

Adventist Review

General Paper of the Seventh-day Adventist Church

May 10, 1984

A tribute to an old-fashioned mother

Page 3

Cover: Eighth-grader Susan Kooser drew the picture at right in response to our appeal for students to tell us why they loved their mothers. For more artwork and expressions of affection, see pages 2, 5-7.

How a world church is administered

Page 9

Adventists celebrate centennial of church in Soviet Union

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THIS WEEK



—Elissa Ummel, 9, for Mrs. Richard Ummel, Scottsbluff, Nebraska.

For some two weeks chuckles and exclamations of delight have emanated from Assistant Editor Aileen Andres Sox's office as she has evaluated nearly 500 submissions (to date) for the Mother's Day and

Father's Day issues. The selections for mothers appear on our cover, this page, and pages 5-7.

Susan Kooser drew our cover picture for her mother, Suk Cha Kooser. A 14-year-old eighth-grader, Susan attends the Can-

yonville, Oregon, SDA school. Her teacher, Melba Anderson, is one of two teachers at the 43-pupil school. Mrs. Anderson reports that Susan always does well in her art projects.

Because we devoted extra space to these submissions, we have not published a separate children's story this week. We suggest that parents read the Mother's Day pages to their children and encourage them to think of reasons they love their mothers or other special women in their lives. Those who can write and draw might be encouraged to send their thoughts to those women.

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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. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Easy to order

In response to a query of books about the Old Testament, Miriam Wood (Dear Miriam, Feb. 9) recommended that if the person was living near an Adventist Book Center (ABC), he or she could order *The Prophets*, by Abraham Heschel; if not, any local bookstore would have a catalog listing it.

This type of statement makes many people feel that if they do not live near an ABC, there is no way it can be of service.

The ABC is just as near as your mailbox. An ABC will be happy to get any book for you, even if you live hundreds of miles from it.

In fact, it is easier to order by

mail from an ABC than it is to go downtown to a local bookstore. Many Adventists living just a mile or two from the ABC order by mail because they find it more convenient than getting in their car and driving there. More than 80 percent of all books purchased in the United States are ordered by mail; this is true for purchases by church members as well.

J. C. KINDER
Publishing Director
North American Division
Washington, D.C.

Reason for less giving

Re "Safeguarding the Adventist Dollar" (March 1, 8).

The editor mentioned specifically a tendency of some to make direct gifts to favored mission projects rather than through our regular mission-giving channels.

To me, a more important cause is a decline in Sabbath school attendance. The Sabbath school offerings are specifically for missions. When Adventists

do not attend Sabbath school, they probably are not giving for our overseas work. They have no reminders of the need, because seldom is giving to missions mentioned in the worship service.

Further, it seems to me there is little promotion now of our foreign missions. I recall earlier times that whenever a General Conference officer from overseas or some well-known missionary passed through Southern California, a large auditorium or large church was used for Sabbath afternoon meeting. We would hear the latest news from the mission field. Missionaries occasionally took the worship service. That now seems passé.

Maybe we overpromoted in the past; now we promote very little. It will be a sad day for Adventism when we lose our world vision. Our good people need more exposure to what is happening in our rapidly advancing work abroad.

STANTON B. MAY
Glendale, California

Adventist Review



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Vol. 161, No. 19.

A tribute to an old-fashioned mother

By CAROLYN JONES

For loaves of crusty bread and selfless service to her family and her Lord—we remember Mother.

The sun shining through my kitchen window made hopscotch patterns on the floor. I licked the tablespoon I had used to measure the honey for my whole-wheat bread recipe. Yum-m-m. The sweetness and sunlight took me back through the years to an early recollection: a farm home scene with a sunny window and me sitting in a highchair eating oatmeal and milk with honey. How pleasant it was with the sunshine around me and Mother serving the foods that are a foretaste of the Promised Land.

I thought about my mother and how purposefully she lived the values she tried to teach her children. As I thought of Mother's life, somehow it seemed that I had to share the heritage she bequeathed to me. Although my mother had very little of this world's goods, she was rich in the endowments of heaven. She never went to a beauty parlor once in her life, but she had a beauty of character to match the description in the Bible, "whose adorning let it not be that outward adorning, . . . but . . . the hidden man of the heart, . . . even the ornament of a meek and quiet spirit" (1 Peter 3:3, 4).

Memory takes me back to days and nights filled with long sieges of misery when we children had whooping cough, chicken pox, and mumps. Mother was there with a cool drink of water and soothing hands to bathe our hot heads and to hold us in her arms when no other comfort would do. She survived the intermittent outbreaks in all nine of us. I marvel how she found the time to read to us and teach us how to pray during those early years, considering the cares and work she had.

Washday, a heavy day

Washday was a heavy day for Mom once we moved to our Wisconsin homestead. She had to keep the old wood-burning range filled with wood to heat the washwater and to boil the white clothes in the copper boiler. Sometimes it took special effort to convince us children to carry up the hill all the water that she needed to wash and rinse the clothes. Everything was hand-scrubbed on the washboard, rinsed, and hand-wrung. Then came the task of hanging the clean wash on the line to dry. In winter the clothes would freeze solid on the line and have to be pried loose, then hung up indoors to finish drying.

There was always plenty of work to do at our log cabin home. Early spring days were busy ones as we made maple syrup. Then came gardening through the summer followed



by harvesting, then canning and drying vegetables in the fall. During the berry seasons we picked wild blueberries, raspberries, and blackberries. They required meticulous sorting before they were canned. Mother made hominy. Although I do not remember how she did it, I do remember it as a long, tiring process.

But all the hard work it took to keep the home running smoothly did not keep Mother from cultivating the dimension of beauty in our lives. Somehow she found time to grow flowers alongside the many vegetables necessary for

Carolyn Jones is a part-time nurse and homemaker living in Battle Creek, Michigan.

our daily food. Morning glories twined around the door of our home. Bright pansy faces glorified their Creator from the flower bed around the big birch tree in our yard. The perfume of sweet peas and verbenas gave the summer air a fragrance that was a delight to witness. Beside the path to the barn was a flower bed with tall hollyhocks in myriad colors. Delphiniums with their shades of blue made a monochromatic study against the sky. There a joyful ensemble of flowers glistened under the morning dew. Nasturtiums

shared their pungent odor, and old kettles stood full of moss roses about the yard.

School days began with a hearty breakfast and a mile walk to the bus after the morning chores were done. We carried carefully packed lunches for noontime. When we trooped home in the afternoon, Mother was always there. Some nights while we slept Mother finished a coat or dress needed for school or a special program.

In depression years nothing was thrown away. Outgrown clothing was handed down to the next-size sibling, and old adult clothes were salvaged by cutting children's clothing out of the places not overworn. Socks were neatly darned, and the boys' overalls had patch upon patch.

Always on Friday when we bounced across the threshold, home from school, we were greeted with the tantalizing aroma of fresh-baked bread. Crusty brown loaves cooled on the table while wooden floorboards dried from their weekly scrubbing. Sometimes we had time to help churn the butter or wash the globes and fill the lamps with kerosene.

Then it was bathtime in the old galvanized tub. After all the baths we gathered around the long homemade table to enjoy delicious vegetable soup with fresh bread and butter. After supper was cleared away we would gather around the little pedal organ. Mother played, and we all sang the hymns our parents taught us. Another Sabbath was ushered in.

Academy days

Academy days came to us, each in our turn, and we had to leave our home. We worked many hours a week to earn as we learned and looked forward to newsy letters that Mother sent from home. When it seemed we could not manage another day without money for soap or shoe polish, a crisp bill would arrive in the mail in time to meet the crisis. Once during the war years Mother stood in line for several hours to purchase a pair of nylon stockings for a daughter's graduation.

When we children were all grown and in homes of our own we still sensed Mother's concern for us. Her encouraging letters continued, and we knew she prayed for us daily. As grandmother to many newcomers, she delighted in sending them all cheery cards when she could not be present to celebrate birthdays and other special occasions.

Years passed, and an automobile accident left her with a broken hip. After hip-pinning surgery it was weeks before she could walk again. A year later, Mother fell and broke her hip the second time, and the doctors thought she might not walk again. But she was persistent and did walk.

The day came when my brothers and sisters traversed the continent to gather for the funeral of our father. Mother grieved the loss of her companion of many years, but she gathered us around the casket and we sang the old hymns of Zion that were our father's favorites. The resurrection seemed near and dear.

Little did we realize that in a few short months we would gather again to say our last earthly goodbye to Mother. She lay with a gentle smile of peace upon her face and her gnarled hands folded at last. Long years of toil and labor were "well done." She had found true joy in the promises of the Bible, and Jesus was her best friend. An angel watches her resting place until that wonderful morning when Jesus will awaken her.

It's true, Mother really lived what she taught us! ☐

Dear Children, Happy Mother's Day!

By PATRICIA E. NORDMAN

My precious children!

How can I put into words the joy that is in my heart this Mother's Day?

I must confess that so many times I have knelt in the dark of yet another day's end begging God's forgiveness for my failures with you: my abruptness, harsh words, the ears that hear but tune out your silent pleas for understanding, the eyes that don't see the hurts of your little hearts, the omissions of simple pleasures, and commissions of parental sins. I beg your forgiveness!

I want to give you something this Mother's Day: a will of hope and a testament of God's love and mine. I want to pass on to you a sustaining faith that will support you through your lives.

My dear ones, I won't always be with you on this earth. You will go through crucibles of sorrows and trials. Don't allow them to defeat you! Some are tried in the furnace of affliction. Perhaps God will choose to refine you in this way because He wants to see His image restored in you. No matter what happens to you, praise, love, and thank your Saviour always. He has promised His strength to those who wait on Him. Human beings may fail, you may fail at times, but your loving Father will never fail you.

I haven't always given you what you wanted—perhaps not even what you needed. I pray God will be the sufficiency of my lacks, the gentleness for my impatience, the compassion for my misunderstandings, the calm for my restlessness.

Dear ones, I want for you what God wants for you. He wants you to be His heroes, armed with faith, purity, and humility in a disbelieving, pleasure-seeking, vain world that has no time or love for its gracious Creator.

You have come into the world for such a time as this because God wants you to reflect His care and love to those who will cross your path of life. Fame and riches mean nothing. I beg you not to seek them. It may be that God will put you forward, but it will only be because He has a great work for you. But if He gives much He will expect much in return. Don't disappoint your beautiful Saviour!

