

# Adventist Review

General Organ of the Seventh-day Adventist Church

April 9, 1981

## Rough around the edges

Page 3

## A link with the pioneers

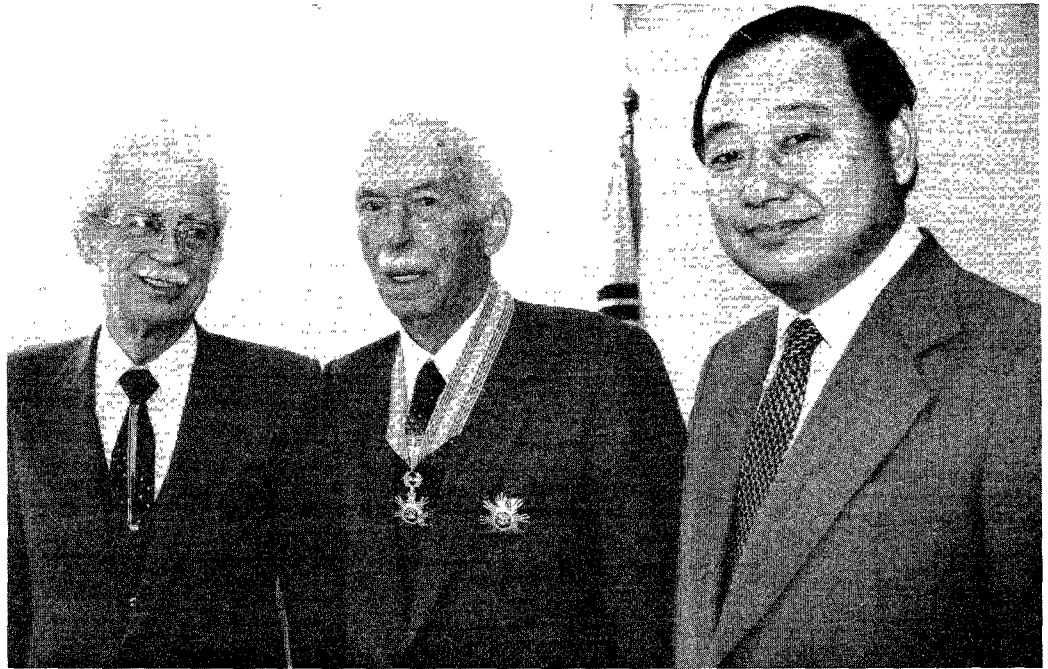
Page 4

## Lonely in church?

Page 8

## The money handlers—1

Page 13



After celebrating his one hundredth birthday with his family (great-granddaughter Carriean Blake is pictured with him here), Howard Milton Lee flew to Korea, where he and his wife had worked from 1910 to 1936. Accompanying him was his son James, who also was with him when he received Korea's Citizens Medal of Honor from Min Soo Park, Korean Consul General in Los Angeles. See page 4.

**Howard Milton Lee**, who celebrated his one-hundredth birthday this past September, is one of few people alive who knew Ellen White and other Adventist pioneers. "A Link With the Pioneers" (p. 4) briefly describes his long life and how he celebrated his birthday with a trip to Korea, where he was a missionary for many years.

A recent letter that we published under the title "Felt Rejected" resulted in several responses from people who recognize that some of our churches have the problem of members who feel lonely. Assistant Editor Aileen Andres Sox, in her article "Lonely in Church?" (p. 8), gives practical advice as to how

some of the loneliness can be alleviated. In the article she asks readers to respond with personal experiences in overcoming loneliness and methods their churches use to deal with the problem. One experience related in the article forms the basis for the next question for response in the Reader to Reader feature. (See page 16.)

If you have wondered how your tithes and offerings are apportioned, you will want to read "The Money Handlers—1" (p. 13). This two-part series was authored by W. P. Bradley.

Now retired, Elder Bradley had a long and varied service for the church. He worked as educational and Missionary Volunteer secre-

tary in several conferences and as science teacher at Southern Junior College (now Southern Missionary College), in Tennessee.

In 1931 he, his wife, and son went to the Far Eastern Division, where they stayed until 1942, when the war forced them to evacuate from Singapore. He became an associate secretary of the General Conference, where he worked for 23 years. A life member of the Board of Trustees of the Ellen G. White Estate, he was president of the board until recently.

**Art and photo credits:** Pp. 3, 13, Review; pp. 8, 9, Skip Baker; p. 15, NASA; p. 22, K. Bushnell; all other photos, courtesy of the respective authors.

**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.

**Preaching Christ's coming**

I greatly appreciated the editorial "The Message for Today" (March 19). It does seem in recent years that many of us within the church have minimized and diminished the important doctrine of the Second Advent.

It would be well for us to remember Ellen White's comment after the name for this church had been chosen in 1860. She described the remnant, who had been shown to her in vision, with these words: "The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from heaven."—*Testimonies*, vol. 1, p. 223. (Italics supplied.)

Unfortunately, we often are confronted today with the modern repetition of yesterday's attitudes. Approximately 100 years ago the messenger of the Lord observed that "faith in Christ's near advent is dying out of the churches" (*ibid.*, vol. 5, p. 153). That is why, no doubt, she later counseled, "The blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people."—*Ibid.*, vol. 6, p. 406.

May we never tire of present-

ing nor be too embarrassed to present, the message of the blessed hope, given to us to give a sin-sick world.

**BILL BRACE**  
Sterling, Massachusetts

**Visions**

Re the editorial "Visions, True and False" (Feb. 12). Considering the rapid fulfillment of prophecy in these last days of earth's history, I feel that it is vitally important to keep God's people informed as far as these kinds of events are concerned. The objectivity expressed in the article toward Oral Roberts was an excellent example of Christian courtesy.

**MITCH MENZMER**  
Angwin, California

**IRS rumor**

Re "The IRS Rumor, Et Al." (editorial, March 12).

Observers of last-day events should be familiar enough with their government to know that the IRS has nothing whatever to do with issuing Social Security checks. This discrepancy should have immediately revealed the rumor for what it was.

Our message, of course, includes the prophetic insight that things of this nature are going to occur as the end approaches. But with the Lord's help, we will use common sense to avoid undermining our own credibility.

**RAY MINNER**  
Denver, Colorado

I'd say that the IRS rumor about the mark in the hand or

forehead is an Irresponsible Rumor Spread. Of course, Seventh-day Adventists know that according to Revelation (chap. 13) this sort of thing will happen someday, but let us not dwell on the time of trouble beforehand. We have the peace of God promised by Jesus in John 14:27.

Worrying will not make the time of trouble come any later, but working with our hand in Christ's may hasten His glorious return. After reading this editorial, I thought of Christ's admonition in Luke 19:13: "Occupy till I come." I think it is better to take advantage of today's opportunities than it is to worry about tomorrow's problems. And after all, isn't worry the interest we pay on trouble before it comes due?

While trouble, when it comes, may be even greater than we anticipate, we should trust in the Lord and believe His promise "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

**HAROLD E. VOORHEES**  
South Lancaster  
Massachusetts

The REVIEW continues to be my favorite paper. The editorials are always good, but the one on the IRS rumor was most needed. Some people just love to talk, and sometimes the information is wrong.

**KENNETH W. TILGHMAN**  
Marietta, Georgia



131st Year of Continuous Publication

**EDITOR**  
Kenneth H. Wood

**ASSOCIATE EDITORS**  
Leo R. Van Dolson, William G. Johnson

**ASSISTANT EDITORS**  
Jocelyn R. Fay, Aileen Andres Sox

**ASSISTANT TO THE EDITOR**  
Eugene F. Durand

**ADMINISTRATIVE SECRETARY**  
Corinne Russ

**EDITORIAL SECRETARIES**  
Chitra Bamabas, Celia Singer

**ART**  
Director, Byron Steele  
Designer, G. W. Busch

**CONSULTING EDITORS**  
Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Alf Lohne, Enoch Oliveira, G. Ralph Thompson, Max Torkelsen, Francis W. Wernick

**SPECIAL CONTRIBUTORS**  
R. R. Figuhr, Robert H. Pierson, George W. Brown, G. J. Christo, W. T. Clark, Bekele Heye, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mittleider, K. S. Parmenter, W. R. L. Scragg, Joao Wolff

**EDITORS, NORTH AMERICAN UNION EDITIONS**  
Columbia, Ernest N. Wendth  
Southwestern, Richard W. Bendall

**AFRO-MIDEAST EDITION**  
Editor, D. Jean Thomas

**INTER-AMERICAN EDITIONS**  
Editor, Wanda Sample  
Associate Editors, Simone Doleyses, French: Humberto Rasi, Raul Villanueva, Spanish

**SOUTH AMERICAN EDITIONS**  
Editor, R. S. Lessa, Portuguese  
Editor, Jose Tabuenca, Spanish

**CORRESPONDENTS, WORLD DIVISIONS**  
Africa-Indian Ocean, J. B. Kio, Afro-Mideast, D. Jean Thomas; Australasian, R. M. Kranz; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townsend; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittleider

**CORRESPONDENTS, NORTH AMERICA**  
UNIONS: Atlantic, Geraldine I. Grout; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallack; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, Richard W. Bendall

**UNIVERSITIES:** Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

**CIRCULATION**  
Manager, Robert S. Smith  
Associate Manager, E. W. Moore  
Field Representative, Ron D. Spear  
Advertising and Marketing, Edmund M. Peterson

**TO CONTRIBUTORS**  
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The *Adventist Review* is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1981 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$21.95. Single copy, 70 cents U.S. currency. Prices subject to change without notice.

Vol. 158, No. 15.

# Rough around the edges

We start out as blocks of unshaped marble, but we have the potential of becoming splendid human beings.

By JUDY ADAMS

Michelangelo's statue of Moses is explained in *Purposes of Art* in this way: "To Michelangelo, Moses was a moral and physical giant, a man whose imposing physical frame was the instrument of heroic physical action—the leadership of his people on the great exodus. . . . The horns derive from an apocryphal tradition that had beams of light sprout from his forehead at the moment of his vision of the Lord."



I have read that Michelangelo, when asked what method he used for sculpting his statue of Moses, replied, "It's quite simple. You just take a chunk of marble and chop away everything that doesn't look like Moses."

In our relationship to Christ we start out as blocks of unshaped marble, but we have the potential of becoming splendid human beings. In fact, so splendid that we may become heirs with Christ. What a wonderful promise! But first everything that does not look like Him must be chopped away.

We sometimes speak of unpolished people as being "rough around the edges." And yet, in God's sight, we are all a bit rough. A few of us are able to remove unwanted characteristics quickly. A spiritual encounter with God brings fast and amazing changes. These changes can be so powerful that the individual emerges from his block of marble with only final polishing left to do. The likeness to Christ is so immediately apparent that the beauty of the character draws others to a closer relationship with God.

But what about the great majority of us? We chop away at our faults a tiny chip at a time. Instead of asking for spiritual assistance, we depend on our own weak strength to wield the hammer and chisel. Unwanted marble is

removed so slowly that we feel we will never emerge as victorious Christians. Our blistered hands and tired muscles cause us to become discouraged, to believe that it is impossible to bear the perfect image of Christ in our hearts.

How blind we are! We still depend on self instead of God. After years of Bible study, sermons, and discussion, why do we forget so easily?

Jeremiah gives us the solution: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17). The power is in God, not ourselves. We can spend an eternity using our own strength to wield the hammer and chisel and never remove all the unwanted "self." We become tired and discouraged. We wander from the job and forget to return. And the unwanted marble remains.

We need to turn to God for real power—power to do "all things through Christ which strengtheneth" (Phil. 4:13), power to cast off the cold marble around our hearts and breathe life into our souls.

By ourselves we can do nothing. We know this. We have been taught it. We have admitted it to ourselves all along. Then let us take that first step and turn to the Master Sculptor with earnest prayer. He will chop away the cold self and produce a masterpiece in Christ's image. □

Judy Adams is a secretary living in Onawa, Iowa.

# A link with the pioneers

At 100 years of age, Howard Milton Lee remembers some of the founders of the Adventist Church. His life is a bridge between their day and ours.

By JAMES LEE and S. A. YAKUSH

Howard Milton Lee was 100 last September 30. Trying to find him on his birthday was a difficult task, for he had flown to Korea just two days before!

This landmark means many things to Elder Lee. He testifies to the fact that his heart is full of gratitude to God for 91 years in the Advent message, with its spiritual blessings and hope of Christ's soon return. He has lived a happy, healthy life, chiefly owing to the natural blessings coming from following the health-reform message his family adopted in 1889.

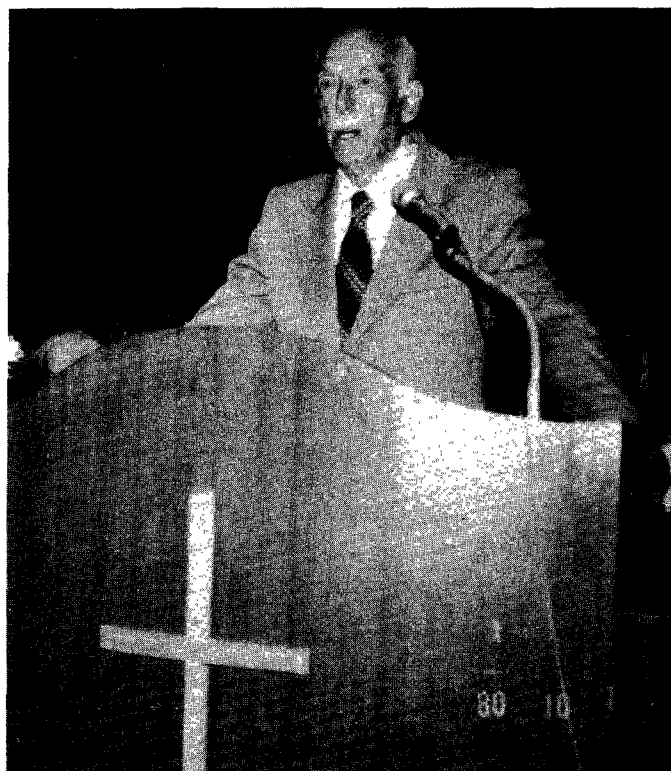
When asked what it is like to be 100 years old, he replies: "I am not worthy of all God's blessings, but I am grateful for all your good wishes for another century of living, which will be in heaven."

He reads without glasses. He eats and sleeps well. A hearing loss, suffered in the 1920s from taking quinine, is his only complaint. He fills his time with active research, spending much time at the Loma Linda University library and its Adventist Heritage Room, gathering material for many compilations on Ellen G. White's teachings on various topics of current interest. He insists on doing most of his own housekeeping and cooking, under the watchful eyes of Son James and Daughter-in-law Marguerite, who are now also retired and live next door.

The William Milton Lee family first came into contact with Adventism in 1888, when 7-year-old Howard and 5-year-old sister Myrna welcomed a baby brother, Frederick. The attending nurse declined Mother Lee's suggestion that she go to church Sunday morning by saying that she was from the Battle Creek Sanitarium and kept Saturday as the true Sabbath. This created an interest that led the family to accept the Adventist faith. Newspaper articles appeared with the story of the Lees

---

*S. A. Yakush is communication director of the Southeastern California Conference. James Lee, the eldest son of Howard Milton Lee, also served as a missionary in Korea. He is now retired and living in Loma Linda, California.*



**Howard Milton Lee spent more than a month in Korea during the fall of 1980, visiting churches and institutions. After being away from Korea for 44 years, he remembered enough Korean to preach in that language.**

leaving the Congregational Church. Father Lee wrote a well-documented article defending his choice.

A city-wide interest thus developed and was soon followed with a camp meeting by the Adventists and a famous trio of speakers—A. T. Jones, E. J. Waggoner, and Ellen G. White. The historic Minneapolis General Conference had just ended. They presented its most precious message on righteousness by faith. Thus the Lee family came into the Adventist Church with a full acceptance of that message, as well as the health-reform principles that have proved such a blessing to the whole family. Both Mother Lee and Myrna lived to be 97, and with his present zest for life, who knows how much of his second century Howard will live to enjoy? Howard's father was killed in an accident in 1914 while serving as secretary-treasurer of the Florida Conference.

In his youth Howard spent two years in school at Battle Creek in the midnineties. He remembers hearing Joshua V. Himes at the 1895 General Conference session tell of his early association with William Miller in proclaiming the advent of Christ in 1844. Howard probably is the last remaining link between that 1844 movement and this late-twentieth-century Adventist Church. He graduated from South Lancaster Academy in 1900 and in 1904 from its normal course. He thus is the oldest living alumnus of that institution.

After teaching several years, he was married in Takoma Park on February 2, 1910, to his old friend of South Lancaster, Carrie Scott. The wedding was attended by the General Conference leaders, and he was married by

Frederick Griggs. Five days later the Lees started for Korea, stopping at San Francisco. They went to St. Helena and accompanied W. C. White on a visit to the newly established college at Angwin. They also visited with Sister White and received several of her books as a parting gift, as well as several boxes of dried fruit from her orchard. They settled at Soonan in northwestern Korea (now part of North Korea) and developed the Adventist educational program there. The Lees remained in Korea until 1936, Elder Lee serving as head of the Korean Union Workers' Training School at Soonan and director of the educational work as a whole.

After an absence of 44 years and when he was nearly 100 years old, he returned to Korea. The trip was made possible by seven Korean churches in southern California, who out of gratitude for his service presented him and James with round-trip tickets.

### Honored by citizens association

Two days before flying to Korea, Howard was honored at the Korean Citizens Association in Los Angeles with a farewell service, opened by a speech by its president. This was followed by a warm send-off to Korea by the local Consul of Korea, Sunsup Kong. Among the attendants were students and graduates from the workers' training school and the many church schools, as well as pastors from the local Korean churches. Of interest was the fact that in this group was Po Ho Kang, who was in Soonan as a young student and was in the welcoming party at the railroad station when the Lees arrived in 1910.

