He calleth, 'Here am I, O Lord, send me.'"

A. A. S.

It takes a world family to run a mission program

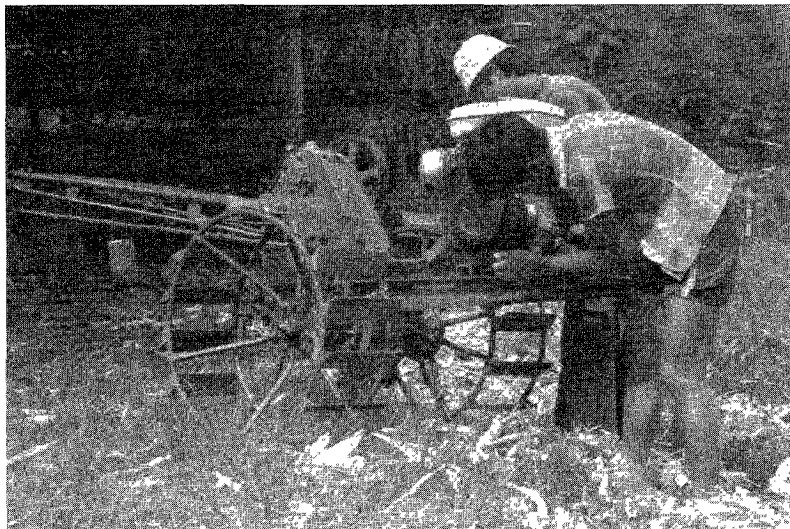
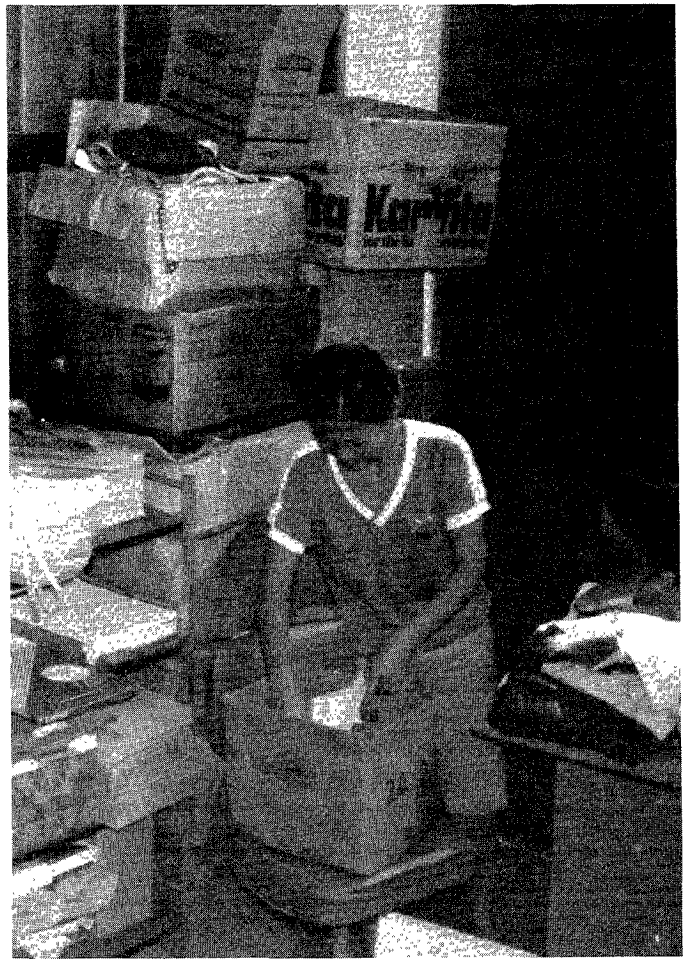
By PAT GUSTIN

If we have learned anything during our service at the Hilltribe Training Center in Chiang Mai, Thailand, it is that there is no way we could have operated our mission program without the support of our world family of Adventists.

I doubt that the members of our world family understand how dependent we and other mission projects are on their support. Perhaps the best way to explain what has been happening and to help show what I mean is to tell our story in pictures.

Pat Gustin, former director of the tribal center in Chiang Mai, Thailand, recently moved to Ubon, Thailand, where she pastors the Ubon City church and helps supervise an English-language school.

Saraapee Swini, Karen secretary and teacher at the Chiang Mai tribal center, sorts through a few of the boxes of clothing received from the Rotterdam, Holland, SDA church. Scores of tribal people have been blessed through this simple ministry.



Bolting the Honda engine to the rice paddy tractor are Chatree Sae Yang and Jao Sae Tao, Mong students at the Hilltribe Center. The paddy tractor was purchased recently with funds donated by the General Conference Women's Auxiliary.

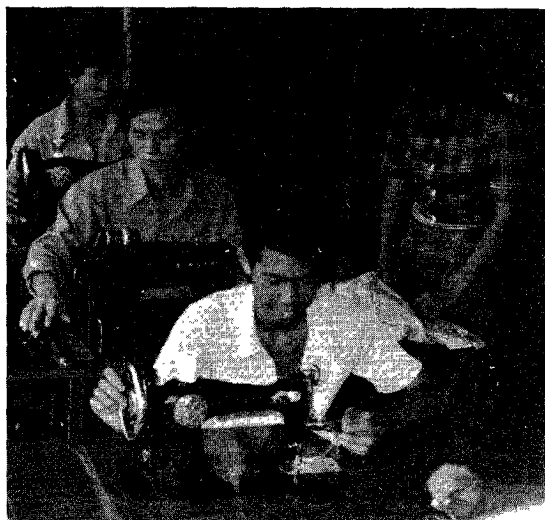


Dr. Helen Morton doesn't seem to know what the word *retirement* means. She has "retired" to North Thailand, where she continues to see patients daily, many of whom have walked for several days to see the "kind, white-haired lady doctor." Though a pediatrician by training, she delivers babies, treats malaria, pneumonia, and high blood pressure, sews up injuries that would tax a surgeon's skills, and even takes care of the children's sick pets. On occasion she ventures into the mountains, where she treats villagers, many of whom have never before seen a doctor. In the near future she plans to begin a "barefoot doctor" course to train promising young men and women to help in this work.