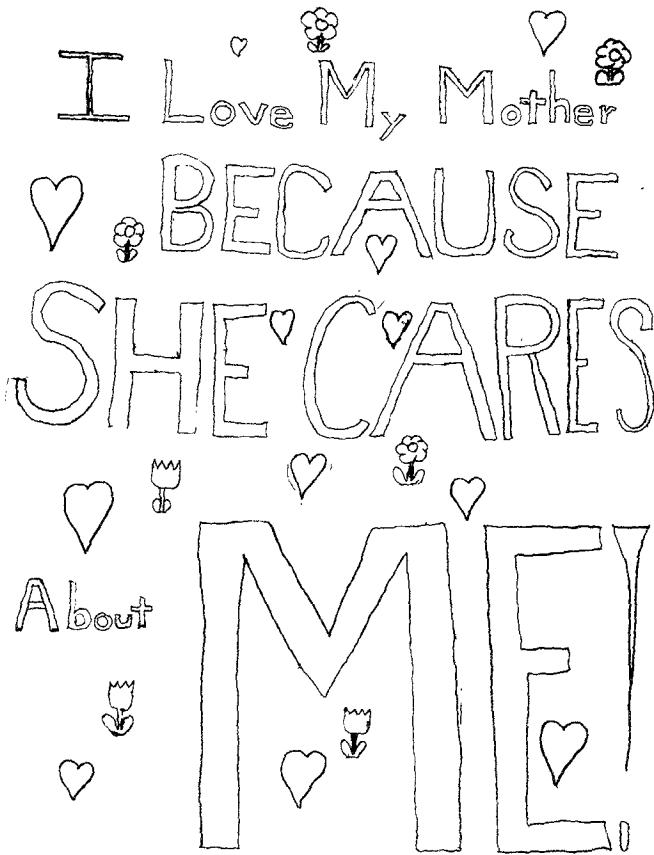
I thank you, dear precious gifts, for giving my life an eternal dimension—for giving me something to live, work, and strive for. You have inspired me, and I pray that you love me as much as I love you.

Happy Mother's Day!

Your grateful mother

"I love my mother because . . ."

First- to eighth-graders use their own words and drawings to honor the women they want to remember on Mother's Day.



—Keith Turner, 11, for Judy Turner, Indianapolis, Indiana.

"I love my mama because when I get mad at myself, she always makes me feel better."—*Rachel Williams, 9, for Merrie Lyn Williams, Singapore.*

"I love my aunt because she is struggling to send me to a Christian school and every time I'm down she is always there to comfort me. She is just like a mother to me."—*Tomika Whitehurst, 14, for Augusta Owens, Indianapolis, Indiana.*

"I love my mother because she realizes that I'm not perfect and she understands my mistakes."—*Nancy Cobos, 14, for Marilyn Cobos, Greeneville, Tennessee.*

"When spring comes she always picks a pretty bouquet of flowers to put on the table."—*Billy Cote, 14, for Leola Cote, Hot Springs, North Carolina.*

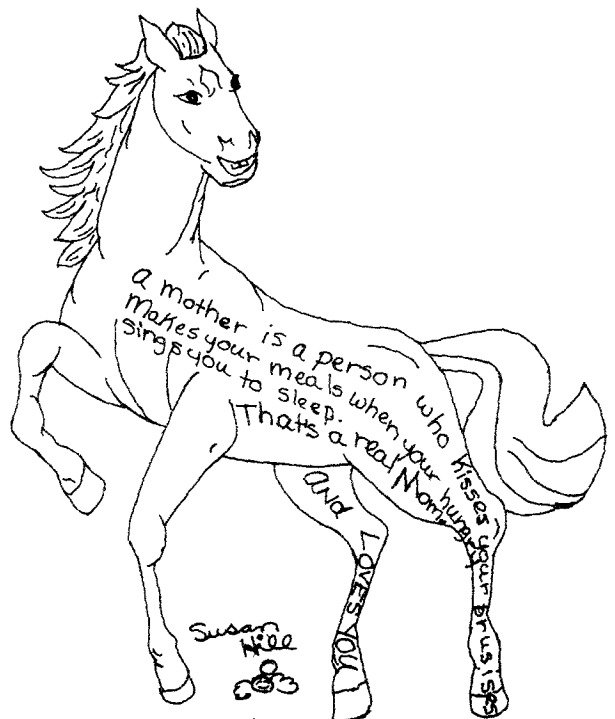


—Jace Armfield, 8, Brighton, Colorado.

"My mom's a voluntary helper for mentally ill children, helping them to overcome their fear of the water at the pool. She takes the time to help an elderly lady with her shopping, banking, et cetera.

"When someone requests her to do something, unless she has already made a commitment, my mom is always willing to do it.

"My mom is fun and crazy. She's a busy woman. She's out of the house while her daughters are at school, but always there when we come back."—*Cindy A. Tan, 14, for Dolly Tan, LaSalle, Ontario.*



—Susan Hill, 14, for Barbara Hill, Smithville, Georgia.

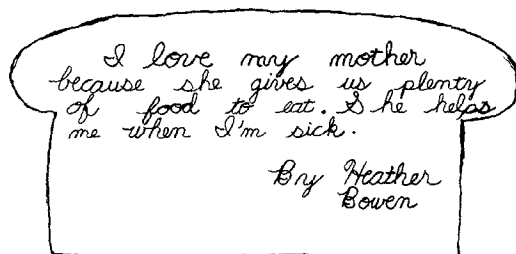
I love my mother because,
 She loves me.
 She understands me,
 She was a kid once too.

—Jethro Mantle, 13, for Joni Mantle, Grants Pass, Oregon.

“My mom is very special. She loves me all the time. Even when I’m terrible beyond belief. She takes us places even when she’s very tired. She cooks every meal and cleans the house till it’s spotless, even though she knows it’s going to be a mess the next day. The most reason she’s so great is cause God picked her out for me!”—Amy Durkin, 10, for Mrs. Martin Durkin, Scottsbluff, Nebraska.

“I love my mother because she is hardworking, peaceful, and pretty.”—Cindy Spangler, 14, Bonners Ferry, Idaho.

“I love my mother because she spends time to work so I could have a nice home.”—David Mejias, 9, for Mrs. Eduardo Mejias, Perth Amboy, New Jersey.



—Heather Bowen, 10, for Mrs. Bill Bowen, Willits, California.

Sometimes you are happy.
 Sometimes you are sad,
 But you are always there,
 To help me again feel glad.

Before I go to bed,
 You kiss me a good night,
 So I'll wake up in the morning,
 All cheery and bright.

I want to say thank-you,
 For all that you've done.
 You mean so much to me,
 And we've had a lot of fun.

I love You!

—Sheri Strong, 12, for Dixie Strong, Louisville, Kentucky.

I love my mother because
 she is what most mothers
 aren't. She is the kind
 of person any boy or
 girl would love to have.

My mother is like a very
special friend who you
 can talk too, and share
 your secrets, problems &
 joys. My mother will
 always be my very
 special friend!!



—Sara Lee Camunias, 12, for Mrs. E. R. Camunias, Midland, Ontario.

“A mother’s heart is like a pillow filled with soft down.”—Janet Chant, eighth grade, Athens, Ontario.

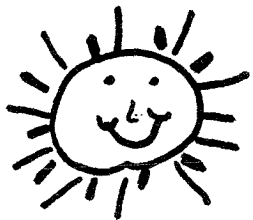
“I love my mother because she has a loving sweet smile and a kind little laugh.”—Danielle Avila, 9, for Rosemary Avila, Shawnee, Kansas.

“She makes me feel like a winner.”—Bruce S. Sither, 13, Kane, Pennsylvania.

“My grandmother is like a mother to me because she takes time to listen to my problems and takes care of me when I am hurt. I appreciate the loving home she has given me for the last six years. She is kind, loving, caring, sweet, and all the other things that are good. I love her very, very, very dearly.”—Cynthia Ruth Magill, 12, for Ruth Bengel, Richmond, Virginia.

“My mother often bends over backwards for me and I know I don’t thank her enough, but I really do appreciate what she does for me! I think I owe her a big “Thank you” because she’s always there when I need her the most, even for the littlest things.”—Dayna Johnson, 14, for Karen Johnson, Rogue River, Oregon.

“I love my mother because she loved me second. She loved my dad first.”—Kris Lehmann, fourth grade, for Linda Lehmann, Rosthern, Saskatchewan.



I Love my
Mother because
She takes care
of me and other
people.

—Holli Vandeman, 10, for Nancy Vandeman,
Albany, Georgia.

I Like to help my mother to I can
vacuum take care of my brother help cook
supper and clean the house.

—Melissa Allen, 9, for Marilee Allen, Ontario, New York.

“My grandma is like a mother to me because of the food that is provided on our table, the clothes she buys me, and the warmth she gives us. I love her and want her to have a very good Mother’s Day.”—Andrea Richardson, 12, for Sara Mae Richardson, Dade City, Florida.

“I love my mother because she buys me toys and she hugs me.”—Jeff Howard, 7, for Mrs. Gordon Howard, Ooltewah, Tennessee.

“My mother makes food that is good for me. She tells me things that nobody else would. And she makes me feel really special.”—Christian Nardi, 12, for Ann Nardi, Grants Pass, Oregon.

“I love my mother because she is kind, loving, and sometimes very wise.”—Edward Morris, 14, for Mrs. Terry Morris, Eureka, Kansas.

“I love my mother even though she makes me practice the trombone!”—Michael Lehmann, fifth grade, for Lea Lehmann, Rosthern, Saskatchewan.

“When I have trouble, she listens.”—Jackie Loster, 7, for Mrs. G. L. Loster, Saginaw, Michigan.

I LOVE MY MOTHER because she

does not try to be like other people. She is just herself beautifully and perfectly! God knew exactly what He was doing when He Made Moms!

My mother likes teakettle cloth and soft calico prints. She likes honeybran muffins and clusters of roses. She likes soft colors, especially rose red. She enjoys bird watching and loves our puppy even when she makes muddy feet marks on the living room carpet or attacks a once-green plant! ••• She likes birthday cards and especially the ones we make for her. But she always keeps the cards we give her in a box downstairs. She is organized and she builds in the firm principals she has and she helps us make and respects our decisions. My Mother does not yell at me and never has. She gives me good advice but never forces me to take it. She loves me with an everlasting love that only mothers have.

Her greatest desire is for me to know Jesus as my Saviour. That is why I Love HER!

—Kim Floyd, 14, for Vera Floyd, Independence, Kentucky.

I love mommie
and she loves me

She makes yummy
pancakes

Becky



—Becky Levere, 6, Brockville, Ontario.

I Love my mother because she has
FAITH in me.

—Tonita Worthy, 8,
for Mrs. H. Doyce Worthy,
Ooltewah, Tennessee.