On September 28, Howard and James flew from Los Angeles to Seoul. The first person they met at the Seoul

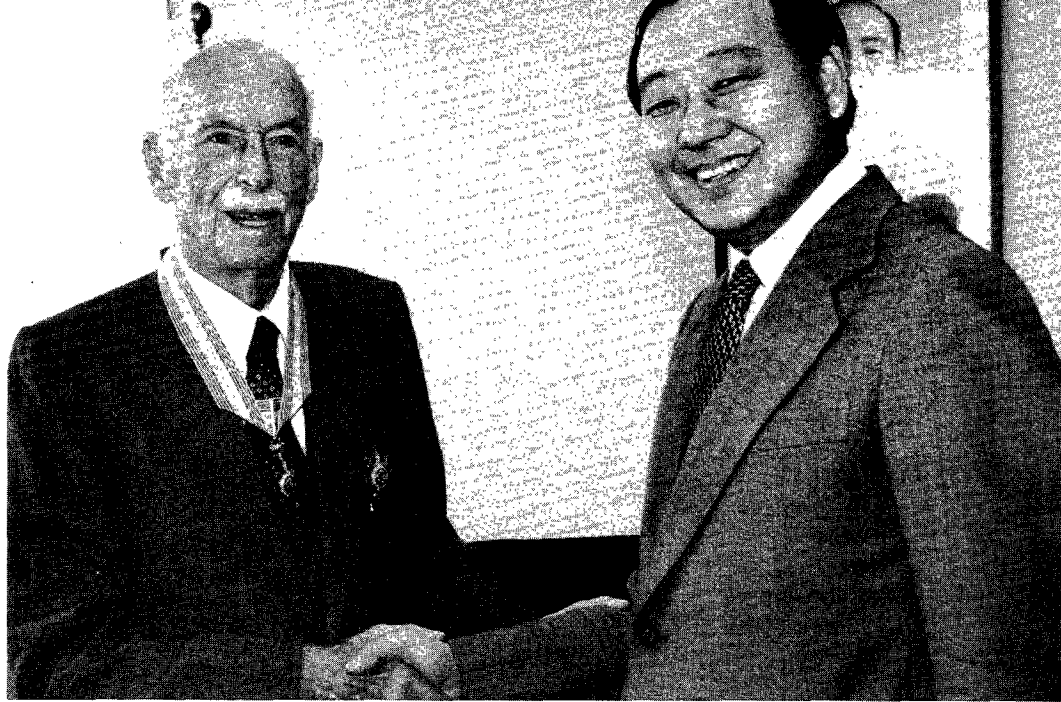
compound was Otis Edwards, director of education for the Far Eastern Division. A former University of California classmate of James's, he gave a full report of the status of our educational work in Korea. The next day had been reserved for rest, but the two visitors were astir early. They were taken to a Korean dinner by two former students, one from the Soonan school and the other from its Seoul counterpart, the Korean Union College, which James had founded in 1947 after our school in Soonan, North Korea, was lost in 1945 by the partition of the country. Thus representatives of these two schools—Howard's and James's—united in making from the first day their visit to Korea a most rewarding one.

This day, Howard's one hundredth birthday, was remembered by the missionaries at their evening gathering with two birthday cakes. It was his sixth birthday party. The first had been given a year before by the Southern California Korean pastors, who considered that he was then 100 according to Korean count, which reckons that a person is a year old when he is born. His second party was with friends of James and Marguerite from internment camp in the Philippines during World War II. Of course, a family gathering was held in his honor, and the Calimesa Retired Workers Fellowship had a large birthday cake for him. Yet another celebration had been held on the jetliner as it flew across the Pacific. The stewardesses and stewards brought Elder Lee a birthday cake and sang "Happy Birthday," all of this to the great interest of the other passengers. So, when the actual birthday arrived, he felt he had had enough cakes to last a century. But then, a one hundredth birthday comes only once in a century!

The next day the two pioneer educators started a week's



James and Howard Lee enjoyed eating Korean food while visiting the country in which both previously had worked. Kim Kwan Ho was their host when this photo was taken.



**Chun Doo Hwan, president of Korea, ordered that the gold Citizens Medal of Honor be bestowed on Elder Lee for his contributions to education in Korea. The award was made in Los Angeles on January 15 by the Korean Consul General, Min Soo Park.**

itinerary throughout South Korea. Riding in the Korean Union's station wagon over modern Korea's superhighways lined with flowers, they soon realized that they were in a different Korea from the one they had left years before. There were no more straw-roofed farmers' homes—now only cement block, multicolored tile-roof homes and factories.

All this was a far cry from the agrarian Korea Howard had known many years before. He was cheered and gratified to see the progress made by the nation for which he had worked many years and thus learned to love. There was now a strong national church with more than 40,000 members, contrasting with the fewer than 200 when the Lees first went to Korea.

The Lees were invited to attend on October 11 the seventy-fourth anniversary celebration of Korean Union College. While in Korea they spent more than a month visiting churches and institutions.

As they met with the different groups it was cause for astonishment to all to hear Elder Howard Lee speak in Korean, a language he has seldom used for 44 years. James has not lost the fluency that he acquired as a child growing up in Korea, put to use when he returned to Korea as a missionary in 1938, and has employed in association with Koreans here in America, where he frequently preaches in their churches and performs weddings.

On October 17, the Korean Broadcasting System had a two-minute television news spot portraying their lives and the work they had accomplished in Korea. The following day many of the leading newspapers carried stories on their contributions to the educational and religious life of Korea.

Official recognition of Howard Lee's contributions to education in Korea was also given. President Chun Doo Hwan ordered that the gold Citizens Medal of Honor be bestowed on him, and he was also presented with a special

citation for pioneering coeducation and a work-study program.

On January 15, Elder Howard Milton Lee, Elder and Mrs. James Lee, and several pastors were guests of the Consul General in Los Angeles. At that time Mr. Min Soo Park, Consul General of Korea, formally presented the Medal of Honor to Elder Lee. A sumptuous Korean dinner followed for the group in a Los Angeles Korean restaurant. Additional honors were bestowed on the Lees, Pastor Junsik Yoo, and S. A. Yakush when they were invited to the formal reception for Korean President Chun Doo Hwan on January 29 in the Century Plaza Hotel in Los Angeles. Pastor Yakush was the only one in the group to shake the hand of the president just before he addressed the 400 guests.

Elder Howard Lee has been asked several times, "You have lived and worked in the Adventist Church for almost a century. What is your greatest heart burden for your church?" To this he has given the following written reply: "I must honestly confess and testify that upon the basis of my own personal observations and study of the instruction given in the Spirit of Prophecy, my greatest desire for Adventists is that they be saved. I believe with all my heart that our only hope is to awaken to the undeniable fact that we have wandered far from God's simple, utilitarian plan in our educational, health-care, and evangelistic program of giving the final warning to the world.

"I believe that our current theological controversies and problems in education, health-care, and evangelism are due largely to turning away from the pure fountain of God's instruction given the remnant church through the Bible and Spirit of Prophecy, and contrariwise, seeking the polluted streams that flow from the theology of Rome and the educational program of ancient Greece.

"My recent trip to Korea has convinced me that our schools overseas are now fast following the same

step-by-step advance to the world that has overtaken our educational system in America. As I see it, our only hope is in listening to God's voice and following in His ways as clearly outlined for us through Ellen White's writings. Then we can expect God to miraculously—and it will take a miracle—raise our schools back to their upright position

of distinction from the world. Otherwise, we will remain as 'prisoners of hope.'

"My heart is cheered to see an awakening coming into our ranks to these issues. There seems to be a coming into line. May it come soon. I can't wait too many more years. I hope to see it in my day." □

## A centenarian's testimony

While in my teens I attended the Battle Creek school, and then later went to South Lancaster, where I finished the normal course in 1904. There I learned the principles of Adventist education from the messages Ellen White gave in Avondale. Later I tried to put these into practice at our Soonan school, such as coeducation and a vocational-training program. For doing so, I have now been decorated by the present Korean Government, which appreciated both aspects of education, but they were a first in Korea when I started them. All the credit goes to God, who gave those principles to Ellen White, not to me.

In 1906 I attended the educational convention held at Union College. There was a struggle regarding the direction that Adventist education should take—a course following God's simple program demonstrated at Avondale, Berrien Springs, and Madison, or a program approved by the nearby University of Nebraska.

In 1909 I listened to Sister White's earnest pleas in Takoma Park to the delegates at the General Conference

session. She called for reforms in several lines—[concerning] which, incidentally, she stated in 1913 that they [her pleas] had not been heeded.

On our way to Korea in 1910 we visited Sister White at Elmshaven. She gave us several of her books. This instruction formed the guidelines in establishing our educational work in Korea.

While on furlough in Loma Linda, in 1915, I was a delegate to the Fall Council, where it was voted to develop a medical program patterned after that of the program called for by the AMA. Elder John Burden and several others were calling for a complete following of Ellen White's clearly outlined program, which if followed would make CME the wonder of the world.

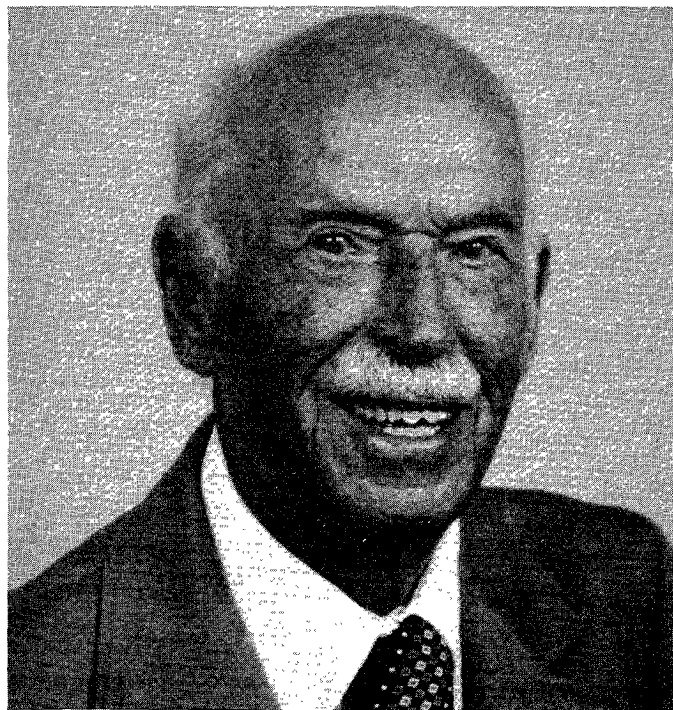
Again, while on furlough in 1923, I was a delegate to the educational convention held at Colorado Springs. The inroads of worldly education were already being strongly felt and decried by many.

In 1935 I was in Korea in a life-and-death struggle with the question of worshiping at the Japanese shrines, where the spirits of the deceased emperors were worshiped. At the same time at the Fall Council on October 31 a longstanding controversy centered on whether three of our colleges should continue with their efforts to get accreditation. Many of our dedicated leaders—such as Elders McElhany, Branson, Wilcox, Votaw—questioned the recommendation, calling it "a mistake," a sending of our youth "to hell," and calling for something to be done "to rescue our educational system from the world."

We returned to America in December, 1936. I had finished my two-year normal program in 1904, so now I took one more year and received my B.A. degree in 1938. In my early days degrees were generally frowned upon, but now a change had come during the intervening 32 years. I could see it easily. Altogether too many were preparing to work in the world, not to finish God's work. The atmosphere was different. Yet we had several teachers who were calling for us to fully follow God's original plan. I felt I was caught in a trap.

In the fall of 1937 I had gone as a delegate to the educational convention held at Blue Ridge, North Carolina. There I heard Elder McElhany almost cry before the delegates, pleading with them to do something to turn back the tide of worldliness that was coming in like a flood.

Since retiring I have watched with sadness the drift toward the world—the erosion of many of our basic principles, which I had endeavored to incorporate into our workers' training school at Soonan, Korea. □



Elder Lee: "My greatest desire for Adventists is that they be saved."

# Lonely in church?

People entering a strange environment need the security of feeling that plans have been made for them, that they are not intruding.

By AILEEN ANDRES SOX

“What does a person do to get acquainted in a new church?” she asked me.

Christmas had brought us both to our parents' California homes. We met at a motel halfway between them to visit for some 24 hours (much too brief a time for friends who have known each other since college, have lived and worked in the same town for several years, have shared many joys, experiences, and heartaches).

My friend, whom I will call Jeanette, recently has moved with her husband to a large western city; their only child is a few months old. There are several churches in the area, and they shopped around for one that not only would meet their needs but also would benefit from their presence. When they found one that seemed to suit them, they began to wonder how to get acquainted.

Most of us have experienced this situation at one time or another. Getting acquainted in a new place is never easy. But Jeanette's problem is exacerbated by the fact that she and her husband own a small business—they do not work in any of the local Adventist institutions. They do not know anyone in the area; they have no children attending church school and, until recently, no child to take to Sabbath school.

None of the “easy” ways for becoming acquainted and thus making new Adventist friends—working together, meeting parents of children's friends, meeting teachers—are available to Jeanette and her husband. And, although they filled out a form requesting a pastoral visit, no one has contacted them.

That Jeanette and her husband are only two among many people who feel lonely in church is borne out by a letter we published in the February 12 issue under the title “Felt Rejected,” which described the experience of returning to church after straying from God. The letter said, in part: “While the organ rolled out the anthem ‘On a Hill Far Away,’ I knew Jesus had forgiven my sins and taken them away, but there was a wound in my heart that would never be taken away.

“I have gone to services two weekends now, and not one person has welcomed me into the house of God or helped me feel at home. I walked away from the church feeling rejected by the members of God's family, but not

rejected by Jesus, for He was near and gave me a real blessing. I longed for someone to welcome me back into the fold of God. I haven't enjoyed the privilege of meeting with God's people for two years.”

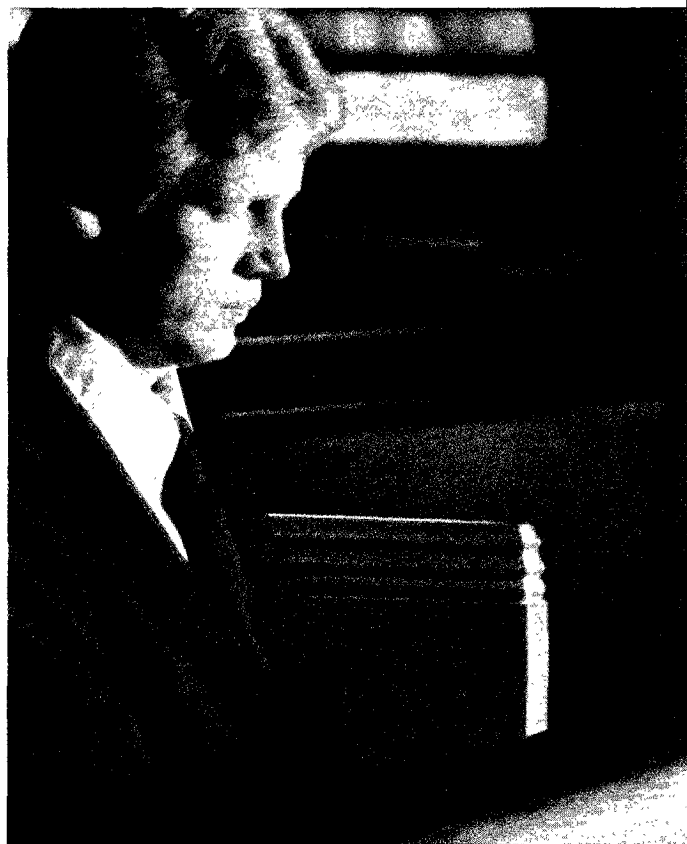
A person whose spouse died recently responded to “Felt Rejected”: “I am 89 years old, and my eyes are dim. I hope that what I write may help church members who have happy homes to get out and cheer lonely people.

“When one's companion is suddenly taken away by death, there is a lonely feeling only God and those who have gone through the same experience can understand.

“I go to church and sit alone. I shop and garden alone, come home to silence and an empty house. If someone who is in my position would just call me to chat——”

A reader who is trying to be part of the solution rather than part of the problem described what she is trying to do to warm up what she perceives to be a cold church: “If I am going to live among people, I want to get to know them. During the past three years (I've been here four now) I have introduced myself to many people, trying to get acquainted. I try to speak to anyone I think might be a stranger and to those I do not know. But it doesn't seem to help much.”

Another writer tried to analyze what the problem might be: “I felt sorry when I read the ‘Felt Rejected’ letter. This shouldn't be happening in our churches. I have had the same experience. It seems that a person who goes to church seeking help, who has the greatest need to be acknowledged by someone, is the one who is left out. Perhaps it is Satan's way of trying to discourage, or God's





way of testing to see whether that person loves Him enough to keep going back, no matter what.

“There are many lonely hearts even under smiling faces. We should make it a point to help others. I wish our churches could be so full of love and concern that we would overflow into our entire community.”

We know we have a problem; what we do not know is how to solve it. For purposes of this discussion, I am going to assume that Adventists do not want their church to have the reputation for coldness. But some churches are too large for us to know who is a well-established member and who is not; people are busy, unsure how to reach out to others, forgetful of how they felt when they were the “new kid on the block.” If your church is not using one or several of the following suggestions for making newcomers and visitors feel welcome, perhaps you can make yourself a committee of one to change the situation. If your church is doing something that works well that I have not included, we will be glad to publish your suggestions in a later issue.

What can the church do?

1. *Smile.* Members should smile at everyone, even if they are too timid to speak.

2. *A friendly welcome at the door goes a long way toward making a church seem friendly.* If a church's greeters know the people who arrive at church, they should call them by name. If the greeters do not know the people, they should introduce themselves and extend a special welcome. It would help if greeters wore name tags. Ask whether visitors would like to know where the

pastor's class or another Sabbath school class meets; show children to their division. People entering a strange environment need the security of feeling that plans have been made for them, that they are not intruding.

3. *Welcome visitors.* Some churches have a member read from the pulpit the names of visitors who have signed the guest register. Others have guests stand so that members sitting nearby can know who they are and greet them. The Takoma Park (Maryland) church asks *members* to stand and greet anyone who remains seated, thereby shielding guests from the possible embarrassment of having to stand alone in a large church and feeling too much the center of attention.

4. *Provide a meal for guests.* Large churches have organized hospitality teams that take turns providing a meal for visitors. Smaller churches have weekly potlucks that include all members and guests. Some churches announce in their bulletins a weekly potluck for singles in a private home. Why not revive the custom of inviting guests home for Sabbath lunch?

5. *Involve new people quickly in the life of the church.* A California church of approximately 500 members has everyone, both visitors and members, fill out a registration form, which not only gives the pastors an idea of who is coming regularly but also gives people an opportunity to request membership or pastoral visits. This system is not unique; what is to be admired is the fact that the pastor and head elder go over the forms as soon as the church service is over. Anyone requesting a visit or to join is contacted sometime during the next week. I asked the head elder what they do to include people in the church's life. “We put them to work,” he answered. “We find out what they have done to help in their previous church—teach or lead out in Sabbath school, greet, serve on a committee—and we make a place for them.” The elder reports that the people who become involved in his church's life are happy, soul-winning members.

