

Adventist Review

General Organ of the Seventh-day Adventist Church

September 11, 1980

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Wartime differences disappeared as the English and German women washed one another's feet. See "Lotte" on page 10.

Joseph J. Battistone, author of "Essentials of the Christian Faith" (p. 3), has worked both as a pastor (in Indiana, Arizona, North Carolina, and Michigan) and a teacher (associate professor of religion at Andrews University). A graduate of La Sierra College (now part of Loma Linda University), Dr. Battistone holds an M.A. and B.D. from Andrews University and a Ph.D.

from Duke University. He has written articles for the *Review*, *Insight*, *Ministry*, and *Andrews University Seminary Studies*. He has pastored in Fletcher, North Carolina, since 1976.

Some special wallpaper brings some sad and happy memories back to Penny Shell and she reflects on them in "Good Daisy Mornings" (p. 6).

The illustration accompany-

ing Howard Rampton's article, "The Miracle of Unity" (p. 8), shows this quarter's Sabbath school lesson quarterlies in several different languages, including English, German, Spanish, and Portuguese.

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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.

Memorizing Scripture

Several letters have mentioned the King James Version compared with other Bible versions. Since I found memorizing Scripture in King James English difficult, I decided to memorize from a modern translation. (I use *The New International Version*.)

Others who share my problem might find it easy to memorize in modern English and more meaningful as well. Also, as I have been reading the Bible in a language I can understand, it becomes a book I just can't put down.

JAMES C. SZANA
Pierre, South Dakota

An open letter

This is a plea to sincere, conscientious church members who are unknowingly causing pain.

My wife and I provided a Christian home for our children, and an Adventist education from grade one through graduate school. But to our astonishment and grief they both chose, as adults, to quietly sever their church ties. Many other Adventist parents have suffered the same disappointment and sorrow.

When we meet seldom-seen friends near Adventist centers, they often—oh, so often!—ask, "How are your children? Do they go to church?" It is like having a knife thrust into an already bleeding heart. Only another parent in similar circumstances can know how much it hurts. We can only sadly say, "No, they don't, but we hope you'll join us in praying for them."

We appreciate being asked "How are your children?" but please don't pry for details. Leave it to us to volunteer as much or as little as we care to discuss.

NAME WITHHELD

Healing faith

Re "Mind Over Matter" (editorial, Aug. 7).

I have often wondered why Jesus made such a point of people believing in His power to heal before He would heal them. Even more puzzling to me has been the statement, referring to people in His hometown, "He did not many mighty works there because of their unbelief" (Matt. 13:58). There is no question that He had the power to heal; it was unbelief that prohibited the exercise of that power.

We, the people of today, surely must be pill-oriented if a placebo (sugar pill) will "cause the brain to produce enkephalin, which in turn can effectively block out pain."

If faith in a pill can produce this action, why shouldn't faith in the healing power of Jesus do the same? When Jesus required faith in His healing power was He enlisting the healing elements that He had put there in Creation? If there is even a semblance of truth in this conjecture, what fools we mortals have been!

FANNIE E. DILLER
Orlando, Florida

Niacin troubles

► In "Health Evangelism Ideas" (Response from Readers, Nov. 29, 1979) mention was made that those who have trouble sleeping might "take a hot foot bath or warm relaxing tub bath before bedtime and . . . take niacin tablets (100 mgm) at bedtime. This will give a warm flush like a hot bath and many people will sleep well after it."

Recently a woman reader reported that she had experienced

a severe reaction to the niacin that included a violent headache and vomiting, and stomach cramps. Although the woman has taken niacinamide with no ill effects, niacin obviously gives her an adverse reaction.

We asked G. H. Hoehn, author of the Response From Readers piece, to comment.

Niacin is sold over the counter without prescription because it is so safe. When I prescribe it for my patients, I give them an instruction sheet because many patients get a flush and tingle from it. The sheet reads: "Take one-half of one tablet (100-mgm tablet) after meals to open the blood vessels to the skin and to increase the warmth and circulation of the face and help acne.

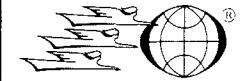
"If it is mixed with food, it will absorb slowly, and you will not notice it. If it is absorbed quickly it may cause a disagreeable flush and tingling of the skin, but this will not harm you. Lie down, if necessary, for 15 to 30 minutes until this sensation goes away.

"The warm flush is often as relaxing as a warm bath, so niacin is also useful in tension headaches, for chilblains in skiing, and for a safe and mild sleeping pill."

Unfortunately, in writing "Health Evangelism Ideas," which was of necessity brief, I could not warn against every remote possibility. Your reader's violent reaction is very rare and unusual.

Probably I violated an old rule of mine, which is to tell patients that when they try a new medication they should start with a quarter or half dose. Even foods like strawberries can cause a violent, life-threatening reaction. Still, it would not be practical to put warnings on every recipe for strawberry shortcake.

G. H. HOEHN, M.D.
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Vol. 157, No. 42.

Essentials of the Christian faith

By JOSEPH J. BATTISTONE

“What are the essentials of the Christian faith?” This question was asked by a woman who had occupied the pew of a Christian church for years. We would expect the question from one who was not a Christian or perhaps from one who was being initiated into the faith, but hardly from a mature member. Yet the question is not at all surprising when we consider what has been preached from Christian pulpits as essentials of the faith. Pentecostals continue to insist on the baptism of the Holy Spirit manifested in the gift of tongues. Our Presbyterian friends affirm belief in the priesthood of believers, while Roman Catholics defend the doctrine of papal supremacy. Our Lutheran neighbors sprinkle when they baptize and believe that we dilute the gospel with far too much water. We, in turn, celebrate the Lord’s Supper four times a year instead of weekly. No wonder people are confused about what is basic to Christianity.

What stands at the very core of the Christian faith? Is it, for instance, a vegetarian diet? Orthodox Hindus were vegetarians long before there were Seventh-day Adventists. Mentioning this does not deny the importance of the diet God recommends. We need only to consider the hazards stemming from environmental pollution, particularly in respect to animal products. Nevertheless, the question relating to the essentials of the Christian faith must be raised for serious reflection.

Have we not at times become passionate over matters concerning which Jesus remained calm if not indifferent? And in those very circumstances that provoked our Lord to anger, have we not been conspicuously silent? If Jesus were here today, would He tell us that we, too, are straining out gnats and swallowing camels?

How can we distinguish essentials from minor points of law? Or is there any such distinction? One suggestion is this: We know well how common it is for persons to camouflage themselves so as to project the kind of image they want others to see. Many of us are guilty of this. So long as we are able to move along at a self-appointed pace, we successfully keep intact the image we’ve formed. Then an emergency comes. Something occurs that takes us by surprise. Such emergencies have the uncanny knack of stripping away the camouflage, allowing others to see us as we really are.

All of us have at times changed our opinion about

someone, perhaps saying, “I’ve always thought her to be somewhat weak and insignificant, but in an emergency she proved me wrong.” Or “I’ve always thought him to be the kind of person who could step into any situation and immediately take command, but in an emergency he went to pieces!” Emergencies have a way of revealing dimensions of our personality that often remain hidden.

This being true, it stands to reason that if we could thrust Jesus, so to speak, into an emergency, some of the essentials of His gospel would come to the surface. One such emergency is found in the story of the penitent thief (Luke 23:39-43). Three crosses were erected on the

From beginning to end, our salvation is God’s work, but that does not mean that perfection of character is not expected.

lonely hill of Golgotha that Friday afternoon. Two thieves were crucified on each of the side crosses. In the middle hung an innocent Man. One of the thieves—the penitent one—undoubtedly had witnessed crucifixions before, since that was a common way Rome disposed of her criminals. On such occasions the crowd mocked the crucified, and the crucified mocked back. The crowd spat on the crucified, and he spat back. The cruel battle continued until death brought it to a merciful close.

But this thief was intent on watching Jesus. He was aware that when the soldiers stretched the body of Jesus upon the cross, there was no resistance. When they began to pound the nails through His hands, securing His flesh to the wood, there was no cursing. Instead, with every blow of the hammer, he could hear Jesus praying, “Father, forgive them” (verse 34).

Having previously been attracted to Jesus but having stifled his conviction (see *The Desire of Ages*, p. 749), he turns to Jesus in final desperation, pleading, “Remember me when you come in your kingly power” (verse 42, R.S.V.).

In a little while the thief will be dead. It stands to reason that whatever Jesus says to him will be signifi-

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cant. Here it is: "Verily I say unto thee today, Thou shalt be with Me in paradise."—*Ibid.*, p. 750.

In these words of Jesus we can expect to find truths fundamental to the Christian faith. First, what God offers in Jesus is *present*. "Today," Jesus says to the thief. This is fundamental. Salvation is a present reality as well as a future event. This teaching is more than incidental to the gospel.

This text (chap. 23:39-43) is one of the three passages that are found exclusively in the Gospel of Luke that stress this fundamental teaching. The second such passage is found toward the beginning of the Gospel (chap. 4:16-21). In the synagogue in Nazareth on Sabbath, Jesus read Isaiah 61:1 and 2 from the scroll of Isaiah that had been handed to Him; then He turned to the congregation and said, "'Today this scripture has been fulfilled in your hearing'" (Luke 4:21, R.S.V.). The passage that Jesus read consists of a prophecy of the Messiah's work, which Jesus said was fulfilled in His person and work.

The third such text in the Gospel of Luke involves the story of Zacchaeus' conversion (chap. 19:1-10). Being a tax collector, Zacchaeus enjoyed Roman protection, and seems to have taken advantage of it by exacting from the people more than the law required. But he paid a high price for such extortion. He became a very lonely man, an object of contempt. On this particular occasion the people made clear how they felt toward him. The crowd poured into the street to meet Jesus, who was passing through Jericho. Zacchaeus also was eager to see Jesus, but found himself being elbowed to the rear. Seeing a sycamore tree, which had a low branch that hung over the road on which Jesus would pass, he scampered up it and found a perch.

Stopping underneath the tree, Jesus looked up at Zacchaeus. How did the conversation go? Did Jesus say, "Zacchaeus, you're a rascal. You know it; they know it; and no one knows it better than I. Now, if you will only mend your ways, if you will only tidy up your business affairs, it may be that when I pass this way again, I'll stop in for a visit with you"? Absolutely not! "Zacchaeus," He invited, "'make haste and come down; for I must stay at your house today.'" "Today salvation has come to this house'" (verses 5, 9, R.S.V.).

Of course, Zacchaeus had to change his ways. But we learn from this experience that, first and foremost, what God offers in Jesus Christ He offers without delay. This is a fundamental truth—an *essential* in the Christian faith. Yet, some are inclined to believe that before they can come to God and be accepted by Him, they must do some moral housecleaning themselves. When they have exhausted their resources, God, as it were, steps in and honors their commitment. But this is not true. If the gospel teaches us anything, it makes clear the fact that the moment a sinner cries out to God for help, then and there God places at his or her disposal the unlimited resources of His grace. This is the genius of the gospel—what God offers in Jesus Christ He offers without

delay; and what God offers in Jesus becomes *present* when it is accepted.

Second, what God offers in Jesus is *personal*. "'You will be with me'" (chap. 23:43, R.S.V.), Jesus said to the thief. The salvation that God offers in Jesus comes as a personal gift.

Before Jesus, the Jews had the law, which revealed the essence of God's character. In the law the Jews saw the awesome holiness of God; they also recognized their own horrible sinfulness. This law, moreover, in a mysterious way provides the occasion for sin (Rom. 7:7-12). It is common knowledge that when the rough surface of the law comes into contact with the spark of our sinful nature, the flame of rebellion breaks out: when we hear the demand "Thou shalt," something inside us lashes back with the protest "I will not!" Or "Thou shalt not" evokes within us a firm "I will too!"

By nature we are sinners, destined to rebel. At times we fail as parents and teachers because we tend to forget this aspect of human nature. Consequently, when the demands we set before our children and students challenge their individuality, a power struggle develops. We may read the law, study its meaning, and apply its teachings, but still fail to measure up to its demands, because we are sinners.

However, what the law could not do for us, God

FOR THIS GENERATION By MIRIAM WOOD

What to expect from the church-1

A lively discussion among a group of young friends recently started my mind along an absorbing train of thought. "What does a member have a right to expect from his/her church?" was the subject that they were considering. They weren't talking about the philosophical concept of "the church" as God's delegated body on earth, nor of an entire denominational structure. Their concern was with each person's congregation—the place where he holds membership, where he pays his tithe and offerings, where he worships and participates. Listening, I agreed with some of the comments; with others, I wasn't so sure. Since then I've been compiling lists and assembling ideas that

you can react to and perhaps ponder as I've been doing.

First, let's talk about what a person *does not* have a right to expect from the church and let's make the point that "the church" in this sense often means the pastor. God's work is carried on by human beings in a temporal sense, you know. For starters, I drove into my driveway not too long ago, pressed the automatic garage opener in my car, but didn't drive on in, which meant that I interrupted my unvarying routine. Mistake number one. But I thought I'd be in the house only briefly, so why put the car in the garage? Hurriedly I jumped out, slammed the car door, entered the house with the key I keep inside the garage,

accomplishes through Christ (chap. 3:21). We may not fully understand this. But God does not expect us to. All He asks is that we believe, and this we can do. As we believe and accept, we discover that new life forces are released, new incentives appear, so that the desire to rebel is replaced by a will to obey. Here we see the spiritual dynamic of God's personal work for us in Jesus. What God offers in Christ is *personal*. His grace is mediated to us individually through the person of Jesus. This is an essential of the Christian faith.

Third, what God offers in Jesus is *perfect*. "'You will be with me in Paradise'" (Luke 23:43, R.S.V.), Jesus says to the thief. *Paradise* is the Greek word for the garden—the perfect creation of God in Genesis. It carries the meaning of a state of blissfulness. The ultimate perfection of God's work, it is true, will take place when sin with all its evil manifestations is totally and permanently eradicated from this great universe. But there is a sense in which we can speak of the perfection of God's work for us in Christ here and now.

The salvation that God offers us in Jesus is complete. Salvation is a present reality created by God's grace in Christ. From beginning to end, it is God's work, just as much as the creation of life is solely His achievement. This, of course, does not mean that perfection of character is not to be expected, as this is an ideal that God

holds out to us. Not only is it possible, it is inevitable, because from beginning to end it is the work of God in Christ through the power of the Holy Spirit.

Insofar as Luke 23:39-43 is concerned, death is not the severance of our life with God, but the end of sin's reign. Sometimes we hear Christians use this passage to support the doctrine of the soul's immortality—which it certainly does not do—and to counteract such teachings, Adventists have painstakingly reasoned to the contrary. However, this passage is not at all concerned with the state of man in death, but rather with the state of man in Christ. Such a state we can and must affirm as an eternal one—one against which the gates of hell cannot and will not prevail. For what God offers in Christ is perfect, complete and final. This means that you and I can look to the future without anxiety, for it is a future bright with promise. Even death cannot alter our relationship with God in Christ. It remains unshaken. Life in Christ places us already in the vestibule of God's house. And since we are in God's house, death becomes, at its worst, a deep sleep in God's cosmic foyer.

The words of Jesus to the penitent thief, then, contain some of the essentials of the Christian faith—essentials that we can and must embrace. What God offers us in Christ is present, personal, and perfect. Why should we hesitate to accept it fully? □

picked up my package, went to the car—and found I'd locked the keys inside. (Later I discovered that the automatic signal system that normally would have alerted me to my mistake wasn't functioning.) My housemate was several States away. As I'd never in my life locked the keys in the car until this time, I hadn't the remotest idea how to proceed.

It never once crossed my mind, though, that this should be a problem for the church (translated "the pastor"). Although one of my pastors lives just a few blocks away and is as kind and helpful a person as I've ever encountered, I don't think he's responsible for rescuing me from my stupidities.

No, this was a case for neighborliness. As soon as my good neighbor from across the street was alerted to my dilemma, he brought a wire coat hanger, performed intricate acrobatic feats, and in short order there were the keys. I thanked him profoundly—you have no idea *how* profoundly—and vowed to keep my neighborhood rela-

tionships in tiptop condition. I won't do so by getting keys out of locked cars, but there are plenty of other ways I can be helpful.

A thundering crash

When I was alone recently and awoke to the sound of a thundering crash at 2:45 in the morning, I was understandably terrified, explored all three floors of the house, turned on all the lights, finally quieted my pounding heart, and never did find the reason for the crash. The next day I discovered that the TV antenna had blown over in the high wind. I didn't think then, and don't now, that I should have phoned my pastor, interrupting his much-needed sleep. If I'd been a fraction more frightened, I probably would have phoned the police to come and make an investigation. After all, one pays taxes and is entitled to a bit of help from the police on rare occasions.

Those are just two examples of everyday nitty-gritty happenings with which we must all cope on the physical level. The point is that

the pastor (church) has to cope with those very same things in his own life. He shouldn't have to dilute his spiritual efforts in behalf of the church in such mundane ways.

How about the emotional level of life? Where does "the church" fit into that?

It seems to me that the church (pastor) shouldn't have to cope with the moods of the members. Nearly every human being in the late twentieth century spends a certain amount of time feeling depressed. It seems to be the hallmark of the age. Does one run to the phone, dial the pastor, and announce, almost accusingly, "I feel so depressed I can't go to work—I need help"? Now, we are not talking about depression at the suicidal level, just that miserable feeling you have when the alarm rings and it's snowing or raining and you know you have lots of things that you're not going to enjoy, like tests or reports, and maybe your boyfriend or girlfriend has just walked out on you.

But the pastor (church) doesn't have any magic for-

mulas, and it's raining and snowing at his house also, and maybe his children have a virus and he has to face a day of committee meetings and a budget session in which he's got to figure out whether he can afford to heat the church and still keep publishing the weekly bulletins. So he may be depressed at about the same level you are.

Grit your teeth

This is the time for a good friend, if you have to tell somebody about your feelings. In general, you will probably be better off to grit your teeth, pin a smile on your face, tell yourself that something good is going to happen somewhere, and plunge into the day.

I don't think that the church exists to find solutions to all my problems, to solve my needs for recognition, or to minister to my ego. There are other outlets for these aspects of living—school, clubs, work, hobbies.

Then what does one have a right to expect from his church? We'll talk about that next time.



Good daisy mornings

Memories of a brave woman who chose to enjoy what she had rather than focusing on what she was about to lose.

By PENNY SHELL

The Rocky Mountains grew gradually smaller in my rearview mirror as I traveled away from my Colorado teaching job to spend the summer of 1976 with my parents in Missouri. Two days of driving on Interstate 70 brought me to the new home Mother had designed and Dad had built.

Although they both had learned that they had cancer, they had not given up their plans for building. In fact, they realized that working on their dream house was helping them hang on to life. Plunging ahead, they often quoted the little saying displayed on their refrigerator: "Life is what happens to you while you're making plans."

When thoughts of their grim future became too much,

Penny Shell, a former academy English teacher, is studying for a doctorate in religious education at Andrews University.

they would drive to their rapidly developing house and admire the marble windowsills, the dark cabinets, and the free-standing fireplace. Haunting thoughts of weight loss, radiation, chemotherapy, and hospitalizations were pushed aside as they chatted together, planning paneling designs, carpet colors, and wallpaper patterns with delightful names like Good Daisy Mornings.

Then one March day they had traveled the 35 miles from St. Louis to the new House Springs home and moved in. They stayed up all that night, going from room to room, enjoying the reality of the finished house and its wooded setting. They found their home so peaceful and the stars seemed so close, away from the lights of St. Louis. Like a little girl sticking out her tongue to say, "Ha-ha, so there!" Mother announced, "We've done it! Now, no matter what happens, we've done it! Each day we live here is just so much frosting on the cake."

Through phone calls we discussed a name for the new house. "Let's call it 'The Living End,'" Mom laughed, easing the tension from the fears we faced.

Days and nights too quickly became times of pain for Mother. She and Dad focused their attention on the convenient laundry room off the kitchen, on shag carpets so soft and warm on bare feet, and on the bathrooms' off-white fixtures and gold accessories. Even when the doctor finally stopped all her treatments and admitted that all he could do now was try to keep her comfortable, Mother kept thankful thoughts on Dad's continuing strength, my sister Vicki's hours of running errands for them, and my coming home for the summer.

Because of their courage, I came home to one of the most special summers I have ever known.

Shortly after I arrived in early June, Mom could sit up only an hour or two each day. So while she rested, I read aloud to her. We finished *Christy, All Creatures Great*

and Small, They Came to Stay, and 21 chapters in *The Desire of Ages*. During our genial discussions about the stories, Mom usually figured out how the conflicts would be resolved several chapters before I did. We laughed a lot together, and when I read the sad parts, it gave us a good excuse to cry.

Mom began to feel isolated from life as she began to spend almost all her time in bed. But she would often comment on how much she liked the large bedroom with its little table and two chairs by the window ("just like in a luxury motel"), where she ate many of her bite-sized meals. When she became too weak to walk alone to the bathroom, Dad put his hands beneath her arms and joked, "OK, Ethyle, now we're going to do the cakewalk." As they walked along, he sang, "Shuffle off to Buffal—, shuffle off to Buffal—, shuffle off to Buffal-oooooooo." She smiled her thanks and gave her cakewalk partner a hug before crawling back into bed.

Amazingly, her humor continued as her strength failed. Turning in bed sometimes relieved her discomfort, and we helped her do this.

"Do you want to turn?" I asked her once.

"To the Lord," she quickly replied.

Talking became very difficult for her, but she communicated her love by holding our hands.

"You never squeezed my hand like this when I stayed with you in the hospital last winter," my sister teased her. Mom grinned, eyes shut, answering in a half-silent voice, "No, just the interns'."

Although she neither liked feeling sick nor understood why she had to be ill, Mother expressed trust in God. She

told us of praying for special strength one day when she felt especially helpless and exhausted.

"I seemed," she explained, "to hear a voice laugh sympathetically and ask, 'Do you think you've been making it *alone* until now?'"

Many nights Mother and I repeated the twenty-third psalm together. With hands folded and eyes closed, she quietly asserted, "'Yea, though I walk through the valley of the shadow of death, I will fear no evil . . .'"

She suggested a simple funeral for herself. No flowers—only gifts sent to the Voice of Prophecy radio-broadcast. "And read my favorite text," she said. "'And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'" (Micah 6:8).

And what can I say of the four years since Mother's death? That "time heals all wounds"? No, some of my deepest grieving has been possible only recently. But because of that special summer, happy memories mingle with the haunting ones, offsetting their effect. Not long ago I was being shown through a friend's home when I had a sudden sensation of closeness and familiarity. There was the same Good Daisy Mornings wallpaper that Mother had chosen for her room in the new house. It touched off many emotions: the ache of loneliness, the tender memories of a woman who chose to enjoy what she had rather than focusing on what she was losing, the pride felt in her humor and courage, the comfort of her faith. It was more than I could explain to my hostess.

"We had some paper like that at home," I said with a smile. □

Is the cost too high?

By LOUIS CANOSA

Far too many parents say that Christian education for their children is no longer a viable option, because of its high cost.

Every time I hear this objection voiced I wonder about the placement of values and priorities. Christian education is expensive, but it pays far too many dividends for us to be indifferent to its value.

The schools of the prophets "were intended to serve as a barrier against the wide-spreading corruption" (*Education*, p. 46). Do such conditions exist today?

Recently a pastor and his wife had occasion to visit a church that they had pastored some 20 years ago. During their tenure a church school was operated by the two small churches in his district. They were eager to learn what had become of the young people who attended the church school and those who did not. This is what they found: five of the children did not attend the church school—today all five are no longer members of the church. Of the ten children who attended church school only, nine left the church. Five of the youth went to the academy only. Four of them are still members of the church. Two are denominationally employed and one is serving as a missionary. Of the five who attended both church

school and academy, all five are still members, four are denominational workers, and one is serving as a missionary.

Christian education does cost; but how much value do you place on your child or the children of our church?

We have received a divine mandate from the Lord to provide a Seventh-day Adventist Christian education for our youth. We are living in a time in which iniquity abounds. The era in which we live is too fraught with perplexities and too freighted with peril to deprive our youth of the privilege of attending one of our schools.

As a denomination we operate a worldwide network of elementary schools, academies, and colleges. As a church we have established latter-day schools of the prophets where our children and youth can study about God and His creation; where they can learn something about His purpose in history and the great and wonderful plan of salvation.

Furthermore, our schools are established to train youth to help proclaim the final message of a soon-coming Saviour.

Our responsibility and privilege as parents and church members come into proper focus when we realize that we are referring to matters that have eternal consequences—training our youth for citizenship in the earth made new and helping to restore in them the image of God. That is true education. Can any price be too high?

The miracle of unity

Our world Sabbath school director takes us behind the scenes to show us how our Sabbath school lessons are produced.

By HOWARD F. RAMPTON

Think of 4 million of this earth's population, gathered from almost 200 countries ranging from the Arctic Circle to the equator and on down to the frigid southern tip of South America. These people represent innumerable cultures, languages, and dialects. Their lives are colored by every imaginable political system. They come from among the rich and the poor, the educated, and the illiterate. Their food, their dress, and their homes reflect nearly every conceivable type. Yet, in spite of all these divisive influences, they have been homogenized into a loving family relationship. It must be a miracle.

What is the common bond that unites this diverse group? It is a commitment to Jesus and His teachings. It is a desire to reflect His character. It is a conviction that He loves us and is coming to earth to take us to the heavenly home He is preparing for us.

It is one thing to *acquire* unity of belief, it is quite another to *maintain* that unity, particularly in an age when thousands of voices clamor for a hearing, each claiming to be teaching truth. The archdeceiver is constantly devising new delusions to lead God's children astray. "The power of Satan now to tempt and deceive is ten-fold greater than it was in the days of the apostles."—*Spiritual Gifts*, vol. 2, p. 277.

When James White, in 1852, felt impressed to prepare Bible lessons for the youth, he unwittingly gave birth to a plan that was to sweep around the globe, reaching people of nearly every country. His lessons became the precursor of a systematic approach to Bible study that has proved invaluable, not only in teaching the truth for this age but in helping to maintain the large degree of

spiritual unity that is unique to the Seventh-day Adventist Church.

The availability of Bible lessons led naturally to group or class discussions of these lessons. Consequently, Sabbath schools began to spring up, first for instruction of the youth, and later for all age groups. The earliest regularly organized Sabbath schools were held in Rochester and Bucks Bridge, New York, in 1853 and 1854 respectively. John Byington, who later became the first president of the General Conference, was leader of the early Sabbath school in Bucks Bridge.

The Sabbath school organization undoubtedly had its roots in the Sunday School movement that this year celebrates its bicentennial.

Sensing a need to work for the unruly youth of Gloucester, England, Robert Raikes, in 1780, secured the services of some conscientious women as teachers and began instructing the youth in private homes. Soon the classes were transferred to the churches. The Sunday School movement spread rapidly throughout England. In four years' time, 250,000 youth had been enrolled. From England, the movement quickly leaped the Atlantic and began to permeate the churches of America.

It is interesting to note that a Sabbath school preceded the development of Sunday Schools. The Seventh-Day Baptists in Ephrata, Pennsylvania, in 1739, began a Sabbath school—on Saturday. This continued until 1777 when, at the Battle of Brandywine, in the Revolutionary War, the meetinghouse was taken over for an army hospital. In spite of this, Robert Raikes generally is conceded to be the father of Sunday Schools.

The adult Sabbath school lessons currently in use are the most widely read literature produced by the Adventist Church. Translated into approximately 100 languages, they are found in all but the remotest areas of the world. *Steps to Christ* is the only other Adventist literary work that compares in number of translations available.

Lessons are now studied concurrently

In the past, some areas were up to six months behind in their study of the lessons. But today, due to efficient air services to most larger centers, nearly all Sabbath school members in all countries study the same lessons concurrently. This factor not only benefits the traveler, it also strengthens the spirit of unity throughout our 40,000 Sabbath schools. With rare exceptions, all of God's Adventist family are studying the same truths on any given Sabbath.

Occasionally some would like to discard the regular Sabbath school lessons, replacing them with some produced locally. Perhaps these people do not realize the planning and screening processes that have been built into the system to safeguard the faith.

The lessons are designed to give a varied, balanced, and nutritious diet of spiritual food. In order to meet the tastes of different individuals, the material is prepared in different styles. Some prefer a chapter-by-chapter study of a Bible book. Others find more satisfaction in a

Howard F. Rampton is director of the Sabbath School Department of the General Conference.

systematic study of a topic, tracing it throughout the Word of God. Then there are those who prefer to study the Bible chronologically as history. Still others have a liking for character study such as tracing God's dealings with Peter or David. Therefore we vary the presentations from quarter to quarter.

Since 1975, the Sabbath school lessons have followed a curriculum plan. The Daybreak Series (1975-1981) now being studied revolves around the three angels' messages. Each quarter the lessons enable us to see a new facet of these last-day messages. The series will culminate at the end of 1981 with two quarters' lessons on the basic doctrines of the church in the setting of the everlasting gospel. With thousands joining the church each week, it is appropriate and needful that we remind ourselves frequently of the foundations of our faith.

Beginning with the first quarter, 1982, a new curriculum will be introduced that focuses on the new covenant relationship we have with our Saviour. The selection of the curriculum and the development of the lessons is under the direction of the Adult Sabbath School Lesson Committee appointed by the General Conference. It is composed of 65 members. Members include pastors, Bible teachers, editors, administrators, retirees, and Sabbath school leaders. Each of the ten divisions of the church appoints three of the committee members, making the committee an international group.

Most of the work of the committee is done by correspondence; but for the approval of the curriculum most of the committee members meet together, usually at the

time of an Annual Council, when many of the committee members are already together for other business.

This committee also provides names from which writers are selected. But it is left to the Sabbath School Department of the General Conference to make the final selection of writers and the assignment of subjects in harmony with the broad outlines of the curriculum.

Because most writers selected are busy people, fully occupied with other responsibilities, it usually takes about 12 months to prepare the manuscript for a quarter's lessons. Then the processing of the manuscript begins.

The members of the Adult Sabbath School Lesson Committee resident in the Washington, D.C., area study the manuscript to ensure that it conforms with the requirements regarding length, format, theology, and development of sequence of thought. Approved manuscripts are then edited carefully in the Sabbath School Department. Each quotation must be verified. Adjustments are made for length and format as needed.

Comments and criticisms

Next the manuscript is sent by airmail to each member of the Adult Sabbath School Lesson Committee around the world for careful study. Comments and criticisms are sent to the editor in Washington, who gives the lessons their final revision before they are sent to the publishing houses for translation and printing into approximately 100 languages worldwide.

At this time, the manuscript is provided to other writers who prepare the Adult Lesson Teaching Aids and the youth quarterly, which is an adaptation of the adult lessons.

It requires approximately three years to prepare a set of lessons from the time the assignment is made to the writer to the time the lessons are received in the churches.

Lessons and teaching aids for the other divisions of the Sabbath school, from cradle roll to youth, likewise are submitted to representative reading committees to ensure they are suitably written and are free from doctrinal error.

The church of God is built on a foundation of truth. To maintain that truth and to encourage church members and adherents to study and apply that truth, is the responsibility delegated to the Sabbath school.

As the church has grown, so has the Sabbath school. The growth is measured not alone by numbers but by stature and strength. The systematic and regular study of the Word imparts life. "Even as the bodily necessities must be supplied daily, so the word of God must be daily studied—eaten, and digested, and practiced. This sustains the nourishment, to keep the soul in health. The neglect of the word means starvation to the soul. . . . Appropriating the word to our spiritual necessities is the eating of the leaves of the tree of life that are for the healing of the nations. Study the word, and practice the word, for it is your life."—*Counsels on Sabbath School Work*, pp. 43, 44. □





COVER STORY

Lotte

They had been enemies during the war. Now they knelt to wash each other's feet.

By EDNA MAY OLSEN

Roger circled the sprawling complex for the second time, while I peered out of the rain-streaked window in a vain endeavor to discover seemingly nonexistent apartment numbers on the tall buildings.

"I'll park," he muttered resignedly, "while you dash inside and see what you can find out. And don't forget this," he added, pushing an interest card into my hand.

A short time later, standing outside the door of the apartment for which we had been searching, we offered a short prayer, knocked, and waited. Almost immediately the door was flung open by a woman approximating my own age, who beckoned us in enthusiastically after we had told her the purpose of our visit. My smile partially faded as, detecting a German accent, I felt once again an

old familiar stab of anger that the passage of years could not seem to eradicate entirely. But her sincerity made me ashamed of my feelings.

Following her into a spotless kitchen, we sat down at the table. "Now," she said brightly, "you have brought a lesson for me?" Explaining that she had been a regular watcher of the *It Is Written* television series, she admitted that she had plucked up the courage finally to call the number given at the end of each program for the proffered Bible studies.

Roger handed her the first two lessons together with a new Bible, still in its plastic wrapper, explaining that it would be hers to keep when the entire set of lessons was completed. He also showed her how to answer the questions from the Bible.

"My English is not so good," she confessed to us, "so you must not be disappointed if I don't do very well." We assured her we weren't there to correct her English, but to help her find the Lord and the way of salvation.

The half hour passed quickly. Before we rose to leave we arranged to visit with her at the same hour the following week. Two days later, however, the telephone rang, and I was somewhat surprised to hear Lotte's voice. "I have finished those two lessons you gave me," she bubbled happily, "and I was wondering . . . could you bring me two more? I don't want to wait until next week."

"Why certainly," I assured her. "When would you like us to bring them?"

"Could you bring them perhaps today?" she asked hesitantly.

Soon Roger and I were back in Lotte's kitchen. On the table were the completed lessons, and beside them a brand-new German Bible. "My English is not so good," she said again, "so I bought a German Bible. I read the question, look it up in the German Bible, and then in the one you gave me, so I'm sure I have it right."

Roger went through the lessons with her, to her great delight pronouncing them perfect. She reached for the next two hungrily. We stayed in her warm kitchen a little longer this time while she plied us with questions, all of which we were able to answer from God's Word to her complete satisfaction.

At Lotte's insistence we kept her supplied with lessons and other literature, encouraging her to call us whenever she had a question. I was in the middle of washing the breakfast dishes when she called. "I have a silly question to ask you," she began apologetically, continuing quickly, "No—forget it; you'll think I'm silly, so I won't ask you."

"Come on now, out with it. It must have been pretty important for you to call so early."

"No—you'll think I'm silly," she repeated. But as I pressed her she finally blurted out, "I have a funny feeling that I shouldn't be eating pork. I don't understand it, because I've been eating it all my life and I love it."

I sat down slowly. "Why do you think that?" I asked

Edna May Olsen is a homemaker living in Colorado Springs, Colorado.

in amazement, knowing that the subject had never been raised during our earlier visits.

"Do you eat pork?" she asked.

"No, we don't, and, Lotte, you aren't silly—let me finish the dishes, and we'll be over and talk about it if you like."

"I'll never eat it again," she said emphatically after we had discussed the subject. "God must have been telling me it's unclean."

More lessons were completed, all with perfect scores. She had never before read, or indeed owned, a Bible, but her knowledge of it increased rapidly. After reading *A Day to Remember*, by Elder Vandeman, she became convinced immediately of the Sabbath truth, keeping her first Sabbath that same week, although declining our invitation to accompany us to church. She claimed that she could keep the day perfectly well at home.

Bombed out six times

One late afternoon she allowed us a brief glimpse into her background. Her father had died just before the war, leaving the upbringing of the four small children to their mother. Times were hard, becoming increasingly so as the war raged on. Bombed out six times, existing often on one skimpy meal a day, Lotte and her sisters knew no other way of life. Her mother must have been a wonderful woman, protecting her young family as much as possible from the realities of the war. Lotte told us that her mother would claim not to be hungry or to have eaten already as she divided the single loaf of ersatz bread between the hungry children. She had bartered her clothing, personal treasures, and even her wedding ring to local farmers in exchange for a head of cabbage or a sack of potatoes. "She was so good," said Lotte, "I just know that she's in heaven."

"For years I hated the English," she continued, looking at me with steady blue eyes. "They bombed us out several times."

Feathers slightly ruffled, I returned her gaze. "For years I wasn't too keen on the Germans, either," I said, remembering the countless hours spent in the cold cellar listening to the drone of enemy bombers overhead.

The momentary flash of tension passed, and we continued our discussion. I mentioned my mother, who had also been a source of strength to us during the dark days of the war; how she had acquired a sudden dislike of sugar, claiming to prefer saccharin, in order for the rest of us to have a little sugar with our morning cereal; how she would spend the entire day wearing a coat indoors in order to save the coal so that we might have a fire when we returned home in the evening. We decided our mothers were not so different after all.

It was a revelation to Lotte when the lessons regarding the state of the dead came into her hands. Her eyes filled with tears as we discussed it. "What did you think of me when I said I believed my mother was in heaven?" she asked. "You knew all along that she was sleeping! For years I wondered how my mother could be happy in

FOR THE YOUNGER SET

Kathy's birthday present

By NETTIE EDEN

It was Kathy's fifth birthday and she was having a party. She helped Mother put out napkins and paper plates with pretty designs on them. Mother had decorated a white cake with pink roses and topped it with five pink candles. Dad brought home pink ice cream, Kathy's favorite.

"Do come in," Kathy smiled as her guests arrived. Her two aunts and uncles, her cousins, and four of her playmates came to the birthday party.

After the refreshments were served Kathy opened her gifts. "Skates!" she squealed with delight. She gave Dad a big hug. "Thank you for the skates!"

Every day Kathy skated. She skated up and down the sidewalk and on the patio. In fact, it was hard for her to take her skates off.

"Kathy dear," Mother called from the kitchen window one day, "I found your skates on the back steps again. Please remember to put them away each time you take them off. If someone stumbles over them it could be dangerous. You wouldn't want anyone to break an arm or leg, would you?"

Early one morning Kathy was wakened by a loud commotion in the hall just outside her bedroom door. She jumped from her bed and ran into the hall. Dad lay on the floor, muttering and groaning.

"Oh, Daddy!" Kathy began to sob. "Did you break your bones?" She threw her arms around his waist and tried to help him up. Soon Mother appeared. She too had been wakened by the noise.

"Quick, bring a chair," Mother said to Kathy. Together Kathy and Mother, one on each side, managed to help Dad into the chair, where he sat rubbing and examining his ankle.

"I think I just twisted my ankle. It isn't broken," Dad diagnosed. How thankful Kathy was that Dad had no broken bones. She felt sad, however, when she saw how painful it was for him to walk for the next few weeks, even with an Ace bandage tightly supporting his ankle.

Kathy asked Jesus to forgive her for not putting her skates away and to please remind her always. She knew that she might forget again, but that Jesus would help her remember.



heaven, all the while looking down on the sorrows and problems through which we were passing, unable to help or comfort us. I used to think it must be making her very sad. Now I know she's just sleeping peacefully until Jesus comes," she said, marveling. "I wrote to my sister and told her. She'll be so happy to know it too."

As the lessons drew to a close, Lotte began attending Sabbath services with us, finally candidly admitting she wanted to be baptized "so badly I can taste it." "I know that's what Jesus wants," she said, "and I want to belong to His remnant people." We agreed to speak to the pastor on her behalf.

During the week I found occasion to explain to her that the following Sabbath our quarterly communion services would be taking place, and expressed the hope that she would participate. After being assured that all who love the Lord Jesus were more than welcome, she quickly agreed. I told her of the significance of the foot-washing service, pointing out the pertinent Bible passages. She

called later in the week. "I have been thinking of this coming Sabbath; I just can't wait. I feel as if I were a little girl again and it will be Christmas Day," she said.

We washed each other's feet—two sisters in Christ whose differences had been washed away and who were united in one bond of love. "To think that Jesus, the Son of God, washed His disciples' feet," she whispered in tones of amazement as, arm in arm, we left the room to reenter the sanctuary. She followed the communion service intently while tears from an overflowing heart rolled down her cheeks. She fumbled in her purse for a Kleenex, and finding none, accepted Roger's large white handkerchief.

Lotte was baptized a few days later. "It was the best day of my life," she confided. Upon the transfer of her husband to another city, she left us, leaving quite a gap in our lives.

One day soon we'll meet again, and introduce our mothers to each other. □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Nobody else exactly like you

The camera closes on a woman using body English to guide her bowling ball toward the pins. A golfer putts, and as the ball slides into the cup he exults with a high kick. Freeze frame, voice over: "There's nobody else exactly like you."

Thus television makes another succinct contribution to the wisdom of the human race. Equitable Life Insurance Company, which spawned this gem, has it right. Though theology hardly lies within their expertise, they told it better for God than just about anyone else did. Chalk one up for Madison Avenue.*

Being one person in the middle of 4.5 billion people on this planet has its own problems that demand both theological and philosophical divining. But I really wonder whether many people actually stop and say to themselves, "There are a billion people in China and close to another billion in the Indian subcontinent, and since every one added to the population reduces the frac-

tion that I represent of the human race, I am less important, less significant."

Looked at from a Christian viewpoint, the problem lies with God. He has to distinguish and individualize, not we. We should have no doubt about His ability to do just that. The Bible reiterates that God sets us apart from each other: "The Lord knows those who are his" (2 Tim. 2:19, R.S.V.).

God does not march an army of puppets over the landscape of righteousness. He gives us the preposterous (by human thinking) notion that He counts the hairs of our heads.

No, it isn't the sheer number of people that creates our feelings of isolation, insignificance, and aloneness. Usually the causes lie within a fairly tightly knit circle of circumstances and people, which we can often identify and spell out. We aren't feeling depressed because another hundred babies have been born in Africa, but because Jo got angry or Peter wouldn't say Yes to a request, or something similar. We have been treated as nothing, and that hurts.

To me, God's knowledge of the unique individual that I am represents one of the most reassuring aspects of Christian faith. I do not believe that my fate lies in being absorbed in the great oneness of Hinduism or Buddhism. I believe God sees and knows me. He hasn't turned the telescope of omniscience around the wrong way and pushed us off into a distant, indeterminate mass.

The Bible never hides a person's potential or his problems behind a smear of generalizations or platitudes. Story after story recounts God's dealings with real people who have real names and real problems.

God regards each of us as important, however we may regard others. While we may cast a fleeting thought of sympathy toward the suffering millions somewhere else, God is there with every one of those people, aware of what they are suffering, seeking to touch their lives and use the outworkings of hatred, disease, and wants to call them closer to Him.

For this reason God wants us to tell Him of the terrible situations in which life has placed us. He wants us to identify the elements of our despair and loneliness so that He can help us understand ourselves and our circumstances better.

One of the great purposes of prayer and meditation is

self-awareness. Often people claim that all kinds of thoughts about ordinary everyday life intrude into prayer and make it difficult to concentrate. That's true, of course. But perhaps we are taking these errant thoughts the wrong way. May they not be also the servants of the Spirit, made an integral part of our meditation, so that we increase our self-knowledge and give all that troubles and alarms us to God? Why not give that wandering thought to God and let Him wander with you?

It is of great importance that people recognize that God doesn't make any two alike, that He values each addition to the human family and opens salvation and fellowship to every one.

If our uniqueness is, in fact, known and recognized by God, doesn't that mean that He has plans and opportunities awaiting us? Doesn't it mean that even our faulty decisions offer God an opening for us to a new future with Him? And may not the rebuffs and defeats of human living be new beginning points from which the Spirit may orchestrate a future for us?

There's nobody else in the whole human race exactly like you. God made it that way; He wants it that way. Don't you wonder what surprises are in store in His future for you?

* Portions of this article are adapted from Walter R. L. Scragg, *Directions, a Look at the Paths of Life*, Southern Publishing Association, Nashville, Tenn., 1977.

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READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

We live in a town where there are two classes of Adventists: those who live in fancy houses, have new cars, dress well, and stick to themselves, and those whose houses are plain, who can't afford the latest cars or the newest clothes, and who feel that the wealthier Adventists look down on them. How can we teach our children not to accept the attitudes of either group and thereby harm their Christian experience?

■ I am Sabbath school teacher to a fine group of teens, and we have often discussed this problem.

You can begin by being an example. You cannot successfully teach a child not to desire the things others have if you yourself fall victim to peer pressure.

Teach your child it is all right to want things, but be certain you do not want them just because someone else has them. Teach them to "be their own person." Peer pressure from any group should not threaten us. It is God we must please.

DORIS DEGUZMAN

Chesilhurst, New Jersey

■ Concentrate on teaching your children to love the Lord, His people, and His work, and they will not look down on those poorer than they nor worry about being looked down on by those richer than they. In fact, they will have "the best of both worlds." Remember the illustration of the wheel. Jesus is the hub; we are the spokes. The nearer we are to the hub, the nearer we are to each other. I believe you will discover that those who are born-again Christians find sweet fellowship with other born-again Christians in both classes.

Include in your children's training the niceties of social life such as good table manners, the art of conversation, good grammar—and above all, a concern for others. They will then feel comfortable with any class of people. Don't forget to set a good example yourselves. Attitudes and manners are "caught" before they are "taught."

BETTY BRAND

Springville, California

■ Children learn most of their attitudes and prejudices from their parents. How the parents relate to, talk about, and treat individuals from either group will have the greatest effect on their children. Parents should impress upon their children's minds that envious or proud spirits will only degrade them morally and spiritually.

Time should be spent with the children discussing the matter. Learn one another's ideas and feelings and begin working on the problem from that point. If the parents understand how their children feel, they will know what they are working with and know how to handle the feelings of their children appropriately.

TRACY BINKLEY

Ozark, Arkansas

■ When you say that the wealthy church members seem to look down on the poorer ones and stay to themselves, does it seem that way because the poorer ones feel inferior and keep themselves withdrawn?

Remember, every one is the purchase of Christ's blood and is of equal value in God's sight. Whether rich or poor, every one needs the cleansing blood of Jesus; character, not wealth, will be the determining factor in the judgment. The members of the church, Christ's body, are to have a harmonious relationship, just as the different organs of the human body have. There is to be no schism in Christ's body (1 Cor. 12:12-25).

The best way to help your children have a wholesome Christian experience untainted by a feeling of inferiority or prejudice against any one is to have that kind of experience yourself. Example is the most effective

teacher for children. Be friendly to and cooperate with all church members. Pray for wisdom and power to conduct your life so that you will help to answer the prayer of Jesus for perfect unity (John 17:21).

MALINDA RODENBERG

Richmond, Indiana

■ The moment you mention the presence of two classes of Adventists you have already answered your question in reality. Christ died on Calvary so that the "middle wall of partition" that divides us would be broken down.

Therefore, in the Christian vocabulary there is no room for terms such as *rich Adventist* and *poor Adventist*. The very fact that these terms are used indicates that the wall of partition has not been broken down.

In God's church there is only one class—Christians—with no supplementary words or phrases. The best method in training your children is to refer to all people in Christ as Christians. Don't build up a wall in your children's minds.

CLIFFORD ASBURY

Decatur, Georgia

■ There probably are instances of pride among the more well-to-do Adventists. However, I think this is also partly a cultural problem. People always tend to mix more easily with those who share their cultural characteristics. They have more in common and feel more comfortable with one another. That's why they tend to associate more, not because they think less of those with a lower income.

Similarly, those in the lower income group probably feel more comfortable with those who share their cultural characteristics. I think they would tend to choose the association of their group even if some of those in the other group made their association readily available to them. If you can begin thinking of the problem in this way, your children will soon catch on.

MARVIN MOORE

Keene, Texas

■ Try for a proper Christian sense of balanced self-worth in the home. Help your children to understand the true import of the parable of the talents (Matt. 25:14-30). Let them see that the reward, while it was proportionate to the effort and risk, went to the two who had a proper sense of responsibility, while the third man was condemned, not because he had less, but because of his poor understanding of God and his distrust of others.

In human society there have

always been inequalities stemming from difference in ability, in focus, in drive, and in circumstances. In our mobile society children can and do move up or down from the condition of their parents. Our problem is often with attitudes. Some to whom the Lord has entrusted wealth do not know how to handle it, and feel unmerited pride. They are to be pitied. Some who are less than wealthy in this world's goods do not know how to handle their condition either, but harbor resentment against their more affluent neighbors, or against God. They are to be pitied. Those who measure success or failure solely, or even chiefly, in terms of money or property, when there is so much more to life and to its enrichment, are also to be pitied.

Tell your children that God does not frown on wealth nor on poverty, per se, and that they, like the banker in the parable, should look at performance and attitudes to see if both stem from Christian stewardship.

KELD J. REYNOLDS

Loma Linda, California

■ If your true attitude is that this situation is not right, then your children will know it and will heed your instruction to follow Christ as their only example. It is not what you say but what you believe that influences your children.

GLORIA F. PARKER

Warner Robins, Georgia

QUESTION FOR NOVEMBER

Response deadline October 10

At my place of employment we give joint Christmas gifts to various employees. These gifts usually consist of six-packs of beer, cartons of cigarettes, or expensive pieces of jewelry. I do not feel right when the money I donate is used for such items, and have tried to suggest other gifts, but I am usually overruled. I cannot afford personal gifts for each of these people, and I do not want to appear cheap and not give a gift at all. What suggestion do others in this same situation have?

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

Suffering and free will

"Allen was a normal, healthy, growing schoolboy of 10 one evening; the next day, because of a freakish accident, he was totally blind.

"Joni enjoyed horseback riding, swimming, and sports one day; the next day, because of a swimming accident, she was paralyzed for life.

"Beckie won honors for her track team one day; a few days later, because of a fast-growing malignancy, one of her legs was amputated."

These paragraphs from an article that came into our hands recently offer typical illustrations of the pain, disappointment, and sorrow that form such a large part of human existence on Planet Earth. We could add many other illustrations from personal knowledge—the sudden, unexpected death of a spouse; the suicide of a teen-ager; the break-up of a home by divorce. No one seems exempt from tragedy. And always the question "Why?" springs afresh to human lips. Atheists blame fate for their pain and suffering. Agnostics blame bad luck. And, too often, theists blame God.

From one point of view people in the latter group have more difficulty with their "Why?" than do those in the

other groups. They know that God is all-powerful; they know that He is sovereign; they know that He could prevent suffering and tragedy. Thus, when their world collapses they tend to feel that God is directly responsible. This bewilders them, for they also have an unshakable—and proper—conviction that He loves them.

Is there a way to resolve this tension? Can a person have a clear answer to his "Why?" when he suffers pain, heartache, disaster, or other evils?

Before seeking answers to these questions, let us remind ourselves of something that too often we forget—namely, that God created human beings with a free will, with the ability to make decisions, with the power to choose. This freedom to be, to decide, to develop, is a tremendous gift. It is the gift that keeps human beings from being mere machines, mere automatons, controlled by their Creator.

Choices have consequences

But choices have consequences, some good, some bad. In the article we quoted earlier, the author wrote: "Man builds airplanes, trains, buses, cars, ships, bridges, et cetera, and when, because of human error, accidents occur, he blames God. Man makes racks, whips, swords, missiles, tanks, guns, bombs, and uses them against a foe, and then he blames God for the suffering which results.

"Is God supposed to pilot every malfunctioning airplane down safely, including those that man blows out of the sky? Is He supposed to immobilize every driver who is about to get into a vehicle if danger is near, paralyze every soldier sent to fight, fix every brake that gives way, guard every railroad crossing, snatch every pedestrian back onto the sidewalk if there's a chance of his getting hurt?

"What would this world be like if God interfered in this way—if He blocked man's freedom to plan, to invent, to create—so accidents could not occur? What would this world be like if God overrode man's freedom of choice along with its potential for good or evil? A wooden beam would become soft as grass when it was used as a weapon. The air would refuse to obey us if we attempted to set up in it sound waves to carry insults or lies. Our minds would freeze if we strayed too near an evil thought. This would be a world in which wrong actions were impossible and free will was void."

Clearly, free will is a precious gift, absolutely necessary if human beings are to reach their full potential. It also is necessary to happiness. Yet it carries with it the possible consequences of suffering. (In these two editorials we are using the word *suffering* as a code word to include all possible evils—pain, financial reverses, bereavement, et cetera.)

Next week we will come back to the problem of how Christians can harmonize their belief in an all-powerful, loving God with the fact that they are permitted to suffer.

K. H. W.

Concluded next week

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Survey reveals family need

By ERNEST H. J. STEED, Associate Director

An international temperance survey conducted among Adventists during Temperance Year 1979 reveals some interesting facts and points to areas of need.

Forty-seven percent surveyed indicated that they had been smokers. This is understandable when we take into consideration the fact that more than 10,000 people a year join the church from direct contact with the Five-Day Plan to Stop Smoking. Sixty percent of those surveyed indicated that they are willing to become involved in temperance projects.

How close is the alcohol and tobacco problem to Adventists? Forty-nine percent said they had non-Adventist close relatives or family members who smoked, and 46 percent had relatives who drank alcoholic beverages. Undoubtedly there is a problem with other drugs and narcotics, although only alcohol and tobacco were covered in the survey.

These statistics should help us recognize the value of a temperance emphasis in the local church, along with the need of becoming acquainted with the tools that have been prepared for assisting temperance-witnessing.

Adventist nurse learns lesson of serenity and peace

By JANETTE WHITTAKER

Anxiously she sat cross-legged on the hospital bed, her black veil draped casually over her head, ready to cover her face in case a man passed by. She smiled shyly as I handed her her medicine.

"Good morning. How are you?" I asked, practicing my newly acquired and limited Arabic.

Watha was just 18, but this young Saudi Arabian girl had experienced much trouble in her life. During childhood she had rheumatic fever that led to a damaged heart valve. At 16 she had married a man ten years older than herself, a man selected by her father. At 17 she had been widowed. Because of her heart problem, she had been selected by the Loma Linda heart surgery team to have the damaged valve replaced. The first of the heart team to see her had affectionately named her The Merry Widow, and the name stuck.

Other nurses, who knew the culture better than I, thought she probably would never marry again. In a country where women have had no independence or opportunity for formal education until recently, women have very little to say about their future.

Stayed to chat

One Friday, the Moslem Sabbath, Khalid, the respiratory therapist, came back from prayer in the mosque to help me and give breathing treatments to the patients. Since it was quiet in the unit, he stayed to chat.

"Like to split a can of orange juice with me, Khalid?" I asked.

"No, thanks, I can't!" he replied. "It's Ramadan." Then I remembered that it was the holy month when all faithful Moslems fast during the hours between sunrise and

sunset. Afterward they feast and socialize during the night. It is impolite to eat or drink in front of them or offer them food.

"Have you seen the new patient scheduled for surgery on Sunday?" I inquired. "She's very pretty. She's only 18, and the nurses say she is a widow and not likely to remarry. What happens to a woman like her, Khalid?"

"Oh, her family will look after her."

"But she's so young and pretty!" I was feeling sorry for her, since there didn't seem to be any other option for women in Arabia but to be married. "Why don't you go and see her, Khalid?" I suggested.

Dared not ask questions

Because my comments aroused Khalid's interest, he casually glanced in her room as he walked by. Yes, he agreed that she was pretty. He was curious about her, too. He wondered what tribe she was from. Did she have any other sisters who should be married before her? Did she have any children? But he dared not ask her.

"I'll find out for you, Khalid," I promised. When I reported the details, he seemed quite happy with the answers.

The next day, Sabbath, Khalid and I talked more. His father had been a shepherd and was a very religious man, but he had died while Khalid was quite young. Although poor, the family stuck together, holding to their father's strict religious traditions.

"How do girls get married here, Khalid?" I asked.

"It is the custom for the father to select a husband for his daughter, preferably a member of the same tribe or village, or even a cousin."

"What if she doesn't like the man her father chooses?" I questioned.

"Oh, she would learn to



AUC Founders Hall listed in Register of Historic Places

Founders Hall at Atlantic Union College, the oldest educational building in the Seventh-day Adventist educational system, has been included in the National Register of Historic Places. The building, in the center of the AUC campus in South Lancaster, Massachusetts, was built under the direction of Stephen N. Haskell in the winter of 1883-1884 from plans by the architectural firm of Parker and Nourse, of Worcester, Massachusetts.

Inclusion in the Register is largely the result of the efforts of Phyllis A. Farnsworth, of the Lancaster Historical Commission, with the cooperation of John Wood, of the AUC religion department, who supplied Mrs. Farnsworth with historical information concerning the building.

Founders Hall has been used for various activities throughout the years, but since its restoration in 1975-1976 it has been used as the campus religion building. Many rare historical items are housed in its museum room and chapel. The six faculty offices, four classrooms, conference room, two lobbies, organ room, and Miller Chapel have been restored in the Victorian style.

GERALDINE I. GROUT
Review Correspondent

love him after a while," he reassured me.

"You mean she might not even know the man she is to marry?" I asked.

"The Koran forbids socializing between men and women outside the home. The sister of the groom-to-be may invite the girl over to visit, but the couple is never to be alone together."

I listened politely, grateful that my culture and religion did not dictate these restrictions.

The Merry Widow's routine preoperative blood test showed a possibility that she might have active rheumatic fever, a contraindication for doing surgery just then. It

was decided to repeat the blood test late Saturday afternoon and then make a decision whether or not to go ahead with surgery the next day. Khalid returned frequently to inquire about the results. Late that afternoon the result came through—negative. Surgery was scheduled for eight o'clock the following morning.

Before surgery each patient or the patient's family is responsible for obtaining blood donors for six units of the patient's blood type. Khalid was happy to donate a unit of his blood for such a special person. After sunset and his Ramadan "feast," Khalid came to the hospital to give

Janette Whittaker is a nurse at the Loma Linda University Medical Center.

The Merry Widow her pre-operative breathing instructions. Instead of his lab coat, he was wearing the typical Arab dress, which is the white *thawb* (a floor-length shirt), a black suit jacket, and the *ghotra* (Arab headdress). He looked handsome enough to make a girl's heart skip.

He did not miss a point in his teaching. He showed her how to cough and breathe deeply and how to breathe on the respirator. He explained all the equipment that she would see when she woke up. He also told her he would be praying for her and would be in the operating room with her.

On Sunday, Watha's diseased valve was replaced with a specially treated valve. The operation was uncomplicated. During the next two days, however, her blood pressure was low, and she required respiratory assistance. This meant that in her throat she had a breathing tube that was attached to the respirator. This is uncomfortable, and the patient cannot talk. Although sedated, when she awoke she opened her eyes and smiled, confident in those taking care of her; then she fell asleep again. Everyone in intensive care was concerned for her, for she had become a special patient to us.

Continued to improve

On the third day she stabilized enough for the tube to be removed, and she was allowed to sit in a chair. From then on she continued to improve. She had the clearest lungs of any patient in the hospital. Whether she needed it or not, Khalid continued giving her breathing instructions. Part of her therapy was walking, so Khalid would offer to assist her, a plausible excuse to be alone with her, since he was her therapist.

Because nights are long, both for the sick and for those who look after them, Khalid's visits helped to break the monotony for The Merry Widow and me. After she had fallen asleep he would sit and talk to me. We discussed differences in our culture, religion, marriage customs, and our personal belief in God.

My shift on night duty didn't seem nearly so dreary while discussing things that meant so much to both of us. He was a Moslem and I a Christian, yet we had such common interests. I was impressed by his sincerity and implicit belief in God.

The Merry Widow continued to improve, and by the end of the week it was obvious to those around her that she and Khalid felt very strongly about each other. She never complained, but smiled continuously and experienced not one day of the usual "post-op blues." On one of their walks outside, Khalid came straight to the point—if some representative of his family approached her father, would she marry him? Her smile told him all that he needed to know.

Khalid told me of their conversation, and we agreed to pray about this relationship. There were just two complicating factors. Since Khalid's father was dead and his brothers lived many miles away, who could ask the girl's father for permission to marry her? Second, Watha wasn't sure whether or not her father had already made plans for her to marry someone else.

It was decided that the senior member of our heart team would approach the girl's father on behalf of Khalid's family. When her mother visited the next day, Watha would ask her whether her father had promised her to someone. That afternoon the staff waited anxiously for the verdict. Was she engaged or wasn't she?

"Yes," her mother said. "She was promised to a cousin two months ago."

That evening I found words inadequate as I tried to express my disappointment to Khalid, but I shall never forget his reply. "*Inshallah* ["God's will be done"]," he said. "God must have another plan for my life!"

"Khalid," I responded, "I told you how I prayed for guidance in my life, but you showed me how to accept willingly my Father's will when His plans differ from mine."



Anemia test being done at a New Jersey health fair site in April.

"OK 4 SURE" follows "OK '80" Health Fair

By BETTY COONEY

June 2-8, Adventists in New York, New Jersey, and Connecticut conducted "OK 4 SURE," a follow-up to the WNBC-TV "OK '80" Health Fair that Seventh-day Adventists, under the direction of Adventist Community Services, had helped coordinate in April.

The week officially began on June 1 with an orientation session attended by approximately 130 health education personnel, area pastors, and lay members. During the orientation session, directed by Richard Neil, of Loma Linda School of Health, executives of WNBC-TV and the National Health Screening Council (NHSC) spoke of their appreciation for the Adventist volunteers and follow-up, and John Brensike, national director of NHSC and originator of the unique health fair concept, expressed his interest in seeing the Adventist pilot follow-up included in health fair package plans to be offered to television stations in 40 cities in 1981.

Follow-up locations were planned for the five boroughs of New York City, on Long

Island, parts of up-State New York, New Jersey, and southern Connecticut. Initially, approximately 36 sites had been projected, but, following the health fair, a number of groups requested that they be allowed to host a follow-up site, making the final total 45.

The follow-up schedule included:

June 2: "Get Results." An informal session at which health fair participants received their blood test results and health-hazard-appraisal printouts. An Adventist physician was present at each site to explain these tests and answer questions concerning them.

June 3-6: "You Can Stop Smoking." Stop-Smoking classes were conducted by Adventist health professionals for four days, with a follow-up session on Sunday, June 8.

June 8: "Recycle Your Life." a one-session seminar on the relationship of nutrition, stress, and exercise to heart disease, cancer, and hypertension.

Approximately 4,000 attended the "OK 4 SURE" health seminars. Through media exposure, thousands more learned of Seventh-day Adventist involvement with public health.

Through a series of re-

Betty Cooney is director of public information, New York Seventh-day Adventist Community Services blood pressure testing programs.

Books in Review

Rugged Heart: The Story of George I. Butler

Emmett K. Vande Vere
Southern Publishing Association
Nashville, Tennessee
1979, 138 pages, paperback,
\$4.50

"I am one of the old believers, and believe in going back to the primary principles of our denomination. God's truth for this time is the greatest thing in the world." So wrote George I. Butler to John Harvey Kellogg in 1906, in what might well serve as his life's testimony and motto.

The occasion for this declaration was the defection from the church of that doctor and his sanitarium. While *Rugged Heart* is the life story of the man who twice succeeded James White as General Conference president, it includes revealing glimpses of other important SDA figures such as James and Ellen White, Uriah Smith, and Dr. Kellogg. It also deals with numerous problems and crises faced by Elder Butler and his church: the Snook-Brinkerhoff Marion Party defection, the Battle Creek College shut-down, the inspiration of Ellen White, the Canright case, the Minneapolis General Conference session of 1888, the Kellogg apostasy, and Ballengerism.

Readers gain insights into these and other developments. For example, we are informed that the reason the Whites relented regarding the location of Battle Creek College was that Elder Butler preferred the town to a country site. One also discovers that he was more successful late in life as president of the Southern Union than he had been as president of the General Conference.

These are two examples of the author's willingness to "tell it like it was," presenting his subject's failings, as well as his strengths. Elder Butler is judged not only for buying land for the college in Battle Creek and trying to make the decision sound good in the *REVIEW & HERALD* but also for defying Ellen White's counsels on the school's curriculum by opting for a classical education. In turn, his articles in the *REVIEW* on degrees of inspiration were rejected by the Lord's messenger. While the man had a rugged heart, at the same time he was distrustful, suspicious, stubborn, and as irascible as James White, who also comes in for his share of criticism for the same traits, in addition to a warped personality, lack of patience and tact, despondency, and abrasiveness.

Elder White is portrayed as a power-hungry politician, unable to relinquish authority. Though such failings are often laid to overwork and ill health, and his towering importance to the young church is not denied, one gains the impression that the author rather enjoys exposing the weaknesses of church pioneers.

The book is well documented with footnotes, but the serious reader will wish that an index had been included. A bibliography would have been less helpful, since most references are to letters or the *REVIEW*. A frustrating omission for the general reader is the absence of illustrations. A biography that gives no idea of the appearance of the protagonist (other than a cover sketch) or people, places, and things connected with him is bound to disappoint.

This biography is remarkably free of errors, considering its many historical details. Chapter 10 digresses from the Butler theme to a story of Uriah Smith, but may be justified as background for Butler's articles on inspiration. Dr. Vande Vere's statement that Uriah Smith "accepted righteousness by faith after Minneapolis" must be questioned. Though Smith made confession for his opposition, his thinking on the subject never changed, as subsequent events demonstrated. He had always believed in righteousness by

faith, but never emphasized it, feeling his duty was to defend the law. We are told that Elder Smith went to Butler's home in Florida "perhaps in 1898." The actual date was 1896.

That history repeats and contains lessons for today is evident in several experiences and statements in *Rugged Heart*. Doubtless thinking of the apostasy in the Iowa Conference, of which he had been president, Elder Butler declared, "Those who still cling to the old landmarks will remain firm and be faithful to God!" Today, when Ellen White, along with the landmarks, is under attack, we might well ponder President Butler's attitude. When A. T. Jones left the Adventist Church to join Dr. Kellogg, he reputedly said, "I shall stand by the sanitarium, testimonies or no testimonies." To which Butler replied, "I shall stand by the Testimonies, sanitarium or no sanitarium. There is where I stand." He added that Mrs. White's writings were "a part of God's great plan, and whatever may be the limitations of prophets, and there are limitations, that light and truth has carried us on to victory, whatever you may say about it."

As his "G. I." initials suggest, the subject of this book was a soldier, a warrior for the Lord whose story should inspire all who read it.

EUGENE DURAND

leases, public-service announcements, and interviews, the media was informed of the special health events.

They were made aware that Adventist volunteers from many places had come to the tri-State area to assist.



Volunteer health workers begin follow-up week with prayer session.

At a reception given by WNBC-TV and the health fair office in honor of health fair volunteers in the Tower Suite on the 48th floor of the Time-Life Building in Manhattan June 19, Al Jerome, newly-appointed general manager for WNBC, spoke in glowing terms of the community health work that had been done by the volunteers. Citing the New York Health Fair as the largest and most successful health fair held in the United States in 1980, he pointed out that 15,000 persons of the more than 70,000 persons attending the fair had been found in need of medical follow-up and referred to their doctors. He also indicated that New York had been the only city with a carefully planned follow-up—as a re-

sult of the work of Seventh-day Adventists. Seventh-day Adventist Community Services was awarded a plaque for "Outstanding community support and humanitarian services rendered by participation in Health Fair 1980."

As leaders from universities, hospitals, churches, and businesses mingled with broadcast personalities and Seventh-day Adventist coordinating personnel during the reception, a steady note of appreciation for Adventist involvement was sounded. The long, hard hours of dedicated volunteer community health effort by Adventists had not only been of tangible help to the masses but, it appeared, had been viewed by community leaders in a positive and appreciative way.

Former worker visits churches in Portugal

By CHARLES A. RENTFRO

On November 2, 1979, my wife, Esther, and I set foot on Portuguese soil again, after an absence of 62 years for me. My parents had taken me to that land as a 6-month-old baby 75 years earlier.

We wanted to walk where my father and mother had labored for the Master. Clarence E. Rentfro and his young bride, Mary Haskell Rentfro, had landed in Lisbon on September 26, 1904, to pioneer Adventist mission work in that untried field.

We duplicated their earlier route as much as possible. We sailed from Baltimore, Maryland, October 8, 1979, via Wilmington, North Carolina, on a freighter, the *Zubrzycki*. We arrived in Rotterdam, Netherlands, October 18.

With Eurail passes we toured most of Europe, from Scandinavia to Italy, including Spain and Portugal, our ultimate Continental destination.

Pastor Joaquim Morgado, the newly elected president of the Portuguese Conference, had arranged a church and school itinerary for us. We spoke to the 650-member congregation of the original Central SDA church of Lisbon, built in 1924 on Rua Joaquim Bonifacio 17 (the conference headquarters is in the rear).

The next Sabbath morning, we found the 140-member General Rocadas church, still meeting in leased quarters, crowded for lack of space. We autographed many Bibles, hymnbooks, and lesson quarterlies. Another eve-

ning we spoke to the 160-member Alvalade congregation in Lisbon.

A publishing department associate director drove us across the majestic Tagus River, then along a modern freeway to Setubal. This shipbuilding center bears that name because in Roman Empire days, and even earlier, it was known as the "site of Baal" hence "Setubal."

On Sabbath afternoon and evening, we told stories of the church's pioneer days in Portugal. The Setubal church is well built, with a black-and-white marble entrance and attractive steps, flanked by wrought-iron banisters. Marble is a native material, economical and lasting. Black chandeliers, set against light-pastel walls, reflect an agree-



About a year after they arrived in Lisbon, Portugal, to pioneer the Adventist message, the Clarence Rentfro family posed for this portrait.



Clarence Rentfro baptizes one of the first Adventist converts in Portugal in the Tagus River in Carcavelos, a suburb of Lisbon, in 1909. The first Sabbathkeeper in Portugal, Lucy Portugal, can be seen holding the towel near the water's edge. The pastor's children, Marian and Charles, are in light clothing at the river's edge.

Charles A. Rentfro, a retired pastor and missionary, lives in Rail Road Flat, California. To celebrate their fiftieth wedding anniversary on November 25, 1979, he and Mrs. Rentfro took a four-month trip to Europe and South America, where they had lived and worked.



After being away from Portugal for 62 years, Charles Rentfro took Mrs. Rentfro back to follow in the footsteps of his father and mother.

able mood in a pleasant setting.

The worshipful atmosphere in the church is complemented by the spirituality of its members. In many of the Adventist churches we saw worshipers kneeling at their pews before sitting. There was no general visiting in lobbies.

In Setubal we were entertained by the head elder, an insurance agent. In spite of much prejudice and opposition, the Setubal church has grown to its current membership of 200.

We also visited the elementary and junior day academy in Lisbon, whose students meet in the old Infanta Dona Joana, a leased school named after a princess. In cramped quarters 12 teachers are performing wonders for their more than 250 students. Balanced noonday meals are furnished at nominal cost. After we had related our mission episodes, the children spontaneously stood and clapped to thank us.

On the last day that our Eurail Pass was valid we rode from Lisbon to Coimbra, where we were met by the local church pastor. Coimbra is middle Portugal's seat of learning.

Set on a high promontory over the meandering Mondego River is the castlelike University of Coimbra, with its library founded by King Diniz of Portugal (1279-1325). It houses some of the oldest European books, including illuminated manuscripts. We were fascinated by the library's intricate

hardwood shelf carvings, overlaid with gold. Here were emblazoned the splendors of the once-vast Portuguese empire.

Our gracious pastoral hosts and their teen-age girl and boy took us to the "Portugal dos Pequenitos," an outdoor museum for children. Former far-flung Portuguese dominions are shown in reduced scale to represent their lives and culture. Geography and history spring to life for schoolchildren in this setting.

During our city tour I chatted with several university students standing by an old Roman aqueduct. Millenniums ago it had channeled water into that ancient city, known then as Aeminium.

Having labored for a time among the Indians of central Brazil, we related various mission episodes to the 37 pupils in the church school in Coimbra.

That evening we spoke to the Coimbra members concerning my family's experiences in Portugal. The sanctuary, seating 140 persons, was tastefully in keeping with local architecture in vertical, bold lines. A fine parsonage, finished with colorful tile, is included in the church complex. The two-teacher school is on the ground level. Co-educational attendance is now permitted.

Visited Oporto

Our itinerary also included Oporto. Its name originated in the ancient Roman port of Cale, on the banks of the escarpment-flanked Douro River, and by usage the national name became Portugal.

The pastor of the Oporto church, also a conference evangelist, met us at the Campanha railway station. He took us to a comfortable residential inn that was near a meeting hall that my father had rented in 1915. I walked the few blocks to the hall, where I had operated a carbide-powered projector (then called a magic lantern) during my father's evangelistic lectures.

At the Oliveira de Douro day academy we spoke to more than 200 students and their teachers. It is an attrac-



"Fireside Story" features Review

The ADVENTIST REVIEW will be featured in a slide program to be shown in churches across North America on September 20. Entitled "A Fireside Story," the 101-slide program tells the story of two people who found a closer walk with the Lord and their church through the pages of ADVENTIST REVIEW. The two share their experiences around a campfire, where two Adventist families have gathered during a weekend camping trip. The photography is beautiful, and the experiences are heartwarming.

Don't miss seeing "A Fireside Story" at your church on September 20.

tive school, ready to expand facilities with the aid of the worldwide Thirteenth Sabbath Special Projects Offering of the fourth quarter, 1979. Two dormitories soon will be constructed to house students from all parts of Portugal.

If my father had seen the beautiful new church in Canela, housing nearly 250 members, he would have shed tears of joy. The members built adjacent to a tiny chapel, which is still being used.

Members of the Canela church include talented musicians, at the organ and piano and in the choir. One of the Sabbath congregational hymns had been translated by my father in 1912. It was sung originally in the parent church of Oporto.

That same afternoon the Oporto church and its 300 members hosted visitors from nearby congregations. We reviewed God's leadership through His servants the pioneers. During the 13 years of

my parents' labor, Adventist membership increased from zero to some 85 members in Lisbon and Oporto.

Gratitude was expressed to us for their labors by the nearly 2,000 persons we met during our ten-day tour of Portugal. Adventists now worship in more than 40 churches, attended by 6,000 persons. We wish we had been able to visit the entire field.

Gospel witnessing has left its imprint upon the people of Portugal during the 75-year span of Adventist Church history.

Wherever we shopped for groceries, or obtained a haircut, or stayed at inns, or rode on buses or trains, most people we met knew about Adventists or knew of their churches.

We left Portugal on November 11, encouraged by the fervor of the ministry and the laity, and by the members' personal response to the Holy Spirit's direction.

Afro-Mideast

• A one-day seminar for accountants in the East African Union was held on June 18 at Nyanchwa Mission, headquarters for the South Kenya Field. John Muderspach, East African Union treasurer, and his assistant, Don Pettibone, demonstrated a new way of setting up financial statements.

• With the growing need for new hymnbooks in the Ethiopian Union, Vaslemoy Hogganvik, of Norway, a nurse at Abonza Clinic, central Ethiopia, and Moise Wolde Mariam, Ethiopian Union Voice of Prophecy director, are working to make this a reality. Six thousand copies of the 320-page book will be published initially, and more will be published as funds become available.

• Eight students received their Bachelor of Arts degrees on June 15 during the graduation exercises at Middle East College, Beirut, Lebanon. Although hampered for a time by limited staff and a small student body, the college is moving ahead with an increased enrollment of 80 students in regular academic classes and another 53 in the Intensive English course.

North American

Columbia Union

• Five persons were baptized by Gary Ford at the end of his prophecy seminar in the Honesdale, Pennsylvania, church.

• Spring Valley Academy joined with an elementary school in Centerville, Ohio, recently for an educational fair. A band concert and gymnastic exhibition were part of the program.

• Six persons recently were baptized in Hagerstown, Maryland, prison. Harry Rimer conducted the services, using an outdoor portable baptistry. This baptism brings the number of persons baptized behind prison bars in recent years to 40.

• Spanish youth of the New Jersey Conference sponsored two rallies this summer.

• Several hundred community friends joined with administrators of Kettering Medical Center, Kettering, Ohio, and city officials to open a new 1.2-mile exercise trail. The \$20,000 "par-course" features 18 exercise stations designed to combine body conditioning with walking and jogging.

• More than 150 local residents attended the Hamburg, Pennsylvania, Community Health Fair, Wednesday, June 18, in an area high school. Area agencies banded together to sponsor the fair, in which the Pennsylvania Conference's Community Services and Health Services Foundation took a leading role.

• The Chesapeake Conference publishing department reports \$180,000 in sales during the first half of this year, a 75 percent gain over the same period in 1979. There is a reported 100 percent gain in the work force.

• Fred Rogers, new field evangelist for the Mountain View Conference, formerly was pastor of the Brazton-Summersville district of that conference.

• Members of the Leechburg church in Pennsylvania assisted in distributing \$32,000 worth of clothing, household items, and food supplied by the Red Cross for victims of the worst tornado in the history of western Pennsylvania, which touched down in the Kiski Valley.

Lake Union

• Lake Union evangelist Robert Connor was interviewed on July 27 on Minority Forum, a program featuring community events on WSBT-TV in South Bend, Indiana. Elder Connor was conducting evangelistic meetings at the Berean church in South Bend when the interview took place.

• Hinsdale Sanitarium and Hospital in Illinois recently formed a self-support group

for cancer patients called Share and Care. According to Donna Willard, communication coordinator, the biweekly meetings have been well attended by many of the cancer patients treated at the hospital's radiology department.

• Two persons were baptized recently at the Spanish West Suburban church in Chicago, Illinois, by Cesar Funes.

• Carla Butcher, a member of the Burr Ridge, Illinois, church, recently cared for a terminally ill patient. When she asked the patient's husband to consider making a donation to the Burr Ridge church building fund instead of paying her a wage, he gave her a check for \$10,000.

• Four persons were baptized on May 24 in Poy Sippi, Wisconsin, where E. H. Tyson is the pastor.

• Members of the Southwestern Michigan Chapter of ASDAN are offering a monthly well-baby clinic in the Berrien Springs Community Services Center.

• Members of the Richland Center, Wisconsin, church held groundbreaking services for a new sanctuary on June 19.

Mid-America Union

• Charles R. Beeler, editor of the Mid-America Adventist *Reaper*, has retired and will be moving to Oklahoma City, Oklahoma, where he will be working in the communication department of the Oklahoma Conference and pastoring a church. Halle G. Crowson, communication director of the new Mid-America Union, will be moving to Lincoln, Nebraska, and will be editor of the new union paper, *Mid-America Adventist Outlook*.

• James McClain III won first place in the annual oratorical contest held by the Elks Club of Wichita, Kansas. He received a \$1,000 scholarship and will represent the Elks Club in a Statewide competition. He is a member of the Grove Heights church in Wichita.

North Pacific Union

• Six hundred persons attended the south-central Alaska camp meeting near Palmer. This is the largest group ever to attend an Alaskan camp meeting. Fifteen A-frame buildings have been built this summer, the first housing units at the camp facility.

• Dedication services have been held for the Pleasant Hill, Oregon, church, south-east of Eugene. The congregation, formed in 1967, has 290 members and is pastored by Joseph Nixon.

• After evangelistic meetings held in Klamath Falls by Oregon Conference evangelist Arnold Scherencel, 17 persons were baptized. Dr. and Mrs. A. N. Grosboll, of Loveland, Colorado, joined the Scherencels and the pastor, Ray Erwin, for the campaign.

• Four new churches in the Upper Columbia Conference have been completed or are close to completion. Already in use is the sanctuary in Post Falls, Idaho. Members of the Republic, Washington, congregation are building a log church and expect to have it completed this fall. Work continues on the Selah, Washington, church, which will be the first church of steel construction in the conference. The multipurpose room is in use, and the sanctuary is expected to be finished later this fall. In Colville, Washington, the church is about two-thirds completed. Members are awaiting the sale of the old church on their pay-as-you-go program. They expect to occupy the new facility early this winter.

• A dozen evangelistic campaigns are slated to begin in the Idaho Conference on September 10 and continue four nights a week for the next month.

• Ezra Nash and Melva Smith, members of the Puyallup, Washington, church, head a group called the Harvest Time Workers, who visit churches to encourage the use of the Dukane

Bible studies. The result of their presenting their program in 14 churches is that 199 families are receiving studies.

Southern Union

• The Community Services of Florida sent 59,880 pounds of clothing to the SAWS warehouse in New York during the first six months of the year. They also sent more than 30,000 pieces of clothing to the Miami area for Cuban refugees.

• During June, 99 persons were added to the Florida Conference membership either by baptism or profession of faith, reports V. L. Zuchowski, ministerial secretary. Through the first six months of the year 799 new members joined the Florida Conference. Total conference membership at the end of June was 20,022.

Southwestern Union

• Ray Bailey has been elected Arkansas-Louisiana Conference trust services director, conference association secretary, religious liberty director, and associate conference secretary by the conference committee. Dr. Bailey, former pastor of the Shreveport First church, will begin his new responsibilities September 1.

• Ron Johnson, former associate publishing director of the Potomac Conference, is the new publishing director of the Texico Conference. He is replacing Walter Meier, new publishing director of the Colorado Conference.

• Southwestern Adventist College held its summer graduation exercises on July 31 for thirteen graduates.

Andrews University

• Margit Suring, of Finland, is the first woman to receive the doctor of theology degree from the Seventh-day Adventist Theological Seminary on the Andrews University campus. The degree was conferred August 10.

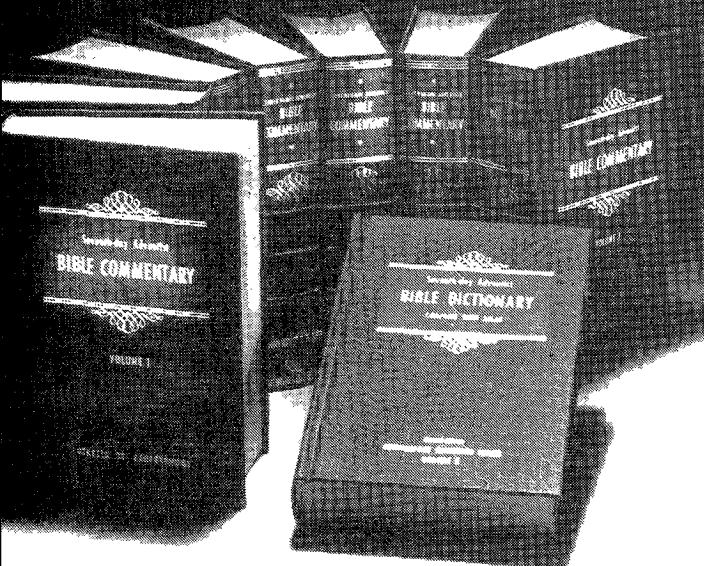
• The Charles Elliott Weniger Award for Excellence in Education has been presented to Hedwig N. Jemison, director of the Ellen G. White Research Center at Andrews. The medallion is given each year by an independent group of Weniger's former students to honor "qualities of inspiration, motivation and excellence" in education. Dr. Weniger, who served as the first dean of Andrews' School of Graduate Studies, later became dean of the Seventh-day Adventist

Theological Seminary on the university's campus.

• The National Council for Accreditation of Teacher Education has granted an additional seven-year accreditation approval to Andrews University as a training institution for teachers and professional school personnel, according to Andrews President Joseph G. Smoot. The accreditation is the maximum approval the council gives. As one of Andrews' eight nationally accredited programs, the education department offers Bachelor's, Master's, and doctoral specialties.

• Edwin Dass has been named president of the Andrews Alumni Association. Born in India, he is a 1969 graduate of Andrews with a Master's degree from the university in school administration.

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The REVIEW emphasis, September 13-October 4, 1980

To New Posts

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

NORTH AMERICAN DIVISION

Reg Burgess, director of public relations, development, and seminars, Boulder Memorial Hospital, Boulder, Colorado; formerly president of the Colorado Society of Hospital Public Relations, Colorado.

Norman Carlson, pressman, Union College press; formerly assistant production manager, Pacific Press Publishing Association, California.

Robert Rice, educational superintendent, Colorado Conference; formerly associate superintendent of education,

Southeastern California Conference.

Regular Missionary Service

Marshall Lew Chase (AU '60), returning to serve as treasurer, Southeast Asia Union Mission, Singapore, left San Francisco, June 29, 1980. Wife, **Shirley Irene (Kelley) Chase**, and two children left early in August.

Jack Henry Tegler (AU), returning to serve as teacher, Kamagambo Secondary School, Kisii, Kenya, and **Wilma Marguerite (Levison) Tegler** (AU '68), left Chicago, July 6, 1980.

Ronald Jerome Wright, Sr. (Ga. St. U. '74), to serve as pastor-evangelist, Liberian Mission, Monrovia, Liberia, **Equilla (Green) Wright** (Valdosta St. Col. '80) and two children, of Valdosta, Georgia, left New York City, July 8, 1980.

National Returning

Yuko Kikuchi (LLU '78), to serve as medical-records clerk, Tokyo Sanitarium-Hospital, Tokyo, Japan, left Los Angeles, June 28, 1980.

Volunteer Service

Charles Roger Bird (LLU '77) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #7B, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Oakland, California, July 9, 1980.

Patricia L. (Miller) Blubaugh (Special Service), to serve as nurse, Adventist Hospital of Haiti, Port-au-Prince, Haiti, of Martinsburg, West Virginia, left Miami, July 3, 1980.

James Scott Donaldson (LLU '78) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #7B, Bangkok Adventist Hospital, Bangkok, Thailand, of Colton, California, left Oakland, California, July 9, 1980.

Rosemary Duerksen (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #7B, Bangkok Adventist Hospital, Bangkok, Thailand, of Covina, California, left Oakland, California, July 9, 1980.

Janet Aileen Froeschle (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #7B, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma

Linda, California, left Oakland, California, July 9, 1980.

David R. Hayward (Special Service), to serve as respiratory therapist, Adventist Hospital of Haiti, Port-au-Prince, Haiti, and **Mary C. Hayward** to serve as nurse, of Glengary, West Virginia, left Miami, July 3, 1980.

Harris W. Mainster (Kirksville Col. '60) (Special Service), to serve as physician, Taiwan Adventist Hospital, Taipei, Taiwan, **Phoebe Ann Mainster**, and three children, of West Bloomfield, Michigan, left San Francisco, June 14, 1980.

Student Missionary

Gregory Taylor Hodgson (UC), of Longmont, Colorado, to serve as radio technician, radio station, Milan, Italy, left Chicago, July 5, 1980.

Deaths

DITTMAR, Ellen E.—b. Sept. 13, 1892, in Germany; d. July 19, 1980, Yucaipa, Calif. She and her husband, Elder Fred Dittmar, served as missionaries in the Indonesian Union Conference. She served the denomination as a nurse, secretary, and in treasurer's work for a period of 20 years. Survivors include her husband, Fred; and two sons, Horst and Heinz Erik.

HON, Eric W.—b. Oct. 26, 1908, Glen Innes, Australia; d. May 31, 1980, Deer Park, Calif. He served the denomination for 31 years in the ministry in Australia, part of it as medical secretary of the Trans-Tasman Union. He became the director of Metro Ministry in New York City in 1977. In September, 1978, he joined the faculty of the Weimar Institute, Weimar, California. Survivors include his wife, Hazel; two sons, Kevin and Bruce; one daughter, Judith; one brother, Edward; and seven sisters, Dulcie, Merle, Ora, Hona, June, Maisie, and Jill; and three grandchildren.

SQUIER, Gertrude V.—b. Jan. 22, 1889, Minn.; d. June 21, 1980, Fremont, Calif. After completing her nurse's training in 1925 at White Memorial Hospital, Los Angeles, California, and then at the College of Medical Evangelists, Loma Linda, she worked for a number of years as a registered nurse at Loma Linda Hospital. Survivors include her sons, Ormand W. and William C.; six grandchildren; ten great-grandchildren; and one great-great-grandchild.

VARNEY, Esther P.—b. Jan. 12, 1894; d. July 10, 1980, Loma Linda, Calif. She spent 20 years in denominational work, 14 of them as a missionary in the South American Division with her husband, Curtis, in Peru, Argentina, and Brazil. Survivors include her aunt, Nellie Nelson Fishell; and a brother, Donald Pearce.

WOLFKILL, Guy F.—b. Dec. 29, 1882, Thayer County, Nebr.; d. June 29, 1980, Angwin, Calif. After graduating from Walla Walla College in 1904 he served as principal of a church school at Union, Oregon, for two years. He returned to Walla Walla College, where he married Lydia Kime and stayed on at WWC,

teaching math and biological sciences that year. From 1907 to 1910 he was principal of Forest Home Academy in Mount Vernon, Washington. From 1910 to 1913 he was chairman of the education department at Walla Walla College. He then served for a year as superintendent of education for the California Conference. In 1914 he began what would total 30 years of teaching at Pacific Union College. During this period he taught biology and chemistry to premed students until 1921. Between 1921 and 1925 he taught science at Washington Missionary College in Maryland, and at Union College in Nebraska. In 1925 he became president of Emmanuel Missionary College, serving in that capacity until 1930. In 1933, after earning a doctorate in education from the University of California at Berkeley, he served as professor of education at Pacific Union College for the next two decades. Though given emeritus status in 1949, he continued teaching classes, completing more than 50 years of teaching in denominational colleges.

WOODMAN, I. J.—b. Nov. 16, 1888, Ashley, Mich.; d. June 28, 1980. After graduating from Madison College, Tennessee, in 1912 he served as an evangelist in Chicago in 1916. Beginning in 1920, he served as president of the Wisconsin, Oregon, and Washington conferences. From 1941 to 1949 he served as associate general manager at Pacific Press Publishing Association, Mountain View, California. In 1950 he became general manager and served in this capacity until his retirement in 1961. Survivors include his wife, Etta; two daughters, Vera Bristow and Vaughn Rice; two grandchildren; and one great-grandson.

Notices

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 13, 1980, 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.

The International Insurance Company of Takoma Park, Maryland
JOHN E. ROTH, Secretary

Gencon Risk Management Service

The annual meeting of Gencon Risk Management Service will be held at 9:30 A.M., Monday, October 13, 1980, 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 Service and the election of directors for the term of three years.

Gencon Risk Management Service
JOHN E. ROTH, Secretary

Correction

The August 7, 1980, ADVENTIST REVIEW carried an advertisement for a new book by Thomas A. Davis, entitled *Of Course You Can Walk on Water*. The price was incorrectly stated as US\$95. The correct price is US\$4.50.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

WAUS (Andrews University)
90.9 Mhz FM Saturday, 8:30 A.M.

KLILU (Loma Linda University)
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KANG (Pacific Union College)
89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College)
90.7 Mhz FM Saturday, 8:50 A.M.

KGTS (Walla Walla College)
91.3 Mhz FM Saturday, 6:15 P.M.

VOAR (St. John's, Newfoundland)
1230 Kc AM Friday, 5:55 P.M.

WGTS (Columbia Union College)
91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College)
88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

WDNX (Harbert Hills Academy)
89.1 Mhz FM Saturday, 6:15 P.M.

WOCG (Oakwood College)
90.1 Mhz FM Saturday, 5:30 P.M.

Good reading in *The Winner*

Starting with the September issue, the content of each issue of *The Winner* will be planned around the General Conference Department of Education health-curriculum scope and sequence. This is a major breakthrough for the 23-year-old drug-education magazine for elementary-aged children. Competent consulting editors preview each issue to advise on content.

The new design and illustrations are strong and appealing. An award-winning Adventist designer-illustrator carefully studied the General Conference Department of Education graphic criteria before revitalizing the magazine.

The magazine is a careful blend of factual material, activities, and stories. Pupil activities have tripled. *The Winner* makes drug prevention and healthful living fun.

The Winner is available to Adventists at a rate of \$2.25 for nine issues (September-May). This special rate is good only until September 30, 1980. Write *The Winner*, Box 4390, Washington, D.C. 20012.

RUDOLF KLIMES

Church sets up radio stations

Within the past year the church in Italy has set up four radio stations and is in the process of establishing a fifth one. Last year Ron Myers, coordinator and manager for Adventist World Radio in Europe, inspired some Italian church administrators to build a station of their own rather than to rely upon occasional donated air time on commercial stations.

With the cooperation of a few donors, the church's first FM station in Italy was put on the air in December, 1979, in Florence. The 600-watt transmitter and studio facilities are situated on the campus of Italian Junior College, "Villa Aurora."

A few weeks later the second station, a 2500-watt FM station, began broadcasting in the conference office in Rome, less than two miles from the Vatican. As the location of the antenna was not a good one, church leaders searched for a more favorable site, finding it only recently on Rocca di Papa, an 1800-foot mountain some 18 miles south of the Italian capital. From there it is possible to cover not only all of the city of Rome but also a wide area surrounding it. When the news of these two Adventist stations spread to the Italian churches, members in two of them decided to set up radio stations, as well. The churches of Bologna, in the northern, more industrialized region of the plain of the Po River, and Gaeta, situated at the Gulf of Gaeta, constructed and now are operating FM stations.

A fifth transmitter has been donated by Union College, Lincoln, Nebraska, for Milan, the most important in-

dustrial center of northern Italy. When this transmitter arrives it will air the good news to millions in that area.

The rapid growth of the Adventist radio outreach in Italy demands careful programming. Union College has also provided for a student missionary, Greg Hodgson, to help the Italian workers upgrade the programs.

Five new stations within less than a year's time—why has this radio explosion taken place only in Italy? Apart from a few small European states, the country is the first major European country where private radio is permitted by legislation. Significant governmental negotiations are going on in other European countries to permit private radio outreach. Adventist churches in many of these countries are small; membership amounts to only a few thousand. The financial burden is heavy. Yet in faith, these churches are stepping forward. HEINZ HOPF

A helpful caution

From time to time the REVIEW staff receives letters from outside North America calling attention to the fact that people have taken advantage of the generosity of REVIEW readers. These letters suggest that before responding to appeals for aid, readers obtain confirmation of need through organizational channels. The following letter, received recently from a pastor in a distant land, is typical.—Editors.

"Dear ADVENTIST REVIEW readers:

"There are many genuine cases of need in overseas fields. We who labor here appreciate the generous spirit of those in more prosperous lands who desire to have a direct, personal role in filling some of those needs. But we feel that a word of caution is in order. Some individuals may exaggerate their plight. Some may be writing to several sponsors and consequently receiving abundant help; whereas others who are not so articulate may be in greater need of assistance.

"We do not want to discourage aid to truly needy projects or individuals, but we think that since we are located where the need exists we are in a better position to evaluate the magnitude of the need. Thus, may we suggest that should you desire to help a student, you contact the school principal. If the individual works for an institution, contact the head of that institution. If the person is a lay member or pastor, contact the field or conference executive director. These individuals will be both qualified and happy to assist you in evaluating the alleged need."

Clothing opens doors for church

More than 2,500 victims of Hurricane Allen were given more than 8,000 pieces of clothing and bedding just two days after the storm came through Robstown, Texas. City officials, including the mayor, civil defense director, area State representative, State senator, and United States representative, thanked the Texas Conference for being on the scene to help their citizens. They all showed interest in helping the church establish a congregation in Robstown. The conference is looking at an available empty church and is conducting a Five-Day Plan to Stop Smoking with the blessing of the Robstown officials.

WARREN SKILTON

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