

# Adventist Review

General Organ of the Seventh-day Adventist Church

September 20, 1979

## The rat-pack syndrome

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## Breaking marital logjams

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## Love turns despair into hope

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A good way to keep young people from congregating in "rat packs" outside the church is to get them involved in church activities. This young man is preaching a Voice of Youth sermon. See pages 4 and 5.

## THIS WEEK

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"Some churches are different," writes Mindy Christie in "The Rat-Pack Syndrome"

(p. 4). Find out why no one has to call the youth in from the front steps in the "different" churches, how youth in those churches are involved in everything from announcing hymns to taking up the offering.

Memories of a sweet woman, understanding of a small child who left permanent teeth marks in her new patent leather purse, bring Joan Marie Cook's first communion service back to her along with the ecstasy of feeling "one with Jesus" in "Little Lights" (p. 6).

Two pages of this issue are

devoted to four letters (p. 10) written by our readers in response to other letters or articles published previously in the REVIEW. Our readership survey indicated that letters are one of the favorite REVIEW features. We believe the interchange of ideas via letters is important.

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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.

### Memories of Ellen White

I have read with deep interest Arthur White's series "The E. G. White Historical Writings" (July 12 to Aug. 23). The information presented in these articles, while not entirely new, was helpful, timely, and reassuring. The more one is informed regarding the Ellen G. White writings, the greater is the conviction that the Holy Spirit directed in their preparation and production.

As a youth I lived in Healdsburg, California, where Ellen White lived for several years; later I lived at nearby St. Helena. Thus I had the opportunity of seeing and hearing her speak a number of times. I was 18 years old when Ellen White died and so was old enough to form some fairly clear opinions regarding her public work and writings.

I graphically remember a Sabbath morning nearly 75 years ago when she spoke in the camp meeting tent at Healdsburg. A number of early Adventist leaders who were gifted preachers were on the rostrum with her. Her sermon that morning was not long; there was no visible effort to attract attention by word or manner; however, there was a feeling that the Spirit of God was present. She read and quoted Scripture at some length. Then she spoke of the urgent need to be prepared for the coming of

Jesus or for an unexpected termination of life. Even the youth and children present were interested in, and moved by, her presentation. There was a solemnity that could be felt by all, including the nonchurch members present.

My mother had been an Adventist for some years and with us four boys was camping on the grounds. My father, who was not a church member, came to the encampment for Mrs. White's special Sabbath morning meeting. My father was not opposed to the church; he just didn't want to be concerned with religious matters.

If I recall correctly, after not more than 30 minutes of speaking, Ellen White said, "Now is the accepted time, now is the day of salvation," and then she gave an invitation to any who wanted to join God's family and prepare for a home in heaven to come down the central sawdust aisle to where she stood. I will never forget seeing my father find his way down the aisle to where Sister White stood quietly but solemnly to welcome him and the many others who responded. One could feel the presence of God. Many tears were shed by those who went forward and by others.

In a few weeks there was a baptism, and my father became a member of the old Healdsburg church. In a few years he became its first elder. He never looked back to the old world but daily grew in grace and in the love of God's truth.

As I think back over the years, I often try to understand God's way of leading. It seems to me that much credit, under God,

may be due my mother, who lived and prayed and worked daily for the salvation of her husband and four sons. I rather expect that in the day of final reckoning she will be rewarded for her life of faithfulness and that the same reward will await untold numbers of wonderful, God-fearing women of the past and the present. But who can measure the influence of Mrs. White's preaching on my father! After his baptism and throughout the rest of his life when he had a little time from his many farm activities, my father would sit by the dining room window with his Bible and the *The Desire of Ages* or *The Great Controversy*, feeding his own soul with the precious things of God.

I can say from a full heart that God's message to me in these inspired writings becomes more precious and satisfying as the years come and go. How wonderful and good God has been to us in favoring us with these precious sources of light and truth.

N. C. WILSON  
Colton, California

### Austerity year

Hurrah for the idea of an Adventist Austerity Year! Is there some reason why we should wait until the January after General Conference to inaugurate it?

If we are convinced that what we most want is to go to those homes Jesus has been holding for us a long time, will not our constant consideration be, "How can I find more to give in order to hasten that day?"

VIRGINIA STEINWEG  
Alajuela, Costa Rica

## Adventist Review



129th Year of Continuous Publication

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

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$19.95. Single copy, 50 cents.

Vol. 156, No. 38.

# Humility, service, and symbolic cleansing

In connection with the communion service, Seventh-day Adventists wash one another's feet, as Jesus commanded in John 13. The service usually is called the ordinance of humility, partly, at least, because people tend to think that the act of washing another person's feet is humiliating.

For several reasons we think the term is a misnomer—first, because the ordinance has a larger purpose than to teach humility; second, because, compared with the humiliation that Jesus endured to save our lost race, washing a fellow human's feet is nothing! Think of how humiliating it was for Jesus to leave heaven and join an order of beings that was not even equal to the angels. Think of how humiliating it was to be homeless, always dependent on the hospitality of friends. Think of how humiliating it was to be seized like an animal, treated like a criminal, mocked, spat upon, scourged, forced to carry a heavy cross through the streets of Jerusalem, stripped virtually naked, nailed to the cross, then exposed to public view. Think of how humiliating it was to be taunted by passersby, railed on by a thief on a nearby cross, and stared at by hardhearted people who were amused by His expiring agonies. In comparison with what Jesus endured, Christians should be ashamed to consider it humiliating to wash the feet of a fellow church member; they should count it a glorious privilege to demonstrate in this small way that they want to be like Jesus in humility (Phil. 2:1-12).

## Strengthening humility, weakening pride

Nevertheless, the ordinance has value in strengthening the virtue of humility and weakening the grip of pride. When the disciples gathered in the upper room to share the Passover lamb with Jesus, their minds were filled with self-seeking, jealousy, and desire for high office. Their concept of what constitutes true greatness was identical with that of the world. Only dimly did they understand what Christ meant when He said, "Who-soever will be great among you, let him be your minister" (Matt. 20:26). Though Jesus had endeavored to show them the difference between the principles of the world and the principles of God's kingdom, they failed to see the sharp contrast. They seemed unable—or unwilling—to accept the idea that among the followers of Christ "the only greatness is the greatness of humility" (*The Desire of Ages*, p. 650).

So, in an effort to break the hold of self on the disciples, to weaken their desire for high office, and to

help them see the value that Heaven places on humility, Jesus washed their feet and enjoined them to follow His example (John 13:13-16).

But humility was not the only virtue that Christ sought to strengthen in the hearts of the disciples through the ordinance of foot washing. The ordinance also "was to be observed by the disciples, that they might ever keep in mind His lessons of humility and *service*" (*ibid.*, italics supplied). Humility is important, but so is service. Christ's mission to this world of sin required not merely humility but service. Christ lived the only life of truly unselfish ministry that the world has ever seen. Unstintingly He gave Himself to ministry for others—the poor, the sick, the bereaved, the lost. He lived for others, and through the foot-washing ceremony He showed His disciples that He would go to any lengths, that He would perform any task, however humble, to help others embrace the principles of the kingdom.

## A pledge to serve

When Christ's followers today participate in the ordinance of foot washing they are in essence pledging themselves not merely to be humble but to live a life of service. They are saying to Jesus, "I recognize that in accepting You as my Lord and Saviour I must adopt the principles by which You lived, and follow Your example. I will gladly meet the needs of my brethren and sisters in the church, as well as the needs of the entire world, for which You suffered and died. I will serve in any capacity, no matter how humble or obscure, if I can thereby bless others."

"Those who have communed with Christ in the upper chamber will go forth to minister as He did. . . . And those who would partake of His divine attributes, and share with Him the joy of seeing souls redeemed, must follow His example of unselfish ministry."—*Ibid.*, p. 651. "The true object of life is ministry. . . . By living to minister for others, man is brought into connection with Christ."—*Christ's Object Lessons*, p. 326.

Ministry, it should be understood, takes many forms. Those who commit themselves to Christ can serve in a variety of ways. They can give simple treatments to the sick, pray with a discouraged friend, write a letter to a newly bereaved person, help the Community Services in time of disaster, baby-sit for a weary mother, mow a widow's lawn, distribute or mail missionary books or magazines, donate funds for worthy projects. The ways are endless. The important thing is that each person dedicate his life to service, then pray that the Holy Spirit will lead him, impressing him with needs that must be met, and bringing him into contact with people who need help.

Recently a REVIEW reader shared with us an experience that illustrates how God cooperates with those who respond to the movings of the Spirit. Before scanning her small-town newspaper, the reader (whom we shall call Mrs. J) prayed that she might find a way to witness for

*Continued on page 19*

# The rat-pack syndrome

Practical suggestions for  
eliminating the rat-pack syndrome  
that is affecting many churches.

By MINDY CHRISTIE

The youth leader is ready and eager to begin the Sabbath school, but he has no class! Where are they?

They are huddled in little rat-pack clumps on and around the front of the church steps. Their eyes abstractly analyze each car as it enters the church parking lot (particularly the sportier-looking cars).

They stand in clumsy, shoulder-drooping huddles, rarely looking adults or each other in the eye.

The girls are bare-armed on the coldest days, and periodically they extract a comb from somewhere, with which they elaborately comb their already much combed hair. Then they shake their heads vigorously, letting it all fall into the same disarray as before.

The boys, their counterparts, stand limply nearby, shoulders hunched, eyes viewing (sometimes critically) the adults who weave their way self-consciously through this maze of hair, combs, and slang-riddled dialogue.

Gum pops loudly as one of the sullen-looking boys starts in on the "movie of the week."

"Hey, man, d'ja see the car chase?"

"Aw, that was nothin'. You shoulda seen Roger Moore in *Moonraker!*"

[Interspersed laughter.]

Then, as if in a puppet show, the rat pack turns en masse and gapes as this year's model of whatever is the current sports-car craze roars into sight.

The pack of gangly legs and long hair staggers itself on the church steps as nervous eyes crane and gaze in admiration until the car rounds a corner. After that they assume the rat-pack formation.

At this point a delegation from the church made up of a frustrated youth leader, one or two "concerned" mothers, and the head elder steps out and reminds the rat pack that "it's time to start Sabbath school now."

Ten minutes later the pack ambles noisily downstairs

to the youth room, where they all squeeze into the last three rows of chairs as the youth leader stands to welcome nine rows of empty chairs and three rows of laughing, gum-popping, car-dialoging adolescents to Sabbath school!

However, some churches are different.

In them, usually small ones, the youth are on the platform offering prayer, announcing the songs, playing the piano, taking up the offering, and handing out things. Apparently no one had to call them from the front steps.

You ask the cheerful lady at the guest book, "How do you get the young people so involved?"

She raises her eyebrows, surprised at your question. Then she blushes and explains half-apologetically, "Well, you see, our church is so small, every person is needed. So our young people are put to work too."

You are amazed as you notice still more young people presenting guitar accompaniment to the special music, passing out *Signs*, and ushering the congregation out at the end of the sermon.

Yes, they stammer, speak too softly (actually incoherently at times), breathe loudly into the microphone, and blush and fidget. And, though strangers may not know it, it sometimes takes gargantuan amounts of persuasion to "get them up in front." (But then, doesn't it work the same way with some adults?)

At the end of the service you are greeted at the door by the 14-year-old boy in denims who had the main prayer. He smiles shyly and shakes your outstretched hand.

Someone's grandma hobbles over to a skinny girl with long blonde hair and exclaims, "My dear, your touch on that guitar made me think of the time I was a girl. I used to play the mandolin. That was before arthritis got to me, you know." She hugs the girl tightly as she continues, "I hope you play again, real soon!"

The girl beams a delighted "Thank you" and hurries to join her friends who are in charge of the potluck this Sabbath.

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Church members of all ages enjoy projects that will benefit other people. These South American Pathfinders are sorting clothing for those in need.

“But,” you stammer, “I just don’t understand why *our* youth don’t respond the way these do! In a bigger church like mine everything is so much better organized—the youth in their divisions and the adults in theirs. And we have a beautiful new youth chapel donated by a doctor in our church.”

Let’s go back to the guest-book lady. What was it she said?

“Every person is *needed!*” The youth in that small church were made to feel the church could not function without them!

There are no rat packs or worried mothers or bewildered head elders in that church. All the church members are too busy, too involved.

“But,” you ask, “specifically how do we as church members reach the young people in our church?”

### Some tested suggestions

Perhaps some practical, tested suggestions gleaned from work directly with teen-agers will help. Keep in mind, though, that these ideas are aimed at the *entire* church family, not just at parents and youth leaders. We cannot shake our heads dismally at “the decay of today’s youth” when we have done nothing to help.

What to do?

First, begin early involving young people *with* adults. Remember, Christ taught all age levels *together*. With that in mind, begin a tradition in your church of “the pastor’s story for children” at the first five minutes of the sermon. Many pastors do this already.

If the pastor is not a skilled storyteller, have a teen-ager or someone with a special knack for storytelling do it. Be ready to fill in for visiting pastors who may be caught by surprise without a story.

You may wish to try what one church does. In it the entire congregation meets in the main sanctuary for a 15-minute song service to open Sabbath school before the members divide into divisions. This has the added

advantage of helping older members to learn the new youth songs that have come out in the past eight or ten years.

“But,” you say, “the young people already have their *own* Sabbath school.”

Right. So do the adults! Youth need to be involved in learning *with* adults, not always *from* them. Christ took time to hold the children on His knee, to the annoyance of His disciples. (Apparently they thought He was *supposed* to be preaching to adults.)

Try to use young people wherever possible. True, they may be too young to be ordained as an elder, but it doesn’t say anywhere that one must hold office to hand out bulletins or the numerous other items that must be handed out in church.

Involve teen-agers in the church service to offer prayer, announce songs, call for the offering, announce their own singing bands, parties, outings, or back-pack trips.

Help a group of teens take charge of special music, special youth church services, or special prayer meetings. Hold a rehearsal in the empty church. Tell your teens to imagine the church is full, to stand straight because it gives one confidence, to look at both sides of the congregation, and to speak in slow, articulate speech patterns. Let them practice with the PA system so they don’t breathe into the microphone or bump it with nervous hands. Rehearse each special. Be relaxed and noncritical.

A great way to involve people of varied ages is to act out (planned or impromptu) stories from the Bible. Age differences dissolve quickly when a deacon plays a robber, the cradle-roll leader is the good Samaritan, a 16-year-old is the “wounded man,” and his buddy, the “country-music” freak, becomes the Pharisee! Try it. The list of possibilities in this one area is endless, creative, and exciting. □

Concluded next week

# Little lights

I knew the boy was a real friend,  
because a real friend tells you  
the truth when you need to hear it.

By JOAN MARIE COOK

Leaving church at the beginning of the communion service, I walked down the hall and out the side door. Behind in the cool dimness, I could hear the clinks of the basins, the sound of pouring water, and the soft murmur of voices.

Outside, the bright, clear July heat felt almost liquid as it lapped at my air-conditioned skin. Right away I saw three youths sitting on the stone wall under a redbud tree. The two girls in the group were from my youth Sabbath school class, and the boy was younger, an earliteen.

They flashed little smiles of guilt until I sat down on the low wall and stretched my legs out in front of me. One of the girls then said with mild surprise, "Oh, you're skipping out too." The boy got some crackers out of his car. It was late; all of us were hungry, so we gratefully accepted his offer to share the crackers.

We talked of the things that interested them: a recent camp-out, summer school, a cute boy home from his college job.

The taller girl said, "If we go back we can still do the grape juice part." None of us looked at each other.

"Well, I— There's someone in there who has wronged me." After all, I didn't want them to think I harbored some secret big sin. My young friends shifted a little in uncertainty as to how to respond to an adult with a problem.

"Oh, it wouldn't be right for you to take part in the service because of the hard feelings—yet it's not your place to ask forgiveness, because you didn't do anything wrong." The shorter girl summed things up for me.

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"That's it," I said, "I'm still mad at this other person."

A voice fuzzy from eating cracker bits spoke behind me.

"What?" I said.

He swallowed. It had sounded as if he had said, "But you *are* doing something." This time he said, "My church school teacher says you can forgive someone even if he doesn't ask you to first."