6. *Assign an established member to sponsor a new one.* While we should not expect that this acquaintance necessarily will result in a close, long-term friendship, we should try to create the environment in which such friendships can develop. If members who know people introduce their charges to other members on Sabbath and at church functions, the newcomers' circle of acquaintances will widen.

7. *Sabbath school class teachers should realize their responsibility to make each person feel welcome.* Call people by name. Introduce strangers to class members. Try to take a minute after class to speak to visitors. Have class get-togethers and extend a personal invitation to newcomers; offer transportation if necessary.

What can Jeanette (and others in her situation) do? I will share some of my ideas, but readers are invited to share ideas gleaned from their own experience through the Reader to Reader column. The next question for response comes from Jeanette. (See page 16.)

1. *Take advantage of every opportunity.* If you hear an announcement that help is needed in a particular church



department, to clean the school grounds, to do *anything* else, volunteer your services. Working together is one of the best ways to become acquainted, because everyone has a specific purpose to be together and automatically feels more comfortable.

Recently, while discussing the problem of loneliness in church, two good friends recalled their first encounter. Mrs. L., being new to the church, was feeling lonely and out of place. On this particular Sabbath, an upcoming cooking school was announced. After church, Mrs. L. introduced herself to the woman who was to head the school, a person who (Mrs. L. had no way of knowing) was feeling very apprehensive about conducting her first cooking school. Mrs. L. asked what was going to be included. After the woman told her, Mrs. L. said, "Oh, it sounds like you're going to cover what we did in the school I attended in my last church." Saying that, she moved away. It took several months for the two to become acquainted (and discover the potential they had to be friends) after that somewhat chilly beginning.

We decided that they were both guilty of not communicating properly. Mrs. L. should have said, "Oh, it sounds like you're going to cover what we did in the school I just attended. Is there anything I can do to help?" Or, upon hearing that Mrs. L. had just attended a cooking school, the apprehensive leader should have said, "Good, I can use all the help I can get. I'm new at this and feel nervous. Can you help me?"

2. *Make opportunities.* If you do not see a place where

you can help, call the pastor. Tell him you have had experience—working in the junior division or teaching a Sabbath school class or helping in Dorcas—and that you would like to help there or in any other area that needs your assistance. Even if the job isn't one of your favorites, take it on. (Working together is a good way to become acquainted, remember.) If the pastor doesn't act on your offer after a reasonable length of time, get him to introduce you to the person in charge of the place you would like to offer your help. Churches, both large and small, need the help of any willing worker. Persist in volunteering and you should find your special niche.

### Find a need

3. *Find a need that is not being met and meet it.* One of my best friends has a special knack for making and keeping friends, although she does not feel nearly as skillful at doing so as she is. She lives near a large public university where her husband is studying for a doctorate. Since she knew few people in the area when she moved there, she looked for a way to become acquainted. She has extended an open invitation for any Adventist university student to eat supper in her home on Friday evenings. (I assume that friends of these students, Adventist or not, are welcome.) She makes a large pot of soup so that she can feed any number that may arrive. In meeting others' needs, she has met her own amply.

4. *Learn people's names.* B. E. Leach, president of the Southwestern Union, has written about the time he and his family were traveling across the country to a church he was to pastor. During the trip they made a game of memorizing the names and faces in the church's pictorial directory. At the party welcoming them, the members decided to play a game. They told Elder Leach and his wife they were to try putting all the husbands and wives together. Naturally, members were astounded when the Leaches matched everyone almost perfectly. Their one mistake was to pair two singles together. But that seems to have worked out for the best, because the two later married.

Your church does not have a pictorial directory? Introduce yourself to a new person each week and make it a point to greet that person and call him or her by name. People notice a person who takes such care to notice them.

The Bible declares that the person who "hath friends must shew himself friendly" (Prov. 18:24). The more we reach out to others, the more we will realize that everyone, the conference president, the church janitor, the kindergarten teacher, feels ill at ease in various situations; everyone is lonely at times. Good friendships are not the result of happenstance, but of painstaking planning and careful tending. Churches are warm only if the people who attend them are. But the effort, care, planning, and purposeful reaching out will result in people won to God, warm friendships, and happy churches. And, God willing, the people whom we befriend here on earth will be the first among many friends we will meet in heaven. □

### HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

## Immunization for pneumococcal pneumonia

By S. L. DE SHAY, M.D.  
Associate Director

In the early part of this century pneumococcal pneumonia was a notorious killer, particularly of the elderly. Even with all the use of antibiotics nowadays, pneumonia is the fifth-leading cause of death in the United States, killing upward of 25,000 people annually.

A new pneumococcal pneumonia vaccine was licensed in 1977 by the Food and Drug Administration. The vaccine proved approximately 80 percent effective in tested individuals. Present guidelines suggest that it be used for patients in whom such an attack of pneumonia might be particularly serious; that is, the elderly or people with serious chronic diseases such as diabetes; heart, respiratory, kidney, or liver disease, or sickle-cell anemia. It is useful especially in the cases of institutionalized patients in nursing homes and other places where a large number of people may be crowded together.

No serious reactions to the vaccine have been observed. A single injection appears to confer long-lasting protection. Studies to determine need for boosters is under way.

# Are drugs ever safe?

Re "Is It Wrong to Use Drugs?" (Dec. 4, 1980), the proper definition of a "drug" is so difficult that no simple statement can cover every possible pharmaceutical agent.

According to the Appendix B "Glossary" of the *Index to the Writings of Ellen G. White*, "the term as used by Ellen G. White applied essentially to 'poisonous preparations' from the vegetable and mineral kingdoms which, when taken into the body, leave lasting harmful effects." This seems to be a fair statement, although, as currently used, most physicians would define a drug as any chemical agent taken into the body for the purpose, or in the hope, of curing or favorably influencing disease processes, or of alleviating symptoms. Biological replacement substances<sup>1</sup> such as insulin and thyroxin, vitamins and minerals in recommended amounts,<sup>2</sup> and inoculations or immunizations would not be considered "drugs" by many physicians today.

The problems to be considered in the prescription or use of drugs include the following list:

1. *The "poisonous" nature of drugs:* A man who was professor of pharmacology of a medical school for many years said recently that he knew of no drug that did not owe its action to the poisoning of some enzyme system of the body.<sup>3</sup> This immediately suggests two premises: first, that all drugs are quite potent and their use should not be considered lightly; and second, that, physiologically speaking, it is impossible for a drug to be curative. The best that may be hoped for is that drugs will buy time or energy from other systems in the hope that the body will be able to effect its own cure.

2. *All drugs have side effects*—that is, unwanted or unneeded results. Some of these side effects are known and many are unknown; they are

apart from the desired therapeutic effects. These untoward results range from those that are merely annoying to the kind that are life-threatening. A disconcerting possibility is that side effects may not be apparent until months or even years later, a fact revealed to Ellen White by the Lord,<sup>4</sup> but which was unknown to pharmacologists of her day.

3. *No drug is a specific therapeutic agent.* This fact is determined by the very nature of the physiology of the body, the pathology of the disease state, and the pharmacology of the drug. Pharmacologists have devoted years to the attempt to make drugs "rifles" rather than "shotguns." Their success has been minimal.

4. *Most therapeutic measures are largely trial and error.* Our diagnostic limitations and poor understanding of physiology and disease processes dictate this strange situation, even in this age of super-specialization, advanced laboratory testing, and complex technological hardware. Nevertheless, patients have the most implicit faith in medical science, and doctors are taught to take bold risks. Given these premises, it becomes evident that whenever a drug is taken, whether it be an over-the-counter cold remedy or a prescription from a university-center specialist, a calculated risk is involved. In many cases—indeed, perhaps in most cases—the risk is inordinately high.

There is widespread belief among both patients and physicians that the "drugs" referred to in Ellen White's writings were extremely toxic and poisonous, whereas most of our modern drugs are mild and much safer. On this point, a footnote<sup>5</sup> added by the compilers of *Selected Messages*, book 2, is of interest. The fact is that our modern drugs, while they are much more standardized,

refined, and purified, are by these very processes rendered many times more potent and hence more hazardous. Again, the fact that the hazards in some instances may be much more subtle and indirect than with older drugs only increases their danger. Attempts to alter a drug chemically to remove one side effect may merely open up another series of problems. For example, the ancient Indian snakeroot or rauwolfia herb, when used in its crude state, seemed relatively safe as a remedy for high blood pressure and anxiety. But when separated into its extremely potent component alkaloids, as was done by drug industry pharmacologists, it became a series of different, very potent drugs with a myriad of undesired effects.

These matters seem often to be understood better by non-Adventists than by those to whom the oracles of God were entrusted. Donald Kennedy, former commissioner of the Food and Drug Administration, writing in the journal *Drug Therapy*, cites several studies showing the problems of over-medication in every major drug area, and he estimates that 30-60 percent of antibiotics prescribed for hospital patients were not indicated at all or were inappropriately used. He goes on to make the following observations:

"Since the 1930s, we have been dealing with new molecular entities which, although designed to achieve certain physiological effects, had never before been encountered by living systems. Such entities can hardly be expected to act as magic bullets that hit one target and one target only. . . . A drug is approved after clinical trials with a comparatively small number of volunteers. After approval, exposure to the drug takes a quantum leap to a potential market of 2 to 20 million people. Where drugs were once primarily designed to deal with acute afflictions, now those 2 to 20 million people may be taking the drug dozens of times per year for a period of many years.

"Given this new situation, the [drug regulatory laws] look

more and more like a screen with a comparatively large mesh—sufficient to eliminate the gross threats, but woefully insufficient to deal with the more subtle, but often equally dangerous, hazards—the adverse effects that confound otherwise valuable therapeutic agents. Many examples could be cited, such as the phenomenon of blood dyscrasia following ingestion of the antibiotic chloramphenicol, the relationship between endometrial carcinoma and estrogens, and thromboembolism due to oral contraceptives."<sup>6</sup>

Aside from concern about safety, are there not other reasons to be extremely cautious in the use of drugs? We believe that there are compelling philosophical and theological considerations, as follows:

1. The use of drugs does nothing to promote or stimulate a desire to reason from cause to effect in regard to disease, nor to attempt to eliminate habits or attitudes that may cause the disease. In fact, they often allow the patient to continue comfortably in his improper practices.

2. All therapeutic measures should be designed to point the sufferer toward the true source of healing, the Great Healer. In drug use, this is seldom the case; rather, the attention usually is focused on the medication or on the physician.

3. Drug use allows minimal contact between physician and patient. If the "medical missionary work is largely a spiritual work,"<sup>7</sup> then it is reasonable to assume that the more time spent with the patient, the better the opportunity for interpersonal contact between patient and therapist. This is a time, above all others, when the heart of the patient is made tender by suffering.

4. Minimal contact allows large numbers of patients to be seen. This increases the possibility of erroneous diagnosis, increases the physician's physical, mental, and psychological burden, and promotes a high level of income that cannot be justified by the Bible or the Spirit of Prophecy. Often the mere fact of being overburdened and frustrated encourages

an attitude of contempt and cynicism for the patient, which runs counter to the essence of the gospel. The lack of time, energy, and, eventually, inclination, thus effectively counteracts any evangelistic efforts or desires on the part of the physician—in effect, the “right arm” is paralyzed.

5. The use of natural remedies is in harmony with the *simplicity* of the gospel—they are freely available and comparatively inexpensive, if not free.

The same cannot be said of drugs in general.

6. There are special spiritual qualifications required of those who administer the simple healing agencies most effectively, whereas there are special legal qualifications for those who administer drugs, with no particular spiritual qualifications necessary.

Although I am aware of certain striking exceptions to some of the above-listed problems, they are pitifully few and gener-

ally fall far short of God's design for His physicians.

In view of these considerations, what is the physician to do—abandon the patient to his fate? Never! The choice is not, as most assume, between using drugs and not treating at all. The Lord has been pleased to reveal to us that before He placed man on earth He made ample provision to deal with all diseases. These provisions are designated in the writings of Ellen White as “the eight remedies” or simply “natural remedies.” These remedies, while quite potent, are physiological, effective, and free of unwanted side effects when properly applied. The rural sanitarium, designed by God to “reform the medical practices of physicians,”<sup>8</sup> also was designed to be the ideal place to apply the natural remedies for disease,<sup>9</sup> as well as to instruct patients and physicians in the principles of healthful living.<sup>10</sup>

Fortunately, a few such institutions, which were intended to be located outside every large city,<sup>11</sup> exist today, and several are carrying on active teaching programs. Physicians, health workers, and interested laymen are welcomed as observers or students. An active interchange of ideas and successful methods is being built up; interest has never been higher.

Rather than arming ourselves with a list of potential problems to surmount, such as meningitis, brain tumors, or congenital heart disease, should we not carefully review God's design for the Christian Adventist physician as outlined in such books as *Counsels on Health*, *The Ministry of Healing*, *Medical Ministry*, and *Loma Linda Messages*? Should we not thank God for the simple, effective remedies He has shown us and mourn for our wilderness experience during which precious years have been lost that could have been devoted to research and development of a whole arsenal of natural methods of treatment? “Always study and teach the use of the simplest remedies, and the special blessing of the Lord may be expected to follow the use of these means which are within the reach of the common people.”<sup>12</sup>

## REFERENCES

<sup>1</sup> When used for true deficiency syndromes. When given for other reasons, they become in effect more like pharmacological agents that would better fit our concept of a drug.

<sup>2</sup> Except for extremely rare instances, I know of no scientific evidence to indicate that vitamins and minerals cannot be supplied adequately, or better, in the form of natural foods in any patient who can swallow and absorb.

<sup>3</sup> Mervyn Hardinge, personal communication, January, 1980.

<sup>4</sup> Sample statements include: “Drugs—never cure. Instead, they place in the system seeds which bear a very bitter harvest.”—*Selected Messages*, book 2, p. 289. “Those who make a practice of taking drugs sin against their intelligence and endanger their whole afterlife.”—*Ibid.*, pp. 290, 291. She also says that “drugs . . . leave a deadly evil in the system” (*ibid.*, p. 288) and are “a seed crop that will never lose its destroying properties throughout the lifetime” (*ibid.*, p. 284).

<sup>5</sup> “It is to be observed that a large proportion of the prescriptions written by the physicians of today call for ingredients taken from the vegetable kingdom, most of which are nonpoisonous.”—Compilers, *ibid.*, p. 289.

<sup>6</sup> Donald Kennedy, “The Failures of Success and the Drug Regulation Reform Act of 1978,” *Drug Therapy*, 8(12):42, December, 1978.

<sup>7</sup> Ellen G. White, *Counsels on Health*, p. 540.

<sup>8</sup> ———, *Medical Ministry*, p. 27.  
<sup>9</sup> “All the restorative agencies that the Lord has provided should be made use of in our sanitarium work.”—Ellen G. White, Manuscript 19, 1911.

<sup>10</sup> See chapter “The Prevention of Disease,” *Medical Ministry*, p. 221 ff.  
<sup>11</sup> ———, *Medical Ministry*, p. 324; *Evangelism*, p. 534.

<sup>12</sup> ———, *Selected Messages*, book 2, pp. 298, 299.

CALVIN L. THRASH, JR.,  
M.D.

Yuchi Pines Institute  
Seale, Alabama

## Author responds

Everything that Dr. Thrash states is true as I see it. I have felt for many years that it is simply too easy for us doctors to write a prescription and then send the ailing patient on his or her way. I also believe everything that I said in my REVIEW article. For many of our people take the opposite extreme, i.e., that if it comes in a pill or is purchased in a drugstore, then it is inherently bad to begin with. Surely there is a middle-of-the-road course that is tried and true and with which we should be able to feel comfortable.

I tried to point out that absolutely anything can be harmful if used inappropriately or in excess. So harmful side effects should not be surprising, but even anticipated, any time we attempt to assist nature in her healing endeavors.

RAYMOND O. WEST, M.D.  
Loma Linda University  
School of Health

## The parable of the sores

By T. E. WADE, JR.

Far out on a little green island lived an intelligent and prosperous people. But they were unhappy. They had a strange sickness, and as a result their bodies were covered with sores. However, they had learned to cover and ignore the sores, even to pretend they liked them, but they still hurt. And they caused the islanders to die at an early age.

One day a small ship arrived, bringing a new family to live on the island. Purchasing a piece of land for their home, the newcomers built a house on it much like the other well-built houses on the island. Learning the customs of the island people, they were soon accepted into the new society.

They were not afraid of contracting the sores, for they had read a book that told them how to cure them in the event the family members should come down with the disease. In fact, because the book contained this valuable information, they had purchased a whole closetful of copies of it.

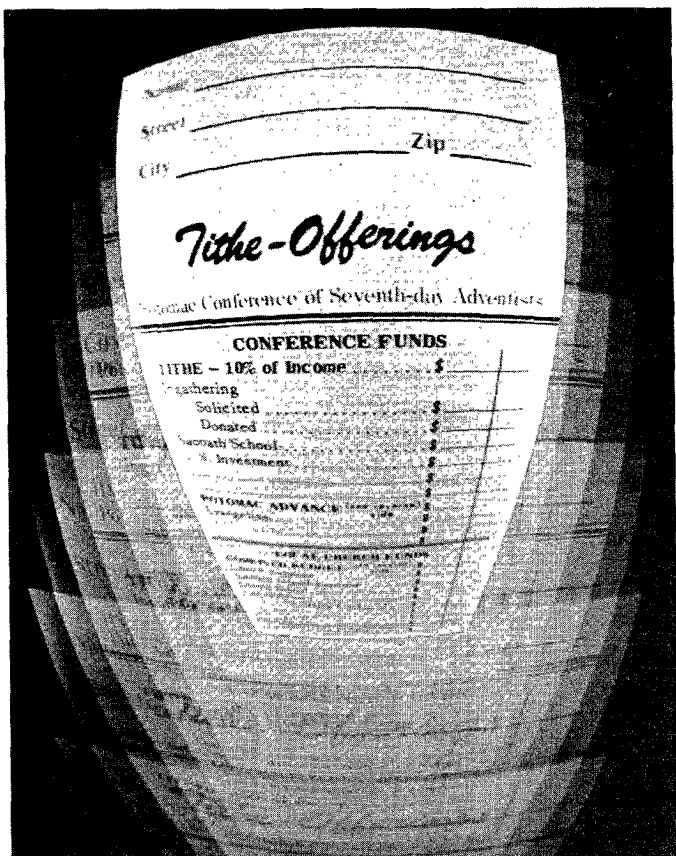
Using their various talents, the members of the family began to help the people of the island. One, a nurse, made the dying people comfortable. Another helped find clothes for children whose parents had passed away. Still another built bigger closets to hold more books describing the cure. All family members saved part of their income to buy more books.

