

Adventist Review

General Paper of the Seventh-day Adventist Church

May 24, 1984

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Cover: The special pain
of giving up a child
for adoption, the joy
of receiving such a
child, and the work of
the Adventist Adoption
and Family Services
are discussed in
this week's feature
articles, pages 3-8.



THIS WEEK

This week's special emphasis—"Adventist Adoption: Giving and Receiving" (p. 3)—has been a long time in the making. Some 18 months ago a recipient of a child through Adventist Adoption and Family Service suggested that we tell the whole church about the agency's services.

When contacted, agency director Fern Ringerling was happy to share the information. However, it was some time before an interview could be scheduled. After the interview, it was a few more months before all the other details could be arranged. We feel the wait has been worth it, though.

It is our contention that the



Fern Ringerling

topic of adoption should be of interest to more than just childless couples and unwed mothers. Have not all of us been adopted into God's family? Furthermore, as managing editor

Jocelyn Fay points out in "Adoption's Broader View" (p. 18), all of us should be adopting someone into our circle of love.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Self-supporting work

While there may be a few who go out and start their own project, doing things their own way, as the author of one letter (April 19) suggested, I believe that they are the distinct minority. There are many thousands who are called to the self-supporting work as surely as one is called to the ministry. The self-supporting work is a lay ministry ordained of God; it is an extension of, as well as an integral part of, the organized work. Its members are fully dedicated to hastening the coming of Jesus.

Many church members do not realize that Ellen White not only endorsed but strongly encouraged the beginning of the organized self-supporting work; the Madison board was the only church-related board of which she ever consented to be a member. Robert H. Pierson's new book, *Miracles Happen*

Every Day, is a thrilling account of the Lord's working in the establishment and day-to-day operations of self-supporting organizations.

CALVIN L. THRASH
President
Yuchi Pines Institute
Seale, Alabama

Family issue

Overall, I found the issue (March 15) a bit too "Americo-centric." The writers, perhaps all Americans, but certainly all American-based, which incidentally, does not incorporate Canada, wrote well and informatively within the context of their own socioeconomic and national horizons. That is all right with me, since this seems inevitable.

Permit me to suggest what I think you should have done: either have had this issue labeled "The American Adventist Family Issue" or have had the article assignments more widely distributed so as to project a more planetary perspective of the Adventist family in the general church paper. Of the two, I prefer the second.

G. L. O. R. YORKE
College Heights, Canada

■ *Interestingly, when we asked the Inter-American Division editor to select articles from this*

issue to be used in the Family Living section of the Inter-American editions (English, Spanish, French) of the monthly REVIEW, she selected six as being excellent for the readers in that division.

Education issue

I really enjoyed your special on education (March 29). I am so glad to see the kind of informative, balanced, yet upbeat presentation on issues that you have been publishing lately. I think it shows good organization to group the subject in a single issue.

JIGGS GALLAGHER
Lincoln, Nebraska

"The Three-legged Stool," which might be described as a "committee meeting," brought out some interesting and important material, but as committee meetings are prone to do, it may have lasted a little too long.

I particularly liked "Excellence in Adventist Education" because the author illustrated the meat of his advice by a "horrible example" of a mistake he had made under stress.

"School by Mail" is a good family success story as well as an educational success story.

I was glad to see that the educational material did not
Continued on page 19

Adventist adoption: giving and receiving

Review assistant editor James Coffin discusses adoption with Adventist Adoption and Family Services director Fern Ringering.

Would you tell us about the origin of AAFS?

More than 20 years ago LeEllen Bradshaw, the wife of a dental student at Loma Linda University, began informally to help physicians in the Loma Linda area find homes for babies born out of wedlock. When her husband established a dental practice in the State of Washington, she continued her role, and through the years the number of babies placed in that way increased considerably.

As State regulations became more stringent, the agency came under the auspices of the Upper Columbia Conference, with professional support services provided by Walla Walla College. The agency provided services to unwed mothers—particularly from Adventist families—who wanted to have their children placed in Adventist homes. In addition to adoption, AAFS now offers such services as family counseling and foster parenting.

Do you still operate under the auspices of the Upper Columbia Conference?

No. The agency is independent of the church and separately incorporated. However, our governing boards include laypersons as well as church officials. Our executive board, which meets quarterly, is made up of lay people and representatives from each of the conferences in the North Pacific Union. The national board, which meets annually, has representation from each union in the North American Division and from the General Conference.

So you have no direct financial support from any church entity. Is that correct?

No. The North Pacific Union provides some funding as one of their community outreach projects. Although our main office is in Portland, Oregon, we also have a branch office in the Lake Union, which is funded in part by that union. Some irregular funding has come from the Adventist Health System, and the North American Division has allocated some funds.

Have these funds adequately met the agency's needs?

No. Any social service agency that is not funded by taxes faces a continuous challenge. We have felt it advisable not to seek government funding, as we have wanted to safeguard

Fern Ringering holds a Master's degree in social work and had worked for secular social service agencies before coming to Adventist Adoption and Family Services (AAFS). She and her husband have seven children, five of whom are adopted.

our autonomy. So we have drawn primarily on private donations and the fees charged for services.

Who are your major donors, and how do they become aware of your work?

Most of our contributions do not come from clients, but from others interested in children. They may have had a relative or friend who benefited from our services.

What procedure would my wife and I have to follow to adopt a child?

First you would contact the agency and fill out some preliminary qualifying forms. Some of the general qualifications are that usually both parents must be under age 40 to adopt a healthy newborn infant. They must not have more than one child currently. They must have been married at least three years, and they must be facing some infertility problem that would prevent the natural growth of their family. If the basic qualifications are met, the prospective parents then would fill out an in-depth application form. A local, State-licensed agency would make a study of the home, and during that study the representative would explain the various aspects of adoption to help the family determine whether it truly is feasible for them.

Assuming that it does appear feasible, how long would a couple probably have to wait, and how does that time compare with the waiting period for other agencies?

AAFS has a considerably shorter waiting period than most other agencies, some of which project as much as five years. One factor in the short wait is that the majority of the young women who use our service are asking for Adventist homes.

For further information, contact:

Adventist Adoption and Family Services
6040 SE. Belmont St.
Portland, Oregon 97215
(503) 232-1211; (503) 232-2694

or

125 College Ave., Box C
Berrien Springs, Michigan 49103
(616) 471-2221

After a home has been approved, we tell prospective parents that they can expect to wait between one and two years. It could be considerably less time if a particular home has the specific characteristics that a natural parent is asking for. Conversely, some people have to wait up to three years. But two years is about average.

What type of references do you seek in addition to your personal interview with the prospective parents?

We make contact with the pastor in addition to requiring other letters of reference. While we can't really assess a couple's spirituality, we can examine certain outward things. For example, a young woman may ask for a liberal Adventist

family. If that's the case, we feel morally bound to seek such a family. On the other hand, if we assure a natural mother that a family is vegetarian, attends Sabbath school regularly, and has family worship, we want to be sure that we are telling the truth.

Is it common for natural mothers to specify the gradation of Adventism, if we could call it that?

It may seem strange, but often we will have a young woman in our office who is smoking a cigarette and whose appearance would not indicate any affinity whatsoever with Adventists. Yet she will be concerned about the theological leanings of the prospective parents. She may be concerned that Sabbath observance doesn't include swimming on Sabbath afternoon.

Is wealth an important factor in determining whether or not a couple is eligible to adopt a child through your agency?

More important is how the couple manages what they do have. Some people manage very well on a relatively low income. Others have a very high income but are almost bankrupt. It is important, though, that the family be able to cover all the adoption expenses, as most insurance companies don't cover the maternity medical costs of the natural mother.

Uncomplicated delivery and postnatal care average between \$1,500 and \$2,000. Added to that might be the mother's transportation from where she lives to where she will deliver the baby, and transportation for the AAFS staff member to pick up the child and deliver it to the adoptive parents. There are legal fees and an agency fee of \$500.

We tell prospective parents that they should expect to pay around \$3,500. However, this cost can increase significantly if there is need for a cesarean section, if the child is born prematurely, or if it needs intensive care. If a family feels they simply cannot handle the high expenses related to a

In addition to adoption, AAFS now offers such services as family counseling and foster parenting.

specific child, that does not jeopardize their chance of adopting another baby later.

Do natural mothers want a wealthy family for their child?

Surprisingly, wealth doesn't have top priority with most girls. Obviously, they want the child to be clothed, fed, and educated. But some actually prefer that the family be of moderate income, feeling that affluence might be a negative influence in the child's life. They prefer that the child learn to work for what he or she may have.

Are there any characteristics requested by the natural mothers that recur frequently?

Yes. Stable, two-parent, loving, caring families. Some mothers say such things as "I would like to have my child grow up in the eastern part of the United States." We try to honor that type of request. But for confidentiality, we make sure that the child's specific location is not revealed. We

simply divide the country into the East, Midwest, West, and South. Then we may tell the natural mother which of those locations the child is in. We try to give mothers peace of mind, but we do not place the child in the same locality.

Some mothers request that the child be taken by a family that already has another child. Some may say they would prefer the child to be reared as an only child. If a young woman is athletic and enjoys sports, she might wish to have the child taken by an athletic family. Or she might prefer a

After a home has been approved, we tell prospective parents that they can expect to wait between one and two years.

family where the child will have opportunity to ride horses. We try to help the natural mothers look at long-term values, not just fleeting preferences.

Services for natural parents are tailored to suit each situation. For most natural mothers this will mean that the agency will arrange for medical and other pregnancy-related care if the baby is to be put up for adoption. Some expectant mothers prefer to leave their home community during the latter portion of their pregnancy. We arrange transportation, medical details, counseling, and accommodation in a Christian home near one of our offices for those who wish this added degree of privacy.

As an Adventist agency you obviously prefer to see the children placed in Adventist homes. How do you deal with a non-Adventist mother who has no preference about religion?

First of all, we always place the child in a home of the religion preferred by the mother, whether it is Adventist or not. However, when someone is undecided, we may ask how the person feels about smoking, drinking, private Christian education, or family togetherness—many things that are a standard part of Adventist lifestyle. When the person responds favorably to these things, we say, "Well, the home you're describing actually sounds like an Adventist home. Would you like to know more about Adventist beliefs?" After a discussion of the ideals of Seventh-day Adventists, the prospective mother often will choose to have the child go to an Adventist home.

What percentage of the babies that you deal with are placed in Adventist homes?

Without doing an exact calculation, I would say around 80 percent. But even if a mother chooses a home of another faith, we feel that we have been involved in Christian outreach, helping a mother when she most needs help.

As you would not have in your files, say, a list of available Catholic homes, how would you place a baby in such a home if requested to do so?

We have a reciprocal arrangement with other agencies across the country, and other agencies in turn may refer cases to us when an Adventist home is specified. We do accept applications from a limited number of non-Adventist couples.

Do you make specific recommendations as to whether

or not and when parents should tell a child that he or she is adopted?

Yes, we feel it is important for the child always to know that he or she was adopted. We recommend that the parents talk to their baby about the adoption, that they include details of the adoption in little lullabies that they might make up—how happy they were to get the baby, how delighted they were to meet the airplane. Then the adoption words actually become part of the baby's earliest vocabulary.

The child will learn about his or her adoption sooner or later because many other people know about it. If the fact has been hidden, it will be seen as something negative, when in fact it is really a very happy and beautiful experience.

How can the young women who need your services make contact with you?

Someone is available for telephone counseling 24 hours a day. The only exception might be when everyone is at Sabbath school and church. Because prospective mothers are usually hurting when they call, we try to be available immediately. We tell them to call collect. They may have 25 cents, but not enough for a long-distance call.

We talk with hundreds of young women every year. Many of them never identify themselves, but they need questions answered. And although they may have no interest in adoption, we can help them examine the positive and negative aspects of various options open to them. We can help them evaluate their resources, such as finances and

We recommend that the parents talk to their baby about how happy they were to get the baby.

family support systems, and other factors that would be significant in the course of action that they may choose.

What percentage of those you deal with would have an abortion, keep the baby, or opt for adoption?



Although some infants are available, the ones most needing homes are older children, children with handicaps, and other special-needs children.

We don't keep absolute statistics. Roughly for every woman who gives up a baby for adoption, we offer some form of counseling or assistance to another eight. The majority of those would elect to keep the child. That might mean marriage, it might mean help from relatives, or the person assuming the sole-parent role.

We feel only a small proportion of those who deal with us have an abortion, although we have no way of knowing for sure. We should say, however, that because of the nature of our organization, if a person is dead set on an abortion she probably won't waste time phoning us. There is the occasional situation where merely to satisfy a parent or a friend she contacts us. Similarly, if a young woman has her mind set on keeping the baby, she probably won't talk to us except to placate someone who is pressuring her to do so.

I might just mention here that of the older children we deal with, the majority are from attempts to keep the child when it

just hasn't proved possible. Recently we worked with a little toddler whose mother said that the child had been in some 30 homes in his few months of life. The mother recognized that this was not the kind of life she wanted for the child, and her primary request was for a family with no intention of moving.