I felt put down and a bit resentful. What could a youngster know about my serious hurt? Then I looked at the brown-eyed boy. He was enthusiastic about the things he learned at church school. This was his first year there. As I thought about what he'd said, I heard singing begin in the church. I knew the boy was my real friend, because a real friend tells you the truth when you need to hear it. I told him that. He smiled and threw the cracker box back into the car as he began walking toward the church. The girls and I followed.

Inside the church my thoughts hitchhiked along on the worn-smooth passage of Scripture read aloud. An elder, in moving a silver dish cover, cast little dancing reflected lights across the tall church ceiling, down a wall and up again toward a high, stained-glass window. That little flickering light from a silver communion utensil—that's how it happened when I was a child in my church in Texarkana.

Another summer, another Sabbath, I was a little girl sitting in my first communion service. The church was cooled with window fans by running water through a cooling pad behind them. They made a lovely soft trickle sound that made me feel cool just to hear it.

I sat by Mrs. Elliott that day, her gray hair braided across the top of her head. She always wore black—a black crepe dress with a satin bow across her ample bosom. She stood and sat regally, her marvelous posture aided by a merciless corset. And she always wore Blue Grass cologne, which to this very day smells like black crepe to me.

## Surprise from Mrs. Elliott

Mrs. Elliott had a shiny black, patent-leather purse, too, with Elizabeth Ellen's circle of teeth marks on its front. The day she first brought that purse new to the church 5-year-old Elizabeth Ellen sat beside her. Suddenly, as the offering was being taken, she grabbed Mrs. Elliott's purse, biting down hard into its perfect, shiny front. Not only was her mother horrified, but the deacon at the end of the row nearly dropped the offering plate.

I feared for Elizabeth Ellen's life, because her mother was quite a disciplinarian, until I noticed the way the black net veil on Mrs. Elliott's hat was shaking. Suppressed mirth at such a time? This old woman was different from any I'd ever known. "No, no," her whispery voice was dry like her fragile, powdered skin, "It's all right, Sister McClurkin."

Something in her posture and voice made Elizabeth

Ellen's mother let go of her daughter's arm, but the mother's eyes gave a "more later" message.

During the closing song I had to lean forward and say, "Well, you could have at least bitten the purse on the back side." Elizabeth Ellen turned her stricken little face to me and said, "I thought the teeth marks would come out—they do come out of your skin."

After church service, while I stood behind Mrs. Elliott to see what would happen, there were more surprises.

She still smiled in real amusement as she said to Elizabeth Ellen's mother, "Don't you understand that, Sister McClurkin? I certainly do. Some things just compel a person to bite them. I had a gum eraser in school once that just sat on my desk and demanded to be bitten. Fresh tar on the road calls out that feeling in me even now. Let's forgive the child, she meant no harm."

Mrs. McClurkin's face softened. "Well, Sister Elliott, I'm sorry about your beautiful pocketbook. You're a most uncommon person to be so understanding."

In the complicated world of adults, little children seldom fare so well. Elizabeth Ellen never expected to be let off, much less understood. She hugged Mrs. Elliott around the legs with fervor to make up for the words she wished she knew how to say.

Often after that I sat by Mrs. Elliott in church, leaving my mother to keep the baby quiet. And as I said before, I was sitting by her on the morning of my first communion service.

We were through with the foot-washing ceremony. I had walked my little brother around during that part of

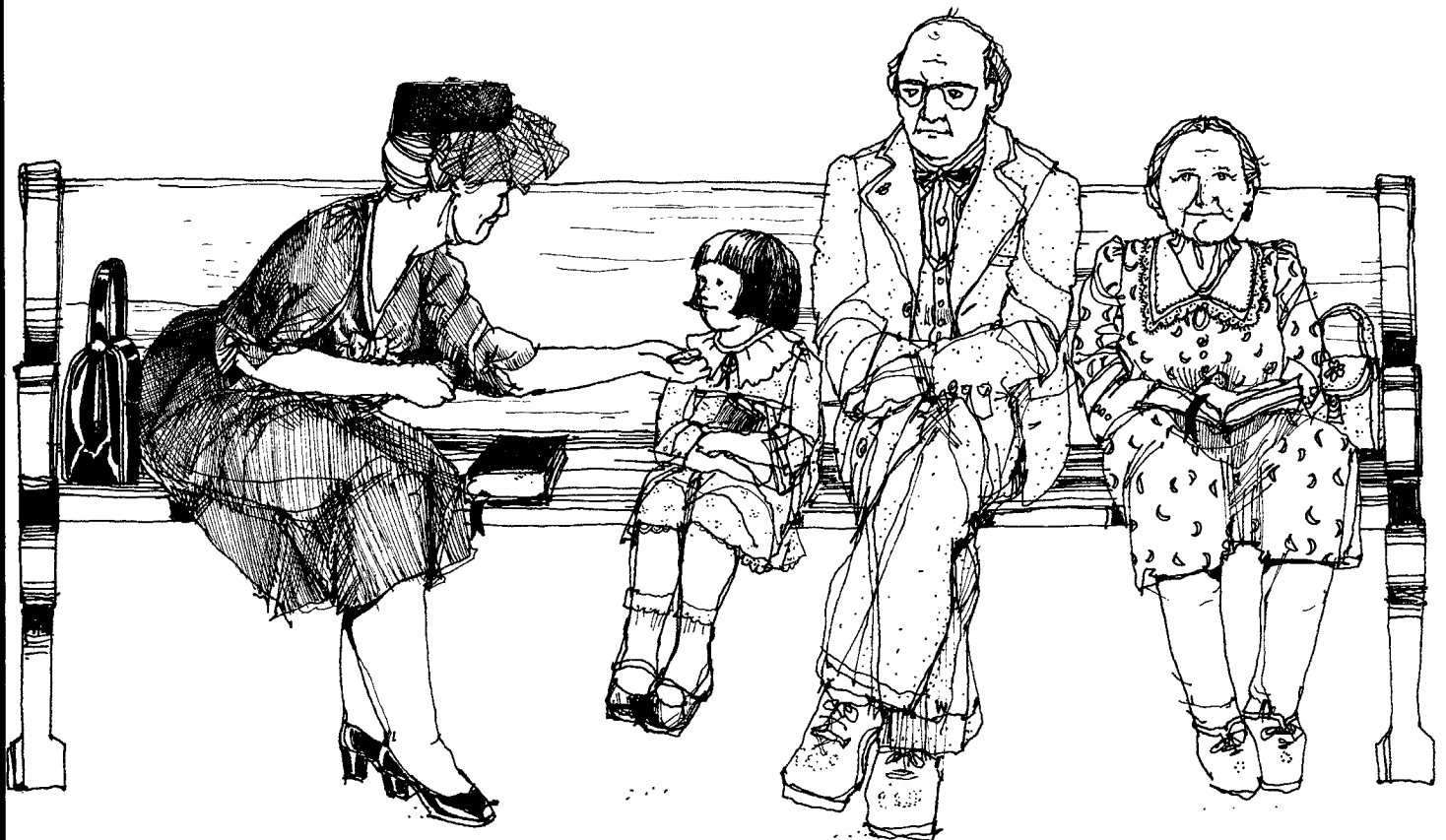
the service, listening to the wavery voices of the deaconesses singing hymns.

I remember the local elder, old Brother Heflin—the solemnness, the sweetness, of his strong face. His hands were strong too, carpenter's hands rough with a usual blackened thumbnail. But they seemed surprisingly sure with the fine things of linen and silver. He was removing the top of the silver container that held the grape juice. The silver was catching the sunlight and reflecting it in little dancing flashes over the ceiling.

Mrs. Elliott had seemed lost in meditation, as she often was, but now she noticed me—fidgeting beside her. Though in one respect she was unwise—and certainly opened herself to criticism by what she did next—from my perspective as a child, I approved wholeheartedly. She broke off half of her wafer and handed it to me, whispering as she did so, "By eating this, I always think, I can become one with Jesus."

*One with Jesus*—I knew for the first time a spiritual ecstasy; the feeling of being "one with Jesus," so much different, and infinitely higher than the thought of it. Everything inside me cried wordlessly to Heaven, "This is how I want always to be, what I do, what I plan, my whole life—one with Jesus." It was a holy time.

So on my recent summer Sabbath, I was surprised again at the ways the Lord finds to speak to me: through a young Christian, through a memory. Resting again in the fullness and richness of His love, I asked Him to let me "strengthen my brethren" as He adjured Peter to do so long ago, even as I myself have been strengthened. □





## Updating our Ingathering outreach

After 70 years of annual home visitation we need to reevaluate the methods we use in approaching our neighbors.

By DON CHRISTMAN

Are we adding new pages to a book on "How to Lose Friends and Irritate People" when we ask for Ingathering contributions to support our church program? Do we expect too much of our fellow members by inviting every capable Seventh-day Adventist to spend time each year in door-to-door visitation for our Ingathering work? These, and many similar questions, deserve attention as we accept the challenge of taking Christ to a troubled world.

In 1903 Jasper Wayne distributed 50 copies of the *Signs of the Times* to people in the post office at Sac City, Iowa, suggesting in return a contribution for foreign mission work. For these 50 magazines he received a total of \$4. When, by mistake, another package of 50 *Signs* arrived, Brother Wayne suggested a larger donation to recipients, receiving about \$26 for these. A banker gave

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*Don Christman is associate director of the Lay Activities Department of the General Conference.*

\$5 for one paper—a significant contribution in 1903.

Encouraged by these results, Brother Wayne ordered 400 copies of *Signs*, which, when distributed during the ensuing year, brought in \$100. Thus, in one year's time 500 *Signs* brought in a total of \$130 for foreign missions.

Jasper Wayne, traveling with horse-drawn wagon, was engaged in selling nursery stock in western Iowa. His success in receiving donations while distributing the full-message magazine along his route encouraged conference leaders in several Midwest States to adopt this plan. Five years later, in 1908, the General Conference officially inaugurated the Ingathering program.

During the past 71 years, more than \$300 million has been contributed in North America and around the world. Better than that, thousands of people have been baptized as a result of Ingathering contacts. Of the \$14,549,000 raised last year, nearly \$6 million, or approximately 40 percent, was raised in countries outside of North America.

In placing her stamp of approval upon the Ingathering plan, Ellen White wrote in 1914: "One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. In many places during the past few years, this has proved a success, bringing blessing to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified."—*Christian Service*, p. 167.

Should we accept financial assistance from those not of our faith? Mrs. White answered this question positively in her writings. "Some may question the propriety of receiving gifts from unbelievers. Let such ask themselves: 'Who is the real owner of our world? To whom belong its houses and lands, and its treasures of gold and silver?' God has an abundance in our world, and He has placed His goods in the hands of all, both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of His work."—*Ibid*.

### Different appeal

But, after 70 years of annual home visitation in our Ingathering work, we need to reevaluate the methods used in approaching our neighbors. With a rising number of charitable organizations calling for help, we must be certain that our appeal is completely different. We are not collecting dollars for "the poor and needy," even though many in unfortunate circumstances can and will be helped. We are not a "welfare organization," competing with civic governments, which control this area of activity in many parts of the world.

As plainly stated in our Ingathering pamphlet, our work embraces the four areas of service—health, community services, education, and evangelism. Our pre-



sentation should emphasize high Christian ideals and service to the world, improving the quality of life, and restoring people to the image of God. We should go from home to home with the desire to *give* more than we *receive*.

Last year the Milwaukee, Wisconsin, Central church graciously invited their friends to accept an invitation to a vegetarian dinner at a specified time following the Ingathering crusade. A card was presented that could be mailed back by those wishing to come. This "Friendship Campaign" resulted in 60 guests coming to the church social room for a pleasant dinner.

When a suburban Seattle, Washington, church discovered and helped a mother and three children who had little food and clothing, it became known as "the church that really cares."

Many churches have planned health-education programs such as the Five-Day Plan to Stop Smoking, Nutrition classes, and Wa-Rite programs immediately following the Ingathering crusade. How easy it is to visit our neighbors with an invitation to an important church happening that demonstrates our concern for the welfare of others.

### Opportunities to give

Because there is renewed interest in religion and Bible study today, we should always call attention to the free Bible-study guide offered in every Ingathering pamphlet. With approximately 25,000 requests coming in yearly, we can be assured that this gift is greatly appreciated.

There are lonely, troubled hearts everywhere today. What an opportunity this offers us to pray in many homes as we visit during the Ingathering period. After listening to a series of tragic experiences, one couple prayed in six homes in one evening. The next Sabbath one of the families attended church because they were desiring more spiritual help.

Receiving contributions for the furtherance of God's work is compatible with reaching hearts with the gospel. Before Ingathering time every church board or evangelism committee should carefully organize a program that will demonstrate to the community that Seventh-day Adventists exist to reveal Christ's love. As we visit homes with the desire to give, as well as to receive, our own attitudes will change, and we will see hearts open to us as they did to Jesus.

One of the most beautiful portrayals of Jesus' work is found in *The Ministry of Healing*, page 143: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"

As you participate in the Ingathering crusade this year, making every visit a spiritual experience, God will bless every contact. No visit is ever in vain. Many will be won to the kingdom who might never have been contacted if it were not for the Ingathering program. □

## FOR THE YOUNGER SET

### Just turn around

By BERNADINE SANDERS

Little Jennie, seeing Ronnie putting his toys away, started climbing up onto the settee. The settee and chairs were put together in such a way as to divide the room so that big brothers Ronnie and Ray could play without Jennie's interference. Until now Jennie had been too young to climb up on the furniture, but today Jennie showed that she was a big girl by climbing up and standing on top of the settee. When she was unable to get all the way over she began screaming.

Ray, who was reading on the settee, took her gently and put her down on the floor. "There, you little rascal," he said lovingly. "You just stay down there; you are too small to be so high up."

Ray continued reading; Ronnie went on clearing the toys away; and Jennie, still screaming, kept trying to reach the colorful toys. She was not even looking at her toys, she just wanted to play with her brothers' toys and not be held back by chairs or settee. But every time she put her leg up Ray pushed it down again. By and by Jennie became so cross that she screamed even louder and her face turned red.

Watching the two boys

and Jennie, Mother asked the boys, "Who can tell me what Jennie should do now?"

"I don't know," Ray said, "Stop kicking and screaming, I suppose."

"But usually Jennie is friendly and quiet," Mother said. "Why is she in such a fury now?"

"She wants to get to our toys," Ronnie said, "and she cannot."

"So what should Jennie do in order to stop fussing?" Mother asked again. The boys looked puzzled.

"What if she turned around and looked at her toys so that she wouldn't see your toys anymore? Could that be a solution?" Mother asked.

"Of course!" Ray exclaimed. "She gets cross only when she looks at our toys, but if she looked the other way she wouldn't see them. Then she wouldn't be cross anymore. It seems so simple!"

"It's like being converted," Mother said. "Sin is always there to tempt us and make us cross and sad. But if we turn around, looking to Jesus and not looking at sin anymore, then we'll be happier and Satan won't be able to catch us so easily."



## Should we make "healthy sinners"?

When I first heard the concept at a medical ministerial retreat about a year ago, it made eminent sense to me, but recent study has caused me to question the thought advanced in a REVIEW article that "God's commission to Seventh-day Adventists is not to make healthy sinners out of people. All that we are doing to meet the physical, mental, and social needs of people around the world is designed especially to demonstrate our interest in them and thus win their confidence" ("The Medical Missionary's Pattern," June 14).

It is the first sentence that I question. *The Ministry of Healing*, page 134, states: "Christ had the same experience [healing people, only to have them plunge back into self-indulgence and folly], yet He did not cease His efforts for one suffering soul.

"Of the ten lepers who were cleansed, only one appreciated the gift, and he was a stranger and a Samaritan. For the sake of that one, Christ healed the ten. If the physician meets with no better success than the Saviour had, let him learn a lesson from the Chief Physician."

On the next page the same basic thought continues: "If but one soul would have accepted the gospel of His grace, Christ would, to save that one, have chosen His life of toil and humiliation and His death of shame. If through our efforts one human being shall be uplifted and ennobled, fitted to shine in the courts of the Lord, have we not cause for rejoicing?"

Volume 3 of the *Testimonies*, page 180, adds: "For the sake of this one man, who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed

on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work."

The implications of these references hit me right between the mental eyes one day as I was planning the medical evangelistic program of my new office. May I suggest, therefore, that on the basis of these statements arising from that experience of Christ's, we, as Seventh-day Adventists, are in the very serious business of making healthy sinners! The concept goes to the heart of a stewardship of the talents God has given. If I faithfully make every facet of the skills God has entrusted to me available to each and every person who presents himself, then what that person does with what he has been benefited by in the healing ministry is a matter between him and God.

Let me illustrate my point. Knowing what the use of tobacco does to a person, I tell my patient, "I can help you with the problem you are presenting as long as you follow my instructions." I proceed to tell him that he must quit the use of tobacco. I place every opportunity before him to help him overcome his habit. He puts forth a half-hearted effort and then gives up.

At that point I can take one of two courses: discharge him from the practice because he did not follow my instructions, or accept him with all his faults and hope that somehow, some way, I can gain sufficient position in our interpersonal relationship as dentist and patient that will make it possible to lead him along to the point where he is prepared to make a successful effort. But if he never does quit his tobacco, I still need to continue my efforts in his behalf. God does not withhold from me

His efforts in my behalf when I fail Him. Therefore, I must not withhold my efforts from my patients even when they fail me.

The nine lepers were healthy sinners. It was for the sake of that one who returned in humility that those nine were healed. They never benefited, according to the record, in any other manner than by being made healthy.

Another statement from volume 3 of the *Testimonies* sums up my point much better than I can: "Although in many cases, the afflicted had brought disease upon themselves by their sinful course in violating natural law, Jesus pitied their weakness, and when they came to Him with disease the most loathsome, He did not stand aloof for fear of contamination; He touched them and bade disease give back."—Page 179.

I am sure that the point being made in the REVIEW article was not regarding "healthy sinners" but rather "disinterested benevolence" in the effort to win the confidence of people. Nevertheless, the concept of not working to make "healthy sinners" leads to what I fear may be some erroneous conclusions and/or practices in our health ministry.

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D.D.S.

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## Vitamin E

Re "Vitamin E, Aging, and Cellular Function" (May 31, 1979). There are only a few studies that conclude that there are benefits to greater vitamin E intake, but all studies clearly indicate that controversial data exist.

Vitamin E deficiency has been most difficult to detect in humans despite the ease of producing animal deficiencies. The RDA (recommended daily dietary allowance) for vitamin E is 12-15 IU per day, a fact not indicated in the REVIEW article. Up to 300 IU per day has been considered nontoxic for human adults. The article author's personal habit of ingesting 800 IU per day

of vitamin E is not recommended for anyone without a doctor's consent. This is more than 50 times the RDA and generally recognized as therapeutic. Because a certain practice appears beneficial for one person is no indication that this should be recommended for everyone. Any such dose could easily upset the intricate balance of nutrients required for proper metabolism.

The American Dietetic Association takes the position that until there is greater assurance of safety, the recommended level of the daily intake of vitamin E for therapeutic purposes should not exceed 150 IU, or ten times the RDA. Vitamin E is a fat-soluble vitamin; therefore, medical monitoring is necessary, since toxic levels could occur over months of regular supplementation.

The case examples cited by the writer were not average people. One was an obese woman who was fasting for 30 weeks. The electrolyte balance alone can be thrown off to the point of producing heart arrhythmia in such circumstances. The second case cited involved rabbits, and the observations have not been duplicated in humans given extremely low vitamin E. The third case cited involved cancer patients, who may have any number of nutritional deficiencies due to lack of appetite and unnatural metabolic processes.

The suggestion that soil depletion may be at fault is not founded, because plant syntheses cannot occur without the chemistry of all plant-essential trace minerals.

Therefore, vegetables and fruit could not be produced unless all chemicals are present in the soil. When one bites into a tomato or avocado he can be sure it contains all the nutrients God intended.

We cannot improve upon God's ideal of a nutritious varied diet by taking vitamin supplements. As long as the sun shines and the rain falls, plants will continue to provide us the nutrients we need.

NORENE MARTIN  
Community Health  
Dietitian  
Kettering Medical Center

# Enlarge your repertoire of hymns

Recently, while leafing through our *Church Hymnal*, I remarked to my wife that I was certain that many of us do not fully appreciate the wealth of fine hymns, both text and music, that we have in our current hymnal. We lose much by not taking time to become familiar with the variety of hymns. There seems to exist a resistance on the part of even good Christian people, after they pass from the childhood stage, to learn a new hymn. We become satisfied with those with which we are familiar. Each Sabbath school group or congregation seems to get settled into its own pattern of the songs it uses. That is also true of individual members.

At the risk of disappointing some because of omitting many excellent numbers, I'd like to list a few hymns that in many churches are slighted, and at the same time give a few reasons why I feel the hymns are worthy of inclusion among favorites.

No. 2, "From All That Dwell Below the Skies," is by Isaac Watts. Our hymnal has more hymns by Isaac Watts than by any other author. Stanzas 1 and 2 are based on Psalm 117, which, *The Desire of Ages* informs us, Jesus used for the hymn sung by Him and the disciples to conclude the Passover-Communion service prior to His betrayal. No. 13, "All People That on Earth Do Dwell," is a metrical setting of Psalm 100. The tune "Old Hundredth" is so named because of its early association with this psalm. No. 14, "Praise Ye the Lord," is another of Watts' hymns based on a psalm, this time the 147th. It is interesting to take a concordance and identify the various verses of scripture used in each of the stanzas. Both words and music of No. 31, "Eternal Father, God of Love," were written by F. E. Belden, an early SDA musician and nephew of Ellen G. White. No. 53, "All Praise to

Thee," is Thomas Ken's evening hymn set to the music of an earlier tune, "Tallis' Canon," written for a boys' school. The familiar doxology "Praise God, From Whom All Blessings Flow" is taken from the last stanza of this hymn, which Ken also used for the last stanzas of his midnight hymn and his morning hymn. Singing this hymn as a canon is both interesting and beautiful.

No. 67, "O Love of God," by Horatius Bonar, is perhaps one of the most meaningful hymns we have on the love of God. No. 76, "The God of Abraham Praise," has both words and music taken from Jewish sources. No. 95, "The Glory of the Spring," is especially appropriate for the spring of the year. "When I Survey the Wondrous Cross," Nos. 118 and 120, is used frequently, but many times the tune of No. 118 is bypassed.

Nos. 128, 129, and 130 are some of the finest to be found anywhere on Christ's life the last week before His death, from three authors with varying backgrounds. Nos. 176 and 178 are fine hymns on Christ's second coming and the events foretelling this.

Perhaps No. 243, "Come, O Thou Traveler," would be understood and used more if it were given the title that the author, Charles Wesley, had given it—"Wrestling Jacob." No. 270, "Give Thy Youth to God," is another of Horatius Bonar's hymns, with a strong appeal to youth. No. 377, "O Happy Band of Pilgrims," by Joseph the Hymnographer, was written more than a thousand years ago. No. 402, "Jesus, Lover of My Soul," has a fine vigorous tune by John Dykes. No. 469, "Welcome, Day of Sweet Repose!" is a Sabbath hymn by I. H. Evans, whom many senior members lovingly remember.

No. 636, "O Who Is This That Cometh?" takes on meaning when sung and understood in the light of Isaiah 63:1-7, and *The Desire of Ages*, pages 92 and 693. No. 672, "A Great and Mighty Wonder," is a beautiful Christmas hymn usually placed in the "Birth

of Christ" section of hymnals.

"The understanding takes the level of the things with which it becomes familiar."—*Fundamentals of Christian Education*, p. 130. If we will but take the time and put forth the effort to become familiar with the many beautiful hymns we have, we may come to appreciate the best through the operation of the natural law embodied in the above quotation.

R. E. COWDRICK  
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## Why not accelerate?

Ellen White tells us that we should start our children in school at 8, 9, or 10 years of age. I believe this.

I agree also with the writer who mentioned recently that children beginning school when they are 7 years old or older often become bored because they are older than the average child in their grade, because they are generally ready to do more difficult work than what they are allowed to do, and because they do not fit in as well socially (especially after they reach puberty).

The question is, How can we, as Seventh-day Adventists, keep our K-12 educational program and yet follow Ellen White's inspired counsel without our children becoming bored and possibly dropping out of school?

I believe the answer lies in an accelerated program for the older average student. I'm proposing not that children skip grades, but that they take two or three years of schoolwork in one or two years.

I believe that acceleration should take place during the early grades of elementary school in order that the students involved may take the full four-year program in academy. The earlier acceleration takes place, the easier it is on everyone concerned.

My husband has been teaching in Adventist schools for ten years. For seven years before that he

taught in public schools. We have worked closely with young people for more than 22 years. One interesting fact we have noted is that many of the seniors in our academies who drop out of school, or who are dismissed from school because of being in trouble, are older seniors. They seem bored and/or not socially accepted in their class.

The Columbia Union Conference has a good acceleration program for the student who has a cumulative grade point average of 3.5 and who places at the 85 percentile or above on standard achievement tests. The union also has a good acceleration program for students who would have their eighteenth birthday before they would graduate in a three-year academy program. This allows the student who has begun school after his seventh birthday, if his birthday is between September and the June graduation date, to accelerate without a 3.5 grade average and without taking a battery of tests.

However, students who begin school after their seventh birthday, if their birthdays fall during the summer months after graduation in a three-year program, are not allowed to be accelerated unless they have a 3.5 grade average and a composite score that places them at the 85 percentile or above on standard achievement tests. Thus, the Columbia Union Conference acceleration program applies to approximately three fourths of the children who begin school after their seventh birthday.

What about the other one quarter? Shouldn't they be given the same consideration? An ideal educational program meets the need of individual students rather than lumping them into categories.

Ellen White's counsel should be heeded today—I believe acceleration is the key. Educators and parents need to work closely together for the salvation of our young people. The only thing we can take with us to heaven besides our characters is our children. Let's give them the best we have to offer.

CAROL PAULSON  
Mount Vernon, Ohio

# “Don’t follow me; I’m lost too!”

The awesome aspect of abdicating life’s decisions to another person is that most often it’s worse than the blind leading the blind.

By MIRIAM WOOD

Bumper stickers aren’t exactly the place to pick up deep insights into the human condition. Yet every now and then a person is startled to see a nugget of wisdom on the car bumper ahead of him while he is sitting waiting impatiently for the signal light to change.

“Don’t follow me; I’m lost too!” fell into that category for me recently. As I continued driving, my mind drifted back to the early 1960’s. About that time we began to hear many voices mumbling, then shouting, that the values and attitudes that had held civilization together for centuries were absolutely “out.” For instance, hard work—who needs it? Faith in the wisdom of those who have lived successfully for a number of years? Ridiculous!

As for sexual morality, probably nothing came in for more outright scorn than did this fundamental phase of human existence. A glorious new day of freedom was dawning. Love was the big word—love, meaning sexual experiences with anyone, no matter how casual the meeting. “The world can never have enough love,” we were informed. “What the world needs now is . . .” and so on. Teams of “experts” did volumes of surveys purporting to prove that anything goes—or should go—and their “findings” were heralded as a new kind of gospel, a liberating and enriching gospel, in direct contrast to the narrow and restrictive beliefs of past years.

A well-known male-and-female research team came out enthusiastically for “open marriage”—the term indicating that husbands and wives must feel free to have

sexual relationships with other people. People were solemnly told that such loose morals would enrich their marriage relationship and “keep it from becoming stale.” And so thousands of couples, feeling that surely the “experts” couldn’t be wrong, set out upon a course that has ended in cruel tragedy.

Now for the bottom line. Recently, the “experts” blandly announced that they’d been a wee bit hasty; they might even have been mistaken. Open marriage wasn’t really such a good idea after all. As for the broken homes their “great experiment” had caused—tough luck. Just think of it as a “learning experience.”

One of the most macabre developments of these years was the evolution of rock music groups, which have occupied a position almost like messiahs, leading the way to a new life style. Young people have hurled themselves into discipleship with total abandon, leaving reason behind. The pioneer group was, of course, the Beatles. Their influence on the youth of the world has been incalculable. They “had it together.” They knew. They were to be followed. Later, of course, they disbanded amid a great deal of acrimony, having lived a sordid saga of drug addiction, divorces, siring of illegitimate children, and so on. I wasn’t too surprised, then, to read in the *Washington Post* of March 9, 1979, that “at the pinnacle of the Beatles’ success, John Lennon made himself a target of criticism when he suggested the Beatles were more popular than Jesus Christ. Now, more than ten years later, another Beatle, George Harrison, paints a different picture. Yesterday Harrison told about 40 reporters in Hollywood that ‘the Beatles can’t save the world—we’ll be lucky if we can save ourselves.’”

## Abdicating life’s decisions

Sometimes, as I’m driving along listening to my car radio, I become aware of a recurring theme in today’s music. In various settings, it’s a “beside me to guide” type of line, conveying that the singer needs someone to follow. I know that songwriters aren’t exactly small Shakespeares, and this is a pretty logical couplet; nonetheless, it points up the overwhelming desire to abdicate life’s decisions to another person. The awesome aspect of this is that unless you know your leader is competent to lead, it’s worse than the blind leading the blind.

Jonestown, I suppose, was the ultimate example of “follow the leader.” Through all recorded history, few events have been as grisly and horrendous. “Follow me!” shouted Jim Jones. “I will lead you to realms of undreamed-of glory.” And only in the agony and the terror and the dying did it become all too apparent that he was more lost than those whom he claimed to lead.

God says, “There is a way that seemeth right unto a man, but the end thereof are the ways of death” (Prov. 16:25). But He also assures us that His leading can be relied upon, now and forever. “I am the way, the truth, and the life,” Jesus said (John 14:6). Faithfully following Jesus, the perfect Example, will lead us into peace, joy, happiness, and never-ending life. □

# Wheels within wheels—and a Hand

While we must be businesslike, we must never make the mistake of attempting to operate God's church on the basis of principles injurious to Christian fellowship.

By WALTER R. BEACH

The messenger of the Lord suggests that the vision of the prophet Ezekiel on the banks of the Chebar can be a profitable study that will help us understand the intricacy and efficiency of our Seventh-day Adventist Church organization (*Testimonies to Ministers*, p. 213).

Ezekiel saw many wheels intersecting each other. High above these wheels within wheels "was the likeness of a throne" (Eze. 1:26). Ezekiel 10 records a similar scene, introducing the form of a man's hand that guides the heavenly beings who impel the wheels (see verse 8). This hand represents the hand of the Omnipotent One (*Prophets and Kings*, p. 536). The "throne" and the "hand" brought perfect harmony out of apparent confusion.

The machinery of human events and church organization requires many facets and seeming complications. The problems church leaders face are not simple, except to the untutored and inexperienced. In spite of the complications that arise the "hand" guiding the wheels can be seen and trusted.

Moreover, the Seventh-day Adventist system of organization becomes less complicated and more comprehensible when one understands that the same types of procedure, responsibility, and personnel are repeated almost exactly on the five levels of church government (church, conference, union, division, and General Conference).

On the local church level the total membership is involved in a form of direct democracy. The chief leadership roles are assigned to ordained elders and deacons, to deaconesses, and to the church board, as outlined clearly in the *Church Manual*.

On the conference, union, division, and General Conference levels, the constitutions and bylaws are identical in principle. The responsible units are the constituency, the executive committee (church board in the local church), and the officers (and associates). The total organization revolves around these three units.

Our church government begins with the constituency.

Locally this involves calling the church membership together for a business meeting. Beyond the local church the constituencies hold delegated sessions. The number of delegates to the session is set by the constitution and bylaws on each level of organization. Following Bible study and worship, the first item on the agenda at one of these sessions is a process outlined in the bylaws by which a large committee, representative of all sections of the constituency, is appointed to bring to the full assembly suggestions for the membership of the standing committees of the session. This large committee meets under the chairmanship of a representative of the next higher level of organization.

Among the standing committees, what is possibly the most dramatic work is done by the nominating committee, though the work of such committees as constitution and bylaws, plans and resolutions, and licenses and credentials, could have far-reaching consequences for the future of the organization. The standing committees must be approved by the session, and then can go to work on the agenda provided by the constitution and bylaws or the mandate of the assembly when such mandate is in harmony with denominational policies. The nominating committee is chaired by the ranking officer of the next higher organization. Obviously another plan for the selection of the chairman must be followed on the General Conference level. This will be discussed in a later article dealing with the work of the General Conference session.

The function of the nominating committee is to nominate suitable persons for the offices to be filled for election by the full assembly. The nature of the discussions of this committee is such that the committee meets in closed session. But, of course, any member of the church has the right to make suggestions or to voice opinions to the committee's leadership. Any delegate may request to appear before the committee, which is the case also for other standing committees. The nominating committee presents its reports to the assembly, usually in sections, as significant decisions are recorded, suggesting one name for each office.

The nominating committee, whatever the level of organization, owes it to all concerned to be informed,

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cautious, and discreet. Thus, if there is an objection in the assembly to a name or to any part of the report, the objector must feel free to move that the report (full or partial) be referred back to the nominating committee for further consideration of the item. He will avoid mentioning the name or names involved but will request referral of the entire report. Such a motion, based on serious objections, of course, must be seconded and voted upon as is the case for any other motion set before the session. The objector should make his objections known to the committee's leadership. He can be invited by the leadership, if thought advisable, to appear before the nominating committee to state in person the reasons for his objection.

Even though it is possible that a majority of those present are willing to accept the report without delaying the progress of the session, the practice outlined should be followed. The opinions of all delegates should have due respect. Persistent referrals back, particularly from the same source, would hardly be fair or consistent with good procedure. Repeated referrals can be denied in good conscience, allowing the nominating committee's report to be accepted by vote without further delay.

From time to time the observation is made that the denominational method of choosing church leadership possibly could be more "democratic." The suggestions that emerge usually take two forms:

1. Adopt the democratic procedure followed in political campaigns. Any group of members, it is suggested, could get together on a "name" and have that person run as a candidate for office. The next step, of course, would require that candidates speak on behalf of their qualifications. Inevitably the end result would be to force candidates to compare themselves one with another in a sterile conflict of interests.

2. Hold to the nominating-committee plan, but ask that two or three names, rather than just one, be reported to the assembly as nominees for each office. The delegates would vote by written ballot rather than by voice vote or show of hands.

The second suggestion listed above is certainly less radical in appearance. But if two or three names are up for ballot, would this not nurture in the long run the same partisan conflicts and divulgence of personal defects and weaknesses that mark political contests? The end result could be the unwise, unnecessary destruction of people.

The long experience of Seventh-day Adventists in

church organization that can be traced to the counsel and personal participation of the messenger of the Lord set us on a course rooted firmly in spiritual and pragmatic concerns. Our methods are now formulated clearly in bylaws and policies accepted around the world. We hold determinedly to them because they are adapted to the needs of a world church community.

While we must be respectful of people, as well as businesslike, we must never make the mistake of undertaking to operate God's church on the basis of principles injurious to a Christian fellowship of believers. The church is a spiritual brotherhood, the body of Christ, and is quite different from a national government, an association, a club, or a business.

### Office seeking unseemly

How unseemly office seeking or the promotion of self would be in the church. Should we operate on the basis of such motives, how surely and quickly parties and factions would appear. As in Corinth long ago, members would take sides, saying "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas'" (1 Cor. 1:12, R.S.V.). Paul drew the line against all that when he wrote this question to the Corinthians: "While there is jealousy and strife among you, are you not of the flesh?" (chap. 3:3, R.S.V.).

The Master already had said, "It shall not be so among you; but whoever would be great [chief] among you must be your servant'" (Matt. 20:26, R.S.V.). He also pointed out that the kingdom of God cannot be compared to the kingdoms of this world (Mark 4:30). Wrote Ellen G. White: "He [Christ] could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it."—*The Acts of the Apostles*, p. 12. In short, worldly practices and politics should be looked at long and hard to determine whether they tally or not with the principles of the community we call the church.

Moreover, from a practical point of view, the guidance God would accord His people in counsel comes best when responsible people sit down together under appointment by God's church to study to know God's will. According to promise, guidance is then vouchsafed to His waiting servants. The Holy Spirit enlightens the faculties of those involved in a special way to enable them to make decisions in matters so important to the corporate success of His people. Many aspects are involved in the choice of leaders in particular. Matters of character, personality, competence, and social attitudes must be considered, weighed, and decided. Such problems can best be handled, it would seem, in the way that God has inspired His people to write clearly into Seventh-day Adventist polity.

Such are the reasons and the hopes within our ranks as we approach church, conference, union conference, or General Conference sessions. Our firm resolve is to see the unerring hand of God guiding the wheels within the wheels. □

### *Which?* By CLETIS HANAHAN

<i>A beautiful gate—</i>	<i>A beautiful gate—</i>
<i>One glorious pearl.</i>	<i>One glorious pearl.</i>
<i>The same gate,</i>	<i>The same gate,</i>
<i>A closed gate,</i>	<i>A closed gate,</i>
<i>And I inside!</i>	<i>And I outside!</i>

# School-prayer drive: "pious lawlessness"

Members of Congress have set out to change the religious neutrality pattern in the name of childhood's right to pray.

This article is reprinted by permission, from the St. Petersburg, Florida, *Times*.

By PAUL BLANSHARD

The new furor over prayer in public schools would not be worth discussing if it stopped there, but it was never intended to stop there. It is a politically organized movement designed to use religious emotion to defeat the Constitution and the Supreme Court. Although it has enlisted the support of many good people who do not appreciate its dangers, it might fairly be described as pious lawlessness.

The First Amendment to our Constitution is one of the finest defenses of tolerance and liberty that we have: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Supreme Court, in a series of decisions beginning in 1947, has outlined a set of reasonable guidelines designed to keep our public schools neutral in religious matters.

Now these guidelines are being challenged. A number of members of Congress have set out to change the religious neutrality pattern in the name of childhood's right to pray. Their program sounds innocent and attractive, but I think that it would end in bitterness and sectarian strife. I doubt that competing American religions could ever really agree on acceptable school prayers.

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*Paul Blanshard is the author of American Freedom and Catholic Power, God and Man in Washington, and other works.*

The man who is leading the present movement for public school prayer is a Republican senator from North Carolina, Jesse Helms. His particular device for challenging the First Amendment is the isolated legislative amendment approving school prayer. It can be attached to some major bill, even an irrelevant bill. He tells his followers that their votes for principle will show where they stand, even though the amended bill dies. Using this device, Helms has already scored two rather surprising victories in the Senate, one by a vote of 51 to 40.

Is this a bona fide movement for religious freedom? Hardly. We have plenty of religious freedom in our country, probably more than in any other large country in the world. In the United States almost anybody can start a new religion anywhere or invent some new method of perpetuating an old faith.

But our Supreme Court has been very specific in opposing any kind of religious pressure or coercion in our public school system. In 1962, with the vote of only one dissenting justice, the court banned any ceremonial use of school prayer, even so simple a petition as the one used in New York.

Of course, the Supreme Court has always been careful in opposing the illegal establishment of religion in public institutions to point out that it is not opposed to religion as such. Its policy on religion is officially one of strict neutrality. As Justice Black said in speaking for the court in the Regents' prayer case in 1962: "It has been argued that to apply the Constitution in such a way as to prohibit state laws respecting an establishment of religious services in public schools is to indicate a hostility toward religion or toward prayers. Nothing, of course, could be more wrong. The history of man is inseparable from the history of religion."

Justice Black rejected the "voluntary" excuse for school prayer by saying: "Neither the fact that the prayer may be denominationally neutral, nor the fact that its observance on the part of the students is voluntary can serve to free it from the limitations of the establishment clause. . . ."

## Prayer can be discussed

The Bible can still be used in literature and history classes in public schools but not as a component in a religious exercise. Prayer can be discussed and quoted but not imposed as a ceremonial. Chaplains can be employed on a public payroll in prison because the court regards them, like doctors and nurses, as professionals who render a necessary personal service. The court, so far, has not even disturbed the questionable arrangement by which chaplains on the public pay roll deliver short prayers to heedless members of Congress during the opening sessions of the House and Senate each day. Nor has the court stopped its own crier who announces the opening of each court session with the ancient phrase: "God save the United States and this honorable court."

What has been the court's chief motive in banning religious exercises in public schools? Justice Felix

Frankfurter, in writing a concurrent opinion in a famous 1948 case, put it well:

"The nonsectarian or secular public school was the means of reconciling freedom in general with religious freedom. Designed to serve as perhaps the most powerful agency for promoting cohesion among a heterogeneous democratic people, the public school must keep scrupulously free from entanglement in the strife of the sects. . . . The public school is at once the symbol of our democracy and the most pervasive means for promoting our common destiny. In no activity of the state is it more vital to keep out divisive forces than in its schools, to avoid confusing, not to say fusing, what the Constitution sought to keep strictly apart. We renew our conviction that 'we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion.'"

In many ways the present uproar over school prayers sounds like a rerun of the 1962 battle when the Supreme Court banned the use of the Regents' prayer in New York. Then at least 150 resolutions were introduced in

## *Our Father's Love*

By BRENDA BOND KIS

*Lord, I'm a new mother.  
It's overwhelming to be a parent,  
But I understand You better now.*

*Yes, just as this baby is my child,  
So I am Yours.*

*Aren't You tired, Lord?  
How many times have You  
had to save me from myself,  
Clean up the messes in my life,  
Take time with me when I was sick,  
hurt, or just needing attention?  
I never realized it!*

*O Ancient of days, has anything  
in eternity  
ever occupied You as much  
as Your children?*

*Before, I used to think You could  
well do  
without me and the trouble I brought;  
Maybe even that You sometimes  
regretted creating humanity.  
Only now I know better.  
You made me, and whatever I do,  
You'll love me forever.*

Congress asking for the right of public prayer in public institutions. "The Supreme Court," said Senator Herman Eugene Talmadge, "has set up atheism as a new religion . . . and put God and the devil on an equal plane." Senator Strom Thurmond of South Carolina introduced into one issue of the *Congressional Record* eight hostile editorials attacking the court.

It is not surprising that the *Columbia Law Review* of January 1963 rated the Court's ruling on school prayer as probably the most widely disobeyed Supreme Court ruling in our history. We in Florida still have some legislative barnacles of that era on our statute books. We have one Florida law that still provides that all public school teachers must "inculcate . . . the practice of every Christian virtue" in their pupils.

I think that President Carter has handled the new prayer skirmish with genuine skill. In a way it is fortunate that no one can accuse him of anti-religion. He is a born-again Christian and a Sunday school teacher for the largest Protestant denomination in America, a denomination, incidentally, which has an excellent record of defending the separation of church and state. When Carter says that [government sponsored] prayer does not belong in our public schools, no one can accuse him of faithlessness. He has said rather clumsily: "In general I think that the government ought to stay out of the prayer business and let it be between a person and God and not let it be part of a school program under any tangible constraints, either a direct order to a child to pray, or an embarrassing situation where the child would feel constrained to pray." Later he referred to the Supreme Court's ruling on prayer.

## **The prayer issue is not dead**

The prayer issue, of course, is not dead. We can expect that when several amended bills with their attached prayer riders have been defeated, the Helms supporters will press for a constitutional amendment and perhaps a constitutional convention. But the Helms supporters may not be pleased by the reaction of American churches to their campaign. Many very powerful religious groups in America actually believe in the separation of church and state in public education. It has worked for them, and they want it to continue.

In such a situation we are fortunate that we have a courageous Supreme Court. We are not bound to drift toward the cut-throat sectarianism that has ruined several nations in Europe. Since 1940 our Court has reinforced the sturdy and rational wall between church and state in education.

I can only echo the sentiments of *The New York Times*, expressed in 1962, at the time of the Regents' prayer decision: "Nothing could be more divisive in this country than to mingle religion and government in the sensitive setting of the public schools and under circumstances regarded by minorities as coercive. Our history counsels against that course, and the Supreme Court has wisely turned us from it." □



# Breaking marital logjams

As more and more trouble spots arise in a marriage they tend to be walled off one by one. Eventually there is little to say except "Pass the butter."

The following article is recommended to our readers by the Home and Family Service of the General Conference.

By ROGER L. DUDLEY

Art and Carrie sat quietly through the first two days of the Adventist Marriage Enrichment Seminar while my wife and I, as co-leaders, attempted to focus on the important place communication plays in almost every aspect of married life. Other couples joined in the discussion freely, but the Taylors said nothing, except as they occasionally responded to a direct question.

Following the close of the Saturday night session, with only one more day remaining, Art indicated that he would like to speak to me in private. We walked into an adjoining room.

"Our marriage doesn't have a lot of fighting and quarreling in it," he began. "It just doesn't have much of anything. It's blah. After listening today, I can see what my problem is. I don't know how to communicate with my wife. We just don't talk to each other about anything meaningful. But I don't know what to do about it. How can we build a new bridge?"

All human relationships depend for success upon the accurate transmission and reception of interpersonal messages. Since marriage is the most intimate of relationships, involving the meshing of two lives along countless dimensions, the importance of communication skills is magnified. They are pivotal in the enriched marriage. In this short article I cannot attempt to discuss or even list all the communication skills, but I do wish to

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focus on one central concept—communication for the purpose of understanding and of being understood.

Marriage counselors generally agree that couples with marital troubles have at least one thing in common: They are not communicating. Some marriage partners "clam up" and do not speak at all. Others talk to each other about their problems and may even seek solutions. But somehow they fail to put across their ideas, their judgments, and their inner feelings accurately enough to be understood by their mates. Often the words spoken come across in such a hostile, blame-casting manner that the attempts to communicate actually make the problem worse.

The difficulty here is that too often each partner approaches the discussion of a problem as if he were a trial lawyer arguing his case before a jury. Each presents his or her strong points in hopes of winning a favorable decision. While one is speaking the other is busy formulating a rebuttal.

But marriage needs to be removed from the contest arena, and placed in the setting of two people pledged to grow into deeper levels of intimacy. God has ordained that the "two shall be one" (Eph. 5:31). However, their union is by no means complete at the moment when the minister pronounces them husband and wife. It takes years to attain to an ever more complete sense of oneness. Such oneness takes place when the partners come to share more and more areas of their lives with each other. But even though they merge into one, they retain their own individuality, their own personal characteristics. This might be called the "mystery of marriage" (see verse 32).

Each partner brings to the relationship unique backgrounds, perceptions, expectations, and needs. Because of this, as well as the fact that our lives are bound up with each other on many points, there is opportunity for friction to develop. We are so close that we are sensitive to every slight irregularity or rough spot. Yet when the inevitable problems develop, proper communication can make these problems into stepping stones to greater oneness rather than their being walls to keep us apart.

## Dialog for understanding

This means that the couple should keep in mind that they love each other, that each is eager to understand the deepest needs of the other, and to meet those needs as far as is consistent with maintaining integrity and psychological health. It means that in no way would either wish to hurt the other while in pursuit of personal goals. Therefore, husband and wife approach dialog in search of mutual understanding, rather than in an attempt to win a victory. This kind of communication does not seek to win a point, but to understand one's spouse and to be understood in return.

The one who speaks first, then, does not try to argue his case. He does not try to convince or to change his mate. He only wants her to "step into his moccasins," and to be able to experience the situation as he experi-

ences it—to see through his eyes, to think with his brain, to feel the feelings that he is aware of. A person needs to be able to describe the elation he feels at a promotion, the gripping fear of failure on the job, the sorrow and disappointment that result when some cherished plans have gone awry, the resentment that is felt over the way another has mismanaged some household decision.

And the partner who listens first must truly listen, no defensiveness, no rebuttals, no denying the appropriateness of the spouse's feelings. Instead, giving careful, patient attention to what the partner is saying. The listener will often check with the speaker to make sure the message is being received correctly both as to content and emotion. At this point the listener has but one purpose—to put himself so completely in his mate's world that he can experience what the other is experiencing.

Of course there must also be an opportunity, once a message about a person has been satisfactorily transmitted, to reverse roles and allow the listener to become the speaker, and vice versa. Obviously it will take time and effort to share oneself thus, and to be assured of being understood. But there is no other way to know another deeply and to feel with him.

Note that communicating is not attempting to persuade, much less compel, our partner to accept our view of things. We have not been given the responsibility of reconstructing our mates. We have only to facilitate the best understanding possible in the present stage of our relationship. But if we truly love, the better we understand the real feelings of each other, the more we will seek for changes in our lives that will meet the deep emotional needs of our partners. Thus problems are solved through communication, but as more of a by-product than as a result of direct bargaining. Dialog says, "I just want to share myself so that you may know me. Then you can decide what to do about my needs."

### **The problems are in communication**

With this background it becomes easier to understand what the counselors mean when they say that "every marriage problem is a communication problem." Take finances, for instance. The root of the problem is not as simple as saying that one spouse is a spendthrift while the other is conservative, or that the lack of fiscal responsibility is leading to family disaster. Money is not merely a medium of exchange. It has deep emotional overtones for most people. For Jim, brought up during the depression in a family struggling to make ends meet, it may be a symbol of actual survival. He is afraid that the family may come to actual want if Jane keeps on spending the way she does. But to Jane, who has low self-worth, and who has never felt that she was as good as other people, money may be a source of status. She needs to keep up with the neighbors to prop up her own self-esteem.

Jim and Jane could wrangle over budgets, attempt to put limits on each other, or indulge in scapegoating. But first they need to understand each other, to unclog the

emotional channels. Let Jim endeavor to explain himself and his deepest fears. Let Jane listen patiently with a real desire to understand and feel with him. Then let Jane explain to a sympathetic Jim her need for propping-up. Now the way is open for them to grow closer together. And in seeking to meet each other's needs, Jim and Jane will find compromises with which each can be happy.

The same principle applies in other areas, too. Suppose it is role responsibilities. If Martha feels frustrated, frazzled, and used, because she works at an outside job, and then comes home to find all the housework and care of the children awaiting her, she had better seek to articulate to Myron as clearly as possible just what is happening inside of her. And Myron had better listen without either apologies or defenses, but with the purpose of knowing more completely what makes Martha tick. Myron may have some feelings to share also. How does he feel when, finally escaping the pressures of the "rat race" at the company, he hurries home to his castle with every jangling nerve crying out for peace and rest, only to find a long list of duties awaiting him?

We could continue discussing problem areas such as in-laws, time for each other, spiritual values, child-rearing, or any other area of married life. Success in all areas is enhanced by good communication. The type of communication I have in mind takes place over a period of time. One session usually is not enough for a couple to truly understand the inner life of each other in any particular marital area.

For one thing, it takes much self-awareness and practice to be able to communicate our inner selves accurately. Most of us do not understand our own feelings well enough to transmit them to another without much self-searching. For another, it takes much skill to learn to listen in such a way as to receive a mate's message correctly without having it garbled by the static of our own biases. But the rewards are well worth a lifetime of marital effort to understand and to be understood.

In those marriages where communication skills are lacking, the opposite effect takes place. The couple find an area of disagreement for which no ready solution appears. So they stop talking about it. The subject is placed off-limits, something they do not discuss any longer, since it leads only to trouble. Thus they wall off from each other an area of their lives. As more and more trouble spots arise, they too are walled off—one by one. Eventually there is little left to say except "Pass the butter." The two have become strangers, and what might have been a life of intimate sharing has become a life of married singleness, or the marriage is terminated.

In contrast, the type of communication we have been discussing uses problems to open up more areas of the life to each other, and on a deeper level. Thus there is a constant growing into the complete oneness that God intended for marriage. The Marriage Encounter people illustrate this closeness with the saying, "From henceforth, let us be so close that when one weeps, the other will taste salt." □

# What can we do for the over-the-thrill crowd?

Age is catching up with the post-World-War-II baby-boom generation. Over the next ten years there will be a significant population bulge in the 35-to-44 age group.

The May 28 issue of *Time* magazine refers to this group as the "over-the-thrill crowd." It predicts that, because they are part of the "instant-gratification, self-indulgent Me generation, which has a taste for high-priced gadgets and little interest in self-denial," their increased spending will give a "mighty lift to such key segments of the economy as housing, furniture, appliances, apparel, autos and financial services."

One indication of the recognition of this group's potential buying power is that more mature faces are already showing up in advertisements.

There is another side to the "over-the-thrill crowd" coin, which should be of great interest to church leaders. In the June, 1979, issue of *Christian Herald*, Leighton Ford comments that these population-bulge people "have been taught to be lovers of pleasure, lovers of self, lovers of money, rather than lovers of God."

However, he predicts that this attitude will change. He quotes Psychologist Paul Vitz, of New York University, who "believes their philosophy of selfism is going to be running out within the decade."

"In another ten years" Vitz predicts, "millions of people will be bored with the cult of self and will be looking for a new life."

## What kind of church will they find?

What will this group find when they begin to return to the faith of their fathers? Will they be able to find a self-denying church following in the self-sacrificing footsteps of the Master Teacher, ministering to the despised and oppressed, the physically and spiritually poor? Or will they find a self-satisfied church, aping the world's interest in comfort and materialism—a church that has adopted the "feel good, do anything that fulfills self" philosophy that marks society today?

Christ's style of life was the exact opposite of the "free to be me" world view that permeates the Western world at this juncture. However, His example of and call to self-denial are not designed to cause us to stifle ourselves and to repress all notions of self-fulfillment. Instead He urges us to the greater self-fulfillment that comes through self-forgetfulness—as paradoxical as that may seem.

The self-denial that Christ exemplifies is not self-punishment or despal of self. It is self-surrender to the

infilling of the Holy Spirit, to the full working out of God's purpose in our lives. Only by losing ourselves in this way do we truly discover the best that God has for us. This leads to consistent, wholesome living; happiness; and the joy of selfless service that alone can accomplish God's work on earth in the way it must be done if the love and beauty of the selfless Saviour is to be revealed to a world longing for such a demonstration.

L. R. V.

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## Humility, service, and symbolic cleansing

*Continued from page 3*

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her Lord. Suddenly her eyes fell on an advertisement that had been placed by a mother of two teen-age high school students. In the advertisement the mother stated that her children were basically good but that both were smoking marijuana. Counselors had advised her that marijuana smoking in high school is a fact of life that cannot be cured, only endured. But the mother felt she could not accept this; she must do something to keep her children from destroying themselves. In her deep concern she placed the advertisement and asked help from anyone who might aid her.

Impressed by the Holy Spirit that here was an opportunity to be of service, Mrs. J wrote a letter to the distraught mother, enclosed some literature, and gave an address to which the mother could write for additional help. She received no reply—nor did she necessarily expect one—but she added the name of the mother and her family to her daily prayer list. Then one day her letter was published in full in the paper, under the title, "Should you ignore pot-smoking teens?"

Her letter said, in part:

"Your appeal in the Shoppers' Guide touched my heart. A wonderful friend of mine had a similar problem, except her son had progressed from 'soft' drugs to heroin, and for nearly three years had spent his life between securing his drugs and the rest of the time lying in his darkened bedroom in drug-induced stupor.

"I visited her one day and found her weeping in despair, thinking that in some way she must have failed as a mother (far from the truth). She was pleading with God to let her die.

"We talked. We prayed, claiming God's promises. Every day for perhaps two years we prayed for her son. God heard and answered. The boy decided to go back to school, and finished a course in sheet metal and roofing. Today he has his own business, is happily married, and is a useful, solid citizen in his community.

"God loves you. He loves your children. He hears and answers prayer. He alone is able to deliver your children from drug addiction and give you the desires of your heart.

"I am a Seventh-day Adventist Christian. Our church publishes *Way Out*—special help for young people with special problems. Many youth have found the help they need in *Way Out*, which can be secured by writing to *Way Out*, Box 55, Los Angeles, California 90053.

"I will daily be praying with you for your children. God bless and be with you and those you love."

This Adventist mother took seriously her responsibility to be "a link in the chain let down to save the world, one with Christ in His plan of mercy" (*The Desire of Ages*, p. 417). Instead of dismissing the advertisement from her mind with a comment such as "I hope someone will respond," she sat down and wrote and prayed. And who knows, perhaps because her letter reached a wider audience by being published, many other desperate mothers and, in turn, their drug-enslaved children, will be blessed. A Christian commits himself to service of this or some other kind, as he participates in the foot-washing ceremony.

One further aspect of the ceremony should be mentioned. It is God's purpose that Christians live without sin. Baptism symbolizes a complete break with sin. The "old man of sin" and self, having been crucified, is buried in the water-grave. But knowing human frailty, God in His mercy has, in the foot-washing ceremony, provided symbolic cleansing for the neglects, faults, and besetments against which most Christians battle each day, and to which occasionally they succumb. As Jesus said, "He that is washed needeth not save to wash his feet" (John 13:10).

Clearly, the foot-washing ceremony is more than an "ordinance of humility." It symbolizes the continual dependence of the Christian on Jesus and His cleansing power, and deepens one's commitment to the principles of God's kingdom. It is a ceremony that, entered into intelligently and with faith, strengthens one's relationship with Jesus and helps fit him for the sinless, love-pervaded society of heaven.

K. H. W.



## Storms

By LINDA MCLEAN

*Have you seen a gentle shower—  
Gleaming drops reflecting love—  
Cleansing sky, and earth, and flower,  
Sprinkling fragrance from above?*

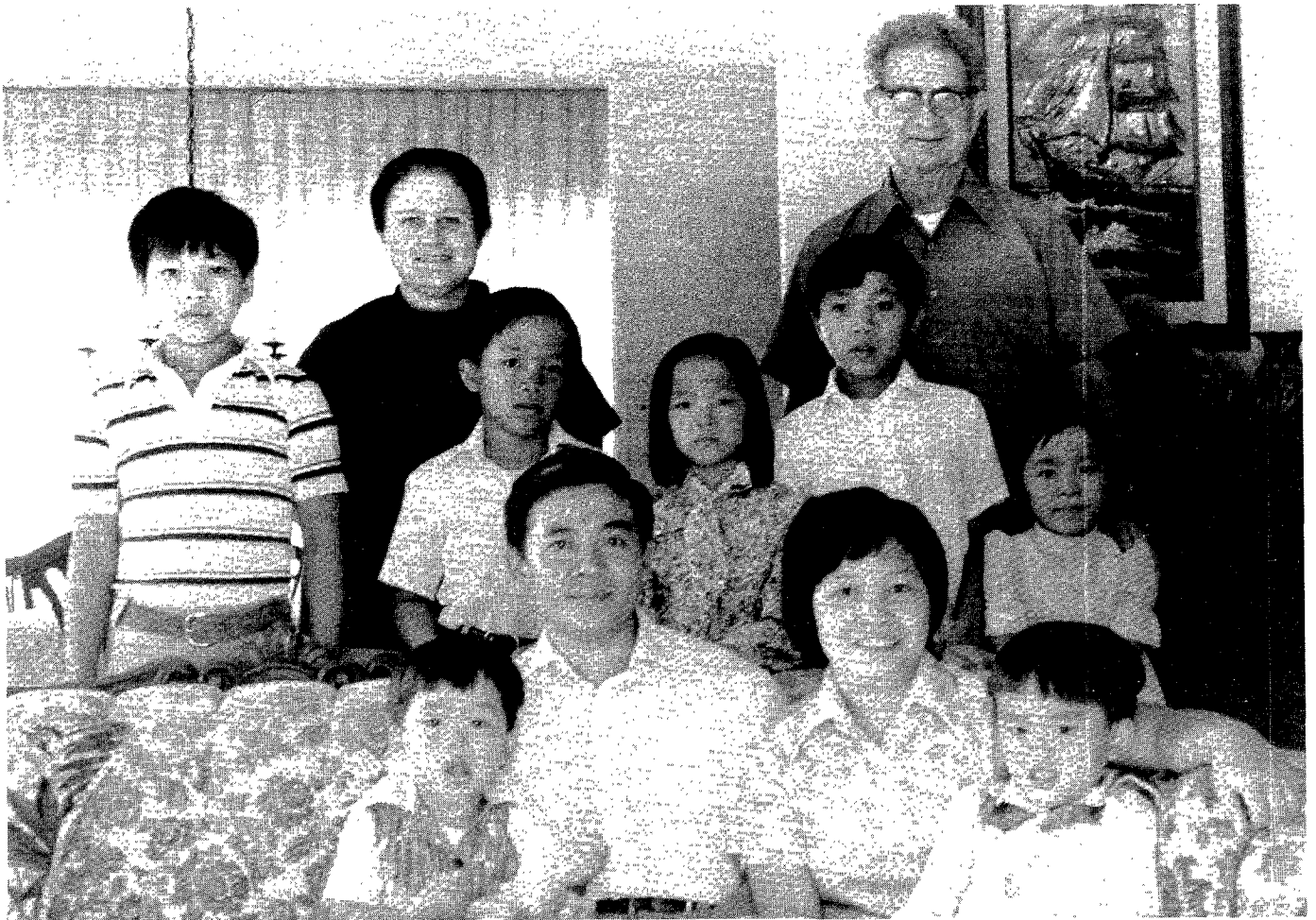
*See it sparkle in the sunlight.  
Feel its cool, refreshing spray.  
Hear its footsteps in the moonlight,  
As the night usurps the day.*

*Last you heard it softly whisper  
Dreams of promises in store.  
Yet, the wind now whips and twists it,  
Sends it beating at your door!*

*Rain that speaks so oft of gladness  
Now is shouting of a flood,  
And it sheds no tear of sadness  
As it drowns the newborn bud.*

*With all the vengeance it can muster,  
Uproots things of yesterday.  
So frightening now its noise and bluster  
(Rain seems so innocent at play).*

*Must we fear a life of heartache,  
Always anxious, never free?  
Wait, now we see by light of daybreak  
A rainbow saying, "Trust in Me."*



Thora Howard collected some members of her ever-expanding "family" recently for a portrait: (back row, from left) Torn, her Burmese-Laotian foster son; Dr. Howard; Chinh; Truc; Minh; Everett Howard, her father; and Mai; (front row, from left) Howard, De Le, Lan Le, and Guam.

# Love turns despair into hope

By MARILYN THOMSEN

Lan Le walked fearfully through the front door of Thora Howard's house, squatted down in a corner, and began to cry.

Everything was quiet except for her muffled sobs. The streets of the neighborhood were empty. No crowd of people pressed on every side. She had only known such stillness after curfew or when violence was about to erupt in Vietnam.

"I had a kind of hopeless feeling," Dr. Howard says as she recalls those first hours with the refugee family she sponsored. East had met West, and, at least for the

time being, communication had come to a standstill.

It was a steamy night in New Orleans when Dr. Howard had first felt the compulsion that she had to help the Vietnamese. Ill and confined to a muggy hotel room, she switched on the network news and watched would-be refugees jamming the airport in Saigon. "I just broke down and wept," she remembers. "But what could I do?"

It was like a recurring nightmare, and Dr. Howard could not forget the faces she had seen. "I'm positive the Lord had something to do with it," she says about her resolve to sponsor refugees.

The next week as she drove to visit a friend, Dr. Howard heard a radio appeal for help in sponsoring 400 refugees.

Immediately she went to the headquarters and volunteered. No response. She followed up with telephone calls. Still no refugees were assigned to her.

A month later Dr. Howard heard more pleas for sponsors. She called a toll-free number for volunteers, canceled her vacation, and waited. Again no refugees were assigned to her.

Three months later the newspaper serving her Monterey Park, California, community ran a story asking why more local residents had not helped the refugees. Her frustration peaking, Dr. Howard called the editor and cited her own experience. Apparently she hit a nerve. The editor went to Camp Pendleton to investigate the

situation for himself.

The next day she got a call.

It was not without reservations that Lan Le and her husband, De Le, met Dr. Howard at Camp Pendleton the next Sunday. They had taken a flight out of Saigon on April 24, 1975, and spent two months in Guam before arriving in California. At first, Lan feared that no one would sponsor a family of nine, with five children (including baby "Guam," born the night before they left Vietnam), a sister, and a grandfather. Then stories had circulated in the camp that American sponsors made the Vietnamese bathe 20 horses every day.

When they arrived "home" in Monterey Park, Lan was overcome with anxiety. She broke down and

cried. "I tell my husband, 'I don't want to stay here,'" she remembers.

After lunch Dr. Howard took the family to buy food that would be familiar to them. Their first encounter with an American supermarket was unnerving. Money was their main fear. Only by prodding could Dr. Howard find out what they would eat.

"It took several trips to demonstrate that, although I wasn't financially limitless, I was going to survive a trip to the grocery store," Dr. Howard remembers.

American food was unappealing to the Vietnamese family for a long time. So Lan did the cooking, and for two months Dr. Howard ate rice every day.

"I thought I'd die of rice," she says, "but I was afraid to make Lan feel bad."

Before the family could even begin the painful process of starting a new life in America, they had to learn English. Fortunately, De spoke the language, though of a rather formal variety. He had been employed at the American embassy in Vietnam, handling personnel placement. Within two weeks Dr. Howard had helped him find work as a messenger at the White Memorial Medical Center in Los Angeles, where she is a radiologist. While he worked, Lan and her sister attended "English as a Second Language" (ESL) classes at Loma Linda University, commuting daily with Dr. Howard's father.