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

The city

I applaud your efforts in your February 9 editorial to awaken the Adventist community to the need for ministry in urban centers. I am, however, somewhat disturbed by your characterization of the city and its environs: "Adventists are God-centered, *the city is secular*; Adventists enjoy the peace and beauty of nature, *the city is noisy, dirty, and harsh*; Adventists seek the return of Jesus, *the city seeks wealth and success*; Adventists look forward to the rest of the Sabbath, *the city lives for pleasure and carousing*." (Italics supplied.)

If your negative characterization of the city accurately reflects the general perception of most Adventists (and I'm afraid it does), then the Adventist Church will never be prepared to minister effectively to the urban centers of our nation (or in any other country).

Your generalizations indicate a lack of understanding of urban centers—their dynamics, function, and structure—and an underlying, unstated preference for rural surroundings as somehow more pure and undefiled. Crime and dirt are not the sum total of a city's expression. Nor is the city the malignant opposite of nature. People choose to live in the city not necessarily to be close to debauchery, but because of the diversity the city has to offer in its land uses, peoples, amenities, and so on.

Jane Jacobs, a renowned

sociologist, wrote a book, published in 1961, entitled *The Death and Life of Great American Cities* (New York: Random House). In her book she analyzed the peculiar nature of cities and described principles of city planning that she maintained were necessary for successful city areas. I recommend the book to you and your readers. I dare say you would be surprised at the sociological implications of city infrastructure, such as sidewalks. If Adventists are ever to undertake effective ministry to the cities, they must understand how the city works and not bemoan its existence. Mrs. Jacobs pointed out in her book: "It may be romantic to search for the salves of society's ills in slow-moving rustic surroundings, or among innocent unspoiled provincials, if such exist, but it is a waste of time. Does anyone suppose that, in real life, answers to any of the greatest questions that worry us today are going to come out of homogeneous settlements?"

More recently James Rouse, a renowned American planner and developer of Columbia, Maryland—the new American city (near the new General Conference site)—was featured on the August 24, 1981, cover of *Time* magazine under the title *Cities Are Fun!* His view of the city is very different from yours. The contributions he has made in Baltimore with Harborplace, once a decaying wharf area, and in Boston with renovation of Faneuil Hall Marketplace, bespeak of one who has great faith in the life that is possible in the American city. The *Time* article states: "Harborplace, in its first year of operation . . . , attracted more visitors . . .

than Disney World, earned \$42 million, created 2,300 jobs, and returned to the city more than \$1.1 million in taxes. More important, it has lived up to Master Planner Rouse's criterion of the inner city as 'a warm and human place, with diversity of choice, full of festival and delight.'"

I would like to restate the final sentence of your third paragraph as follows: "But our mission is to go where the people are, no matter how warm, diverse, and delightful the surroundings may be."

BEVERLY K. HABADA
City Planner
Seat Pleasant, Maryland

Posture in prayer

As I have visited many of our churches in various parts of the country I have noted that frequently the one who offers the main prayer for Sabbath school says, "Let us remain standing and bow our heads for prayer." Some even remain seated for prayer. Is this the type of reverence for their Maker that Adventists have today?

"Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God."—*Selected Messages*, book 2, p. 312. It is true that we cannot always bow when we feel the need of prayer. "It is not always necessary to bow down upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor."—*Ibid.*, p. 316. When

we are traveling there are times we need to offer a quick prayer for safety or for help. All can no doubt understand that this differs from public prayer.

"Where have our brethren obtained the idea that they should stand upon their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing there upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, 'Get down upon your knees.' This is the proper position always."—*Ibid.*, p. 311.

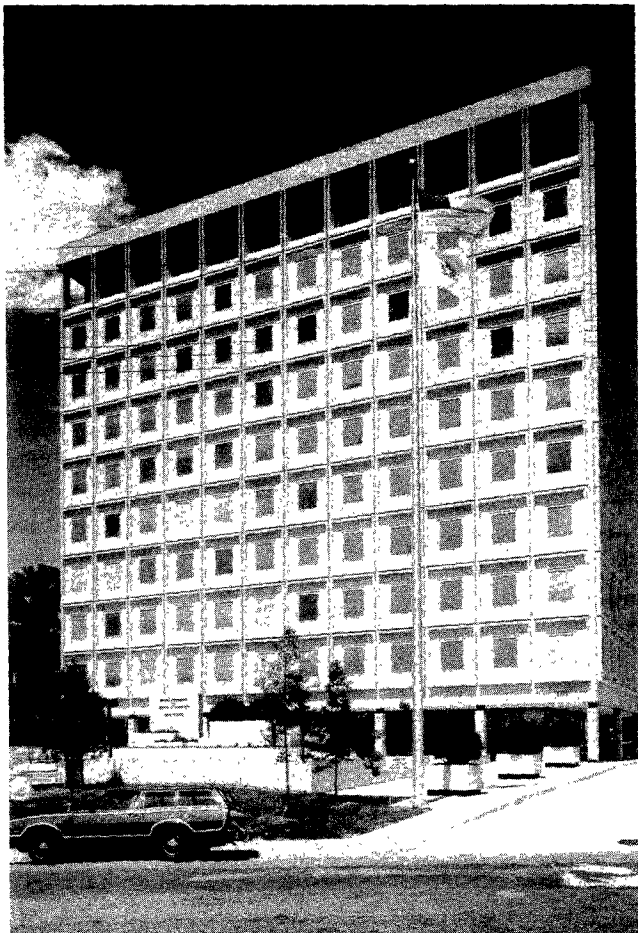
Several years ago I visited a couple who had taken the Voice of Prophecy Bible course. The man had not attended church for about 45 years, but was very interested. (Later I baptized him and his wife.) Just before leaving, I said, "Let us pray before I go," and bowed my head and offered prayer while standing, as do most ministers when visiting. When I finished, the man said, "I may be old-fashioned, but I think we should kneel when we pray." I felt justly rebuked, and since then have tried to kneel when praying in homes.

A member I visited told me that she would appreciate it if I would visit a man across the street who was sick and have prayer with him. This I did, kneeling for prayer. Later the man told others, "He actually kneeled down and prayed for me." The fact that I knelt in prayer made a deep impression on him.

MILTON T. REIBER
Pikeville, Tennessee

How a world church is administered

By VICTOR COOPER



What kind of leadership plan can synchronize the efforts of 24,000 churches with their 4 million members? This article gives us an overview of the General Conference.

The General Conference administers the affairs of the world church of Seventh-day Adventists. With headquarters in Washington, D.C., it serves as a coordinating body, its objective being “to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ and the commandments of God” (Constitution and Bylaws, Article II).

In addition to its headquarters offices, it is represented around the world in ten divisions. These ten divisions give guidance to some 85 union conferences, themselves regional groupings of 413 conferences of churches. These conferences have approximately 24,000 Adventist churches worldwide, with a total membership of more than 4 million.

What kinds of people work at the General Conference? Of the 580 full- and part-time personnel, 108 are elected at a world session of the General Conference to serve for a five-year term; 60 are appointed supervisors, auditors, and leaders of such organizations as ADRA (Adventist Development and Relief Agency), the White Estate, and Home Study International; and others serve in such posts as administrative assistants, secretaries, accountants, shippers, computer operators, and custodians. Approximately 100 persons are employed by Gencon Risk Management Service. Their salaries are met, of course, not from tithe, but from payments for the insurance services they provide.

There is an additional group of 126 out-of-town workers. Many of these are auditors. Others work in transportation or ADRA; still others in the West Coast offices of Gencon Risk Management Service.

Personnel who work at General Conference headquarters may be categorized in three groups: administration, departments, and services. This article looks at the first of these groups.

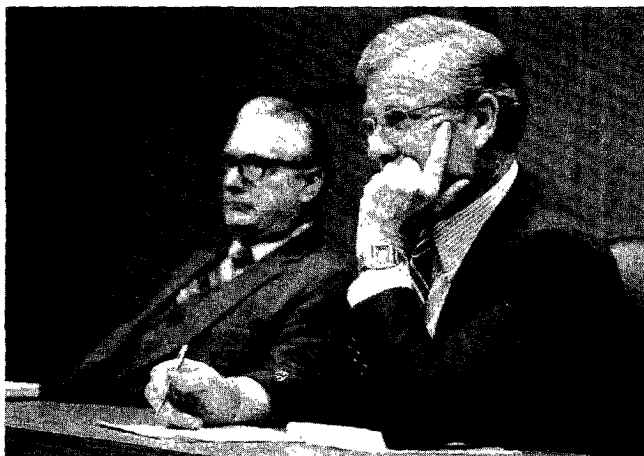
Administration

The General Conference officers, composed of Presidential, Secretariat, and Treasury divisions, are charged with guiding the organization. Their responsibilities include tasks such as (1) the creation and updating of working policies, (2) distributing of funds for the world church, and (3) resolution



General Conference staff members work in six buildings clustered on the District of Columbia-Maryland line. Newest is the North Building, top, which houses the cafeteria and a number of departments and services. It is primarily administrative staff members who work in the Central Building, bottom. The Ellen G. White Estate is located in the Central Building basement.

Victor Cooper is associate director in the Communication Department of the General Conference.



There are more than 100 standing committees of the General Conference, some of which meet regularly, and others intermittently according to need. Pictured here are W. O. Coe, Columbia Union Conference president, and General Conference administrators Charles Bradford, Rudolf Klimes, David Baasch, and Lowell Bock. See the accompanying box for a typical week's committee schedule.

of theological, financial, and administrative issues in ways that enable the world church to work together smoothly. In addition, they (4) recruit personnel from North America to serve in other world divisions, (5) manage the retirement plan for all branches of Adventist work in North America, and (6) provide presidential leadership for controlling boards of institutions under the direct supervision of the General Conference.

To accomplish these goals the General Conference administrators function through a variety of appointments, assignments, meetings, committees, boards, leadership workshops, publications, reports, correspondence, and travel.

The president presides at major sessions, the secretaries keep minutes of the proceedings, correspond with divisions, and arrange for transfers of employees between divisions, while the treasurers receive and disburse funds in harmony with church policies and committee actions. The funds include tithe sent from union conferences (which increased 5 percent last year), mission offerings, special donations, a percentage of tithe of local conferences, surplus tithes from other sources, sustentation contributions, and appropriations from institutions.

Major matters

Major matters are usually considered at officers' meetings. Their recommendations then may be sent to the General Conference Committee, which meets each Thursday morning at ten o'clock. Average attendance at General Conference Committee meetings is around 60, since many of the 380 members live outside Washington, D.C., and as others may be away on business. AdCom (the Administrative Committee) meets twice weekly to route a variety of items to other committees. There are more than 100 standing committees of the General Conference, some of which meet regularly, and others intermittently according to need.

