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## Evangelism at Its Best

*James Hayward  
President  
Wisconsin Conference*

### COVER

*A flag-raising officially opened the 1981 Lake Union Pathfinder Camporee at Camp Wagner recently. A picture essay of the event begins on page 4. Photo by Dick Dower.*

**O**UR schools are the most effective evangelistic agencies in the Adventist Church, with the exception of Christian homes. Several recent visits with the students and staff of Wisconsin Academy have solidified this conviction for me.

Entering the beautifully landscaped campus with its manicured lawns and flowers and nicely arranged modern buildings, a newcomer is impressed with the friendliness of the students, the dynamic principal, Mildred Summerton, and a dedicated Christian staff. The very atmosphere seems charged with the presence of the Holy Spirit, and the results are soul-winning.

John is a student from the Truk Islands in the Pacific Ocean where his father is the chief magistrate and his brother is a senator for the Caroline Islands. Because of interest in Adventist schools, these parents chose Wisconsin Academy to help mold their son's character. The result? This Christian family, who also dominate the business activities of their homeland, are now taking Bible studies, and John, who thoroughly enjoys Wisconsin Academy, is also taking Bible studies on campus. That's evangelism!

Paul is a member of a Protestant church, and his father is a public school teacher who said he could see Christianity in the physical features and cleanliness of Wisconsin Academy, as well as in its philosophy. Result? He enrolled his son where this influence will affect him for eternity. That's evangelism!

A Christian intending to call one Christian school, dialed the wrong number and got another Christian school, the Victory Adventist Church School in Coleman, Wisconsin. The teacher, Luella Pearson, explained the Adventist educational philosophy and program. He was so impressed that he and his wife were at the school within half an hour and enrolled their two children. Result? Mother and children have attended the Oconto Church every Sabbath since, and the father plans to join them regularly. That's evangelism!

Even Adventist youth and their parents are drawn to Jesus and enjoy a new spiritual experience through the influence of our schools. That's evangelism!

**D**RIVING along Michigan's Highway 31, motorists see a billboard advertising Andrews University's Apple Valley Market as "Michigan's most unusual store."

The absence of liquor and meat products and emphasis on healthful foods are not the only reasons why Apple Valley is considered unique. Its employees also give the store a sense of distinctiveness rarely found in a grocery-market setting. And for the market's produce manager, Tom Grandy, his job at Apple Valley is a simple testimony to the power of God's leading.

Raised in New York City, Tom began working at the age of nine by selling cherries in a pushcart from his father's fruit and vegetable business. By the time he was 13, Tom was making about \$300 a week. Before long, the teenager became the owner of nine retail fruit stores. He operated them for six years until he joined the Marines.

Tom's two-year stint in the Marines, including action in Vietnam, introduced him to a world of drugs. Returning to New York, he worked 80 to 90 hours every week in his own wholesale fruit and vegetable business selling produce to area restaurants and supermarkets. He made enormous profits, and began to spend his new wealth on drugs.

Not finding satisfaction in life, Tom contemplated suicide. Wondering what happens when a man dies, he asked a friend who gave him a tract on what the Bible says about the state of the dead. Soon Tom began to take Bible studies and five years ago he joined the Adventist Church.

"Ten days after I decided to become an Adventist, I quit smoking, and stopped using most of my drugs," says Tom. Yet, while the decision was beginning to transform his life, it was not an easy one to make; he lost many of his drug-culture friends and his wife left him when he joined the church.

Tom still could not find release from his cocaine habit. He knew that it was destroying his life, so he locked himself in a house for four weeks until he conquered his last longing for it. Victory was not complete, however, as Tom turned to alcohol and started drinking heavily. Sometimes he went to church intoxicated. Finally, he was found on the steps of a rehabilitation center at two o'clock in the morning 50 miles away from his home. To this day he does not know how he arrived there.

Almost all of Tom's wealth had been squandered on his life-style. Creditors began pursuing him. He lost his business and sold all his assets to pay his debts. Taking his last broken-down truck, he headed for Andrews University with only enough money for gas. When the truck stalled, he prayed that it would take him at least as far as Andrews so that he could study about God. It did. He arrived at the university in the fall of 1980.

Being short on cash, Tom slept in a wooded area at night. Offering his services to Apple Valley Market,



*THE HEART OF THE LAKE UNION*

## *From Pushcart to Gospel*

*by Don Jehle*

he was hired to fill a position in the produce department. The store gave the earnest young man some food until his first paycheck came. And now life is different for Tom Grandy.

Although he is carrying a full class load for a theology degree, Tom works 40 to 60 hours a week. How does that affect his grades? He says, "I made three A's and one A- last quarter. I'm a little upset with myself about that A-."

Tom was promoted to produce manager at the market last January. His "New York style" has helped increase Apple Valley's sales in fresh produce, according to one employee. And the widespread praise he has received for the creativity and attractiveness of his displays is a bonus for one who obviously loves his work.

The stories of students and employees like Tom Grandy provide a constant witness to the power and purpose of God's leading at Andrews University.

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*Don Jehle is a newswriter in the Andrews University public relations office.*

1981 LAKE UNION CONFERENCE

# Camporee Kaleidoscope

photos by the Lake Union Herald Staff



Arriving by bus and car with their bundles and baggage, more than 1,700 Pathfinders made the 1981 Lake Union Camporee the largest ever held in the union. The first unionwide camporee since 1974, this weekend of activities was held under sunny skies at Camp Wagner, Cassopolis, Michigan, the Lake Region Conference youth camp. The excitement of arrival and seeing old friends was mingled with the chore of pitching tents—which can be confusing, even for seasoned counselors.

Every Pathfinder in the 70 clubs which participated received a ribbon for participating in the field events Friday. When the scores were tallied there were many winners in such events as jumping rope, the frisbee throw, situps and knot-tying. A blazing campfire set the mood for special stories and programs each evening.





Photo by Gary Marsh



Combining entertainment and spiritual lessons, author Jim Tucker and ventriloquist Dennis Crabbe not only gave several programs but spent time answering questions and talking with the Pathfinders. Other special speakers included Lowell Litten, editor of Guide magazine, and Leslie Pitton, North American youth director. Your Story Hour was in charge of the Sabbath School. Leaders and guests visited all the conference camps and ate their meals with different clubs each day. Dress uniform was the order of the day for Sabbath worship services, while informality was the byword for "rest period." A kaleidoscope of banners and flags and polish was displayed during the full-dress parade on Sunday morning, the final highlight of this unionwide camporee.

# Whatever Happened to the Week of Sacrifice Offering?

by John Hayward

**T**HE time once was when Seventh-day Adventists around the world responded liberally to the Annual Week of Sacrifice Offering received during the Week of Prayer.

The cry of the great unfinished work of sending the Gospel of Christ "to every nation, kindred, tongue and people" was met with a truly sacrificial offering from hearts overflowing with love for God.

Even during the severe depression years, love for God and humanity led many Adventist families to give a week's salary for the Week of Sacrifice Offering.

Although we have gone through a period of unusual prosperity in the not too distant past, today's economic climate has dramatically changed, and making ends meet has become a challenge to many households.

Could it be that these hard times which curtail lavish expenditures

will help renew the spirit of sacrifice which was evidenced during the depression years?

Sacrificial giving should not be motivated by the anticipation of special divine favors in return. Nevertheless, blessings "pressed down and running over" are promised to faithful stewards.

A 7-year-old lad in Berrien Springs, Michigan, had saved \$50 to purchase a bicycle. The appeal for funds to help with the Lord's work touched his heart, and he told his parents he wanted to donate his \$50. They informed him that he must forfeit the purchase of a bicycle. To this he readily agreed.

Hearing of this boy's sacrifice, a man from out-of-state purchased a new bike for the boy. When the boy outgrew that bicycle, he was surprised to receive a full-sized bike from the same man. That boy, now a college sophomore, knows by experience that sacrifice does have its rewards, even though he gave just to give, expecting nothing in return.

The Week of Sacrifice Offering is to be received on Sabbath, October 21, at the close of the Week of Prayer. A sacrificial response will call for careful financial planning in each household.

A week's wages, or a day's wages, or whatever may be sacrifice in each family's circumstances, can swell the usual one-million-dollar offering to an amount that could significantly meet some of the urgent needs of the world work.

More than that, entering into such a sacrifice will do wonders for the church's spirituality, individually and as a whole.

"True Christian benevolence springs from the principle of grateful love."—*Testimonies for the Church*, vol. 3, p. 396.

May love for the infinite gift of God's dear Son, and for His church, and for lost humanity lead each family in the Lake Union to a truly sacrificial commitment for the Week of Sacrifice Offering on October 21.

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*John Hayward is the executive secretary of the Lake Union Conference.*

David Gray, Correspondent

## BOLINGBROOK OFFERS SITTERS CLASSES

**BOLINGBROOK**—The baby is crying, the phone is ringing and someone is at the door. What do you, the babysitter, do when this happens? Bolingbrook Medical Center's four-session certified course, "The Sitter's Guide," has the answer.

Classes include presentations from a registered nurse who will give the basics in child development and growth. Sitters learn not only the proper way to diaper and burp a baby, but also what to expect from children of various ages and how to best care for, protect and entertain them.

A paramedic from the Bolingbrook Fire Department gives pointers on first-aid and fire prevention—what to do in case of poisoning and broken bones, and more importantly how to prevent these accidents.

Techniques on safety—how to answer the phone or greet callers at the door without telling them you are alone—are presented by the Bolingbrook Police Department.

Bolingbrook Medical Center offers this monthly class to fill a need for trained and certified babysitters. Call (312) 759-2929 for more information.

Pat Simon

## B.C.S.H. PARTICIPATES IN CALHOUN COUNTY FAIR

**BATTLE CREEK**—Battle Creek Sanitarium Hospital, the local health food center, and Battle Creek area Adventist churches sponsored a booth at the Calhoun County Fair, August 16 to 22.