Another family project was to put posters here and there, telling about the importance of good health. But only once in a while would they slip a book quietly under someone's door.

You can see that these family members were busy much of the time—busy supporting every good cause that seemed to demand attention; busy doing good deeds that needed doing, and, of course, busy making a living so that they could maintain social acceptability.

They talked freely with the island people about politics, the economy, sports, people, and hobbies. The islanders were shipbuilders by trade. They talked to them about the best way to repair their ships and how to sail them, and they talked customers into buying the ships the islanders had built.

Years and more years passed. The family seemed oblivious to the fact that being busy and doing good weren't enough—that because they had a remedy for the sores, they should have been telling the islanders about it and should have distributed far and wide the books telling of the cure.



# The money handlers—1

What happens to your tithe or offering after you place it in the basket on Sabbath morning?

By W. P. BRADLEY

Few church members have given much thought to the process that is set in motion on Sabbath morning when we drop our tithe-and-offering envelope, or even our cash, into the basket as the deacon invitingly holds it before us.

Some of that money may go for a local need, something as prosaic as a fresh coat of paint for the church or a plumber's bill. Some of it may be launched on a journey that ends on a distant continent or island, where it is put to work preaching the Advent message, healing the sick in a bush clinic, teaching in primitive buildings on a

*W. P. Bradley, now retired, is a former associate secretary of the General Conference. He is a life member of the Board of Trustees of the Ellen G. White Estate, and until recently was president of the board.*

palm-fringed shore, or pressing onward in a penetration of new territory in the Arctic regions.

We take the first step in a local church or Sabbath school in putting our church funds to work when we entrust these dedicated funds via the deacons to the elected church officials. These faithful and efficient money handlers take custody of our funds and see that they are routed in the proper way to fulfill the intent of those who gave.

Always it is the giver who indicates what kind of money it is and what its use will be. Never is the giver's money to be handled in such a way that his purpose in giving it is thwarted. It is the responsibility of our chain of money handlers to see that the money goes where it should.

## Tithe and offerings

The contributed money can be classified in two general categories—tithe and offerings. The tithe is basic. It undergirds the operation of the local and union conferences and, to quite a degree, the General Conference. All of these entities retain or receive specific percentages of the tithe. If the overall task of the Seventh-day Adventist Church is summarized in terms of world evangelism, then we must say that it is the tithe that supplies the steady, dependable power that drives this great gospel enterprise onward as it fulfills its destiny and moves toward its realization of the blessed hope.

An additional portion of the tithe is shared with the General Conference; so each local conference not only bases its own work on the tithe it receives and retains but has a stake in the worldwide work. In general the special extra proportion of local-conference tithe shared with the General Conference is 20 percent. The agreement on this figure was settled in 1922, and it has continued to be policy ever since.

Starting in the local church, most of the money from members comes in the regular tithe envelopes, a supply of which may be kept at home and a thoughtful, regular giving program developed. This is a pattern that is validated by comparison with the practice urged by Paul in his day (1 Cor. 16:1, 2) with respect to certain church relief funds. While many members give on impulse under the influence of the Holy Spirit, most follow the home planning procedure. The latter, which results in a dependable flow of funds and provides for better keeping of home financial records, should also be considered to be under the direction of the Spirit.

If we reach out in faith in our program of giving and put God to the test, we shall see His hand at work in our fiscal affairs, just as He blessed His people anciently when they were faithful to their financial trust. The Lord's messenger comments: "The contributions required of the Hebrews for religious and charitable purposes, amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity.

"God's promise to them on condition of obedience

was: 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.'—Ellen G. White, in *Review and Herald*, Sept. 10, 1889.

The money handlers direct the funds not designated for local church use (church and Sabbath school expense, school funds, area evangelism and outreach, and so on) to the local conference office. A major portion of the tithe stays there, also any donations for the academy, large-scale evangelism, and other conference projects. All the remaining funds resume their travel to the union conference or union mission office, where that organization retains its designated share. Finally, a portion goes on to the General Conference or overseas division treasury. This is no small amount, consisting of a significant portion of the tithe, mission offerings, payments into the general retirement fund, and receipts from the special offerings taken in the churches on the schedule of one a month for general projects such as Religious Liberty, Temperance, Faith for Today, the two universities (Andrews and Loma Linda), Oakwood College, Disaster and Famine Relief, Christian Record Braille Foundation, Servicemen's, Inner

City, Spring Mission, Annual Sacrifice, and the Voice of Prophecy.

It is not the purpose of this limited review of the function of the money handlers to dwell on the nature and purpose of local-church, conference, and union funds so much as to review briefly the handling of the funds sent on to the General Conference.

Funds flowing into the General Conference are carefully identified so that there is never any doubt as to which is tithe and thus available only for proper tithe uses. If identified as being for the General Mission Fund its use is not as restricted; if tagged as Ingathering, donated or solicited, its use must correspond to the purposes set forth in the literature by which it was solicited. Whatever may have been done in the past in the possible co-mingling and distribution of funds, there is no excuse today for error in assigning and using funds. The employment by the General Conference of the concept of explicit fund accounting and the use of computer technology in the accounting office make it almost impossible for the money handlers to lose the identity of money of any kind, be it tithe, General Fund, or specific funds.

It is good to know that the General Conference has brought all its money operations up to the highest

#### FOR THIS GENERATION By MIRIAM WOOD

## “She’s never wrong”

Nobody likes to be wrong. Even that condition isn't so painful for some people, however, as *admitting* having been wrong. No matter how strong the evidence that a mistake was made, no matter how ludicrous the situation becomes when the culprit stubbornly maintains his red-faced innocence, some people would rather be boiled in oil, it would seem, than gracefully and regretfully admit the truth of their own fallibility. The commonly accepted adage that “nobody's perfect” is totally rejected by them.

This variety of human being certainly presents one with much to think about. For instance, does he seriously believe that refusing to admit his mistakes will convince others of his infallibility? Nothing could be farther from the truth. He sets up such a strong resistance in the emotions of his peers that they are reluctant

even to credit him with “credit where credit is due.” Does he feel so insecure that he is like a large, raw, exposed nerve? Does the balance of the universe depend on his perfection, imaginary though it is?

This subject of always being right was brought to my attention again recently when a young friend happened to mention that she was changing roommates. “I thought you and Jayne were getting along well together,” I told her, surprised.

“We were—for a while—and maybe it's as much my fault as hers, but after several months of living with a person who is never, never wrong, I just can't stand the strain any longer. If something is misplaced in our room, and she was the one who did the cleaning, it being her turn, she instantly goes into an impassioned defense when I innocently ask whether she's seen my shorthand notebook. ‘I

haven't touched it! It's not my fault!’ she'll cry, and then, if the missing notebook turns up in her desk, where she absent-mindedly tucked it to get it out of sight, she absolutely refuses to admit the obvious. If I pursue the matter—and I know I shouldn't, but sometimes I can't resist—either she'll tell me that I must have put it there or she'll just stomp out of the room and slam the door.”

My friend went on to describe many incidents that occurred when she invited Jayne (and that's not her real name) to spend a holiday at her home. There was the unhappy occasion when “someone” locked the screen door from the inside, which meant that the front door couldn't be opened with the key—and then proceeded to take a nap. Jayne was the only person in the house; and incidentally, a very heavy sleeper. No amount of pounding on the door could rouse her. After about a half hour she staggered to the door and, though no one had said anything at all reproachful, since she was a guest, she burst out, “I don't know who locked that door. All I know is that I didn't do it!”

An affliction similar to the inability to admit a mistake is

the need to pretend that whatever one does is exactly what he intended to do. Let us say, for purposes of illustration, that at a dinner one pours chocolate sauce, rather than the similar-looking brown gravy, on his potatoes. When everyone smiles and the hostess offers a new plate the “Never admit anything” person stoutly insists that he knew all along it was chocolate sauce and there is nothing he likes better than potatoes with chocolate sauce. Ludicrous? Of course, because everyone knows he is lying, and he knows he is lying and he knows that everyone else knows that he is lying, but still he can't or won't stop himself.

Obviously these character traits aren't in the same category as committing murder or robbing a bank, in the sense that they are not what we sometimes refer to as “gross sins.” I wonder, though, whether traits of this kind don't make it pretty hard for the image of Christ to shine through so that others can see His beautiful character by observing us. Surely every young Christian has an obligation consciously to reject annoying traits that are, in themselves, not a true representation of our Saviour.

## Early-morning adventure

By EDNA MAY OLSEN

"Dave," said Daddy one evening, "we want you to go to bed before your usual time tonight because we'll be getting up extra-early tomorrow morning."

"Whatever for?" asked Dave, for this was a strange request.

"Just get a good night's sleep and you'll have a surprise in the morning," Daddy continued with a smile.

Dave, who loved surprises, didn't think he would be able to sleep, but he snuggled down in his warm bed. Very early the next day his father shook his shoulder and woke him. He quickly dressed in the warm clothing his mother had laid out for him. His father had already warmed up the car, and as they sped through town he thought they must be the only ones on the road.

They took a little winding road up into the hills, finally stopping on the very top of one. Daddy turned off the car engine, and they got out. It was shivery cold, quiet, and dark. His father soon had the camera set up on its tripod and then got out the binoculars.

"Take them, Dave," he said. "Look up into the sky and tell me what you see."

Dave searched the inky skies, amazed at how near the millions of stars appeared to be. Daddy then pointed to another spot in the blackness and asked again what Dave could see.

"A huge star," Dave said

excitedly, "and it has a long, long tail."

"That's a comet," said Daddy. "We call it that because of its tail or hair. They are a rare sight; in fact, this is the first time I've seen one myself."

As Dave continued to look at the comet, Daddy took several pictures, while Mother pointed out other stars.

Sometime later—after the dawn had lighted the sky, and the stars and comet had disappeared—Daddy folded up the tripod and put the binoculars away. Mother spread out a warm blanket and brought out a thermos full of hot chocolate. They sat overlooking the town, watching the streetlights go out one by one.

"Daddy," said Dave after a while, "this has been a wonderful surprise. Tell me more about stars and comets."

"I really don't know too much about them," said Daddy. "When we get home, let's try to study about them. You know, I'm looking forward to living with Jesus when we can explore the heavens and learn about them from their Creator."

Mother looked very happy. "What a wonderful day it will be when Jesus comes," she said softly. "Then instead of just singing 'Face to face shall I behold Him, Far beyond the starry sky,' we'll actually be there."

"Amen," said Daddy. Dave said Amen too.



*To be concluded*

standards of ethical procedure and that the fullest confidence can be felt in its money matters. It should be so; this is our own beloved Seventh-day Adventist Church. We give it our devotion and loyalty, and have faith in its use of our money.

No organization of the dimensions of the General Conference can function without providing for operating funds and reserves. The treasurer of the General Conference is required by policy to maintain in cash and readily convertible securities a working fund equal to 20 percent of the operating expenses for the previous 12 months so as to provide for the regular operations of the General Conference and to tide over a possible financial depression. Since the inward flow from some sources is somewhat seasonal (for example, Ingathering) and remittances must go out on a regular basis, it is necessary that there be an adequate working fund in the treasury. In the case of the Retirement Fund, denominational policy states that the fund shall maintain a balance not less than three times the disbursements for the latest fiscal year.

### Plans to make money productive

Frequently the General Conference is called upon to hold, in trust, funds already allotted for specific projects in the world divisions, awaiting the time when the wheels can be set in motion and the projects started. The working fund, reserves, and money held in trust add up to a sizable amount. This calls for active, intelligent plans to make the money productive.

Not everybody is happy with budget controls, feeling that they are cold and mechanical and lacking the element of faith. Some people think that the church and its workers should follow the principles set forth by Jesus when He sent out His disciples into the mission field, telling them to forget the fiscal planning and to carry no purse, wallet, or shoes (Luke 10:4). They believe that workers should go out laden with the burden of their message, live with the people for whom they labor, and exercise faith that their needs will be provided.

We believe that faith is important. As a matter of fact, the operation of the General Conference world budget contains an element of deep faith and shared confidence throughout the world church. At the time when the annual budget is voted each October most of the money that will be paid out during the next year is not in hand, and the successful operation of the plan depends directly on the loyalty and faithfulness of every member to do his part as God has prospered him. The whole operation is a gigantic multimillion-dollar leap of faith in God and in the commitment of the brethren and sisters. Its success is attested by the way the funds flow into the treasury and find their way into active evangelism, the building of churches and schools, publishing the message in 203 languages, and in various lines of health and uplift enterprises. Thus the church presses on to illuminate the earth with the messages of truth that the world needs today. □

## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**How can we convince our parents, who are in their 60s, that it is part of their duty as God's stewards to make a will? Although we have tactfully urged them to do so and sent them copies of various articles we've read in denominational publications about the reasons for doing so, our father still doesn't think a will is necessary, and our mother won't make one out without him.**

■ Although our attorney had never done anything like this before, he made up a "gift certificate" for us to give our mother as a Christmas present. The certificate read as follows: "This entitles . . . [name] to all consultation necessary to the execution of a Last Will and Testament and to the execution of said Last Will and Testament. This certificate valid as of . . . [date]. Call . . . [attorney's name] for an appointment. [Attorney's signature.]"

If the making of a will has become quite an issue, this may be a way to get it done and still allow your parents to save face. They may not like to feel that they have given in to you, and it is important to consider their feelings in this matter.

DAVID and BETTY HANSON  
Iola, Kansas

■ I too had a hard time convincing my parents that they needed a will. However, years later, after much coaching and the help of my younger brother who lives near them, they finally made one. They thought everything would be understood without a will.

Several years ago, while making a deposit in our savings account, I asked the teller whether our children would get our savings automatically in case something should happen to my husband and me. The banker called me into his office and explained that unless there is a will everything is tied up by the State and no one gets anything. Needless to say, we had wills drawn up. I also would advise your parents to have the name of one of their children on their checking account, in case of emergency.

Everything is so legal these days that a will is a must. It really isn't a lot of trouble; in most States you can write your own

will, but be sure to have it notarized and include the date when you sign it.

MAZIE MILLER  
Keene, Texas

■ You could suggest that your parents visit an intestate proceeding in a nearby court to see firsthand the division of assets of an estate. Pamphlets put out by the estate or inheritance division of any State briefly describe the consequences of not having a will for the distribution of an estate.

Every one of the 50 States in the United States has statutory law providing for the distribution of any estate not covered by a legal personal will. It seems strange that anyone would ignore a life of acquisition by the sweat of his brow, by throwing most of it to the winds. Our efforts and the fruits of our life's labors are worthy of careful planning and purposeful design to arrange the final resting place for our estate. Why give much of it to strangers and unknown hands to distribute as the law dictates?

This portion of our stewardship is known as the terminal portion. We usually endeavor to emphasize and practice present giving, but our homes and income-producing assets can be preserved for God's cause and our families by deliberate planning via a will.

The Scriptures and the Spirit of Prophecy emphasize the principles of stewardship. A close relationship with Jesus such as Enoch's will compel us to want to practice all the principles of Christian stewardship, including the preparation of a Christian will.

PAUL R. LINDSTROM  
Walla Walla, Washington

■ I am more than 60 years old and still going strong, but I want what few earthly possessions I have to go where I want them to

go, not where the State would put them if I were to die without a will. To avoid the cost and sometimes the long delay involved in probating a will, I have made a trust, in this case with a local conference association. With a trust the trustee can immediately dispose of property (both personal and real) without delay.

You might wish to see how the State in which your parents live will settle an estate where there is no will and then ask your father whether that is the way he wishes his estate to be divided. I can assure you that the State-appointed trustee can drag out the process until most of the estate is dissipated.

ELIZABETH STEEN  
Blythe, California

**"Those who make their wills should not feel that when this is done they have no further duty; but they should be constantly at work, using the talents entrusted to them."**

—*Testimonies*,  
vol. 4, p. 483.

■ By all means a will is a must! After the passing of my parents, who had a will, there was no hassle. My husband's parents had no will, so we learned the hard way what problems and unnecessary expenses are involved.

After approximately a year's delay in settlement, the court costs and lawyers' fees had relieved us of money that would have gone a long way toward the education of our children. Many times we have thought of worthy projects that could have benefited from that money.

We immediately made a will so that our children will be spared this experience, and we urge others to do the same without delay.

LONETA PAULY  
Keene, Texas

■ Without a will all accumulations of savings and property are placed in the hands of the State probate court. They decide what shall be willed to the nearest of kin after the court costs (up to 50 percent) are paid.

The deceased would be stunned could they witness the

disposition of their earthly accumulations, with the largest percentage being paid to the State and not one cent given to the cause of God. This fact alone should convince people of the importance of drawing up a will.

Some of the reasons that may prevent parents from writing a will follow:

1. Some fear a will is the last act of life, thus their life span will be shortened. Answer: "Death will not come one day sooner, brethren, because you have made your will."—*Testimonies*, vol. 4, p. 482.

2. Some people consider the lawyer's fee for drawing up a will too expensive. Answer: "Those who make their wills should not spare pains or expense to obtain legal advice and to have them drawn up in a manner to stand the test."—*Ibid.*, vol. 3, p. 117.

3. Others are fearful lest their children quarrel over the arrangements they have made as being unfair. (See *Testimonies*, vol. 3, pp. 121, 122.)

Anyone, at any age, having personal property or savings, should make a will. Don't neglect it. Life is uncertain. Death may come today.

ETHEL C. FRENCH  
Hemet, California

### Question for June

Response deadline May 8

**My husband and I recently moved to a large city where there are several Seventh-day Adventist churches. We have been attending these churches on different Sabbaths, trying to find a church home. Because we have no children, because neither of us works for an Adventist institution (of which there are several in the city), and because we have no friends here, we are finding it difficult to become acquainted. The pastor in the church we like the best was friendly when he greeted us after church, but he hasn't come to visit us even though I requested a pastoral visit on the guest registration form. I know we need to be friendly to make friends, but I would appreciate some concrete suggestions as to how we can become acquainted with Adventists in our city.**

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Five dollars will be paid for each answer published.



MISSIONARY BOOK OF THE YEAR

# INTRODUCING:

A GREAT NEW WAY TO SAY  
'THANK YOU'  
'HAPPY BIRTHDAY'  
OR JUST PLAIN  
'I LIKE YOU'



*Project Sunlight* is in no way the traditional approach to a doctrinal dissertation. It is designed to capture the interest of the casual reader. The teachings of the Bible are interwoven in a narrative calculated to hold the interest of the reader. The beauty of prophetic truth is developed in such a way as to leave a warm glow in the heart of the reader.