Administrators often are found at their desks by seven o'clock in the morning. Worship is held daily, 8:00-8:15 A.M., in the chapel. Then the regular workday begins. There is hardly an hour when a committee is not meeting. A typical week's committee schedule is reproduced at left.

The General Conference is designed to function smoothly. In fact, Seventh-day Adventist organization is the envy of some other Christian bodies whose structures are more fragmented. We thank God for the dynamic growth of the church and are concerned that growth in grace and spiritual vigor will go hand in hand with numerical increase. Next week we will consider how departments and services function. □

To be continued

Typical Committee Schedule

Monday	8:30-10:00 A.M.	Secretarial Staff
	10:00-11:00 A.M.	Borrowing of Funds
	11:00-12:00 M.	Investments
	2:00- 3:00 P.M.	Administrative Committee
	3:30- 5:00 P.M.	Allowances
Tuesday	9:00-12:00 M.	General Conference Officers
	1:15- 2:00 P.M.	Interdivision Travel
	2:00- 3:00 P.M.	General Conference Officers
	4:00- 5:30 P.M.	North American Division Church Ministries
Wednesday	8:30-10:00 A.M.	North American Division Officers
	10:00-12:00 M.	North American Division Staff
	11:00-12:00 M.	General Conference Treasurers
	1:30- 3:00 P.M.	Appointees
	3:00- 4:30 P.M.	Retirement
	4:00- 5:30 P.M.	General Conference Corporation
Thursday	8:30- 9:30 A.M.	Finance
	10:00-12:00 M.	General Conference Committee and North American Division Council on Administration
	2:00- 3:00 P.M.	White Estate Board
	3:00- 4:00 P.M.	Allowances
	4:00- 5:00 P.M.	Personnel

Cold church: frozen member

I am writing with a heavy heart, but I want you to know that I love the Adventist Church and will never leave it, even though I feel so rejected and lonely that at times I can hardly endure it. I am a lifelong Adventist, but my husband is not. He is a wonderful man, moral, upright in every way, and has always allowed me to practice my religion freely. He has sent our three children through our schools and paid all their bills cheerfully. But the members in our small rural church will not associate with us because, as one lady told me, "First Corinthians 5:11 means we must stay away from people who do not belong to our church and keep all of God's laws and Ellen White's teachings." Once a dinner was planned by the church for a Sabbath afternoon in the park, and I was so happy because I thought the children and I could go, but one of the members said, "This is not for divided families, and you wouldn't enjoy it." The children were so disappointed they cried. In summer, Sabbath afternoons have always seemed so long because no one ever comes to see us and we feel unwelcome if we call on others. We have tried so hard to be friendly, but nothing happens. My mother, who was not an Adventist, requested that our pastor conduct her funeral. He did, but none of the church members came back to our house. If you publish this letter, perhaps others may see the needs some of us have in a divided home and how much simple friendship would mean.

Few letters have touched my heart as deeply as yours. If only

I had the gift of miracles so I could create for you the climate of love, warmth, and understanding that you long for and need so badly. It is difficult for me to grasp the fact that such lack of love and kindness has been shown you through so many years of faithful membership. I cannot understand or explain it. I can tell you only that I am very sorry and that I care.

In situations like these I think we have to remember Jesus' prayer in His hour of agony, "Father, forgive them; for they know not what they do." Surely if the church members realized the hurt they are inflicting on you and your children, they would change. When the Bible admonishes the Christian believer against becoming entangled with nonbelievers, the intent is not that we wall ourselves off and deny others love, kindness, and courtesy. It simply warns us to be sure of our own strengths and not to subject ourselves to strong temptations. If we never went outside the circle of believers, how would we win souls for Christ? I wonder where the members of your church think their mission offerings go and how missionaries win souls if they never contact people.

Please don't think your experience is typical of all Adventist churches. There are many loving and caring people; I am acquainted with a host of them. If any readers of this column want to write to you and express their love and concern, I gladly will forward the letters to you. And I want you to know that you can always write me, and that no matter how much mail is piled on my desk, I will answer at once. You are precious to God; He is your friend. He will never, ever forsake you.

If you were allowed to allocate all the church funds, how would you do it?

Very badly. In fact, I would decline the assignment. I am not trained in finance, and it would be impertinent of me to suggest an overall plan for handling funds, since those who are trained for this spend scores of hours wrestling with complex problems. They have to take into account every facet of church needs. Like everyone else, though, I am fond of muttering and complaining now and again about an expenditure that seems excessive or that doesn't strike me as quite as important as pet projects of mine. But common sense tells me that since I couldn't do nearly as well, I'd better defer to the specialists.

Do you believe the expression that "all marriages are made in heaven"?

If I did while observing some of the monumental mismatches taking place, I would lose a certain amount of confidence in heaven's judgment. I have no idea where the saying originated, but I think it should be discarded. After all, unless Christ has a central part of the planning for marriage, one could hardly hold Him or heaven responsible for subsequent unfortunate events.

Having said that, however, I must add that once the couple have made the commitment and enunciated the marriage promises, the vows are binding. They are not at liberty to say blithely, "Well, imagine that! This was all a mistake. Let's back up and start over with new partners." Whether the marriage originally was made in heaven or merely in a dusty judicial office, determination by both partners to succeed can override strong problems. Love is a principle. Long ago Ellen White said: "We are not at liberty to mold our principles according to our

circumstances."—*Signs of the Times*, Feb. 28, 1878. So although at the beginning a marriage may not have been made in heaven, it can become a part of heaven if both partners make it so.

Do you think there is anything unscriptural in cremation? What about 1 Corinthians 13:3?

Unscriptural? No. As for 1 Corinthians 13:3, this refers to courting martyrdom with the idea of glorifying oneself and "proving" one's righteousness. Different cultures deal with their dead in different ways; only the bereaved family can make the decision.

Why don't we hear the term health reform anymore? I think we have fallen down on the job of publicizing this important subject.

It seems to me that I hear or read the term from time to time, but perhaps more often it is *health education*. When Ellen White gave her messages on this important topic, dietary habits in the secular world were deplorable. Almost nothing was known about proper nutrition—in fact, people in general seemed to see no connection between the food they consumed and their health.

But in the past decade or so, there has been an incredible awakening of interest in keeping oneself healthy by eating proper food, exercising, and maintaining good habits. The proliferation of "health food"—other than that produced by the Seventh-day Adventist Church—and "natural" food stores bear witness to this development. It seems more realistic, then, to speak of health education, capitalizing on the already-established interest and reform in this important facet of life. Changing the terminology doesn't have to imply failure to meet the problem, you know.

The church in stones, vines, and bodies

When Robert Frost commented, in one of his most famous poems, that "good fences make good neighbors," he was speaking of a type of fence common in his native New England, a stone fence, made from the plentiful local rocks. Reared in the West, where barbed-wire fences are the norm, I have little firsthand knowledge of stone fences, but I am told that once one has been built, no one can pull a stone out of place without either causing the entire fence to rearrange itself or else leaving a gaping hole.

When I read, "Come to the Lord, the living stone rejected by man as worthless but chosen by God as valuable. Come as living stones, and let yourselves be used in building the spiritual temple" (1 Peter 2:4, 5, T.E.V.), I imagine a New England stone fence because I believe that in the church each person (each living stone in this metaphor) is vital. Just as the fence will continue to perform its function with one stone missing (either by leaving a hole or by rearranging itself), so too will the church go on, but that one living stone will be missed.

In Cuzco, Peru, there is a massive Incan wall, a remnant of a once-glorious civilization. The Incan architects evidently admired complex jigsaw shapes in stonework, because many of the stones placed in this wall and in other

structures are multisided. One stone, set so tightly that a knife cannot be inserted between it and the adjoining stone, has twelve sides.

When I read Ephesians 2:19-22, which describes a holy temple being constructed of saints "fitly framed together" in Christ, I think of the Incan stonework and of how God takes us with all our rough edges and is able to use us. Of course, there will be times when He must knock off some of our roughness, but He takes us and uses us

When I am afraid that I will lose all of what makes me me if I submit to Christ, then I remember the stones.

with all our individuality, our highly personal talents. When sometimes I am afraid that I will lose all of what makes me me if I submit my life to Christ, then I remember the stones.

Grapevines are common in the farming community that was my teenage home. One sees the gnarled, dark stumps in winter (pruned because fruit forms only on the new growth the vine puts out every year); the rich green leaves with heavy bunches of grapes hanging down; and sometimes grapes drying into raisins between the rows.

In John 15, Jesus describes His relationship to His disciples, to His

church, as that of the vine to the branches. He says that the branches cannot bear fruit unless they are attached to the vine, a statement that no gardener or indoor plant tender would be foolish enough to try to disprove. An obvious illustration, then, but one perhaps more profound because of its obviousness. The church, the disciples, cannot survive and perform their function—fruit-bearing—without being united to the Vine.

For a moment let us imagine the hands of a concert pianist. Then let us imagine that each finger has the right to choose to play whatever key it wishes, without regard to the instructions given to it by the brain. All it would take would be one finger deciding to play a C-sharp instead of a B-flat to ruin the entire piece of music. Even a Van Cliburn would be stymied by such independent fingers.

In 1 Corinthians 12 Paul points out the problems that ensue when one part of a body tries to function independently of the instructions given by the brain or when one limb tries to say that another is not important. (I am amused at the thought of my hands actually saying to my feet that they are unnecessary.) Paul's message here is that as no human body can function in that way, neither can a church.

Three metaphors, three pictures. What do they teach us about the church? To me they say that the Holy Spirit performs a miracle when He works in the lives of members, because I know of no other being or cause that has the potential of taking a motley bunch of cranky sinners and molding them into living stones that make a holy temple, branches that produce fruit, and a body whose parts work smoothly together.

A. A. S.

Adventists celebrate centennial of church in Soviet Union

By DANIEL HEINZ

This year the Seventh-day Adventist Church in Russia is celebrating its centennial. Adventist work in Russia began in 1884 as a lay missionary movement among German settlements in the Crimea, Volga area, and in the Caucasus region. German colonists became acquainted with Adventism through books, tracts, and magazines printed in the German language and sent to them by relatives and friends who earlier had emigrated from Russia to North America.

The first Adventist church in Russia was organized in 1886 at Berdebulat, near the Black Sea, by L. R. Conradi and Gerhard Perk. The congregation consisted mostly of ethnic Germans.