Do you work with many married women who give up children for adoption?

Surprisingly, we do. Many times the marriages are fragile. It could be a young couple whose marriage initially was based on a premature pregnancy. The chance of the marriage's surviving is slim, and it simply couldn't withstand the pressure of an additional child. It could be a very young couple who have separated and who recognize

The majority of natural parents are asking for a stable, two-parent family for their children.

that they have no stability whatsoever to offer the child. For whatever reason, we are seeing an increasing number of married people giving up children for adoption.

Have you had any babies adopted by a single parent?

We have had many inquiries by single people who would make ideal parents. But the majority of the natural parents are asking for a stable, two-parent family for their children. It is unlikely that a single parent would request that another single parent raise the child. We have had the situation where courts have referred to us a teenage girl who was the victim of sex abuse and who simply could not relate to a male figure. In those cases we have sought a single female parent, but such cases are rare. Parenting is a demanding occupation, and two parents can help ease the burden significantly.

Do you have affiliation with any overseas Adventist orphanages or adoption agencies?

Yes, recently we began a program with the Adventist orphanage in Guatemala. Currently we are processing families to receive these children. Most of the children are under school age, and some are infants. Most of them are of Spanish or Indian background.

Adoption costs are comparable to costs for a baby from the United States. Of course, the prerequisites for adopting children are not quite as stringent as those for infants. Since many of those coming from Guatemala are not infants, it may be easier to qualify in some cases.

Do you have many Hispanic applicants for the Guatemalan children?

We certainly would encourage more Spanish-speaking people to apply. For the older children the possibility of communicating in Spanish with their new parents is a great bonus.

Do you have many black children and infants available for adoption?

We do have some black children and some of mixed race. We would like to have more black families to choose from. Unfortunately some of the black families that would be interested in adoption and who would provide excellent homes do not have the financial resources available to cover

the cost of adoption, although they could care for the child adequately.

We also have families who would be willing to take a special-needs child but who cannot afford the adoption expense. We would like to be able to assist such families, but at present no such funds are available to us. This is a real problem that we hope to see resolved.

We have had reasonable success in placing black children and infants, but we may have had to do considerable recruiting and contacting of black pastors. We would like to be able to have files of potential adoptive parents from all minority groups.

Has adoption changed significantly with the ready availability of abortion?

Yes. A typical request from parents approaching adoption agencies a few years ago was, "We would like a little girl with blue eyes, blonde hair, and a dimple." Today applicants to secular agencies quickly are told that such children are rarely available. Although some infants are available, the ones most needing homes are older children, children with handicaps, and other special-needs children.

What areas of the AAFS would you like to see improved?

We would like to have much greater contact with the church, to visit college campuses regularly, to keep pastors informed, to be known more widely so that we can be of better service. Repeatedly we hear people say, "If only we had known that your service existed, we might have taken a different course." We want the adoption alternative to be available, to be understood, and to be considered seriously.

The giver . . .

The following was extracted from an interview with a woman who gave up a child for adoption.

An unwanted pregnancy is the worst experience possible for a young woman. I know. It has happened to me twice. You sit there saying, "What do I do now?" And you have only three options: keep the baby, give it up for adoption, or terminate the pregnancy. All three options have devastating implications.

My first accidental pregnancy occurred when I was a teenager just out of school. It happened after a prolonged relationship that came to an end about that time. I absolutely was not ready to have a child, and as I hadn't even thought about adoption, I went ahead with an abortion.

When I was 23 I married someone I never should have married. Right after we were married my husband beat me up

terribly. He agreed to quit drinking, so I agreed to stay with him. But when he immediately started drinking again, I left him—only to discover I was pregnant. I couldn't face going back to him, and he wasn't really concerned about my being pregnant.

When I was about five months along, I began to realize that I was neither financially nor emotionally prepared to raise a child. Having gone to Adventist schools for eight years and even having been a baptized member once, I had several Adventist friends.

A pastor put me in contact with the Adventist Adoption and Family Services, Fern Ringering, the agency's director, sent me some paperwork, we

had several phone conversations, and I opted for the adoption alternative.

I'm afraid I wasn't good at being pregnant. My system didn't seem to like it. From beginning to end—and I went five weeks over—it was misery. Ten months of sheer misery.

I don't think anyone should be pressured to take a particular course of action when an unwanted pregnancy occurs. The decision should be left totally to the person who's pregnant. She can get advice, then do what she thinks is right. It can totally devastate a girl if

she really wants to keep the baby and her parents are saying, "No, you can't. You either will give it up for adoption or you will have it terminated." I saw friends go through that experience when I was younger, and it just tore them apart.

Fortunately, my mother was very supportive. She was with me even when I had the baby. But I couldn't really talk with her about it objectively—because we were talking about *her* grandchild. Her *first* grandchild. Probably the *only* grandchild she ever would have. She was a great help, but it defin-

itely helps to have somebody you can open up to other than a family member.

It's extremely difficult to make a decision to give up a baby. But once you make it, don't second-guess yourself. Just get on with life—hard though it is to do so.

When you give birth, your body has nourished and sheltered that baby for however long you were pregnant. Your body naturally expects to have a baby to nurture, to hold, to cuddle. If it's not there, it can be very painful. It can hurt literally, physically. And it takes a long

time to recover psychologically.

In that sense it was harder for me to give up the baby for adoption than to have an abortion. The baby had been there, growing and moving. Whereas, when a baby is aborted in the first three months, you don't feel the baby move. You are just a little sick, a little bloated, but the baby is not a reality to you. It's something you know about but don't really feel.

Fortunately, my main motivation was concern for the child rather than my own emotional needs. What is best for the

I realized that I was neither financially nor emotionally prepared to raise a child. I don't know who her parents are, but I know she's in a good home.



child? But if you don't have strong convictions about what you are doing, it can bother you for a long, long time.

On the other hand, I knew my baby was with a good Adventist family, and I had helped choose the type of family she would have. I don't know who they are or where they live, but I know she's in a good home. Then, too, I'm not really sure I'm parent material. I'm a good aunt, but I don't think I would make a good mother. My father was an abusing parent, and I'm frightened—absolutely terrified—that I might be the same.

Going through the trauma of pregnancy and childbirth does something to you, though. I've changed tremendously since I had the baby. I used to be radical, to run around, party, be out all the time. It amazes me and a lot of people I know how much I've changed. I've settled down, I've mellowed. It's as if I've gone from being a kid to being a parent—whether I have my child with me or not. Going through such an experience definitely changes you—and it's with you for the rest of your life.

I guess it's only natural, but you always wonder how the child is progressing. I'm not sure how long the adopting family can go on telling me about my child. I've kept up with her so far, but she's only a year old. I received a letter from the adoptive mother shortly after they got her. The letter had been sent to the agency, then they sent it on to me. I also have pictures of my baby that the adoptive parents took when she was two or three months old. I thought it was very thoughtful of them.

My sister-in-law made something we sent with the baby when she was taken to her adoptive parents, so at least she has something from my family. No direct contact is allowed between the natural parent and the adoptive parents. Any interchange has to go through the adoption agency. But that also makes it much easier. Should the natural mother want to go and see the child, she simply has no way of doing it. That desire strikes sometimes, you know.

You really want to see your child.

I'd love it if 15 or 20 years down the line she decided to contact me. I'd absolutely love it. But I wouldn't try to make contact with her. If she becomes interested and wants to find out who her natural mother is, then the adoption agency will have the address where I can be reached. Right now State laws are such that the agency cannot give out that information. But I've signed an affidavit that if the laws change they have permission to give her my address.

As you can see, giving up a

baby for adoption is hard to handle. If it weren't for my faith in God, I don't think I'd have made it. I'm not a Seventh-day Adventist or even a regular church attender, but I do consider myself a Christian. And during the whole ordeal I did a lot of praying, a lot of saying, "God, please give me the strength to do this; this is what I know has to be done. Just let me make it through."

Thanks to God's help, the excellent work of the Adventist Adoption and Family Service, and support from relatives and friends, I have made it through.

The receiver . . .

The following was written by a woman who has an adopted child.

A few years ago I read in *Sojourner* magazine a letter that touched me so deeply it made me cry. It was written by a young woman who had opted not to have an abortion when she found that she was pregnant. She wrote about going through the pregnancy alone; about the help she found when a friend encouraged her to focus on the unborn child and his needs rather than the problems he was creating; about how God helped her with the details of her new life, helped her work out her problems and withstand trials.

She gave control of her life to God and stated that when she finally gave birth, the child was indeed a miracle, a light of new hope, and a blessing. But she gave the child up for adoption. Not because she didn't want him, but because she loved him so very much. In her words, "I gave him up with my hands, but not with my heart."

I haven't given up a child. But I have received one through an adoption process, and I feel as though my baby's mother might have felt the same as that young woman did. A small child is a blessing. I'm glad it was for her, and I know it is for me. I can only imagine that difficult decision, the pain and

the heartache and the loneliness she must have felt—perhaps even rejection when she decided to go through with the pregnancy. What that young mother may never know is the degree of happiness her decision has brought to the lives of one husband and wife. The young woman who wrote the letter is not, I'm sure, the mother of my child. But a young woman who had to go through a similar experience is.

As I grow into "motherhood" with my growing child, I

promise given to approved-and-on-the-waiting-list parents leaves one feeling unsettled also.

When my baby was placed in my arms, I saw the differences diminish between myself and my friends who had given birth to their children. Like many "natural" mothers, I found that I did not become the instant mother I expected to be.

Motherhood requires practice and patience on the part of any woman. I've experienced all the joys and frustrations of any parent. I've watched my child grow from a tiny, helpless baby to a bright, inquisitive, imaginative 3-year-old. I'm offered constant challenges and rewarded with the daily comedy a 3-year-old dusts liberally over every action. And nothing in the world can replace the nightly "I love you, Mommy" shouted out as I go downstairs.

I am conscious, however, of one difference between my mothering and that of a mother who has borne her own child. From time to time I say a silent thank-you to the woman who gave me the gift of a child, and I pray for her well-being and contentment and for God's blessings for her. I don't do this every day, not because I don't care or because I feel threatened by thoughts of another mother, but because most days I don't think of my child as "adopted" or having been a part of someone else's life. She is my

From time to time I say a silent thank-you to the woman who gave me the gift of a child, and I pray for her well-being.

see that being an adoptive mother is not all that different from being a natural mother. The physical pain of childbirth is replaced by the emotional trauma of the adoption preliminaries—home studies, financial arrangements, and a delivery date that might be in six weeks or two years. Being a few weeks overdue is very uncomfortable, I'm told. But the "any time within the next two years"

daughter. She reflects my interests and my abilities. I see her reactions mirroring her adopted father's and mine. We see our personalities in her.

We're a family like any other. Adoption is really not all that unique. It is the creation of a family by people who love enough to be willing to accept the responsibility involved in sharing that love with children who need it. □



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Surprises in the British Isles

Encouraging developments in spite of obstacles—a firsthand report from the editor.

LONDON: Arranging my hand luggage before takeoff from Baltimore-Washington International Airport, I looked up to see a familiar figure entering the Boeing 747. Wayne McFarland! I had expected to meet up with him in London, but here we were on the same flight.

That was the first in a series of happy surprises connected with my 17-day stint in the British Isles. Dr. Mac and I had held joint physician-minister seminars years ago in France and West Germany. Ever since, we had looked forward to working together again in presentations of the distinctive Adventist message of health of body, peace of mind, and serenity of spirit. Now, responding to the request of the British Union, we would conduct revival and evangelistic meetings in several places.

“Oh, to be in England, now that April’s there,” we sang with Browning as our plane touched down at Gatwick Airport. Daffodils, primroses, and tulips put on a royal display, and the cherry trees and forsythia were bursting into color. Depending on one’s point of view, the wind, never still long, was either chilly or bracing.

On hand to greet us was Harold Calkins, president of the British Union Conference. Our host for the visit, Elder Calkins shepherds a flock of some 16,000.

For Dr. McFarland, the British Isles hold vivid memories. He assisted George Vandeman in the great London evangelistic campaign of 1952-1953, when Ben Glanzer was the song leader. Everywhere we went, people recalled those days—the opening night at the Coliseum, when some 10,000 Londoners tried to find a seat, and the purchase of the New Gallery Center.

But 30 years have gone by, and many things have changed. While overall membership has grown by about 6,000, the increase has come from among immigrants; the number of indigenous Adventists has declined. Before coming we had heard also of financial stress in the British Union Conference, with Granose Foods suffering losses and the New Gallery lying unused.