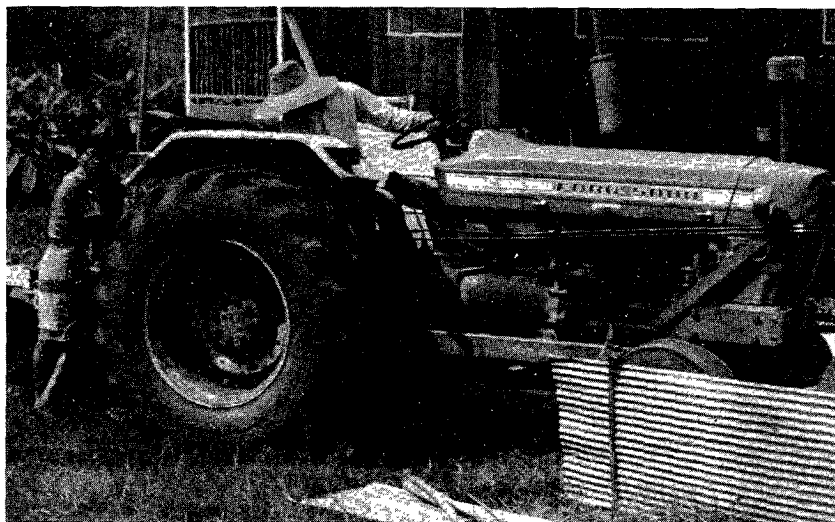


More than 80 students received blankets during the cold season at the tribal center, located some 15 kilometers north of Chiang Mai in northern Thailand's beautiful mountains. The money to purchase these blankets was raised by students and teachers of Blue Mountain Elementary School in Hamburg, Pennsylvania.

When Rolf Eigenbrodt and Mathias Kutshman, students from Darmstadt, Germany, arrived at the tribal center in Chiang Mai they planned to stay only two or three days. But when they saw the urgent needs they stayed on for nearly a month and helped finish up the remodeling of the simple clinic there.



Pranee Yotaa, vocational-arts teacher, inspects a shirt being sewn by Mao Sae Yang, a Mong student in the vocational program at the center. The sewing machines were purchased with money raised in Holland.



The Quiet Hour helped raise the funds to purchase this Ford 5,000 tractor, which Radua Sae Saan, a Mong refugee from Laos, and Kamsaan Suriwong, of the Lahu tribe, work together to hook up to the plow as planting season draws near. The tractor is used to bring income to the center, as well as to help in producing corn crops.



**Meatless Sizzle Burger.
Its taste has earned
it a faithful
following.**



LOMA LINDA FOODS

Our Church's Own Company

New members in Panama grow in zeal and faith

By VICTOR MANUEL CABALLERO

In March of 1980 a new company was organized in Panama City consisting of the converts of the Kenneth Cox Prophetic Dimensions Crusade. Approximately 170 of those who entered the Carrasquilla church that Thursday night in March were entering a Seventh-day Adventist church for the first time. Their happy faces revealed their love and enthusiasm for the message.

The pastor, Angel Peña, invited Ernesto Guittens and me to serve as local elders for the group of new believers. The question uppermost in our minds was how to minister to this group to help them remain faithful members. We faced the responsibility of strengthening their faith in the doctrines of Christ and His work, a difficult but inspiring task. They were students of the Bible who were filled with Christian love, and they were willing and eager to take their first steps toward victory.

During the first few weeks, the pastor continued holding evangelistic meetings, followed by periods of orientation, such as classes on stewardship. Later we conducted workshops and training courses to prepare leaders for all the departments of the church: Pathfinders, Sabbath school, youth, missionary activities, music, et cetera. As a result of leadership instruction, all the departments of the church were overflowing with workers who were doing their best for the honor and glory of the Lord. Whenever we asked for volunteers for positions of leadership in the church we had many willing hands.

Here are some of the experiences that have helped in the spiritual life of the new church. A week before the official organization of the church we planned to visit all

those who had been baptized during the Cox crusade. Our main purpose was to be sure each was attending one of the area churches.

The visitation program was a great success. Many who

had not been attending became members of this newly organized church, while others joined churches that were nearer their homes. All those who participated in the visitation program felt it strengthened their own faith.

We are not sure what two laymen said when they visited the home of a professional who was a new convert, but it must have been the right thing. Previous efforts had

been made by pastors to get him to attend church, but it was the visit of the laymen that brought success. The following Sabbath this brother was in church.

Prior to the official organization of the church we received a letter informing us of the Ingathering goal for the new group. As church elders, it would be our responsibility to organize and plan the Ingathering campaign. We wondered how we should approach this program with the "newborn" members.

We began with an orientation program. The first presentation was based on what the Bible and the Spirit of Prophecy teach regarding Ingathering. The second presented the objectives of the Ingathering program. The third gave practical instruction and demonstrations on how to participate in Ingathering. This was followed by a laboratory experience in which the members practiced their presentation. By the time we were finished, members were requesting to begin work.

We decided that it would be best not to work in groups, set individual goals, or assign any specific territory, but rather allow each to work spontaneously. The results were surprising. By the end of the first week we had reached the goal assigned for the new church by the conference. Four weeks later, when the campaign officially closed, we had reached seven times that objective!