**PROJECT SUNLIGHT** is priced at only **US\$1.25** per copy. Buy a **PROJECT SUNLIGHT** pack of ten books for **US\$9.95**.

When ordering by mail allow for sales tax as applicable. Postage for the first book 85 cents and 10 cents for each additional book.

At your ADVENTIST BOOK CENTER



**REVIEW AND HERALD  
PUBLISHING ASSOCIATION**

6856 Eastern Avenue NW  
Washington, D.C. 20012

1900 Elm Hill Pike  
Nashville, Tennessee 37210

*Building on the past—1*

## Understanding a nation . . . or a church

Can a person understand a church, a community, or a nation without considering the various elements that gave birth to it, gave it impetus, and shaped its history? For example, can a person understand the nation of Israel without any knowledge of Old Testament history—the centuries of slavery in Egypt, the Exodus, the sojourn at Sinai, the reigns of David and Solomon, the Babylonian captivity, and, much later, the Holocaust?

Or can a person understand and appreciate fully the doctrines, genius, and mission of the Seventh-day Adventist Church if he knows nothing about the history of the church and the way its doctrines were developed?

In answer to the question about the Adventist Church, some people say Yes, a person should be able to study the Bible from grammatical, linguistic, and contextual perspectives and come to the same conclusions on doctrines as did the pioneers of the Advent Movement—if those conclusions were correct. Others say No, God is still active in history, and His message through Scripture may vary as circumstances and needs change; Bible students must determine what the divine message meant to those to whom it was first addressed, and then what it means to people at a later time.

To provide a background that will help readers see the issue clearly, let us recall that the Harvard historian Frederick J. Turner felt it would be impossible to understand the dynamics and philosophy of the United States merely by studying the Constitution or current events within the nation. In the late 1800s he concluded that the steady advance westward of the American settlers was the key factor in explaining the development of the psychology, political philosophy, creativity, and character of the American people.

In 1893 at a meeting of the American Historical Association in Chicago, he read a paper entitled “The Significance of the Frontier in American History.” This essay was the first of a number on the same theme that later, in 1920, were brought together in his book *The Frontier in American History*. In the preface Turner wrote: “The larger part of what has been distinctive and valuable in America’s contribution to the history of the human spirit has been due to this nation’s peculiar experience in extending its type of frontier into new regions; and in creating peaceful societies with new ideals in the successive vast and differing geographic provinces which together make up the United States. Directly or

indirectly these experiences shaped the life of the Eastern as well as the Western States, and even reacted upon the Old World and influenced the direction of its thought and its progress. This experience has been fundamental in the economic, political, and social characteristics of the American people and in their conceptions of their destiny.”

Turner argued that as people moved into the unsettled land in the West and continually met primitive conditions, social development had to begin over again. “This perennial rebirth, this fluidity of American life, this expansion westward with its new opportunities, its continuous touch with the simplicity of primitive society, furnish the forces dominating the American character.”—*The Frontier in American History*, pp. 2, 3. People were changed by frontier life. They started out as Europeans in “dress, industries, tools, modes of travel, and thought” (*ibid.*, p. 4), but soon, instead of riding in railroad cars, they were traveling in birch canoes; instead of wearing fancy clothes and shoes, they donned hunting shirts and wore moccasins; instead of living in luxurious homes, they set up housekeeping in log cabins. “To study this advance [westward], the men who grew up under these conditions, and the political, economic, and social results of it, is to study the really American part of our history.”—*Ibid.*

According to Turner, if one is to obtain anything beyond a superficial understanding of the United States, he “must study the transforming influence of the American wilderness, remote from Europe, and by its resources and its free opportunities affording the conditions under which a new people, with new social and political types and ideals, could arise to play its own part in the world, and to influence Europe.”—*Ibid.*, preface.

Next week we shall apply to the Adventist Church the principle set forth by Turner, namely, that a true understanding of a society (whether political, educational, ecclesiastical, or other) can be obtained only by finding the major influence (event, experience, challenge) that gave it impetus and shape.

K. H. W.

*To be continued*

## Self-serve islands

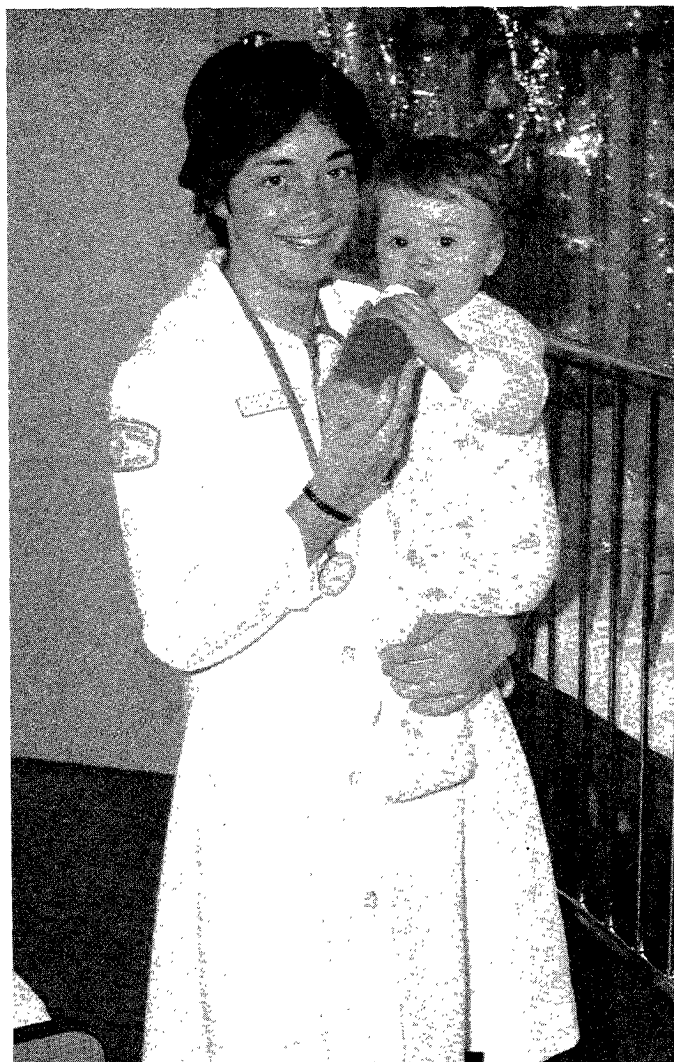
With the advent of ever-higher gasoline prices, self-serve islands have become popular in some countries because of the savings involved. But it does give us pause to see “self-serve” signs prominently displayed at what are commonly known as *service* stations. It almost seems contradictory.

What a travesty it would be if the church, called to serve others, was found serving self! As the people of the world look to the church for Christian service, do they see prominent signs proclaiming self-service? Self-service may be a good way to buy gasoline, but it is a poor way to witness to the selfless Christ we serve.

L. R. V.

# YOU CANNOT FIND A BETTER PLACE TO BECOME A CHRISTIAN NURSE

- In just two years you can become a registered nurse. Then, while earning R.N. wages, you can obtain a B.S. degree in nursing in two more years, reaching the highest professional standard.
- Learn your clinical skills in an Adventist environment. Huguley Memorial Hospital, a major medical center, is just 18 miles away.
- You need never travel to a distant hospital for a year or more, leaving behind special friends and losing out on campus activities.
- You study under dedicated Adventist teachers. All have Master's or doctoral degrees in nursing. All are eager to help you.
- You can count on an excellent education. This past year 93 percent of the Associate degree graduates passed State licensing examinations on their first try.



All this at Southwestern Adventist College, perhaps the last small, rural Adventist college in the United States, a conservative, spiritual school with standards and academic excellence.

For Further Information:



The Office of Admissions  
Southwestern Adventist College  
Keene, Texas 76059  
Phone (817) 645-3921

# 1981 LEARNING COURSES

## ENJOY LEARNING THROUGH CONTINUING EDUCATION!

Why not update through us for your professional associations?

Workshops are designed for administrators, educators, family-life specialists, health services practitioners, ministers and all adult learners.

Inquire about our GRADUATE EXTERNAL DEGREE PROGRAMS, as well as our EVENING PROGRAMS in the College of Technology and College of Business.

Keep growing through life enrichment, alumni courses, and lay programs offered by Andrews University Lifelong Learning.

Write or phone Dr. A. O. Coetzee, Andrews University Lifelong Learning, Berrien Springs, Michigan 49104, (616) 471-3286 or 471-3510, for the 1981 catalog.

## OTHER COURSES BEING PLANNED INCLUDE:

### For Administrators and Managers

Planning and Managing by Objectives  
Conflict Avoidance and Resolution  
Christian Management  
Risk Management  
Hospital Public Relations

### For Ministers and Laymen

Crisis Counseling  
Premarital Counseling  
Ministry to the Older Adult  
Prison Ministry

January 6-March 23	Adult Fitness, CE*	M. Pionkowski
January 7-February 16	Speed Reading, CE	J. Francis
January 7-March 11	Practical High Pressure Liquid Chromatography, 1 Cr or CE	H. Moll
January 12-March 2	Beginning Amateur Radio License Preparation, CE	H. Lloyd
January 12-March 16	Certified Professional Secretary Review Course, 2 cr or CE	B. Hessel
January 12-March 16	Ten Steps to Practical Dressmaking, 1 Cr or CE	P. Mauro, J. Dougan
January 13-February 24	Beginning Crocheting, CE	J. Gearhart
January 13-February 24	Group Voice for Amateur Singers, CE	R. Keller
January 13-March 3	Beginning Knitting, CE	M. Bergey
January 14-March 11	Watercolor Painting, CE	G. Moll
February 22	Personal Investments Seminar, CE	R. Brace
March 1-22	Indian Cookery, CE	G. Lall
March 18-23	Creative Time Management, 2 CR	F. Donald Yost
March 18-24	Motivation for Learning, 2 Cr	V. Bartlett
March 18-24	Workshop in Media Production, 2 Cr	K. Netteburg
March 25-May 27	Spouse and Child Abuse Seminar, 4 CEU	A. Roberts
March 26-May 28	Beginning Portrait Drawing, CE	M. Dolinsky
March 27-29	Christian Cosmology, CE	L. Turner
March 29, April 5, 12, 26	Cooking Skills for Weight Management, CE	J. Hall
March 30-May 4	Preparing Authentic Chinese Dishes, CE	S. Gui
March 30-May 6	Speed Reading, CE	J. Francis

**To: ANDREWS UNIVERSITY LIFELONG LEARNING  
Berrien Springs, MI 49104**

**From: Name** \_\_\_\_\_

**Address:** \_\_\_\_\_ **Zip** \_\_\_\_\_

\_\_\_\_ Please send me descriptions, information, and application forms for the above courses.

\_\_\_\_ Please send me an *AU Bulletin*.

March 30-May 28	Adult Fitness, CE	M. Pionkowski
March 31-May 5	Calligraphy, CE	M. Chambers
April 2-May 29	Coping With Grief, 2 Cr	L. Yeagley
April 26	Food Dehydration, CE	A. Marsh
April 26	Organizing & Managing Church Music Volunteers, CE	R. Keller
May 10	Last-Day Events Seminar, CE	J. Chase
June 7-10	Creative Lifestyling, 1 Cr	R. Klimes
June 7-12	Human Potential, 2 Cr	M. Dyer, H. Johnson
June 7-12	Lay Leadership, 2 Cr or CE	S. Monnier
June 7-12	Learning in the Affective Domain, 2 CR	V. Bartlett
June 7-12	Physical Education in the Elementary School, 3 Cr	I. Johnson
June 7-12	Teaching the Young Adolescent, 2 Cr	M. Straman
June 8-12	Crafts for the Elementary School Teacher, 1 Cr	R. Swaine
June 8-15	Make-and-Take Reading Workshop, 2 Cr	J. Jacobs
June 10-14	Marriage Commitment Leadership Seminar, 1 Cr	J. & M. Youngberg
June 14-19	Dynamics of Personal Religion, 2 Cr or CE	S. van Rooyen
June 15-19	Taking Charge of Your Life, 1 Cr	M. Dyer
June 15-26	Teaching Mathematics to the Learning Disabled, 3 Cr	C. Keller
June 15-July 10	Illinois Basic Learning Skills Camp, 6 Cr	M. Youngberg, L. Moon, S. Harris
June 15-July 10	Perspectives in Communication, 4 CR	V. Cooper
June 15-July 10	Temperance Evangelism, 4 CR	Staff
June 15-August 6	Advanced Portrait Drawing, CE	M. Dolinsky
June 21-26	Dean's Workshop: Values & Religious Programming, 2 Cr	G. Dickson
June 22-26	Learning Centers '81, 1-2 Cr	H. Wright, J. Zimmerman
June 22-July 3	Speed Reading Workshop, 2 Cr or CE	M. Youngberg, J. Francis
June 29-July 10	Multigrade Teaching, 3 CR	W. Liske
July 5-23	Food Service Workshop, 4 cr	F. Chaffee, R. Roberts
July 5-26	Nosoca Pines Basic Learning Skills Camp, 5 CR	R. Moon
July 6	Christian Writer's Conference, CE	K. Netteburg
July 6-9	Christian Writer's Workshop, 1 Cr	K. Netteburg
July 13-24	Individualized Math Instruction, 3 CR	C. Keller
July 27-August 7	Teaching Beginning Reading, 3 Cr	S. Harris
July 27-August 7	Teaching Gifted Students, 3 CR	W. Liske
August 9-14	Reading in Content Areas, 2 Cr	S. De Alwis
August 9-14	Supervision of Student Teachers, 2-3 CR	V. Bartlett
August 10-14	Basic Trust Services Seminar, 1-2 Cr	D. Johnston
August 23-29	Marriage Commitment Leadership Seminar (Ferndale), 1 Cr or CE	J. & M. Youngberg
August 30-September 4	Church Growth Seminar, 2 Cr or CEU	D. Cummings
September 3-6	Prime Time '81, 1 Cr or CEU	D. Cummings
September 7-16	Family Life Workshop, 3 Cr	J. & M. Youngberg
September 8-17	AVT Reading Workshop, 2 Cr	L. Moon, S. De Alwis
September 17-21	Adventist Marriage Enrichment Leadership, 2 Cr	E. Banks
September 28-December 3	Adult Fitness, CE	M. Pionkowski
November 2 -6	Consultation on Preaching and Worship, 1 CR or CEU	S. Vitrano
November 10	Vegetarian Cookery for Restaurants, CE	F. Chaffee, G. Cummings

\* cr = undergraduate, CR = graduate, Cr = undergraduate or graduate, CEU = continuing education units, CE = continuing education, noncredit course

## First conference in AMD meets to elect officers

By F. G. THOMAS

The 281 delegates, 30 of them women, being seated for the tenth biennial session of the South Kenya Field on January 25, were meeting to elect officers who would serve in the first conference to be inaugurated in the Afro-Mideast Division—the South Kenya Conference.

While watching the proceedings I reviewed mentally the progress of the church in Kisii country since missionaries first came here at the turn of the century.

World War I, with its movement of troops between Tanzania and other territories surrounding Lake Victoria, brought an abrupt end to the initial endeavors of the Adventist Church to bring Christianity to this area. Mission stations that had been abandoned were looted, and the new converts were scattered and lost.

In 1918, when conditions had returned to normal, Jacob Olwa, a Luo convert, was sent as a missionary from the headquarters at Gendia Mission to Kisii country 30 miles inland from the lake. While visiting in their homes, watching them drink beer and play their native harps, Jacob was able to introduce Christ to the Kisii people. However, the work was hard. A Canadian missionary, E. A. Beavon, arrived at Nyanchwa Mission in 1920. By 1922 there were ten converts who were sent among their people to teach them how to read and write. Converted families, encouraged to leave their villages and settle in Christian villages, were taught healthful ways of living.

The first church to be built in Kisii country was at Nyanchwa Mission when members brought on their heads the stones for its construction from the hill behind the mission. (This landmark still stands. It is used as a school dining hall.)

### Singing filled the hills

By 1927 there were many converts. Their singing filled the Kisii hills as they went from place to place telling others of the gospel. Other religious bodies, angered by the progress of the Adventist Church, forbade their members to have anything to do with this religion, but their prohibition somehow seemed to bring in even more converts. Schools were established in areas where there were large concentrations of believers. The first camp meeting was held in 1933 at Nyaguta, where believers built little grass huts in which to live for the five days of meetings. By 1936 workers were sent to open work in new

areas, including the adjoining Masai territories.

In 1956 and 1957 the church experienced a crisis: an administrative decision to relinquish all government grants-in-aid was implemented. The resulting loss of income brought about the closure and loss of many schools. Church members, not understanding the reasons for this, lost confidence in church leaders, and for a time the church was crippled. However, as strong national leaders continued to give positive leadership, a revival began to take place.

This has been true particularly during the past ten years, when, under the leadership of P. C. Mairura, the idea began to develop that the time had come for the South Kenya Field to accept the challenge of conference status.

On January 25, 1981, the delegates of the South Kenya Field met in session under the chairmanship of D. K. Bazarra, executive director of the East African Union, to organize the South Kenya Conference.

A spirit of unity and understanding prevailed throughout the proceedings of the day. In his final report to the session, Pastor Mairura, who had led the field to this momentous occasion, reported that there were now 53,144 church members and 247 churches in the field. During the past eight years tithes had increased by more than 500 percent, camp

meeting offerings by 250 percent, and Ingathering by almost 400 percent.

In his keynote address, Bekele Heye, Afro-Mideast Division president, challenged the delegates to accept the responsibilities of conference status. He thanked the members for leading the way for other fields to follow.

The report of the nominating committee recommending the election of Stephen Maturi as executive director, Nathan Ogeto as secretary, and Timothy Atinda as treasurer was accepted with enthusiasm. The outgoing executive director, P. C. Mairura, who previously had been elected field secretary of the East African Union, handed over his responsibilities with a solemn charge to the new leaders to accept the challenge of conference status.