Within days of the family's arrival the older children started school in a special program for non-English-speaking students. For a while it appeared that they might flunk out.

They were going through "oriental lockout," says Dr. Howard, and it lasted almost two months. "They didn't want to be embarrassed by making a mistake—they'd lose face," she says. "Their minds were like tape recorders, but the recorder was on 'record,' not 'playback.'"

One afternoon the oldest child met Dr. Howard at the door as she came home from work. "Doctor," he said, "V."

"V what?" she asked.

"TV," he replied, wanting her to turn on the set.

With that, the communication barrier was broken. "Before that, all you could

do was smile and pantomime," says Dr. Howard. "They've got to feel secure."

After about six months the children were quite well adjusted.

It was in part because of the children that Lan and De began attending the White Memorial church. "Americans have religious freedom," Dr. Howard told the family. She would take them to the Buddhist temple if they wished, or they would be welcome to go to church with her. The Sabbath school, she remarked, would help the children's English.

The family decided to attend Dr. Howard's church, and the children loved it. They began to attend every week, and after a year Lan was baptized. The whole family still attends the White Memorial church.

### Not the same

For Lan, life in America has meant adjusting to the fact that things are no longer as they had been "in my country." In Vietnam she had been a rather prosperous nurse in the United States Air Force hospital at Camranh Bay. She had been trained at a French hospital in Saigon, and she had a personal recommendation from U.S. President Lyndon Johnson.

As she fled through the countryside not long before the fall of South Vietnam, Lan burned all the documents that would associate her with the Americans. In doing so, Lan burned up her career. She has no way of proving her skills to the United States licensing authorities. Now she is in the midst of job training. It is not an easy task for the mother of six children. (The youngest was born in California.)

No matter how well the family adjusts to life in a new land, their thoughts sometimes return to their homeland. Lan still writes to her parents in Vietnam. She gets no reply.

One evening Dr. Howard brought home a *Time* magazine that had a story about life in Vietnam today. The grandfather found a picture of a reeducation camp, showing many rows of men. He took a magnifying glass and studied each face. Finally he cried, "My son! My son!" Then he bent over and choked with sobs until the page was soaked with his tears.

After ten months of acculturating to America, working, and saving money, the family was ready to settle in a home of their own. Before they moved they used their earnings for a giant shopping spree, buying a refrigerator, washer and dryer, vacuum cleaner, and a used car.

"Empty-nest syndrome" settled over Dr. Howard as "her" family moved out into the world on its own.

Late in 1977, Dr. Howard began to hear of new refugee arrivals, and the old feeling that she ought to help returned. She offered several times to be a sponsor, and, just as before, she got no response.

Months passed. Finally, after talking with Carl Sundin, of the General Conference, arrangements were made for her to sponsor another family of nine.

Two days later the International Rescue Committee phoned asking her to sponsor a group of young people whose parents were still in a Malaysian refugee camp. The doctor's empty house became home to eight more refugees—making a total of 17! Her five-bedroom home filled up with mattress pads, and rice in abundance came from the kitchen.

For Dr. Howard, helping Indochinese refugees has become a way of life. When the next group of refugees were ready to move out on their own, she became foster mother of a 14-year-old Burmese/Laotian boy with a serious illness. She is now li-

censed to take in more foster children, as well.

Helping Vietnamese has left Dr. Howard a different person. "Before, I didn't have a lot to live for," she says. "I was rich, but lonely. Money isn't everything. And I was religious, but that doesn't necessarily fill the void. Now I'm not lonely at all," she says. "I've got so many friends." Then she corrects herself. "They're not really friends. They're family."

Most important, Dr. Howard has obtained a new insight into the question "Who is my neighbor?"

"Their way of life is not exactly the same as Americans," she says. "But they need us. Christ died for them, too.

"These are *people*, just the same as the rest of us, except they're running," she emphasizes. "Maybe next time we're going to be the ones running. We—as a country, and as a church—may be an exhibit before the universe. I think someday in the judgment a lot of people and countries are going to have to answer for what they did or didn't do."

"My hobby is Vietnamese," says Dr. Howard. Over the past four years she has invested her time, money, and energy in helping refugees find a new life.

And her love has not returned to her empty. "The Doctor—she really understands people," says Lan. "She's just like my sister now."



Le Thi Kim Lien and two of her children, Lan Nguyen and The Nguyen, became part of Dr. Howard's large refugee family in the fall of 1978.

## Uganda members celebrate jubilee and thanksgiving

By FRED G. THOMAS

July 28 was a day of great rejoicing and thanksgiving for church members in Uganda, who celebrated their golden jubilee. This occasion was to have been celebrated late in 1977, but plans had to be canceled when President Idi Amin banned the Seventh-day Adventist Church in Uganda on September 20, 1977. In meetings organized

*Fred G. Thomas is Afro-Mideast Division secretary.*

throughout the country, approximately 50,000 people participated in the belated celebration.

In Kampala the meetings were held in the Najjanankumbi church, where more than 2,000 members and visitors spent the day. A large pavilion was erected outside the church, where many who couldn't get inside listened to the morning services over the public-address system. D. K. Bazzara, executive director of

the East African Union, and Fred G. Thomas, Afro-Mideast Division secretary, were the official guests. They were accompanied by Pastor and Mrs. S. R. Jayne, from the Southern New England Conference. In the group were ministers from other churches, government representatives, and many professional people.

The joy and thankfulness of all was evidenced in many ways, from the happiness of the crowd to the spirited singing of a number of choirs. A thanksgiving offering of US\$5,500 was given. Many in the audience had suffered hardship and persecution. Some had faced death, but had escaped miraculously.

As the audience rose to sing "Guide Me, O Thou Great Jehovah," the music came from voices that seemed in tune with heaven. The reading of the 126th Psalm surely expressed the feelings of all: "When the Lord turned again the captivity of Zion, we were like them that dream."

To listen to the Golden Jubilee Choir of 60 voices sing "Thanks Be to God" was an experience filled with emotion. These choir members had been through an experience that had brought an uncommon depth and meaning to their singing.

In the afternoon the whole assembly convened outside the church, where several

## Ugandan Adventists witness miracles

For 569 days between 1977 and 1979, Seventh-day Adventists in Uganda were placed in "spiritual captivity" after their church and several others in the country were banned.

But to the Adventists the ban affected only the buildings that were closed, not the members. This was so because soon after the ban, pastors in their areas formed church groups in various Adventist homes.

During that difficult time the Lord led His people. Some believers experienced difficulties, including imprisonment and beatings, but this did not discourage the Adventists. Instead, it strengthened their faith. Also strengthening their faith were the miracles they saw performed in their behalf.

One miracle happened when 20 mysterious men sought an audience with President Idi Amin at the State House in Entebbe. It was reported from the State House that the men approached the main large iron gate and told the heavily armed soldiers that they wanted to meet the president. It was then very dangerous to go near the gate unless one had an appointment.

"Did you make arrangements to have an audience with the president?" asked the security guards.

"We made no arrangements with the president, but we will have to meet him," the men replied confidently.

The soldiers said this was not allowed, but they eventually allowed them inside the State House unannounced. The men entered the visitors' room, and the president was called in. They told him they were Seventh-day Adventists and had come to ask for permission to worship in their churches. He asked whether they made their request to the Department of Religious Affairs. Before they could reply, the president lifted a telephone and called the head of the

department, who replied that she had never seen such people in her office.

The president told the men he had no time to talk to them. "But we will remain Seventh-day Adventists," one of the men answered the president as they walked out without being seen again by any of the guards.

When the report of this visit reached Adventist headquarters in Kireka, a country-wide inquiry was made by the leaders of the church to determine who had gone to the State House to meet the president. Not a single Adventist church had sent a group to Entebbe. Neither had one come from abroad.

We believe that these were God's angels with a warning to Idi Amin, which he ignored.

Another miracle happened when a district pastor in eastern Uganda was arrested with about 35 Adventist believers who had been worshipping in a house. They were taken to a prison, where an officer ordered a guard to lock up 25 of them.

The prison guard put them in a room and tried to shut the door. He could not move it, although it was free on its hinges. He applied more force, but it would not close. He called a fellow guard to help him, but they had to leave the door open, because they could not close it.

Soon afterward the Adventists began singing, and then they decided to pray. Wanting to close the door before the prayer, the pastor pulled the door gently, without any force, and shut it. The members prayed and were released later without any charge being laid against them.

These miracles and others indicated to believers in Uganda that God loved and cared for them during their "spiritual captivity."

ROBERT KIWANUKA  
*Journalist*  
Kampala, Uganda

choirs continued to bring inspiration to the large crowd. D. I. Isabirye, executive director of the Uganda Field, in presenting his report, spoke of the gratitude due to God "for His miracles and tender care toward His church, and all the people of Uganda." Continuing, he said, "The ban that was intended as a curse to the church became a blessing. It united the members, and each individual member learned to stand on his own. Each member became a priest in his own family."

In concluding his report, Pastor Isabirye challenged his people with these words: "The church should now awake and do the work God has put in our trust—warning the world of the coming danger, the imminent destruction of this world, and the blessed hope of the soon appearing of our Lord Jesus Christ."

It seemed as though the angels were present this day, joining in the singing and encouraging the members who have so recently come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). The prayer of the apostle John, as he witnessed the great panorama of events shown him on lonely Patmos, was the prayer of all who attended this thrilling service—"Even so, come, Lord Jesus."

BANGLADESH

## Seminary makes plans to expand

Part of this quarter's Thirteenth Sabbath Special Projects Offering will go to Bangladesh Adventist Seminary—an elementary school, high school, and two-year seminary situated about 30 miles north of Bangladesh's capital city, Dacca.

The school was established in 1970, cut basically from undergrowth, jungle, and clay. Since that time the school has been in the developing stage. During the past year or so a master plan has been drawn up, and consider-

able progress is being made. In 1977 a boys' hostel was partially completed, and the boys moved from a tin shed into this new building, which is now being finished. The boys are crowded into the upstairs rooms; the downstairs rooms are used for classrooms.

The staff and students are looking forward to the time when they will have adequate administration and classroom space. This will make more space in the boys' hostel and give the school room to expand into a junior college with emphasis on teacher and ministerial training.

CLYDE E. ONDRIZEK  
*Principal*  
*Bangladesh Adventist Seminary*

GUATEMALA

## Broadcasting has begun on radio station

In May the only Adventist-owned AM/FM and shortwave radio station in the world began transmitting in Guatemala.

On the first Sabbath the station was on the air, a light knock sounded on the back door of the station headquarters. When the young operator-announcer, Willy Colindres, opened the door, he saw a young woman, obviously not an Adventist. She asked, "Why religious programming today? Isn't tomorrow Sunday?"

Willy took out his Bible and answered her questions. He then invited her to join the Sabbath school that was meeting across the street in the Zone 15 church. After attending she requested Bible studies.

Contributions of more than \$325,000 have helped pay for the station, studio equipment, programming, land, and transmitter. God's miraculous hand has been seen in these contributions, as well as in the securing of licenses and duty-free importation permits.

The various government agencies involved with the development of the project

have been unusually cooperative.

In mid-August the station began operating on the 49-meter shortwave band with 10,000 watts of power. The church's message, which is being broadcast in English, Spanish, Dutch, and French, can now be heard across the entire Inter-American Division, the southern half of the United States, the islands of the Caribbean, and the northern portion of South America.

Because we operate in an area accustomed to listening to shortwave broadcasting, we have at our disposal an unprecedented facility for reaching millions of people with the good news of Christ's soon return. The cost of the 49-meter stage was only \$80,000. Although we borrowed the funds to order the transmitter, we know that God will soon provide means for this venture in faith.

By April, 1980, we plan to be on the air with 10,000 watts of power on the 31- and 25-meter bands. Although this is a bold undertaking, the results will make it unquestionably worthwhile because it will enable the station to be heard throughout North America, Inter-America, South America, and, at certain hours, in Australia and portions of Africa and Europe. The cost for this stage will be \$780,000, but we feel it is a small price to pay for such wide coverage.

ROBERT FOLKENBERG  
*President*  
*Central American Union*

CALIFORNIA

## Optometrists meet workers they supported

The Association of Seventh-day Adventist Optometrists held their national convention in San Diego, California, June 14 to 17 in connection with the American Optometric Association's eighty-third congress.

Among the attendees were two missionary couples, Dr. and Mrs. Don Carroll, of Lesotho, South Africa, in the Trans-Africa Division, and Dr. and Mrs. Robert Baker, from Palau, in the Far Eastern Division. Adventist optometrists have supported these families in their mission work.

The association furnished more than \$16,000 to supply a boat for Palau. Included were shipping costs and extra parts. The boat will be used by Dr. and Mrs. Baker in their mission work in Palau. The goal of the Palau Mission is to establish a church in every island that the boat serves.

The Palauan government has requested the Guam Medical Center to establish an eye clinic and has issued Dr. Baker a two-year license.

The Ladies Auxiliary raised funds to donate \$1,000 for a lamb shelter in Palau and \$300 for cookware for the Adventist hospital in Lesotho, South Africa.

Roland A. Stickle, of Can-



Adventist optometrists have supported Dr. and Mrs. Don Carroll and Dr. and Mrs. Robert Baker in their mission work in South Africa and Palau.



ada, is the outgoing president; John W. Eaton, of Cleveland, Tennessee, is the new president; Fred J. Wright, of Sweetwater, Tennessee, is the president-elect; and Larry Pritchett, of Dawson, Georgia, is the secretary-treasurer.

S. A. YAKUSH  
*Communication Director  
 Southeastern California  
 Conference*

#### ARGENTINA

### College begins ninth decade

After having completed 80 successful, productive years, River Plate College, situated 900 miles northwest of Buenos Aires, Argentina, in the town of Villa Libertador San Martin, is facing exciting new prospects as it begins a new decade. This institution,

founded in 1898, nine years after the Adventist message entered Argentina, reports an enrollment of 1,404 students.

E. H. Wensell, president, is taking graduate work at Andrews University, and in his absence Isidoro Gerometta, Bible and history professor, is directing the institution. Administrators and staff members alike demonstrate competence and zeal in their work, as well as a personal interest in their students. This is evident in the quality of students who are graduating from its various courses, many of whom are occupying prominent places in the work of God, and others of whom are enrolled in advanced studies.

Of the total enrollment, 417 are in the college, 572 in the academy, and 323 in the elementary school, plus others enrolled in various special courses. Of the 626

resident students, 568 are Adventists. There are 149 on a work-study program.

With the goal that theology students receive practice in field evangelism and personal soul winning, the college has formed a Student Mission of River Plate to give practical training in evangelism and church leadership.

Professor Gerometta, looking to the future, comments, "During this new decade of our college's existence we are confident that God will continue to bless as He has during its past 80 years in training young men and women for service."

ARTHUR S. VALLE  
*Review Correspondent*



River Plate College's new auditorium has a seating capacity of 4,000.



Beginning its ninth decade of service to Argentinian young people is River Plate College, northwest of Buenos Aires in Villa Libertador San Martin.

INDIA

## 3,000 baptized in spite of opposition

In spite of fierce opposition, nearly 3,000 people in South India were baptized during the first six months of 1979. This is more than double the 1,142 baptized during the same period last year.

"We praise God for this more than 100-percent increase in soul-winning activity," said D. R. Watts, South India Union president. "This

is an average of more than 15 converts for each of the 175 evangelists in our union."

Sixty-five of these were baptized in Kattakada, Kerala, through the efforts of P. K. Mathew and his evangelistic team. Three hundred signed the decision card to keep the Sabbath in this city in spite of opposition from several other Christian churches.

While large crowds filled the 1,000-seat pandal in Kattakada to overflowing every night, not one person came to R. Stephenson's meetings in Panakachira on the first night,

nor on the second. The next day all the workers fasted and prayed that a change might come.

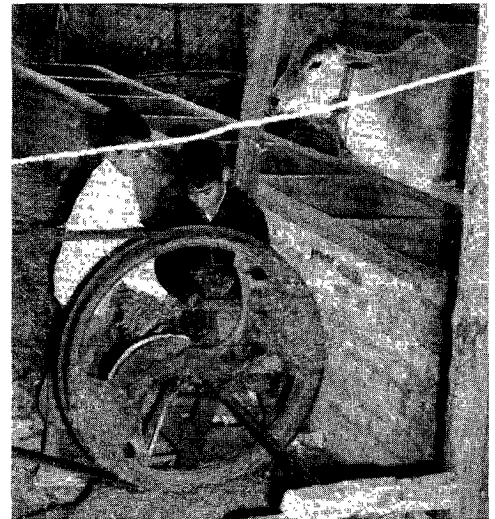
That night 40 children came to the hall. The attendance gradually increased until by the third week the pandal was full.

As the attendance increased, so did the opposition, but at the close of those meetings 42 persons took their stand.

Opposition took a different form in Kanjiramkulam. While trouble came in Kattakada and Panakachira only after the people took their

stand for baptism, in Kanjiramkulam it started before they could even construct the bamboo tabernacle. While S. Stanley and his helpers were constructing the meeting place a large crowd gathered. "Sabbathkeepers, go home!" they yelled. "We don't want any Saturday Christians in this city."

At a loss to know where to hold the meetings, Pastor Stanley prayed earnestly that the Lord would work on his behalf and make some place available. Soon a non-Christian landowner offered his compound for the meetings.



## School in India to receive part of Thirteenth Sabbath Offering

Part of the Thirteenth Sabbath Special Projects Offering for the third quarter of 1979 will go to Roorkee High School to help build additional classrooms and upgrade the library. During the 50 years it has been in operation the school has trained hundreds of workers for the Indo-Gangetic Plain area of India where some 300 million people live. Alumni from this school are employed in 30 schools, three hospitals, and hundreds of villages and cities.

Most students come from poor villages. They work in the industries and on the school's 100-acre farm to earn their expenses. Last year the school farm harvested 30 tons of wheat, and grew most of the vegetables for the school cafeteria.

Roorkee High School offers a two-year teacher-evangelistic program, in addition to a complete secondary program. Administrators look forward to upgrading the school to junior-college level in 1979 and 1980.

W. H. MATTISON  
President  
Northern Union



Youngsters work hard at Roorkee High School. Among other things they harvest sugar cane and load it for shipment to sugar factories, cut fodder for dairy cows, and package puffed wheat.

This man and his whole family were among the 21 baptized at Kanjiramkulam.

Just as at Kanjiramkulam, so at Manoor it was the Christians who opposed the meetings. The deacons and elders of the local churches united in a visitation program to warn the people against Adventists. However, they made people all the more curious to find out what Adventists teach, and 150 people attended each service.

In Sukkanpatty those opposed to the gospel approached the bus drivers and asked them not to allow the Adventist workers to ride. They went to see an influential man to prevent the Adventists from getting any land for a church. People were warned not to come, but still, 200 attended.

Two Protestant ministers disturbed M. U. Thomas' meetings in Vellore, Kerala.

"Even my 10-year-old son can prove your teachings are false," a minister stood up in the meeting one night and said.

"I see your son is not here," replied Pastor Thomas. "However, since you are here, please give us one instance wherein we are wrong."

"That's easy," said the minister. "You preach that there are three gods. There is only one God, Jesus Christ."

"Matthew 28:19 says, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' We are only doing as He has commanded us," answered Pastor Thomas.

"No! No!" the minister shouted. "That is not correct. It doesn't say that in the Greek Bible."

"Please read it to us in Greek," suggested Pastor Thomas. The man had to sit down in confusion because he did not have a Greek Bible, nor would he have known how to read one if he had it.

From that night on the audience sided with Pastor Thomas and experienced no more disturbances.

Through these and similar experiences, the 175 evangelists of the South India

Union have learned that opposition does not stop the work of the gospel. In many cases it serves rather to advertise their meetings and bring in more invitations to witness.

"We could easily put another 175 evangelists to work to reap the tremendous harvest the Lord is now giving in this land," reported Pastor Watts.

Doors are wide open in South India today, but there is a shortage of trained men and women to enter those doors. Part of the Thirteenth Sabbath Special Projects Offering on September 29 will go to help build additional classrooms at Lowry Memorial School to help prepare these workers.

DOROTHY M. WATTS  
*Home and Family Services  
Director  
South India Union*

BENIN

## New company is organized

M. J. Cherenfant, his wife, and two of their children; the Togolese Voice of Prophecy quartet; and some local visitors to the Seventh-day Adventist house of worship in Cotonou, People's Republic of Benin, enjoyed a special day on Sabbath, June 23.

After Pastor Cherenfant's sermon on the significance of baptism by immersion, the congregation and four baptismal candidates made their way to the ocean, where the four were immersed. The communion service that followed united the new members with their brothers and sisters in a warm bond of Christian fellowship.

In the early afternoon Cotonou's 23 baptized members were ready to proceed with a welcome item of church business, their organization into a company. The Benin believers had worshiped together 18 months since the arrival of a missionary couple, Claude and Lydia Lombart. This newly formed company will now prepare itself for the wider responsibilities of full church organization. CLAUDE LOMBART

## Inside Washington By VICTOR COOPER

● Meredith Jobe, senior law student from the University of Southern California, served as the 1979 summer legal-research assistant to the Office of General Counsel of the General Conference.

Meredith, the son of a physician father and an attorney mother, completed his undergraduate studies and received his Bachelor's degree from Loma Linda University in 1977 and is scheduled to be awarded his Juris Doctor degree from USC in the spring of 1980.

The summer legal-assistant program was initiated in 1977 with the appointment of Charles Dickerson, who graduated the following year from George Washington University School of Law, followed in the summer of 1978 by James Balkins, who graduated from the Willamette School of Law this spring. The appointees have distinguished themselves by their contributions to the legal program of the church, and, sitting as observers in the weekly meetings of the General Conference Committee, they receive insight into the church mechanism.

● **From Bombay:** Two young Adventist television producers for government-owned-and-operated Doordarshan-Bombay TV, India, Tungesh Nath Mohan and his wife, Annette, who are currently studying at Andrews University, visited Washington, D.C., recently. They said that among the 13 million inhabitants of the Bombay-Poona area, there are 150,000 television sets, and seven to ten people who watch each set, so one in ten of the population has access to television. The government gives most villages a set so that members of the community can watch the TV placed under a tree or in a window. Tungesh produces on videotape a 30-minute magazine-type program for youth called Young World. At Easter the program featured the Salisbury Park church teen-age choral group, The Remnant Singers, led by Joan Curnow. Annette produces Magic Lamp for children, which is aired 9:00-9:30 A.M. Sundays. Complete programs are often written and produced in only three days. They reflect religious interests of the community and include inter-school activities, games, contests, debates, and interviews.

● **More for Spots:** In addition to the \$15,000 already voted for the TV Spot Ministry Commission toward the cost of production of three spots, their placement with the TV stations, and effectiveness-testing, a further \$10,000 was voted from the North American Contingency Fund. It was reported by James Chase, Communication director, that United Methodists are currently spending \$75,000 on the production of three spots.

● **Two TV Spots:** The General Conference Television Spot Commission has invited John Robertson, of the Voice of Prophecy, to prepare two commercial 30-second TV spots for testing before year's end. Harold Reiner, director of audio-visual services at the Adventist Media Center in Thousand Oaks, California, is to be the producer.

● **News From Dallas:** The General Conference has voted to install two WATS lines at the Dallas Convention Center during the forthcoming General Conference session. They will be for the sole use of radio and television stations across the U.S.A., whose program producers will be able to use a free 800 telephone number to dial and record the latest news from the conference for inclusion in their news programs. Bob Mendenhall, president of Adventist Radio Network (ARN) and manager of radio station KSUC, will be in charge of the operation, assisted by Mike Wiist, managing director of ARN. Directing the collection of materials for a 30-minute nightly broadcast on ARN stations will be Loren Dickinson, of Walla Walla College, and a production team of ten or 12 persons.

# FOR EVERY READING TASTE

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When things are going well and there are no problems but you still have an uneasy feeling that God wants you to do something else, can there be more than one correct response? Jon and Marie are real young people, and their experience is real not only for them but for many others who have left security to follow God's leading. It is today's story of youth who, hearing God's voice, respond, adding their names to the long list of the faithful who try to fit their lives into Heaven's plan. This well-written narrative is calculated to give encouragement to others in similar circumstances.

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Thoroughly American Ann had few trepidations regarding her forthcoming marriage to Karl von Nossack. True, his Austrian background was at the opposite end of the child-rearing spectrum from her own breezy and happy upbringing. Love, of course, would conquer all. It didn't, however, and someone would have to make a lot of changes if the marriage was to succeed. The question was Who? Ann, to her way of thinking, was right about most things, and Karl wasn't about to change. This is indeed the story of an unpromising marriage—but it also deals with a God who can do all things.

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## **THE SOLUSI STORY, TIMES OF PEACE, TIMES OF PERIL, by Virgil Robinson**

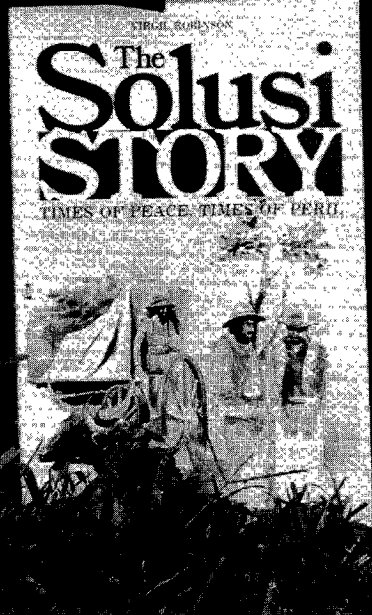
There are few Seventh-day Adventists who will not feel a sense of recognition for the name Solusi. The author's grandfather, A. T. Robinson, was the president of the South African Conference when the request was made of Cecil Rhodes for a land grant in Rhodesia upon which to found a mission. Recently Elder and Mrs. Virgil Robinson spent two years at the Solusi Mission, during which time they gathered much of the data for this thrilling story of God's blessing. While the story begins nearly a century ago, it is brought up to date with the current status and needs of our work in the Trans-Africa Division.

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## Southern Asia

● Sixty youth of the Bangalore Central church took part in a Voice of Youth Crusade in this "Garden City of India" during May and June. As a result, five young men have been baptized, several persons are studying the Bible, and a priest-in-training has postponed his ordination to study Adventist doctrines. Twelve young people between the ages of 16 and 28 were speakers for this series of meetings.

● Recently the Seventh-day Adventist High School in Lalsgaon, Maharashtra, India, conducted a Vacation Bible School, and as a result three branch Sabbath schools have begun.

● The Lakpahana Adventist Seminary in Sri Lanka reports an enrollment of 336 young people. In recent examinations taken by 37 students, 36 passed, several with distinction.

● A total of 23,000 young people are enrolled in Adventist schools in South India. Two more schools in Kerala have gained government recognition, the schools in Nedukandam and Ernakulam.

● A new work among the Singhala-speaking people has begun in Talawila by the members of the new church in Thodawawa, Sri Lanka. Thirty people have accepted Bible studies.

## North American

### Atlantic Union

● In observance of the annual Week of Prayer for Christian Unity—a special community service of worship sponsored by the Clergy Fellowship of Greater Middletown, New York, in the Middletown Adventist church—Christians of ten denominations were represented.

● Carolyn Cooper, assistant professor of English at Atlantic Union College, presented a paper at the Fanon Center International Confer-

ence held in Mogadishu, Somalia, June 18-24. A specialist on Caribbean literature, Dr. Cooper presented a paper on Derek Walcott, a prominent twentieth-century West Indian writer. She also presented her paper at the Caribbean Studies Conference on July 19 at the University of Miami. The paper will be published by the Fanon Center.

### Canadian Union

● Lynn Callender, coordinator of the Seventh-day Adventist Engineering Affiliation Program at Canadian Union College, Alberta, participated in an engineering-education planning and review workshop at Walla Walla College, August 7 to 9. The affiliation program allows students to study two years at Canadian Union College before transferring to Walla Walla College.

● Members of the Surrey church in British Columbia recently sent three mailbags of books and magazines totaling 126 pounds to the Afro-Mideast Division to be used by church members in mission outreach.

● G. E. Maxson, British Columbia Conference president, organized the believers of Merritt, British Columbia, into a company on June 23.

### Central Union

● Ground was broken in July for a new church in Doniphan, Missouri, where members have been meeting in a remodeled house for more than 20 years. Ron Malloch is the pastor. The new church will seat about 100 people.

● David Dobias, former pastor in Kansas, has moved to the Missouri Conference as stewardship and Sabbath school director.

● Clinton, Missouri, church members are offering the community help in case of disaster. In the spring of 1978, Menard and Lucille Wolkwitz purchased a van equipped to feed large groups of people. Members are ready to help at all times.

### Columbia Union

● The Lake Nelson school in New Jersey prepared a Smoking Sam and Sally booth, which they displayed in the Middlesex Mall to celebrate Piscataway Week.

● The Walnut Street Community church in Pottstown, Pennsylvania, raised \$1,800 toward its new-building fund in a three-month period by sponsoring a tiny-tot contest.

● The Amazing Facts team of Charles Wheeling, Ray Vice, and Dave Sauer baptized 28 persons at the close of their series of meetings in the Portsmouth, Ohio, Armory.

● The handbell choir of Mount Vernon Academy in Ohio was featured locally during National Music Week. The program was presented on the portico of the First Federal Savings and Loan Association, in the heart of Mount Vernon, at 12 noon.

● Six Potomac Conference pastors—Robert Elmer Adams, William Henry Baringham, Gordon William Collier, Ray Davidson, Kermit Irving Foss, and Thomas P. Ipes—with a combined total of 206 years of service are retiring this year.

● Fifteen persons were baptized by Evangelist Joe Melashenko, of the Voice of Prophecy, in the West Chester and Lower Delaware County churches at the end of meetings in Media, Pennsylvania.

### Lake Union

● Thirty people were baptized in Cadillac, Michigan, after Robert Wiese's Impact Prophecy Crusade.

● Eight persons were baptized in the First Flint, Michigan, church on June 23. This brings to 20 the number of persons baptized since the beginning of the year at this church.

● Hinsdale Sanitarium and Hospital in Illinois reduced the rate of increase in its expenditures in 1978 by 4 percent, compared with the previous year, according to Irwin C. Hansen, hospital presi-

dent. The reduction was achieved by reducing the average length of stay in the hospital, employing energy-saving measures, paying less for professional liability insurance, and by using group purchasing.

### North Pacific Union

● Members of the Yaak Valley, Montana, church conducted dedication services recently for their church, built 30 years ago. Concluding the service was the baptism of six converts in the Yaak River.

● As part of a special Summer Youth Ministries team project in Bend, Oregon, the Community Services center was used for Five-Day Plans to Stop Smoking, weight clinics, and cooking schools. As a result, the center has been swamped with donations and requests for more service programs.

● A two-room addition to the Woodburn, Oregon, Spanish church was completed recently by a Maranatha Flights International group. The addition is to be used as a bilingual church school, according to Ruben Sanchez, pastor.

### Northern Union

● Joe Gresham, pastor of the Mandan, North Dakota, church is conducting worship services at the North Dakota State Industrial School. The average attendance is 30 to 35 young people.

● Members of the Bison, South Dakota, church recently celebrated their twenty-fifth anniversary as an organized congregation. Featured speakers were E. L. Marley, Northern Union president, and G. W. Liscombe, South Dakota Conference president. Weldon Treat, former pastor, also participated.

● The State of South Dakota has made an official proclamation designating July 1 of each year as Floyd Bresee Day. Floyd Bresee served as a military chaplain in the South Pacific and in Japan, and is presently a chaplain for the American Legion. He is

also active in various other civic organizations. The proclamation was made in honor of his 80th birthday.

### Southern Union

• Sales by literature evangelists in the Southern Union for the first seven months of 1979 amounted to \$1,891,372, which is \$76,000 ahead of the same period last year. Also significant is the missionary-activities report: literature distributed, 107,907; Bible course enrollments, 18,883; former Adventists contacted, 1,063; Bible studies given, 3,717; and baptisms, 80.

• Enrollment in Southern Union Conference academies as of August 22 totaled 2,202. Forest Lake Academy near Orlando, Florida, continues to lead in enrollment with 377, followed by Collegedale Academy on the campus of Southern Missionary College, with 337. The unofficial enrollment of other academies was: Bass Memorial, 160; Fletcher, 191; Georgia-Cumberland, 211; Greater Miami, 65; Groveland, 46; Harbert Hills, 42; Highland, 150; Laurelbrook, 82; Little Creek, 60; Madison, 140; Mount Pisgah, 225; Oakwood College Academy, 85; Pine Forest, 16; Stone Cave, 15.

• Florida Hospital, Orlando, Florida, has received a \$1,000 Walt Disney World Community Service Award for its Spina Bifida Center. Spina bifida, the nation's second-most-common birth defect, is an opening in the bones, muscles, and skin of the back, exposing the spinal cord. Florida Hospital's Spina Bifida Center opened in March of 1978.

### Southwestern Union

• A new girls' dormitory soon will be a reality at Sandia View Academy in Corrales, New Mexico. Roy and Grace Wharton, church members in the Texico Conference, contributed \$100,000 recently for this purpose. Their donation was matched by Blake Chanslor,

of Albuquerque, New Mexico.

• Darrell Beyer, chairman of the department of education at Southwestern Adventist College, has accepted a call to be the Oklahoma Conference superintendent of education. He will replace Beaman Senecal, new principal of Ozark Adventist Academy, Gentry, Arkansas.

• The Arkansas-Louisiana Conference recently completed its second annual Outdoor School, with 44 students attending. This unusual school, which taught mathematics, reading, phonics, and natural science in an outdoor setting, was held at Camp Yorktown Bay, Mountain Pine, Arkansas, June 24 to July 8. The teaching program was designed to involve the students' senses.

### Loma Linda University

• Kathleen Zolber, cochairman of the Department of Dietetics in the School of Allied Health Professions and director of dietetics for the Loma Linda University Medical Center, has been appointed to the board of directors of the National Nutrition Consortium in Washington, D.C. The consortium is a nonprofit organization comprising the major professional societies in food, nutrition, and dietetics who have education, expertise, and experience in nutrition.

• The first class in the undergraduate curriculum in the Loma Linda University School of Nursing is now completing its second academic year. The new program, designed to combine the two- and four-year nursing programs and provide several career options for students, is composed of 120 students. Forty have chosen to stop at the end of two years and receive their Associate of Science degree; 80 have chosen to pursue their education for two additional years to earn a Bachelor of Science degree with a major in nursing. The total enrollment in the School of Nursing undergraduate program is 427.



## “Grandpa” Elliott visits land where his heart is

Albert Elliott, of Apple Valley, California, recently completed his fifth trip to the Far East, where not only his heart is but also his money. To date Mr. Elliott, affectionately known in the Far East as Aki (“Grandpa”), has provided 65 or more churches, jungle chapels, and lamb shelters. He has helped numerous young people receive a college education. He has supplied *carabao* for tribal farmers; generators and bicycles for institutions and workers in Cambodia; Bibles, child evangelism supplies, and many other items to help in finishing the work of God in the Far Eastern Division.

“Aki,” 76, is not a millionaire philanthropist. He is a hardworking carpet cleaner who has lived for years on ten percent of his income, putting the rest into God's work. Many a person he has cleaned carpets for has been told, “Make your check out to the Seventh-day Adventist Church or Liga International. Your money is going to Borneo, New Guinea, the Philippines, or . . .”

Although Mr. Elliott and his wife had no children, wherever they went on world travels they left money for Seventh-day Adventist schools and other projects that would help save children for Christ.

Mrs. Elliott died in 1973, but Mr. Elliott keeps active cleaning carpets and furniture and promoting Sabbath School Investment and Ingathering in his church. He also spends much time answering letters from church leaders and his “adopted” children around the world.

“My constant prayer is that God will continue to give me strength to keep working,” he says. In this way he will continue to do his part for the people in the Far East.

ROBERT B. GRADY  
Sabbath School Department Director  
Far Eastern Division

## Ordinations

**Joshua I. Broomfield**, pastor, Sharon church and Eastside Fellowship company, Tucson, Arizona, at the Arizona Conference camp meeting, on July 14.

**John H. Carpenter, Jr.**, pastor, West Frankfort and Eldorado, Illinois, churches, at the Illinois Conference camp meeting, on June 9.

**Darrel Chilson**, on June 22, Hamburg, Pennsylvania.

**James Chilson**, at the Nebraska Conference camp meeting.

**Hubert D. Cisneros**, pastor, East Mesa and Apache Junction, Arizona, churches, at the Arizona Conference camp meeting, on July 14.

**George Gibbs**, on June 22, Hamburg, Pennsylvania.

**Donald James**, of Camas, Washington, pastor of the Riverside church, at the Oregon Conference camp meeting, on July 21.

**Jon C. Johnston**, of Camas, Washington, Oregon Conference evangelist, at the conference camp meeting, on July 21.

**Alan Jones**, on June 22, Hamburg, Pennsylvania.

**G. Allen Keiser**, pastor, Bedford, Indiana, district, at the Indiana Conference camp meeting, on June 16.

**Donald Kellogg**, pastor, Paoli, Indiana, district, at the Indiana Conference camp meeting, on June 16.

**Robert Korzyniowski**, pastor, Wolflake, Indiana, district, at the Indiana Conference camp meeting, on June 16.

**Philip McGoldrick**, pastor, Yuma, Arizona, church, at the Arizona Conference camp meeting, on July 14.

**Allen Myers**, at the Nebraska Conference camp meeting.

**Dwight K. Nelson**, pastor, Coquille and Myrtle Point, Oregon, churches, at the Oregon Conference camp meeting, on July 21.

**Thomas C. Norris**, pastor, Mesa and Chandler, Arizona, churches, at the Arizona Conference camp meeting, on July 14.

**Milton Odum**, pastor, Kingman-Mohave Valley, Arizona, district, at the Arizona Conference camp meeting, on July 14.

**Jerry Page**, at the Western Slope Colorado Conference camp meeting.

**Douglas J. Robertson**, associate pastor, Roseburg-Glide, Oregon, district, at the Oregon Conference camp meeting, on July 21.

**Monte Sahlin**, on June 22, Hamburg, Pennsylvania.

**Philip E. Shultz**, of Oregon City, Oregon, an Oregon Conference evangelist, at the conference camp meeting, on July 21.

**Robert L. Stumph**, pastor, White Salmon and Stevenson, Washington, churches, at the Oregon Conference camp meeting, on July 21.

**John J. Wesslen**, pastor, Rainier, Oregon, and Castle Rock, Washington, churches, at the Oregon Conference camp meeting, on July 21.

## Newly Published

### Review and Herald Publishing Association

**Joey Finds Out How His Church Works**, by Miriam Wood, US\$3.95. When Joey attends a General Conference session he learns facts about his church he had not known. This narrative for boys and girls explains the purpose of the church and how it works to spread the good news of Jesus' soon coming.

**This Day With God** (Senior Devotional for 1980), by Ellen G. White, US\$4.95, cloth; \$5.95, paperback large-print edition. The messages for each day of the year are taken from personal letters, sermons, and published articles that Ellen White wrote on corresponding days during her life.

**Climbing Jacob's Ladder** (Junior/Youth Devotional for 1980), by Jeanne Larson and Ruth McLin, US\$4.95. Covering the area of Christian growth, this devotional guide gives step-by-step directions for development into a deeply spiritual experience. The authors use abundant anecdotes and illustrations to maintain the young reader's interest.

**Morning Watch**, US\$.75. A new booklet provides a scripture text for each day's devotional reading.

**Pilgrimage**, by Maylan Schurch, US\$4.50. Everything was turning up roses for Jon and Marie—good jobs, their own

home, a happy church relationship. All was fine, no problems—except a gnawing little voice that kept urging them to give it all up and move halfway across the country into an unknown situation. Decisions can be simplified by an overview of providence in Jon and Marie's complete turnabout and change of life style.

**The Solusi Story**, by Virgil Robinson, US\$5.50. While the name *Solusi* has been synonymous with missions to most Seventh-day Adventists for most of the past century, not many of the facts about this thrilling venture in faith are generally known. Veteran storyteller Virgil Robinson's family involvement and personal association with this mission equips him well to tell the story.

**Without Fear or Favor**, by Virginia Steinweg, US\$6.50. Few denominational leaders have evoked greater reaction than M. L. Andreassen. Even those who disagreed with him on theological issues would grant that he was a man who held truth—as he saw it—without compromise. This biography fills in details of his life that give readers a better appreciation of a great leader.

## Deaths

**BARBER, Erva L.**—b. June 13, 1919, Riverside, Calif.; d. May 11, 1979, on Majuro in the Marshall Islands. She served with her husband in the ministry for 36 years, including 21 years in the Southern California Conference. She also worked for Faith for Today and taught church school. For 14 years she and her husband served in the Hawaiian Islands. In 1978 they went to the Marshall Islands, where she was principal of the Seventh-day Adventist schools and her husband pastored. Survivors include her husband, Walter; son Charles; daughter Alice Anne Villanueva; and two grandsons.

**CHRISTENSEN, Otto H.**—b. March 25, 1898, Mahtowa, Minn.; d. July 25, 1979, Ooltewah, Tenn. During his 40 years of service to the denomination he served in the following capacities: evangelist, Minnesota Conference; pioneer of the work in Mongolia, translating the Bible into Mongolian; district leader and pastor in the Michigan Conference; pastor, Illinois Conference; teacher, Emmanuel Missionary College; teacher and chairman of the division of religion, Southern Missionary College; and teacher at Andrews University. Survivors include his wife, Dorothy.

**MAXWELL, Myrtle V.**—b. Sept. 11, 1890, Atlanta, Georgia; d. July 6, 1979, Forest City, Fla. For more than 50 years she taught in the elementary schools and teacher-training departments of the Seventh-day Adventist school system. Her first school was in Atlanta, Georgia,

1912-1913. She then taught in the first school operated by the church in the Carolina Conference at Valle Crucis, North Carolina, 1914-1917. She taught next at Southern Junior College, now Southern Missionary College. From 1944 to 1946 she taught in the Valentine Junior Academy in California, and was then invited to Union College, where she remained until her retirement in 1956. She returned to Atlanta, Georgia, and while retired taught full time for ten years in the Atlanta Junior Academy, teaching grades 1 and 2. Survivors include a sister, Mrs. Marie McElroy, and several nieces and nephews.

**SLATE, Roy E.**—b. April 4, 1891; d. June 13, 1979, Asheville, N.C. For 28 years he was associated with the Review and Herald Publishing Assn., Washington, D.C. He later served at the Southern Publishing Association, Nashville, Tenn., for five years. Survivors include his wife, Dr. Jean Slate; three brothers, Joseph G.; Dr. Herman I.; Charles H.; and four sisters, Sarah, Lenora, Verna, and Myrtle.

**ZAUGG, Wayne E., Dr.**—b. Feb. 9, 1938, in Iowa; d. June 23, 1979, Corona, Calif. He taught at Walla Walla College from 1965 to 1967 and then at Loma Linda University from 1967 to 1979. Survivors include his wife, Sandra; a son, Edwin; a daughter, Kimberly; parents, Mr. and Mrs. Elmer Zaugg; three sisters, Karen, Virginia Mitchell, and Janet; and two brothers, Kenneth and Keith.

## Notices

### ASI meeting

The biennial convention of the Association of Privately Owned Seventh-day Adventist Services and Industries (ASI) will convene at the Reef Hotel in Honolulu and the Holiday Inn Hotel on the island of Kauai, October 25, to November 1, 1979.

The first official meeting will convene at the Holiday Inn on Sunday evening, October 28, at 7:30 for the election of officers and the transaction of business.

ROGER F. GOUDGE, *President*  
JAMES J. AITKEN, *Secretary*

### The International Insurance Company of Takoma Park, Maryland

The annual meeting of The International Insurance Company of Takoma Park, Maryland, will be held at 9:30 A.M., Monday, October 15, 1979, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

JOHN E. ROTH, *Secretary*

### General Conference Risk Management Services

The annual meeting of the General Conference Risk Management Services will be held at 9:30 A.M., Monday, October 15, 1979, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Risk Management Services and the election of directors for the term of three years.

JOHN E. ROTH, *Secretary*

## SAWS relief to victims of Hurricane David

SAWS is sending nearly \$200,000 worth of relief in the form of tents, blankets, clothing, soap, shoes, and other items to victims of Hurricane David, which has brought devastation to the West Indies, particularly Dominica and the Dominican Republic. Other islands felt the crushing blow of this killer hurricane's 150-mile-an-hour winds, as well.

In the Dominican Republic, 1,500 Adventists are homeless, but only three lost their lives as a result of the storm.

Dominica fared the worst, as 60 percent of the island's population lost their homes. Santo Domingo in the Dominican Republic was a shambles. Thousands are homeless. The Seventh-day Adventist junior camp was completely destroyed. In one village only two Seventh-day Adventists still have a place that they can call home. All the rest of the homes were destroyed. The Seventh-day Adventist school was partly demolished, as were a number of churches. Reports are still sketchy from both islands.

R. R. Drachenberg, Inter-American Division treasurer and SAWS director, says that union and conference person-

nel from Puerto Rico and Barbados will be managing the disaster-relief activities. These people are Angel Perez, treasurer, and Eligio Contreras, SAWS and lay activities director, both of the Antillian Union; and Lionel Lynch, treasurer, and N. M. Bailey, SAWS and lay activities director, both of the East Caribbean Conference.

SAWS thanks church members for the help that has made this large initial relief shipment possible.

H. D. BURBANK

United States will be able to listen as the Voice of Prophecy broadcast speakers discuss various aspects of the Christian faith and answer Bible questions telephoned in from listeners. The program will originate from Riverside, California. MIKE WIIST

## For the record

**Freshmen enroll at new PUC campus:** The realization of a long-cherished dream came to pass recently when the 250 freshmen students at Philippine Union College enrolled at the new campus site in Silang, Cavite. In January, 1978, the seminary and graduate school were able to transfer to Silang, but lack of funds for construction have hindered the transfer of other academic groups to the new campus.

## Adventist Review: clarion call

When we consider the many diverse nationalities, cultural backgrounds, and educational training that make up the membership of the Seventh-day Adventist Church, its unity and cohesiveness is a modern marvel. No doubt certain of our doctrines, such as the doctrine of the Sabbath, our emphasis on the gifts of the Spirit, our acceptance of the guidance of the Spirit through the Lord's special messenger for our time, contribute to our church unity.

Outside of doctrine, however, I am sure that our church paper, now known as the ADVENTIST REVIEW, has through the years played a most vital role in church unity and advance. My close acquaintance with several of its editors at the present time, as well as in years gone by, has convinced me that they have a burning passion to present to their readers the true concept of historic Adventism. It is presented in a devotional and clear theological manner so as to keep before the whole church the moorings from Scripture that make us and keep us God's remnant church.

I personally find great strength in the ADVENTIST REVIEW each week. It has kept relevant to the doctrinal issues of our time and has brought Scripture to bear on the problems that confront a vibrant and growing church membership. Can we afford to deny any Seventh-day Adventist the privilege of perusing its pages, espousing its doctrine, and profiting by its inspiration?

As we prepare for the final acts in the earth's drama every doctrine of our church is to come under challenge; every tenet of our faith will be contested from within, as well as from without. The ADVENTIST REVIEW continues to be a voice ringing a clarion call to the worldwide membership of the church to "put on the whole armour of God" and to hold fast to the truth. Every family should subscribe to it and read it in these busy, closing days of earth's history.

W. J. HACKETT

Vice-President, General Conference

## Inspiration reprint available

Reprints of Arthur L. White's recent REVIEW series, "The E. G. White Historical Writings," and his early 1978 series, "Toward an Adventist Concept of Inspiration," are being prepared. The 11-article, 48-page reprint will cost only \$1.00 and may be ordered from the Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012. In lots of 100 or more the price is 75 cents. *Orders will be filled in October.*

## VOP speakers to broadcast live

H. M. S. Richards, Sr., and his son, H. M. S. Richards, Jr., will be the guests on a live call-in program October 6 at 1:30 P.M. Pacific Daylight Time (4:30 E.D.T.). The nationwide program will be broadcast via satellite over the following Adventist Radio Network stations: KANG, Angwin, California; KGTS, College Place, Washington; KLLU, Riverside, California; KSUC, Keene, Texas; KUCV, Lincoln, Nebraska; WAUS, Berrien Springs, Michigan; WGTS, Washington, D.C.; WOCG, Huntsville, Alabama; and WSMC, Collegedale, Tennessee.

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