The church organized on September 7 is named the Seventh-day Adventist Church of Prophetic Dimensions. In November, when the church was officially accepted by the Panama Conference, we had 193 members. We have added 23 new members to the group, and as far as we know we have lost only five.

We plan to keep the Seventh-day Adventist Church of Prophetic Dimensions active throughout the year, using every member in the vineyard of the Lord. We have begun the missionary plan "Each One Win One," and many have registered for the Faith Bible Course.



American Bible Society advisory council meets

Forty Protestant and Catholic church leaders attended the triennial national advisory council of the American Bible Society recently and called upon Christians to increase their financial support by at least 10 percent each year to the worldwide work of the society. The meeting began in the society's executive headquarters in New York City, but then transferred to a spacious conference center across the Hudson River in the State of New Jersey for the remainder of the three-day session. D. A. Roth, a General Conference associate secretary, represented the Adventist Church.

The speakers for the council included Oswald C. J. Hoffman, president of the United Bible Societies and speaker for the Lutheran Hour radio program; John Erickson, general secretary, American Bible Society; John Whealon, Diocese of Hartford, Connecticut; and Eugene Nida, executive secretary, translations department, and United Bible Societies translations research coordinator.

The ABS, founded in 1816, is a nonprofit, interconfessional organization that has distributed more than 3 billion Scriptures since that year. The society does this without doctrinal note or comment.

Pictured are Elder Roth and Dr. Nida.

Victor Manuel Caballero is a local elder in the newly established church in Panama City, Panama.

SDAs exchange churches with Anglicans

A sad sight in modern-day Britain is the number of architecturally attractive old churches being neglected because of declining and aging memberships. This is the case with many Anglican, Methodist, and Baptist churches that all too frequently become furniture warehouses or bingo clubs.

At St. Paul's Church of England on Santley Street, London S W 4 (Brixton), the number of members had dwindled to 12 and the locally dominant building had accumulated 200 years of grime. Around the corner on Ferndale Road, 400 Seventh-day Adventists were crowding Sabbath by Sabbath into a totally inadequate building designed for about 140.

Then the Adventists approached the Anglican authorities about the possibilities of exchanging buildings. The Church of England representatives proved to be most cooperative. Negotiations were brought to a successful conclusion by K. H. Gammon, president of the South England Conference; and several months ago the Anglicans moved into the more modern Ferndale Road building, and the Adventists took over the larger premises on Santley Street.

The move marked the beginning of a restoration program to bring the older building back to its original state of grandeur. Under the leadership of the pastor, Cecil Perry, almost all of the Brixton members have participated in renovation activities. A spray jet that exerted 2,000 pounds of pressure per square inch was hired to clean the interior—and that included a ceiling that rises to a height of 80 feet. Three colors of beautiful brickwork became noticeable again. New electrical wiring and fittings have been installed. A completely new central-heating system has been fitted. Pews that seat a



The Adventist church on Santley Street, in the London borough of Brixton, formerly was owned by the Church of England. Adventists traded their smaller, more modern church for this one and have remodeled it.

congregation of 600 have been rubbed down and restained. The walls throughout the huge building have been repainted, and the floors scrubbed and rescrubbed. Perhaps the crowning glory of this newly acquired Adventist place of worship is the superb repainting of the interior artwork on the roof of the apse.

So dramatic has been the change in this church's appearance that many of the local inhabitants have begun to repaint their houses.

When the Archbishop of Canterbury, Robert Runcie, was visiting the vicinity in connection with housing developments, he was invited to inspect unofficially the newly decorated Adventist church. His comments were favorable, and it was encouraging to the members to see Pastor Perry on the national TV news walking side by side with the primate of the Church of England.

Sabbath, November 15, was the official opening day, when almost 1,000 members and friends assembled for the festivities. W. R. L. Scragg, president of the Northern Europe-West Africa Division, presented a timely message. E. H. Foster, president of the British Union, offered the dedicatory prayer, in which he invoked the blessing of God on the congregations at both Santley Street and Ferndale Road.

During the restoration activities an inscription dating back to 1853 was discovered at the foot of one of the pillars. Apparently it had been chiseled into the stonework by a devout Christian, for it reads: "My greatest joy in life has been to see my children grow up and accept God's truth." This, no doubt, will be the wish of God's modern-day worshipers, too, and the beautiful building and enthusiastic membership at the restored sanctuary in Brixton will make possible an ongoing realization of this Victorian prayer.

W. JOHN ARTHUR
Communication Director
British Union

MICHIGAN

Andrews wins nutrition award

Andrews University has been named one of three winners of the first Metropolitan Life Foundation Awards in Nutrition. The university has received a grant of \$25,000 for the expansion of an educational children's program, The Radio Adventures of Captain Magic.

More than 21 Michigan and Indiana school districts have made a commitment thus far to adopt the program. Andrews University and WAUS-FM, its public educa-

tional radio station, will be coordinating and airing the program. According to Joseph G. Smoot, Andrews president, this was a classic case of a successful idea that has been developed into an award-winning product. "With the help of the Metropolitan Life Foundation, the schoolchildren of our local area will be introduced to nutrition education that has been proved to increase nutritional awareness an average of 25 percent," Dr. Smoot said. He added that Andrews, as an SDA institution, is committed to health education.

Andrews offers a Bachelor of Science in nutrition science, as well as a Bachelor of Science in dietetics, which prepares students for the qualifying examination for professional registration as registered dietitians.

The nutrition program was pilot-tested on a small scale with 103 second-graders in early 1980 in the South Bend, Indiana, School Corporation. Captain Magic is a locally invented good-food hero who came into five experimental classrooms via FM radio, teaching lessons about good food and healthful eating habits. The program was originally created by the South Bend School Corporation.