As a result of his evangelizing, Elder Conradi and his helper were put in prison in Perekop. The charge: teaching "Jewish heresy." They were released 40 days later by intervention of a United States Government representative at St. Petersburg.

Looking back on his time in jail, Elder Conradi wrote: "Never will the forty days and nights be forgotten that Brother Perk and I spent in Perekop, in a state of uncertainty and mental torment, far from home and friends, strangers to the language and customs. . . . But as I reached out to the Sovereign of all rulers, He moved the hearts of men to secure my liberty, to the great surprise of all."

In the years following 1886

the Adventist Church established itself among the Russian population of the Caucasus and the Ukraine. On a second visit to Russia, in 1890, Elder Conradi reported more than 500 Sabbathkeepers.

About this time it was reported that five members of a Russian Adventist church, including the leader, had been arrested for teaching doctrines contrary to the established church and condemned to five

years banishment in the Transcaucasus region. They were chained together and required to walk more than 500 miles.

Despite such adversity, Adventism continued to advance. In fact, Adventist exiles spread the message widely. Banishment to Siberia or elsewhere merely provided a new opportunity for the members to share their faith.

Tracts, magazines, and pamphlets played an important role in the propagation of Adventist teachings. Literature was printed outside of Russia, often by the Hamburg Publishing House, and sent in by letter post. Because of the strict censorship on all publications coming into the country, it was practically impossible to send

boxes of books by freight or mail.

In 1895 Adventist work began in the Baltic provinces, using the Lettish and Estonian languages. Some German-language books could be sold, but only because of their perseverance were colporteurs eventually allowed to sell books in the Russian language. *Christian Temperance*, by E. G. White, finally was approved by the censor. By the turn of the century the church had grown to more than 1,000 members; at least 300 others had emigrated to other parts of Europe or to America.

In 1905 Adventists in Russia faced new difficulties because of political uprisings. A religious terrorist organization known as The Black One Hundred, dedicated to the preservation of the Orthodox Church in Russia, put to death J. Ebel, an Adventist minister.

Although in 1906 the Adventist Church received official recognition from Czar Nicholas II, conditions did not improve significantly. Martial law was in effect for several years after the revolution of 1905. Permits were required to hold regular Protestant church services. The circulation of Adventist publications was strictly prohibited. Ministers were not allowed to travel for missionary purposes. Despite these setbacks, Adventist work continued to grow.

In 1907 the Adventist Church in Russia was organized as a separate union conference, with 2,566 members in 41 churches. J. T. Boettcher was the first president.

One year later, the first Adventist minister to work in Siberia, K. A. Reifschneider, settled in the city of Omsk. In the winter of 1908-1909 he made a missionary tour of some 2,000 miles, traveling most of the way by sled.



Adventist pioneer's grandson turns 102

On February 11, members of the Keene, New Hampshire, church visited William Hastings, better known to them as Uncle Bill. The visit, in honor of his 102d birthday, included the presentation of a basket of spring flowers and cards, as well as hymn singing.

Uncle Bill is the grandson of Leonard W. Hastings, one of the people who in 1844 was so confident that the Lord would return that he did not harvest his potato crop. Uncle Bill attended church regularly until a few weeks before his 100th birthday. Born in East Sullivan, New Hampshire, February 13, 1882, the third child in a family of nine, he now resides at the Monadnock Nursing Home in Keene, New Hampshire. Although he married, he had no children.

LEON H. DAVIS

REVIEW Correspondent

Daniel Heinz is an Adventist minister in Vienna, Austria.

During the early years, Friedensau Seminary in Germany served as educational center for Adventist students from Russia. But with the outbreak of World War I, many Adventists, especially those of German origin, were treated as revolutionaries by the czarist regime.

After the war the 6,500 Adventists resumed their activities with renewed vigor, doubling their membership by 1927. During the war most of the Adventist literature had been destroyed. In 1925, however, permission was granted for the printing of two papers: *Der Adventbote* ("The Advent Messenger") in German, and *Golos Istiny* ("Voice of Truth") in Russian. The two publishing associations, Madetshda ("Hope") in Saratov, and Patmos in Kiev, were reorganized.

In 1926 some larger pamphlets were published, and a year later a Bible and a hymnbook containing more than 500 hymns came off the press. The Bible, the first published by Seventh-day Adventists, was printed at Kiev. The printing also marked the first time that a Bible was published in Russia by any group other than the Orthodox Church.

During that period Adventists could refrain from military service. As conscientious objectors they could serve the state in some other line of work. Regular conferences of the All Russia Federation of Societies of Seventh-day Adventists, as the church officially was called, were held almost every year in Moscow. Delegates from all over the country attended. H. J. Loeb sack, born in a German settlement of southern Russia, provided dynamic leadership during those years.

Setback

The work of the church suffered a setback in 1929. Public evangelism was strictly forbidden. All Adventist church members had to register and were placed under the supervision of the state police. Many ministers were imprisoned and died in exile.

After World War II the situation improved considerably.

Conditions have continued to improve since that time.

In 1975 delegates from Russia attended the General Conference session in Vienna, Austria. Since that time Russian delegates have attended major denominational convocations quite regularly.

Today Adventist membership in the Soviet Union num-

bers at least 30,000. During recent years General Conference officials have visited Adventist churches in the U.S.S.R. frequently and testify that the Russian members demonstrate the same missionary spirit and dedication that has typified their segment of the world church for the past century.

Outreach to the blind, inreach for the Saviour

By JOHN TREOLO

It began as an experiment in 1967, when 23 blind children met at Camp Kulaqua, Florida, to participate in summer activities. Since that time some 364 camps have been conducted, attracting more than 20,000 youth and adults to a program now known as National Camps for Blind Children.

Sponsored by Christian Record Braille Foundation, National Camps for Blind Children allows those with visual

impairment to participate in camp activities that otherwise might be closed to them. The word "handicapped" is substituted for handicapped, and those in attendance are encouraged to attempt untried feats and develop unchallenged potential.

Since most blind campers who attend National Camps are not Seventh-day Adventists, the camp provides an opportunity to share the message of God's love to those in physical darkness. Many now are baptized Seventh-day Adventists as a result.

John Treolo is public relations director for Christian Record Braille Foundation.

Donna Clark is one such person. Reared in Charlottesville, Virginia, Donna, 23, has been receiving reading services from Christian Record since age 9. National Camps became a regular part of her summer schedule that same year. Born with cataracts, which later were removed, Donna now is stricken with glaucoma, but she says she has 20/400 vision with glasses.

Exchanging water skis for snow skis, she started attending National Camps' winter camp, held each March in the scenic Colorado Rockies. "Downhill skiing is both challenging and fast," she says with enthusiasm. "The other activities are fun, but downhill skiing is my favorite."

Something else attracted Donna's attention during the 1983 winter camp: the love of Jesus. "I know God is near to me, and I thank Him for His love," she says gratefully.

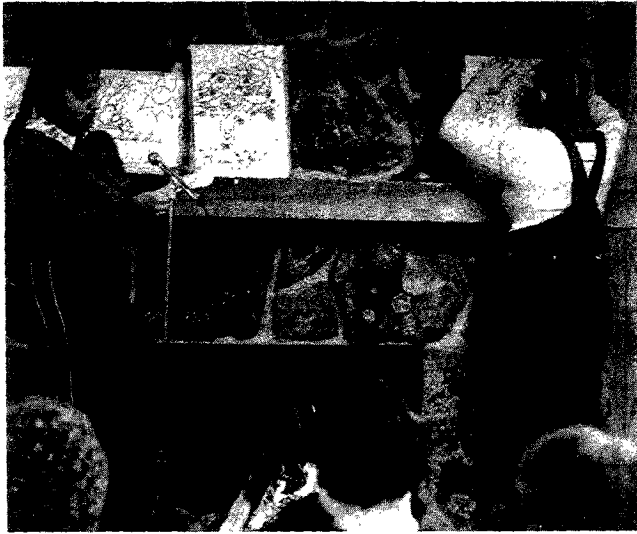
Newfound faith

Donna was baptized in June, 1983, and her love for the One who someday will remove all traces of her affliction has grown stronger. She returned to winter camp this year praising the Lord and sharing her newfound faith.

Campers are not the only



Aided by a counselor, a blind girl aims at the bull's-eye during archery period at camp.



Marye Goodrich, while totally blind, sketches from memory while Esther Cancel reads a narrative. Marye, a graduate of Atlantic Union College, was baptized as a result of attending blind camp. She recently regained some sight, but still has minimal vision.

persons introduced to the Saviour at camp. Counselors may be inspired as well. At the recently held winter camp a mobility instructor at a State school for the blind brought eight blind students to camp. Being unfamiliar with Adventists, she watched intently to see how the SDA staff conducted themselves. In a recent letter she said:

"Upon returning from camp, I have seen some very positive attitude changes within our students. For me personally the benefits and experiences were tremendous. God's love was ever present. It is so amazing to me how God worked through [your staff] to reach my spiritual soul that has been drifting away from God for many years.

"I have prayed and read my Bible daily since camp. The *Happiness Digest* is extremely good reading. My husband and I are communicating better and praying for God's guidance in our lives. I did not realize how many negative ideas and how much hate and guilt was within me. It feels great to let go of all those feelings. Praise the Lord. The nervousness and pressure of all those negative aspects in my life are gone."

Through National Camps for Blind Children, Christian Record Braille Foundation is sponsoring an outreach to the blind and an inreach for the Saviour.

FLORIDA

Vietnamese SDAs open first place of worship in U.S.

The first structure in the United States to house a Vietnamese Seventh-day Adventist congregation was opened recently in Orlando, Florida.

Nearly nine years after the evacuation of a sizable group of workers and laypeople from Saigon (now Ho Chi Minh City), South Vietnam, a company of the evacuees, not yet organized into a church, has constructed a building where they can hold weekly services.

Officials from the General Conference, Florida Conference, and the Florida Hospital joined the congregation and many guests, including several clergymen of non-SDA Vietnamese churches, for the opening ceremony.

The program included a ribbon-cutting ceremony, music provided by representatives of area churches, a recognition to the Florida Hospital for its substantial assistance during the past nine years, and an opening message by D. A. Roth, of the General Conference.

Approaching the new church building, I was startled by its architectural similarity to the one most of the congregation

had attended in Vietnam. Only the absence of raised letters over the entrance distinguished the new sanctuary from the old.

The spacious property has room for ample parking as well as a site for a future educational center for the young people, which also would serve for general church functions.

Prominent in the opening ceremony was a description of the role of the Florida Hospital in the development of this new ethnic group in central Florida. When this particular group of evacuees arrived in Orlando to take up employment offered by the hospital, many, unable to speak English, wanted to worship together in their mother tongue.

