

Adventist Review

General Organ of the Seventh-day Adventist Church

July 7, 1983

Life with my
mother-in-law

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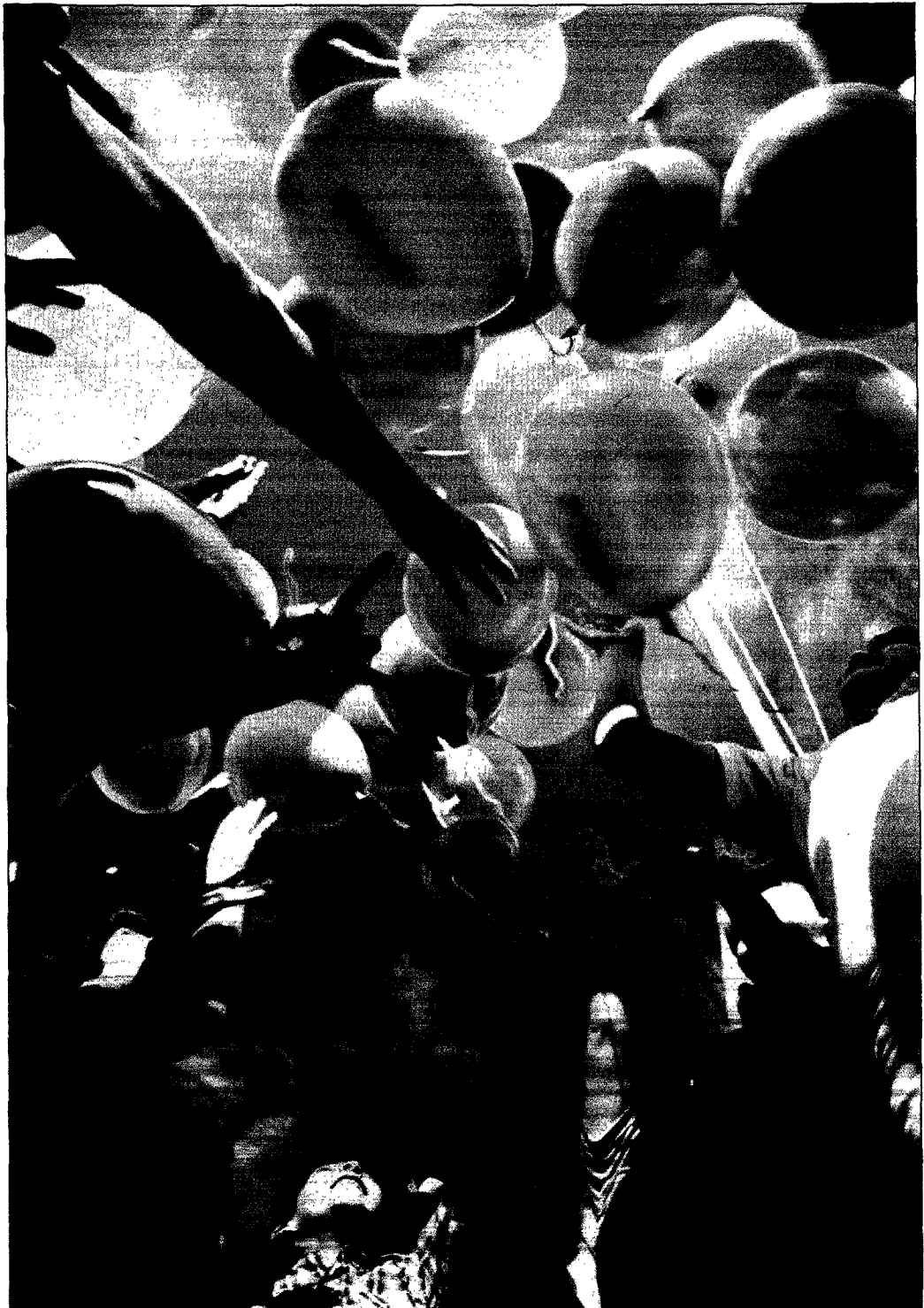
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For a brief report on
this colorful balloon
flight, see This Week
on page 2.



THIS WEEK

When students at Dallas Junior Academy recently released helium balloons, each containing a handwritten Bible verse, the Dallas *Morning News* featured a color photograph of the event on the front page of the metropolitan section. Because of the uniqueness of the photography, we have chosen to use it on the cover of this issue of the REVIEW.

In an interesting, insightful interview done several years ago—"Life With My Mother-in-law" (p. 3)—Ed Christian speaks with the widow of W. C. White. Through her candid, at times humorous responses Ethel May Lacey White Currow allows us to look at the humanness of the White family. The interview is another in our series of Spirit of Prophecy Year articles.

In the recently released fourth

volume of the Ellen G. White biography—*The Australian Years*—Author Arthur White, son of Ethel May and W. C. White, goes into even greater detail regarding the marriage of his father and mother. On page 194 he quotes part of a letter in which W. C. White described his bride-to-be to his brother Edson: "Do not look for a little fallow, pinched-up body, nor for a 'stuck-up' lady. She is a good, big, wholesome woman, as full of life and goodness as can be. May is as tall as I am, and weighs a few pounds more. I tip the scale at 148, and she, at 153. Her vitals have not been crushed by corsets, nor her spirits by idle ambitions. Wherever she is, there is sunshine and comfort and peace."

Because of the media attention given the Supreme Court's decision concerning Bob Jones

University's racial discrimination and its subsequent loss of tax-exempt status, as well as the possible implications in the church-state arena, a significant portion of this issue of the REVIEW deals with the topic. In an editorial—"Bob Jones v. United States" (p. 11)—Assistant Editor James Coffin examines both the Court's decision and reactions to it. ADVENTIST REVIEW columnist Gary Ross addresses the same issue, but from a slightly different perspective, in "Nondiscrimination and the Free Exercise of Religion" (p. 20).

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LETTERS

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

300 children

Re "God Removes Roadblocks for Couple in Alabama" (June 2).

I appreciated reading about the ministry of Chessie Harris, of Huntsville, Alabama, who has been an Adventist-Laymen's Services and Industries (ASI) member for many years. She has spoken at our conventions on several occasions; what a ministry she has had for many, many years.

As a matter of fact, she has had more than 300 children in her home, and these are children that no one else wanted. I guess that is why they lovingly refer to her as "Mamma Harris."