The booth, designed by Robert Maehre, intern pastor of the Battle Creek Tabernacle, had as its theme, "Seventh-day Adventists in Calhoun County Care About You—Socially, Mentally, Physically, and Spiritually."

Additional Battle Creek participation included representatives from Substance Abuse Services

Treatment who provided information about the effects of various drugs and alcohol upon abusers.

The Battle Creek Health Education Department also offered fairgoers an opportunity to undergo free screening procedures to determine body-fat percentage, cardiovascular fitness, and blood pressure.

Bettina Costello  
Public Relations Director

## Andrews University

Mark Driskill, Correspondent

### COMMUNICATION DEPARTMENT RELEASES WRITER'S GUIDE

A major service to Adventist writers throughout the denomination has just been introduced by the communication department with the release of a new book, according to Kermit Netteburg, assistant professor of journalism at Andrews.

The book, entitled *Adventist Writer's Market*, contains a listing of Adventist book publishers, periodicals and institutional publications.

"Frank Donald Yost's book, *Writing for Adventist Magazines*, included a modest directory of Adventist publications," says Dr. Netteburg. "But we have long felt the need for an updated and expanded listing. Many writers were not aware of potential publications and the market which was available to them."

In preparing the book for publication, Dr. Netteburg and Joyce E. Perrine, then a senior graphic arts student, collected data from a wide variety of sources. The university provided student labor to assist them in the project.

The book will be distributed this month by Adventist Book Centers throughout the United States and is also available through the communication department at Andrews. According to Dr. Netteburg, 150 copies were sold before the book was published.

Included with the annotated listing of Adventist publishers and publications are four articles to

assist the writer in the quest for professional quality, according to Dr. Netteburg.

Topics covered in the articles include manuscript preparation, finding time to write, helpful books to own and suggestions on overcoming writer's block.

Dr. Netteburg said the book may be revised in five years to keep up with changes in Adventist publications and editorial policy of individual publishing houses and periodicals.

### NATIONAL FIGURES SCHEDULED FOR CONCERT-PICTURE SERIES

National news correspondent Nancy Dickerson; Coretta Scott King, widow of Martin Luther King Jr., and the Russian Folk Ballet are among the featured lecturers and performers appearing at Andrews during the 1981-82 concert-picture and chamber music series.

The 25-program season opens on October 11 with the Massenkoff Russian Folk Festival. News correspondent Nancy Dickerson will speak at the university assembly on October 15. Among the other attractions scheduled for the fall are the Danish Gymnic Team and the Chicago Children's Choir.

Popular travel shows and films covering the United States and other parts of the world will be shown. Featured are Warren Miller's "Ski in the Sun"; "Dateline: Fiji," presented by Fran Reidelberger, and Stan Midgley's "The Pacific Northwest."

November brings a Hale and Wilder Concert. In March Howard Meyers' "The Magnificent World of the Mountain King" brings to view the fantastic King Ludwig II of Bavaria, his country and his castles.

The Andrews University music department will present "The Stingiest Man in Town," taken from the book *A Christmas Carol*, early in December. The Oakwood College Choir, the Romeros Classical Guitar Quartet and the Andrews University Orchestra with guest cellist David Sanders, will be featured during Andrews' winter quarter.

An energy debate featuring Dr. Morris Levitt and Stuart Diamond will take place in October. Performances by the Andrews University Singers, the Gymnics, the

*Continued on page 17.*



# Seventh-day Adventist Church

Headquarters  
Great Lakes States



Dear Fellow Believers:

In the last issue of the Lake Union Herald, there was a brief news item regarding the study by a Washington, D.C. attorney and his conclusion that Mrs. White was completely legal and honest in her writing.

Now in cooperation with the Adventist Review, we are happy to bring to you, in tear-out form, a more extensive report of the legal opinion, for we believe that these findings are important to the Lake Union Adventist family.

We are indebted to the editors of the Adventist Review for allowing us to reprint this material from the September 17, 1981, issue. The Adventist Review consistently carries news of vital interest to Adventists around the world. This report is just one example. I would like to encourage every Adventist family to subscribe to the Adventist Review and recommend that each church member read it weekly.

May the Lord richly bless you as we await the soon return of Jesus.

Sincerely,

Robert H. Carter  
President

Office of the President  
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# Ellen White's use of sources

Washington copyright lawyer concludes that Ellen White was not a plagiarist and her works did not constitute copyright infringement.

See also editorial "This work is of God, or it is not," page 15.

Ellen G. White is not guilty of copyright infringement or plagiarism. This is the opinion of Vincent L. Ramik, senior partner of Diller, Ramik & Wight, Ltd., a lawyer who practices patent, trademark, and copyright law in Washington, D.C.

Mr. Ramik undertook to research Mrs. White's writings after Warren L. Johns, chief legal officer of the General Conference, retained the services of Diller, Ramik & Wight last April because of allegations made against Mrs. White by Walter Rea, at that time pastor of the Long Beach, California, church.

Ramik, a Roman Catholic, spent more than 300 hours researching about 1,000 relevant cases in American legal history. He concluded his 27-page legal opinion\* with an unequivocal declaration: "Based upon our review of the facts and legal precedents . . . Ellen White was not a plagiarist, and her works did not constitute copyright infringement/piracy."

The legal report was delivered to Johns's office late last month. It responds specifically to six questions:

1. Was there a Federal copyright law between the years 1850 (when Ellen White first published) and 1915 (the year of her death) granting literary property rights to authors? If so, what was the essence of such law? Did it substantially differ from copyright law in 1981?

2. Was the payment of royalties by publishers a standard legal and business practice at that time?

3. Were licensing agreements for the use of literary property standard business practice at that time?

4. Was there a standard literary practice to use quotation marks, footnotes, and bibliographical citations in literary works that utilized the literary property of other authors?

5. What case law is available between 1850 and 1915 that might suggest the extent of an author's protection against literary piracy?

6. Is there anything within the published works of Ellen G. White that would suggest literary piracy (Federal copyright infringement) within the standards existing between 1850 and 1915?

Ellen White's literary output reportedly approximated 25 million words during a writing career spanning nearly 70 years. A number of the 90-plus books, including compilations, from her pen in print today have been translated into as many as 100 languages.

The fact that Mrs. White incorporated quotations and paraphrased materials from other authors (principally historians of the Reformation era and contemporary nineteenth-century devotional writers) in her books and articles has itself never been at issue. She, during her lifetime, and church officials, subsequently, have repeatedly acknowledged such use. But Walter Rea undertook the task of identifying the various sources of that literary borrowing. This study demonstrated that Mrs. White had borrowed more extensively than had been estimated previously.

## Books not copyrighted

Ramik discovered that many of the books from which Mrs. White borrowed were not in fact copyrighted. But, he continued, even if they had been thus protected by law, her utilization of phraseology and even multiple paragraphs did not in law constitute copyright infringement, nor plagiarism.

"If the issues had been court-tested between 1850 and 1915, Ellen G. White emphatically would not have been convicted of copyright infringement," concluded Ramik.

The law specialist found it ironic that Mrs. White's sternest critics themselves offer "the best evidence available" to support a position of noninfringement.

"Nowhere," Ramik pointed out, "have we found the books of Ellen G. White to be virtually the 'same plan and character throughout' as those of her predecessors. Nor have we found, or have critics made reference to, any intention of Ellen White to supersede . . . [other authors] in the market with the same class of readers and purchasers." Instead, she invariably introduced considerable new matter to that which she borrowed, going far beyond mere "colorable deviations," and, in effect, created an altogether new literary work.

Furthermore, "the sheer 'compilation' of the works of Ellen G. White necessarily reflects her labor and skill. So long as she did not (and the evidence clearly establishes that she did not) draw from any prior works 'to a substantial degree,' she remains well within the legal bounds of 'fair use.'"

"Moreover, so long as the materials were selected from a variety of sources and were 'arranged and combined with certain passages of the text of the original work, and in a manner showing the exercise of discretion, skill, learning, experience, and judgment,' the use was 'fair.'"

Intent is a chief ingredient that must be demonstrated in plagiarism cases; and Ramik believes he has proved not only from Mrs. White's own published statements but indeed from the admission of some of her critics themselves, that she did not intend to defraud in the borrowing of other literary productions.

"Proceeding with but the highest motivations and intentions," said Ramik, Mrs. White, in fact "modified, exalted, and improved" much of that which others wrote, in a manner entirely ethical, as well as legal.

"It is impossible to imagine that the intention of Ellen G. White, as reflected in her writings and the unquestionably prodigious effort involved therein, was anything other than a sincerely motivated and unselfish effort to place the understandings of Biblical truths in a coherent form for all to see and comprehend.

"Most certainly, the nature and content of her writings had but one hope and intent, namely, the furthering of mankind's understanding of the word of God."

In his summation, Ramik concluded, "Considering all factors necessary in reaching a just conclusion on this issue, it is submitted that the writings of Ellen G. White were conclusively uncopyrighted." □

\* The complete document may be obtained by sending a request, with \$5.00, to the General Conference Legal Services Office, Dept. RD, Takoma Park, Washington, D.C. 20012.

# The story behind this research

An interview with Warren L. Johns, chief counsel of the Office of General Counsel, General Conference of SDA.

**REVIEW: Attorney Johns, how and under what circumstances did the Legal Services of the General Conference come to be involved in retaining the firm of Diller, Ramik & Wight, Ltd., to research questions pertaining to Ellen White and her use of literary sources?**

**Johns:** Well, last October an Adventist pastor on the West Coast was featured prominently in the Los Angeles *Times*, and serious allegations of plagiarism were raised against Ellen G. White. The story, carried by a wire service and a news syndicate, appeared in dozens of newspapers across North America. It even found its way into the Manchester *Guardian* in England. Understandably, it raised a lot of questions in the minds of our church members, as well as among non-Adventist readers. Last April—six months later—our office decided that we ought to get to the bottom of the legal aspects and implications of the case. So we retained the services of a highly reputable firm specializing in patent, trademark, and copyright law. And they have now tendered their very comprehensive legal opinion.

**REVIEW: Did the General Conference officers or the Ellen G. White Estate request you to proceed in this direction?**

**Johns:** No. We acted entirely on our own initiative. Neither of these groups was involved. On April 21, I told the secretary of the White Estate what we proposed to do; but neither his department nor the GC officers initiated it. Besides, none of us knew either the direction the research was taking or the conclusions reached until the work was finished and the report was in. The cost of this kind of legal research is substantial; but our office felt it was important to get the truth, hence our office is paying the bill for the work that was done.

**REVIEW: Why did you choose Diller, Ramik & Wight, Ltd., for this task?**

**Johns:** First of all, our office has only three lawyers to serve the General Conference—and the GC, in financial

terms, would probably rank about fiftieth in *Fortune* magazine's well-known list of the top 500 corporations in the United States today. We already were very busy with other work, especially with First Amendment issues and challenges. Then, too, the plagiarism charges present some incredibly deep and complex legal issues. We felt we must have a specialist, and that's what we got. The best firms in this branch of law are here in Washington, and we have worked with Mr. Ramik's office on other cases for the past four or five years. During this time we have found him to be highly professional and superbly competent. Because of his demonstrated ability and undoubted expertise in this field, we have developed great respect for him.

**REVIEW: Did the fact that Mr. Ramik, a Roman Catholic, would of necessity have to read *The Great Controversy* in its entirety (which some Catholics find personally offensive) concern you as you contemplated retaining him?**

**Johns:** We recognized that some Adventists might wonder about whether he could be objective. But, on the other hand, if we hired an Adventist lawyer and he came up with a favorable conclusion some perhaps would say, "Oh, well, he had an ax to grind—what else would you expect?" Anyway, we already knew Mr. Ramik to be highly professional and objective; and, most important, we wanted to know the truth—let the chips fall where they might. We felt he would discover the facts, apply the law, and settle the issue for the church once and for all.

**REVIEW: Do you feel that his comprehensive, closely reasoned 27-page report settles the issues raised?**

**Johns:** Absolutely!

**REVIEW: What do you feel is the significance—the meaning—of this report for our church?**

**Johns:** The charges about plagiarism, literary piracy, copyright infringement, and so on, are shown to be entirely without foundation in law. In Mrs.

White's use of literary materials of other authors she clearly was within the legal definition of "fair use." By the definitions established in the law itself she is seen to be operating not only well within the law but in a high, ethical manner, as well. The charges made against her simply do not hold water. She did not operate in an underhanded, devious, unethical manner as charged. She was an honest, honorable Christian woman and author. I also might add that in law there is a legal test of a causal factor that might well be applied to Mrs. White's ministry—we sometimes speak of it as the "but for" test: but for this particular event, or cause, or action, that particular result would not have occurred. And I see Ellen White in that light. But for Ellen G. White there would have been no Seventh-day Adventist Church, as we know it today.

**REVIEW: That's interesting! And how do you view the future?**

**Johns:** I tend to agree with Sociologist Irmgard Simon, a doctoral candidate at a university in Münster, Westphalia, Germany, who, in 1965, wrote in her Ph.D. thesis (which dealt with Adventism and Mrs. White): "The Seventh-day Adventists still live on the spirit of Ellen G. White, and only as far as this heritage lives on do the Adventists have a future." Last January 19, *Newsweek's* religion editor, Kenneth L. Woodward, observed in a similar vein: "If it loses its founding mother, the church may find that it has also lost its distinctive visionary soul."

**REVIEW: What will be the impact of the Ramik report on the church, and on the critics of Ellen White? Will it silence the critics?**

**Johns:** Well, I am sure it will confirm the faith of those who have been made uneasy by allegations now shown to be without foundation. And it may cause some second thoughts among some of the critics. But, in the final analysis, for those who choose to believe, no proof is necessary; and for those who choose to disbelieve, no proof is possible! □

# “There simply is no case”

Interview about Ellen White and her writings with Attorney Vincent L. Ramik, senior partner of Diller, Ramik & Wight, Ltd., specialists in patent, trademark, and copyright cases, Washington, D.C.

**REVIEW: Attorney Ramik, how much did you know about Seventh-day Adventists in general, and Ellen White in particular, before you were asked to research the legal questions involved in Mrs. White's use of literary sources?**

**Ramik:** Actually, my knowledge was quite limited. Our firm had done some work for Seventh-day Adventists, probably 50 years ago, before I became a member of it. And we continued to represent Adventists in various matters through the years. But my knowledge of them as a people was minimal. And I knew scarcely anything of Ellen White other than what I had picked up in newspapers off and on—and, of course, last November in that large half-page story in the *Washington Post* that was not exactly favorable.

**REVIEW: Do you recall how you were brought into this present case?**

**Ramik:** Yes. Attorney Warren Johns, of your General Conference Legal Services office, contacted me and asked perhaps a half-dozen questions, in the abstract, about plagiarism, literary piracy, copyright infringement, things like that. But no names were attached. Having read the *Post* article not long before, I asked Mr. Johns, “Does this have anything to do with the Ellen White issue in your church?” He responded that indeed it did. And we went on from there.

**REVIEW: Once you were retained on the case, what preparation did you make by way of reading, before researching the law as it relates to literary matters?**

**Ramik:** I obtained a copy of Mrs. White's *The Great Controversy*, which I read all the way through. I obtained copies of other works by Mrs. White. I contacted Ron Graybill, of your General Conference, and he gave me a lot of material—a book on the life of Christ by Hanna, things like that. He also gave me

material by critics all the way from D. M. Canright down to Walter Rea. And he also gave me a number of works by Adventist authors who attempted to defend Mrs. White. In the report I have listed many works that were consulted.

**REVIEW: What was your reaction after digesting all of this material?**

**Ramik:** Well, that's an interesting question! I started out, I think, basically neutral on the literary charges. But, somehow, as I read one particular Adventist-authored defense of Mrs. White, it left me with the feeling that she was not, in fact, very well defended.

**REVIEW: What do you mean by that?**

**Ramik:** Well, I came back thinking that Mrs. White was, if I may use the expression that has been used by others, a literary “borrower.” And that she had borrowed a lot and that she had borrowed with something less than candor and honesty! In other words—and this was before I had delved into her works themselves—I became actually biased *against* her in the sense that I thought she was what some people, such as her latest critic, Walter Rea, had alleged—guilty of plagiarism.

**REVIEW: Once you got into her writings themselves, was this negative impression reinforced or altered in any way?**

**Ramik:** I gradually turned 180 degrees in the other direction. I found that the charges simply were not true. But I had to get that from her writings; I did not get that from either the people who said she was a plagiarist, or the people who said she was not. I simply had to read her writings and then rid my mind of the bias I had already built into it—prejudice. And, in the end, she came out quite favorably. But it took more than 300 hours of reading—including case law histories, of course.

**REVIEW: So it was reading her writings that changed your mind?**

**Ramik:** It was reading her *messages* in

her writings that changed my mind. And I think there's a distinction—a very salient difference—here.

**REVIEW: Would you describe the distinction that you see?**

**Ramik:** I believe that the critics have missed the boat badly by focusing upon Mrs. White's *writings*, instead of focusing upon the *messages* in Mrs. White's writings.

**REVIEW: What did you find in her messages, Mr. Ramik? How did they affect you?**

**Ramik:** Mrs. White moved me! In a candor, she moved me. I am a Roman Catholic; but, Catholic, Protestant whatever—she moved me. And I think her writings should move anyone, unless he is permanently biased and is unable to see.

**REVIEW: Would you explain what you mean by this?**

**Ramik:** Well, a person can walk through earth doing good deeds and saying to himself (and maybe to others): “I'm a nice person.” And after a time you really come to believe that you are. But when was the last time that you really looked inside yourself and found out what you were *really* like? Now, there are a lot of things that Mrs. White has put down on paper that will, if read seriously, perhaps cause a person to look inwardly, honestly. And if you do, the true self comes out. I think I know a little more today about the real Vince Ramik than I did before I started reading the *message* of Ellen White, not simply her *writings*.

**REVIEW: Were you surprised at this reaction?**

**Ramik:** I guess “pleasantly surprised” would be a very mild understatement. But she says some very deep things, quite frankly, even if they sound as if they've been said before. Quite honestly, I think I've left this task with more than I've put into it. And it's simply her messages. It's simply what you receive from reading something. It makes you believe a little more firmly in things you may have believed a little less in the past. I'm not a religious person; I am not a practicing Roman Catholic. I was born one; but my wife happens to be a Protestant; one child is baptized a Catholic, one is baptized a Protestant. I guess you could say we are an “ecumenical” family! Essentially my outlook on anything, including this work and in my daily life, is searching for God's will for me; and then, I hope having the wisdom and courage to carry it out. I do have a God of my under-

standing. Mrs. White has made me understand Him a bit better. And for that, I think I'm a better person today than when I started this project.

**REVIEW: And the message?**

**Ramik:** The message is what is crucial. The critic reads a sentence, and receives no meaning from it—he may, and often does, even take it out of context. But read the entire message. What is the author's intent? What is the author really saying—where the words come from is really not that important. What is the *message* of this? If you disregard the *message*, then even the bible itself is not worth being read, in that sense of the word.

**REVIEW: Which of Mrs. White's books did you find most helpful?**

**Ramik:** The only one I read all the way through was *The Great Controversy*. But, actually, before I finished my research, I had read a great cross section of her books. I really don't think it makes all that much difference *which* of her books one reads; I think it is whatever work of hers you happen to have before you, for whatever purpose you need it.

**REVIEW: And it didn't bother you, worry you, that certain people were saying that she had borrowed heavily from other writers and books?**

**Ramik:** Forty or four hundred—frankly it's quite immaterial. It would not make any difference to me if they were all taken from other works.

**REVIEW: What about plagiarism, then? Is there really no such thing as plagiarism?**

**Ramik:** There is no such thing, in *law*, as "plagiarism." Literary crimes are those of either piracy or of copyright infringement. Literary theft—piracy—is not such an easy thing to prove. You cannot read someone's writing, and find a word, a phrase, a sentence, and say,

"Aha! I find it here. And he took it from an earlier writer. And here's another one."

Let me explain it this way: Last night I reread my memorandum on this case, and I noticed that I had used the adjective "prodigious" in referring to Mrs. White as a writer. Then, by coincidence, I happened to read, also last night, a book loaned me entitled *The Vision Bold*. And it spoke of Mrs. White as a "prodigious" writer. Then, when I walked into this room this afternoon, someone here called her a "prodigious" writer. Well, I did not use the term because it was used by someone else; I used it because it's a natural word for me to use. But the critics jump on that sort of thing and make a mountain out of a molehill.

And another question the critic usually ignores is this: Was the statement that the alleged "borrower" had taken from the earlier author really *original* with the earlier author—or did, perhaps, he take it, consciously or otherwise, from someone still earlier?

Now let's take Walter Rea. He reads Ellen White and says: I found a certain phrase here, a certain paragraph there, and it came from this predecessor. Well, that's not proof; that's assumption. And I think the first step in any accurate critique is to go back to the *real* original—it might be Virgil, Homer, the Bible. Because how do you know it was original with the predecessor—how do you know he did not get it from someone else who, in turn, got it from still another earlier someone else? Didn't Solomon say, "There is no new thing under the sun"?

**REVIEW: In your legal opinion, Mr. Ramik, you pointed out that many of the works Mrs. White is accused of "stealing" were, in fact, not copyrighted by either author or publisher, and were, therefore, in the**

**public domain—were thus public property. You went on, further, to point out that even if they had been copyrighted, Ellen White's use of these materials fell well within the carefully prescribed boundaries of "fair use," as defined by the law of her day. One contemporary critic, however, raises the question of ethics and propriety: Was it moral for Ellen White to borrow heavily from other people's literary productions and not, at least, acknowledge the sources? Would you care to respond to the question of ethics here?**

**Ramik:** Well, yes. Walter Rea has publicly said (and I've listened to the cassette recording of one of his presentations and then read the verbatim transcript carefully) that there is nothing "moral" in a purely legal definition of plagiarism. Of course, elsewhere, he attacks Mrs. White on moral grounds, on ethical use of others' materials. Well, first, he's totally wrong in saying there's no element of morality in the charge of plagiarism. H. M. Paull, who wrote *Literary Ethics* about 1928, is still today a recognized authority on the subject. Incidentally, while he never came right out and defined "plagiarism" in his book (because, as I said a moment ago, "plagiarism," per se, is not a crime), he does contrast plagiarism with piracy. The literary pirate does not care whether he gets caught; but the plagiarist worries that he will be found out. (And you say there's no element of morality involved in plagiarism!) Incidentally, to accuse Ellen White of plagiarizing Conybeare & Howson's uncopyrighted *Life of Paul* is absurd, if for no other reason than the fact that she publicly urged her readers to get a copy and read it for themselves.

**REVIEW: All right; but, still, would you care to comment upon whether Ellen White encroached in the area of ethics by using materials—quotations, paraphrases, ideas, and so on—of others without publicly stating where she got them?**

**Ramik:** There is no reason why Ellen White could not use the ideas of others in expressing the thoughts she wished to convey. It's not even rational to expect someone writing on a theological subject, for example, to write in the abstract without researching what others who have gone before—or even contemporaries—have said on the subject.

In the middle of the nineteenth century—just when Ellen White was beginning to write for print, 1845—in the



Interviewing Attorney Vincent L. Ramik (second from left) for the REVIEW are (left to right) Victor Cooper, General Conference associate communication director; Roger Coon, associate secretary of the Ellen G. White Estate; and Warren L. Johns, of the General Conference Legal Services.



Vincent L. Ramik

ous. On the contrary, it's the sensible man, the wise man, who makes use of that which was done in the past, when it was done well. Somewhere in one of our legal archives there is an inscription over the door, "Past Is Prologue." I believe that applies to writings, too.

Ellen White used the writings of others; but in the way she used them, she made them uniquely her own, ethically, as well as legally. And, interestingly, she invariably improved that which she "selected"!

**REVIEW: Do you have anything you would like to add on this fascinating subject?**

**Ramik:** Yes. I believe it was Warren Johns who shared this analogy with me once when we were discussing this case and point. The situation is something like the builder who wishes to build a house. There are certain basic, essential units of building materials that are available to him—windows, doors, bricks, and so on. There are even certain recognizable kinds of textures and styles that have been created by various combinations of these different materials by earlier builders.

The builder brings together many of these and uses them. Yet the design of the house, the ultimate appearance, the ultimate shape, the size, the feel, are all unique to the immediate, contemporary builder. He individually puts his own stamp upon the final product—and it is uniquely his. (And he doesn't say—or need to say—I got this brick here, that door there, this window there, either!)

I think it was that way with Ellen White's use of words, phrases, clauses, sentences, paragraphs, yes, and even pages, from the writings of those who went before her. She stayed well within the legal boundaries of "fair use," and all the time created something that was substantially greater (and even more beautiful) than the mere sum of the component parts. And I think the ultimate tragedy is that the critics fail to see this.

I have been asked whether I thought Ellen White was "inspired." Well, *inspiration* is a theological word, not a legal word; and I am more at home with legal words than I am with theological words.

I don't know whether she was inspired, in the theological sense. I do believe that she was highly motivated. And if it wasn't God who motivated her, then I don't know who it could have been.

But I get that simply from her writings. I was not there when she wrote, and I suppose that few of the critics were either. I have a feeling that unless you had some type of "motivation," you simply could not deliver in words that which I have received from her writings.

Now, I, personally, could not be disturbed by the thought that God may have inspired her to select something from a certain book. And if God inspired her to select something that was written better by someone else than she could have written it herself, so what?

Actually, in the final analysis, I think it all comes down to a question of faith. And, for myself, I have no trouble in accepting what she wrote as a matter of faith.

The bottom line is: What really counts is the *message* of Mrs. White, not merely the mechanical *writings*—words, clauses, sentences—of Mrs. White. Theologians, I am told, distinguish her between verbal inspiration and plenary



Warren L. Johns

inspiration. Too many of the critics have missed the boat altogether. And it's too bad, too!

I, personally, have been moved deeply moved, by those writings. I have been changed by them. I think I am a better man today because of them. And I wish that the critics could discover that.

**REVIEW: Attorney Ramik, how would you sum up the legal case against Ellen White as far as charges of plagiarism, piracy, and copyright infringement are concerned?**

**Ramik:** If I had to be involved in such a legal case, I would much rather appear as defense counsel than for the prosecution. There simply is no case! □



Victor Cooper

## 'This work is of God, or it is not'

For decades friends and critics alike have discussed Ellen White's use of literary sources in her writings. Critics have charged that her "borrowing" amounted to plagiarism and copyright infringement. Friends have said no, her "borrowing" should be classified as "fair use." So intense was the debate three decades ago that F. D. Nichol in his book *Ellen G. White and Her Critics* devoted 4 pages (pages 403-467) to a discussion of the various issues involved.

Until 1981, however, no thoroughly researched opinion was available from the legal profession. All parties in the debate had been, in one sense, laymen—ministers, educators, physicians. Now, however, for the first time a top-flight attorney has spent about 300 hours reviewing the copyright scene from 1790 to 1915, has studied carefully the definitions of plagiarism, has examined Ellen White's use of sources, and has rendered his opinion: "Ellen G. White was not a plagiarist and her works did not constitute copyright infringement/piracy."\*

We are not so naive as to think that this extraordinarily frank and unequivocal statement will end the discussion. Another attorney with equally respectable credentials might study the question and come to a less firm conclusion or to a different one. Even when arguing from identical data, attorneys often differ. If this were not so there would be no need for courts and judges. Of course, judges also differ sometimes, even the Justices who sit on the U.S. Supreme Court. At times not only a majority decision is rendered but also a minority decision. The supreme law of the land rarely is what all nine Justices say it is; often it is what only five of them say it is.

Mr. Ramik's 27-page opinion quotes heavily from court cases dealing with copyright infringement and plagiarism. We have spent considerable time reading and studying these cases. In the case of *Emerson v. Davies et al.*, Justice Story, who, according to Mr. Ramik, "is recognized as the most influential judge in the area of copyright law in the era in question," concluded that "the question is not, whether the materials which are used are entirely new, and have never been used before; or even that they have never been used before for the same purpose. The true question is, whether the same plan, arrangement and combination of materials have been used before for the same purpose or for any other purpose. . . . The author] may have gathered hints for his plan and

arrangement, or parts of his plan and arrangement, from existing and known sources. He may have borrowed much of his material from others, but if they are combined in a different manner from what was in use before, and a fortiori, if his plan and arrangement are real improvements upon the existing modes, he is entitled to a copyright in the book embodying such improvement.'"

In the case of *Lawrence v. Dana et al.*, Justice Storrow acknowledged: "'Few judges have devised safer rules upon the subject than Judge Story. He held that . . . if so much is taken that the value of the original is sensibly diminished, or the labors of the original author are substantially, to an injurious extent, appropriated by another, that is sufficient in point of law to constitute infringement; that, in deciding questions of this sort, courts must "look to the nature and objects of the selections made, the quantity and value of the materials used, and the degree in which the use may prejudice the sale or diminish the profits, or supersede the objects of the original work.'"