According to Patricia G. Mutch, associate professor of home economics and the program's administrator, the award will enable more than 2,000 second-graders in the area to participate in The Radio Adventures of Captain Magic during a 16-week period. The program also will be evaluated for its impact on learning and eating habits and tested on a wide basis to show its potential for possible national distribution.

The Metropolitan Life Foundation is also awarding grants of \$25,000 to The Pennsylvania State University and the University of Pennsylvania as part of the Awards in Nutrition program. More than 100 proposals for the grants were submitted from some of the nation's largest and most prestigious schools.

MARK DRISKILL
Andrews University

Australasian

● Summer camps for blind children were held during December and January, one in northern New South Wales and the other in Victoria. Counselors assisted the children in a wide range of activities, including water-skiing, hiking, horseback riding, archery, trampolining, swimming, and mini-Olympics. "It was wonderful to see people sharing happiness," said Ron Vince, director of Christian Services for the Blind. "The best qualities of love, kindness, and dedication were displayed by all who took part."

● The Tasmanian Conference reports record baptisms, 60 percent of which come from the Hobart metropolitan area, where the division evangelist, Peter Roenfelt, and his team of ministers have been working.

● Until recently progress in the western town of Nadi, Fiji, had been slow and difficult, but ever since Aisake Kabu conducted an evangelistic campaign there a change has taken place. During 1980, when Epeli Soro, lay activities director, conducted another public program, prospects were brighter than ever. More than 100 baptisms have taken place, and there has been a revival among the church members. Several members who assisted the mission plan to train for the ministry at Fulton College.

● Delegates to the recent business session of the Cook Island Mission heard that tithe has increased by 46 percent, to reach a total of \$72,775, and that church membership stands at 843. During the past two years the mission's building program has included the Titikaveka Community Centre, a school science block at Aitutaki, and classrooms at Papaarua and the Atiu School.

● Douglas Robertson, district director/pilot of the remote Laigam district in Papua New Guinea, is convinced that the Western Highlands is a "land of change and opportunity." Largely as a result of branch Sabbath schools conducted by members, 350 persons have been baptized in a 12-month period. Nine "seven day" (SDA) villages have been established in this forgotten corner of the South Pacific.

● George Quinlan, the first aboriginal worker to be ordained, was welcomed into the ministry at the Avondale Memorial church on December 12. For several years Pastor Quinlan assisted Alec Thompson in establishing the church among native Australians in northern New South Wales. Five other ministers—Frank Cantrell, James Coffin, Bruce Grosse, Rein Muhlberg, and Wayne French—were ordained in the same service.

● At the annual meeting of the Central Pacific Union Mission it was reported that baptisms last year exceeded 1,700. The Fiji Mission reported 1,000 of these. In Suva, the Fijian capital, Aisake Kabu, supported by a team of members, has baptized 270 persons to date. Another 168 were baptized by Pastor Kabu in Tayva.

Northern European

● The Dublin, Ireland, church held an Open Day on Sunday, December 5, inviting people from the community to visit and see what the church had to offer. The 80 people who attended were introduced to Smoking Sean and his black lungs, the Five-Day Plan to Stop Smoking, and cookery demonstrations. Eithne Amos, literature evangelist from Shannon, had an attractive display of books in the foyer of the Better Living Center.

● The 1981 Andrews University summer extension school at Newbold College will be conducted in two four-week terms this summer—June 15 to July 15, and July 16 to August 17. Lecturers for the summer school are Roland Lehnhoff, Konrad Mueller, and Harry Leonard.

Trans-Africa

● Elder and Mrs. L. E. Tucker, of The Quiet Hour, landed in Johannesburg, January 19, for their first stop in the Trans-Africa Division. Their itinerary included Cape Town, South Africa; Salisbury, Zimbabwe; Lusaka, Zambia; and Blantyre, Malawi. It is hoped that, through their radio ministry, funds will be generated for some village chapels and evangelistic needs in the division.

● C. J. Haupt has been asked to serve as director of the southern district of the TAD auditing service. This vacancy occurred when H. J. van der Ness accepted the invitation of the South African Union to become its treasurer.

● A new 50-bed pediatric ward opened February 18 at Malamulo Hospital in Malawi. Medical work began at Malamulo with the opening of a clinic in 1915. During the years the medical facilities always have been full, and the addition will help alleviate the crowded condition.

● Richard Hart, chairman of the Department of Health Sciences of the School of Health, Loma Linda University, was a recent visitor to Zimbabwe to observe the progress being made in the SAWS agricultural and community-health-care programs being developed under the auspices of the Zambesi Union. He was able to visit Solusi College, where the initial program is being conducted. He also explored possibilities of cooperation between Solusi College and Loma Linda University in developing training of health-related personnel for the health-education programs and various needs of the medical institutions of Africa.

North American

Columbia Union

● Recently a Biblical exposition seminar was held at the Woodbury, New Jersey, church. Developed by Jack Dunham, of the Religious Education Foundation, the course teaches how to use a variety of Biblical references, and how to apply these in research and textual analysis. The seminar also was held in the Mount Holly and Trenton churches.

● Forty Mount Vernon Academy students (five of them coeds) are studying basic auto mechanics this year. After they learn the tools and equipment, they work on cars that have been given to the school or bought from salvage auctions. Expansion plans include a paint room, a computerized supply department, and a parts inventory.

● Columbia Union College students welcomed the U.S. hostages home from Iran by flying a huge 20-by-30-foot American flag and tying yellow ribbons around dozens of trees on campus. The CBS affiliate WDVM-TV, channel 9, in Washington, D.C., included a clip of the students tying the ribbons on the

trees in their evening news broadcast.

● Kettering Medical Center in Ohio is undergoing an expansion program. A primary-health-care facility known as Stubbs Memorial Health Center recently opened in Waynesville, Ohio, about 15 miles from KMC, and the Sycamore medical office building is being constructed. Stubbs is a 6,500-square-foot building that handles emergency medical cases. The medical office building covers a total of 18,135 square feet and will house 15 to 18 physicians.

● Five members of the temperance team at Highland View Academy, Hagerstown, Maryland, worked at a local mall with antismoking material and demonstrations to participate in the Great American Smoke-Out.

● Recently the Breath of Life church's prison ministry team received \$480 for Bibles and blankets from the Washington, D.C., Afro-American Police Officers Association.

Mid-America Union

● A new church of 16 members has been organized as the Pagosa Springs church in Colorado.

● At a committee to select a name for the newly combined Kansas and Nebraska conferences, many names were suggested and discussed, but only one clearly pinpointed the territory. Therefore, the committee unanimously recommended that the new conference be called the Kansas-Nebraska Conference of Seventh-day Adventists.

● Thirty-seven persons were baptized as a result of an evangelistic series held in Minneapolis, Minnesota, by John and Clara VanDenburgh.

● Worship services have been held for the first time in the Community Seventh-day Adventist church in Boonville, in a "dark county" of Missouri. The way was paved by surveys, Bible studies, Daniel seminars, and work by members of the Columbia, Missouri, church.

● The Seventh-day Adventist congregation in Iowa City, Iowa, has a new house of worship as of January 16. Members had been organized as a church since 1964, but always had worshiped in rented facilities.

● Two Seventh-day Adventist men in Nebraska celebrated their 105th birthdays in January. Lewis W. Davies was born January 23,

1876, in Philadelphia, Pennsylvania, and Joe Gable was born January 9, 1876, in central Ohio.

- One hundred and seventy-five delegates from Capitol View Academy, Enterprise Academy, Platte Valley Academy, Omaha Mayfield School, Midland Adventist School, and various other high schools in Nebraska and Kansas convened at Camp Arrowhead, Nebraska, for the annual academy and high school Bible Conference. The week-end's theme was "Be a Christian—Be a Winner." Benjie Leach, chaplain at Campion Academy in Colorado, was the featured speaker.

- Twenty-one persons were baptized as a result of a recent evangelistic thrust in the St. Ann-Bridgeton area of St. Louis, Missouri. In a three-month intensive lay training program, members of the St. Louis Central church learned how to become involved in personal and public evangelism. Jim Stevens, an evangelist; Jack Pester, pastor; and Cordell Reiner, Bible instructor, led the training session. A new church in the St. Ann-Bridgeton area soon will be organized.

North Pacific Union

- George Pagel and the members of the Myrtle Creek, Oregon, church have found a weekly radio program an excellent means of contacting the community. The program, You Can Live Forever, is heard 15 minutes each Sunday morning.

- At the close of evangelistic meetings conducted in Coeur d'Alene, Idaho, by Russell Burrill, pastor of the Spokane Valley, Washington, church, 18 persons were baptized and another joined the church by profession of faith. Henry Lamberton is pastor of the congregation.

- A new company of about 70 members is meeting regularly in Creswell, Oregon. Two smaller groups that had been meeting during the past few years merged in June, 1980, for midweek prayer services. Larry McCombs, pastor of the Pleasant Hill congregation, also looks after the Creswell company.

- Several mothers in the Wenatchee, Washington, church have formed what they call APPLE (Adventist Parents in Preschool Learning Experience). The group of 60 parents and preschool children take part in field trips and character-building activities. In past months the group has toured

the local railway facilities and visited an area bakery.

- Seventy-four-year-old Lulu Newton, a member of the Miles City, Montana, church, has been blind for about 16 years. Her pastor, Raul Hernandez, reports that she reads the Bible through every month by means of tapes and Braille.

- A young people's choir, The Children of the King, is an outreach of the Baker, Oregon, church in the Idaho Conference. First organized in 1979 by Tom Carter, it now has a membership of 30, with the children ranging in age from 4 to 12. In addition to singing at various Adventist churches, the choir has sung at two Fourth of July celebrations in Sumpter, a small town near Baker.

Pacific Union

- The 35-member Groveland company in central California raised a record \$2,726 for the current Investment program. That is almost an average of \$78 per member, but Clarence Aaby, retired visitors' director of Elmhaven Estates, earned more than \$339 himself.

- In a combined effort of laymen and the Northern California Conference, a new senior residence has opened in Yountville, a California town of importance during the beginning of Western Adventism. The residence is called Napa Valley Adventist Retirement Estates.

- Three California conferences exceeded \$1 million sales by literature evangelists during 1980. Southeastern recorded the highest total, \$1,425,987. Heading the team was Virgilio Huerta, whose sales totaled \$64,549. Ken Badger and Olimpo Lozano each witnessed the baptism of 12 of their customers.

- Glendale Adventist Academy students participated in the annual Rose Parade in Pasadena in January, but few people were aware of it. The 250 students spent a combined 6,500 hours of their Christmas vacation decorating the AVCO float, largest single entry. For attaching carnation petals, Wedgwood iris blossoms, corn silk, mums, roses, and other flowers on the blue whale, the students earned \$1,400 for their new religious-life center on campus. In addition, 15 other companies asked them to decorate floats for the next parade.

- A long-cherished dream of the Chico, California, congregation

has come true in the opening of their Sedaven House. Leasing an old mansion adjacent to the Chico State University campus for this ministry, the church has employed Mike and Share Rosengren to live at the center. Attendance at Thursday-evening Bible studies is varying between ten and 20.

- Former Pastors W. K. Chapman and J. W. Lehman spoke at the diamond anniversary celebration worship hours of the Loma Linda Campus Hill church in January, while Neal C. Wilson spoke to young adults. Pastors of the congregations that were begun from this "mother church"—the University church; Valley Fellowship, San Bernardino; Highland; and Hobbs, New Mexico—recounted growth. Ralph Larson is the current pastor of the Campus Hill church.

- A Certificate of Need for Paradise Valley Hospital, National City, California, to construct a new 40-bed psychiatric unit and to remodel and add to the emergency-services area has been issued by the Office of Statewide Health Planning and Development. Paradise Valley is working with Adventist Health Systems-West, its management corporation, to secure financing. It is expected that construction will begin in the spring.

Southern Union

- Florida Conference Community Services shipped 73,705 pounds of clothing to SAWS during 1980.

- Florida Hospital has purchased new equipment that offers early screening for heart disease, without the risks associated with invasive screening techniques and at a lower cost than many procedures. The new procedure, first-pass radionuclide angiography, analyzes the function of the heart as a radioactive tracer makes its first pass through the heart.

- About 120 high school students from Forest Lake Academy spent the week of January 5 "career shadowing" at Florida Hospital. They spent several hours observing employees at work, getting an idea of jobs they might be interested in.

- The Spina Bifida Association of Central Florida gave the health education department of Florida Hospital a set of "disabled" puppets to help children understand people with disabilities. The seven puppets represent children with deafness, blindness,

cerebral palsy, Down's syndrome, and learning disabilities, and will be used at health fairs, hospital visits, and a variety of local events.

Loma Linda University

- Loma Linda University president V. Norskov Olsen has been named American of the Year by the American Religious Town Hall Meeting, Inc. The title is awarded to a person who has helped preserve religious freedom. The Town Hall is a multi-denominational panel telecast aired on 150 stations throughout the United States. Dr. Olsen received the award at a banquet in Dallas, Texas, on February 15. In receiving the award, Dr. Olsen made a 15-minute acceptance speech on educational freedoms, which will be aired on television later.

- Ken Rogers, a School of Dentistry senior, was awarded the F. Gene Dixon Student Leadership Award by the California Dental Service. The award, made on January 14 in San Francisco, was made to Mr. Rogers because of his outstanding leadership abilities.

- Betty Zendner, chairman of the Department of Dental Assisting in the School of Dentistry, was elected president of the Sigma Phi Alpha Supreme Chapter—the national honor society for dental hygienists. She will be installed during the March session of the American Association of Dental Schools in Chicago.

- Loma Linda University president V. Norskov Olsen returned recently to his native Denmark to participate in the 100th anniversary of the organization of the Danish Conference of Seventh-day Adventists. Dr. Olsen was the main speaker for the anniversary celebrations. As a result of favorable publicity during the celebrations, the state radio station carried a one-week devotional period by a Seventh-day Adventist minister, and the church will be able to broadcast two church services over the state-controlled radio during the upcoming year.

- Loma Linda University and Loma Linda University Medical Center held a joint seminar on race during the weekend of February 13. Guest speaker for the event was Charles E. Bradford, General Conference vice-president for North America. Many LLU administrators, faculty members, and community residents attended all or part of the two-day seminar.

Health Personnel Needs

NORTH AMERICA

Accountant LPN, med.-surg.,
Cook Rehab., staff
Diet. Nursing-serv. dir.
Electrician Nursing-serv. dir.,
Food-serv. superv. asst.
Groundskpr. Occup. ther.
Med.-electr. tech., Pharmacist
BMET Phys. ther.
Med.-rec., ART Phys. ther., asst.
Med.-rec. lib. Purch. dir.
Nurses: Soc. wrkr., MSW

For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, extension 489.

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

To New Posts

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

NORTH AMERICAN DIVISION

Marcel Abel, pastor, Montreal, Canada, formerly a member of the Inter-American Division staff.

Maynard LeBrun, vice-president for general services, New England Memorial Hospital, Stoneham, Massachusetts, formerly assistant executive director, Shawnee Mission Medical Center, Shawnee Mission, Kansas.

Regular Missionary Service

Gertrude Elaine Comm (WWC '76), returning to serve as nurse, Malamulo Hospital and Leprosarium, Makwasa, Malawi, left New York, January 10, 1981.

Larry Ray Helmstetler (LLU '76), to serve as agriculture specialist, Adventist Agriculture-Industrial Institute, Manaus, Amazonas, Brazil.

Beverly Jean (Runnals) Helmstetler (SMC '72), and son, of Paso Robles, California, left Miami, January 12, 1981.

Barry H. Wecker (LLU '80), to serve as physician, Mugonero Hospital, Kibuye, Rwanda.

Volunteer Service

Leonard Lockney Nelson (Yale '65) (SOS), to serve as English teacher, University College of East-

ern Africa, Eldoret, Kenya, of Brooklyn, New York, left New York, January 10, 1981.

Student Missionaries

Edna Elizabeth Marquardt (UC), of Lincoln, Nebraska, to serve as English teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, January 11, 1981.

Jacqueline Susan Ordelheide (UC), of Lincoln, Nebraska, to serve as English teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, January 11, 1981.

INTER-AMERICAN DIVISION

Regular Missionary Service

Josephus A. Allen (and family), of Jamaica, returning to serve as religion teacher, Adventist Seminary of West Africa, Nigeria, left August 16, 1980.

Riquette Bonne, of Martinique, to serve as French teacher, West Indies College, Jamaica, left September 2, 1980.

Hedrick Edwards (and family), of Trinidad and Tobago, returning to serve as teacher, School of Health, Philippine Union College, left Los Angeles, August 15, 1980.

Joan Francis, of Barbados, to serve as history teacher, West Indies College, Jamaica, left January 3, 1980.

Garry Gregory (and family), of Costa Rica, to serve as pastor-evangelist, East Venezuela Conference, left January 15, 1980.

Clyde Hill (and family), of Trinidad, to serve as teacher, Antillian College, Puerto Rico, left Miami, June 11, 1980.

Sylvan Lashley, of Barbados, to serve as teacher, West Indies College, Jamaica, left Berrien Springs, Michigan, August 15, 1980.

Fritz Gerald Noel (and **Servil Anne Marie**), of Haiti, to serve as French teacher, Kivoga College, Burundi, left December 11, 1980.

Israel Recio (and family), of Puerto Rico, to serve as education and youth director, Central American Union, Guatemala, left September 3, 1980.

Guy Valleray (and family), of Martinique, to serve as secretary, Africa-Indian Ocean Division, Ivory Coast, left August 15, 1980.

Ordinations

Three pastors were ordained recently in the Dominican Republic: **Domingo Melenciano** and **Abraham Hidalgo**, district pastors in the Central Dominican Conference; and **Raul Perez**, North Dominican Mission publishing director.

In a service on October 25, four pastors in the Kenya Lake Field were ordained: **N. Ngang'a**, **N. Itumo**, **I. Aminga**, and **J. Thoya**.

Three pastors were ordained in special services at the Hollywood, California, Spanish church recently: **Hugo Gambetta**, Hollywood Spanish church pastor; **Abel Lopez**, La Puente, California, church pastor; and **Ralph Orduño**, Southern California Conference Spanish evangelist.

Two pastors were ordained at the Texico Conference camp meeting, Sandia View Academy, Corrales, New Mexico: **Robert Corley**, pastor of the Deming, Silver City, and Truth or Consequences, New Mexico, churches; and **Lamar Phillips**, pastor of Carlsbad and Roswell, New Mexico, churches.

Agniel Samson, professor of religion, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, on December 13.

Five workers were ordained in the West Indies Union during the recent quadrennial session: **Vincent Lawrence**, **Harold Cameron**, **F. Lloyd Maragh**, **Leon Wellington**, and **Don Edwards**.

Deaths

BAERG, Coral B.—b. May 26, 1908, Post Oak, Mo.; d. Dec. 15, 1980, Montclair, Calif. She was a missionary in Brazil for more than 20 years and also was music and kindergarten teacher at Pomona Junior Academy in California for five years. She is survived by her husband, John; son, John Truman; two sisters; and four grandchildren.

EMERSON, Martha B.—b. July 14, 1899, Wilmington, Ohio; d. Oct. 8, 1980, Corning, Calif. She taught at Greater New York Academy; Browning Memorial Elementary School, South Lancaster, Massachusetts; and Glendale, Lynwood, and Long Beach, California, elementary schools. She also was a Bible worker for the Beams of Faith radio program and the Vallejo and Napa, California, churches. Survivors include two sons, Paul and Glenn Jerome; a daughter, Phyllis Pesheck; ten grandchildren; and six great-grandchildren.

FROST, Samuel Lilley—b. Dec. 25, 1884, Yorktown Heights, N.Y.; d. Jan. 6, 1981, Yucaipa, Calif. For 58 years he and his wife, Ella Knokey, whom he married in 1910, worked for the church. Their overseas service began in China in 1916. She returned to the United States in 1940 and he in 1945 after having been interned in the Philippines by the Japanese Army. After their second term of service in China, from 1948 to 1949, they returned to California, where he was assistant chaplain and Bible teacher at Glendale Sanitarium School of Nursing. He retired in 1953. Surviving is his daughter, Gladys Bosler; a sister, Frances Penn; and two grandchildren.

LILLEY, Herbert C.—b. Oct. 11, 1898, Downingtown, Pa.; d. Sept. 9, 1980, Salem, Va. He was an Adventist Book Center manager in the Ohio, Florida, and Chesapeake conferences. He retired in 1965 after 13 years as cashier and desk clerk at Washington Adventist Hospital, Takoma Park, Maryland. Survivors include his wife, Lilah; two sons, Herbert T. and Donald E.; two sisters, Miriam Barnard and Clara Morledge; four grandchildren; and two great-grandchildren.

QUINN, Joseph Ackber—b. April 18, 1913, Moline, Ill.; d. Dec. 4, 1980, Deer Park, Calif. He was a pastor in Michigan, Oklahoma, and southern California before his retirement in 1967. Survivors include his wife, Marion; two sons, Thomas and Joseph; a daughter, Beverly Baldwin; a sister, Naomi Hoskins; and one grandchild.

RHICARD, Carlotta—b. July 13, 1898, Franklin, Vt.; d. Dec. 6, 1980,

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VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW.

Topics for March

March 7—Inauguration of Freedom—Kenneth H. Wood
March 14—Yellow Ribbons—William G. Johnsson
March 21—"Born Again" Emperor?—Leo R. Van Dolson
March 28—Jet-propelled Merry-go-round—Kenneth H. Wood

WAUS (Andrews University) 90.9 Mhz FM Saturday, 8:30 A.M.

KLUU (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College) 90.7 Mhz FM Saturday, 8:50 A.M.

KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:15 P.M.

VOAR (St. John's, Newfoundland) 1230 Kc. AM Friday, 5:55 P.M.

WGTS (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

WDNX (Harbert Hills Academy) 89.1 Mhz FM Saturday, 6:15 P.M.

WOCG (Oakwood College) 90.1 Mhz FM Saturday, 5:30 P.M.