The administration of the Florida Hospital offered free use of one of the assembly rooms in the hospital complex, making it possible for the group immediately to establish a building fund, which ultimately led to construction of the new building.

The driving force behind the project was the group's pastor, Pham Thien, a veteran church leader from the Vietnam Mission. A former administrator of the Saigon Adventist Hospital, Harvey Ridsaile, and his wife assisted with generous amounts of time and money.

Master of ceremonies for the opening ceremony was the pastor who coordinates Vietnamese work in the United States and Canada, Le Cong Giao, of Glendale, California. Others who took part in the program included Vernon Small, former hospital administrator in Saigon, now a hospital administra-

tor in Texas; Luong Si Phuc, a local elder; Nguyen Huynh, head elder; Henry Carubba, president of the Florida Conference; and Don Bradley, a Florida Hospital administrative staff member.

The group now looks forward to formal organization as a church and the dedication of their new building. D. A. ROTH
*Associate Secretary
General Conference*

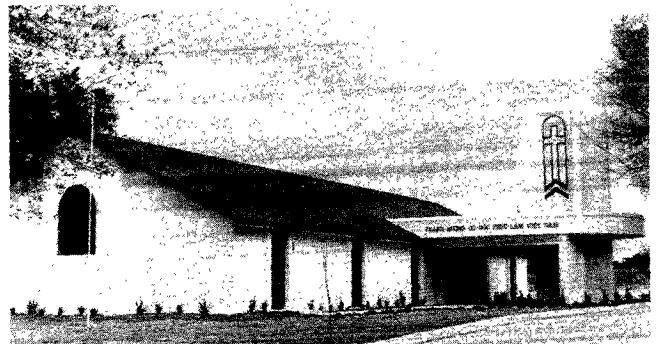
DENMARK

Sculptor donates statue as token of gratitude

It was last summer. Unfortunately, my vacation was over, and full of expectation, I went back to work at Skodsborg Sanatorium, where I give physiotherapy treatments. Most of the patients were elderly people, and the first day after my vacation one of my patients was the famous 83-year-old sculptor Finn Wandahl. He looked old and miserable, being dependent on crutches and a wheelchair. At every step one had to be ready to catch him in case he should fall.

He had been put in a hospital in Copenhagen because of pneumonia, anemia, and dyspnea. Because of his old age, the stay in the hospital had been hard on him. Afterward he was referred to Skodsborg and became one of our patients.

A few days after his arrival I tried to persuade him to walk out on the terrace next to the section for physical training. Hesitantly but politely he asked



This new building in Orlando, Florida, is the first Vietnamese Adventist church built in the United States. It is similar in design to the church in which many members worshiped in Vietnam.

Putting the “higher” in higher education.



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if he could not wait a few days. He was afraid of the uneven surface of the terrace. Progress was slow but sure. One Thursday I asked if we should not attempt the staircase. Again he responded in his polite manner, asking if we could not wait until Monday.

Mr. Wandahl kept his promise, and the following Monday we attempted the staircase. From then on, things moved rapidly. After three weeks of training we took longer walks in the open. I showed him the surroundings of the sanitarium, and after four weeks he invited me to the café about one-quarter mile from the sanitarium. We managed to do this within the half hour set aside for the training. Soon such excursions became habitual.

One day when we were on one of our customary walks, Mr. Wandahl said, "When I came to Skodsborg I wanted to die, but now I feel like living till I am 100." I was glad to hear that. This patient, once looking like an old man lacking all hope for a meaningful life, had regained his spirit.

Now he is back home. He walks around with only a cane, washes and mends his own clothes, cooks, sews, repairs chair covers and curtains, and is as clear in mind as a youngster.

In appreciation for his good stay at Skodsborg and the restoration of his zest for life, he donated a beautiful bronze sculpture of Eve, the mother of life, which he made in Italy in 1922.

Approximately six months have passed since Mr. Wandahl returned home. My husband, children, and I have visited him several times. He still remembers Skodsborg and talks about the renewed energy he received there.

Mr. Wandahl is one of many who came to Skodsborg in miserable condition and returned home with renewed optimism. Every letter and call from appreciative people makes us happy and renews our sense of service to the Lord and suffering humanity.

VIGDIS ANDREASEN
Physiotherapist
Skodsborg Sanitarium

ANDREWS UNIVERSITY

Yale librarian evaluates Andrews library

Nancy Vyhmeister, Seminary librarian at Andrews University, recently invited Stephen Peterson, seminary librarian for the Yale University Divinity School, to visit the university and evaluate the collection at Andrews University's James White Library. In addition to being librarian at Yale, Peterson is a member of the American Theological School's accreditation team and specializes in library evaluation.

According to Vyhmeister, Peterson's evaluation pinpointed both strong points and deficiencies. One of the strong points is the archeology and history of antiquities collection begun by Siegfried Horn, now professor emeritus of archeology and history of antiquity.

Other strong areas were the Heritage Room, an archive of Adventist memorabilia, and the Ellen G. White Research Center.

Peterson praised the Heritage Room's archive, noting that this resource, along with the materials in the Ellen G. White Research Center, could become the nucleus of one of America's finest collections on nineteenth-century religious movements. The deficiencies Peterson noted were in the areas of budgeting, staffing, and preservation of the collection.

JOHN SWEIGART

Andrews University

OHIO

Conference staff reelected

When the Ohio Conference held its triennial session at Mount Vernon Academy on March 25, John Fowler and Russell G. Lucht were reelected president and secretary-treasurer, respectively, and all other elected personnel were returned to office.

At the beginning of the triennium, the conference had set as its objective a 2.75 percent net growth rate; it averaged nearly 5 percent. Between 1978 and 1981 a total of 1,426 people were baptized; during the past triennium that number increased to 2,393.

Nominating committee members expressed their opinions candidly, giving considerable input for the administration's consideration. The pastors on the nominating committee were supportive of conference administration, making comments like "This administration is the easiest to talk with of any administration I've ever worked with."

Under a new constitution voted at the meeting, a 29-member executive committee was elected, with 15 members being laypeople.

KENNETH J. MITTLEIDER
General Vice President
General Conference

CALIFORNIA

Session returns staff but changes titles

The Southern California Conference constituency reelected the conference's four administrators at a business session held February 25 and 26 at the White Memorial church in Los Angeles. Continuing as president for the next three years is Ralph S. Watts, Jr. Returning to their posts, but with new titles voted in a constitution-and-bylaws revision, are Lorenzo W. Paytee, vice president for administration; Augustine C. Cortez, vice president for special services; and Relious L. Walden, vice president for finance.

Departmental staff reelected were: W. Paul Turpel, Adventist Book Center director; Natanael Caballero, auditor; William DeShay, black affairs director; Joyce Morse and Glenn McKnight, associate educational superintendents; Tom Neslund, health and tem-



ADRA boosts food production in Sarawak

A two-year, 30-village project is being conducted by Adventist Development and Relief Agency to improve food production in Sarawak. Since the program began, vegetable gardens have increased from 166 to 955, fruit trees from 1,200 to more than 37,000, and fishponds from 46 to 228. Furthermore, when ADRA began the program, 23.3 percent of the children ages 5 and under were considered malnourished. The most recent evaluation showed that the figure has been reduced to 10.8 percent. The objective is to reduce it to 5 percent or less by December of this year.

Maitland Di Pinto, project director, reports that many of the villagers not only are accepting the physical help offered but also are responding to the Christian values behind these acts of love and concern. A new church has been established in a previously non-Christian village, where 25 persons recently were baptized.

S. WAYNE YOUNG
Review Correspondent

perance director; John Tulio, director of legal affairs; Max Torkelsen, Ministerial director; Ora McLean, personal ministries and Sabbath school director; Marilyn Thomsen, public relations and media director; Mel Lyon, publishing director; Arturo Utz, associate publishing director; Joseph Winston, risk management director; Augustine Cortez, Spanish ministries director; Palmer Wick, stewardship and development director; Ivan Warden, urban ministries director; George "Bucky" Weeks, youth ministries director; and Homer Hart and Alfonso Valenzuela, associate youth ministries directors.

John Knipschild, who has been acting director of education since the summer of 1983, was voted director.

Delegates also elected an executive committee that will oversee the operation of the conference during the next triennium. Under a constitution-and-bylaws change, the committee now has 25 members, a majority of whom are laypersons.

MARILYN THOMSEN
Communication Director
Southern California
Conference

MINNESOTA

Conference holds triennial session

Earnest E. Lutz, Jr., was reelected president of the Minnesota Conference when 367 delegates met on March 25 at Maplewood Academy. Also reelected were C. Lee Huff, secretary, and Marshall L. Chase, treasurer.

The Minnesota Conference, which has initiated certain unique departmental configurations, reelected all of the regular departmental directors. The personal ministries department, however, was organized into seven divisions, with five laypersons and two pastors chosen to supervise its activities. The Sabbath school department was organized into eight divisions, with seven laypersons and one pastor heading it up.

Two items of particular sig-

nificance were discussed and approved at the session—a master plan for the completion of the North Star Youth Camp and the sale and relocation of the conference office. Approval of the latter is subject to the following contingencies: that the sale net at least \$800,000; that the Maplewood Academy administration-building debt be retired from the proceeds; and that \$225,000 cash be retained after retiring the Maplewood debt and providing a new office building and Adventist Book Center.

J. O. TOMPKINS
President
Mid-America Union



Prayer circle for evangelism

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

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

Atlantic Union

Raymond Saunders, July 8-August 25, Hempstead, New York

Sidney Gibbons, July 1-August 11, Bermuda

Rocky Gale, July 13-26, Williston, Vermont

Columbia Union

Columbia Union College ministerial students, June 1-July 21, Laurel, Maryland.