Attorney Ramik comments: "The manner of taking, the extent of the taking, the intent involved, and the damage done are all factors from which might be determined the existence or nonexistence of plagiarism."

He quotes from Justice Story in the decision of *Emerson v. Davies et al.*: "'I think it may be laid down as the clear result of the authorities in cases of this nature, that the true test of piracy (infringement of copyright) or not is to ascertain whether the defendant has, in fact, used the plan, arrangements and illustrations of the plaintiff, as the model of his own book, with colorable alterations and variations only to disguise the use thereof; or whether his work is the result of his own labor, skill, and use of common materials and common sources of knowledge, open to all men, and the resemblances are either accidental or arising from the nature of the subject. In other words, whether the defendant's book is, *quoad hoc*, a servile or evasive imitation of the plaintiff's work, or a bona fide original compilation from other common or independent sources.'"

We have included these statements to point up the fact that even those who are laymen, so far as the legal profession is concerned, by comparing legal standards with the way Ellen White used sources are virtually certain to arrive at identical conclusions with those of Attorney Ramik.

### Question of inspiration not addressed

For the editors of the REVIEW, previous or contemporary efforts to label Mrs. White as a plagiarist or copyright infringer have never seemed impressive. Most have grown out of a false or inadequate understanding of the revelation-inspiration process. It is important in this connection to recognize that Mr. Ramik's study does not address the question of Mrs. White's inspiration. Though we may consider settled the question as to whether Mrs. White was a plagiarist or copyright infringer, we still must determine for ourselves whether we believe she was fully

\*See note at bottom of page 10.

inspired of God as were the ancient prophets and apostles.

Was she inspired? We answer Yes, based on the weight of evidence.

1. We have applied the various Biblical tests of a genuine prophet to Ellen White and we feel that she meets them more than adequately.

2. We have individually and collectively proved the worth of her counsels in our respective ministries on many continents around the world. We have tried them and they work. Mrs. White and her writings pass the test of pragmatism.

3. Her writings feed our own souls as do no others save Scripture itself.

In addition, her writings agree with the Bible; they lift up Jesus Christ as our Saviour, our substitute and example; they are accompanied by a supernatural power to change lives; they contain a self-authenticating quality; and they have been overwhelmingly accepted throughout the decades by the Seventh-day Adventist community.

In our view there is no way a person can take a neutral position in regard to Mrs. White and her writings. Either

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For those who believe, no proof  
is necessary, and for those who  
choose not to, no proof is possible.

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one accepts her as being sent of God or he rejects her as being an emissary of Satan. Mrs. White herself took this view. For example, she wrote: "If you are thoroughly convinced that God has not spoken by us, why not act in accordance with your faith and have no more to do with a people who are under so great a deception as this people are? If you have been moving according to the dictates of the Spirit of God you are right and we are wrong. God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work for the past thirty years bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter."—*Testimonies*, vol. 4, p. 230.

In writing to "Brother G," Mrs. White said: "If we surrender to God we shall choose the light and reject the darkness. If we desire to maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our purposes and our ideas in the face of the plainest evidence, and shall be in danger of as great deception as came upon them; and in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God.

"Brother G, you will not long stand where you now are. The path you have started upon is diverging from the true path and separating you from the people whom God is testing in order to purify them for the final victory. You will either come into union with this body, and labor earnestly to answer the prayer of Christ, or you will

become more and more unbelieving. You will question point after point of the established faith of the body, become more self-willed in your opinion, and grow darker and darker in regard to the work of God for this time, until you set light for darkness and darkness for light."—*Ibid.*, p. 231.

In the days of Jesus people rejected God's own dear Son primarily because they stifled the convictions brought to them by the Holy Spirit and looked around to see what the leaders thought of Him. When the Temple policemen were sent to arrest Jesus they returned empty-handed explaining their failure by saying, "Never man spake like this man" (John 7:46). They felt deeply convicted that He was no ordinary person. But when the ecclesiastical leaders scornfully asked, "Have any of the rulers or of the Pharisees believed on him?" (verse 48) they rejected the evidence of reason and their own senses. The test they applied was simply that of source credibility. They seemed to take the position that if a matter is true it will be accepted by the majority, or, at least, by leading people—rulers, priests, scholars, or others. But Mrs. White offers this trenchant observation:

"Those to whom the message of truth is spoken seldom ask, 'Is it true?' but, 'By whom is it advocated?' Multitudes estimate it by the numbers who accept it; and the question is still asked, 'Have any of the learned men or religious leaders believed?' . . . It is not an argument against the truth, that large numbers are not ready to accept it, or that it is not received by the world's great men, or even by the religious leaders."—*The Desire of Ages*, pp. 459, 460.

We think again of the personal testimony of Attorney Ramik, a Roman Catholic layman, who declared that he felt the problem of the critics of Ellen White is that they focus upon the writings while missing or neglecting the message of Ellen White. Liberal scholars have long been more concerned with the text of the Bible, the methodology of the prophets, historical and cultural background, and other factors associated with God's communication to mankind than they have with approaching the Word with awe, listening for God's voice in His Word, and the obeying His commands. Apparently many critics of Ellen White are following this same well-beaten path that has led multitudes ultimately to become skeptics.

The fact that the chief counsel of the General Conference Office of General Counsel asked the firm of Diller, Ramik & Wight to research the legal question as to whether Mrs. White was a plagiarist or a copyright infringer provides further evidence that the church wants truth and will continue to seek it whatever the risks. But let us never forget that faith always will be an essential element for the Christian, whether dealing with the writings of the Bible or those of Ellen White. As Attorney Johns said, "For those who choose to believe, no proof is necessary; and for those who choose to disbelieve, no proof is possible." And how one relates to God's attempt to reach his soul through God's modern messenger may well determine his eternal destiny.

K. H. W.



*Continued from page 8.*  
concert band and chorus highlight the spring programming of the series.

The chamber music series consists of performances by the Muhlfeld Trio, clarinet, violoncello and pianoforte; the Chester String Quartet; the Kooper violin and piano duo; Morris Taylor, pianist; Ann Carter-Cox, soprano; and LeRoy Peterson, violinist.

Most concert-picture series programs will be held in the Johnson Auditorium on Saturday evenings or during student assembly periods on Tuesday and Thursday mornings. The majority of the chamber music programs will take place in the University Towers Auditorium of the new men's residence.

For a complete listing of programs scheduled, contact the Director, Concert-Picture Series, Andrews University, Berrien Springs, MI 49104.

**Illinois  
Conference**



Jeff Wilson, Correspondent



### CRUSADE OPENS IN BEVERLY HILLS

Voice of Prophecy Evangelist L. B. Baker began an evangelistic crusade for a capacity crowd in the Beverly Hills Church on Saturday night, September 19. Many non-Adventists were present. The crusade will continue every Friday, Saturday, Sunday and Monday night at 7:30 through October 24.



### 44 BAPTIZED THIS YEAR IN HINSDALE

Hinsdale Church had 44 baptisms during the first half of 1981, according to Cherry Habenicht, communication secretary. A baptism is regularly scheduled once a month, and because of the work of the Holy Spirit through laymen, the influence of dedicated parents, and the guidance of the pastoral staff, many accept Christ. Shown here with the pastoral staff are some of the people who were baptized this year. In the back row, from left, Cherry and Dick Habenicht (pastor); Jeff Cinquemani, youth pastor; Ron Sarno; Shari Chamberlain, Bible instructor; Miroslav Moore; Margaret Stone; Ann Ungerer, and Joyce and Larry Milliken (pastor). In the front row are Jenny Brabender, Wendi Tingzon, and Amy Roda.



*A 1945 Army duck made regular trips to Crab Orchard Lake for waterskiing.*

### FUN, FITNESS, FRIENDSHIP AND FAITH

For 527 people, Little Grassy Lake Adventist Camp meant fun, fitness, fellowship and faith this summer. During an eight-week season, Little Grassy provided camping experiences for children and adults.

A new feature was the first Lake Union Reading Camp directed by the Andrews University reading center

and the Lake Union and Illinois departments of education.

Dr. and Mrs. Robert Moon of Andrews and Margaret Best, Illinois Conference elementary supervisor, directed the program which integrated remedial reading skills with outdoor activities.

Teachers from throughout the



Like most Pathfinders, Chris Kelly of Peoria enjoyed waterskiing.



Teachers and students worked together in small groups during Reading Camp.



The new salad bar attracted lots of hungry campers.



Jennifer Gomoll meets a baby raccoon.



A splashing dive into Little Grassy Lake is always wet and refreshing.



#### PARIS WELCOMES 4 NEW MEMBERS

A lake baptism was held Sabbath, September 5, by the Paris Church. Elder Wayne Pleasants, left, baptized Ray Wilson, Randy Brewer, June Fowler and Scott Allison. A picnic potluck was served by the lake after the service.

## indiana Conference



Cliff Hoffman, Correspondent



#### A GIFT OF LOVE

Feeling impressed to do something for their Lord, Harry and Edith Yazell, above, phoned the treasurer of the Irvington Church on Christmas Day 1980. They learned that the congregation was raising funds to purchase a new pulpit and communion table. Calling it a gift of love, they presented a check to the church to cover the cost of these items. The Irvington Church members appreciate these gifts in their new church, according to Bertie Jeffries, communication secretary.

#### IRVINGTON NEWS NOTES

- Evangelistic meetings held early this spring by Elder Larry Cansler resulted in the baptism of two persons, Angie Campbell and Becky Hedrich.
- Mildred Metzger, who is

moving to Michigan, was honored at a farewell dinner on June 6. Her gift of an organ to the church will bring pleasure and praise to God for many years to come.

- The Ladies Auxillary garage sale in August realized a profit of \$418 which will be used to purchase church furnishings.