KENNETH H. LIVESAY
ASI Executive Secretary
and Treasurer
Washington, D.C.

China article

David Lin's article "Tell Us What You Know" (April 28) was a refreshing change from the often necessary but wholly depressing accounts of financial mismanagement and theological deviation.

Let us hear more from this able and dedicated writer, and may what is happening in China catch fire throughout the United States.

THEODORE CARCICH
Colton, Washington

Visiting the sick

Two more items need to be added to complete "Hospital Etiquette: Visiting the Sick" (May 19).

1. Never go to visit in the early morning at bath and bed changing time.

2. Never enter a closed curtain.

NITA M. LAW
Columbia, Missouri

Joyful

"The Law of Liberty" (March 31) was one of the best articles that I have ever read on

God's law. It presented the subject in such a positive and joyful way that I do not see how anyone could read that article and come up with the idea that God's law has not come from a heart of love. BOB HUNTER
Madison, Tennessee

How much tithe?

In the May 19 Newsbeat I discovered what I hope is an error. The item reports that North American members "each paid an average of 49 cents per week tithe during the first nine weeks of 1983."

Using the three churches I pastor for a comparison, I know that the 135 members gave around \$65,000 in tithe this past year. That averages about \$500 per member, or roughly \$10 per week per member.

DENNIS CAMPBELL
Concord, New Hampshire

■ *General Conference controller Karl Bahr reports that tithe for the first two months of 1983 averaged \$7.32 per member per week. You did indeed discover an error.*

Adventist Review



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Life with my mother-in-law

An interview with Ethel May Lacey White Currow by ED CHRISTIAN

A candid look at the personal side of life with Ellen White

Ethel May Lacey was born in India in 1873. When she was 3 her father retired and took his family back to England. However, he “got tired of not seeing the sun,” as she says, and when she was 9 the family moved to Tasmania, the island state south of mainland Australia “where England sent its convicts.” There at the age of 13 she was baptized. May, as she was called, married Ellen White’s son and assistant, W. C. White (known as Willie), in 1895, when she was 21 and he was 40. Happily married until he died in 1937, they were the parents of one girl and four boys. Years later she remarried, this time to a teen-age sweetheart, Arthur Currow.

The following interview was held in 1968 at the St. Helena

Ed Christian is director of Chaplain Services at Porter Memorial Hospital, Denver, Colorado. The interview was prepared for publication by his son, also named Ed, who teaches English at Union College, Lincoln, Nebraska.

Sanitarium and Hospital, near Elmshaven, Mrs. White’s home in California, shortly before Mrs. Currow turned 95.

Christian: Could you tell us how you first met the White family, Mrs. Currow?

Currow: I met Elder White, my husband, Willie, two years before I met Mother White. He visited Tasmania with Elder A. G. Daniells, who later became the General Conference president. We had no pastor in our church there. It was just a little church, a little company of Sabbathkeepers who had been raised up by Elder Israel and Elder Baker, and we were very happy to have a minister come talk to us. On the day they arrived I was supposed to go out with a lawyer who liked me, but instead I met Elder White, and the lawyer met a girl he later married.

Did you decide to marry Elder White at this time?

Oh, no, that was much later. I went to our Bible school in Melbourne, Australia, when I was 20, and I was there for two years. I first met Mother White during this time. Then the land for Avondale College was purchased, and the school in Melbourne closed. I had planned to spend the summer canvassing, but Mother White had taken a liking to me and wanted me to come and be with her, so I did.



Ethel May and W. C. White are pictured with their twin sons, Henry and Herbert, and daughters, Mabel (10) and Ella (14).

I went to be her companion and nurse in the place of her great-niece, May Walling. Mother White hired a nurse from Battle Creek Hospital who was visiting Australia to give me lessons on massage and hydrotherapy. I gave Mother White four massages a week, and then the other two nights I gave her a salt glow and a sweat bath. It kept me pretty busy.

Then in the morning after breakfast and worship she always drove out in the carriage. I drove the horses, sometimes one and sometimes two.

Did she like to ride fast or slow?

Oh, she liked to go in the ordinary way, you know. Once the horses ran away with us, though. I didn't like that at all, but it didn't seem to bother Mother.

Did you see Elder White during this time?

Of course I saw Willie quite often, as he devoted much of his time to helping his mother. His first wife had died in 1890, so he was a widower with two daughters, Ella and Mabel. At the time I came there one of Mother's workers was very much in love with Elder White, so I told him, "Elder White, don't you know that Miss Campbell is in love with you?" And he said, "Yes, I know that, but she's not the one I want. Every time I pray about it, you're the one I see in my mind."

What did you think about that?

I was taken aback. I thought I'd better pray about it too. You see, I was in love with Arthur Currow, who was a teacher then. Arthur never asked me to marry him then. He wanted to, and I think he was going to ask, but he waited until it was too late. Isn't that funny how God worked things out? I married Arthur 60 years later, you know.

Did you ever ask Mrs. White whether you should marry Elder White or whether you should perhaps marry someone else, such as Arthur Currow?

No, I asked the Lord about it. Willie was quite a bit older than I was, you know—19 years older. He asked me to marry him many times. I knew that Mother White was very anxious that I marry him. She often asked me, "Have you decided to marry Willie?" I said I had asked the Lord for three signs and I hadn't gotten them all yet.

I finally accepted his proposal the night before he left for a long preaching tour of New Zealand. Mother White was very happy, and she started buying my wedding clothes. She



W. C. White died in 1937. Eighteen years later his widow married a former missionary and old friend, Arthur Currow. The two enjoyed nine years of companionship before his death in 1965.



Mrs. Currow died September 7, 1969, one day short of her ninety-sixth birthday. This photo accompanied her obituary.

bought several pieces of cloth, and the wife of the school principal made the wedding dress.

Who performed the wedding service when you and Elder White were married?

It was a non-Adventist minister. Willie went straight from New Zealand to a camp meeting in Tasmania, and Mother and I went to Tasmania from Victoria. I wasn't married until the camp meeting was over. By that time all the Adventist ministers had gone.

And you didn't want to wait until you could get an Adventist minister?

No. The minister was a friend of ours, though.

What did Mrs. White think of your being married by a non-Adventist?

She never said anything about it. Indeed, she offered the prayer. We were married in my father's home—a private wedding.

Now, you knew Mrs. White for many years, didn't you?

For 20 years I lived with or near her.