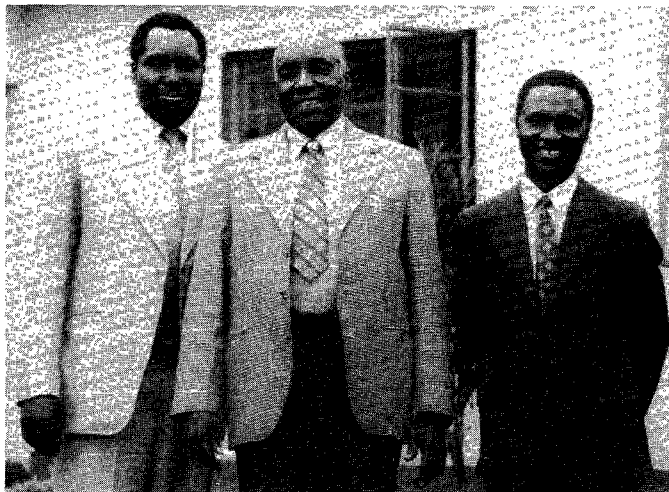
This was an especially momentous occasion for me, as I had witnessed the struggles of the fifties and sixties. A new spirit is in evidence. Capable and enthusiastic laymen along with conference workers see and accept the responsibilities of self-support. A spirit of unity and understanding is prevalent. South Kenya Conference's future looks bright indeed.

### MARYLAND

## 200 attend Humanitas '81

The world's 3 billion non-Christians were the focus for more than 200 participants in the first annual Humanitas weekend, February 6 and 7, on the campus of Columbia Union College, Takoma Park, Maryland. Student delegates represented Loma Linda University, Oakwood College, Southern Missionary College, Union College, and Columbia Union College.

The keynote speaker was Ralph Winter, founder and director of the United States Council for World Missions. Other speakers were Winton Beaven, dean of Kettering College of Medical Arts, an authority on alcohol and drug education for youth; and Wil-



Newly elected officers of the South Kenya Conference: Timothy Atinda, treasurer; Stephen Maturi, executive director; Nathan Ogeto, secretary.

*F. G. Thomas is secretary of the Afro-Mideast Division.*

liam Loveless, president of Columbia Union College and originator of the student missionary program. Supporting personnel included the youth directors of the General Conference and the Columbia Union.

Dr. Winter graphically illustrated the need to enlarge current mission outreach. "Today," he pointed out, "90 percent of all missionaries are working where churches already have established some kind of work." He emphasized the challenge to move outside Christian communities, pointing out that even if every Christian won his neighbor to Christ, there would still be 2 billion people in more than 16,000 cultures untouched by Christianity. Commented Dr. Winter, "Currently I know of no Christian church organization focusing its attention on the world's non-Christian population." Winter's intent was not to discourage, but to describe vividly the need and the challenge to enlarge current concepts of missions.

Sabbath afternoon, delegates met in small discussion groups. One discussion group discussed ministry to non-Christians, acknowledging that to reach that population a different approach would be required. Evangelism, as Christians define it, would not be understood. Such terms as "saving souls" or "filled with the Holy Spirit" are meaningless to the non-Christian. It was pointed out that because of the variety of customs, cultures, and languages, no standardized procedure to contact non-Christians should be developed. The best beginning approach recommended is a person-to-person, friendly relationship based on mutual trust. Other topics discussed were "Meeting People in Different Economic Classes in the U.S.A." and "What Does It Mean to Be a Missionary?"

One highlight of the weekend was the presentation to Dr. Loveless of a plaque and letter from the General Conference expressing appreciation for his having conceived

the student missionary program and beginning it 22 years ago. The General Conference Youth director, Leo Ranzolin, and his associate, Richard Barron, made the presentation.

HAROLD D. BAASCH  
*Director, College Affairs  
Columbia Union College*

## POLAND

### Adventists look to the future

After scanning the future carefully and realistically leaders of the church in Poland adopted a wide-ranging series of objectives at the annual budget meeting of the union committee February 24-26.

While the nation strives to structure and nurture its goals for renewal, Seventh-day Adventists are serving the nation and the Lord in the renewing power of the Spirit.

The circulation of *Znaki Czasu* ("Signs of the Times") is projected to increase by two thirds to 20,000 to meet the

currently strong interest in it. Depending on supplies of paper, between five and ten books will help fill the insatiable hunger for Adventist literature. According to Rajmund Dabrowski, publishing house manager and editor, literature is sold as soon as it is produced.

Fulfilling a commitment made during its inauguration in 1971, Adventist World Radio, through its Lisbon and Andorra stations, now releases Polish broadcasts. A modern studio in the union's Warsaw headquarters produces the programs. Zachariasz Lyko, program director, reports a favorable and growing response to the Voice of Hope.

Extensive building reflects the growing strength of the church in Poland. This year will complete the rebuilding of the old people's home in Biala-Bielsko. During 1982 the M. B. Czechowski Spiritual Seminary will dedicate new facilities for the training of Adventist youth. In December, 1981, the proposed evangelistic center in Skoczow, south Poland, will benefit from the Thirteenth Sabbath Special Projects Offering.

Polish Adventists perceive a special role in the current situation. The ecumenical movement is losing direction and motivation before the overwhelming influence of the Roman Catholics. Large numbers of people do not respond favorably to the Solidarity union, with its devotion to the cause of Mary and its flag displaying the symbol of Mary. In such a climate Adventists are finding more favor for the message. With a strong historical and prophetic perspective our preaching and writing present an alternative and strongly Biblical view of society and its future.

Stanislaw Dabrowski, union president since 1966, says that the Polish believers are joining wholeheartedly to intercede for the church in Poland as it fulfills its role in these days of reaping.

W. R. L. SCRAGG  
*President  
Northern European  
Division*



### SDA delegation meets India's prime minister

The prime minister of the republic of India, Mrs. Indira Gandhi, graciously received a delegation of Seventh-day Adventist leaders at her residence in New Delhi on Wednesday, February 18.

The delegation was headed by G. J. Christo, chairman of the Southern Asia Division advisory council, and included M. E. Cherian, president of Spicer Memorial College; R. M.

Massey, director of the communication department of the Northern Union; and B. M. Shad, retired evangelist.

After discussing matters of mutual concern, the delegation presented Mrs. Gandhi with a three-volume set of health books.

J. R. L. ASTLEFORD  
*Assistant Health and Temperance Director  
Northern Union*

# Guaranteed Christian Education For Everyone.



Most colleges offer some form of financial aid — scholarships, work study programs or government grants. Because higher education's approach to financial aid has frequently been piecemeal, the student can't always see the light at the end of the college tunnel.

Now Union College has a total plan to ensure that you, your son or daughter — anyone — can afford a college degree.

UNITE — Union's Initiative for Total Education — goes beyond the ordinary partial solutions by evaluating all the resources available to a student. These include the parents' contributions, the student's summer and part-time earnings, scholarships and loans.

If, after all the avenues have been exhausted, the student still owes money to Union College, the college will make up the difference with a grant.

For the serious student, there's no way to lose!

It's what you'd expect from the college that also offers the satisfaction guarantee — if you're dissatisfied with your major, for any reason, you can return to the college and take another major tuition-free.

To find out more about UNITE, call Dan Duff collect at 402-488-2331. We're bringing new ideas to make Christian education work for you.

## Union College The Un-University





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



***LOMA LINDA FOODS***

Our Church's Own Company

## Year's progress is reported

The past year was a good one in the East Caribbean Conference. Most important, it was an outstanding year for evangelistic success. Laymen around the conference, led by Carl Bayne, engaged in an unprecedented program of public and personal witnessing that resulted in hundreds of baptisms. Two pastors each baptized more than 200 persons,

and seven others baptized more than 100 each. A tent meeting held by Elliot Douglin, director of the Cave Diagnostic Clinic, and the Black Rock church in Barbados resulted in 106 baptisms. Conference membership now stands at 21,715, an increase of more than 6,000 in the past five years. Baptisms for 1980 totaled 2,027.

G. Ralph Thompson, General Conference secretary, and his family visited Barbados during December. Pastor and Mrs. Thompson were born on this beautiful island.



## Long Beach students give class project to Former President Ford

Hard work and a bit of artistic skill earned the fifth- and sixth-grade students of the Long Beach, California, Seventh-day Adventist school the chance to meet a former President of the United States.

Because they were studying American history, Don Wallar, teacher of social studies, suggested to his class early in the school year that they make a latch-hooked rug showing the Great Seal of the United States. He also made contact with Former President Gerald Ford's staff to arrange for the students to present him with their project. January 5 was the day selected.

Using an overhead projector transparency of the Seal to cast an image on paper, the students drew their own pattern for the rug. Then, working in groups of four students at a time, they latch-hooked the thousands of stitches required to complete the four-by-four-foot rug. Wallar estimates that they spent a combined total of 600 hours on the project.

The 29 students, their teacher, and room mothers met President Ford at his office building adjacent to his home in Rancho Mirage, California. The former President shook their hands and accepted the rug, which he said his wife, Betty, would enjoy.

Pictured are Rory Hays, Renee Bradley, Teacher Don Wallar, and Daniel Hays with President Ford.

MARILYN THOMSEN  
*Communication Director  
Southern California Conference*

Pastor Thompson filled five preaching engagements, recorded several radio programs, was interviewed on local television, preached the sermon for the dedication of the Canevale church, attended the local conference annual committee meetings, and led out in the ordination of two young ministers.

The East Caribbean Conference's blessings in 1980 came in spite of the two worst killer storms in the Caribbean. Before residents could recover from the terror of Hurricane David, which flattened the island of Dominica in 1979, the five major islands of the conference were struck by Hurricane Allen in August, 1980, with St. Lucia receiving the full fury of the storm. Two churches were destroyed and nine churches and the city church school received major damage. The island itself suffered millions of dollars' worth of damage. SAWS, the Inter-American Division, the Caribbean Union, and the East Caribbean Conference joined in funding \$49,000 worth of roofing materials, while SAWS and the local conference joined in contributing more than \$50,000 worth of relief supplies.

The East Caribbean Conference, with the support of the division, union, and SAWS, has entered into an agreement with the government of Dominica to build 110 two-bedroom houses for homeless people on the island of Dominica. Members of Maranatha Flights International will contribute their skills to help people in need. Maranatha plans to complete these homes by May, 1981. The materials arrived in Dominica on January 15, and the work is well under way. The main source of funding is E.Z.E., a West German philanthropic agency, but SAWS, the division, the union, and the conference have contributed more than \$100,000 to this project.

On December 20, Lael Caesar and Charles Forde were ordained to the gospel ministry in Bridgetown, Barbados. Since working for the church Pastor Forde has won 374 converts and Pastor Ca-

sar has won more than 700.

A mobile medical service introduced in Barbados in 1980 has been providing a needed screening and health education service in the rural areas. A major project for 1981 is a dental clinic to be opened in Barbados in June.

A permanent camp facility is needed for the youth of the conference. A suitable site has been purchased on the island of St. Vincent, but funding for the construction has been difficult to obtain.

A new high school was opened in Portsmouth, Dominica, in September with an enrollment of 130 students. Maranatha Flights International helped make this project a reality. Another new elementary school was opened on the island of St. Vincent. The conference now operates 13 elementary schools and six high schools.

ROY L. HOYTE  
*President  
East Caribbean  
Conference*

## JAPAN

## Woman cohosts FFT program

Raised as a Japanese Buddhist, Junko Hirai became a Christian when she married a young Christian businessman 13 years ago. Today she is a Seventh-day Adventist and cohost of the Westbrook Hospital series in Japan.

Only four years after her marriage, her husband died unexpectedly of a heart attack, and Junko needed a job. She began working at the Swedish embassy in Tokyo, where she quickly rose to a position of responsibility with an impressive salary and an occasional business trip overseas.

When plans were made about a year and a half ago to telecast a Japanese version of Westbrook Hospital, Junko was asked to cohost the program with Akira Yamaji, communication director of the Japan Union. She had become a Seventh-day Adventist largely through the influence of the Japanese Voice of Prophecy, which is also under

the direction of Pastor Yamaji. Junko accepted the position with the new Japanese telecast even though it meant a sharp cut in salary.

In Japan the Faith for Today program is called the Dr. Mason series and airs in the second most populated area of the country, which includes Kobe, Kyoto, and Osaka. People writing to the telecast headquarters in Yokohama express gratitude for the excellent programs, substantiating the concept that stories about people transcend reli-

gious and national boundaries.

One viewer from Hokkaido wrote, "Although it is difficult to believe in the existence of a God we cannot see, I learned from your program to see Him through my spiritual eyes."

Another wrote, "I had thought the Bible was very difficult until I watched your program. Now I'm interested in studying it."

Mrs. Hirai and Pastor Yamaji also tell of a young married woman in Tokyo who

watched Dr. Mason and took a Bible correspondence course offered on the air. Later, while a patient in a hospital, she wrote this note on one of her lessons: "God is wonderful! Believing in Jesus, I would like to continue studying the Bible." This was the last lesson she ever completed. She died a short time afterward.

Because of the success of Faith for Today programs in Japan and other places, plans are already under way to release more Westbrook Hos-

pital episodes overseas. Presently the program airs in ten countries where English is commonly spoken.

Now a set of programs is being prepared for dubbing in foreign languages. In this way the Faith for Today television ministry will reach out to more people beyond the shores of North America. The Japanese telecast is the first of the foreign-language versions.

JANE ALLEN  
Associate Public Relations  
Director  
Faith for Today

## What makes the grasshopper jump?

I once heard Robert Marlowe tell a story about a researcher who was conducting an experiment. His equipment consisted of a grasshopper, a pencil, and a notebook. Placing the grasshopper near the pencil, the scientist commanded, "Jump!" Startled, the insect jumped clear to the other end of the room. The researcher retrieved it, tied up one of its rear legs so it was useless, and set it next to the pencil again.

"Now jump!" he ordered. The grasshopper was not so quick to jump now, and when he landed he was only halfway across the room.

Then the fellow tied the insect's other hind leg and repeated the procedure. This time no matter how loudly he screamed, "Jump!" the grasshopper did not jump.

Picking up his pencil, the researcher wrote his conclusion in the notebook: "A grasshopper's hind legs evidently are connected to his hearing mechanism. Immobilizing one leg makes him hard of hearing, and immobilizing both legs makes him stone deaf."

This story came to my mind as I tried to parry some accusative questions about the SDA educational system thrust at me by a church member. I kept thinking of Robert's ridiculous story of shouting at a grounded grasshopper.

Of course times change, and the "good old days" may not have been that good, but have we completely forgotten what originally made the grasshopper jump? What made the SDA school system work 70 years ago, or even 20 years ago? Have we crippled the system somehow?

I suggest that one of the grasshopper's originally working legs was a basic commitment to Christian education on the part of all members. We used to hear countless stories of parents who sold the cow, mortgaged the house, or moved to another State in order to obtain a Christ-centered Adventist education for their children.

Today that commitment seems to be waning. When nearly 50 percent of all SDA school-age youth in North America are attending public schools, one might begin to question the overall commitment of the membership

to Christian education. Spiraling costs and socioeconomic factors have had an influence, of course, but our grandparents didn't exactly have it easy keeping their children in church schools during the depression, either. Perhaps the once-clear difference between public schools and Christian schools is becoming fuzzy in the minds of some.

The second leg on which our school system used to jump is inseparable from the first. It is the Adventist family and its own standards. Widespread divorce, single-parent families, lowered home standards on TV, theater attendance, dress, and many other items—all these have had a negative impact, and our schools tend to be a reflection of the Adventist home.

In the days when standards were high and parents stood firmly on the issues, church schools also had high standards because parents demanded them. Today, however, I sometimes find that a school's attempt to raise standards meets with vigorous opposition from parents as well as students. When the commitment to high standards weakens in the home, it is only a matter of time before the trend is visible in the school. After all, teachers and administrators themselves are products of homes, and they run schools according to standards they have adopted personally.

"Neither the church school nor the college affords the opportunities for . . . character building . . . that are afforded in the home."—*Counsels to Parents and Teachers*, p. 162.

It seems obvious, therefore, that if we wish to get the grasshopper jumping again, we need to untie the legs. That untying starts with each member's personal and family commitment to higher standards. We should support the educational system through the special Elementary School Offering on April 25, of course. But more than that, if we are in earnest about the value of Christian education, let's support it in our families and make the standards of the home such that we will be eager to see them reflected in our church schools.

GEORGE P. BABCOCK  
Associate Education Director  
General Conference

## Afro-Mideast

- Joseph Karanja, recently returned from Andrews University, where he obtained a M.Th. degree, has joined the faculty at the University College of Eastern Africa. He is teaching in the Religion-Theology and History departments, as well as serving as dean of men.
- Six young men received their Bachelor of Theology degrees at a recent graduation service held at Bugema College, Uganda.
- "Moto Bila Moshi" ("Fire Without Smoke") is the 1981 motto the Tanzania Union publishing department has adopted.
- Tawfic Issa, pastor of the Amman, Jordan, church, and his wife are giving more than 50 Bible studies each week. Many of the interested people live in the ancient Bible land of Moab.
- The Nansio church is the seventy-fifth to be organized in Tanzania's South Nyanza Field. It was here, just a year ago, that Field Evangelist W. B. Nyagabona baptized 100 persons at the close of one of his evangelistic meetings.
- Having learned of the intensive gardening techniques being used in the vegetable garden at the University College of Eastern Africa, a group of 35 farmers visited the campus on February 4. The next week a student group from Chemundu observed this same technique, which is under the direction of Jon Green, one of the faculty members.

• To give the 24 orphans and staff at Amman Care Home, the Adventist orphanage in Amman, Jordan, a special treat, the Jordanian airlines, Alia, flew them to the Gulf of Aqaba, northeast extension of the Red Sea, for an overnight visit. The group was housed in one of the tourist guest lodges and given a free meal.

## Far Eastern

- As a result of an evangelistic series under the leadership of L. E. Montaña in Catarman, capital of North Samar province, 122 people were baptized. Among those baptized were a town mayor and his family, two

public school teachers, and a deputy assessor. Earnest money has been paid on a lot where the temporary tabernacle has been installed until a church building can be erected. Prior to the meetings a group of 30 believers met in a church leader's home. C. B. Arante and other workers and laymen assisted in the evangelistic campaign.

- Guam-Micronesia Mission recently held its first-ever camp meeting on the campus of Palau Adventist Academy. It is planned that this will become an annual feature.

- More than 1,000 Pathfinders gathered recently on the Baesa campus of Philippine Union College for the first-ever congressoree—a combination congress and camporee.

- Herminio Reyes, of the SDA Theological Seminary (Far East), is conducting a series of lectures on mission strategy and church growth in the local missions of the North Philippine Union. Some new concepts in soul winning are being introduced at these seminary extension classes, where Dr. Reyes is emphasizing baptism as the beginning rather than the conclusion of a person's experience with Christ.

## Inter-American

- The East Puerto Rico chapter of the temperance society participated in a health fair in the Roberto Clemente Stadium in San Juan from January 30 to February 1. Approximately 7,500 persons visited the exhibit. Thousands of temperance tracts and magazines were distributed by Luis A. Cadiz, conference temperance director, and Jorge Escandon, a veteran temperance worker.