What would we find today? Amid the problems facing the work (as the work faces problems everywhere), a sequence of encouraging developments:

■ At Granose Foods the mood is upbeat. That is a distinct change from a year ago. For several years the Sanitarium Health Food Company of Australia had worked hard at Granose, seeking to introduce the British market to Sunnybisks, similar to the breakfast food Weet-bix so successful in Australia and New Zealand. But despite all efforts, the new product failed to win a sufficiently large



The editor found the mood at Granose Foods “upbeat.” From left to right are Harold Calkins, British Union president; Robin Archer, Granose Foods acting manager; the editor; and J. Wayne McFarland, with whom the editor held meetings in England.

sales volume, and in July of 1983 Sanitarium Health Food Company withdrew from Granose, closing down the Sunnybisks production line and shipping the machinery back to Australia. The work force at Granose was cut heavily.

Granose has diversified its products during the past year, however. The management team introduced vegetarian lines manufactured by Nutana, the church-based food factory in Bjaeverskov, Denmark. Result: Granose turned a profit during the last five months of 1983, and sales for the first quarter of 1984 are up by \$21,000 over the first quarter of 1983.

■ Enton Hall is a newly acquired Adventist health-conditioning center in Witley, Surrey. The setting—a mansion on 50 acres with lovely grounds and a market garden—is outstanding. Enton Hall was well known as a health-care center before it became available to us. Its new Adventist connection is a direct result of much prayer and the interest of SDA laypeople in the United States. The British Union Conference not being in a position to purchase Enton Hall when it was put up for sale, a group of Adventist laypeople raised the necessary funds; the institution is governed by a board of which Harold Lance, former president of ASI, is chairman.

We met Russell Standish, medical director for Enton Hall. He told of plans to introduce health education programs and to build up a strong medical staff. At present Enton Hall has about 40 patients; its facilities can accommodate twice that number. We saw the work of refurbishing going on; considerably more work will have to be done.

Enton Hall has great possibilities. In the British Isles concern is growing over prevention of heart disease and change in lifestyle. This new SDA institution, product of hope, prayer, and lay dedication, can become a center of influence that will boost the image of the church.

■ John Loughborough School, located in north London, was an even bigger surprise. Here is a growing, thriving secondary school of 300 students. In maroon-and-white school uniforms, the young people impressed us with their clean-cut appearance and courtesy.

"This is the school of miracles," principal Orville Woolford told us. Between periodic interruptions from telephone, staff, and students, he related how the school property was purchased in faith, how the laity gave and worked to prepare the facilities, how desks and equipment were found, how a teaching staff was assembled from nothing.

Dream child of the late Maureen Luxton, the John Loughborough School, now in its fourth year, has become the most publicized SDA institution in the British Union Conference. Newspaper and TV reporters have followed its progress with interest. The school is unique in the British Isles. It has demonstrated that black boys and girls, given an Adventist environment, can excel academically. In 1983 its first students sat for the public examinations. The results were outstanding, outstripping the performance of all other black students.

■ We found the New Gallery Center alive again. In the Gallery itself preparations were going on for a six-week evangelistic crusade to be conducted by Jack Bohannon, starting April 28. Next to it a new health-food market with a

vegetarian buffet was in full swing. An extension of Country Life Restaurant of New York, the buffet serves an average of 200 meals per day. It is staffed largely by young people, some of whom have come from distant shores—Argentina, Australia, Scandinavia. The New Gallery complex today is a further demonstration of the way in which ASI members are helping the church worldwide.

This trip has produced other good news. At the Holloway church in London we met Louis R. Preston, Jr., pastor of a thriving congregation of 585 that has spawned five new churches in the past five years. The Holloway congregation currently is involved in a refurbishing program of the sanctuary. Silburn M. Reid, president of the South England Conference, told of the success of camp meeting and plans for 1984. Dr. Reid gives enthusiastic leadership to a conference that is growing and is strong financially. Whitford Shaw, publishing director for the British Union Conference, explained how publishing evangelists—Bible workers employed to follow up literature evangelists' interests—are winning people to Christ, while Barry Gane, the union's youth director, told of young people "adopting" for Christ cities where we have no Adventist presence.

We were delighted to be able to meet two Adventist people whose hospitality has blessed many. For years Enid and Bill Tolman have gone out of their way to entertain Adventist strangers in London. Their home has taken in more than 4,000 people from more than 85 countries. Their hobby is people. They probably know more Adventists than anyone else in the denomination.

As I write we are completing our fourteenth day in the British Isles. During these two weeks we have spoken to workers, church groups, and the public—a total of 18 meetings. Everywhere the response has been warm and spontaneous.

For the past five days Dr. Mac and I have been in Grantham, Lincolnshire. Grantham, center for the Stanborough Press, was the home of Sir Isaac Newton and Margaret Thatcher. We have been conducting public meetings on the theme "Love in Action" in the Grantham SDA church. The church members have supported the meetings in a strong way, and a good number of young people and non-Adventists have attended.

Dr. Mac was cofounder (with Elman Folkenberg) of the Five-Day Plan to Stop Smoking. Observing the interest of the people in our joint health-Bible approach this week, he said, "It seems as though we've discovered a Five-Day Plan to Start Living."

Tomorrow—on to Ireland, where we part. After meeting with the church in Dublin and attending a youth camp in the south of Eire, I will fly back to the United States; Dr. Mac will spend a week in Ireland and another week in Scotland.

Does the work in the British Isles face problems? Yes, especially among the indigenous peoples; accessions are not keeping pace with losses owing to emigration and death. Overall growth in the British Union is slow, and resistance is heavy; the financial structures need strengthening.

But much is happening of a positive nature. We have seen evidences of progress and hope. We have met men and women who refuse to bow to the "impossible" and "it can't be done." And so, with all the travel and meetings, we have been surprised, delighted, and refreshed in spirit. □



At the John Loughborough School in north London the editor found young people eager to achieve academic success, clean-cut, and courteous. The school is in its fourth academic year.

The 1909 General Conference session: flashback

Seventy-five years ago Ellen White attended her last General Conference session.

By KENNETH H. WOOD

Seventy-five years ago Ellen G. White, at the age of 81, attended the thirty-seventh session of the General Conference, May 13 to June 6, 1909. This session, held in tents on the grounds of Washington Foreign Mission Seminary (Columbia Union College), Takoma Park, Maryland, was the largest to that time, with 328 delegates. Weekend meetings attracted about 2,000 people from Washington, Baltimore, and other nearby points.

As with previous General Conference sessions, the *Bulletin* was published daily except Sabbath. According to its masthead, the price was "50 cents for the Session"—a tremendous bargain for 21 issues with a total of 378 pages, plus 32 pages of financial and statistical reports! The *Bulletin* contained not only the daily program (which began at 6:00 A.M.!) but mission reports, the conference proceedings, sermons, Bible studies, devotionals, and reports of the departmental meetings. It also contained brief news items and editorial comments. Here are a few samples:

"The new concrete bridge over the Sligo, while not fully completed, has been thrown open for both footmen and teams. It is not less than thirty feet higher than the old bridge and makes the approach to the grounds much easier than formerly."

"On every side, over the grounds of the encampment, friends are shaking hands with friends, old associates in the service meeting from all parts of the world. It is pleasant to hear the warm words of greeting."

"More than once we have heard brethren remarking upon

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Delegates to the 1909 General Conference session

North American Union Conferences	199
Australasian Union Conference	9
European Union Conferences	48
South African Union Conference	3
South American Union Conference	7
West Indian Union Conference	12
General and Miscellaneous	50
Grand Total	328

A few of the delegates who attended the 1909 General Conference session*

M. L. Andreasen, E. E. Andross, B. W. Brown, G. W. Caviness, Mrs. Fannie D. Chase, L. R. Conradi, A. G. Daniells, Matilda Erickson, I. H. Evans, C. T. Everson, J. E. Fulton, L. W. Graham, Frederick Griggs, M. E. Kern, Dr. D. H. Kress, C. S. Longacre, Meade MacGuire, O. Montgomery, Mrs. L. Flora Plummer, W. W. Prescott, J. L. Shaw, W. A. Spicer, J. S. Washburn, W. C. White, F. M. Wilcox, B. G. Wilkinson, Chancy Wood.

* B. W. Brown was Miriam Wood's grandfather; J. E. Fulton officiated at the marriage of Miriam and Kenneth Wood; Chancy Wood (no relation) was first elder of the first church pastored by the author.

the promptness of the large congregations gathering at the meetings. Very seldom has a meeting opened late."

"The newspaper press has continued to give liberal space to reports of the Conference. The Washington dailies have had their reporters frequently on the grounds, gathering news."

"The Conference met yesterday morning for discussion of resolutions, the hearing of reports, and other business. It then adjourned in order to allow a deputation appointed—about 137 of the delegates—to visit the White House, to pay respects to the President [William Howard Taft] and to present an address. The deputation will, we suppose, report to the Conference today, and we can give information concerning the visit in our next number."

Eleven times during the session Ellen White spoke in the big tent. On three of the four Sabbaths of the conference, she was the morning speaker. All her messages except her final one were reported in the *Bulletin*, some under the heading "Sermons," others under the heading "Testimonies." This was the last General Conference session at which the voice of God's messenger was heard. Four years later, when the next session was held in Takoma Park, Mrs. White was too feeble to travel from her home in California, but she sent two messages to be read to the delegates. (One was read by A. G. Daniells; the other, by W. C. White.) She died two years later, in 1915.

This year—1984—marks the diamond anniversary of Mrs. White's last appearance before a General Conference session. As we pause to note this anniversary, it is important for us to remember "the way the Lord has led us, and His teaching in our past history."

But first a brief background. Unlike her uncertainty as to whether she should attend the sessions of 1901, 1903, and 1905, as early as September, 1908, Mrs. White seemed



The General Conference *Bulletin* dated June 14, 1909, pictured Ellen White and others who had been workers in Australia.

settled on what she should do. "I expect to attend the next General Conference in Washington," she wrote to the Workmans in Takoma Park. Though for some time she had been bothered by a lame hip, she seemed to look forward to the journey and the opportunity to meet with church leaders.

So, on Monday morning, April 5, accompanied by her son Willie, Sara McEnterfer, and Minnie Hawkins, Mrs. White left her Elmshaven home in California's Napa Valley, en route to Washington. Eager to make the trip as productive as possible, she spoke 14 times on the way, meeting appointments in College View, Nebraska; Nashville, Tennessee; Huntsville, Alabama; and Asheville, North Carolina.

The conference began in Washington on Thursday morning, May 13, at ten-forty-five. Setting the tone for the meeting, A. G. Daniells, president of the General Conference, asked the congregation to sing "Praise God, from whom all blessings flow." G. A. Irwin, a vice president, then read Psalm 105, which begins, "O give thanks unto the Lord; call upon his name: make known his deeds among the people."

"We will now engage in a season of prayer, invoking God's blessing upon this Conference," announced Elder Daniells. He asked G. I. Butler and O. A. Olsen to lead. As the season of prayer closed, Elder Daniells prayed:

"O Lord, . . . we beseech Thee to take away anything that separates us from Thee this morning. Hear us and bless us. Guide us all through the meeting. May there be no carelessness; may there be no forgetfulness of Thee; but may we rely upon God day by day. We believe Thou art here, and that Thou wilt help us; and we give Thee the praise, through Jesus our dear Redeemer. Amen."

The solemn but joyful mood of worship was intensified as the congregation sang:

"Praise Him! Praise Him! Jesus, our blessed Redeemer!
Sing, O earth—His wonderful love proclaim.
Hail Him, hail Him, highest archangels in glory:
Strength and honor give to His holy name."

Keynote of courage

Elder Daniells made a brief statement of welcome, then said: "We shall open the way for our brethren to speak as the Spirit of the Lord impresses them, and as the gratitude of their hearts prompts them to speak at this opening service."

One of those who responded was G. A. Irwin. He said, in part: "Courage should be the keynote of this meeting from the very beginning until the end, and we should pray that God may overshadow this place by an innumerable number of angels, and that His Holy Spirit may be the directing, leading influence in everything that is done. . . . I can say, brethren, that I was never in my life of better courage.

Another who spoke was G. I. Butler, whose experience with the Advent Movement dated back to 1844. "Someone may say, 'Are you not discouraged, Brother Butler? You have been looking for the Lord so long, you have seen so many trials and troubles and apostasies.' Thank the Lord, No. I am not discouraged. I am growing old, and weakening physically, but my heart is still in this message. I know that God will give it a glorious triumph."

Frederick Wheeler, at that time the oldest Seventh-day Adventist minister, in his ninety-ninth year, had sent a message that was read to the conference by W. A. Spicer, General Conference secretary. The message said, in part: "I rejoice today that the Lord in mercy saw fit to give me a place in this work in its early history. . . . I rejoice in the progress that the truth is making. . . . While I cannot well expect to live to see it, yet I firmly believe that the consummation of our hopes will be in this generation."

The day the sparrow spoke

By EDITH JAMES

Bootsie, my black-and-white cat, saw me enter the garage, and she slyly sneaked out. Her stealth made me suspicious. I had seen such actions before, so I dashed after her. Sure enough, she had a sparrow in her mouth.