What was it like to live with your mother-in-law?

Well, it was very nice. She was a good mother-in-law. I enjoyed it very much, and I was with her a good deal.

You know, some people have the idea that Mrs. White became almost a saint. Would you say she was, or was she a very human person?

Well, she was a good woman; I know that. There is nothing you can say against her. She was very pleasant, very sweet, very sociable. She liked to visit with people; she liked to have company; she always had room at the table.

Did you ever see Mrs. White lose her temper?

Oh, no! Why should she?

Don't most people lose their temper?

I never lost mine!

Did she ever smile or laugh?

Oh, yes. She didn't joke, but she was cheerful all the time. Very cheerful.

I wish you could have seen her one day in 1900. On our way to the United States from Australia our ship stopped at the island of Samoa. The little boat that took us from the ship to the land couldn't go all the way in to the beach, so local men waded out to help us ashore, as we were wearing long dresses.

The natives of Samoa, you know, were hefty fellows who didn't wear too many clothes. Two of the men clasped their hands together, making a chair with their arms, and carried Mother White to the beach, where she sat on a large rock.

Another man took my 4-month-old daughter, Grace, in his arms and held an umbrella over her to shelter her from the sun. Then he motioned for me to get on his back. So I scrambled onto his back and wrapped my arms and legs around him, and off we went. Mother White laughed so hard at this sight that she couldn't stop. She laughed until she fell off the rock.

How did Mrs. White feel about children?

Oh, she loved them. She was sure that I should have some children. She didn't want us not to have any children, and she hoped for a boy. When I was pregnant, she said, "Now if this isn't a boy, you'll have to try again."

Was it a boy or a girl?

It was twins, two boys. She was in the house when they were born, and she clapped her hands and said, "Good, good." She was delighted to think it was two boys. You see, already she had two granddaughters by my husband's first wife.

All of your five children were born during Mrs. White's lifetime, weren't they? Could you tell us more about her involvement with them?

All right. The twins were born on Mother's property in Avondale, in Australia. We had a little cottage there that was first built for an office. Mother named the boys. I always said that if I had a boy I wanted to call him Arthur. I always liked that name. The day the twins were born, though, she had them named after her husband and all of her boys: James Henry and Herbert Clarence. She incorporated her four boys' and her husband's names in those two boys' names.

Well, now, some people would think that was meddling.

Yes, I thought it was a little bit, but I didn't resent anything. I knew it was all right.

How about your daughter?

Gracie, who later became Mrs. Jacques, was born in Mother's own home, Sunnyside.

How did you settle on the name Gracie for her?

That was Mother's choice too. I wanted her to have Mother's initials and I wanted to name her Evelyn, because that was the name of an older sister of mine who died as a baby and I thought it was a pretty name. That made the E.

After you moved to California, you finally had a boy whom you named Arthur. Did the name have anything to do with the memory of Arthur Currow?

I don't believe that any of the family ever thought of that, but I did.

Sometimes children have a hard time keeping the Sabbath. When your children were growing up near Elmhaven, what did they find to do on Sabbath?

Oh, I always had the children with me on Sabbath afternoons, and if Elder White was there, we would try to spend the day together. We would go out under the trees and read and talk.

Sometimes we would have a picnic lunch. We would hurry home from church, change our clothes, and pack our lunch, then go by carriage to some little grove of trees. Sometimes Mother would say, "I'll talk with the children and tell them stories while you get out the food." Then after we had eaten she would have a little game or something for the children to do, send them off to find things in nature. Then after they left she would say, "Let's all lie down and take a nap while they're gone so we don't disturb their Sabbath."

Sometimes on Friday evenings we would go to Mother's home for worship, and open the Sabbath together. We would sing and then we would read something out of the Bible or the *Testimonies*, then pray.

Were these worships happy times?

Yes, the children were always happy on Sabbath.

Tell me, Mrs. Currow, do you believe that Ellen White was a prophet of God?

Oh, certainly! Not a doubt in my mind. I think the Lord directed her all the time. She was also a wonderful mother-in-law, as well: very natural, very sweet, very kind, and always a very pleasant person to be with. □

FOR THE YOUNGER SET

Just listen

By VIRGINIA HANSEN

One hot summer day several boys splashed in a cool Pennsylvania stream. Two teen-age boys stood on the shore—John, who couldn't swim, and Ray, who was blind.

As they listened to the laughter and happy sounds coming from the boys in the stream, they suddenly became aware of another sound. "Help! Help! My leg! I can't swim. Help!" Far out in the stream John saw a hand waving, just before it went under the water.

"Ray, a boy is drowning. You can save him. You can swim. Jump in. I'll guide you," said John, as he pushed Ray into the water, clothes and all.

From the shore John

called out, "To the right, Ray. Keep going. Now a little to the left." Suddenly John yelled, "Dive. Now. Dive!"

So Ray plunged under the water just in time to grasp a little boy's arm and bring him to the surface.

Ray was tired, but he kept swimming and praying that God would help him. How happy he was to bring the small boy safely to shore. How thankful he was for the guidance of his friend who helped him "see" when his eyes could not show him the way.

There may be a time in your life when you cannot see the way or know the right way to go. Just listen for the voice of God, and He will help you.

“Guru of gurus, Lord of lords, King of kings”

By SELLIAH AMIRTHALINGAM

One night it happened. I found a new love, a new faith, a new hope, a new joy.

If you had told me 20 years ago that today I would be a Seventh-day Adventist Christian, I probably would have laughed you to scorn. There was simply no possible chance—or so I would have thought, and with good reason.

I was born in Sri Lanka, the youngest of five sons. My father was a priest in a Hindu temple. Early in life he had dedicated himself to the service of two of Hinduism's major deities: Siva, the god of love, justice, and mercy; and Muruga, the god of love, holiness, beauty, and truth. And had my life not taken a totally unexpected turn I today no doubt would be leading out in Hindu religious rituals—a priest like my father.

My first encounter with Christianity came at age 12 while I was attending school. A film was being shown, depicting the incident of Christ calming the storm on the Sea of Galilee. I can still remember the message of the film as it was perceived by my young mind. In the midst of the commotion caused by the storm, the followers of the great Guru cried in their fright, “Guru, don't you care if we perish?”