Mid-America Union

Ron Preast, July 7-August 24, Williston, North Dakota

Dale Bruset, June 9-July 7, Cedar Rapids, Iowa

Buddy Brass, June 15-July 14, Burlington, Iowa

Bill Zima, June 18-July 10, Joplin, Missouri; July 11-31, Marshalltown, Iowa

David Weigley, June 9-July 14, Waterloo, Iowa

Don Richards, June 30-August 3, Open

W. C. Scales, Jr., July 15-August 25, Greater Kansas City, Kansas

Walter Wandersleben, through July, Clinton, Iowa

Don Shelton, June 16-July 28, Durango, Colorado

Jim Gilley, June 16-July 28, Colorado Springs, Colorado

Henry Barron, July 13-August 8, Leadville, Colorado

North Pacific Union

Merlin Knowles, June 30-August 25, Gooding, Idaho

Southern Union

Marcelus P. Howard, July 1-August 4, Bennettsville, South Carolina

Review and Comment

By JAMES COFFIN



■ **Scientists have reported** the discovery in Kenya of a one- by two-inch (2.5- by 5-centimeter) jaw fragment containing two teeth, which is said to reveal that man's earliest ancestor walked the earth 5 million years ago—a million years earlier than previously thought. Extrapolating from the jaw and two teeth, at least some scientists think it probable that the jaw's owner—like other hominids whose "4-million-year-old" bones have been dug up—was three to four feet (.9 to 1.2 meters) tall, stood upright, ate vegetables, had a brain about a fourth or a third the volume of ours, probably still climbed trees, lived in structured social groups, and featured males 50 to 100 percent larger than the females. If a little piece of jaw could tell such a tale, think of the stories that could be told by a full skeleton—particularly if discovered in a Precambrian closet.

■ **Although it is noted** for its careful monitoring of public anti-Jewish expressions, we commend the Anti-Defamation League of B'nai B'rith for its recent protest to an ad offensive to Christians that ran in an Israeli newspaper. The ad depicted a crucifix under the headline "You don't have to pay a high price to become famous," and then went on to promote the skills of an advertising agency. A B'nai B'rith spokesman said, "As Jews, we have good reason to be sensitive to the misuse of our religious symbols. . . . It is ironic and unfortunate that an Israeli newspaper would display similar insensitivity regarding Christian symbols." Following the protest, the newspaper editor and the ad agent apologized.

■ **Recent attempts** to base remuneration on the relative "worth" of jobs has evoked considerable discussion. Just whose jobs really are worth more—the preschool teacher who looks after 15 children, or the mother who stays at home molding the characters of two or three children? The garbage collector (who makes a major contribution toward disease prevention), or the doctor? The college history teacher, who looks at the past, or the first-grade teacher, who provides the basic educational tools for the future? As columnist William Raspberry has asked: "Who . . . will decide the value of the people whose job it would be to assign value?" Which suggests to us that the assessment of relative job worth may be a rather subjective, perhaps even futile, exercise.

■ **Although they made** their decision with "no little pain," a theological advisory council of the Presbyterian Church (U.S.A.) has decided that the church should continue to baptize "in the name of the Father and of the Son and of the Holy Spirit"—instead of using the recommended nonsexist words "Creator-Redeemer-Sustainer" or "Shepherd-Helper-Refuge." Understandably, there may be those for whom the Biblical analogy of Father and Son may have little significance because either they had no father or brother or they related to them poorly. One wonders, however, just how many people have had sufficient experience with sheep to make the analogy of Shepherd any more meaningful than that of Father. Are we perhaps looking at a case of straining at a gnat and swallowing a camel?

■ **Antelope, Oregon**, a small town that repeatedly has made headlines because of the bizarre activities of the Eastern religious sect that has taken control of the town council, is in the news once again. Wanting to honor history's "enlightened masters," the town council has renamed streets and sites after famous spiritual leaders ranging from Jesus and Saint Francis to various gurus. Wishing to show that power and potential can be abused, however, they felt it appropriate to call the city dump the Adolf Hitler Recycling Center.

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UNIVERSITIES: Andrews, Andrea Steele; Loma Linda, Richard Weismeyer

Africa-Indian Ocean

■ All the funds were raised locally for two new church buildings dedicated recently in the Raminkura District of the North Nigerian Mission—one of which can seat several hundred people.

■ Applications have been submitted for church land in Nigeria's new federal capital of Abuja, and several Adventist members there report excellent evangelistic opportunities.

■ While searching for a nurse to take care of her daughter who was suffering from a severe case of malaria, a mother in Zaïre came into contact with an employee of an Adventist school. The employee took the girl to Pastor N. Mukole, who prayed for her. Immediately she was healed, and now she is a baptized member of the church.

■ After her baptism in Yaounde, capital of Cameroon, a young girl wanted the gospel to be preached in her own village, which is about 100 miles (161 kilometers) west of Yaounde. She prayed, then persuaded a group of young people and an experienced pastor to go with her to her village. Today there is an Adventist church in the village of Egba II.

■ A layman in Yaounde decided to be the Adventist chaplain at the University of

Yaounde. His efforts have been fruitful, and several students now are church members.

■ Two Adventist pastors have been recognized officially by Cameroon's government as chaplains for the prison in Yaounde. An Adventist church meets there each Sabbath.

■ As a result of regular visits to prisoners at the central prison in Lubumbashi, Zaïre, social affairs officials are permitting a group of Adventists to meet in one of their buildings free of charge, at least until they can construct a church building of their own.

■ Pierre A. Ramseier, education and youth director of the Burundi Mission, recently held the first evangelistic crusade of his career at Katumbi, on the shores of Lake Tanganyika. Drawing an average attendance of 200 persons each night, the crusade generated 14 baptisms, and more than 50 people rededicated their lives to Christ.

Eastern Africa

■ Roland McKenzie, an educational administrator from the United States, has been appointed principal of Solusi College in Zimbabwe. Dr. McKenzie, who was born in Panama, completed his high school education there, then earned a bachelor's degree at Columbia Union College, majoring in history and French. His master's degree in history was earned at Pepperdine University in California. Later he received a doctoral degree in educational administration and curriculum from the University of California.

■ A man who recently attended evangelistic meetings in Ethiopia was given a copy of *Steps to Christ*. Coming to the union office later, he said, "Please

give me the address of the woman who wrote this book. I want to write to thank her for the great inspiration she has brought to me through its pages!"

■ Mary Magnusson, math teacher and student adviser at the Norwegian Junior College, recently visited Ethiopia after a 12-year absence. Miss Magnusson first went to Ethiopia in 1949. There she occupied such positions as treasurer, acting business manager, and head of the mathematics department at Ethiopian Adventist College. She was thrilled to see many of her former students in leading positions in the church and country.

Euro-Africa

■ The first volume of a four-volume series of German Bible textbooks to be used for the religious education of Adventist children came off the press in March. Some 6,000 copies of each textbook will be printed.

■ On Sabbath, March 31, two young men from West Germany were baptized in the Jordan River, in Israel. Having gone there to work in a kibbutz, they were converted during an evangelistic campaign conducted by O. Uebersax, an SOS (Sustentation Overseas Service) worker in the Israel Mission. A young man from Switzerland who also works in a kibbutz is planning to be baptized soon.

■ Since January the Adventist hospital in Berlin has offered regular health-education seminars for its patients to acquaint them with the health message of the Adventist Church. The program was publicized in an article in the Newspaper *Berliner Morgenpost*.

■ When four young workers from the Adventist press at

Bongo, Angola, were killed in a mine explosion on May 19, 1981, they did not die in vain. The village where the tragedy occurred has become the object of a major evangelistic outreach for the One Thousand Days of Reaping. As a result, two young people from the village are enrolled at the seminary, two couples have been baptized, and 40 persons are attending Sabbath school classes.

■ On March 4 an Adventist welfare center was inaugurated in Thun, Switzerland. No sooner was the ribbon cut than some 20 volunteers began sorting and packing several large piles of clothing.

■ After only eight months of construction, the "St. Stephen" Adventist youth hostel in Switzerland was inaugurated late last year. Situated in one of the most beautiful areas of the country—the Bernese Oberland, between Zweisimmen and Lenk—the site affords mountain hiking in summer and skiing in winter, with 70 ski lifts nearby. The hostel, built to accommodate 80 persons, cost SFr1.6 million (US\$736,000), most of which was donated by Swiss church members. To keep down the cost, some 40 Adventists volunteered the labor for the building's interior.

South American

■ The King's Heralds of Brazil recently sang for the Goiás (Goyaz) state governor, Iris Rezende de Machado, and his office staff in the governor's palace. Roberto Conrad, Jr., speaker of the Portuguese-language Voice of Prophecy radio-broadcast, reviewed Voice of Prophecy history over the past 40 years. Governor Rezende expressed confidence in the Adventist Church, stating: "Each time you people baptize

a person, there is one less problem for the state. I am well acquainted with your work along the Araguaia River with the *Luzeiro* medical launch, . . . [and] your school system in our state and throughout the nation."

■ State senator Ivan Ranzolin recently visited the Santa Catarina Conference office in South Brazil, where he stated, "I am a great admirer of the Adventist people"—not only because his cousin, Leo Ranzolin, is General Conference youth leader, but mainly because of the work done by the Adventist Church.

Southern Asia

■ The Hume McHenry Memorial High School, at Salibury Park, Poona, India, took first honors in Group 3 under the "Clean and Beautiful School Scheme," an award granted periodically by a public organization in Poona.

■ A total of 517 people were baptized in Upper Burma last year, many of them brought in to Adventism by lay people.

■ A large rally at Zaheerabad in North Andhra, India, attracted 1,500 people March 8-10. Adventist work in the area began just five years ago, and now it has four churches and a large Adventist membership.

■ During the past year, four retired pastors in Burma have conducted successful evangelistic efforts and erected church buildings in regional areas.

■ As of January 30, 1984, the Burma Union had baptized 1,462 new members, 92 percent of its goal for the One Thousand Days of Reaping.

■ Two health and temperance institutes recently were conducted at Adventist hospitals in Central India, one at Surat, the other at Nuzvid. Participating were M. G. Hardinge from the General Conference and R. N. Baird from the division.

■ The Adventist High School at Hapur, near Delhi, has been awarded recognition (a form of accreditation) for the Indian School Certificates Examination. The school, which began as a boarding school in 1922, is now a day school.

■ More than 300 students were invested at a recent ceremony at the Pondicherry Adventist High School. Progressive classes are conducted for more than 1,000 students, most of whom are non-Christians.

North American Lake Union

■ Local pastor Chico Rivera and two church members, Dennis Mauro and Bob Bartlett, recently led out in a blood-pressure screening program involving 298 people at the Marion, Indiana, mall. A "2-5-4 Smoke No More" program is being planned as follow-up.

■ Richard Washington, pastor of the Eastside church in Indianapolis, Indiana, donated his offset printing press to the Central African Union. Subsequently, he was invited to Bujumbura, Burundi, to share his expertise in offset printing. While there he conducted two one-week evangelistic meetings.

■ "People don't care how much we know until they know how much we care," said Robert Carter, Lake Union Conference president, as he welcomed delegates to a Caring Church Seminar held March 11-15 at Lake Geneva, Wisconsin. Nearly 200 ministers, Bible workers, and church members attended the intensive training session on the total concept of the Caring Church.