- The Inter-American Division office has installed a computerized word-processing system in order to give faster and more personalized service to organizations in the field. It also will be available as the primary center for the production of policy books and departmental publications.

- Two pastors in the Guatemala Mission baptized more than 200 converts each in the first month of 1981: Timoteo Miranda, in the Quezaltenango district, and Emilio de Leon, in the San Marcos

district. Ninety percent of their converts were won by their church members.

- In El Salvador, members are preaching in 300 evangelistic centers five to six nights a week.

- The personnel of the Central American Union office in Guatemala City recently conducted a month-long evangelistic crusade near the capital. As a result, 60 new believers are attending Sabbath worship services and preparing for baptism.

## Trans-Africa

- The Zambesi Union office was moved to new quarters during the past few months. The new facilities are adequate for the housing of workers coming in for various meetings and institutes of the church, as well as for any division personnel traveling through Bulawayo. Departments previously housed in separate buildings now are together on one floor.

- Voice of Prophecy visitor-evangelism instructional materials have been distributed through Zimbabwe, Caprivi, and Botswana. The latest reports from two fields indicate success in the program. Matabeleland-Midlands Field reports 571 applications, 94 new enrollees, and 44 graduates; Mashonaland Field reports 299 applications, 137 new enrollees, and 74 graduates.

- M. R. Moyo, former education director of the Matabeleland-Midlands Field, is the new president of the Western Zimbabwe Field.

- J. Mathaba, former pastor of the Gaborone church in Botswana, is the new president of the Botswana Field.

- John B. Hoehn, medical director of Mwami Adventist Hospital and Leprosarium in Chipata, Zambia, reports that on February 7 seven young people were baptized by Lymond Njoloma, hospital chaplain. The young people all are enrolled in the School of Nursing at the hospital.

- A laymen's rally was held January 23-25 at Bethel College in the Republic of Transkei. The keynote address was given by J. G. Evert, Trans-Africa Division lay activities and Sabbath school director. Ninety percent of the area churches were represented.

- I. F. du Preez, education director of the Southern Union, led out in the activities at the annual staff retreat for Bethel College. The

theme for the weekend retreat was "Called or hired? Missionaries or mercenaries?"

- Sixty-three young people were invested during a youth get-together at the Manzini Central church in Swaziland.

- On February 21, Kenneth Mittleider began a series of evangelistic lectures in the Zimbabwe College of Music. Latest reports indicate that a good interest is developing in the capital city of Salisbury.

- John Viljoen, business manager of Bethel College in Transkei, South Africa, has joined the accounting staff at the division office. Muriel Bosch, secretary to the division treasurer, also recently came from Bethel College, where she taught typing.

- Twenty-eight administrators from the South-East Africa Union attended an eight-day council under the leadership of F. E. Wilson.

## North American

### Canadian Union

- In his home church in Bowmanville, Ontario, on January 13, Gary Strunk, director of Adventist Health Ministries for Ontario, launched a 2-5-4 Smoke No More program, which he designed and is testing for possible wider use throughout the denomination. The plan provides for two initial meetings to help enrollees decide whether they want to stop and to help them prepare to stop smoking. This is followed by the regular Five-Day Plan and four succeeding sessions to give continued support to those who have stopped smoking.

- Crawford Adventist Academy in Willowdale, Ontario, formerly known as Toronto Junior Academy, is expanding. An addition will include six new classrooms for grades 1-6, a new library, and two new science laboratories. The school will provide education for students from kindergarten to grade 12.

- Fifty-five churches, schools, and other institutions in Canada are receiving assistance in the form of loans from the Canadian Union Revolving Fund.

- Nearly 100 women attended a three-hour Christian Home-maker's Seminar in the recreation hall of Westminster church in British Columbia on February 2. The illustrated lecture by Mrs. George MacLean, wife of the pastor, was designed to help

homemakers create a warm and gracious environment for their families.

● R. O. A. Samms has been appointed director of the stewardship department and associate director of the communication department of the Quebec SDA Church Association. He will also serve as associate Ministerial secretary for Quebec.

● Marcel Abel, who previously served in the Inter-American Division and is now pastor of the St. Leonard, Quebec, church, will be communication director, associate stewardship director, and associate Ministerial secretary for the French work in Quebec.

● Nine persons were baptized after a six-week End of Time Prophecy seminar conducted by H. H. Heghesan in Vernon, British Columbia.

● "Unbelievable" is the way members of the 80-member Ponoka, Alberta, church described the baptism of 26 persons after a recent crusade. Two major projects are being planned for Ponoka—a church school in the area and a new church to accommodate the growing number of members.

#### Columbia Union

● The Allegheny West Conference has conducted five Sabbath school teaching seminars in recent months. Developed by Jack Dunham, of the Religious Education Foundation in Phoenix, Arizona, the seminars emphasized preparation, delivery, class participation, and personal life application. According to the conference Sabbath school director, W. L. Wright, who helped conduct the seminars, nearly 300 were trained.

● Florence Sylvester, a Hopewell, Virginia, member, collected more than \$330 for Ingathering by pushing her wheelchair to a business corner and passing out more than 15 cartons of *These Times* Ingathering papers.

● Jack Kirk, literature evangelist in the Chesapeake Conference, is the new conference assistant publishing director.

● Kettering Medical Center in Ohio has expanded its residency training program to include one- and two-year residency training programs in nursing administration, planning, hospital administration, public relations, development, personnel, and finance.

● A group of members from the regional churches in Philadelphia and Norristown, Pennsylvania, are fasting one day a week to help finance a Life and Health Center in Philadelphia. The center houses a health-food store, the Manna Hut Restaurant, and a better-living center. Gwendolyn Foster, health educator for the Allegheny East Conference, is in charge of the health outreach project.

● Ramon Cardona is now pastoring the Jersey City and Elizabeth Spanish district in New Jersey. For the past six years he has served as pastor of the Lakewood church, and for three of those years he also pastored the Mount Holly Spanish church in New Jersey.

● The business education room at Mount Vernon Academy in Ohio has been updated. Six new IBM Selectric typewriters, new L-shaped desks, secretarial tables and chairs, bulletin boards, storage cabinet, and plants have made the room more attractive, convenient for the students, and conducive to learning.

● Thirty-five fifth-graders of the John Nevins Andrews Elementary School in Takoma Park, Maryland, were participants in the annual commemoration of Lincoln's birthday at the Lincoln Memorial in Washington, D.C., on February 12. They recited the Gettysburg Address and sang the "Battle Hymn of the Republic." Their performance was shown on the WRC-TV (channel 4) news that evening.

#### Lake Union

● Two persons were baptized recently in Olney, Illinois, by Wayne Hayward, North Dakota Conference evangelist, and Tim Rosenboom, local district pastor. Olney currently has no Adventist church.

● Bolingbrook Medical Center, an emergency ambulatory care facility affiliated with Hinsdale Sanitarium and Hospital, opened to patients on Monday, February 23.

● Lewis Blumenberg, Lake Union publishing evangelist, reports that 25 persons were baptized in January in the Lake Union who were first contacted by literature evangelists. This is three times as many as were baptized in January, 1980, as a result of literature evangelist contacts.

● Recent baptisms in the Michigan Conference include three in the Houghton-Hancock church by

Gordon Frase, and one in Battle Creek by Wayne Olson.

● Thirteen persons were baptized and joined the Evansville, Indiana, church late last fall after a series of meetings held there by Conference Evangelist Larry Cansler.

● One person was baptized in the Muncie, Indiana, church by Chico Rivera.

● Primary-age boys and girls from the Berrien Springs, Michigan, church recently made felt picture books for children at the Scheer Memorial Hospital, Katmandu, Nepal.

● Hinsdale Sanitarium and Hospital received nearly \$235,000 in gifts during 1980, plus a \$207,400 Government Energy Conservation Grant that covers the three-year period from 1980 to 1982. The \$235,000 came from foundations, corporations, hospital auxiliary, physicians, and individuals. The year-end mailing to friends of the hospital netted \$26,214 from 506 donors (an average gift of \$51.80), bringing the total number of donors for 1980 to 1,276.

● Two hundred Pathfinders from ten clubs attended the sixteenth annual Pinewood Derby held at Gem State Academy. The miniature five-ounce cars built by Pathfinders run on a ramp and are carefully timed.

#### Mid-America Union

● The activities of Community Guest Day at the Colorado Springs church included guided tours of the various Sabbath school departments, the Community Services center, and the church facilities. There were booths explaining Ingathering, Investment, literature evangelism, temperance, Pathfinders, and the church school. Members took blood pressures, showed films on healthful living, and served vegetarian foods. The story appeared on the local TV evening news program.

● Everett Cornwall, from Trinidad and a graduate student at The University of Minnesota, invited 35 of his student friends to an International Day at the St. Paul First church in Minnesota. The guests attended Sabbath school and church, enjoyed a vegetarian dinner, participated in an afternoon musical program, and enjoyed an evening of fellowship. These students came from Australia, Ethiopia, India, Jamaica, Kenya, Nigeria, Spain, Saudi Arabia, Trinidad and Tobago,

Venezuela, and Vietnam. Although none were Seventh-day Adventists, some who have become interested in Seventh-day Adventist beliefs are being visited by Mr. Cornwall and the local pastor.

● At the first meeting of the executive committee of the new Rocky Mountain Conference (Colorado and Wyoming), Jerry N. Page was appointed to direct the personal ministries department. He was the pastor of the Cortez and Dove Creek churches in Colorado.

#### Pacific Union

● Nearly 1,500 Loma Linda University School of Medicine alumni established an attendance record when they returned for the forty-ninth annual postgraduate convention March 6 to 12. The physicians, some with their families, packed the University church to hear Neal C. Wilson, General Conference president, speak on "Boldness: One of God's Words." During the week the golden (1931) and silver (1956) class anniversaries were celebrated. According to Norman Woods, vice-president of academic affairs, in the 75 years of LLU history 5,538 physicians have received their medical training and either gone into private practice or served in the church's 146 hospitals and sanitariums and 267 dispensaries and clinics that circle the earth.

#### Southern Union

● Florida Hospital has been instrumental in acquiring supplies and equipment to help furnish an Adventist hospital in Georgetown, Guyana. The hospital, which was started in the 1960s, needs updated equipment and supplies. Florida Hospital personnel previously were involved in setting up a hospital in Haiti.

● Arleen Sanders, of Pueblo, Colorado, has become Florida Hospital's second management intern. A business administration graduate of Union College, Arleen joins Dale Richardson, who began his internship last July. The internship program allows the intern to rotate through various departments to gain an overall picture of health-care management while working on a Master's degree. Nathan Forde, a 1966 graduate of Western Michigan University who is currently working on a Master's degree in hospital administration at Loma Linda University, is serving on Florida Hospital's executive staff as administrative resident.

**Health Personnel Needs**

**NORTH AMERICA**

Accountant	superv.
Air-cond./htg. mech.	Med.-rec. lib.
Bus. mgr.	Med. technol.
Carpenter	Nurses: CCU, charge.
Carp. cabinetmaker	head nurse, ICU
Clerk-typist	superv., ICU, LPN,
Computer progr.	med.-surg., OB,
Controller	OR, psy., rehab.,
Data-proc. dir.	staff, superv.
Dietitian	Nursing-serv. dir.
Diet., admin.	Nursing-serv. dir.,
Electron. engr.	asst.
Electron. tech.	Nuclear-med. technol.
Groundskpr.	Occup. ther.
Health educr.	Pharmacist
Key-punch oper.	Phlebotomist
Lab. tech.	Phys. ther.
Lab. clin. spec.	Phys. ther., asst.
Maint. man	Psychol., clin.
Maint., asst. dir.	Radiol. technol.
Med.-rec., ART	Resp. ther.
Med.-rec., ART, dir.	Soc. wrkr., MSW
Med.-rec., ART,	

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.

**Literature Requests**

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

**India**

Pastor E. L. Gilbert, Adventist, c/o Postmaster, Nileswer 670314, Kerala, India: Spirit of Prophecy books, *The SDA Bible Commentary*, periodicals.

**Nigeria**

Sven H. Jensen, president, SDA Church in Northern Nigeria, P.O. Box 88, Bukuru, Plateau State, Nigeria, West Africa: magazines.

Change of address: Victor I. Enene, district pastor, SDA Church, Kugbo Urban, Box 7, Degema, Nigeria.

**Philippines**

P. L. Aclon, Greenfield SDA Elementary School, Greenfield, Magpet, North Cotabato, Philippines: books, magazines, Picture Rolls.

Remy Albaciete, P.O. Box 401, Manila, Philippines: Bibles, songbooks, magazines, greeting cards.

Cornelio Ando, Seventh-day Adventist Church, Notre Dame Avenue, Cotabato City, Philippines: Bibles; *The SDA Bible Commentary*; health, doctrinal, and Spirit of Prophecy books; Picture Rolls; *Signs*.

Mrs. Daisy M. Carman, Seventh-day Adventist Church, Surallah, South Cotabato, Philippines 9711: Bibles, songbooks, books, magazines.

Lolito Dela Cruz, 30 Sampaguita Street, General Santos City, Philippines 9701: Bibles, Spirit of Prophecy books, visual aids, magazines.

Mrs. Mercedes F. Famisaran, Odiongan, Romblon, Philippines 3211: Bibles, Picture Rolls, songbooks, magazines.

Felix U. Flores, West Visayan Mission of SDA, P.O. Box 241, Iloilo City, Philippines: church hymnals, songbooks, Spirit of Prophecy books, magazines.

W. T. Martinez, education director, North Philippine Union Mission of SDA, P.O. Box 401, Manila, Philippines: Bibles, Spirit of Prophecy books, songbooks, *Signs, Listen, Adventist Review*.

Candido Mercado, Central Mindanao University, Musuan, Bukidnon, Philippines: Bibles, books, magazines.

Moises De Ocampo, Central Luzon Mission of SDA, P.O. Box 2494, Manila, Philippines: Bibles, songbooks, Spirit of Prophecy books.

Mauricio M. Sarno, Lamare, Bayog, Zamboanga del Sur 7801, Philippines.

**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Leon Cornforth**, trust/stewardship director, Idaho Conference; formerly with the Pacific Press Publishing Association.

**Warren Gough**, HHES credit manager, North Pacific Union Conference; formerly with the Pacific Press Publishing Association.

**Stephen McPherson**, pastor, Anchorage church in the Alaska Mission; formerly with the Minnesota Conference.

**Robert Randall**, pastor, Silver Spring, Maryland; formerly pastor, Rochester and Batavia, New York.

**James A. Sweeney**, Chesapeake Conference evangelist, from the Alabama-Mississippi Conference.

**Kenneth Williams**, pastor, Forest Grove, Oregon, church in the Oregon Conference; formerly with the Southern California Conference.

**Regular Missionary Service**

**Erwin Lee Farnsworth** (WWC '70), returning to serve as pilot, Tanzania Union and Heri Hospital, Kigoma, Tanzania, **Ruth Ann (Woodruff) Farnsworth** (WWC '69), and two children left Anchorage, Alaska, February 12, 1981.

**Ellen Masu Sager**, returning to serve as Bible worker among Japanese, Lower Amazon Mission, Belem, Para, Brazil, left Miami, February 9, 1981.

**Volunteer Service**

**Gary Don Affholter** (AU '76) (Special Service), to serve as English teacher, Korean Union College, Seoul, Korea, of Berrien Springs, Michigan, left San Francisco, February 1, 1981.

**Edgar Dickson and Lucile (Gregory) Dickson** (Ariz. St. U. '62) (SOS), to serve as maintenance worker and elementary school

teacher, respectively, Palau Mission Academy, Koror, Palau, Western Caroline Islands, of College Place, Washington, left San Francisco, December 2, 1980.

**Harold Kenneth Fristad** (Oregon St. U. '64) (Special Service), to serve as woodwork teacher, Far Eastern Academy, Singapore, and **Beulah Caroline Fristad**, of Ariel, Washington, left Portland, Oregon, December 22, 1980.

**Michael Joe Georges** (Sr. Dental Clerkship), to serve in dentistry, Port-of-Spain Dental Clinic, Port-of-Spain, Trinidad, and **Deborah Denise Georges**, of Loma Linda, California, left Los Angeles, June, 1980.

**Gertrude Mary Green** (Boston U. '61) (SOS), to serve as director of Midwifery Department, Bangkok Adventist Hospital, Bangkok, Thailand, of Hendersonville, North Carolina, left Los Angeles, January 19, 1981.

**Carl William Goransson** (AU '58) (SOS), to serve as church pastor, Galapagos Islands, Ecuador Mission, of Hendersonville, North Carolina, left Miami, February 6, 1981.

**Rudolf W. Hack** (U. of Ill. '35) (Special Service), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, of San Bernardino, California, left Los Angeles, September 29, 1980.

**Leonard Hill** (Special Service), to serve as library consultant, Caribbean Union College, Port-of-Spain, Trinidad, and Colombia-Venezuela Union College, Medellin, Colombia, of Berrien Springs, Michigan, left Chicago, January 22, 1981.

**Richard Kannenberg** (UC '65) and **Esther Genevieve Kannenberg** (U. of N. Dak. '75) (Special Service), to serve as nurse anesthetist and dietitian, respectively, Cambodia/Thailand Relief Team #14, Bangkok Adventist Hospital, Bangkok, Thailand, of College Place, Washington, left Oakland, California, January 13, 1981.

**Baylen Lee Kreiter** (LLU '79) (Special Service) and **Bette Jo (Sash) Kreiter** (LLU '80), to serve as physical therapists, Tokyo Sanitarium-Hospital, Tokyo, Japan, of Brownsdale, Minnesota, left Los Angeles, January 19, 1981.

**Jerry Roger LaRoe** (Special Service), to serve as builder, Majuro Mission, Majuro, Marshall Islands, and **Betty Sue LaRoe**, of Kingman, Arizona, left Los Angeles, July 1, 1980.

**Wilma Lucille Leazer** (LLU '58) (SOS), to assist in nursing education program, Far Eastern Division, Singapore, of Waldport, Oregon, left Portland, Oregon, September 1.

**Ezra Leon Longway** (SOS), to serve as fund raiser, Hongkong Adventist Hospitals, Hong Kong, and **Florence Ione Winton Longway** (PUC '35), of Angwin, California, left San Francisco, January 27, 1981.

**Howard Luke Marin** (Ohio St. U.), and **Evangeline Ester Marin** (Special Service), to serve as dentist and nurse, respectively, Cambodia/Thailand Relief Team #15, Bangkok Adventist Hospital, Bangkok, Thailand, of Valley Center, California, left Los Angeles, February 11, 1981.