- On July 11 the Russell Wagner family was honored at a farewell dinner. Gertrude and Mildred have been members of the Irvington Church for many years, according to Bertie Jeffries, communication secretary. Mildred has been active in the church and recently served as the Indiana Philosda Club and International Philosda Club president. She and her parents have moved to Alabama.



### SELLING THE OLD TO BUY THE NEW

Marion church members had their prayers answered recently when they sold their church to the Salvation Army. They are renting another church while their new church is under construction. Pictured are the members who helped clean up the temporary church for summer services. The new church will be 10,000 square feet and will include a school. The proposed date of completion is spring 1982, according to Darlene Turner, communication secretary.

### THE WIDOW'S MITE STILL WORKS

Ten days before her sudden death in June, a 64-year-old widow wrote eight checks. The July bank statement revealed that six of those checks went into the "gospel bank."

She sent tithe, church budget offering, Indiana Advance and Sabbath School offering to her local church, and \$55 for the missionary magazine program. Other checks went to the cassette ministry of Wildwood Sanitarium, the Voice of Prophecy, Faith For Today and It Is Written. She also paid her rent and utilities.

Just a year before she had felt impressed to sell some silver coins for the work of the Lord, and a \$23.10 face value netted \$401.50.

Her small estate was left to sustain the work of God in Indiana. Widow's mites still work. Faithfulness in stewardship speaks when your own voice is silent.

Responsible Christians make plans for the use of their means in the event of their death. If you have not made a will yet, call or write the Trust Services Department, Indiana Conference, P.O. Box 1950, Carmel, IN 46032; phone (317) 844-6201.

*Jerry Lastine, Director  
Trust Services*

### CORNERSTONE CONNECTIONS INTRODUCED IN INDIANA

About 25 Indiana churches were represented at the Cornerstone Connection Workshop held on Sabbath, September 19.

More than 120 Sabbath School superintendents, youth leaders and youth Sabbath School teachers met at the Indianapolis Glendale Church to receive instruction about the church's new youth program to be launched on January 3, 1982.

Horace Jones, Lake Union Sabbath School director, and Charles Case, Lake Union youth director, were the instructors.

Many people who attended the workshop expressed enthusiasm over the new material produced by the church in behalf of the youth.

The program includes creative ideas for youth Sabbath Schools, witnessing, youth meetings, Scripture study, special programs, and socials.

Cornerstone Connections is a joint Sabbath School and youth department project of the General Conference. It has been field tested in 27 churches of varying sizes with very positive results.

For further information, contact the Sabbath School or youth department of the Indiana Conference.

### Michigan Conference



Glenn Hill, Correspondent



### 3 BAPTISMS AT WILLIAMSTON

A recent baptism at the Williamston Church added three new members to the Michigan Conference. Le Anne Lock, left, became a member at East Lansing, Evelyn Mendelssohn and Joshua Decker joined the Williamston Church. Pastor Colin Rampton, right, conducted the baptism. This was the first baptism in the church's new baptistry.

### MARION DISTRICT GROWS BY 2

On July 11, two women were baptized and became members of the Marion district churches, according to Darlene Turner, communication secretary. One of the members offered his swimming pool for the baptism. After the service an outdoor potluck dinner was served. Pictured, from left, are Sue Korporal of the Marion Church, Pastor Rick Blythe, and Doris Myers of the Hartford City Church.



### MARION YOUTH CAMP OUT

On July 11, a group of Marion youth, with the direction of Fred Turner, began their annual summer camp-out in Upland, Indiana. That evening they had a campfire vesper service. Swimming, hiking, and eating highlighted the weekend. Two more trips are planned by the youth in their effort to expand the youth group, according to Darlene Turner, communication secretary.

## NEWS NOTE

● A nutrition update seminar for 23 lay health educators was conducted by Dr. Patricia Mutch of Andrews University, September 9 and 10, at Camp Au Sable. The participants had all been through the basic nutrition seminar within the past four years, and have been involved in teaching cooking classes. Considerable time was spent answering questions lay nutrition instructors encounter in their health ministry.



### JACKSON CHURCH COMBINES V.B.S. AND COOKING

While their children attended Vacation Bible School, mothers and other interested persons attended a cooking school in the new community services center in Jackson. Attendance each evening was between 10 and 20 people, according to Marlene Cooker, communication secretary. Irene Erhard conducted the school.



### MINISTERIAL RETREAT HELD AT AU SABLE

Dr. Gerhard Hasel, newly appointed dean of the Theological Seminary at Andrews University, enthusiastically discussed the prophecies of Daniel at the Michigan Conference ministerial retreat at Camp Au Sable, September 13 to 15. His studies were about the church's historic interpretation of the investigative judgment and the heavenly sanctuary. Dr. Jack Bohannon, associate ministerial director of the Lake Union Conference, also conducted a series of studies on decision-getting in evangelism.



### 6 BAPTIZED AT JACKSON

In Jackson recently, Pastor Don Dronen baptized Robert Puckett, above. Baptized the same day were Shirley Marcum, Lynda Miller, Tracy Jennings, Jeff Wright and James Stringham. Randy Hicks joined the church by profession of faith.



### BARRETTS CELEBRATE GOLDEN ANNIVERSARY

Ethan and Irene Barrett of Grand Rapids celebrated their 50th wedding anniversary on Sunday, August 16. The Barretts are retired school teachers and have been faithful church members for many years. Their children, Eldean of Phoenix, Arizona, and Merrill of Lowell, Michigan, gave a party for their friends and relatives in the area.

### 'I LOVE TO PAY TITHE'

"I love to pay tithe!" This sentence jumped out at me from a letter that was among the papers of a woman whose estate I was caring for. The words brought a catch in my throat as I read them, words a dear widow expressed as she sent in checks amounting to more than \$200.

A widow's mite, as it were, for this was tithe on supplementary help

provided by social services. It was help she needed, that she appreciated, but that she could not afford.

When she learned the amount the state had paid for these services for her, she decided it was income. "We have paid tithe all our married life," she wrote, "these funds are the Lord's, too, and belong with all tithe funds sent in by our members."

These words seemed to express an attitude that demonstrated this woman's love for her Lord and her sense of stewardship.

"Spiritual prosperity is closely bound up with Christian liberality." —*Counsels on Stewardship*, p. 49.

Ralph Trecartin, Associate Trust Services Department



With Pastor Hoffer, back row, left, are members of the Country Folks: Bonnie Wolfe, Judy Wolfe, Pam Frederick and Ron Pletcher. In the front row are John Wolfe, Phil Frederick and Terry Wolfe.

### GOSPEL SINGERS ORGANIZE CRUSADE

Many gospel singing groups have arisen in Adventist churches in recent years. But this one wanted to be different.

The "Country Folks" were organized early this year with the direction of Terry Wolfe of Bellevue. The group includes young adults from Marshall and Mendon.

The young people have given concerts for many churches, including non-Adventists. One program was a five-hour concert on the grounds of Cornwell's, a large country restaurant in the area.

The idea of some sort of outreach program grew in the minds of these missionary-minded young people. They wanted to do more than just entertain.

They decided to test the waters by putting on free Saturday night concerts in Bellevue's city park, located across the street from the

Adventist Church. Ads were inserted in the local shopping news. The concerts continued from June to mid-July.

The response to the concerts led the Country Folks to decide on a full-fledged evangelistic campaign. Arrangements were made for a tent and a place to put it. The lot was secured free of charge downtown where no resident could miss seeing the tent.

They advertised as the "Old-Fashioned Country Tent Crusade, with Jim Hoffer and the Country Folks." In a town of about 1,700 people, and a church membership of 35, as many as 25 to 30 non-Adventists attended. The highest total for one night was 80.

The good music, enthusiastic participation of laymen as helpers in all phases of the program, the tent setting and nostalgic country flavor, Bible-based preaching and a strong visitation program all combined to make an impact on the community.

It appears that five or six

baptisms will result from the efforts of the gospel singing group that wanted to be different.



### JUST ONE SEED

Jesus spoke of the growth potential of one seed. Earl Willison, an active member of the Urbandale Church, bought five special pumpkin seeds last spring and planted them. Only one grew, but the vine from that seed produced three huge pumpkins. Two of them are pictured. Earl has dedicated part of his garden to Investment, and has sold more than \$200 worth of produce for that project this year.

## Wisconsin Conference



Dale Ziegele, Correspondent

### NEWS NOTE

News anchorman Mark Wile and cameraman Steve Zumwalt from WLUK-TV in Green Bay spent the afternoon of August 18 at the church there. They filmed and interviewed the Harvest Celebration singers from Lincoln, Nebraska. During the several hours of setting up equipment, Mr. Wile received answers to his many questions concerning Seventh-day Adventists. The lengthy hours of filming were reduced to a four-minute filmstrip, which was featured on the program "Five O'Clock" on September 22.

From the Spirit of Prophecy—

"God is always a majority."

—The Acts of the Apostles, p. 590.

CUT OUT AND SAVE CUT OUT AND SAVE CUT OUT AND SAVE CUT OUT AND SAVE CUT OUT AND SAVE CUT OUT AND SAVE

## Sunset Table for SPRINGFIELD, ILL.

### Central Standard Time

Computed by the U.S. Naval Observatory, Washington, D.C., and may be used in any year of the twentieth century. Error not exceeding two minutes and generally less than one minute. Add one hour for Daylight Saving Time if and when in use.

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.	DAY
1	4:45	5:18	5:50	6:23	6:53	7:21	7:31	7:12	6:30	5:42	4:57	4:35	1
2	4:45	5:19	5:51	6:24	6:54	7:21	7:31	7:11	6:29	5:40	4:56	4:34	2
3	4:46	5:20	5:53	6:25	6:55	7:22	7:31	7:10	6:27	5:38	4:55	4:34	3
4	4:47	5:21	5:54	6:26	6:56	7:23	7:30	7:09	6:26	5:37	4:54	4:34	4
5	4:48	5:23	5:55	6:27	6:57	7:23	7:30	7:08	6:24	5:35	4:52	4:34	5
6	4:49	5:24	5:56	6:28	6:58	7:24	7:30	7:07	6:23	5:34	4:51	4:34	6
7	4:50	5:25	5:57	6:29	6:59	7:25	7:30	7:06	6:21	5:32	4:50	4:34	7
8	4:51	5:26	5:58	6:30	7:00	7:25	7:29	7:04	6:19	5:30	4:49	4:34	8
9	4:52	5:27	5:59	6:31	7:01	7:26	7:29	7:03	6:18	5:29	4:48	4:34	9
10	4:53	5:29	6:00	6:32	7:02	7:26	7:29	7:02	6:16	5:27	4:47	4:34	10
11	4:54	5:30	6:01	6:33	7:03	7:27	7:28	7:01	6:14	5:26	4:46	4:34	11
12	4:55	5:31	6:02	6:34	7:03	7:27	7:28	6:59	6:13	5:24	4:46	4:34	12
13	4:56	5:32	6:03	6:35	7:04	7:28	7:27	6:58	6:11	5:23	4:45	4:34	13
14	4:57	5:33	6:04	6:36	7:05	7:28	7:27	6:57	6:09	5:21	4:44	4:35	14
15	4:58	5:35	6:05	6:37	7:06	7:28	7:26	6:55	6:08	5:20	4:43	4:35	15
16	4:59	5:36	6:06	6:38	7:07	7:29	7:26	6:54	6:06	5:18	4:42	4:35	16
17	5:00	5:37	6:07	6:39	7:08	7:29	7:25	6:53	6:05	5:17	4:41	4:35	17
18	5:01	5:38	6:08	6:40	7:09	7:30	7:24	6:51	6:03	5:15	4:41	4:36	18
19	5:03	5:39	6:09	6:41	7:10	7:30	7:24	6:50	6:01	5:14	4:40	4:36	19
20	5:04	5:40	6:10	6:42	7:11	7:30	7:23	6:49	6:00	5:13	4:39	4:37	20
21	5:05	5:41	6:11	6:43	7:12	7:30	7:22	6:47	5:58	5:11	4:39	4:37	21
22	5:06	5:43	6:12	6:44	7:13	7:30	7:21	6:46	5:56	5:10	4:38	4:38	22
23	5:07	5:44	6:13	6:45	7:14	7:31	7:21	6:44	5:55	5:08	4:38	4:38	23
24	5:08	5:45	6:14	6:46	7:14	7:31	7:20	6:43	5:53	5:07	4:37	4:39	24
25	5:10	5:46	6:15	6:47	7:15	7:31	7:19	6:41	5:51	5:06	4:37	4:39	25
26	5:11	5:47	6:16	6:48	7:16	7:31	7:18	6:40	5:50	5:04	4:36	4:40	26
27	5:12	5:48	6:18	6:49	7:17	7:31	7:17	6:38	5:48	5:03	4:36	4:41	27
28	5:13	5:49	6:19	6:50	7:18	7:31	7:16	6:37	5:46	5:02	4:35	4:41	28
29	5:14	5:50	6:20	6:51	7:18	7:31	7:15	6:35	5:45	5:01	4:35	4:42	29
30	5:16		6:21	6:52	7:19	7:31	7:14	6:34	5:43	4:59	4:35	4:43	30
31	5:17		6:22		7:20		7:13	6:32		4:58		4:44	31

# Announcements

## LAKE UNION

**ATTENTION PREMEDICAL STUDENTS:** Rene Evard, associate dean for admissions of Loma Linda University School of Medicine, will be on the campus of Andrews University on November 5, 6 and 8, 1981, to interview interested students. If you plan to apply to L.L.U. School of Medicine for the 1982-83 school year, Dr. Evard will help you complete your application. Contact the office of the academic dean at Andrews University to schedule an appointment.

**HINSDALE HOSPITAL SCHOOL OF NURSING ALUMNI** are invited to attend this year's annual alumni brunch, 10:30 A.M. to 1:30 P.M., on Sunday, October 18, in the hospital's Regnery Auditorium. Featured speaker will be Iris Hayden, associate director of world nursing at the General Conference. For fees and reservations, contact Jean Mallek, coordinator, 517 North Park Street, Westmont, IL 60559, or call (312) 968-5278.

## ANDREWS UNIVERSITY

**PIANO PEDAGOGY** for the Private Piano

Teacher, a workshop designed to help piano teachers in their methods and procedures, will be offered October 27 to 29 and November 3 to 5 on the Andrews campus through Lifelong Learning. Dr. Sandra Camp, associate professor of music, will conduct the workshop. For further information and reservations, write to Lifelong Learning, Andrews University, Berrien Springs, MI 49104, or call (616) 471-3286.

## ILLINOIS

**CHICAGO-AREA CHURCH MEMBERS** interested in working with blind persons are invited to a "Friends of the Blind" orientation meeting on November 14, at 2:30 P.M. at the West Central Church, 1154 South Wisconsin Avenue, Oak Park. Representatives from Christian Record Braille Foundation will be present to speak and answer questions.

## INDIANA

**ATTENTION PATHFINDER STAFF** and potential Master Guides: A Pathfinder Staff Training Basic Unit Course will be taught on November 6 and 7 at the Muncie Church, 1404 West Cowing Drive, Muncie. The first class begins on Friday, November 6 at 7 P.M. All Pathfinder staff members in the northern part

of the state are invited. This course fulfills the first requirement under Mental Development for the Master Guide class. If you need overnight accommodations, contact Steve Clifford at (317) 289-1818. Janet Clear, Hilman Culp, and Elder Cliff Hoffman will be the instructors. Tapes and visual aids from the General Conference will also be used. The course ends November 7 at 8:45 P.M.

**INDIANAPOLIS JUNIOR ACADEMY** will hold its annual fall festival on Saturday, October 24, 1981, at 7:30 P.M., beginning with a spaghetti supper. An auction will be held at 8 P.M. Other activities include: professional hair cuts, home-baked goods, plants, shoe-shines, a white elephant sale, a craft boutique, and skating. The "doctor's office" will be open for blood pressure tests and consultations. Many local businesses contribute each year to make the festival a success. Proceeds from the festival this year will be used to purchase a copy machine for the school. Everyone is invited. Free admission. For more information, call (317) 547-7026, or 882-0174.

**A HEALTH FAIR** will be held at Castleton Square Shopping Center, October 25 to 28. The booths will be open Sunday from 1 to 5 P.M., and Monday through Wednesday from 6 to 9 P.M. Performers will provide entertainment each day. The mall was host to the health fair last year and hundreds of shoppers took advantage of the free medical screening. For more information, contact Kathryn Kuszmaul, Fair Director, Route 2, Box 152, Atlanta, IN 46031, or call (317) 292-2655.

## MICHIGAN

**ATTENTION GRAND LEDGE ALUMNI:** Alumni weekend will be held at the academy, October 23, 24 and 25. A vespers is planned for Friday evening, and a potluck after church. An alumni basketball game will be held Saturday evening, and a grand march. The gym will be open Sunday for activities. Plan to attend! Call or write: Craig Blackerby, 4105 Liberty, Apt. 7, Westmont, IL 60559; phone (312) 964-3074.

**ADVENTIST SINGLES THANKSGIVING RETREAT:** At Camp Au Sable, Grayling, Michigan, November 26 to 29. Fee, \$45, or \$40 if you register before November 15. Children half price. Send checks to: Jess Conlin, 3221 West Badger Street, S.W., Grand Rapids, MI 49500. Phone (616) 534-1525. Open to all Adventist singles, all ages.

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**QUALITY CASSETTES**  
from  
**studio 91**

Extremely popular Michigan Camp Meeting Series by Robert Olson, "The Investigative Judgment" and "E. G. White and the Bible." These and other vital subjects on 12 cassettes. \$40 value, now only \$30 until October 31. Send check with this ad NOW. Include \$1.75 for shipping. Michigan residents add \$1.20 tax. A catalog of 1,500 other stimulating and informative cassette programs is only \$1.00. Call or write: STUDIO 91, Berrien Springs, MI 49104; phone (616) 471-3402.

# Are you receiving more than one copy of the Herald?

If you are, please write to the Lake Union Herald, Box C, Berrien Springs, MI 49103. Include your mailing label from the back of the Herald. Help us cut costs! Thank you.

## Classified Ads

All advertisements must be approved by your local conference office. No phoned ads will be accepted. Final ad deadline is Monday, 9 A.M., 16 days before the date of issue. 50 words maximum. Limit of four insertions.

Rates: \$9.00 per insertion for ads from Lake Union Conference church members; \$13.50 per insertion for all other advertisers. All ads must be paid in advance of printing. Money orders and checks should be made payable to the Lake Union Conference. There will be no refunds for cancellations.

The HERALD cannot be responsible for advertisements appearing in its columns and reserves the right to edit classified ads in conformance with editorial policies. The HERALD does not accept responsibility for categorical or typographical errors.

**IMMEDIATE OPENING** for experienced auto-body man with painting experience. Also need auto mechanic with experience in foreign cars. Call (219) 586-3166, or write: Automotive Service, U.S. 6 East, Walkerton, IN 46574. —92-21

**DEALERS WANTED** for New World Water Distillers. Write AAA Pure Water, P.O. Box 256, Holly, MI 48442, or call (313) 634-3300. —96-21

**Need old SAVE projectors** for Bible studies in Central America by an S.O.S. worker. We can adapt to battery operation. For more information, contact Ruth Allen, 245 Grove, Berrien Springs, MI 49103. Phone (616) 471-3803. —99-21

**FOR SALE:** 4-bedroom tri-level home, Niles city westside, rural setting, fully carpeted, 1 1/2 baths, air conditioned, water softener, gas heat. Large family room, all kitchen appliances, poured crawl space, aluminum siding, 8 years old. Also church school nearby. Only \$15,000 down with land contract. \$375/month and no balloon. Call (616) 684-4383 or 471-1268. —100-21

**PASTORS' EVANGELISTIC MATERIALS.** Are you planning an evangelistic campaign in your church or district? Have you planned it and the appointed time is running short? For any printed materials: hand bills, posters, reserved seat tickets, pamphlets, brochures, also paperback binding books, etc. Call now: The Midnight Press (312) 530-0881 or 986-8150. —101-21

**FOR RENT:** 3 bedrooms, 2 baths, double-wide mobile home on 9 country acres. 7 1/2 miles from Cedar Lake Academy, 11 miles from Adventist-operated hospital. No house pets. Wood or fuel heat. \$200 per month. Call or write: Daniel Morikone, 8920 Schmied Rd., Vestaburg, MI 48891. Phone: (517) 268-5768. —102-21

**SKI SEASON LEASE:** Newer home in the beautiful hills of Wallon, Mich., midway between Boyne Mt., Boyne Highlands and Nub's Nob. 3 bedrooms, 2 full baths, fireplace in both livingroom and recreation room. Nonsmokers only. Call Dawn Realty (616) 582-6944, Boyne City. —103-21

**HAVE YOU SEEN THE ALPINE BLAZER?** Free standing, bricklined, airtight stoves. Stylish, efficient, specially designed fan and internal ductwork circulate heat through your home. Built exclusively by Alpine

Springs Academy, Fountain City, WI 54629. Special sale \$449.95 plus tax and freight. Come see us, choose your stove, save shipping. Phone (608) 687-8400. —104-21

**MOVING TO CEDAR LAKE, MICHIGAN?** Homes for sale near academy. Priced from \$18,000 to \$65,000 on lots from 1 to 5 acres. Call E. A. Morris, (517) 235-6651 evenings, or call Century 21, Kemps, (616) 754-9393. —105-24

**DAIRY FARM WANTED:** Adventist couple with farming experience would like to purchase a small equipped and stocked dairy farm in the Lake Union, preferably Wisconsin. Anyone knowing of availability, phone collect: (209) 674-9339. —106-24

**BOULDER MEMORIAL HOSPITAL** in the foothills of the Rockies is moving ahead progressively. Our 87-bed med/surg hospital offers emphasis in rehab services, chronic pain control, neurology, ophthalmology, and pediatrics. Wages competitive, excellent benefit package. Send your resume to Personnel, BMH, 311 Mapleton, Boulder, CO 80302. —0112-21

**R.N.'s:** Brighton Community Hospital in rural community of 15,000; 30 minutes from Denver/Rocky Mountains, needs Christian nurses. AHS/EMA 43-bed, general acute-care facility, currently building new hospital. 200-member church. 100-pupil, 10-grade school. Excellent wages, benefits. Flexible staffing, \$1,000 recruitment incentive P.M.'s. Contact: Don Swartz, 1850 Egbert St., Brighton, CO 80601; phone (303) 659-1531. —0140-22

**RESPIRATORY THERAPIST** position for registered or registry eligible at a 373-bed medical center in suburban Kansas City. Excellent salary, benefit package, 10-grade church school. Shawnee Mission Medical Center, 74th & Grandview, Shawnee Mission, KS 66201, or call collect, (913) 676-2576. —0149-21

**BEAUTIFUL WOODED LOT** 30 miles from Ozark Academy and Univ. of Arkansas, 6 miles to church and church school. Owners have exclusive access to country club, golf course, swimming pools, tennis courts, plus lakes and streams for boating, fishing, water skiing. Has cultural center with concerts and much more. Call Jake Knight, (405) 721-6110. —0150-21

**LAND FOR SALE:** 680 acres of land, 4 1/2 miles southwest of DeQueen, Ark. \$500,000 with financing at 10% interest. Write Southwest Estate Services, P.O. Box 4000, Burleson, TX 76028, or call (817) 295-0433, ext. 221 or 223. —0151-21

**YOU CAN** build a substantial income in less than 6 months marketing gas-saving, engine life-extending, synthetic lubricants for cars, trucks, and farm equipment. More money possible in your spare time than your present income. Don't delay. Free literature. Louis Rosenthal, 10548 Harvest Ave., Santa Fe Springs, CA 90670; (213) 863-2942. —0152-22

**R.N.'s—**Whether you're an experienced R.N. seeking advancement, or a new grad desiring a professional challenge, we offer maximum opportunity to use your skills and expertise. A career with us allows you to develop those skills. For more information, call collect: Paula Galbraith, Nurse Recruiter, Loma Linda University Medical Center, (714) 824-4347. —0153-21

**ADMINISTRATIVE SECRETARY** for acute care denominational hospital in a beautiful Southern Mid-Coast Maine college town. Applicants should possess skills required to independently perform assigned tasks and ability to assist in properly portraying the church and the hospital to the public. Parkview Memorial Hospital, Brunswick, ME 04011. Call president or personnel director, (207) 729-1641, collect. —0154-21

**NORTHWEST ARKANSAS:** 30 acres, pasture, older remodeled home, basement, nice trees, garden spot, barn, workshop, well water, \$56,000 terms. Contact Dick Carlson, Gray Realtors, Box 676, Gentry, AR 72734; (501) 736-8774. —0155-21

**FUND RAISING—**schools, churches, organized groups. Sell Washington apples, Texas grapefruit and oranges, or California oranges. Profits to \$6,000 and no investment on your part. Together, we can make your dreams come true. Contact Fruit Direct, 3165 N. Del Rey, Sanger, CA 93657, or call (209) 292-6245. Discounts for early orders. —0156-25

# LAKE UNION herald

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CONFERENCE OF SEVENTH-DAY ADVENTISTS

October 13, 1981 Vol. LXXIII, No. 21



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**COPY DEADLINES:** Announcements should be received by the local conference office five weeks before publication date.

**NOTICE TO CONTRIBUTORS:** All articles, pictures, mileposts, classified ads and announcements must be channeled through your local conference correspondent. Copy mailed directly to the Herald will be returned to the conference involved.

**NEW SUBSCRIPTION** requests should be addressed to the treasurer of the local conference where membership is held.

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Indexed in the Seventh-day Adventist Periodical Index

## Sunset Tables

	Oct 16	Oct 23
Berrien Springs, Mich.	E.D. 7:03	6:53
Chicago, Ill.	C.D. 6:08	5:58
Detroit, Mich.	E.D. 6:50	6:40
Indianapolis, Ind.	E.S. 6:05	5:55
La Crosse, Wis.	C.D. 6:20	6:09
Lansing, Mich.	E.D. 6:54	6:44
Madison, Wis.	C.D. 6:13	6:02
Springfield, Ill.	C.D. 6:18	6:08

# Lake Union Conference



The baptism of Mr. and Mrs. Felch was a highlight of the institute.

## LITERATURE EVANGELISTS MEET AT CAMP GO SEEK

Literature evangelist institute was the best ever this year, even though January 1, 1981, dawned with some dim observations in the hearts of the less optimistic. But the program began well, and culminated in the biggest Big 12 ever—more than \$250,000 in sales in two weeks.

Featured speakers at the institute included J. N. Hunt, associate publishing director of the General Conference. Elder Hunt gave the opening address Wednesday evening, inspirational talks each day, and the closing address Saturday night.

Norman Kinney, pastor at Cedar Lake Academy in Michigan, made three presentations on the ministry of Elijah, comparing it to the ministry of literature evangelists.

Robert Kinney, Review and Herald book department manager, gave up-to-date information on new releases.

Art Mazat, retired periodical department manager of the Pacific Press Publishing Association, spoke to the Listen literature evangelists. The Listen leaders are pacesetters. Paul Adams delivered

\$8,000 of literature during Big 12, and the combined total for this group was more than \$26,000.

Claudio Ingleton met with the Spanish literature evangelists. He is in charge of Spanish publications at P.P.P.A. During Big 12 Spanish literature evangelists delivered \$58,000 worth of literature.

Maria Zenner led this group and the entire book force with more than \$8,000 in sales for Big 12.

On Sabbath as the sun was setting on Camp Go Seek, Ken Wade, the Portage, Wisconsin, pastor, baptized Mr. and Mrs. Felch. This young couple bought books from and studied the Bible with Mr. and Mrs. Ellsworth Wery, literature evangelists from Columbus, Wisconsin.

Literature evangelists are anxious to see many people baptized. As of this writing, there is a 300 percent increase in the number of people who have been baptized who were first contacted by literature evangelists. This year 388 people have joined the church as a result of literature evangelism.

Union President Robert Carter brought a stirring message on Sabbath. He reminded the group that Christ invites men and women



John Bernet, Lake Union Conference publishing director, talks with featured speaker J. N. Hunt of the General Conference.

to accept eternal life, and when we accept the invitation we will wish to invite others to do the same.

The cost of this institute was half that of last year's. Dick Tanner engineered the purchasing and preparation of the food, assisted by June Stroud and Mario Palmisano. Everyone took a turn helping.

Judy Stetson of Wisconsin and Corwin Lenz of Illinois were selected as Literature Evangelists of the Year.

*George Dronen, Associate Publishing Department Lake Union Conference*



Chicago Spanish workers at the institute pledged to deliver \$500,000 worth of literature in their area this year.

## CHANGE OF ADDRESS

Effective Date \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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MOVING? INCORRECT ADDRESS? Please send all changes of address or address corrections to Circulation Department, Lake Union Herald, Box C, Berrien Springs, MI 49103. If you are moving, send this entire corner coupon with the old label and your new address four weeks in advance of your move to insure uninterrupted delivery.