■ Shelton E. Kilby III, music director of the department of music ministry for the South Central Conference, conducted a weeklong seminar at the Glendale church in Minneapolis.

16-year-old pastor prepares 30 for baptism

The August 18, 1983, issue of the *ADVENTIST REVIEW* carried an Adventist People feature entitled "15-Year-Old Pastors Church in Ghana." Since that article was printed, Seidu Samuel Salifu has turned 16. He also can claim some other significant accomplishments.

On Sabbath, January 7, L. G. A. Antonio, president of the North Ghana Mission, baptized 30 of 45 people Seidu had prepared for baptism in Zangum village. (The other 15 had left the village to attend a funeral.) Those baptized ranged from children in their teens to adults in their 60s. Many had been Moslems and some had been pagans. They represented four tribes: the Mamprusi (Seidu's own tribe), the Moshi, the Frafra, and the Grunshi. Although the Grunshi tribesmen speak a different language, Seidu has taken time to learn it so he can teach them.

In addition to teaching the Word of God, he has translated five songs from English into the local languages as well as composing three songs and setting them to music. His accomplishments are even more impressive because all of this work is done during school vacations and on weekends, for Seidu is away most of the time at a boarding secondary school in Tamale.

Seidu's father is the child of a tribal chief, and Seidu is the first child of his father. According to tribal tradition such a child is a leader, and usually is named after his grandfather. Thus, as he visits the surrounding villages to try and open up branch Sabbath schools, the tribal chiefs recognize him by his name and warmly welcome him to teach their people.

Seidu's witness was enhanced when the North Ghana Mission began its first Adventist Development and Relief Agency

agricultural project in the village of Zangum. Simon Sacka, a member of the Gunja tribe who had been employed by the Northern Regional Development Cooperation as an agricultural project officer, was chosen to head the project. He is not only an agricultural expert, but also helps Seidu to teach the people the way of salvation. When Seidu is away at school, he takes over, and with the help of an able translator, leads out in church services.

The first task of the agricultural project was to construct a dam so water would be plentiful during the dry season. Two days before the dam's completion, it rained so heavily that the partially finished reservoir was filled with water, forcing the work to stop. Then Zangum received its heaviest rainfalls in years, prolonging completion even more. However, now the reservoir is dry and should be completed soon.

In addition to constructing the reservoir, the villagers have fenced off garden plots to keep out the goats, donkeys, cows, and other animals and have dug wells as an extra water source. Tomatoes, peppers, beans, and other vegetables have been planted and watered from the wells. The gardens now are lush and beautiful, a tribute to the combined efforts of the villagers.

Because Simon Sacka needs a home, both men and women have been busy making the necessary mud blocks, the various tribes working side by side. As a result of the project, prejudice between Christians, Moslems, and pagans is being broken down, preparing the soil for a bountiful harvest of something other than vegetables—a harvest for Christ's kingdom.

ETTA FLYNN ANTONIO
Missionary
North Ghana Mission

lis, Minnesota. According to church member Julie Boney, "participants left the seminar with a deeper sense of the importance of music in the worship of God and with a commitment to glorify God through music."

■ Roy Good, of the Marion, Indiana, church, recently witnessed the baptism of Gary Williams, a fellow worker, to whom he had lent several sermon tapes and had given Bible studies. Gary's two sons, Benjamin and Andrew, also are preparing for baptism. After three years as the only Adventist on the door line in an automobile manufacturing plant, Roy exclaimed, "Praise the Lord, now I have a partner!"

North Pacific Union

■ Pinewood Derbies have become a popular feature for Pathfinders, especially in the Idaho Conference. The youngsters carve wooden cars and

race them down inclines. Recently a large group of Pathfinders gathered at Idaho's Gem State Academy for Derby Day.

■ Members of Maranatha Flights International will help construct the new Yakima, Washington, Community Services Center. At the recent groundbreaking ceremonies, church pastor J. Fred Hughes was joined by the Yakima County sheriff, church members, the local Community Services leader, Mrs. Allen McCoy, and the planning committee coordinator, Loren Price. The new center is being built to serve the entire community.

■ Members of the Wenatchee, Washington, church demonstrated their strong belief in outreach when eight years ago about 50 people from the Wenatchee church organized another congregation across the Columbia River in East Wenatchee. In addition to private gifts by members, the Wenatchee

church itself voted to give \$75,000 for the new group to build a sanctuary. Proceeding on a pay-as-you-go basis, members of the new Valley View church have erected the new facility's shell and plan to occupy the fellowship hall and some of the auxiliary rooms later this fall.

Andrews University

■ The editors of *Biblical Archaeology Review* have announced that Siegfried Horn was chosen as a judge for the first BAR Publications Awards, given for books and articles concerning archeology and the Bible. Dr. Horn, a former dean of the Seventh-day Adventist Theological Seminary at Andrews University and world-renowned archeologist, has directed excavations in Jordan at Tell Heshban and excavated Tell Balatah (Biblical Shechem). His many publications include *Biblical Records of the Past*, *Archaeology After 30 Years (1948-1978)*, and *What*

We Don't Know About Moses and the Exodus.

■ Keith Groves, senior physics major at Andrews University, has received a three-month summer internship with Sandia National Laboratories in Albuquerque, New Mexico. Groves' work with Sandia, a federally funded laboratory managed by Westinghouse Electric Corp., will utilize computer-assisted laboratory equipment to analyze the properties of dielectric materials.

■ Although Andrews University students will pay approximately 7 percent more for college next year, according to Vern Siver, vice president for financial administration, the university is increasing its contribution to student financial aid by more than 23 percent over this year's figure. Siver said the financial aid increase is a reflection of Andrews University's commitment to provide each of its students with a workable financial package.

A perennial favorite, *Steps to Christ*, is now available with a new title and full-color illustrations. All at the incredibly low price of only 25 cents a copy. *Happiness Digest* has been produced at the request of ASI, a large group of Adventist businessmen, and a quantity printing has made this extremely low price possible. Join with ASI members in scattering *Happiness Digest* like the leaves of autumn during the 1000 Days of Reaping. Buy 100 copies for only \$18.95; see your Adventist Book Center manager for prices on larger quantities. Call toll-free (800) 253-3000, credit card orders only. When ordering by mail, add tax and 10 percent (minimum \$1) for postage.



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Organizational commission holds major session

The General Conference commission on the role and function of denominational organizations met at the Columbia Union Conference office April 16-18 to evaluate information from questionnaires sent to 85 church organizations and more than 1,000 lay persons and pastors.

The commission also considered material from a number of other sources, including a lengthy study done by one union conference in North America. Commission members read and discussed a number of study papers, and four task-force groups studied the issues that surfaced from the questionnaires and papers. The commission arrived at no definitive conclusions, but its general thinking on church organization became apparent. The reports of the task-force groups will form the basis for further study and refinement by the steering committee, to be ready for presentation at a meeting of the commission August 7-9.

It became clear, for example, that the committee system of governance for the General Conference, unions, and local conferences is favored over a presidential system. Although there is little support for abolishing union conferences/missions, the consensus is that their role and function needs clearer definition, which will result in financial savings and increased effectiveness. The special relationship of the North American Division to the General Conference Committee was discussed at length, and while there is a strong desire to maintain this special relationship, the commission hopes it can find a plan to give the North American Division clearer identity and

greater administrative efficiency without losing the benefits of this relationship.

The commission also studied the church departments at length and recognizes that throughout the years they have been an enormous benefit to the work of the church on all levels. However, because considerable duplication of function has crept into their work, the role of departments on each level needs clarification. The commission's discussions focused on enhancing the contribution of the departments while avoiding duplication of function and expense.

The commission spent considerable time discussing how a partnership between church employees and nondenominationally employed church members can be fashioned to enhance the latter's understanding and participation in church governance.

The commission members, representing nine of the world divisions of the General Conference, developed a unity of spirit that made the hours spent together both profitable and pleasant. The commission feels that such a spirit of unity also is important in the church's organization. This spiritual factor will influence the commission's recommendations to the Annual Council in October.

F. W. WERNICK

SDA schools keep pace with church's growth

Figures compiled March 31 for the General Conference's annual Statistical Report indicate that enrollments in SDA schools worldwide increased from 633,310 in 1982 to 657,263 in 1983, a gain of 23,953. The 3.78 percent gain brings the enrollment to just less than 16 percent of the SDA member-

Coming in the *Adventist Review*

- * The Adventist Adoption Agency: an interview with the agency's director, Fern Ringering, and first-person accounts by a mother who gave up her baby for adoption and a mother of an adopted child.
- * "Surprises in the British Isles," an on-the-spot report from London by the REVIEW editor.

ship, up from 14 percent in 1975. In spite of cutbacks and retrenchments in certain areas, the General Conference Education Department is pleased with the overall pattern of growth.

CHARLES R. TAYLOR

Disaster and Famine Relief Offering May 12

"And there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24:7, 8).

When Jesus spoke these words He surely was looking down the ages to our day. Drought, floods, storms, famines, and disasters of all kinds are becoming so commonplace that they often fail to make the news for more than one day. We know Satan will work through the elements to cause such disasters in an attempt to make unbelievers blame God for their sufferings.

Many victims of these tragedies are in desperate need of food, clothing, shelter, and health assistance. It has been estimated that 40,000 children die each day from malnutrition and preventable sickness, and an additional 1 million people swell the ranks of the world's poor each week. In the story of the good Samaritan we are taught that we have an obligation to give help to anyone in need.

During 1983 expenditure from the Disaster and Famine

Relief Fund exceeded income by more than \$670,000. We cannot afford to let this continue. With so many disasters striking around the world, we need to be prepared to give assistance. Many people look to the Adventist Development and Relief Agency (formerly SAWS) to help them in their hour of need.

On Sabbath, May 12, the Disaster and Famine Relief Offering is to be taken in all Adventist churches. As we pause to consider God's goodness to us, may we remember the disaster victims who are looking to us for help.

R. W. WILMOT

For the record

Best-seller: When L. R. Conradi sent a copy of *Steps to Christ* to a Presbyterian periodical editor in Budapest, Hungary, in 1883, he had no idea how far-reaching the result would be. The Presbyterian translated the book, then recommended it to his readers, saying: "If you cannot buy it, sell your clothes; it merits such a sacrifice. If you have no clothes to sell and you would like to buy it, I am ready to send you a copy, free of charge." So popular has the book become that it now is in its eleventh printing and more than half a million copies have been sold. It is the most popular SDA book in the country, and in one public library in Budapest it is second only to the Bible in the number of times it is checked out.

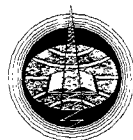
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