**Max Vernon Miracle** (LLU '57) and **Roberta Jean (Sherman) Miracle** (Special Service), to serve as physician and practical nurse, respectively, Cambodia/Thailand Relief Team #14, Bangkok Adventist Hospital, Bangkok, Thailand, of Troutdale, Oregon, left Oakland, California, January 13, 1981.

**Cloise Barton Moore** (U. of Col.) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #14, Bangkok Adventist Hospital, Bangkok, Thailand, of Longwood, Florida, left Oakland, California, January 13, 1981.

**Donald Paul Pancoast** (LLU '61) (Special Service), to serve as dentist, Cambodia/Thailand Relief Team #14, Bangkok Adventist Hospital, Bangkok, Thailand, of Hammett, Idaho, left Oakland, California, January 13, 1981.

**Arnold V. Pflugrad** (U. of Oreg. '58) and **Mary Caroline (Martin) Pflugrad** (Special Service), to serve as dentist and dental assistant, respectively, Cambodia/Thailand Relief Team #14, Bangkok Adventist Hospital, Bangkok, Thailand, of Gresham, Oregon, left Oakland, California, January 13, 1981.

**Philip Alex Pritel** (LLU '43) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #15, Bangkok Adventist Hospital, Bangkok, Thailand, of Vancouver, Washington, left Los Angeles, February 11, 1981.

**Leonard W. Ramey** (LLU '50) (Special Service), to serve as relief physician, Kanye Hospital, Kanye, Botswana, and **Kathryn May (Fechtenburg) Ramey**, of Canoga Park, California, left New York, February 2, 1981.

**Melvin Rees** (SOS), to assist with stewardship congresses in the Franco-Haitian and Antillian unions, Inter-American Division, of Woodland, Washington, left Miami, December 31, 1980.

**John Melvin Ritland and Sandra Lee Ritland** (Med. Elective Service), to serve as physician assistants, Phuket Hospital, Phuket, Thailand, of Los Angeles, left Los Angeles, December 1, 1980.

**William A. Roll** (Ohio St. U. '56) (Special Service), to serve as physician, Taiwan Adventist Hospital, Taipei, Taiwan, and **Judith Ann (Byars) Roll**, of Dayton, Ohio, left Los Angeles, January 18, 1981.

**Elmore Joseph Shidler** (LLU '79) (Special Service), to serve as physician, Youngberg Memorial Adventist Hospital, Singapore, and **Marilyn Ruth (Ayres) Shidler**, of Brighton, Colorado, left Los Angeles, December 29, 1980, en route to Singapore via Majuro, Marshall Islands.

**Jean (McKenzie) Slate** (LLU '50) (Special Service), to serve as relief physician, Montemorelos University, Montemorelos, Mexico, of Asheville, North Carolina, left Asheville, November 9, 1980.

**William Ferdinand Storz** (PUC '35) (SOS), to serve as chaplain and social worker among Cambodian refugees, Bangkok Adventist Hospital, Bangkok, Thailand, and **Ellen Gertrude (Schmidt) Storz**, of Coulterville, California, left Oakland, California, January 18, 1981.

**Arthur R. Tooley** (WWC '56) (Special Service), to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, and two children, of Canyon City, Colorado, left Denver, Colorado, September 8, 1980.

**Roger Ken Van Santen** (LLU '72), and **Karen Jo Van Santen** (LLU '69) (Special Service), to serve as dentist and dental hygienist, respectively, Cambodia/Thailand Relief Team #15, Bangkok Adventist Hospital, Bangkok, Thailand, of Salem, Oregon, left Los Angeles, February 11, 1981.

**Ernest August Wagner, Sr.** (LLU '34) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #14, Bangkok Adventist Hospital, Bangkok, Thailand, of Sonora, California, left Oakland, California, January 13, 1981.

**Vernon Winn** (Stanford U. '59) (SOS), to serve as chemistry teacher, Antillian College, Mayaguez, Puerto Rico, and **Helen Margaret (Corey) Winn**, of Angwin, California, left in August, 1980.

### Student Missionaries

**Patricia Anne Calahan** (SMC), of Collegedale, Tennessee, to serve as teacher, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left Miami, January 4, 1981.

**Wayne Stephen Dysinger** (SMC), of Collegedale, Tennessee, to serve as teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura District, Pakistan, left New York, October, 1980.

**Donald Keith Ferguson** (WWC), of Fort Peck, Montana, to serve as teacher, English Conversation School, Jakarta, Indonesia, left Seattle, Washington, January 15, 1981.

### AFRO-MIDEAST DIVISION

#### Volunteer Service

Special Service: 8  
Student Missionaries: 8

### AUSTRALASIAN DIVISION

#### Regular Missionary Service

**Frank V. L. Bateman** (and Joan), of New Zealand, to serve as president, Loma Linda Foods, California, United States, left in March, 1980.

**Hedley J. Eager** (and Yvonne L. and family), of New Zealand, to serve as academic dean, Pakistan Adventist Seminary and College, Pakistan, left December 2, 1980.

**Joyce Ettwell**, of Australia, to serve as accountant, Trans-Africa Division office, Zimbabwe, left October 7, 1980.

**Kenneth I. Hawkes** (and Judith K. and family), of Australia, to serve as plantation manager, Kambubu High School, Papua New Guinea, left October 21, 1980.

**Laurence R. Hope** (and Lorraine M. and family), of New Zealand, to serve as director of nursing, Karachi Adventist Hospital, Pakistan, left November 5, 1980.

**Noel Hosken** (and Helen and family), of New Zealand, to serve as vice-president for finance, Loma Linda Foods, California, United States, left in July, 1980.

**David E. Lawson** (and Fern W.), of Australia, returning to serve as

Ministerial Association secretary, Northern European Division, England, left September 18, 1980.

**Douglas MacBalrae** (and Shirley and family), of Australia, to serve as vice-president for marketing, Loma Linda Foods, California, United States, left in March, 1980.

**Donald E. G. Mitchell** (and Ruby L.), of New Zealand, to serve as president, Papua New Guinea Union Mission, Papua New Guinea, left October 10, 1980.

**Rex V. Moe** (and Audrey M.), of Australia, to serve as president, Western Pacific Union Mission, Solomon Islands, left October 16, 1980.

**Sven A. R. Ostring** (and Elizabeth E. and family), of Australia, to serve as surgeon, Hongkong Adventist Hospitals, Hong Kong, left August 3, 1980, for one-year study program prior to taking up appointment.

**Barry L. Taylor** (and Desmyrna and family), of Australia, returning to serve as assistant professor of biochemistry, Loma Linda University, California, United States, left in September, 1980.

#### Volunteer Service

Adventist Volunteer Service Corps: 13

### EURO-AFRICA DIVISION

#### Regular Missionary Service

**Georges Binet** (and Leticia and family), of France, to serve as physician, Mugonero Hospital, Rwanda, left December 5, 1980.

**Walter Krakolinig** (and Odile and family), of Austria, returning to serve as pastor, United Republic of Cameroon, left November 3, 1980.

**Bernard Mamin** (and Eva and family), of Switzerland, returning to serve as maintenance-construction worker, Cameroon Mission Hospital, United Republic of Cameroon, left December 4, 1980.

### INTER-AMERICAN DIVISION

#### Regular Missionary Service

**Mrs. Madeleine Coger** (and family), of Martinique, to serve as bilingual secretary, Africa-Indian Ocean Division office, Ivory Coast, left November 17, 1980.

**Stephanie Moffat**, of Martinique, to serve as bilingual secretary, Africa-Indian Ocean Division office, Ivory Coast, left December 15, 1980.

### NORTHERN EUROPEAN DIVISION

#### Regular Missionary Service

**Helge Andersen** (and Arna), of Denmark, returning to serve as president, Nigerian Union Mission, Nigeria, left August 21, 1980.

**Roy Clifford** (and Mildred), of Britain, returning to serve as treasurer, Trans-Africa Division, Zimbabwe, left June 17, 1980.

**Raymond Delding** (and Vera and family), of Sweden, to serve as dentist, Swazi Dental Services, Swaziland, left February 1, 1980.

**Marcus Dove** (and Anne and family), of Britain, to serve as secretary-treasurer, Ivory Coast Mission, Ivory Coast, left July 21, 1980.

**Len Eastwood** (and Patricia and

family), of Britain, to serve as secretary-treasurer, Sierra Leone Mission, Sierra Leone, left September 11, 1980.

**Eric Gudmundsson** (and Laila and family), of Denmark, to serve as chaplain, Masanga Leprosy Hospital, Sierra Leone, left September 24, 1980.

**Roald Jarl Guleng** (and Björg Lillian and family), of Norway, to serve as physician, Inisha Community Medical Center, Nigeria, left January 3, 1980.

**H. Kaarina Haapakoski**, of Finland, to serve as accountant, West African Union Mission, Ghana, left August 31, 1980.

**Sven Hagen Jensen** (and wife and family), of Denmark, to serve as president, North Nigerian Mission, Nigeria, left October 5, 1980.

**Svein Johansen** (and Anna), of Norway, returning to serve as president, West African Union Mission, Ghana, left August 11, 1980.

**Carl Axel Jonsson** (and Erta-Liisa and family), of Sweden, to serve as principal, Konola Academy, Liberia, left December 29, 1980.

**Olavi Kari-Koskinen** (and Raija and family), of Finland, to serve as health department director, Nigerian Union Mission, Nigeria, left December 29, 1980.

**Roland Kazen** (and Birgitte), of Sweden, to serve as medical director, Masanga Leprosy Hospital, Sierra Leone, left October 30, 1980.

**Heikki J. Luukko** (and Kaarina and family), of Finland, to serve as evangelist, Nigeria, left August 21, 1980.

**Laina Miinalainen**, of Finland, to serve as matron, Masanga Leprosy Hospital, Sierra Leone, left September 28, 1980.

**Hans Christian Oster** (and Yvonne and family), of Denmark, to serve as assistant in evangelism, Liberian Mission, and English teacher, Konola Academy, Liberia, respectively, left December 4, 1980.

**Robert Pearce** (and Renate and family), of Britain, to serve as nurse-clinic supervisor at Sakie Clinic, Ethiopia, left April 2, 1980.

**Kishore Poddar**, of Britain, to serve as agriculture teacher, Spicer Memorial College, India, left March 18, 1980, as national returning.

**Sirkka Salo**, of Finland, to serve as a nurse, Maluti Hospital, Lesotho, left January 28, 1980.

**Ian Sleeman** (and Susan and family), of Britain, to serve as agriculturalist, Masanga Leprosy Hospital, Sierra Leone, left September 28, 1980.

**Warren Staples** (and Betty), of Britain, to serve as ophthalmologist, Bethlehem, South Africa, left August 12, 1980.

**Andreas Stijnman** (and Peggy and family), of Holland, to serve as Bible teacher, Adventist Seminary of West Africa, Nigeria, left September 30, 1980.

**Steinthor Thordarson** (and Lilja and family), of Iceland, to serve as president, Rivers Mission, Nigeria, left August 7, 1980.

**Richard Willis** (and Judy and family), of Britain, to serve as director, Adventist Health Center, Johannesburg, South Africa, left December 15, 1980.

**Harald Wollan** (and Anne-May and family), of Norway, to serve as Bible teacher, Konola Academy, Liberia, left May 19, 1980 (wife and family left June 5).

### Volunteer Service

Adventist Volunteer Service Corps: 1  
Special Service: 4  
Student Missionaries: 6  
Sustentation Overseas Service: 1

### TRANS-AFRICA DIVISION

#### Regular Missionary Service

**Prudence V. Baatjies**, of South Africa, to serve as nurse, Yuka Hospital, Zambia, left December 18, 1980.

**Raymond Jerrard** (and Dawn and three children), of South Africa, to serve as chaplain, Adventist Health Center, Malawi, arrived September 1, 1980.

**Tommy Nkungula** (and Alice and two children), of Malawi, to serve as education department director, Trans-Africa Division office, Zimbabwe, arrived September 4, 1980.

## Coming

#### April

11 Literature Evangelism Rally Day  
18 Loma Linda University Offering  
25 Educational Day and Elementary School Offering (Local Conference)

#### May

2 Community Services Evangelism  
2 Church Lay Activities Offering  
9 Disaster and Famine Relief Offering  
16 Spirit of Prophecy Day

#### June

6 Bible Correspondence School Emphasis  
6 Church Lay Activities Offering  
13 Inner City Offering  
20 North American Missions Offering  
27 Thirteenth Sabbath Offering (Far Eastern Division)

#### July

4 Vacation Witnessing  
4 Church Lay Activities Offering  
11 Christian Record Braille Foundation Offering

#### August

1 Unentered Territory Evangelism  
1 Church Lay Activities Offering  
8 Oakwood College Offering

#### September

5 Lay Preacher's Day  
5 Church Lay Activities Offering  
12 Mission Extension Offering  
12-13 *Adventist Review, Guide, Insight Campaign*  
19 Bible Emphasis Day  
26 Pathfinders Day  
26 Thirteenth Sabbath Offering (South American Division)

#### October

3 Medical Missionary Work  
3-10 Health Emphasis Week  
3 Church Lay Activities Offering  
10 Voice of Prophecy Offering  
10 Sabbath School Community Guest Day  
10 Community Relations Day  
17 World Temperance Day and Offering  
24-31 Week of Prayer  
31 Annual Week of Sacrifice Offering

#### November

7 Church Lay Activities Offering  
14-15 Ingathering Crusade

#### December

5 Ingathering Emphasis  
5 Church Lay Activities Offering  
12 Stewardship Day

## Courts declare Title VII constitutional

Requiring an employer to make a reasonable accommodation for religious belief and practice has been declared to be constitutional by two courts: the Seventh Circuit Court of Appeals and the District Court for the Western District of Michigan.

One case (*Nottelson v. A. O. Smith Steelworkers*) involved Darrel Nottelson, who was dismissed by the A. O. Smith Company in Milwaukee when he withdrew from the union and stopped paying dues, paying the equivalent to the American Cancer Society.

The other (*McDaniel v. Essex Wire*) involved Doris McDaniel, of Berrien Springs, Michigan, who was dismissed shortly after she became employed because the International Association of Machinists refused her offer to pay her dues to a nonunion, nonreligious charity.

In both cases, the union and company challenged the constitutionality of Title VII of the Civil Rights Act, which sets forth the accommodation doctrine. In an earlier case in California, a Federal district court judge declared the religious accommodation provision of Title VII to be unconstitutional. The appeal of that decision has been argued before the Ninth Circuit Court and the decision is expected to be announced momentarily.

The *Nottelson* decision is the first circuit court decision on the constitutional issue. In the case of *McDaniel v. Essex Wire*, Judge Fox declared forcefully that there is no conflict between requiring accommodation for religious observance and practice and the First Amendment prohibition against the establishment of religion.

Both cases involved labor

union support. Both decisions came out solidly in favor of the Adventist members. Charges of religious discrimination had been filed with the Equal Employment Opportunity Commission by these members.

Judge Fox in his decision said, "Further, *McDaniel* is one of several cases that the Supreme Court will choose from when the constitutionality of section 701(j) is finally to be decided by that tribunal. The three *amicus curiae* briefs filed with the district court in this matter are indications of the importance attached to the *McDaniel* litigation by other organizations. To assign the case no significant precedential value is simply not realistic."

GORDON ENGEN

## Call IS/ESDA toll-free

Toll-free telephone numbers have been installed in both the East and West Coast offices of Institutional Services/ESDA. They are IS/EAST—(800) 638-0988; IS/WEST—(800) 854-5143, (800) 442-5267 (California only). Adventist institutions are now able to order supplies during business hours (9:00 A.M.-4:00 P.M., Monday-Thursday; 9:00 A.M.-11:00 A.M., Friday), and obtain necessary information.

Erwin Mack, world purchasing manager, and Lorene Beaulieu, West Coast office manager, have assigned purchasing agents to respond to telephone requests. Denominational administrators are encouraged to check with IS/ESDA before committing themselves to an order. Because of volume sales, discounts averaging 30 to 35 percent can be offered.

Movie projectors and other audio-visual supplies are listed in a new catalog available on request.

There are a few restrictions: Those who live in Alaska and Hawaii cannot use either of the toll-free numbers. Callers in Maryland and Bermuda are excluded from using the IS/EAST number.

VICTOR COOPER

## Two dozen pastors meet

Twenty-four pastors from the North American Division met together March 4-6 in Washington, D.C., to discuss the role of the local congregation and the pastor in the overall work of the church. Sponsored by the North American Division of the General Conference, the meeting allowed the pastors to express to administrators their concerns about the relevance and impact of the church's administrative and financial structures on the life of the local church, and to speak to fellow pastors about the nature and priorities of their ministries.

In an atmosphere of mutual respect, the discussion was open and honest. Single-church pastors, multichurch district pastors, institutional and multistaff pastors, and pastors of various ethnic backgrounds all were represented.

JAMES LONDIS

## New pamphlet on current issues

Was Ellen White a plagiarist? Was she deceptive? Did she make mistakes in her writing? What is the relationship of the Spirit of Prophecy to the Bible? Does the Bible teach the Adventist doctrine of the investigative judgment? If so, where? What are the differences between the "new theology" and Seventh-day Adventism?

These and other issues are addressed in a new 112-page pamphlet, "One Hundred and One Questions," written by Robert W. Olson, secretary of the White Estate.

The price is \$2.00 a copy (postpaid, first class mail), \$1.00 a copy for orders of ten

to 99 to one address, and 75 cents a copy for orders of 100 or more to one address. Adventist Book Centers and college bookstores will be billed. Others please send check with order to the White Estate, 6840 Eastern Ave., NW., Washington, D.C. 20012.

## For the record

**New positions:** Allen Handysides, health, temperance, and World Foods Service director, Trans-Africa Division, formerly medical director, Maluti Hospital, Lesotho. He replaces Vernon Foster, who is returning to the United States. □ Lloyd Janzen, youth and temperance director, Canadian Union Conference, formerly youth director, Southern California Conference. He is replacing Bill Edsell, who has been called to the Afro-Mideast Division as youth and communication director.

If you're moving, please let us know six weeks before changing your address. Print your new address below, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Prices subject to change without notice.

- New subscription
- Renew my present subscription
- One year (US\$21.95)
- Single copy 70 cents

name (please print) \_\_\_\_\_  
 city \_\_\_\_\_  
 new address \_\_\_\_\_  
 state \_\_\_\_\_  
 zip code \_\_\_\_\_

Attach label here or print old address: