

Adventist Review

General Organ of the Seventh-day Adventist Church

January 14, 1982

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chosen

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and values

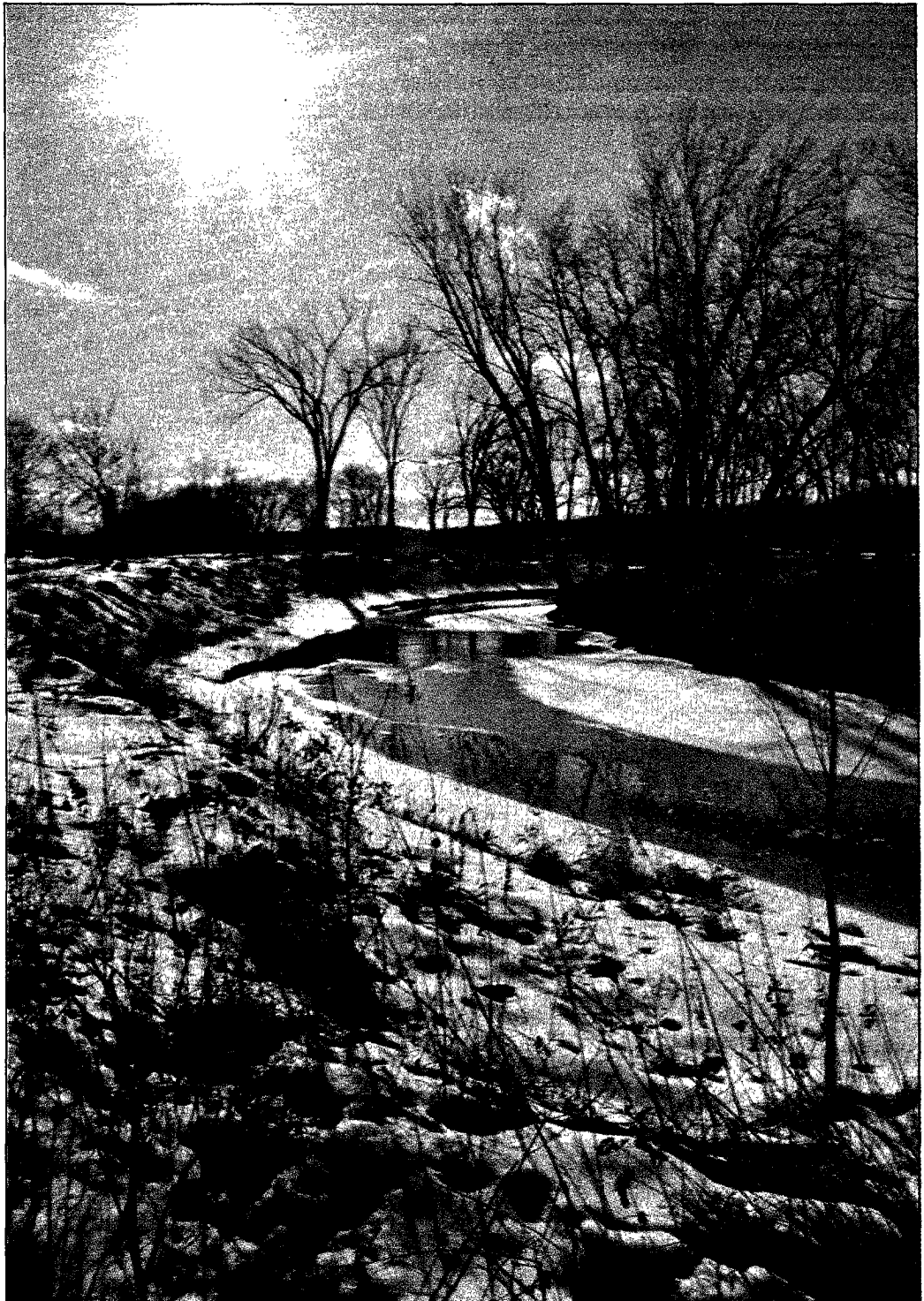
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Ralph Blodgett, associate editor of *These Times*, is also a photographer, many of whose pictures have appeared on the covers of church bulletins and in other publications, including *Popular Mechanics*. He took the snow scene that appears on our cover.

N. Gordon Thomas, professor of history at Pacific Union College, is the author of "The Almost Chosen" (p. 4), which examines the history of Adventists' belief in the Second Coming. He describes the modern church's identity crisis in this way: "In spite of our having preached and predicted the soon coming of Jesus for all these years, the fact remains that we are not in heaven. Instead, we find ourselves firmly settled on earth. As thinking people, we must realize that something has gone wrong—somehow, somewhere we have slipped up."

In this issue we are inaugurating a new feature, *Teens and Twenties* (p. 11), written by Gary B. Swanson, a teacher of creative writing and journalism for eight years who is presently an associate editor for the Gen-

eral Conference Department of Education.

A graduate of Pacific Union College in Angwin, California, Mr. Swanson earned an M.A. degree in English from Loma Linda University in Loma Linda, California, while he was teaching at La Sierra Academy. For three years prior to moving to Washington, D.C., in 1980 to work on a series of reading textbooks, Mr. Swanson taught at Mountain View Academy, Mountain View, California.

A prolific author who has had some 130 articles, poems, and stories accepted for publication in approximately 23 magazines, Mr. Swanson won first place in the 1981 *Insight* magazine short story contest and third place in *Insight's* 1978 poetry contest.

Instead of putting the address label on the Back Page of the REVIEW, inside a coupon for reporting a change of address, from now on we are going to put the label on the cover of the magazine and utilize the space on the Back Page for more news. However, it is still simple to report address changes. The last statement on

the REVIEW masthead at the right always has the address of the Review and Herald. The label, which you should include with your letter to the publishing house, is easily removed by touching it with a hot iron and then peeling it off.

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1982 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$25.95. Single copy, 80 cents U.S. currency. Prices subject to change without notice.

Vol. 159, No. 2.

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.

Largest "minority"

I was interested in the actions of the Annual Council published in the REVIEW (Nov. 26, Dec. 3). In particular the section titled "Regional Conferences and Human Relations—Cross-Cultural Administrative Guidelines" caught my eye. It is commendable indeed to encourage full participation of all ethnic groups in administrative, departmental, and pastoral leadership.

However, it is truly painful to realize that again the largest

"minority" is being ignored. Those who make up more than 50 percent of the membership of our church have little part in decision-making, spiritual leadership, and policy formulation. I am speaking about those women of our church who have ability and qualifications but are routinely passed over in favor of men. If we are theoretically "race-blind" in these matters, is it not time that we become "sex-blind," as well?

BERTHA DASHER
Battle Ground, Washington

I read with interest the action regarding ministers from other denominations. The rewording helps clarify several issues, but raises one serious new item. Ministers from other denominations are not always male. The action makes reference only to "he" and "his." What happens

when—not if, when—she accepts the Advent message and desires to become an Adventist minister?

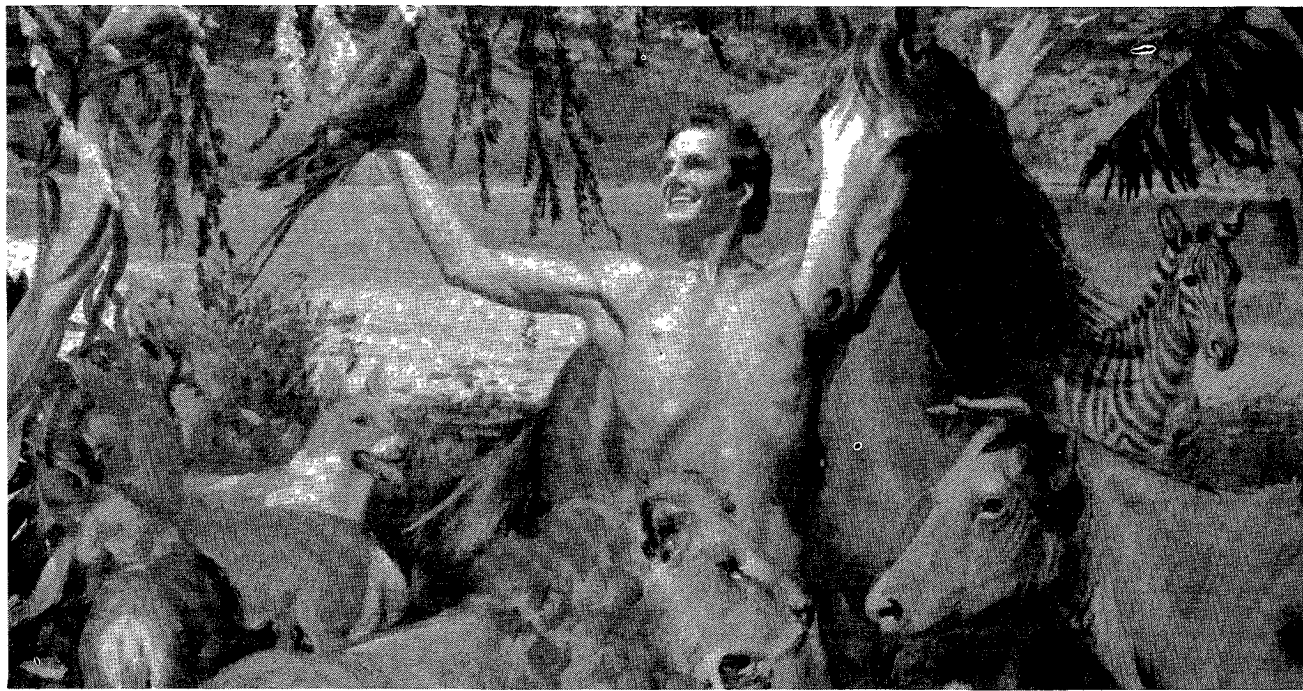
Many women are now fully trained and would be able to meet entrance requirements at the SDA Theological Seminary. They would need the suggested four quarters of special emphasis on Adventist doctrinal beliefs, as the Council action indicates. What then?

Is her call to the ministry (prior to becoming an Adventist) any less valid or continuable than his?

I pastor in an environment where there are dedicated, academically qualified, and seasoned women clergy. What should I say to her when she wants to become an Adventist pastor? DICK STENBAKKEN
Chaplain, U.S. Army
Fort Monmouth, New Jersey

Troubles into treasures

By S. G. MIRAFLORES



A woman once complained to Ruskin, a nineteenth century writer and artist, that she had ruined a beautiful handkerchief because she had spilled a blot of ink on it. With an artist's skill Ruskin drew a design on it in India ink. Using the blemish as a starting point, he turned the handkerchief into a valuable piece of art.

Said Henry Ward Beecher, "Troubles are often the tools by which God fashions us for better things."

We sometimes think that life seems nothing more than a fragile bubble on a swiftly moving stream, but the God who created human beings can also recreate us. No matter how marred and stained our souls may be, we can be created anew.

David was. Peter was. Solomon was. Many others were. If they were, God also can recreate us to be the kinds of people He wants us to be.

Michelangelo worked a worthless bit of marble into a masterpiece. Amorsolo took a canvas worth a few pesos and by painting on it made it a thousand times more valuable.

S. G. Miraflores, former editor of the Philippine Publishing House, is now retired and lives in Manila, Philippines.

Longfellow gathered together scattered pieces of words and transformed them into priceless poetry. Romulo scribbled some notes on a worthless piece of paper that resulted in poignant prose and oratory that moved the world.

The Master Artist molded a humble bit of clay into human beings, the masterpiece of Creation.

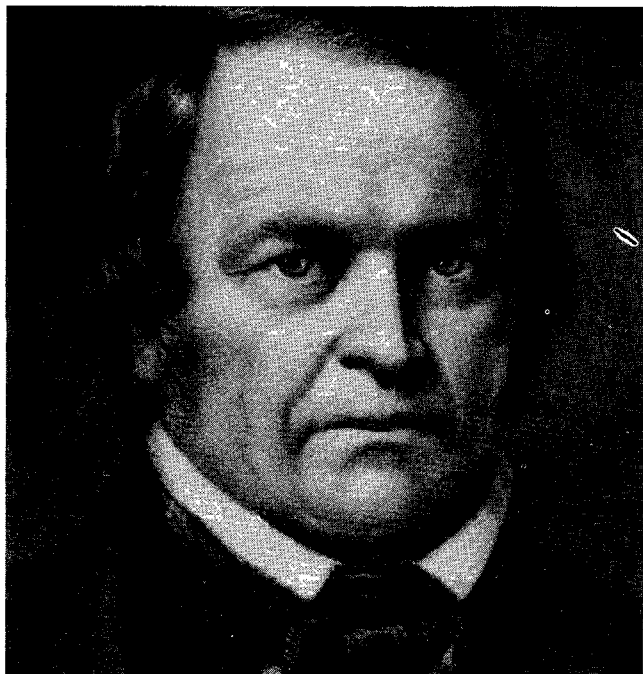
God can collect the scattered bits of our lives and make us useful and valuable.

The Master Artist molded a humble bit of clay into the masterpiece of Creation and made human beings candidates for immortal honors. He can collect the scattered bits of our lives and make us useful and valuable. Because of transgression humanity became "less than nothing," and there is nothing less than nothing. But troubles can be turned into treasures, and blots can be transformed into blessings—if we let God take control.

Why not give God a chance to take over and make us precious jewels in His eternal diadem? □

The almost chosen

By N. GORDON THOMAS



William Miller was the Second Advent's "John the Baptist."

William Miller first lectured on the second advent of Christ 150 years ago. Seventh-day Adventists have existed as an organized church for nearly 120 years. In spite of our having preached and predicted the soon coming of Jesus for all these years, the fact remains that we are not in heaven. Instead, we find ourselves firmly settled on earth. As thinking people, we must realize that something has gone wrong—somehow, somewhere we have slipped up.

As a consequence of the delay in the Second Coming, we Adventists face an identity crisis. Do we still believe in Christ's soon return? Has our faith in this important doctrine wavered? Have we grown weary with waiting? This identity crisis may be a major factor behind the attempted reinterpretation and reevaluation that now disturbs our church.

As I see it, there are at least three important reasons for a decline in belief. The first is based on time—perhaps we could call it a "false alarm" problem. I am afraid that in the past we have been like the shepherd boy in the fable, guarding his sheep and yelling "wolf" just to see his friends come running to help him protect his sheep. After several false alarms his friends did not come, but the wolf did.

We have run the risk of having been "inoculated" to the point of destroying any strong belief in the Second Advent. In the twentieth century we have controlled date-setting

N. Gordon Thomas is professor of history at Pacific Union College in California.

fairly well, but we would be wise not to be too specific in our predicting. It might be well, in the future, to allow the Turk, the Pope, and the "king of the north" to go their own respective ways and not try to determine every move they might make. Our record for predicting has been less than perfect. For example, in 1918 one of our leading evangelists wrote in an Adventist journal concerning the Jews returning to Palestine: "These expectations are doomed to disappointment. They will never be realized any more than the expectations of the Jews of the first Advent regarding the appearance of their Messiah were realized. It can be stated with the greatest positiveness that there is no prophecy in the Bible, rightly understood, that would lead any one to expect that either before or after Christ's second coming, either in belief or unbelief, the Jewish nation will be restored to the land of Palestine . . ."

Such erroneous predictions quickly weaken our credibility. Let us not fall into the temptation through our interpretations of signs of trying to find the latest possible date that Christ could appear. If our history has taught us anything it has taught us to be wary of concrete and arbitrary identification of symbols and to be especially wary of hasty or rash interpretations of prophecy.

Another reason for the Adventist loss of interest in the Second Coming occurred in 1945. At first glance we might think that the development of the atomic bomb would intensify our belief. But any judgment message based upon the fear of atomic fire can be no more lastingly successful than the much-abused age-old threat of "hellfire and brimstone," the standard emotional revival technique used by many preachers to bring a "crisis decision" and quick conversion.

It is true that the post-World War II period has produced a remarkable agreement among religious people on the need for the Second Coming. This widespread belief among other churches, however, has stolen our Adventist thunder; we no longer are unique. Because the Second Coming doctrine is being preached by others, it seems that we almost have dropped it, at least in emphasis. We have neglected to follow Ellen White's advice to make the return of Jesus "the keynote of every message."

The final, and probably the most important, reason for a lack of interest in the Second Coming is simply middle-class materialism. Almost 40 years of unparalleled good times since World War II have made many Adventists complacent. They, like others around them, are a people immersed in creature comforts, comforts undreamed of in the days of James White and Joseph Bates. Heaven can wait, or perhaps it is right here. A people of plenty have become the "almost chosen people"—almost, but never quite ready.

Do we really want Christ to come tomorrow? We think in long terms—30-year mortgages and 99-year leases. A paradox exists in our organization that the Millerites never

The doctrine of the Second Coming is our unity; it is our beginning and our end.

had to contend with. As an organization we build structures of brick and stone to last for centuries, yet we preach that Christ may come next year. And of course as individual church members we always need better cars and newer, larger houses. But people usually put their money where their hearts are. The luxury of many Adventist homes hardly provides evidence of a belief in the soon return of Christ. To preach the soon-coming Christ while we stockpile earthly treasures is ridiculous.

Let us not forget the central theme in this people's history. Let us go back to basics. If we have nothing better or different to offer than do the other 1,300-plus primary religious groups in America, we have no real reason to exist. We should simply disband and go back into the churches we came from. We can become good Seventh Day Baptists, or "millennial" Methodists, or whatever.

How much has success changed us? With growth and respectability, have we lost our intensity of Adventist belief? Has the flame almost died out? Have we become just another denomination?

We have to accept responsibilities

I believe that our present emphasis on justification by faith is timely and necessary, probably more so than in 1888. But I believe also that we have to accept responsibility and accountability to God for life on this earth. It is the doctrine of the Second Advent that brings both of these views sharply into focus. A person who believes and is justified, who genuinely loves God and wants to see Him, will seek God's grace to change his life. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

A living belief in the Second Coming will change us. We will put our own house in order first. We will act with love and compassion toward each other, toward our neighbors, and even toward those who hate us. Love, not just our lungs, is the witness that wins others to us. Love and compassion are much more effective than sermonizing. Each member's life and love will be a Second Advent sermon written for all to see.

The Second Coming witness must not be exclusive—given to just the "chosen few." There should be no "shut door." We welcome all who believe. Closing the back door is another matter; unsatisfied, disappointed, and, sad to say, often unloved church members, seeing their hope as false, tired of trying to live with the saints, are dropping out nearly as fast as new members come in. We need to develop a special understanding and toleration for our own members.

We must also always present an example of steady, unwavering faith in Christ and His soon return, not a wild-eyed fanaticism or extremism, which frightens people away.

Today's Adventist Church cannot afford the stereotype of the bearded "prophet" carrying a sign announcing the end of

all things. This image from the past haunts and hurts our movement. As Methodist Writer Nolan Harmon recently explained: "Because of the vagaries and wild prophecies of Adventist groups . . . many presentday Christians have a tendency to ignore, and some to rebel against, the whole idea of a Second Advent."

In interpreting present-day events, we must be sensible, avoiding extreme positions that can only discredit our message. The danger on one hand is the evil servant who says, "My Lord delayeth his coming," thus creating a worldly church—perhaps a successful social institution, but one that will never be ready for His coming. The danger on the other hand comes not only from those who exaggerate the significance of every current event but from those who see every unusual event in human history as a sinister plot devised by a few wicked men who want not only to seize political power but, more specifically, to destroy the Adventist Church.

William Miller's message to America was not born in fear or in panic, but was a well-thought-out, rational interpretation of Biblical prophecy. This is the message we must present with a clear, strong conviction.

Time is short—you do not need to be an Adventist to see the signs.

I firmly believe that the Millerite movement was from God and that William Miller was the "John the Baptist" of the Second Advent. William Miller's premillennial message was not well received in the optimistic times of Jacksonian America. The more popular opposition view was that Christ's spirit must bring a thousand years of righteousness and peace before the visible, personal, coming of Jesus. Few people can believe that theory today. William Miller was mistaken about some things, but he was not mistaken in his main emphasis.

After Miller's death God used Ellen White to expand the Adventist vision in preparation for the Second Coming. We were shown the larger worldwide work in the areas of publishing, health-care, education, and missions. In no way were these activities supposed to detract from the basic message of Christ's coming. But they have. We have allowed the means to become the message. We have not always kept the end clearly in view.

Christ's coming was the heart and soul of the Millerite and the early Advent movement and is the part of Seventh-day Adventism that must not be denied today. The Second Coming doctrine is our unity; it is our beginning and our end. If Seventh-day Adventists living in the 1980s can only recapture the belief, dedication, and self-sacrifice of our spiritual forefathers we will go forth as modern-day Millerites believing, speaking, and living with such a witness of God's love and saving grace for this fallen world that this church will fulfill its mission and will indeed hasten the Second Advent of Christ. □

Teen-agers and values

By ROGER L. DUDLEY

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

Greg was like many other academy students—not bad, not hostile and openly rebellious, but not overtly religious, either. In the religion class I taught he sometimes aligned himself on the opposite side from me in the various doctrinal and ethical issues we discussed. He always was good natured in his dissent, and I considered him my friend. But he had not impressed me as being particularly spiritual.

Then near the end of the school year the pastor scheduled a final Friday-night communion service. After a brief meditation in the chapel we separated and went to the rooms designated for the foot-washing service. I held back to make sure that everyone had a partner. All seemed to be paired off and about their sacred task, but I noticed a group of three young men together. One was Greg. I walked over and quietly asked, “Does one of you need a partner?”

Greg looked up and smiled. “We were going to do a threesome,” he said. “But, Dr. Dudley, you don’t have a partner. Let me serve you.”

I sat down while Greg brought the basin of water and washed my feet. Then he paused. “Dr. Dudley, I’d like to pray with you,” he offered. I nodded assent, and Greg, still kneeling at my feet, offered a simple and beautiful prayer, asking God to guide and bless me. I was surprised and deeply moved. The memory of the experience continues to refresh me spiritually.

This story illustrates a truth I have seen demonstrated many times in many ways. Nearly all Adventist teen-agers hold spiritual values that are important to them. To the casual onlooker they may appear as if they never had a serious thought or ever cared about anything having to do with ultimate meaning. Because they wish to seem avant-garde and self-possessed (or “cool,” as they say) to their peers, they may put on a façade of indifference to religious values. Yet when we get close to these adolescents over a period of time, we begin to see glimpses that reveal something deeper than what has been apparent on the surface. There are surprises for those who see teen-agers as careless and have not realized that values really are important to them.

Those of us who are involved with young people are rightly concerned with value education. We know that it is not enough that youth learn facts and skills. Knowing the truth about Christian doctrines and behavior is only the first step. How they feel about these truths and what they decide to do about them is what really counts.

Therefore, we fear that our children and adolescents may not choose correct attitudes and behavior and will “lose their way.” In our anxiety and compulsion to do something, often

we fool ourselves into believing that we can pass important values directly to the youth. Our method often has been to teach and preach what we believe to be right and then to expect conformity. If this conformity is slow in coming, we use various disciplinary measures to secure it.

But values and principled behavior should not be identified with obedience. I have a little dog that is very obedient. She will sit in our yard and gaze at other dogs and people passing by. She will wag her tail in anticipation, but she will not leave the yard, because I have told her not to. This is commendable, and I praise her lavishly. But in no way do I infer from this that she is a creature with a highly developed sense of ethical principles. So in young people. The mere fact that a child can mouth back the lesson I have taught him or is obedient to a standard I have set up for him does not mean that he is developing a set of values.

I do not mean to suggest that I favor *disobedience* or that small children should not be taught to obey. But as children grow into teen-agers, they have an increasing need to think through ethical problems and to make choices that are truly their own. They must question the values of their elders and struggle with the issues involved until they develop a value system that they can personally believe in and to which they are willing to commit themselves. True values and ethical behavior are related more to freedom and choice than they are to obedience.

“The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. . . . It is not God’s purpose that any mind should be thus dominated. Those who weaken or destroy individuality assume a responsibility that can result only in evil. While under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness.”—*Education*, p. 288.

Although religion has proved to be a source of strength in the lives of most of us, not always has it been an unmixed blessing. Religion sometimes has been misused to promote an unhealthy dependency where one person or group controls the behavior and makes the decisions for another. Thus religion has been charged with being the “enemy of morality.” Actually, religion can be a source of strength or weakness, depending on how it is used. Is it a flight from the reality of everyday living, a release from the responsibility of making well-thought-out choices, a shoring up of insecurities, a fostering of dependence on other humans? Or is it a courageous endeavor to understand reality better, a careful consideration of cause and effect, a reasoning from principle to action, a promotion of personal growth and love toward each other, a studied shift from external human authority to the internal authority of the enlightened conscience?

No matter how good or right values may be in themselves, the success of value education lies in helping young people

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Youth will choose their values. The questions are, How can we encourage them in the process? and How can we guide them in better ways of establishing values?

have power to do the valuing. In order to be prepared for responsible adulthood, adolescents must develop the inner capacity to experience values (including beliefs, attitudes, and behaviors) as real and worthwhile for themselves. In moral education, as in other phases of education, we must educate young people "to be thinkers, and not mere reflectors of other men's thought" (*ibid.*, p. 17).

Unless hammered into mindless submission, young people do make these choices. With us or without us they choose and prize the values that they will live by. Greg is but one example that reveals to us deep workings taking place in the inner lives of teen-agers, even though we may not suspect what is happening.

One method I often use to gain a glimpse into these inner values is writing. Working with a class of teen-agers, I may read to them a modern parable, a short personal experience, or a message poem. Then I ask them to write what meanings they have discovered and their reaction to them. I promise them that I will keep their responses confidential.

I have had amazing results. Young people who appear rebellious to faculty and parents, and who would not dare let their peers see behind the front they put up, often write honestly and freely about their spiritual longings. At the

beginning of a school year I often ask students to write down what they wish to get out of the class. "What do you want to happen to you as a result of our spending the year together?" Reading the answers is always a deeply moving experience.

So youth *will* choose values. The questions are: How can we encourage them in the process of valuing, and how can we guide them in better, more-principled ways of establishing values? The answers do not lie in preaching our values to them. Studies have shown that direct instruction has little lasting effect on character development. Nor does it lie in trying to force our values upon them. With teen-agers this method almost assures that they will become hostile toward and reject these values.

Rather, we must not only permit but encourage teen-agers to question our value statements. Because this is not easy to do, we usually reinforce agreement rather than questioning. But we must press adolescents to raise questions, identify the issues, and think through to the solutions, or they will reach adulthood with a set of values that can collapse and disappear in a crisis because they never have been personally committed to them.

Various methods and strategies have been developed to facilitate this process. The space limits of this article prevent me from discussing them in detail, but I shall refer to several.

Value reasoning is a way of thinking. It calls upon youth to consider questions such as: What is the principle behind this regulation? How could this principle be applied in such-and-such a situation? What do we mean when we say this is good—morally? health-wise? reputation-wise? What is the difference between a factual claim and a value judgment? How would you feel about this if you were in the place of the people most directly affected? What would happen if everyone behaved in this way?

Another helpful strategy is to present situations that involve moral dilemmas. The youth are asked to prescribe what the characters in the story should do. Even more important is the question Why did you make that choice?

Questions that help clarify values can be used. If you knew Christ were coming tomorrow, what would you change about your life? What are some things that happen to you when you watch television? How do you feel about yourself when you do such-and-such? Are you proud of how you handled that situation?

Teen-agers can be asked to list some of their most important values or to rank them from a prepared list. Then they can be led in an examination looking for conflicts between two values, between a value and certain attitudes, or between a value and certain behaviors.

The most important method of all, though, is the modeling done by the parent or teacher. Adolescents are watching the significant adults in their lives to see what values they really hold important, how they arrive at them, and how they translate them into daily living. Practice is a hundred times more effective than preaching in helping youth learn to move from principle to behavior.

Goethe once wrote, "What thou hast inherited from thy fathers, acquire it to make it thine." There is no greater challenge upon us as parents, teachers, and youth leaders than to aid teen-agers in this acquiring process so that the worthwhile values of the parents might truly become the *personal* property of the sons and daughters. □

The three gardeners

By SHARON HOWARD

The sun beat down on the striped canvas awning of the flower man's van. The stocks and gladioli were wilting a little in the noon smog. The flower man was wilting a little, too. Nevertheless, his smile was jaunty as he gathered my selections of fragrant pink carnations, red "glads" for color, a purple stock for scent, and cheerful daisies. He added a handful of baby's breath and ferns. Leathery hands wrapped the bouquet in green paper. My dollars changed hands and, a little out of breath at having spent money on something as impractical as flowers, I was on my way.

My toddler son clutched the flowers as I threaded the car through traffic. Now and then he plunged his tiny nose into the bouquet for an appreciative sniff, but the little hands were careful to touch the petals only lightly. He was glad to be back with his mother after his morning with the baby sitter. It was necessary that I work part time in a fabric shop. We had just finished a picnic of hastily purchased bread, cheese, and fruit in the car with Daddy on his lunch break. By the time we

Sharon Howard was living in Georgetown, Texas, when she wrote this article.

reached home, Chad was dozing contentedly in his car seat.

I went inside and tucked the baby into his crib in the living room of our tiny apartment. I carefully arranged the flowers in a clean mayonnaise jar and set them in the center of the table. What a bright splash of color they made against the cheerful yellow wall! I felt encouraged to try once more to bring order to the tiny apartment.

First the kitchen must be cleaned. I ran a sinkful of hot suds and attacked the mountain of dirty dishes. The view from the kitchen window included a sidewalk, a few struggling green vines, and another old apartment building. The afternoon breeze was coming in from the ocean, and the smog was blowing away.

Beans were simmering and I was wiping the counters when the baby awoke. He helped me pick up his toys and watched while I vacuumed the tattered carpet. Next I tackled the bedroom, trying to squeeze the clean laundry into an impossibly small space and hanging clothes in the broken-doored closet. The view from this room was a square of hard, lifeless dirt and the garbage bins. A previous owner of the apartment complex had poisoned the soil so he would not



Each had opportunities, but one used his to poison the earth.

have to mow grass and trim hedges. It would require several years of careful soil treatments and fertilizing to restore life to the soil. We kept the windows carefully closed even in the heat, because the neighbors used the area for a dog run. After quickly straightening the bathroom, my baby and I dashed down the broken sidewalk to the car to pick up my husband from work.

In a dingy back street of the port city, Gary emerged from the shop and strode to the car, where he was greeted by shrieks of joy and almost strangled by a hug from a tiny boy. We had time for a quick trip to the bank and the grocery store before going home for supper and baths, and then the blessed Sabbath began.

What a relief to sit back in the ancient chairs and relax! But not for long. Chad was dragging the stroller out and insisting on our Friday-evening ritual—a trip to “see da flowers.” After a certain amount of persuading from Chad that was part of the game, Gary loaded him into the stroller, lifted it down the back steps, and we were off. Down the sidewalk, past the park, around the corner, and half a block along the street was the high stop of our lives. Between the sidewalk and a high wall and stretching a quarter of the length of the block was a flower garden that looked like a picture from a seed catalog. Dozens of flowers of all descriptions bloomed in unbelievable profusion.

“Don’t touch, Chad.”

Chad had to be lifted down from the stroller and reminded not to touch. Then we watched for 15 or 20 minutes while he toddled back and forth, now bending low to smell a spicy carnation, pausing here to poke a baby finger at the freckles on the foxgloves, admiring the deep red velvet of snapdragon, and shuttling back and forth between the orange and yellow roses to decide which were better. The owner of the garden had once greeted Gary as he admired the flowers. He had an invalid wife, and freshly cut flowers daily were his gift of love to her.

At length we persuaded Chad to climb back into the stroller, and we continued our walk. We strolled along a lovely, curving, tree-lined street with beautifully landscaped yards on each side, over one busy block, and down our street under the magnolia trees to home.

As I lay in my clean bed that night listening to the passing traffic and the drunk upstairs singing, I could not help thinking of the words: “The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses. ‘God is love’ is written upon every opening bud.”—*Steps to Christ*, pp. 9, 10.

Neither could I avoid thinking of the three gardeners and what they had done with their opportunities.

The flower man with his van and awning had raised beautiful flowers and carried them to the roadside to sell,

thereby earning a living and brightening the lives of his customers and all who passed by his colorful display.

The apartment owner poisoned the earth, destroying life and beauty, leaving a witness of death.

The man with an invalid wife, who easily could have become bitter, instead created a monument to his love for her that spread joy into the lives of all who saw it. □

FOR THE YOUNGER SET

The noisy roof

By EDNA MAY OLSEN

“Cousin Edgar has written to see whether you would like to visit him for a couple of weeks,” Dad said to Lincoln one evening. “Would you like that? Apparently they’ve just moved to a new house, and he wants you to see it. Mother and I would like to go too, but can’t get away right now.”

“Oh, yes,” said Lincoln, “we always have such fun together. I’ll write and let you know about their new house, and maybe we can all go again later on.”

The new house was all that Edgar had said it was. And he finally had his own room. “It’s strange,” sighed his mother, “he doesn’t like his younger brothers to sleep with him, but he really enjoys Lincoln’s company.”

One night just before Lincoln was due to return home, he awoke to a strange new sound. It was, he soon realized, the rain pounding on the roof. He listened for a while and then drifted off to sleep. By morning the rain had stopped.

“How did you sleep, Lin-

coln?” asked his uncle at breakfast. “Was it too noisy for you?”

“No, I love to listen to the rain,” said Lincoln, “but usually I can’t hear it when I’m indoors.”

“I’ll tell you a story,” his uncle continued. “When I was a little boy my family lived in an old shack with a corrugated iron roof. Even though it wasn’t fancy, it was home, and I loved it. It didn’t rain very often, but when it did I loved to hear the water drumming on the roof as I lay in bed. When I grew up I missed hearing the rain and decided if I ever built my own house I would include a piece of corrugated iron. I just put it over Edgar’s room and my own so he could enjoy hearing the rain too. When I hear it I realize how much God has blessed me in giving me my family and my nice warm home. And I’m never tempted to forget the old shack we were brought up in.”

“Thanks for telling me,” said Lincoln. “I’ll try not to forget to be thankful for the things I have either.”

Angel in a pink shirt

By MARILYN JOYCE APPLGATE

He moved quickly, pushing past a guard, but for only a few steps. The rifles were aimed. One was pressed against his back.

“Lord, don’t let that plane go!” The man in the sweat-soaked suit gaped helplessly at the DC-3 aircraft taxiing to the end of the dirt airstrip in the middle of the back country. On an infrequent stop to this isolated spot, the plane was incongruent with the grass huts, one tar-paper shack, and the lake rippling in the distance. The murderous late afternoon sun scorched the man’s face and parched his throat.

Concluding a six-week mission tour, this General Conference field secretary had just disembarked from the now-departing plane in an unlikely fashion—he, with the rest of the passengers and baggage, had been ordered off for no apparent reason. Intending to fly out of the interior directly to the union headquarters in a large city, he was surprised that the plane had touched down here. In the confusion of passengers, with their crates of market produce and livestock from the cargo plane, this one foreigner had been barred with vigorous head shakes and three halting but unmistakable words, “No boarding pass,” from reboarding.

Shaken, he countered, “But I was given no boarding pass.” He showed his ticket and passport, pushing down fear as he vainly tried to bridge the language barrier. Armed soldiers stood nearby. His bags were roughly pushed out of his reach.

Perspiration rivulets glued his shirt to his back as he implored silently, “Lord, I’m a stranger here. I don’t understand the language. Please don’t let that plane leave without me.”

Maybe he could bluff his way. He moved quickly, pushing past a guard, but for only a few steps. The rifles were aimed. One was pressed against his back. More guards, demonstrating a set-jaw firmness understandable in any language, appeared out of the tar-paper shack. Still he breathed the prayer, “Lord, please hold that plane.” It seemed a futile request in a land where fuel is trucked overland hundreds of miles in 50-gallon drums and frugally rationed out. No plane can afford the luxury of idling long on a runway.

Minutes passed. Five minutes. Ten minutes. The plane in the distance impatiently belched exhaust.

His temples throbbed out his pulse as his mind kaleidoscoped through the past weeks. He lived again the Land Rover trek through hundreds of miles of the interior, where he had spent his time counseling and advising at mission

outposts, meeting unsung denominational heroes on every hand who were gladly serving the Lord in remote places. He had spent many frustrating hours waiting for border checks between fractious countries while his passport was scrutinized and his baggage searched repeatedly. At each country the tedious process was the same. And always the apprehension that word might not have reached the next mission of his intended arrival. But time after time, when he was released from customs there in the crowd would be a national worker who might have spent days checking arrival schedules, recognizable by a prominently displayed ADVENTIST REVIEW in his folded arms.

Fifteen minutes passed. The guards, casting anxious glances toward the plane, shifted uneasily and pressed closer to their charge. He had preached of God’s love and protection a thousand times around the world, but now his knees and his faith were weak.

And yet he had been continually reminded on this trip of God’s care for him. Alone with his guide in a dry, remote area, they had been in desperate need of water, had even taken water from the Land Rover radiator for an anticipated cup or two, only to find that it had been mixed with oil. A hunter had happened by who, for \$20, had reluctantly tossed them a gallon container of water.

Twenty minutes. The air was charged with a tense foreboding as heat waves rippled against the big silver bird seemingly fastened to the end of the runway.

Suddenly a trail of dust billowed in the distance, and out of the scrub roared a Land Rover. A man in a bright pink shirt and dark glasses leaped out, clutching a briefcase and gesturing for the plane as he ran.

“Sir,” the desperate field secretary called, “do you speak any English?”

“A little bit,” came the reply. Those three words were unmistakably American.

“Please, can you help? I’m in trouble.”

Reluctantly, as if the plane might not wait, the man in the pink shirt turned toward the urgent request. He surveyed the stranded passenger and scanned his papers quickly. Then, pulling impressive credentials from his briefcase, he showed them to the guards and lowered his voice. “I’m Mr. Jacobsen, vice-consul for the United States Government. Grab your bags, follow me, and don’t look back.”

The two men bolted for the plane, bounded up the steps, and hauled the door shut behind them as the aircraft lumbered back down the strip and lifted into the air.

Stepping over crates of vegetables, the traveler sank down heavily on a crowded bench. The Lord had provided deliverance, he later discovered, through an official who had been stranded for several hours in the back country with a broken-down Land Rover. After offering a prayer of profound gratitude, he glanced out a dusty window at the disappearing little dirt airstrip. □

Marilyn Joyce Applegate is a free-lance writer living in Valley Springs, California.

Doing things the hard way

By GARY B. SWANSON

I pulled into the driveway after a half-hour drive. The air conditioner had kept the inside of the car somewhat comfortable, but when I opened the door the 104-degree heat swept over me.

As I walked toward the house a strange gurgling sound emanated from under the hood of the car. Then I noticed the steaming water forming a puddle on the ground. The radiator was overflowing.

My friends know that I always have had a personality conflict with things mechanical. It is a constant source of embarrassment to me and amusement to my friends. When something goes wrong with my car I need professional help.

The solution to the steaming radiator, however, seemed apparent enough, even to my untrained eye. The radiator needed a good flushing out and the adding of new coolant. So I took the car to Ernie's Service Station and told Ernie to do those two things. It cost me \$34.50, including parts and labor.

But the next day, after a short drive to the supermarket, the radiator boiled over again. The brand-new coolant, green and expensive, spread out in a huge pool in the driveway. Naturally, I took the car back to Ernie and asked him why the radiator was still boiling over. He scratched his head the way mechanics do and suggested I might need a new radiator cap. Ernie replaced the two-dollar cap, and that solved everything.

This entire frustrating experience was enlightening to me. People are apt to overlook the simple solutions in life in favor of the complicated ones. Even Christians do it in their approach to living a Christian life.



Too many of us see the Christian experience as a complicated ritual of rules and requirements. This was one of the concepts that Jesus battled against while He was on earth. Pharisaic law made the roadway to salvation so difficult that most of the Jewish nation had simply given up hope of seeing heaven.

One of the best examples of the 'Pharisees' hairsplitting strictness occurred the day Jesus' disciples plucked corn to eat as they were passing through a field.

The disciples were not stealing. The hungry traveler in those days was allowed by law to eat grain from another's field, as long as he plucked it by hand. But the disciples had taken the grain on the Sabbath. To the scribes and Pharisees, doing so desecrated God's holy day.

Over the centuries the Jewish leaders had developed Sabbathkeeping into an intricate maze of rules. The fourth commandment says we are not to work on the Sabbath. But what is the definition of work? The scribes and Pharisees came up with 39 basic actions that were forbidden on the Sabbath.

One of these basic actions was that we are not to carry a burden on the Sabbath. What is a burden? The scribes and Pharisees had the answer to that, too: anything that weighs as much as two dried figs. That means a woman could not pick up her child on the Sabbath; a man could not wear false teeth or an artificial limb.

Other basic actions prohibited on Sabbath included reaping, threshing, winnowing, and preparing food. "By plucking the corn . . . [the disciples] were guilty of reaping; by rubbing it in their hands, of threshing; by flinging away the husks, of winnowing; and the very fact that they ate it showed that they had prepared food on the Sabbath. To us the whole thing seems fantastic; but we must remember that to a strict Pharisee this was deadly sin; rules and regulations had been broken; this was a matter of life and death."—*Daily Study Bible*, Luke, p. 70.

Jesus' answer to such logic, however, was that "the sabbath was made for man, and not man for the sabbath" (Mark 2:27). Clearly, He thought the law should not be a burden, but a framework of principles by which to live.

Jesus offered a comparatively simple way to keep the law. "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Salvation comes through a change of heart, not a teeth-gritting adherence to numerous rules dreamed up by fellow human beings. The Ten Commandments are still important, but one can never hope to keep them without a change of heart obtained through surrender to Christ.

The true way to salvation is so simple that we have overlooked it—we must by faith accept Jesus as our Saviour, and He can empower us to do the rest. Too many of us needlessly spend \$34.50 when for a comparative two dollars we can have eternal life. □

READER TO READER

An exchange of views on a topic of current interest

Both my husband and I are lifelong Adventists. Although he has his own private devotions, he never has led out in morning and evening worship in 12 years of marriage. Should I take the initiative to lead out in our family worships? I do not want to wear the "priestly pants" of the family, but I feel we should be having family worship with our three children. What have others in this situation done?

■ Your desire to have family worship in your home is to be applauded. It is extremely important for Christian homes today. In my view, that it be conducted is more important than who conducts it. While the leadership role of the husband and father in this matter is God's general plan, it is not His only plan. Certain Bible women took a leading role in their family's spiritual instruction and worship. Paul applauds the spiritual guidance given Timothy by his mother Eunice and grandmother Lois (2 Tim. 1:5; 3:14, 15).

It is true that Ellen White makes several references to the father as "priest of his household" who is to "conduct the morning and evening worship" (*Child Guidance*, p. 521; cf. *Patriarchs and Prophets*, p. 144), but she also repeatedly counsels that the religious atmosphere in the home is the responsibility of both parents (e.g., *The Adventist Home*, p. 321; *Child Guidance*, p. 520). "It should be the special object of the heads of the family to make the hour of worship intensely interesting."—*Child Guidance*, p. 521. (Italics supplied.) When the father is not able to perform this function of leading in worship, the mother is to do so (see *Child Guidance*, p. 519). From the standpoint of your family's need and your husband's reticence to take up this responsibility, it certainly would seem expedient for you to take the initiative.

Your husband's reluctance, however, may be a matter that needs further attention. If he is

devoted, as your description of his private religious life would seem to indicate him to be, then why the unwillingness? It may be that unrealistic expectations regarding his function as priest of the family have been laid on him and he has been frightened off.

For him religion may be an intensely personal thing, and he may feel awkward in attempting to lead in front of others, even his family. Some men are threatened by wives who are more expressive, creative, or more versed in Biblical matters than they. I have known some very emotionally powerful and manipulative wives who have actually driven their husbands out of the God-ordained position of head of their family, and then these wives wondered why their husbands wouldn't lead!

You may find that you won't have to take on this responsibility after all when you have given your husband the courage and help that he needs to lead.

RONALD M. FLOWERS
Washington, D.C.

■ One of my recollections of home when I was an elementary schoolchild is that of my mother reading the Sabbath School lesson to us and then offering prayer every day just before we left for church school. Our working father returned on weekends. Dad knew the Bible well and read it much, cross-referencing voluminously. At his death, the children vied for possession of his Bible. Though he would frequently talk of spiritual things, I do not remem-

ber his leading out in family worship. It seemed always that mother did that. All the children attended SDA schools exclusively, and all are in the church. Three have given an aggregate of 70 years' denominational service.

I am well into the third decade of marriage, and I find that my own situation is the opposite of that of my parents. Both my wife and I were born into SDA homes. My wife is extremely reticent to pray in a group and even in my presence. I do not insist that she lead out in worship, yet she has her private devotions.

It is well to remember that individual spiritual makeup can vary as widely as personality traits. If you can talk with your husband about your hope for family worship and you find him squirmy, frustrated, or in any way weak or reticent, by all means carry on with family worship, joyfully. You may be a modern Jochebed or Hannah!

NAME WITHHELD

■ I had to initiate worship; I also terminated it. As a working mother, after I had put the food away and had battled the TV, I was angry by the time we had worship.

I still pray for family worship and am sorry I gave up. We lost control of our child soon after we stopped having family worship. For various reasons, some men just can't assume this leadership.

NAME WITHHELD

■ In the quarter of a century that I as a counselor have worked with Christian families, this is close to being the number one question. It is a legitimate one, and a very serious problem is posed if one does not look at the objective of worship. We want the child to know Jesus Christ and to understand with clarity those teachings that represent Him. Though Biblical history places man as the priest in the

family, it does not forbid the spiritual representation of Christ revealed by the woman. On the contrary, she represents a special part of the character of God.

Our first concern is that God is communicated to the family, not the position of the one who communicates Him. No matter who leads in the worship, the idea is that Christ is being revealed to the consciousness of the child and parent. The difficulty that becomes acutely evident in too many cases is that one points the finger and says "You must do this and that because of your role as husband [or wife]." Competition and then conflict sets in, and our role model becomes destructive rather than constructive for Jesus Christ.

Though it is important for your husband to lead out, it is not imperative. Worship is a shared experience, and you are merely sharing what God Himself has shared with you and is encouraging you to give to your family. The focus is not on the leader but on our being led through the agency of Christ.

ROBERT WILSON
Takoma Park, Maryland

Question for March Response deadline January 29

I have two preschool children. The responsibility of raising them to be God-loving, conscientious Christians can be overwhelming at times. Could you share some of the approaches that make secure adult Christians? How can I help my children rise above the peer pressure they will get in school and with friends?

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

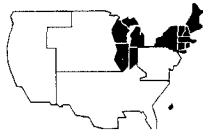
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Work— punishment or blessing?

“When God foreclosed on Eden, He condemned Adam and Eve to go to work. Work has never recovered from that humiliation.”

This distortion of truth appeared in a weekly news magazine essay on the subject of work. The essay continued: “The Lord’s word said that work was . . . a punishment. . . . [and] prejudice against work has prevailed ever since.”

Too many human beings today seem to regard work as an enemy, but to blame the Bible for human prejudice against work, as does this essay, reveals a sad lack of knowledge regarding Scripture. The truth is, from the beginning work was an important part of human activity. “The Lord God placed the man in the Garden of Eden as its gardener, to tend and care for it” (Gen. 2:15, T.L.B.).

Commenting on this, Ellen White said: “He who created man knew what would be for his happiness; and no sooner had He created him than He gave him his appointed work.”—*The Adventist Home*, p. 27. “God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity Adam found one of the highest pleasures of his holy

existence. . . . Those who regard work as a curse . . . are cherishing an error. . . . The true joy of life is found only by the working men and women.”—*Patriarchs and Prophets*, p. 50.

In recent years there has been a growing tendency for people to resent work. In the words of Essayist Lance Morrow, “Most workers find their labor mechanical, boring, imprisoning, stultifying, repetitive, dreary, heartbreaking.” As a result, productivity in the United States, once phenomenal, has dropped to “an embarrassingly uncompetitive low,” and many feel that the nation’s old work ethic is dead.

The Protestant work ethic was born during the Reformation, which taught that work is holy because it is part of God’s will for humankind. It remained strong in America until recent times, when a new generation has arisen that has repudiated its Puritan heritage and does not remember the great depression. Today unemployment insurance, union benefits, welfare payments, and food stamps have reduced the need for steady employment. Some people who want to work cannot find employment, but many are satisfied to be idle. They seem oblivious to the Bible rule, “If any one will not work, let him not eat” (2 Thess. 3:10, R.S.V.).

There are those, of course, who work hard but have a negative attitude toward their job or profession. They need to replace negative thinking with positive. They should remember that work provides personal dignity, in contrast to the sense of loss and even worthlessness that comes with being unemployed. Work provides food and shelter, security, friend-

ship, respect, fulfillment, and dignity.

The Bible makes clear that work is important. In its pages we read, “If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever” (1 Tim. 5:8, R.S.V.). To those who are reluctant to work the command is: “Let him labor, doing honest work with his hands” (Eph. 4:28, R.S.V.).

Aids recovery from the Fall

Why did God make Adam’s work more difficult after the Fall? To punish him? No. “It was God’s purpose to alleviate by toil the evil brought into the world by man’s disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil stayed. And though attended with anxiety, weariness, and pain, labor is still a source of happiness and development, and a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God’s great plan for our recovery from the fall.”—*Counsels to Parents and Teachers*, p. 274. Clearly, unless it is dishonest or destructive, all work is noble and honorable. It is a blessing, not a curse. K. H. W.

“In high places”

In 1886 Ellen White wrote in a letter: “Every position of truth taken by our people will bear the criticism of the greatest minds; the highest of the world’s great men will be brought in contact with truth, and therefore every position we take should be critically examined and tested by the Scriptures. Now we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front, and if our theories of truth can be picked to pieces by historians or the world’s greatest men, it will be done.”—*Evangelism*, p. 69.

To many readers of the REVIEW Mrs. White’s prediction about Adventists coming to the forefront will seem unlikely. Perhaps they worship in a small church on a back street of town, or in a little chapel by the wayside. The congregation that gathers Sabbath by Sabbath to study the Word and sing to the accompaniment of the old organ or piano hardly seems to count in their town. The crowds flock to cathedrals and large popular churches with their majestic pipe organs and robed choirs.

Some Adventists have fallen into the pattern of “thinking small.” They may be devoted to their church, but they can visualize it only in terms of obscurity, of minor impact in the community. Smallness also has its security; so long as we see ourselves in a lesser role and

are content therewith, we do not have to face the challenges and risks that come with prominence.

But we have a great God. He is the one who is source and life to the universe, Lord of time and space, Creator and Redeemer. He is the head of the church. We do not claim that we alone are His people—He knows those who are His among all the nations and all the churches—but we believe that He has raised up this Adventist people as a prophetic gathering remnant for earth’s last hour.

Not to be hid

So our message is not to be hid in a corner. It is too good, too important, to keep to ourselves in either smug or self-conscious isolation. It is a message for the world, a message for all classes.

Too often we have bypassed those of means and influence. But Ellen White has instructed us: “We are to have travail of soul for those who are in high places; we are to extend to them the gracious invitation to come to the marriage feast.”—*Counsels on Stewardship*, p. 186. She has called upon us to reach out to leaders in business and

government and to ministers of other denominations (see *Evangelism*, pp. 552-564).

Recently I was present at three separate gatherings of those in “high places.” The occasions involved, in turn, leaders of Christian world communions, the Supreme Court of the United States, and a meeting of ministers of various denominations. These three functions, coming as they did in close succession, left two strong impressions with me.

First, Ellen White’s prediction from 1886 is being realized. In a manner that our pioneers could hardly have dreamed, Adventists are being heard by those in high places.

Second, knowledge about Adventists and appreciation of our ideals and distinctive emphases are being voiced by the thought leaders of humanity. And here is an amazing thing: While some Adventists have fallen into a pattern of criticizing their church, many of those “outside” are acclaiming us!

In the following three editorials I shall share these experiences with our readers. I shall explain the purpose of each occasion and the nature of the participation, and shall reflect on the significance of the event.

As we move into another year, then, let us take heart. Let us remind ourselves that our Lord—the Lord of the church—is mighty to save, mighty to bring about His purposes. He cares for all, including those in high places. W. G. J.

To be continued

Optometrist sorts glasses for Southeast Asians

By D. A. ROTH

Thousands of Southeast Asian refugees will be able to read again, thanks to the work of a retired southern California optometrist and a small group of his colleagues.

Donald Ackley, of La Mesa, a suburb of San Diego, is providing a vision service to SAWS in Thailand for the Seventh-day Adventist Optometric Association.

Dr. Ackley and an experienced missionary optometrist, Peter Heinrich, of Yuba City, California, organized the program and then became the first team to travel to Thailand to provide glasses to an initial group of 664 refugees who discarded their glasses because of fear of political reprisal.

After his month-long trek to

D. A. Roth is an associate secretary of the General Conference.

the refugee camps, Dr. Ackley now is spending almost full time in his California home in order to keep the program going for the next year. Teams already have been arranged through February, 1982.

His current activities include a recruitment program for future teams (mostly by telephone and mail); sorting through thousands of donated used glasses; and making arrangements for supplies and equipment.

On a recent visit to Dr. Ackley's home, I saw his patio piled high with cardboard containers, all filled with used eyeglasses, ready for sorting. In one of his spare rooms Dr. Ackley has a Lens Analyser that has been lent to him by the Humphrey Instrument Company so that he can determine the specifics of each lens. He marks this information on it. The glasses are sorted, packed,

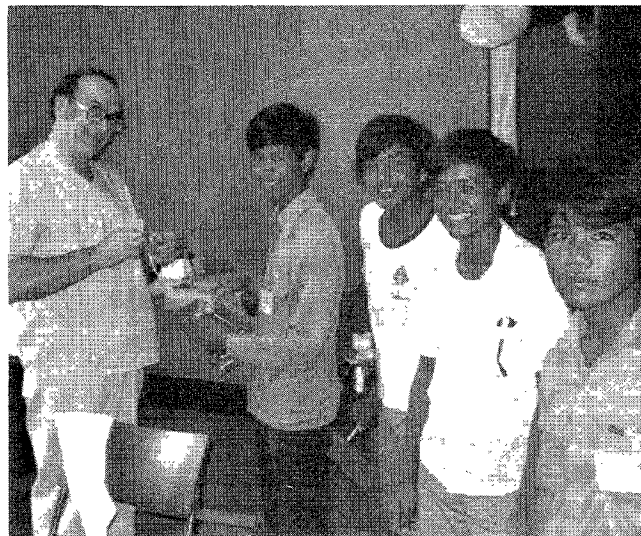
and then shipped to Thailand with the next optometric team.

Before his trip to Thailand, Dr. Ackley arranged for an auto-refractor to take with him. When electricity is available, this machine, purchased by SAWS, saves time on each procedure.

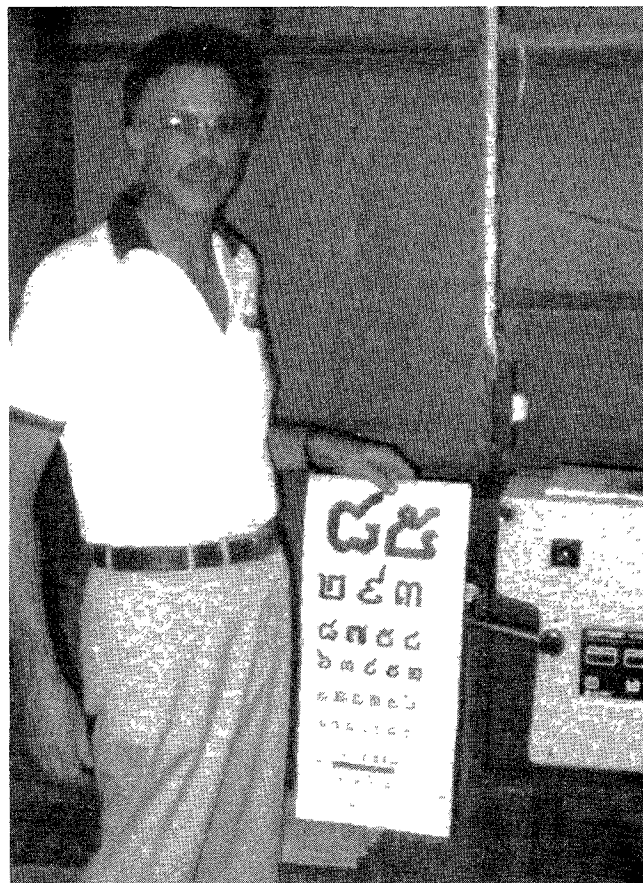
"Dr. Heinrich and I examined a total of 664 refugees and fitted 594 with glasses during our brief stay in Thailand," reports Dr. Ackley. "A total of 31 were referred for surgery. This does not include about 30 who came at the end of our last day from the camp across the road at Phanat Ni Khom. Holding Bibles and wanting glasses so they could read the print, they made a

request we could not refuse, so we stayed late to take care of them. With the two of us and three interpreters, we found it difficult to do more than 60 patients per day, and that is working as fast as we could with no breaks except for lunch. About 10 percent of the patients needed new glasses, which we ordered from a firm in Bangkok. All the rest were satisfied with used glasses."

Dr. Ackley and his wife are willing to spend the necessary time to sort the thousands of glasses he has obtained from the Kiwanis Club, the Lions Club, the Direct Relief Foundation, and the World-Wide Relief, Inc. But, he reports, "the great need is for more optometrists



Peter Heinrich, relief optometrist, visits with Cambodian refugees and provides glasses for their use in reading the Bible.



Donald Ackley, optometrist, stands beside the auto-refractor he used in the program to help refugees from Southeast Asia.

who are willing to spend a month of their time in this truly humanitarian work." Anyone interested can call Dr. Ackley at (714) 463-4858. Appointments are made through the Secretariat of the General Conference office. Transportation arrangements are made in Washington, D.C., through the courtesy and help of the United Nations.

Housing in Thailand is provided in a SAWS-rented home in a nearby village. "The food is good, and tropical fruit is bountiful," reports Dr. Ackley. "One cannot expect the type of life we have here in the United States," he continues, "but the results are very satisfying for anyone who is willing to make the necessary 'sacrifices.'"

TAD adjusts to territorial reorganization

By FRANCIS W. WERNICK

The first annual committee of the Trans-Africa Division since the reorganization of the work in Africa that became effective January 1, 1981, was held at the division office in Salisbury, Zimbabwe, November 16-22.

The five unions that now comprise the Trans-Africa Division are the South African Union, the Southern Union, the South-East African Union, the Zambia Union, and the Zambesi Union, with a membership of approximately 175,000. At the close of 1980, before two large French-speaking unions (Zaire Union and Central African Union) became part of the new Africa-Indian Ocean Division, the membership was 369,454. The year 1981 has been a year of adjustment for Trans-Africa to a smaller division and a smaller base appropriation that has necessitated economies in some areas of operation. But this challenge has not diminished the forward march of the church in this part of Africa.

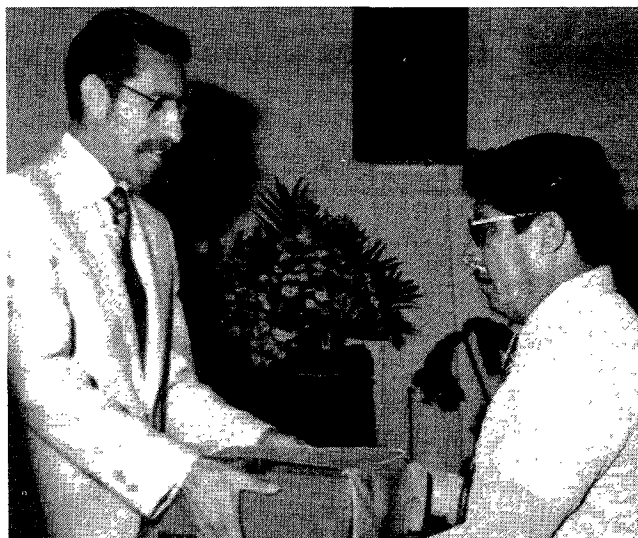
The new officers of the division, elected at the General Conference session of 1980, are Kenneth Mittleider, president; Alf Birch, secretary; and John Wilkens, treasurer. They are attacking enthusiastically the many challenges that face Trans-Africa and have injected a note of optimism throughout the division. They are calling it the "Total Action Division" as

they implement action on many fronts.

One such action is to construct approximately 500 village chapels, a project made possible by the Thirteenth Sabbath Special Projects Offering of the fourth quarter of 1980. Don Oltman, a builder from Idaho, has volunteered his time for one year to supervise construction of the chapels. The emphasis is on doing things "with people" rather than "for people." Therefore, the church members will put in the foundation, furnish the bricks and cement, and build the walls, while the division will furnish windows, doors, a roof, and supervision.

Another area of action is in the field of education, which is a matter of great concern if trained national leadership is to be developed. Helderberg College now offers a Master's degree in religion to workers from all the unions through an affiliation with Andrews University. It is hoped that an affiliation between Loma Linda University and Solusi College can be worked out that will open the door to a degree program in education and theology, as well as other areas of study, for more African students.

To finance a growing program of evangelistic, educational, medical, and publishing work will require an increase in income. Action on two fronts is being implemented to increase funds and to stabilize the work force. A stewardship education



Members meet in Mexicali, Mexico

The Northwest Mexican Conference conducted a laymen's congress October 1-4. Sergio Moctezuma, of the Inter-American Division, taught "Spiritual Multiplication" and "Responsibilities of Leaders." Jack Dunham conducted a seminar for Sabbath school teachers, and speakers from the conference and the Mexican Union presented other topics.

One of the highlights of the congress was the presentation of incentive awards to several outstanding lay preachers. Above: Pastor Moctezuma hands a projector and set of Encounter filmstrips to Jesus Lopez, the member who reported the largest number of baptisms from his work this year, a total of 20.

FERMIN OLGUIN
*Communication Director
Northwest Mexican Conference*

program is beginning to show results in raising the level of income in local fields, and steps to unify a number of wage scales into one will open the way for experience as well as education to be used as criteria in determining wages. This will make it possible to bring more equality in wages among workers. Officers also hope to develop more equality between unions in the matter of wage scales as income rises in the various fields.

In early 1980 a Commission on Unity was appointed to recommend action to bring greater sensitivity in human relationships where practice and governmental policy have made equality and fellowship between believers difficult to achieve. Considerable progress in employment and educational opportunities for all members has been made in recent years, although continued progress is both necessary and planned for. An interunion committee has

been appointed to make approaches to government in order to appeal for more flexibility in the area of human relations as it relates to education.

Certain theological views held by the church since its beginnings are being challenged in South Africa, as is the case in other world divisions. It was apparent, however, that the overwhelming majority of church members are standing firmly by the Biblical message held by the church.

I returned from Trans-Africa after four weeks of travel in the company of L. D. Wood, assistant treasurer of the General Conference, optimistic about the growth of the church in this division. This does not minimize the challenges the church leaders face there, but it emphasizes the dedication and consecration of church members and leaders who are committed to Christ and the task entrusted to them.

Francis W. Wernick is a general vice-president of the General Conference.

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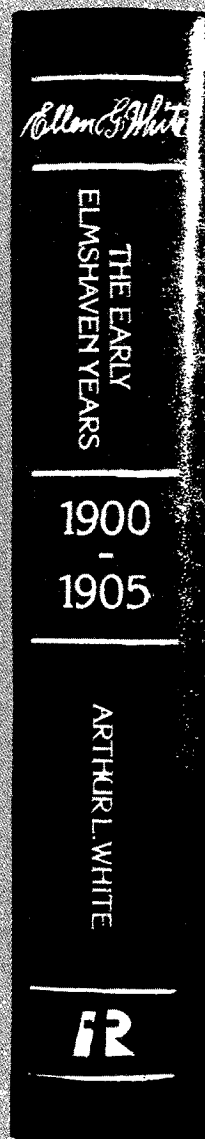
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Because of the great changes that took place in the Seventh-day Adventist Church during the last fifteen years of Ellen White's life and the relationship those events and conditions have on the church today, and because until now this era has not been fully covered in published accounts of her life, Elder White has chosen to write first about that period. Thus, this first release is actually number 5 of the 6-volume set. It covers the years 1900-1905, from Mrs. White's return from Australia through the move of headquarters from Battle Creek to Washington and the Kellogg and Ballenger crises.

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African member wins souls in Vendaland

By B. J. BECKWORTH

Although a little more than two decades ago there were no Seventh-day Adventists among the Venda people, there now are more than 400. These people are a unique tribe of about one million, with their own language and culture. Vendaland is situated just south of the Zimbabwe border in the northernmost part of South Africa, and west of the Kruger National Park. This independent, self-governing homeland was one of the last areas in South Africa to receive the third angel's message.

Moses Mudziwa moved from Vendaland to Cape Town to find work about 20 years ago. While working there, he learned not only the building trade but also about the Adventist Church through the Voice of Prophecy. He witnessed to a contractor, Mr. Masters, with whom he worked, even missing his lunch some days to study with this man. He would not see the fruits of this witnessing until many years later.

Mr. Mudziwa, with a burden to take the Adventist message back to his people, decided to leave the construction work and go back home. In parting, Mr. Mudziwa encouraged Mr. Masters to continue studying, although he would probably never have the opportunity to see him again until the Second Coming. Then he returned to Vendaland.

At first Mr. Mudziwa entered the building trade, but soon he felt the call of God to enter the literature ministry. He was the first Seventh-day Adventist among the Venda people, but his personal witness and the hundreds of books he has sold have won many to the church. He has seen the church grow to more than 400 members.

B. J. Beckworth is publishing director of the Southern Union, in the Trans-Africa Division.

After Mr. Mudziwa's arrival, a pastor, R. M. Mkasi, moved to Vendaland to hold meetings. These two men worked as a team, and God blessed their efforts. Today there are many young people among the believers, and the future looks bright. Already one Venda believer has graduated from Solusi College with his B.Th. degree, and other young people from that area are studying for the ministry.

Mr. Mudziwa has had many

thrills in God's work, including seeing his wife and children baptized and some important chiefs taking their stand and being baptized. One of the highlights of his experience has been to see a church only a mile from his home completed this year. Early this year it will be dedicated. This church, made from solid blocks with a strong corrugated iron roof, has been built and paid for (with the exception of the roof) by the local members around Mr. Mudziwa's small village. Mr. Mudziwa has overseen the construction of the church and done a great deal of work himself.

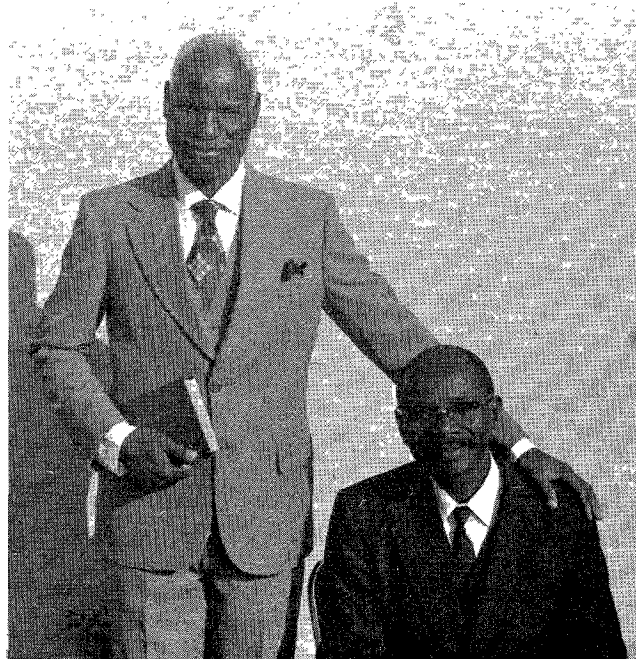
Back in Cape Town Mr. Masters attended church not long after Mr. Mudziwa left. His first time in an Adventist church, a visiting evangelist,

Pastor Hassenphlug, was holding an evangelistic series and made an altar call. None of the people in church had ever seen Mr. Masters before, but that morning he went forward, much to the surprise of the congregation. After studying awhile, he was baptized.

Mr. Masters often thought of Mr. Mudziwa and of the way he sometimes had spoken harshly to him. But when Mr. Mudziwa's picture was featured in the *Outlook* (the Trans-Africa Division news bulletin), Mr. Masters was happy to see it.

Not long after this, Mr. Masters sent an offering to the Trans-Oranje Conference to assist the work where Mr. Mudziwa lived. Upon hearing of this offering, and knowing of the roof needed on Mr. Mudziwa's church, I visited Mr. Masters on my next trip to Cape Town. He was happy to meet someone who could tell him what had happened to Mr. Mudziwa and assure him that he had remained faithful all these years. He also was happy to help Mr. Mudziwa finish the church that he and the other members had worked so hard to build. He paid for the material for the roof.

During my visit tears ran down Mr. Masters' cheeks as he told me the story of his conversion and of Mr. Mudziwa's faithfulness in studying with him in spite of his apparent lack of interest. And surely, as I think of all the books Mr. Mudziwa has left with people throughout Vendaland, I know that many people from that area will greet him in eternity and thank him for his faithfulness.



Moses Mudziwa, standing beside a Venda pastor, and other members built a church, which is shown under construction.

ENGLAND

Ground broken for seminary

"When we began our first postgraduate summer school at Newbold in 1964, we had no idea that one day the full Master of Divinity program would be offered on the Newbold campus, and that one day this would lead to the establishment of a European seminary here at Newbold. This is an important



Breaking ground for the seminary at Newbold College are Sakae Kubo, president; Ole Kendel, Student Association president; Jan Paulsen, Northern European Division secretary and education director; W. R. L. Scragg, division president; John Muderspach, division treasurer; John Rigby, college business manager; Aubrey Williams, architect; and John Harrison, of Triangle Builders.

day for Newbold, for the Northern European Division, and for the Euro-Africa Division." Such were the words of Sakae Kubo, president of Newbold College, in England, on the afternoon of November 11, prior to the groundbreaking for the new seminary building at Newbold College.

Together with a group of staff and students, present for the groundbreaking were two men who, as Dr. Kubo said, "had planned and promoted the seminary program," Walter R. L. Scragg, president of the Northern European Division, and Jan Paulsen, division secretary and education director, previously president of Newbold College.

"As the expression of the will of the church in Europe," said Pastor Scragg in his remarks, "the extension of Newbold College to seminary status has needed long and careful planning. The seminary building is only part of a capital development plan including two blocks of student flats and additional housing for members of the teaching staff, a large part of which already has taken place."

Before the spades went into the mud in front of Newbold's gymnasium, Pastor Scragg paid tribute to the Adventist Church

in nine nations of Europe who had foregone money they could have used for other projects in order to cooperate in the building of the seminary at Newbold. "As a non-European," he said, "I would like to congratulate the church in Northern Europe for taking this decision and express my gratitude to God for making means available for the project and for men and women to support it."

Wielding spades on this occasion were representatives of the college, the Northern European Division, the architect, and the builders.

HELEN PEARSON
*Public Relations Director
Newbold College*

SOUTHERN CALIFORNIA

Conference holds festival

Demonstrating unity among the dozen language and ethnic groups that make up its membership, the Southern California Conference held a Festival of Unity on November 6 and 7 at the Long Beach Arena. A crowd estimated at about 11,000 attended the services.

Highlighting the annual con-

vocation were messages given by General Conference president Neal C. Wilson and Morris Venden, pastor of the College View church in Lincoln, Nebraska. Both emphasized the convocation theme "That They May Be One."

A youth emphasis program entitled "United We Stand" opened the convocation on Friday evening. All the performers were under the age of 18, with the exception of choral directors. Through "plays with a point" and musical selections, 350 students from the five academies in the Southern California Conference illustrated young people's relationship to God, the church, one another, and eternity. The evening program closed with youth leading the adult audience in singing "Side by Side."

To facilitate those who do not speak English, translations were made available during the worship services on Sabbath into the Korean and Japanese languages, along with sign language for the deaf. All Sabbath programs were broadcast inside the arena over AM radio in the Spanish language.

During the morning worship service, the conference's new president, Ralph Watts, Jr., was

officially introduced to the conference membership. He also gave a devotional message to close the Sabbath, following a multimedia report entitled "What Makes Churches Grow?" The multimedia presentation outlined basic principles of church growth, illustrating them with examples found in the Southern California Conference. Its conclusion contrasted the Peoples Temple with the rapid growth of the Los Angeles Central Spanish Adventist church, which purchased the Peoples Temple building in early 1978.

"We Are Family," a variety program demonstrating the cultural richness of southern California's families, concluded the convocation on Saturday night. Included were performers from Japanese, Samoan, Filipino, Spanish, and other congregations.

MARILYN THOMSON
*Communication Director
Southern California
Conference*

AUSTRALIA

Avondale hosts alumni

History was made at Avondale College, Australia, when the school's first-ever homecoming was conducted the weekend of November 6-8. Avondale's president, James Cox, enthusiastically reports, "With 1,000 former students and spouses registering, the success of the weekend was assured."

Attending were W. G. C. Murdoch, principal of Avondale from 1947 to 1953, and his wife, Ruth. Former students flew in from all parts of Australia and New Zealand to meet with the Murdochs, who were making their first visit back to Australia in 28 years.

The spirit of Avondale certainly was present in the 140-voice rendition of Handel's *Messiah* on Friday evening conducted by Alan Thrift, college music director. The choir was made up of present or past members of the Symphonic Choir or Avondale Singers.

In Avondale's historic chapel at eight o'clock Sabbath morn-

ing, Dr. Ruth Murdoch spoke on serving the world with love and joy, a message entwined with the very reason for Avondale's existence. In 1897 the college was established to train missionaries, and workers have gone from its halls to serve on every continent.

Sabbath school, conducted by the graduating class of 1951, and the eleven o'clock worship service, at which Dr. W. G. C. Murdoch preached, drew 1,600 people. The afternoon feature, "Avondale, This Is Your Life," was a kaleidoscope of memories of people and events that have made up the life of Avondale over the years. It depicted the growth of the college from the Avondale School for Christian Workers to a tertiary institution awarding its own degrees.

Five hundred people dined in the auditorium during the Sunday-morning brunch, sponsored

by the Avondale College Foundation. Lyn Knight, Foundation president, presented the keys of a Toyota 22-seat minibus to Dr. Cox. The bus, on which was lettered "Avondale College, for a greater vision," will be used to transport students to and from the train station, to transport trainee teachers to their schools, for excursions, for Ingathering, by the Avondale Singers, and much more.

The Foundation's valuable assistance to the college was demonstrated again when the new chemistry building was officially opened. The Foundation had contributed \$200,000 toward the building's costs and equipment. Many visitors to the college during the weekend recognized the place the Foundation is playing in the financial structure of the college and happily joined the Foundation.

MARY STELLMAKER
Avondale High School

UPDATE

Filipino soul winner establishes his thirty-ninth church

Urbano C. Castillo, one-time General Conference Layman of the Year, saw his thirty-ninth church dedicated to the Lord this past June 13. The church—in Montemayor, Oriental Mindoro (South Central Luzon Mission)—was organized with 26 charter members. Mr. Castillo donated half the funds to build a modest chapel. At 82 he has set his sights on his fortieth church in a nearby barrio.

Construction at "savage fire" hospital

The special news issue of the ADVENTIST REVIEW, July 23, 1981, carried a feature article on Penfigo Adventist Hospital, near Campo Grande, Mato Grosso, Brazil. The hospital specializes in treating pemphigus, known as savage fire, a dreaded tropical skin disease. Signe Peterson, who with her husband, Eric, is serving at the hospital on an SOS basis, recently sent more information about the hospital to the REVIEW.

After Alfredo Barbosa, an Adventist pastor whose wife contracted savage fire about 1948, found a treatment for the disease and began making it available to others, Adventists in the area faced the challenge of building a hospital. Ida Bais, one of Elder Barbosa's first converts in the area, made a tract of land available to the church, and the work was begun in small, temporary quarters. In 1952 the first small hospital was inaugurated on the outskirts of Campo Grande. The work grew steadily, and a new hospital with 80 beds replaced the old one in 1966. The medication used through the years has been changed, the treatment has improved with the advent of corticosteroids, and the fame of the hospital has spread.

Treats everyone in need

Since its beginning the hospital has treated anyone in need, regardless of ability to pay. Consequently, funds had to be found from other sources in order to keep the work going. A plan had to be found to put the hospital on a sound financial basis. This brought about its expansion into a general hospital, one section reserved for dermatology and another exclusively for medical and surgical.

In 1975 a new wing was begun to add more beds and better facilities. As funds ran out, the construction was held up for several years, and only recently was the work resumed. But the crisis still looms because there are not sufficient resources to complete this new section. Many Christian physicians have shown an interest in joining the staff when better facilities, which would bring in more income, are available.

Because of financial difficulties and the high level of inflation in Brazil, little money can be obtained locally to help in the development of the hospital. But the hospital is facing the challenge of growth with courage. As Mrs. Peterson says, "It is an honor to cultivate a faith that knows no failure."



Top: Lyn Knight, left, Avondale College Foundation president, hands the keys of a Toyota minibus to James Cox, Avondale College president. Bottom: Three former college principals joined Dr. Cox for the opening of the new chemistry building. From left are W. G. C. Murdoch, Gordon McDowell, Eric Magnusson.

CORRESPONDENTS, WORLD DIVISIONS—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Bill Edsell; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townend; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittleider

CORRESPONDENTS, NORTH AMERICA—UNIONS: Atlantic, Leon H. Davis, Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallack; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

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

Far Eastern

- The VOP in Taiwan reports that the number of its graduates will be around 6,000 this year. This is higher than during any of the past 15 years and double any recent year.
- The Korean Union Mission has begun a new 60-minute broadcast aired weekly at 4:00 P.M. Thursdays. This health-related outreach, Bouquet of Praise, is operating with the participation of Seoul Adventist Hospital doctors. The new course Pathway to Health offered on this program has resulted in a large increase in Bible correspondence school applications.
- Taiwan Adventist College reports that its new music hall and library buildings soon will be completed. These will provide adequate space for the various activities of the college for some time to come.
- Romeo Castro, of San Luis, South Philippines, recently wrote the following to Mountain View College's radio station, DXCR: "When our area was flooded during the early part of this year, victims were evacuated to a safe place. Since we had nothing to do, we listened to your station. On Sabbath I increased the volume of my radio so that everyone could hear the Sabbath school programs and the hour of wor-

ship. We felt as though we were worshipping the Lord together with you there at Mountain View College. Now that the flood has subsided, the gospel messages remain in our hearts. I am presently conducting a branch Sabbath school. Can you send us religious-oriented literature to reinforce the messages we heard from your station?"

- The Marshall Islands are not what could be called a bread basket. Food production generally is limited to breadfruit, coconuts, papaya, bananas, and taro. But during the school year of 1980-1981 the staff at the Laura Adventist School cleared jungle and experimented with a student gardening program. It was found that a number of garden vegetables could be grown despite salt air and limited soil. A contributor in the U.S.A. has donated the money for a tractor and equipment to expand the program.

Inter-American

- Rosemond Pierre, a member in Haiti who won 45 persons to Christ during the past year, was presented at the recent congress of the North Haiti Mission as the champion soul winner of the year in that mission.
- Seventy-two junior and senior ministerial students at Montemorelos University took advantage of a journalism seminar presented September 17 and 18. Certificates were presented to all who demonstrated skill in writing.
- The presidents of the seven unions of Inter-America, meeting at division headquarters on November 1, reported 56,247 new members baptized this year up to that date. Samuel Guizar, of the Mexican Union, reported the largest number, 15,711. In the Central American Union 9,843 persons were baptized

in spite of serious political problems in some countries of that union that have resulted in the death of 35 Seventh-day Adventists. All the ministers in the division have engaged in evangelism in 1981, but leaders attribute 70 to 80 percent of the baptisms to the members collaborating with them.

Southern Asia

- More than 850 children attended the 46 Vacation Bible Schools held in Pakistan this past summer. Students from Pakistan Adventist Seminary conducted the VBS programs as a means of earning scholarships for school fees.
- The 50 members of the Tuingo church in Burma have completed their new church building. For ten years they have been raising the money for this edifice without aid from any outside source. The new church was dedicated this past summer.
- Members of the Naducavery church in the Thanjavur District, Tamil Nadu, South India, have divided themselves into groups of two and decided that each group will be responsible for contacting a minimum of five families and acquainting them with the gospel message. While the church pastor, D. M. David, studies with those who are the most interested, the church members themselves keep in close contact with these families. Several baptisms already have taken place as a result.
- A group of medical students at Vellore, in Tamil Nadu, South India, recently organized a Quit Smoking contest for the colleges and English-medium high schools of the area. Ten institutions were represented by a total of 74 entries. Certificates and prizes were distributed at the close of the contest.

North American Canadian Union

- On November 10 North York Branson Hospital in Willowdale, Ontario, hosted the third professional-growth seminar to be held in Ontario. Eighty-eight of the 110 who attended were non-Seventh-day Adventist pastors.
 - The 86 members of the Olds, Alberta, Seventh-day Adventist church dedicated their church on October 31, 1981.
 - The North York Branson Hospital, Willowdale, Ontario, recently received cardiac-stress-testing equipment because of a \$45,000 donation from the hospital auxiliary.
 - Government officials in St. John's, Newfoundland, expressed appreciation of the church-owned radio station VOAR (Voice of Adventist Radio) to Conference President G. D. Karst. They stated it is the only station to which they can listen that is not contributing to noise pollution. The station has been broadcasting continuously for 53 years.
- ## Mid-America Union
- The one-room George Stone School on the Union College campus was featured in the November 3 Lincoln *Journal-Star*. The school was established primarily as an extension of the elementary-education curriculum at Union, to give future teachers experience in a one-room schoolhouse atmosphere.
 - The Platte Seventh-day Adventist church in Platte, South Dakota, presented a Community Services Award to Roger Eastman, druggist, who has been active in various services to the community, including the Meals on Wheels program.

• A new church building is under construction in Huron, South Dakota, and is expected to be ready for use in the fall of 1982.

• Early in 1981, members of the Kulm church in North Dakota implemented a plan where individual members would invest something, and give the proceeds to the Dakota Adventist Academy (DAA) operating fund. Some set aside portions of their fields and gave the proceeds from the crop it yielded. There were exciting reports of higher-than-average yields from some of these fields. On November 7 the special Investment proceeds were tallied, and a check in the amount of \$5,765.09 was presented to L. E. McClain, DAA principal, to go directly into the operating fund.

• Approximately \$75,000 was raised for Porter Memorial Hospital's new coronary-care unit at the hospital's first annual awards dinner. Denver broadcasting personality Pete Smythe received the foundation's Henry M. Porter Award. Steve Allen and his wife, Jayne Meadows, starred in a musical and comedy performance, and former astronaut Wally Schirra was master of ceremonies for the event. When completed, the unit will house 17 beds.

• John Parrish, director of development at Porter Memorial Hospital, was installed as a Fellow of the National Association for Hospital Development at the professional organization's annual meeting. He is the first Adventist hospital employee to receive the distinction.

• Porter Memorial Hospital was recently notified that the Joint Commission on Accreditation of Hospitals has renewed its accreditation for a term of two years.

• More than 40 persons were baptized as result of an evangelistic series by H. L. Thompson, Mid-America Union evangelist, at the Allon Chapel in Lincoln, Nebraska. Allon Chapel is a Central States Conference church and is pastored by Gerald Jones.

North Pacific Union

• For some time, Portland, Oregon's, Mount Tabor church has had a Vietnamese congregation meeting regularly for Sabbath school and church. Sau Duone, their pastor, reports an average attendance of between 60 and 70 weekly. After the first of the year a Chinese Sabbath school and Bible-study group began meeting at the same church. Gordon Lian, a former pastor in the Far Eastern Division, has accepted the challenge of starting a Chinese Adventist church for 10,000 Chinese-speaking people in the Portland metropolitan area.

• Pastor and Mrs. Sherwin Jack, recent graduates of Oakwood College, have begun their ministerial work in the Spokane, Washington, area. The task for the new pastor is to establish a church for the black population of Spokane. Already there have been several baptisms, and a group of 25 to 30 are meeting weekly in rented quarters.

• Using the theme "God Cares," 20 evangelistic meetings are slated to begin on Wednesday night, February 10, in the Upper Columbia Conference. Ministerial Secretary David Parks says the coordinated evangelistic series in the northeast section of the conference will rely heavily on public-media advertising, and by uniting efforts these costs will be held down.

• Cornelius Dyck, a member of the Spokane, Washington, South Hill church, believes in Ingathering. In 1979, he met the Russell Strand family, who were looking for an Adventist church. He told them about his congregation and invited them to come. They made contact with the pastor and were baptized. In the 1980 campaign Mr. Dyck met the Gary Jurgen family and invited them to church. The three members of this family have been baptized. In the Ingathering campaign just concluded, Mr. Dyck met another family he hopes also will join the church.

• For several years the Great Falls, Montana, church has

been a leader in the conference in the annual Investment Fund program. In 1980 they raised approximately \$3,000 and expected to reach this figure again for 1981. At an Investment Fair held to climax the Investment program \$1,000 was raised. Hannah Hagstotz, a retired Adventist educator, is the Investment leader.

Southern Union

• Jessie Edna Bowdish, of Inverness, Florida, received 100th birthday greetings from the Citrus County *Chronicle* and had her picture published along with a lengthy article about her. Mrs. Bowdish, whose birthday was September 17, has been a member of the Seventh-day Adventist Church since 1933.

• A New Start health fair was sponsored by the Dalton and Calhoun SDA churches September 28-30 at the Walnut Square Shopping Mall in Dalton, Georgia. The three-day fair, which attracted more than 700 people, was organized by Vivian Raitz and Art Butterfield, health-education secretaries for the Dalton and Calhoun churches, respectively.

• Dedicatory services were held at the Forest City, Florida, Spanish church on October 25. The congregation of 425 recently liquidated the mortgage on their church home, and plans are being made to build a gymnasium on the church property.

• Open-house ceremonies took place November 15 at the new sanitarium on the campus of Little Creek Academy near Knoxville, Tennessee. Approximately 200 persons toured the recently completed facility, which has 35 private and semi-private rooms, a large chapel-assembly room, a dining room overlooking the meditation gardens, and a treatment room with a whirlpool bath.

• Liquidating a \$60,000 balance on their mortgage has been the thrust of Kernersville, North Carolina, church members, whose building was erected in 1975. In recent months more than 50 percent of the church's

budget has been focused on that debt. During the month of November the final goal was accomplished.

• Fourteen students graduated from the home-nutritional-instructors' training course conducted in the Phenix City, Alabama, church October 11-15. Ella May Stoneburner, formerly of the General Conference Health Department, and her sister, Edna Stoneburner, directed the 30-hour course. Evening cooking classes were also offered to the public, with 50 to 80 persons attending each evening. Blainette Hanson was coordinator for the classes.

Andrews University

• University Retirement Centers, Inc., and its supporting organization, Andrews University, have begun construction of an 83-unit apartment complex for persons aged 62 and older. The apartments also will be available for handicapped persons age 18 and older. The apartments are being built on ten acres of agricultural land near the campus, made available by the university, and are scheduled to open in the fall of 1982. This project is being constructed with funds under a loan agreement with the U.S. Department of Housing and Urban Development.

• Andrews' College of Technology is now offering a 50 percent tuition reduction for returning students who wish to retrain for a new career. The student must have already graduated from an accredited four-year school. This program does not apply to current students of Andrews. According to Peggy Kroncke, education counselor, experts predict several career changes per person in the coming decades.

• Andrews has received \$107,000 from the Michigan Colleges Foundation, according to Grady Smoot, university president. This was the largest grant awarded to any college in 1981 by the foundation. The organization was founded in 1949 to raise funds from business and industry to support independent colleges in the State.

NA Ingathering report—7

R. A. Hoffman, Nevada-Utah Conference personal-ministries director, reports that he has seen once again how the Lord brings church members into contact with those who are hungering for spiritual uplift.

Just a few weeks ago in Hawthorne, Nevada, Jim Vevoda, who was baptized recently, was Ingathering from door to door. Introducing himself to a woman he met, he told her that he was working with the Seventh-day Adventist Church in its annual Ingathering program. She welcomed him into her home, saying, "I have been looking for someone from the Adventist Church. I am sold on the Adventist message." The local pastor is giving her Bible studies.

A total of \$7,251,910 was reported at the end of the seventh week of Ingathering. The Texico Conference joins Manitoba-Saskatchewan, Newfoundland, and Oklahoma in the Silver Vanguard category. The Canadian Union Conference and nine local conferences have exceeded their final totals for 1981.

NORMAN L. DOSS

SDA Bible scholars meet

Some 90 Seventh-day Adventist Bible scholars, theologians, and church historians gathered in San Francisco December 16-18 for the third annual meeting of the Andrews Society for Religious Studies. The meeting was conducted in connection with the annual meetings of the American Academy of Religion and the Society of Biblical Literature. The general theme of the meeting was "Orthodoxy and Heresy."

Papers were read by Robert M. Johnston, the president for

1981; Paul Landa, of Loma Linda University; Bert Haloviak, of the General Conference Archives; Lawrence G. Downing, a pastor in the Washington Conference; and Russell Staples, of Andrews University. Responses to the papers were given by Warren Trenchard, of Canadian Union College; Daniel Augsburg, of Andrews University; Roy Graham, of Andrews University; Josephine Benton, pastor in the Potomac Conference; and Rick Rice, of Loma Linda University. In addition, the group heard a presentation by Philip Follett, Northern California Conference president.

The officers for 1982 will be Walter Douglas, of Andrews University, president, and Lawrence Mitchel, of Pacific Union College, secretary-treasurer. The new president-elect, who will serve in 1983, is George Reed, of Southwestern Adventist College.

SAWS responds to call from the "Horn"

The Horn of Africa—Sudan, Ethiopia, Djibouti, Somalia—has been prominent in the news for several years because there has been no rain in this area. The resulting drought has caused death and displacement of the peoples of Ethiopia and Somalia. Major feeding programs have had to be carried on by the international community.

Ironically, the present planting season began with heavy rainfall, which caused severe flooding. The international community came through with tents, blankets, food, and medicines.

SAWS has responded to the needs of the Horn by voting funds to support relief projects in Sudan and Ethiopia. The

\$50,000 voted for Sudan will be used to dig wells in three refugee camps not served by other relief agencies, to buy relief supplies ranging from buckets to pots and pans, and for transportation of supplies and materials provided by other agencies.

SAWS will provide \$100,000 to Ethiopia. These funds will provide 15,000 health books to be used in a literary campaign for refugees, two wells for a refugee village, and a garden demonstration project for refugees. The government has assigned SAWS the responsibility of transporting all relief supplies to refugee camps in a section of the country. The budget for one year will be \$50,000.

R. W. O'FELL

NAD staff meet in D.C.

The second in a series of annual meetings, Advance 1981 brought together the officers and staff of the North American Division on December 11 and 12. Under the direction of Robert Dale, assistant to the General Conference vice-president for North America, time was spent in planning for "felt needs," worshiping, praying, and participating in a communion service.

On Friday, Dean Hubbard, Union College president, directed lecture and discussion sessions that improved the process of goal setting for the North American Division's Faith Action Advance. Friday evening, family members joined with the men in an *agapē* celebration that included the ordinance of humility, and a communion service.

Norman Doss combined the Sabbath school and personal ministries time into one service that included regular introductory activities, world outreach, community outreach, lesson

study, and a season of intercessory prayer. C. E. Bradford, General Conference vice-president for North America, preached the Sabbath morning sermon.

The One Thousand Days of Reaping, which the North American Division incorporated as part of Faith Action Advance, was the topic of discussion for the afternoon. Elder Bradford closed Advance '81 with a challenge to those present to fulfill the church's commission.

OWEN A. TROY

Pastors attend youth seminar in Mexico

The first youth-ministry seminar for pastors was held in Mexico City, November 24 and 25, prior to the Mexican Union's Ministerial council and quadrennial session. The meeting was under the direction of Luis Jairo Flores, union youth director; Israel Leito, of the Inter-American Division; and Leo Ranzolin, director of the General Conference Youth Department.

The seminar's purpose was to help ministers know how to relate to today's young people.

Many ministers participated in a question-and-answer session. Later they expressed appreciation for the seminar, saying it had given them a different perspective of youth ministry.

LEO RANZOLIN

For the record

Died: Charlotte Schuberth, on December 5 in Minusio, Switzerland. Her husband, Otto, who died in 1966, worked in the Southern European Division. He was president of Marienhoehe Seminary for 15 years and division education and field secretary for 12 years.