Although Christ calmed the sea in the story, the story did not have a calming effect upon the viewers seated there that evening. Some of the Hindus present demanded that the film be stopped. Not understanding why conflict should exist between religious groups, I, in my youthful naiveté, demanded that we be allowed to see the remainder of the film, to which the objectors finally agreed. That film was my first introduction to a Christ who loves everyone and whose presence is always with us.

When I was 13 I attended a Buddhist school operated in conjunction with a Buddhist monastery. There I studied not only the required academic curriculum but the religion of Buddhism, as well. While Buddhism has its roots in Hinduism, it departs radically in certain areas. The Buddhist is seeking ultimate truth, and hopes that “the Pure One” will mold the life and liberate the seeker from the world of suffering. Buddhism interested me greatly, and I participated with the entire student body as every morning we offered familiar Buddhist prayers.

My father was asked to serve as the priest at a Hindu temple in another city, and I was forced to change schools once again. Although the new school was officially Hindu, numerous Moslems attended, as well; thus I was given my first contact with Islam. I quickly became aware of the desperate need for understanding, respect, and tolerance between various religious systems.

Selliah Amirthalingam is presently studying at Uppsala University, Sweden.

Islam presented ideas of deity radically different from either Hinduism or Buddhism. It taught that there is but one God, Allah, and Mohammed was His prophet. The Moslem's holy book, the Koran, outlined how life should be lived, and, among other things, it strongly condemned idolatry.

As the son of a Hindu priest, I assisted my father with the daily temple services. Every day I joined him in praying: “O Lord, lead us from the unreal to the real, from darkness to the light, from love to the real love, for thou art love and truth.” Because of my birthright to the priesthood, in my father's absence I even carried out the sacred duties in the temple.

One day I questioned my father concerning idol worship and the significance of the temple ceremonies. My father responded, “Idols are not gods. They are used symbolically to refer to the only invisible God—the one without second. My son, I cannot give you the complete answer; but we must live *bhakti*” (or faith).

Keeping my father's comment in mind, I determined to become more conversant with Hindu theology. I likewise immersed myself in the classical literature of the Tamil-speaking people, where I encountered the *Tirukkural*, written by Valluvar.

Of equal interest to me was the Indian scholar and political leader C. N. Annadurai, who was noted for his revolutionary scheme to transform society. Annadurai advocated that the *Tirukkural* be the source of authority for both the sacred and the secular life of the Tamil social structure.

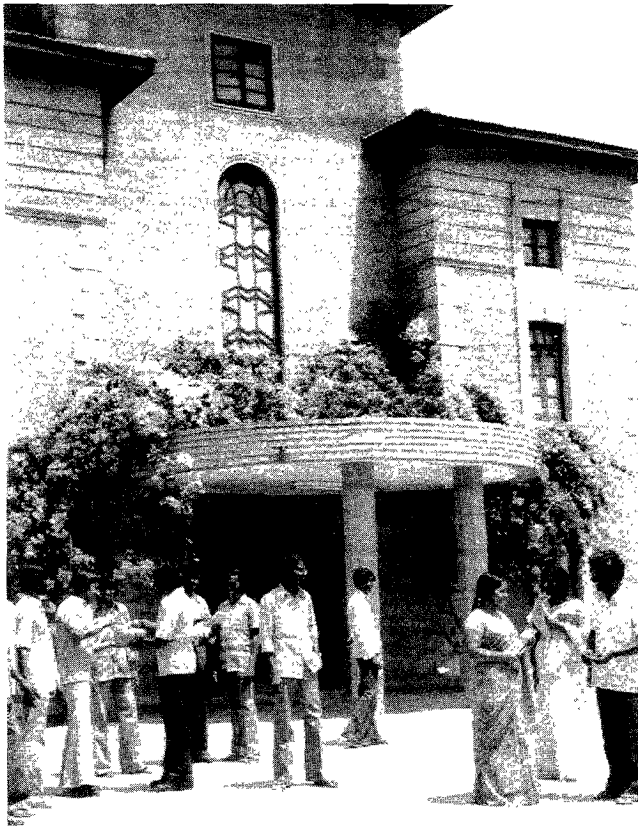
My interest in the political application of religious principles prompted me to pay close attention to the atheistic attack on religion that was being conducted at that time by E. V. Ramasamy, an Indian social reformer. The inscription on his statues in Madras and other cities epitomizes his philosophy: “There is no God, there is no God. There is no God at all. He who invented God is a fool. He who propagates God is a scoundrel. He who worships God is a barbarian.”

The object of Ramasamy's attack was the evil so often manifested in the name of religion. While I agreed wholeheartedly with his hatred of the self-centered, self-serving behavior often done in the name of religion, Ramasamy failed to explain adequately the self-sacrificing, loving behavior likewise done in the name of one's faith.

Could not harmonize differences

Because I could not harmonize the differences in the world of religion, I developed close bonds with the Divine Life Society, an organization that proclaims a message of unity in diversity, a message of one God but many religions.

While attending a convention in Welimada, I listened as leading representatives from Hinduism, Buddhism, Islam, and Christianity spoke in sequence. After the speaker for Christianity had spoken, another Christian gave a simple



A Hindu born to be a priest, the author studied theology at Spicer College (pictured above) in his search for truth.

testimony of how Christ had changed his life. I was given a New Testament, which interested me greatly. The life and teachings of Christ, particularly the Sermon on the Mount, attracted me. And I decided that Christ, like Buddha, Valluvar, Mohammed, Gandhi, and others, was a great man. I even decided that Christ might be one of the *avatars* (incarnated beings) whose mission is to remind humanity of eternal truth.

Because I wanted to study English, a friend encouraged me to attend Lakpahana Training Institute, a Seventh-day Adventist boarding school, the name of which means "the light of Sri Lanka." I had never heard of Seventh-day Adventists prior to my interest in attending the school. Furthermore, I had never lived in close contact with a Christian community. Everything was new to me, and the life style seemed strict, but I enjoyed the experience. Each day began and ended with singing and prayer. And when I heard God addressed as "Our Father," there was something inside me that responded in a way I could not explain.

As the first weekend of my stay at the school drew near, a different spirit seemed to pervade the campus; everyone seemed happier. I was somewhat surprised when all secular activities were brought to a close late on Friday afternoon. But as I became used to the weekly cycle at the school, I looked forward to the vesper service, the Bible study at Sabbath school, and the Sabbath worship service. In a quiet, almost imperceptible way I was becoming acquainted with the God who is a Father, and I was learning about Him through the teaching of His Son who Himself is the way, the truth, and the life.

When I returned home my family and friends recognized that there was something different in my life. They were impressed with what they saw. But something inside was making me restless. I wanted to know more. So I finally decided to go to Spicer Memorial College in India, where I studied both theology and industrial arts.

In many ways I was a strange mixture. I was a Hindu, born to be a priest, studying theology at an Adventist college. I had already become a vegetarian from my reading of *Tirukkural*, so I fitted in easily with the program at Spicer. Because of my Hindu background, I practiced yoga regularly, and with equal diligence I studied the Scriptures, comparing and contrasting them to all the literature I was studying from other religions. Friends of mine, perhaps bewildered by my search, commented, "You always study, but never come to truth." Nonetheless, things were happening.

Appreciation of God's love

I became acquainted with the writings of Ellen G. White, and from them I began to develop a deeper appreciation of God's love and His plan for humanity. "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18. And as I observed the lives of certain of my teachers at Spicer Memorial College, I saw firsthand how God could use individuals for the uplifting of humanity. Yet the transition from religious revolutionary to Christian disciple was slow.

Then, one night in January, 1969, it happened. The questions that had been in my mind vanished. I am sure that conversion differs from person to person; religion is an encounter between God and man, not a merely mental pursuit. For me it was a matter of a new love, a new faith, a new hope, a new joy. It provided me with a vision, a mission, and a commission.

My parents and friends were deeply concerned about my acceptance of Christianity. Unfortunately, Christianity often—perhaps for good reason at times—has been viewed unfavorably in Asia. "Don't you know that Christians eat almost anything, drink alcohol, and dance with anyone—showing no religious or moral conviction?" my family members asked.

I pointed out that Seventh-day Adventists did not do those things. "But," I said, "I am not looking at or copying either Christians or Hindus. I am trying to follow the example set by the Guru of gurus, the Lord of lords, and King of kings. And He has said, 'Follow Me.'"

As I review the events of my life and the way God has directed—how I was born into the family of a Hindu priest and have been adopted into the family of God—I stand in awe at the love and patience of God. I still marvel at the drawing power of the gospel—"the mystery that attracts all," as some have called it. And like Paul Tillich, the theologian, I agree that "no philosophy . . . can contradict the Word who became flesh."

Twenty years ago I would not have believed the transformation possible. Today I can only exclaim with the apostle Paul, "O the depth of the riches both of the wisdom and knowledge of God! . . . To whom be glory for ever" (Rom. 11:33-36). □

Would Ellen White favor medicines used today?

The twentieth century is characterized by a radical change of medications used to treat disease.

By ALBERT E. HIRST

Ellen White condemned the use of poisonous drugs, such as calomel, strychnine, and opium, that were in vogue for the treatment of disease in the past century and recommended instead the use of natural or simple remedies. She advised that “we cannot expect the Lord to work a miracle for us while we neglect the simple remedies He has provided for our use.¹ “Nature’s simple remedies will aid in recovery without leaving the deadly aftereffects so often felt by those who use poisonous drugs.”² She added that God “has supplied in the natural world remedies for the ills of man.”³ She indicated that “simple herbs . . . can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life.”⁴

Ellen White’s confidence in the natural world as a source of remedies for human ills has been confirmed abundantly. Many new, useful medicines have been discovered as the result of a worldwide search for plants of medicinal value. Nearly half of the medicines in current use are of natural (plant) origin.⁵ When a plant or herb has been found to be effective against a disease, it often has proved possible to isolate the effective ingredient, which then can be administered as a single (or simple) remedy in treating disease. Such medicines have not only proved to be effective but are remarkably safe and nontoxic when compared with medications previously used in the treatment of disease.⁶

One of the great discoveries in medical history was the effectiveness of cinchona bark for the treatment of malaria, a mosquito-transmitted fever. This fever has been the world’s most devastating disease, with an annual death toll of 2 million and another 200 million sufferers only half alive.⁷ The active ingredient in cinchona bark, quinine, was isolated in 1820 and has continued to be useful in treating malaria, despite the discovery of other antimalarial drugs in the twentieth century.

Ellen White’s good judgment in the use of quinine was shown in her response to a letter from Elder J. E. Fulton in the South Pacific. He had written that a number of our workers were dying of malaria but had refused quinine

because of her statements in the *Testimonies*. She asked Dr. S. P. S. Edwards to respond to the letter because he had had favorable results combining the use of quinine with physical therapy in treating malaria. When the letter was completed she added a postscript across the bottom: “If quinine will save a life, use quinine. Ellen G. White.”⁸

Her opposition to quinine was based no doubt on the fact that it was used as an ingredient in many of the tonics and stimulants in patent medicines so widely advertised for over-the-counter purchase in her day.⁹ Such medications were not merely worthless, but harmful. She did not condemn the use of quinine for malaria, a disease for which it was the most specific remedy known. Her postscript on the letter stated a principle that is useful in evaluating any medicine that may be toxic to the body: Use of a drug must be based on proof of its lifesaving qualities. Such evaluations seldom were performed in the previous century, but are routine today.

Undoubtedly the most valuable medicines developed in the twentieth century have been antibiotics, sometimes called miracle drugs because the response to them is so dramatic when compared with medications previously used. Penicillin, the first antibiotic,¹⁰ initially was discovered in a natural source, a mold, and later cultured commercially, becoming available generally for therapeutic use in the mid 1940s. The miraculous effects of penicillin become apparent soon after it is administered. The critically ill, feverish child with lobar pneumonia often responds dramatically within 24 hours by a drop in fever and a slowing of the respiratory rate and pulse. In a matter of a few hours the critically ill child often is on the way to recovery.

Antibiotics have been developed

In the years since penicillin was introduced, many additional antibiotics have been developed that have made possible effective therapy against most of the disease-producing bacteria. Even bacterial endocarditis, an infection of the heart valves, previously almost uniformly fatal, responds in the majority of cases. Also infections that cause boils, carbuncles, sore throat, pneumonia, and kidney and bladder diseases respond rapidly.

Antibiotics have greatly shortened the time required to treat serious infections. No longer are there pneumonia wards or sanitariums for the treatment of tuberculosis. Most tuberculosis sanitariums have either closed their doors or converted to other uses. Diseases such as osteomyelitis and mastoiditis, formerly common, have almost disappeared.

While antibiotics may have toxic manifestations, the unfavorable effects are well known and usually can be avoided by careful monitoring of the patient’s progress. That is why antibiotics are sold by prescription only and require close medical supervision for safe treatment.

Mental illness has filled more hospital beds in the United

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States than cancer, heart disease, and tuberculosis combined. For every patient in a mental hospital there has been another on the outside not sick enough to be in a hospital, but not well enough to lead a useful life.¹¹ It is not surprising that the number of beds required for mental patients increased continually until the middle of the present century.

In 1952 an ingredient called reserpine was isolated from the tropical rauwolfia plant and proved to have remarkable tranquilizing effects with little or no sedative effect.¹² The discovery of reserpine, the first of a series of mind-affecting drugs, started a revolution in the treatment of mental diseases. Reserpine seemed to give the patient an insight into his mental condition, as though he were looking at himself from without, and enabled him to respond better to treatment, including counseling or group therapy.

In recent years a number of additional tranquilizing medicines have been introduced that have proved superior to reserpine by not producing the depression that sometimes follows its use. For the first time in history such medications, combined with counseling, have made possible a reduction in the need for hospital beds for mental patients. In 1955 more than a half million beds were occupied by mental patients in the United States. Nineteen years later there were fewer than half that many.¹³ Use of such medication has made practical the maintenance of many mental patients in community-based services, avoiding the expense of hospitalization and resulting in savings of millions of dollars.

Progress in cancer treatment

One of the most encouraging areas in medical therapy has been the significant progress in the treatment of certain kinds of cancer that previously were uniformly fatal. Two active anticancer agents, vincristine and vinblastine, have been isolated from a tropical variety of the common periwinkle plant. Vincristine, along with other drugs or X-ray irradiation, has proved useful in producing remissions in acute lymphocytic leukemia in childhood, with as many as 80 percent remaining free of the disease for up to ten years. Vinblastine, along with other agents, produces remissions in 60 to 80 percent of cases of Hodgkin's disease.

A number of tumors, including malignant tumors of the kidney and bone in children, as well as tumors of the breast and certain lung cancers in adults, have responded to chemical therapy.¹⁴ The medicines used for a cure of cancer are often toxic and must be administered under the close supervision of a physician, particularly one who has had special training and experience in cancer therapy. There is only one justification for the use of such hazardous medicines: their ability to save lives!

Ellen White showed a keen interest in the development of new remedies for human disease. She stated, "The idea which you hold, that no remedies should be used for the sick, is an error," and indicated that "God does not heal the sick without the aid of the means of healing which lie within the reach of man."¹⁵

She described her personal experience in the successful use of charcoal as a poultice for treating inflammation or painful injuries,¹⁶ and orally for some forms of indigestion.¹⁷ Activated charcoal recently has been considered the single most effective agent against a variety of poisons, and is considerably more effective than the so-called universal

antidote (two parts charcoal, one part magnesium oxide, and one part tannic acid). Activated charcoal usually is mixed with water to form a slurry, which when taken by mouth clings tenaciously to the swallowed poison to prevent its absorption. Charcoal has proved effective against bichloride of mercury, strychnine, morphine, barbiturates, and other poisons.¹⁸

Many more medications of plant origin have been isolated and have helped to improve both the quality and the length of human life. They include analgesics, antispasmodics, laxatives and cathartics, muscle relaxants, local anesthetics, medicine for heart failure or heart irregularity, and drugs such as ipecac to induce vomiting in cases of poisoning.¹⁹

Mention of the contribution of remedies of natural origin in this century also should include medicines derived from the animal world, particularly the hormones that have highly specific actions in various organs. Insulin, cortisone, adrenaline, estrogens, and desiccated thyroid are probably best known. Prior to the discovery of insulin 60 years ago, the average survival of a patient with diabetes was less than five years. Today an adult diabetic may expect to live a normal or near-normal life span.²⁰

Although most of the medicines available today are much safer and more effective than those of the past century, they are not completely safe and should be administered only under the supervision of a physician.

The combination of safer medications, better medical care, including vaccination for contagious diseases, and better living habits (such as healthful exercise, proper rest, better working conditions, and more nutritive diets) are doubtless responsible for the greatly increased longevity in this century. The average life expectancy at birth was 32 years in 1800, 41 by 1850, 50 by 1900, and 67 by 1950.²¹ Currently a man can expect to survive until 70 and a woman to 77 years of age,²² a remarkable tribute to the progress that has been made in medical care in this century. □

To be concluded

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Teaching the preschooler reverence

Preschool children can learn quickly how to be reverent in church

By SHARON R. TODD

During many church services my family has had the experience of being seated behind a family of four, five, or more, in which the children, usually the ones ranging from ages 2 to 6, proved a terrible distraction to our family. The behavior of the children brought raised eyebrows from our children, as if to say, How come *they* are allowed to act that way, but we are not?

Concern about the influence of such behavior on my own children threatened to crowd out the blessing of the sermon. More important, concern for the future of the children, if allowed to continue to act in such a way in church, has caused me to wonder what could be done to prevent this experience.

At times certain children came, distracting the Sabbath school class where I worked, and we were able to help "redirect" their behavior by means of the class. I have been even more grateful for the times when such children have been placed in my care over a period of weeks, when we could apply even more of a redirecting influence.

Often parents have struggled in vain to control their preschooler during the worship service, only to smile ruefully and apologetically offer, "He [or she] is *so* full of energy."

Hopefully, every child is full of energy. The problem is not how to put an end to the energy, but how to train the child in such a way that "sitting still" for an hour in church is not a frustrating experience for either child or parent.

The program I developed for training preschoolers, including my own four and others in my care, proved beneficial not only to the children but, unexpectedly, to me.

For the past few years I have provided a "quiet time" for everyone in the afternoon. I purchased the *Ladder of Life* workbooks, and also the teacher's guide. Upon joining the Seventh-day Adventist Church in 1975, I obtained several tapes by a leading evangelist, but I never seemed to have the time to sit down and listen to them. Joining the three elements enabled me to listen to the tapes, reinforce reverence, and help the children learn how to be quiet for a given period of time in an atmosphere that was not strained.

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Each afternoon we would prepare (use the bathroom and so forth) as though we were preparing for the regular worship time at church. One afternoon each week we would go through the motions of entering the sanctuary. We set up chairs in front of the sofa for our pews.

Following the regular order of service outlined in the bulletin, we would kneel, stand, and give our offering at the appointed time. Then for the "sermon" I would play one of the evangelistic tapes, and the children could color in the *Ladder of Life* workbook or work a puzzle depicting a scene from the life of Christ.

The children's response to our mini-church was remarkable. Some of the children commented on something the speaker had said on the tapes, showing that they were listening, even during their quiet activity.

On the other four afternoons each week we would omit the opening exercises, and only listen to the tapes. The children would lie on the living room floor or sit on the sofa, coloring during the first side of the tape, then laying their heads down quietly during the second side. No whispering was allowed. It was surprising how quickly they accepted this and how little adult control was needed to maintain the feeling of reverence.

Before we began the mini-church program, I explained to the children that we were going to have "pretend church" to help us remember how to act like big boys and girls in real church.

By the first Sabbath after our home program began, a difference appeared in the children. All I had to do, even from several pews away, was to place a finger to my lips or make a small motion as a reminder, and the children, particularly the older ones, would resume their quiet attitude. Even the younger children's behavior was more controlled and less restless.

Such a program could be altered to fit the interests of each family, but the basic idea is the same. A period, approximately one hour (the length of the worship service), could be set aside each day when the child is expected to rest quietly and follow appropriate activities.

Records featuring cradle roll or kindergarten songs could be played softly. This has a double benefit, for exposure to these songs will help the child learn them more easily.

A record from the Living Bible series could be used (75 in all, covering the Old Testament through the life of Paul). This is especially beneficial for the preschool child who is learning Bible history.

Many parents find it difficult to control a child during the worship hour because the child never has had the opportunity to learn how to restrain his behavior under favorable conditions.

A child can best gain from the worship service by active participation where possible and "programmed" behavior where appropriate. □

Bob Jones v. United States

On May 24 the United States Supreme Court announced its opinion on the right to tax-exempt status by Bob Jones University and Goldsboro Christian Schools, Inc., an issue that had come under question because of the schools' racial policies.

Bob Jones University, a conservative nondenominational educational institution in South Carolina, does not allow interracial dating or interracial marriage; nor will it accept as a student a person married to a spouse of a different race, although the school will accept students of different races provided they conform to the rules just specified—rules that the school maintains reflect sincerely held religious belief.

Goldsboro Christian Schools, Inc., in North Carolina, on the other hand, normally does not accept non-Caucasian students. As a result of such policies, the former had its tax-exempt status revoked by the Internal Revenue Service (IRS) in 1975; the latter was never granted such status. In turn, both institutions filed suit against the Government, charging that they were unfairly deprived of their rights.

The Supreme Court's decision, an eight-to-one ruling against the schools, has elicited a lively

response to a subject that already had become a political football. Suddenly brought to the fore were questions regarding the legitimate role of the Court, the legitimate role of the IRS, the responsibilities of the Congress, the separation of church and state, and a number of other related issues.

Reacting to the decision, Bob Jones University lowered the campus flag to half-mast, and Bob Jones III, current president of the university that bears his grandfather's name, responded, "I have pity for the heathens who sit on the Supreme Court." With equal acidity he said, "We're in a bad fix in America when eight evil old men and one vain and foolish woman can speak a verdict on American liberties." (We find ourselves repelled by such hostility toward those holding an opinion different from his own.)

Two points of agreement

Although other reactions, both within the Court and from the public, have been more subdued, they have not been purely academic. Interestingly, two points seem consistently agreed upon: The schools were indeed racially discriminatory, and at least some governmental body has the right to establish the criteria for tax-exempt status—the only question is Which body?

The idea of discriminatory institutions having their tax-exempt status revoked seems to many minds to be of less consequence than, first, whether either the IRS or the Court has the right to decide, on the basis of established public policy, whether an organization is worthy of tax-exempt status—when Congress has not clearly defined the

criteria for such a decision; second, whether either the IRS or the Court—in the absence of a specific directive from Congress—now may begin withholding tax-exempt status for other violations they might perceive to be contrary to established public policy; third, in light of the preceding, what are the potential implications for organizations that may be engaging in practices differing from customary practice?

Columnist R. Emmett Tyrrell, Jr., notes that "none of the Supreme Court Justices could cite any law passed by Congress to support the IRS' 1970 decision to deny tax exemptions to racially discriminatory educational institutions." In fact, Justice Rehnquist, the Court's sole dissenter, argues that Congress has made clear the criteria for tax-exempt status. Tracing tax law from the first general income tax in 1894, Justice Rehnquist outlines the law's subsequent clarifications and alterations. He points out that prior to 1970 the IRS consistently had maintained that it could not revoke tax-exempt status on the basis of racial discrimination—and Congress never called such an interpretation into question. Following the IRS' 1970 reversal (in which they then said they could revoke tax exemption for racial discrimination), the Congress has passed several items of legislation outlining what will and will not be tolerated if tax-exempt organizations are to retain their status. According to Justice Rehnquist, Congress' failure to provide specific legislation makes it inappropriate

ate for the Court to act in the absence of such guidelines.

Columnist George F. Will concurs with Justice Rehnquist's dissent, stating that "the Supreme Court has done something it should not have done, and has done it because Congress has not done something it should have done." He summarizes by saying: "Denial of tax exemptions for organizations that discriminate racially is proper. But this sort of jurisprudence contributes to the decay of representative institutions."

No specific directive

In writing the majority opinion, Chief Justice Burger acknowledged that the Congress had not issued a specific directive stating that racially discriminatory institutions must forfeit their tax-exempt status. He noted, however, quoting judicial precedent: "The general words used in a clause . . . , taken by themselves, and literally construed, would seem to sanction the claim of the plaintiff. But this mode of expounding a statute has never been adopted by any enlightened tribunal—because it is evident that in many cases it would defeat the object which the Legislature intended to accomplish." Thus, the majority opinion argued that not only did the IRS have the right to act on an issue on which Congress had remained silent but in this case they had acted in a way that was wholly consistent with a common-law understanding of what constitutes a charitable organization.

In the majority opinion, two significant peripheral arguments appeared. First, the opinion stated: "When the Government grants exemptions or allows deductions all taxpayers are affected; the very fact of the exemption or deduction for

the donor means that other taxpayers can be said to be indirect and vicarious 'donors.' Charitable exemptions are justified on the basis that the exempt entity confers a public benefit—a benefit which the society or the community may not itself choose or be able to provide, or which supplements and advances the work of public institutions already supported by tax revenues. History buttresses logic to make clear that, to warrant exemption under . . . [the tax law], an institution must fall within a category specified in that section and must demonstrably serve and be in harmony with the public interest. The institution's purpose must not be so at odds with the common community conscience as to undermine any public benefit that might otherwise be conferred."