I grasped her firmly with one hand and forced her mouth open with the other, and the bird dropped into my open palm. Walking away, I looked at the tiny lifeless victim. Only an English sparrow, but God had felt its terror and pain. He sees even the sparrow's fall.

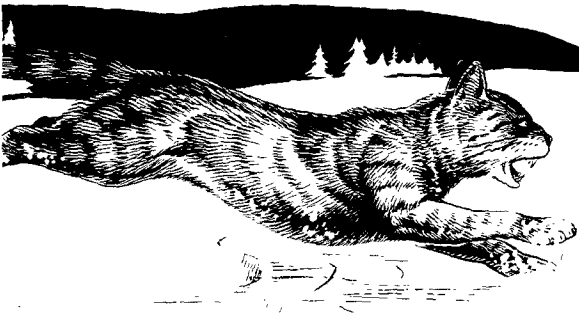
"Too late. I'm sorry, little fellow," I said as it lay motionless on my warm fingers. But wait, did I see an eyelid quiver? Yes, both eyes opened, and the brown sprite struggled to its feet. Not waiting to fluff down ruffled feathers, it flew up unsteadily and made a wobbly landing on our backyard fence. Teetering to balance itself, the little bird suddenly shot across the street like an arrow and disappeared into a tree in the next block.

Bootsie and the sparrow are no more, but a lesson remains with me. The bird

did not know that it was on dangerous ground in our yard. Likewise, sometimes we lose sight of the way Jesus wants us to walk and try to walk in our own way. We then find ourselves in the path of that roaring lion who walks about seeking whom he may devour.

The sparrow knew no way to call for help. Fortunately, I happened along. But when we are helpless in the grip of the lion's teeth, there is One on whom we can call: One who has beaten Satan, who "sticketh closer than a brother" and always is near. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. 145:18).

He is able to open the lion's mouth and set us free. "Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth" (Ps. 124:6-8). "Every day will I bless thee; and I will praise thy name for ever and ever" (Ps. 145:2).



Others added their testimonies. Without exception all sounded a note of faith and courage. In succeeding meetings of the session, as reports were given from various parts of the world, confidence that God was blessing the Advent Movement was not only maintained but intensified. After the session ended three and a half weeks later, one delegate declared that it was "without doubt the most wonderful council since the days of the apostles." Exhilarated by the good reports, and sobered by the solemn messages of Ellen White, the delegates seemed to forget even their differences concerning the meaning of the "daily" of Daniel 8.

The president's agenda

What kind of agenda did the conference consider? In general, a four-point program set forth by Elder Daniells at the close of his president's address on the opening night of the session. "Perhaps the most important question of all for us to consider is the personal spiritual experience of our people. . . . Each one should know for himself that all is right between himself and God. He must know that his sins are forgiven, that the righteousness of Christ is imputed to him, and that the power of God is giving him continual victory over the world, the flesh, and the devil. . . . We should, at this time, set on foot a movement for a great spiritual revival, that will lay hold of our people everywhere and give them a great spiritual uplift."

Second, said Elder Daniells, "something far beyond anything we have ever done for the teeming millions in mission fields must now be done."

Number three on Elder Daniells' list was the production of more literature, and the improvement of existing literature. "A strong literature committee . . . should be appointed to thoroughly revise the literature we have, and take steps to see that such new literature is produced as seems required to meet the living issues of the times which are molding public opinion."

Number four called for an improvement in the handling of gifts and legacies. "Much is lost to our cause each year by neglect to act in time, by mistakes in legal documents, and in many other ways. This can be avoided by careful, watchful effort."

Many of the sermons during the session emphasized strongly both the need and the method of improving personal spirituality. Among the topics presented during the morning Bible studies were: "Praying for the Holy Spirit," "Conditions of Receiving the Holy Spirit," "The Work of the Holy Spirit," "Preparation for His Coming," "Preparation for Reception of the Holy Spirit," "Reflecting the Light of Christ," and "Walking by Faith." The speakers set forth perfection as the standard of Christian character and declared that the power of Christ is able to give complete victory over sin and temptation.

Two meetings each morning were devoted to Bible study, devotional messages, and prayer—one at six, and another at nine-fifteen. It was clear that those who planned the session agreed with Elder Daniells' desire to give spiritual interests the highest priority.

Next week we shall review briefly the messages that God gave to the 1909 General Conference session through His inspired messenger. □

To be concluded

When you visit the General Conference

By VICTOR COOPER

How to add a new dimension to your trip to Washington.

Millions of tourists come to Washington each year to visit its monuments, museums, and government buildings, along with other things of interest to visitors. Naturally, Adventists among them often are interested in visiting the world headquarters of the church, the General Conference.

Visitors always are welcome at the General Conference center. When you come to the church headquarters, you are likely to be greeted by Lygia de Oliveira, the hostess for visitors. She can show you a series of interesting features. You will want to see the 15-minute cyclorama entitled "The Conflict of the Ages" as well as a 25-minute multimedia program on world missions.

At the Ellen G. White Estate offices you may see original manuscripts and pictures of the White family. The Sabbath School Department displays a model of the first Seventh-day Adventist mission ship, the *Pitcairn*. The original ship, launched in 1890, cost \$19,000, and was paid for by Sabbath school members in North America.

At the Publishing Department office you can see a replica of the first Adventist press, purchased by James White in 1852 and operated in Rochester, New York. The Communication Department features photographs of Adventist broadcasters and Bill Reed's paintings of the life of Christ that

match the work of the departments. The Youth Department has the 1907 typewriter used by M. E. Kern, first director of the department, as well as model boats from Lake Titicaca. Children, ask Uncle Leo or Uncle Jim to tell you a story.

In the portion of the General Conference buildings occupied by Archives and Statistics you will find original letters from Pitcairn Island, the diary of a man who attended the famed 1888 General Conference in Minneapolis, and the record of a man who met an angel. You may visit the chapel where worship is held at 8:00 A.M. Monday through Friday. Visitors are welcome. A cafeteria service functions on the tenth floor of the North Building, serving 11:45 A.M. to 1:00 P.M., Monday through Thursday. The sweeping windows of the cafeteria offer views of the city of Washington, with vistas reaching into both Maryland and Virginia.

Aside from these things at world headquarters, there are 20 other Adventist facilities and institutions in the area, such as Washington Adventist Hospital and Columbia Union College.

There is a lot to see. But perhaps it is the people in the service of the Lord who are most important. You will enjoy meeting them, too.

How much do you know about the denomination's leaders? Try out your knowledge by taking this little quiz. See how many you can fill in accurately. After you have completed it, check your answers with the key on page 19.

Concluded

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

How many do you know?

List the names of the persons who currently occupy the following offices:

1. The president of the General Conference.
2. The secretary of the General Conference.
3. The treasurer of the General Conference.
4. The director of the Communication Department.
5. The director of the Education Department.
6. The director of the Health and Temperance Department.
7. The director of the Lay Activities Department.
8. The secretary of the Ministerial and Stewardship Association.
9. The director of the Public Affairs and Religious Liberty Department.
10. The director of the Publishing Department.
11. The director of the Sabbath School Department.
12. The director of the Youth Department.

Answers to "How Many Do You Know?" on page 19:

Other General Conference organizations

The General Conference also operates the following organizations located outside Washington, D.C.:

1. Adventist Health System/Loma Linda, Inc., Loma Linda, California.
2. Andrews University, Berrien Springs, Michigan.
3. Christian Record Braille Foundation, Inc., Lincoln, Nebraska.
4. Gencon Risk Management Service (Insurance Service): European branch office, St. Albans, Herts., England; Riverside branch office, Riverside, California.
5. Geoscience Research Institute, Loma Linda, California.
6. Harris Foundation, Portland, Oregon.
7. Loma Linda Foods, Riverside, California.
8. Loma Linda University: Loma Linda Campus, Loma Linda, California; La Sierra Campus, Riverside, California.
9. Loma Linda University Medical Center, Loma Linda, California.
10. Pacific Press Publishing Association, Mountain View, California.
11. Review and Herald Publishing Association, Hagerstown, Maryland.
12. Seventh-day Adventist Radio, Television, and Film Center, Newbury Park, California. The center houses these organizations: Breath of Life, Faith for Today, It Is Written, DBA Transda, Voice of Prophecy.

An only-lonely used to live here

It is possible to feel lonely in a crowd. But with Jesus, you will never be alone.

By KATIE TONN-OLIVER

So, you're on your own. You have moved out of the nest, not at home with the family, no longer in a dorm room, no longer sharing a home with a spouse. Either you are on your own for the first time, or for the first time in a long time.

After the first glow of independence—if your circum-

Katie Tonn-Oliver is a free-lance writer living in Angwin, California.

stances allow you any glow at all—you discover you are a victim of the only-lonely syndrome. Even if you don't feel particularly victimized yet, probably some of the signs already have cropped up—little green, weedy shoots that indicate being on your own is not the happy prospect you might have conceived it to be.

Mealtimes are almost exclusively stuff-your-face, get-nourished times. Cooking a real meal for only one person seems a waste of time. For some, it is nearly an impossible enterprise. Evenings end up somewhat repeating themselves week after week, and you may grow to know more about television show characters than you do about yourself.

If you are fortunate, you have children, or a dog, cat, bird, or plants that need your attention—anything to get your mind off feelings of boredom and that insidious sense that aloneness means, somehow, that you are unworthy. When you're alone, an only-lonely, it is hard not to think that something must be wrong with you.

During the decade when I was alone I learned some things that helped me escape the tyrannical curse of the only-lonely syndrome. Perhaps what I learned can help you.

First, *I created a good environment for myself.* Even if I had to come back to a nearly empty house or apartment (only



The author dedicated her home to God, who brought short-term and long-term guests to share friendship and spiritual fellowship.

nearly so, because I almost always had a cat or two, and always had plants), at least home made my eyes happy. Fortunately, I have a talent that allows me to make something of nearly nothing in terms of "found art" and other decorative items. If you don't have that gift, find someone who does and enlist his or her help. But if you can't do that, at least keep your living environment uncluttered and clean.

I dedicated my home to God. It became His house, and over the years He brought short-term and long-term guests to share time, warmth, friendship, and spiritual fellowship. If you have a guest room, let God know it is available to Him. Some of those who come along may be ones you feel you could have done a lifetime without; however, God was sensitive about this for me, and He didn't keep difficult people around for too long or bring them home too often.

I went out of my way to invite others to share meals with me, either at my place or theirs or out at a restaurant. Food and conversation mix well. Nothing need be fancy or gourmet. The sharing—if you are determined to go deeper than surface chitchat—is more important than the actual meal. It is true, though, that attention to small details, like having the table look nice, makes you and your guests feel better.

There are many things one can do to alleviate the only-lonely blues. Here are a few ideas, some of which I have tried myself at one time or another:

Open your home one evening a week for a group Bible study session (or a computer-club meeting or whatever). If you feel shy about leading out, ask someone who you feel would be a better discussion leader.

Church is a place where we reach out to God in worship, submitting wholly to His will. But from another perspective church can be formal, and it is easy to remain an only-lonely at church, especially if the congregation is a large one. But *do go to church.* The people you invite to share your meals or join your study group will be some of those you meet at church.

Be sensitive to the need for friendship that other only-lonely people must feel. If you wonder what you have to offer anyone, take time to read the Bible, inspirational books, and other self-help or motivational books that help you overcome shyness and develop your self-esteem. The more you come to realize that God loves you—despite your faults and feelings—the more free from self-consciousness you will become.

Learn to be more interested in developing friendships, many of them, than in finding just one certain someone with whom to share your life. Marriage is wonderful—most of the time. However, during a decade of single living as an adult I learned that it is necessary to grow comfortable, to a large degree, with yourself before you try to merge your life with another person's. Friendships, as opposed to romances, help you keep your relationships centered on mutual interests, whereas romances sometimes push self-awareness and development to the back burner. The emotions of romance need a hot fire and demand the priority burner of your attention. Some of the best marriages are those where the couple were good friends before they were romantically involved.

If you can afford the initial expense, *move into a larger house or apartment than you need. Then advertise for a*

roommate. You may have some strange respondents. However, God will help you find just the right person, if you are patient. (He also is aware of your financial situation and the fact that you can't afford to pay the rent, or payments, on your house or apartment all by yourself for too long.) Once in a while someone will come to live with you who you feel is a difficult person. This is your opportunity to stretch your tolerance and patience. I have never known God to leave me in that sort of situation indefinitely.

Most important, *let Jesus be your constant, though invisible, roommate.* His consistently invited presence in your home will help to keep the loneliness at bay. It is possible, of course, to feel lonely in a crowd. But with Jesus to talk to in your mind, you never will be alone. Even if you don't have a plant, fish, bird, child, cat, dog, or any other living presence in your home, you need not be an only-lonely. Where Jesus dwells, the house is full. □

Bits and pieces from our correspondence

In the ADVENTIST REVIEW's first Single Life column to be published ("Singles: What Is the Church Doing?" Jan. 27, 1983, p. 11), we mentioned that the North Pacific Union *Gleaner* invites singles living in its territory to place classified advertisements in a section called Person to Person. Recently we asked Mort Juberg, *Gleaner* editor, to assess the results of the Person to Person column for us.

He writes: "We have been quite pleased with the success of the Person to Person column in the *Gleaner*. . . . I haven't kept careful track of people who have been married, but I would guess there are probably half a dozen couples who would fall into this category." Elder Juberg enclosed a story from the January 16 *Gleaner* about Ruebon and Debra Edgerly, a couple who met through the Person to Person section.

Richard Barron, General Conference associate Youth director, reports that the Australasian Division is giving support and encouragement to its single members. Two years ago the Trans-Australian Union Conference conducted a Philosda Congress that proved to be a success. As a result of requests from those who attended for another congress, the Australasian Division conducted another Philosda Congress at a youth camp in Sydney January 3 to 8, 1984. They invited not only Philosda members, but also anyone over 21 and single, widowed, or divorced. Guest speakers included Elder Barron, K. Martin, division youth director, and his associate, L. Lansdown.

Elder Barron reports enjoying his association with the 150 or so singles who attended the congress. He says that before the congress ended, the singles organized a national Philosda Club.

A reader in Loma Linda, California, suggests an addition to our listing in the December 22, 1983, issue of books and magazines of interest to singles. She recommends *Christian Single*, published monthly by the Southern Baptist Convention. A one-year subscription is \$12.75. The address is 127 Ninth Avenue North, Nashville, Tennessee 37234. Another reader sent us a copy of the February, 1984, issue of *Christian Single*, and after seeing the magazine we agree that it is both interesting and helpful.—Editors.

Adoption's broader view

George Clements is a man of action. Several years ago this pastor of the Holy Angels Catholic church in Chicago became concerned about the thousands of black children in the United States growing up in foster homes and institutions. He began promoting One Church, One Child—the idea that one family in every black congregation adopt at least one black child and that the rest of the congregation be supportive of the adopting family.

In 1981, practicing what he preached, Clements adopted a 13-year-old boy named Joey, who had spent most of his life in institutions after being abandoned as an infant. According to a Religious News Service report, Clements recently adopted a second son, a 15-year-old named Friday Endumele.

"Every child if at all possible should be raised in a home with both a father and a mother," says Clements. But the priest is a realist who believes that adoption by a single parent is preferable to a series of foster homes.

He has promoted the One Church, One Child program at adoption conferences and workshops, and under his leadership it has expanded across the country.

Obviously, not all of us can follow the priest's noteworthy example. While circumstances may be right for some Adventist families to welcome another little person into their homes, there are various valid reasons why the majority cannot. It also is unlikely that more than a few singles have the physical and financial resources to adopt.

And yet, maybe there is a broader application of the word *adoption* for the rest of us. It seems to me that what Clements is really saying by adopting is "I see a lot of hurting and loneliness in the world. I can't take away all the pain, but I can do *something*."

Is it possible to look at adoption as a principle rather than only a legal process? Could *adoption* also be defined as the caring church, the caring member, reaching out to someone in need of love?

People who care

The Old Testament tells us of Jesus' mission "to bind up the brokenhearted" (Isa. 61:1), and exhorts the church to "comfort ye my people" (chap. 40:1). The apostle Paul counsels believers "to comfort them which are in any trouble, by the comfort where with we ourselves are comforted of God" (2 Cor. 1:4). This gives us an idea of the kind of people God would have us be. And isn't caring what we would like our church to be known for?

Recently I heard the story of a family who said to a young divorcée they knew, "We're going to adopt you and your daughter." It happened at a time when the young woman and her child particularly needed the love and support of a family; and as the relationship developed, all the participants felt they benefited from it.

The possibilities for this kind of "adoption" are almost endless, for no doubt in every church and community are some who are lonely, isolated, hurting, troubled, or grieving. A single person or a child could "adopt" a lonely older person as a grandparent. One family could "adopt" another to encourage and support. Another family might feel more comfortable giving relief to a single parent by "adopting" his or her child. An older couple could "adopt" a younger one, or vice versa. On a larger scale, a Sabbath school class could "adopt" a nursing home or a hospital ward; a church could "adopt" an orphanage, a prison, or a specific part of its neighborhood.

What might adoption include? Listening. Encouraging. Sharing. Comforting. Inviting home for dinner, helping with tasks, giving material assistance when necessary, and providing role models leading to spiritual birth and renewal.

This kind of adoption, while not demanding the lifelong commitment of legal adoption, does need to be taken seriously. It takes time to develop deep, caring relationships with other people. And always there are some people we encounter who, for reasons they themselves may not know, reject our overtures of friendship. They need our understanding and prayers.

George Clements, of Chicago, put love into action and changed his world for the better. Why don't caring Seventh-day Adventists, led by the Holy Spirit and following Jesus' example, do the same?

J. R. F.

crowd the mission reports out of the issue. I have heard several people complain about their absence from the Adventist Family issue.

LESTER H. RHYMES
Escondido, California

We, with our children, own that they obtained quality education in Adventist schools. We are grateful for this.

The material in "Excellence in Adventist Education" prompts me to address two other facets basic to caring for the students in our schools.

First, it is imperative that each faculty member and each department head, whatever the discipline, have a personal theology that relates faith with the discipline in which he or she teaches. The faculty member should be able and willing to articulate this correlation both in the classroom and in personal conversation.

Second, faculty members should know and use principles of emotional health and maturity. I do not know of a curriculum in which these principles are examined with the same earnestness as are the principles of healthful living in regard to the physical body. I am unconvinced that we can deal with character and personality defects unless we also learn and teach to our people the principles of an emotionally healthy lifestyle. MARGARET TURNER
Dayton, Ohio

The educators interviewed seemed oblivious to what many Adventists see as a real deterrent to spiritual growth in our SDA schools: chiefly, a significant trend toward the values of the world in career choice, entertainment, and even curricula.

Truly there is much that is commendable happening in our SDA schools. But it seems to me that we are practicing self-deception when we brush aside reminders of the original purposes for Christian education by citing examples of the impracticability of inspired counsel.

Rather than a glowing recital

of the "good deeds" of Adventist education, perhaps we need a more objective report that recognizes our spiritual deficiencies and offers practical counsel on how to improve.

Even as Paul was quick to affirm that he taught the genuine gospel, though he was not one of the twelve apostles, so should we also affirm that genuine Adventist education is not limited to conference supported schools. Institutions such as Wildwood, Weimar, and Hartland offer quality Christian education and should be included as viable options for young Adventists.

CINDY GRAMS TUTSCH
Holly, Michigan

Journal merger

Re "Journal Merger to Be Complete by April" (Back Page, Jan. 19) regarding the merger of *These Times* with *Signs of the Times*.

The reasoning for combining these two journals sounds feasible except that it does not go along with *Counsels to Writers and Editors: The Watchman* (which became *These Times* in 1951) should "do its appointed work in all parts of the world. Its field is wherever subscribers can be found for it."—Page 136.

"The *Watchman* is to have a place in the field at large. It bears the message of truth as verily as do the *Review* and the *Signs of the Times*."—*Ibid*.

D. WOMACK
Los Angeles, California

■ We asked L. L. Bock, General Conference vice president and chairman of the Pacific Press board, to respond:

To explain the Annual Council action that merged the *Signs of the Times* and *These Times*, one must look at the history of our church missionary journals. Of the two mentioned, the *Signs of the Times* has the longer history, dating back to 1874. The development of *These Times* has included several changes, beginning in 1891 as the *Southern Agent*.

In 1892 the paper, now renamed the *Southern Review*, served for both missionary outreach and church news. This journal continued until 1901 when it was merged with the *Tennessee River Watchman* with the stated purpose, "to unify and strengthen the work in the whole Southern field." The title was then changed to the *Southern Watchman*.

In 1903 the *Southern Watchman* merged with the *Gospel Herald*, which up to that time carried a special mission to the black population. In 1905 the journal's title was shortened to *The Watchman*. For two more years the paper carried church news as well as missionary articles for a cross section of the population. In an important transition in 1907 *The Watchman* was given a totally evangelistic content and the Southern Union launched its separate union paper, ultimately to be called the *Southern Tidings*. Again the title of the missionary journal was changed to *Our Times* and later to *These Times* to avoid confusion of the title *The Watchman* with another religious journal. With even these changes, the church fell short of its ultimate mission, especially for the black population. In 1935 *Message* magazine was launched as "an evangelistic journal beamed toward the black population." In recent years, yet another journal, *El Centinela*, was instituted for the Spanish-speaking public. There are also other fine journals such as *Listen, Liberty, Your Life and Health*, and *Israelite*.

This review of our history fairly shows, I believe, that the

mission of the church through literature is better served today than in 1904 when Ellen White made her statement. We need now to expand the circulation of these outstanding publications.

Few realize the potential of modern printing equipment. In 1904 printing was a slow, tedious process involving mostly hand work. Today large web presses at the *Review* and *Herald* and Pacific Press run 30,000 copies per hour, printing on both sides of the paper, folding, and trimming in one operation!

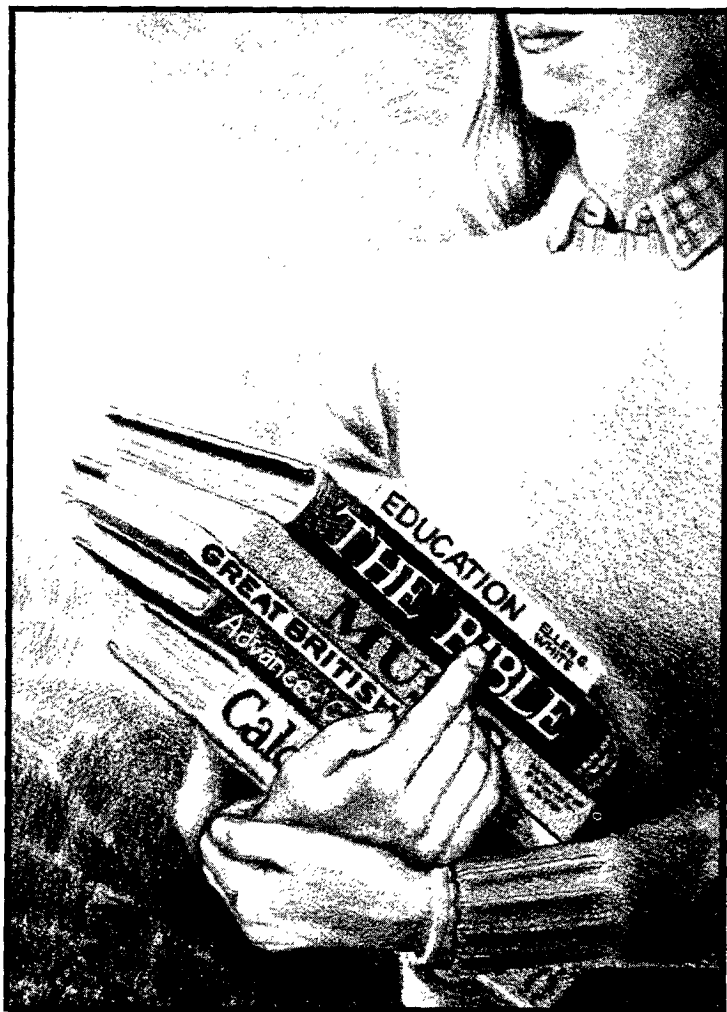
Before the merger of *These Times* and *Signs of the Times*, each periodical needed only a one-day run to complete each issue. This was not cost-effective. The total subscription list last year was 135,000 for *These Times* and 305,000 for *Signs of the Times*. In joining the papers the duplication of editing and production costs has been eliminated, and the savings on production and coordinated promotion will enable us to reach the immediate objective of 1 million subscriptions and beyond.

There is another interesting highlight on subscription rates. In 1874 when the salary of a publishing house worker was \$12 per week, the subscription cost of the *Signs of the Times*, eight pages per issue at the time, was \$2. The special 1984 subscription price for the new *Signs of the Times* of twelve 32-page issues is only \$6.50, including postage. By contrast the annual subscription cost of the *Washington Post* newspaper is \$111.80. Our publishing work is still a miracle! L. L. BOCK
Washington, D.C.

Answers to "How Many Do You Know?" on page 15

- | | |
|----------------------|-----------------------|
| 1. Neal C. Wilson | 7. George Knowles |
| 2. G. Ralph Thompson | 8. J. Robert Spangler |
| 3. Lance Butler | 9. Bert Beach |
| 4. Robert Nixon | 10. Louis Ramirez |
| 5. Charles Taylor | 11. Howard Rampton |
| 6. Mervyn Hardinge | 12. Leo Ranzolin |

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Mauritius—missionary island of the Indian Ocean

By JAMES L. FLY

The dodo bird never had a chance.

For centuries they hatched peacefully on the uninhabited Indian Ocean island of Mauritius, a turkey-sized bird with such tiny wings that it could not fly. It had no natural enemies.

Then humans came in 1638.

Dutch settlers feasted on the defenseless dodo. The newcomers' hogs, rats, and dogs destroyed its eggs. By 1681 the dodo had the dubious honor of becoming the first living species whose extinction was recognized to be directly caused by humans. The only dodo birds you can see today are stuffed and in museums or carved and in souvenir shops.

In happy contrast to the hapless dodo, Seventh-day Adventists, although small in number, are very much alive on this small volcanic island quilted with sugarcane fields and peopled by a multiethnic population of nearly a million.

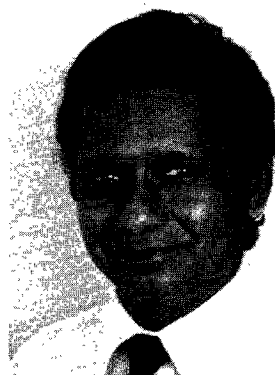
In February of this year the 2,160 Adventist Mauritians celebrated the seventieth anniversary of the Adventist church on the island by becoming a conference. In doing so, Mauritius became the first conference to be organized within the Africa-Indian Ocean Division since it was formed in 1980, and only the third conference in the division's territory.

Achieving conference status means that Mauritian Adventists must continue to be self-supporting financially and that

they now have the right to elect their own leaders.

At the first constituency meeting, held in the Beau Basin church, delegates reelected the man who had led the Mauritius Mission for the past few years—Mikael Beesoo.

Cautioning the church members not to rest on the laurels of the past, Pastor Beesoo challenged them to look ahead: "It's true that our mission has enjoyed a measure of success, but we must not become complacent. That's why, my dear friends, on this joyous occasion I challenge you to be like the apostle Paul, forgetting what is



Mikael Beesoo, president of the Mauritius Mission, challenges members to look ahead, not simply to dwell on their past accomplishments.

behind and pressing on toward what lies ahead."

Nevertheless, the four-day meeting could not but be a time of reflection for Mauritian Adventists as they recalled the way the Lord had established His church on their island. From

there it spread throughout the Indian Ocean.

The history of Adventism in the Indian Ocean began in 1912 on Mauritius, a former British colony that previously had been ruled by Holland and France.

While vacationing in Switzerland to improve her health, Rose Le Mème, a young Mauritian girl who was a dedicated Presbyterian, attended lectures held in Lausanne by H. H. Dexter. Accepting the Adventist faith, Rose returned to Mauritius excited about sharing her newfound faith. She quickly convinced her two sisters.

At about the same time, a young Mauritian man, Elysee Moikeenah, joined the Adventist Church in Australia. Like Rose, he too came back to his island home with a burning desire to tell others about the joy he had discovered.

Working independently of



On Sabbath, February 18, the Mauritius Mission, organized in 1958, achieved conference status. It is the third conference in the division. This step acknowledges the members' ability to operate a self-supporting organization and brings with it the authority to elect leaders.

James L. Fly is director of media services for the Africa-Indian Ocean Division.

one another and without any knowledge of the others' presence or activities, Elysee, Rose, and her sisters plowed the ground of people's hearts, planting seeds that grew like emerald waves of sugarcane dancing in the ocean breezes.

When French pastor Paul Badaut arrived in Mauritius in May, 1914, at Rose's request, the harvest was nearly ready. In September of that year he

organized the first church, baptizing 21 women and four men. Soon other churches were thriving, and enthusiastic Mauritian Adventists began looking beyond the coral-reef boundaries of their island.

A Mauritian named Tuyau, who had attended Adventist meetings in Mauritius, sparked interest in the Adventist message in Madagascar. A Mauritian began the work on Rodri-

guez Island. And a Mauritian established the church on the Seychelles archipelago 1,000 miles (1,600 kilometers) to the north.

Today, well-educated and highly motivated Mauritians are serving the church not only in the Indian Ocean but also in Europe, Africa, Canada, and Australia. Like the ebb and flow of the turquoise tide that caresses the gleaming, powder-

fine beaches of their island, Mauritians always seem to be going away from their island and coming back again. While jet-setting European tourists ride Windsurfers and sunbathe at Mauritian resort hotels during the winter, the desire to see other lands is an equally irresistible craving in the hearts of young Mauritians.

Pastor Beesoo, who himself has traveled to Europe,

ADVENTIST PEOPLE

The last soldier lays down her arms—undefeated

As a little Catholic girl growing up on the Indian Ocean island of Rodriguez, Amelie Ithier wanted to be a nun. But after her baptism into the Seventh-day Adventist Church at the age of 14, she dreamed of nothing but going to Africa as a missionary.

After 14 years of working as the dean of women at the Adventist college in Madagascar, her dream finally came true. At first, however, it seemed more like a nightmare.

Assigned as a secretary to the Congo (now Zaire) Union office in Elizabethville (now Lubumbashi), starry-eyed Amelie arrived in August, 1961. Three weeks later war erupted between Katanga (now Shaba) Province rebels and the newly independent Congolese government. United Nations troops were called upon to restore order.

On an urgent mission to arrange a cease-fire, UN Secretary-General Dag Hammarskjöld was killed in a plane crash in Northern Rhodesia (now Zambia).

The union office was caught in the cross fire between the two armies. Amelie, along with some 30 other Congo Union and Southern African (Trans-Africa) Division employees and their families, huddled in the corridors of the sturdy two-story brick office building. It was then that she learned that being a missionary means that you truly have to be a Christian soldier marching as to war, clad in the "full armor of God" (Eph. 6:11, N.I.V.).

Machine-gun fire tattooed the walls and shattered the windows of their fortress, the bullets whining and ricocheting. Mortar rounds whistled, then exploded on the roof, showering plaster down on their heads.

It seemed hard to believe that anything like that had ever happened as I recently sat talking with Amelie in her comfortable apartment—the same one where she has lived for 23 years.

"Weren't you afraid?" I asked her.

"There is a kind of feeling that is stronger than fear. I'm sure the Lord puts it in you. You feel like a soldier who is going out on the battlefield. You know you might be killed but you keep going forward. I was scared only when everything was finished and we were out of the country. That was when I started shaking uncontrollably," she replied.

Former General Conference president Robert H. Pierson, then president of the Southern African Division, went through the second battle of Elizabethville, in December, 1961. He wrote about the miracles involved in the evacuation of the Congo Union staff in his book *Angels Over Elizabethville*.

All the other people who were there at that time have left long



Amelie Ithier: "I wouldn't trade Zaire for anywhere else."

ago for one reason or another, but not Amelie. She has remained, convinced that this is where her Commanding Officer wants her to serve.

Like a faithful sentinel, she has never abandoned her post, never admitted defeat. She has done just about every job there is to do at the union headquarters.

"I came here to stay and to work. That is just what I have done," she said.

Eating the delicious dinner that my gracious Mauritian hostess had prepared for me, I pointed to the bullet holes in her kitchen doorway that she had shown me earlier.

"You never had a thought about going back?" I asked her.

"Never," she replied, thrusting out her chin and with a mischievous twinkle in her brown eyes. "I'm not the kind to turn my back on the enemy."

When Amelie retires in May, the Zaire Union Mission office will never be the same again without its "doctor," "door-keeper," and "mother," and neither will she.

"I wouldn't trade Zaire for anywhere else," she said, gazing out her window at the house across the street that once served as the headquarters for UN troops.

"But aren't you looking forward to retirement?" I asked.

"Oh, yes," she said, agreeing with me at last. "There comes a time when every soldier must lay down his arms."

JAMES L. FLY

explained it to me as he looked thoughtfully out the window of his second-floor office in Rose Hill: "I understand the thirst of our young people to see the world. Until they leave, Mauritius is the only world they know."

There is, however, a more pressing and practical reason why so many young Mauritians leave the island. Because it has one of the greatest population densities in the world, Mauritius is plagued by unemployment. But the exodus of young Mauritians drains the local church of talent that could help it to be stronger and more effective than it is on an island where more than half the people are Hindus.

The strength of the Hindu religion displayed itself in awesome paganry just a week after I left Mauritius. Every year at the end of February, Hindus from all over the island don white clothes. Then, walking barefoot with portable flower-covered bamboo "chapels" on their shoulders, they participate in a pilgrimage of purification that takes them to Grand Bassin Lake.

Participants in this greatest of Mauritian Hindu festivals, called *Maha Shivaratee*, believe that the water in the lake miraculously comes from the Ganges, India's sacred river.

Fortunately many young Mauritian Adventists do not leave the island, and others go away to study and then come back.

As I innocently bit into a piece of Mauritian pineapple—which unknown to me had been rubbed with chili peppers—one such young Adventist, Christian Michel, grinned at me.

"I hope it's not too hot for you," said Christian, a journalist in his 30s who works for the daily newspaper. "That's the way we like it here." Later he kindly bought me a fresh coconut, and its sweet, cool milk soothed my tingling tongue.

Christian's grandfather pioneered the work of the church 60 years ago on Mauritius' dependent island, Rodriguez (located 350 miles [563 kilometers] east of Mauritius). Obviously proud of his heritage



Young Mauritians enjoy a songfest and fellowship. After graduating from secondary school, many students study abroad. Some return home; others remain overseas to find employment.

as well as of his land and profession, Christian told me that Mauritius has the oldest press in the Indian Ocean and that a Mauritian introduced photography to Australia.

He himself is planning to emigrate to Australia with his family in the near future. "I've stayed as long as I have because I wanted to influence and encourage the young people here," he says.

He recently served as the mission's education director. Like 28 percent of Mauritians, Christian is a Creole, a person generally of mixed African and European ancestry.

Chinese well represented

Although they are a small minority on Mauritius, the Chinese are well represented in the Adventist Church. One hot Sabbath afternoon I met Kelvyn Ng Wong Hing outside the entrance of the Beau Bassin church, which was overflowing with old and young alike who had come to listen to various singing groups and G. S. Valeray, secretary of the Africa-Indian Ocean Division.

A physics teacher at a public secondary school as well as an accomplished musician, Kelvyn completed his university studies in France before returning to Mauritius. His brother,

on the other hand, teaches in an Adventist school in southern California.

"Why did you come back?" I asked him.

"Because I love my country," he responded with an infectious smile.

He also gave me a hint of how the church in Mauritius has been able to support itself financially. "Pastor Samuel Appave, the first Mauritian president of the mission, put a great amount of emphasis on stewardship. This certainly helped us to attain financial independence," he said.

For many years, stewardship has been a way of life for Ignace and Ginette Montille, primary school teachers of Indian ancestry. As we drove along a narrow highway toward Casella Bird Park (we saw no dodos there!), Ignace quietly told me that despite the fact that he and his wife together earn less than one teacher makes in the United States, the Lord has blessed them. "We have been able to give 10 percent offering in addition to our tithe," he said.

Ignace's brother Charles is the president of the Réunion Mission, while Ginette's brother, L. H. Seenyen, teaches Bible at Auckland Adventist High School in New Zealand.

While the ones who leave the

island are making invaluable contributions to the church, I could not but feel, after visiting Mauritius, that the ones who stay behind or return as missionaries to their own island make the greater sacrifice.

Our church members on Mauritius will continue to face the challenges of Hinduism and unemployment just as the island bears the brunt of destructive cyclones between December and April each year. In 1980, a cyclone destroyed a third of the sugar crop.

In fact, the tail end of a cyclone was washing the island with rain just outside of Beau Bassin as I rode along in a van at sunset with the officers of the Africa-Indian Ocean Division and the Indian Ocean Union. But suddenly, the sun broke through the swirling clouds.

"Look over there!" exclaimed Francis Augsburg, president of the Indian Ocean Union, who had spent part of his youth on Mauritius when his father was president of the Mauritius Mission.

Despite the storm, a beautiful rainbow arched across the purple sky above a sugarcane field.

If the past is any indication, unavoidable problems notwithstanding, the future of our church on Mauritius should be sweet and full of promise.

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Constituents reelect staff

More than 400 delegates representing 123 churches and 11,834 members met at the Sunnydale Academy, Centralia, Missouri, Sunday, April 15, for the first regular triennial session of the Iowa-Missouri Conference since the merger of the two conferences in 1980.

The conference's three officers, W. D. Wampler, president; W. E. Brown, secretary; and D. F. Gilbert, treasurer, were reelected, as was the entire slate of departmental and service staff.

The constituents authorized the newly elected 23-member executive committee to sell the Oak Park Academy property in Nevada, Iowa, either in its entirety or in separate parcels, whichever proved more profitable. Authorization also was given to sell the Elkhorn Ranch Youth Camp near Boone, Iowa, as Camp Heritage in Missouri was considered adequate to serve the entire field in providing camping facilities for the young people.

DON R. CHRISTMAN
Associate Secretary
General Conference

HAITI

Churches join SDA fold

The Adventist Church in Haiti has seen at least 30 non-Adventist congregations become Seventh-day Adventists during the past three years.

A non-Adventist pastor in Gonaïves invited Isaac Jean-Baptiste, lay activities director of the Franco-Haitian Union, to attend a special Sabbath morning service at his church. As Pastor Jean-Baptiste listened, the pastor stood in front of his congregation and said: "I have been studying the Adventist message for a long time, and I am tired of fighting against God and His Word. . . . I know that Adventists have the truth. I have explained these truths to my church members, and they understand and agree with my

new faith. . . . I am giving this church unconditionally to the Seventh-day Adventist mission." Now, a year and a half later, the pastor and a majority of the people in the congregation have been baptized.

Near Port-au-Prince another much-loved pastor ministered to a nondenominational congregation. In one of his sermons he told his members that the Seventh-day Adventist Church had the truth and that he considered Adventists to be the most sincere people in Haiti. When he died a short time later, the congregation remembered his high esteem for Adventists and sent a representative to the South Haiti Mission to ask the president, Max Charles, to send someone to organize them as an Adventist church. Today they are an active Seventh-day Adventist congregation.



SDA addresses UN commission

Seventh-day Adventists influenced the fortieth session of the United Nations Commission on Human Rights, held from February 6 to March 16 in Geneva, Switzerland, through both quotations and a presentation by an Adventist representative.

Gianfranco Rossi (third from right), president of the International Association for the Defense of Religious Liberty, addressed the entire assembly for some 15 minutes, during which he emphasized the right of each individual to choose and confess any religious conviction, calling it an indispensable human right.

Representatives of the U.S.S.R. and the German Democratic Republic twice mentioned the Seventh-day Adventist Church as an example of how strict separation between state and church can be achieved while still collaborating in some areas; and a representative from the Holy See quoted from an Adventist document, without mentioning the source.

Because of Adventist involvement at the session, certain desirable changes in the documents under question were effected.

HEINZ HOPF
REVIEW Correspondent

MEXICO

New opportunities for evangelism

Some months ago the North Mexican Conference created a master plan whereby lay preachers would hold evangelistic crusades in January and February, the pastors in March and April, and the youth in May and June. However, enthusiasm was so great that some people refused to wait for the suggested campaign dates. Despite—or because of—this "lack of cooperation" the results have been impressive.

In Monterrey, Nuevo León, lay preachers have conducted 97 lay evangelistic campaigns. When I recently visited one of the city's 13 churches, I found 200 persons attending the crusade, 80 of whom were visitors. In the second church 250 adults were present, only 25 of whom were Adventists. Because there simply was not enough room for the members, they had gathered on a lawn across the street and were listening from there. Although such a response would not be unusual in the southern part of Mexico, it indicates a new day for evangelism in Monterrey.

In the nearby city of Saltillo, capital of the state of Coahuila, there are three churches, all served by one pastor. But lay preachers were preaching in 20 locations. The pastor informed me that a Catholic priest in the area is conducting introductory Bible classes and the reference books he recommends for Old Testament are *Patriarchs and Prophets* and *Prophets and Kings*. For the New Testament he recommends *The Desire of Ages* and *The Acts of the Apostles*.

While visiting in Saltillo, I shook hands with a woman who dreamed that she was to go to Hidalgo 114—the address of the Central church—where she was to inquire about salvation. The pastor began Bible studies with her, and today she is a dedicated church member. Her husband became upset about her new faith and thought he would get the priest to advise her to stop going to the Adventist church.

To his surprise, the priest said: "My son, don't be a fool. This is a good step. You should accompany her there. Go and study the Holy Scriptures and try to apply what you learn to your life. Don't bother your wife about this anymore."

SERGIO MOCTEZUMA
Lay Activities Director
Inter-American Division

PHILIPPINES

Pioneer medical volunteers reach out to Muslims

The H.E.L.P. (Health Education for Lanao People) was organized in 1978 as a total medical missionary outreach program dealing with the preventive and curative sides of medicine. Created by six missionary volunteers and sponsored by the Seventh-day Adventist Church, it was financed by the Far Eastern Division, South Philippine Union Mission, Northern Mindanao Mission, and Mindanao Sanitarium and Hospital.

The six volunteers, including the project director, a doctor, two nurses, a health educator, and a technician, arrived in Marawi City in the same year. Knowing the area was inhabited by 90,000 conservative Muslims who were prejudiced against the ways of Christians, it was only in teaching by example the life of Jesus that the H.E.L.P. team was able to live among them. Telling them openly about our doctrine would have resulted in death.

During the first month we arranged our headquarters and became acquainted with people, offering our services without cost. Our home was made spotlessly clean. We made a garden in the backyard and prepared the front yard for a flower garden. One of the nurses recalls an incident that occurred soon after they arrived.

"We were at work in the flower beds when an urgent call for help was heard from the house next to ours. Of course I could not understand the dialect they spoke, but took my nursing bag and followed the man.

"At the moment, our team doctor was not nearby, so I went alone. On the way I was praying that whatever lay ahead, God would give me the wisdom to do just the right thing. Upon reaching the home of the caller I was surprised to find the room dark and all windows closed. In addition, the windows were covered with blankets. The patient was a 1-year-old boy having a febrile convulsion. The thermometer registered 40.8° C. (105.4° F.) and his eyes were rolling. The relatives had given up the boy to die.

"According to their custom, they prepared for his death by placing pounded grass in all body entrances such as the nose, ears, and anus. They believe that if these openings are covered, the spirit in the person who dies cannot escape, so Satan cannot take it with him. As a nurse, I knew all this was wrong, but how could I explain it to them? The man who asked for help was the boy's father. Being unwilling to give the boy up, he thought we could help him. I was banking on him for support.

"Quickly I took measures to lower his temperature and removed the plugs from his nostrils so he could breathe freely. In 40 minutes the temperature was down and the boy once more was smiling and seemed well. The parents were deeply thankful and I was happy for a good first impression.

"Since then we have faced many challenging situations. Despite the threat, we learned to love that dangerous place and the delicate work, as well as love the people. Owing to the cruel, untimely death of one of our volunteers, however, we have returned to the Mindanao Sanitarium.

"When the time comes that work can be resumed in that area, I shall look forward to being there with the people we have learned to love. Many have yet to discover that Seventh-day Adventist Christians are different from all other Christian groups."

FAIZMENDY BALDONADO
Nurse
Mindanao Sanitarium &
Hospital

Review and Comment

By JAMES COFFIN



■ **Ask almost any adult** who has a television what he or she watches most, and news will head the list. But who says that news may not have as adverse an effect on the viewer—particularly the way it often is portrayed—as any other programs on the tube? For example, when a 12-year-old recently was arraigned on charges that he sexually assaulted a 10-year-old girl on a pool table while other children watched, officials assumed he may have gotten the idea from watching the Big Dan's Tavern rape trial on television. If a committee were set up to rate the news, we might be surprised how much would be rated R and even X.

■ **According to *Parade Magazine***, Japanese baseball manager Tatsuro Hirooka was not impressed when his team, the Seibu Lions, finished last in their league in 1981. Prescribing a macrobiotic diet, Hirooka limited meat intake and banned polished rice and sugar altogether, eventually putting the team on a totally vegetarian diet. The diet proved to be a winner, and despite having to live with such insults as being called "the goat team," the Seibu Lions became the kings of Japan's baseball jungle in 1983, winning the Japan Series. *Parade Magazine's* observation: "Food for thought, isn't it?"

■ **The *Western Journal of Medicine*** recently reported a study done in Erie County, Pennsylvania, that showed that nonsmoking wives of smoking husbands were twice as likely to die of cancer as a control group of nonsmoking women whose husbands didn't smoke. If a wife dies under such circumstances, would it be considered murder or merely vicarious suicide?

■ **Writing in the March, 1984**, issue of *Glamour* magazine, Wendy and William Dreskin, authors of the recently published book *The Day Care Decision: What's Best for You and Your Child*, tell how they got out of the all-day day-care business. Why? Because they saw what it was doing to the children they cared for. They state: "Researchers have documented negative effects of full-day substitute care. The problems are greatest for children under three, who need to form a strong emotional attachment to a parent or parent-substitute. We feel—and studies show—that disruption of that attachment process, which takes place over several years, is likely to shortchange a child emotionally."

■ **At long last** it looks as though the State of Nebraska has found a way out of the deadlock with unlicensed Christian schools, which resulted in six fathers spending three months in jail, while their families lived in exile outside the State. Nebraska governor Bob Kerrey has signed a bill, to go into effect July 9, that states that teacher competency information can be used by the State as only one factor in evaluating private schools.

■ **Believing in "flower power,"** Catholic priest James Harvey, Brooklyn, New York, about ten years ago arranged for a prisoner to work in a neighborhood florist shop to learn the art of floral arrangement. Since that time the Flowers With Care program has developed, and more than 1,000 men and women in trouble with the law have participated. Five graduates have their own florist shops, and many others are employed in the floral business. The amazing fact is that the rate of return to crime has been less than 2 percent.

■ **In a report entitled "Torture in the Eighties,"** Amnesty International claims that more than a third of the world's governments have used or condoned torture during the current decade. Those residing in countries where such crimes against humanity are not practiced should thank God—and pray for those less fortunate.

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Australasian

■ Victor Schulz, a Spanish pastor from the Indiana Conference (United States), is conducting an evangelistic campaign for Sydney's South American community.

■ Papua New Guinea Union Mission administrators are conducting negotiations with the government concerning possible provincial hospital status for the Sopas Adventist Hospital.

■ Volcanologists now concede that Matupit volcano near Rabaul, Papua New Guinea, is going to erupt. People have been evacuated from designated hazard areas. Church officials are monitoring the situation closely, as a large Adventist village is situated near the volcano, and the headquarters of the New Britain New Ireland Mission are at Rabaul.

■ After its official opening by Michael Somare, Papua New Guinea's prime minister, the New Pacific Adventist College at Port Moresby has begun its academic year with 108 students from the three union missions of the Pacific.

■ Last December, the Fijian minister for home affairs stated that the government had agreed to the establishment of the Central Pacific Union Mission headquarters at Suva, Fiji. For some time the union has operated from New Zealand.

Now plans are under way to return to a more strategically placed country in the center of the cultural environment the union serves. The Auckland office of the CPUM will close on September 30, and the transfer to Suva should be completed by early 1985.

■ In 1985, when the Australasian Division commemorates the one hundredth anniversary of the Adventist Church in Australia, a wide range of activities is planned. The focal date, May 11, is the Sabbath after the day missionaries Corliss, Israel, and Haskell sailed from the United States.

Northern European

■ From the world's second-most-powerful medium-wave transmitter, Radio Luxembourg, the Adventist Church is beaming a 15-minute weekly broadcast for youth. Under the title *Who Cares?* the presentations take the form of chats with young people about the relevance of faith in God. It is estimated that the regular audience exceeds 200,000.

■ A Bible correspondence school advertisement on the annual Ingathering leaflet offering a health correspondence course yielded 1,570 applications. Almost 300 of those inquiring became students, and 50 have moved on to Bible courses.

■ The enrollment at Newbold College for the 1983/84 academic year is 274, a 9 percent gain over 1982/83.

■ In order to capitalize upon the contacts made by literature evangelists, each conference in the British Union has appointed one evangelist to follow up customer interest. The results have been encouraging.

■ Michael Lawrence, a young literature evangelist in Wolverhampton, England, sold books to an attractive young woman, began to give her Bible studies, led her to baptism, then married her! His in-laws also have become church members, and his mother and mother-in-law have joined the literature ministry.

■ The recently established Adventist Development and Relief Agency office in the British Union has successfully applied for another grant of \$85,000 to build a fourth clinic in Nigeria. The project will be funded jointly by the government's Overseas Development Administration and the Seventh-day Adventist Church.

■ In spite of a recession, the title increase for 1983 throughout the British Union was 9.8 percent. Deed of covenant returns from the government tax authorities amounted to almost \$500,000, which was double the 1982 income from this source. The Ingathering total of £349,623 (US\$506,953) was up 10 percent from the previous year.

Southern Asia

■ R. G. Manners, health and temperance director for the South India Union, conducted a health and temperance seminar in Madurai on March 7. Fifty-five people attended.

■ Special School Day programs have been conducted in ten Adventist schools in South India. Each of the programs attracted people from the surrounding communities, and school personnel and influential local leaders delivered speeches.

■ A Five-Day Plan held in the Dhaka Adventist church March 11-18 attracted an overflow

audience. Some 114 participants received certificates for successfully giving up smoking. The project was conducted by the church pastor, S. K. Dass.

■ A Ministerial Institute held in Dhaka recently focused attention on the use of art—among other successful methods—in spreading the gospel. Charts of prophetic symbols currently are being painted, to be used by ministers in Bangladesh.

■ Some 180 students were invested with Adventist Junior Youth insignia at the Tambaram Adventist School on February 28.

■ In mid-March, more than 100 people attended a five-day regional lay congress conducted in the Sunderban area of Bangladesh.