Napa, Calif. For approximately 30 years she worked in various capacities at New England Sanitarium and Hospital, Glendale Adventist Hospital, and Hinsdale Sanitarium and Hospital. She is survived by a brother, Aubrey Rhicard; two sisters, Miriam Meade and Glenna Rhicard; and three grandchildren.

RITTENHOUSE, Lillian—b. April 1, 1893, Kettle Falls, Wash.; d. Jan. 3, 1981, Newbury Park, Calif. A voice and piano teacher, she was the wife of Sidney Noble Rittenhouse, who died in 1974. Survivors include three sons, Harvey, Robert, and Sidney, Jr.; two daughters, Geneva Anderson and Virginia Fagal; a sister, Mabel Palmer; seven grandchildren; and ten great-grandchildren.

SANGERLOO, Anna—b. Dec. 8, 1916, in Russia; d. Nov. 21, 1980, Turlock, Calif. From 1935 to 1969 she worked with her husband, Youash O. Sangerloo, in the Afro-Mideast Division. Surviving are her two sons, John and Roger.

New conference is formed

On February 8 the Colorado and Wyoming conferences united and formed the new Rocky Mountain Conference. This conference will have nearly 15,000 members and 96 churches and will comprise the States of Colorado, Wyoming, and San Juan County, New Mexico. It is the largest conference in the Mid-America Union.

William C. Hatch is president; Gordon Retzer, secretary; and Lloyd Cleveland, treasurer. All the departmental directors of the former Colorado Conference and the publishing director from Wyoming, who will be an associate in the new conference, are serving in this new conference. The former Wyoming officers are now serving in the North Dakota Conference.

E. S. REILE

NAD Regional presidents meet

Nine Regional conference presidents and two union coordinators recently met with the General Conference vice-president for North America at Oakwood College to consolidate and enlarge evangelistic plans for the coming year.

R. L. Woodfork, field secretary of the General Conference, reported that there are 127,599 members in the Regional conferences and black churches in the Pacific and North Pacific unions. Nearly \$30 million tithe was turned in, and 9,237 persons were baptized during 1980. Those present expect to increase baptism by 10 percent in 1981.

The council set a goal of 100,000 *Message* magazine subscriptions for 1981. In order to challenge the youth to evangelism in the Regional conferences, a youth congress

is to be conducted in Detroit, Michigan, May 13-16.

The council voted to take advantage of openings on major television stations in Los Angeles and Dallas to air the Breath of Life television program. Cable networks will relay the program to most of the major cities in the Southwest from the Mississippi to the Pacific, and also to the island of Guam. Follow-up campaigns are planned in many of these cities.

The North American theme "Advancing Together Toward 1981" was accepted as a challenge for those present.

C. E. BRADFORD

Pacific Union session

The Pacific Union Conference session convened in La Sierra, California, February 15-17. With a membership of 140,595, not only is the Pacific Union the largest union in the North American Division but it also is the third largest of the 83 union conferences comprising the world field. During the quinquennium, 33,357 members were added by baptism and profession of faith.

Under the chairmanship of C. E. Bradford, the nominating committee of 31 members recommended that W. D. Blehm, Major C. White, and S. D. Bietz continue to serve as president, secretary, and treasurer, respectively; and Leon Sanders as undertreasurer. Elias Gomez, associate secretary of the General Conference Office of Human Relations, was elected director of Spanish Ministries. The directors of all other departments and services were re-elected.

The session also elected Shigenobu Arakaki as president of the Hawaiian Mission; Melvin Heinrich, secretary; and Mun On Chang, treasurer.

J. W. BOTHE

Southern Union session

More than 650 delegates from the eight conferences in the Southern Union came together in the Mississippi Coast Convention Center in Biloxi, Mississippi, February 9-12. A. C. McClure, president; H. F. Roll, secretary; W. D. Sumpter, associate secretary; and J. H. Whitehead, treasurer, were reelected to serve for the 1981 to 1985 quinquennium. Lee D. Beers, who has been serving as assistant treasurer, was named undertreasurer, and also will be a union officer. All departmental directors were asked to continue their respective leadership positions.

During the past quinquennium, church membership in the Southern Union rose from 78,795 to 99,186. Ninety-eight new churches were organized, 118 new buildings constructed, and an additional 21 buildings are under construction. All of the departments of the church registered excellent growth during the five-year period.

While in 1970 there was one Seventh-day Adventist for every 535 people in the territory of the Southern Union, at the end of 1980 there was one SDA for every 396 people.

Combined with the business session was a Church Growth for the 80s seminar. Elder McClure closed the session with a challenge to move forward by faith toward an objective of 140,000 members in the Southern Union by 1985. DON R. CHRISTMAN

For the record

Conversions in Haiti: Seven congregations that have been affiliated with other denominations (approximately 1,000 persons) have expressed their desire to unite with the Seventh-day Adventist Church in the South Haiti Mission. Officers of the mission and the Franco-Haitian Union have visited with these Christians and have found them to be firm believers in the doctrines of the Adventist

Church. The mission is now faced with an urgent need for workers to give pastoral care to these converts. Because some of the congregations have been expelled from their former churches there is also a great need for places of worship.

Korean college completes largest auditorium in Far East: A 3,000-seat auditorium has been completed on the campus of Korean Union College, near Seoul. The multipurpose building is the largest such facility in the territory of the Far Eastern Division. It was completed during the seventieth anniversary celebration of the founding of Adventist work in the "Land of the Morning Calm."

Died: Esther Halswick, on January 25 in Loma Linda, California. Her husband, Louis, was secretary of the General Conference Home-Foreign Bureau from 1933 to 1951.

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