■ General Conference Health and Temperance associate directors Iris Hayden and Elizabeth Sterndale recently toured the Southern Asia Division conducting Nursing Leadership Seminars in Adventist hospitals. When A. T. Jonahs, medical director at Ruby Nelson Memorial Hospital, Jullundur, Punjab, India, casually mentioned this forthcoming seminar to the commandant of the large military hospital nearby, the commandant insisted on hosting the seminar in his hospital so that his nursing officers could also attend. Although the majority of the military nurses were non-Christian, they seemed interested in the presentations on spiritual care and Adventist health philosophy.

North American Atlantic Union

■ Some sixty students in the Greater New York Conference participated in a math bowl conducted at the Jackson

Heights School. The event, planned to stimulate students' appreciation for math, included oral and written questions, as well as word problems. On the basis of overall scores, Brooklyn School took first place, Whispering Pines School second, and Patchogue School third.

■ Eda Steele, of Thornton, New Hampshire, turned 100 on March 31. She has been a member of the Plymouth church since 1938, and has served as church treasurer and clerk. The town of Thornton honored Mrs. Steele as the oldest resident of the town. She has been a faithful church member over the years and an inspiration to those with whom she has come into contact.

Columbia Union

■ Ron Gladden, an Ohio Conference "planter of new churches," has just finished his first project: the establishment of a new congregation known as the Cincinnati Village church. Elder Gladden will stay with the new congregation long enough to help it become firmly established before moving on to another area to raise up another new church.

■ Eight-year-old Dawn Anderson, of the Miamisburg, Ohio, church, has been the prime mover behind a children's choir. She has phoned her friends, urging them to join and then attend practice. Choir director Joyce Walsh said that Dawn even "drafted" her. Fifteen children, ages 6 to 13, comprise the choir.

■ The New Jersey Conference and the Columbia Union Conference, cosponsors of a senior housing project that will consist of 80 efficiency and one-bedroom units for low-income senior and handicapped residents, recently conducted a groundbreaking ceremony for the project.

■ Pine Forge Academy in Pennsylvania benefited to the tune of \$12,000 from a musical extravaganza given by the Northern Senior Citizens' Association in Bronx, New York.

■ The Allegheny West and Ohio conferences observed Unity Week together at the Ohio Conference office. Both staffs used the week to develop greater appreciation for all racial and cultural groups.

■ Thirty-two persons recently became charter members of the Millville, New Jersey, company. The group is a result of outreach by the Bridgeton and Vineland churches, pastored by Don Bozarth.

■ Glen Whitacre, of Piqua, Ohio, picked up a piece of paper from the floor of the bank where he works. It was an invitation to enroll in the Voice of Prophecy's New Life Bible studies. Now he and his wife, Bettie, are Adventists.

■ More than 100 students and a number of adult members of the Blue Mountain Academy church have been reaching out to meet the needs of local senior citizens, who comprise 44 percent of the Hamburg, Pennsylvania, population. One of the projects is a hot-meal program on Sundays.

■ Grace Colon has become what she calls "the fifth wheel" for Potomac Conference's Jac Colon evangelistic team. At the age of 64 she left her lifelong home in New Orleans to become a full-time self-supporting part of her son's outreach activities.

Mid-America Union

■ When Shawnee Mission Medical Center recently opened a Laughing Room for hospital patients, it was believed to be the third health facility in the country to provide a special room intended to make patients laugh. The basic idea of the room stems from the old adage "Laughter is the best medicine." The premise has been revived recently by a number of scientific studies and by Norman Cousins' book *Anatomy of an Illness*. In his book, which describes his experience with what doctors told him was terminal arthritis, Cousins recalls how he combined medical treatment with large doses of funny films to make him laugh.

■ Shawnee Mission Medical Center now offers a "Fitness ID Program." The aim is to educate the public of the need to carry identification when using public recreation areas or neighborhood streets for jogging, walking, cycling, and swimming. In the event of an accident, the process of notifying the family and providing emergency medical treatment can be expedited. The tags are durable, waterproof, nonerasable, and cost \$1 each.

■ The Nevada, Iowa, church school has purchased two computers—one for grades 1 through 4, the other for grades 5 through 8. The Commodore 64 microcomputer systems consist of a color monitor, the computer, and a disc drive. Also purchased were a numeric keypad for data entry, a printer, two computer tables, and software.

■ Union College has announced plans to host this summer an on-campus computer camp for young people age 12-18. The camp will teach computer skills to those of all experience levels.

■ On April 3 Union College's division of nursing was granted continuing accreditation for an eight-year period by the National League for Nursing. The accreditation is the culmination of a five-year project to update and strengthen curriculum content, faculty preparation, and on-campus clinical resources, as well as to increase its involvement in health-care services to the community. Union's nursing program has been accredited since 1946.

North Pacific Union

■ Nikki L. Case, a sixth-grader at the Treasure Valley Adventist School in Payette, Idaho, has won the Idaho State championship in the second annual All-American Salute to Mothers greeting-card contest. She received a home computer and a certificate of merit.

■ One hundred and forty students from 16 schools in eastern Washington recently joined the 80-member Upper Columbia Academy band for a two-day band clinic. On Saturday night

the group presented a concert under the direction of Dan Shultz, chairman of the music department of Walla Walla College.

■ Members of the Pleasant Valley church have broken ground for a new church in the East Portland area. The congregation comes from the Milwaukie and Hood View churches. Volunteers from the Oregon chapter of Maranatha Flights International will help members construct the sanctuary during the first part of June.

■ Portland Adventist Medical Center has initiated the Home Health Agency, which provides a follow-up for those discharged from the hospital. Directed by Dorothy Rouse, the service provides a variety of assistance for those not needing hospitalization.

■ Members of the Fairbanks, Alaska, Home and School found a successful fund-raising method when they sold dried fruits and nuts to the community. They decided to use the money raised to start a band program in grades 4 to 8 of the church school. A music major from the University of Alaska has agreed to come two days a week to teach various instruments.

Southwestern Union

■ The Beeville, Texas, Memorial Hospital marked its twentieth anniversary by sponsoring a 10-kilometer (6-mile) and a 2-mile (3-kilometer) Run for Your Life on Sunday, March 18. Some 60 runners participated. Hospital president Vernon L. Small commented, "We've got another 20 years off and running."

■ The Philadelphia church in Shreveport, Louisiana, recently celebrated its seventieth anniversary. New pastor A. L. Teele was the featured speaker.

■ The Spanish church in Odessa, Texas, has designated the first Sabbath of each month as Church Building Fever Day, to prepare for the building of a new church. José Hernandez is the pastor.

- Career
- Marriage
- Religion
- Retirement

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Union receives national award

Union College has won a national achievement award for significant improvement in advancement programs from the Council for Advancement and Support of Education (CASE).

The award, for which all CASE member organizations—2,450 universities, colleges, and independent schools—are eligible to compete, is given annually to the educational institutions that over a three-year period have shown substantial improvement in constituency relations, educational fund raising, and communications.

Union's evaluation was based on an eight-page report describing its publications, fund-raising, student-recruitment, alumni, and community programs. Judges specifically noted Union's 25 percent enrollment increase, its computer program, and its community housepainting program—Project BRUSH. RUTHITA FIKE

For the record

Communicating: When four radio and six television channels of cable communication began in West Germany on January 1, 1984, Adventists wanted to gain an early foothold in this certain-to-expand industry. Although initially reaching only 5,000 homes in the area of Ludwigshafen, cable communication is expected to reach 500,000 homes after one year of operation and may reach nearly every home in the country within a few years. In the meantime, the Voice of Hope studios in Darmstadt are preparing two 30-minute daily radio programs, which are broadcast at the reasonable rate of US\$3.50 per hour.

Hospital is run without physician

Herbert Stoeger, temperance director for the Euro-Africa Division, visited Bongo Hospital during a recent trip to Angola and reports that although no foreign experts can assist, the local workers are operating the

130-bed hospital in an admirable way. The hospital is maintaining the good reputation of Adventist medical institutions around the world.

The laboratory and pharmacy are in excellent order. The patients' rooms recently were painted and decorated, and curtains were hung. The medical records of each patient are

orderly and complete. Daily worship is conducted for those hospitalized as well as outpatients. And flowers have been planted along the entrance way.

The employees, some of whom have worked for the hospital for 30 years or more, seem unperturbed by the absence of a physician.

HEINZ HOPF

ADVENTIST PEOPLE



Adventist artist wins Churchill fellowship

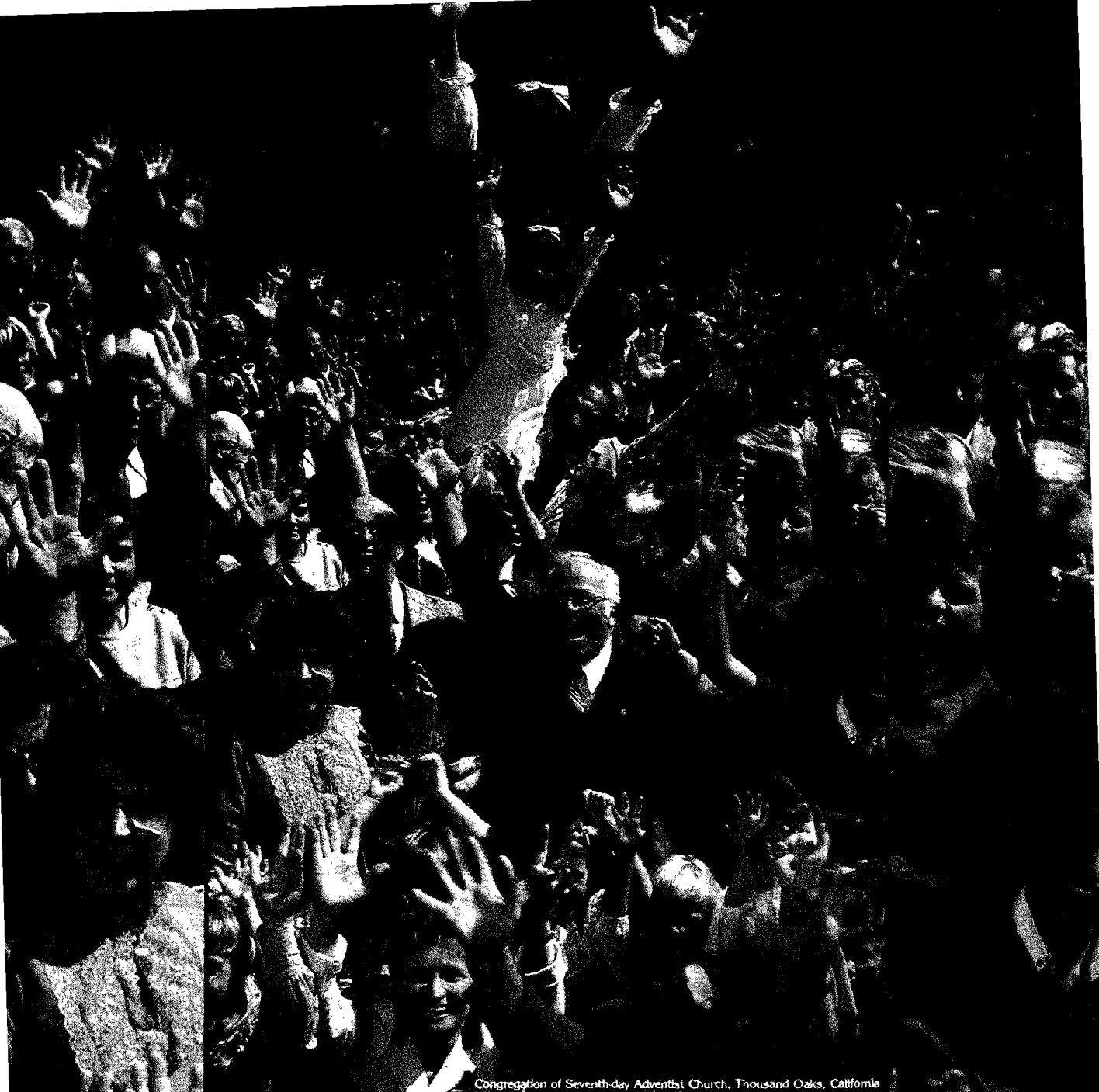
Annette Agard, a 23-year-old graphic artist at England's Stanborough Press and a graduate of Bath Academy of Art, recently won a Churchill traveling fellowship.

The award will enable Annette to spend up to three months abroad, expenses paid. She plans to go to the island of St. Lucia, where she will practice ethnic art. The press management believes that this experience will refine Annette's already considerable skill and will add to the quality of the press's multiracial publications.

When Winston Churchill died in 1965, thousands of people contributed some £3 million (US\$4.35 million). Administered by the Sir Winston Churchill Memorial Trust, the funds provide fellowships that allow men and women from all walks of life to visit other countries and bring back knowledge and experience that will help them to be more effective in their work and in the community.

D. N. MARSHALL
Editor

Stanborough Press



Congregation of Seventh-day Adventist Church, Thousand Oaks, California

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*William Faagal, founder of FAITH FOR TODAY