Chief Justice Burger later stated, again quoting judicial precedent: "Not all burdens on religion are unconstitutional. . . . The state may justify a limitation on religious liberty by showing that it is essential to accomplish an overriding governmental interest."

He continued: "Denial of tax benefits will inevitably have a substantial impact on the operation of private religious schools, but will not prevent those schools from observing their religious tenets.

"The governmental interest at stake here is compelling. . . . That governmental interest substantially outweighs whatever burden denial of tax benefits places on petitioners' exercise of their religious beliefs."

Ellen Goodman, columnist and women's rights advocate, was concerned about the majority opinion's repeated contention that an organization's practices must not be contrary to "established public policy," "settled public policy," "fundamental public policy," or "the public interest." In her column she asked whether the Supreme Court decision is not tantamount to "a judgment against

women's colleges." Does the current "public policy" of not discriminating on the basis of sex mean that such colleges must close, conform, or pay the cost of losing their tax-free status?

Interviewing a number of experts on tax law and church-state relations, the Religious News Service found them agreeing with the overall thrust of the decision, but uncomfortable with what appears now to be court-endorsed power of the IRS to strip other religious groups of their tax exemptions should they violate prevailing public policy.

For example, Sam Ericson, director of the Washington, D.C.,

"The Supreme Court has done something it should not have done, and has done it because Congress has not done something it should have done."

—George F. Will

office of the Christian Legal Society, notes that a precedent has been set whereby the IRS could similarly revoke tax exemptions to churches that object to the "established public policy" (endorsed by the Supreme Court in 1973) that abortion is a constitutional right. What impact might such a ruling have on Catholic schools should they wish to dismiss someone for having (or

advocating) an abortion? It is not hard to imagine numerous other potential problem areas.

Could employees of denominational institutions be dismissed for behavior that is not condoned by the employing church but generally accepted by the public? Would church-operated institutions be able to employ only members of their particular denomination, while secular institutions are forced to hire without regard to race, sex, or religion? Could Adventist schools expel students whose decorum was offensive to our church's expectations but acceptable to the public? While such suggestions are hypothetical, in time we may see that the Supreme Court's decision has opened a Pandora's box.

Dean M. Kelley, author of *Why Churches Should Not Pay Taxes*, which is the standard work in the field, stated that it is reassuring that the Court "has reaffirmed the importance of eliminating racial discrimination in education." He continues, however, that the Justices "made some trade-offs against other important principles which may be retreats from earlier positions."

Dr. Kelley notes that, while the decision does not force the abandonment of religious convictions, it does mean that any group so involved "must choose between practicing its religion and retaining its tax exemption."

He also observes that all nine Justices "have uncritically accepted the notion . . . [that] tax exemption is the equivalent of government subsidy, an idea having no basis in the origin of the income tax law or in the Civil Rights Act of 1965." Putting it even more bluntly, he points out that "if tax exemption is a governmental subsidy, the courts may someday hold that churches are not entitled to it."

Concurring with Dr. Kelley, Elliott Wright, coordinator of the Project on Church, State, and Taxation of the National Council of Christians and Jews, states that the recent Supreme Court decision "sets forth a disturbing legal philosophy of tax exemption." He also indicts the Court for apparently not having "carefully weighed the implications for religion of its philosophy of exemption."

Another decision cited

Citing another Supreme Court decision, he adds that the two decisions, taken together, essentially mean "that tax exemption is a governmental 'subsidy' extended by legislative grace only to organizations that carry out public services that government might otherwise be forced to perform." It is his contention, however, that churches and synagogues, although they may do many charitable things, exist primarily "to foster worship, offer religious instruction to their own, and serve as a base of religious witness within the community"—a task in which the government cannot legitimately engage. Justice Rehnquist in his dissent, and Justice Powell in his partial dissent, both seem to agree, at least implicitly, with the concerns of Mr. Wright.

What is the significance, then, for Seventh-day Adventists? It should be noted that at the most visible level the decision affirms that racial discrimination in education simply cannot be tolerated—a position with which we concur wholeheartedly. However, while we do not wish to borrow trouble or

encourage sensationalism, we must be aware that in arriving at its decision, the Supreme Court employed terminology that, while it eventually may prove to be benign, is disconcerting to many observers.

It would be irresponsible to suggest that the worst-case scenarios outlined here are immediately to befall us. But it would be equally irresponsible to suggest that there is no significance in statements—even apparently peripheral ones—of the Court or to forget that jurisprudence is not static, but evolves continually, ever building on precedents set in the past.

As Adventists, we have an interest in what transpires about us in the area of church-state relations. Our distinctive beliefs make us vulnerable when the status quo is mandated for everyone. Not only does the nature of our doctrine affect our standing in public judgment but the magnitude of our institutional system might in itself be to our disadvantage.

Should the worst-case scenarios alluded to in this discussion become a reality, it would not impinge upon the free exercise of our religion—at least technically. But it could mean that the cost of maintaining our institutions would become prohibitive. If contributions (including tithe) ceased to be tax-deductible (and if church-owned property in the United States were taxed), the burden could be heavy.

On the other hand, adversity begets strength. If people were to begin contributing funds because of the needs of the cause rather than as a tax shelter, their spirituality might be strengthened. Such a situation might force us to reassess our individual and corporate priorities and to return to greater simplicity. If we were forced to involve ourselves personally—rather than vicariously through monetary contributions—our plight might prove to be a benefit.

Only time—perhaps only eternity—will tell. J. N. C.

SDA hospital in Brazil gives English girl new lease on life

By VICTOR COOPER

Amanda was sick—really sick.

It all started when she was only 3 months old—a rare, puzzling skin disease. A strange, crusty formation appeared in the folds of her arm and back of her knees. It itched and wouldn't go away.

As Amanda grew older, it slowly became worse. It began to appear in other folds of the skin, and by the time Amanda was 3 years old, the horrible infection had spread over all her body.

Daily her mother, Marlene Simpson, who lives in Manchester, England, would wash her hair. Large flakes of skin would fill the comb, then the scalp would ooze and weep. When Marlene, who is a nurse, tried to part the hair, all the sores were exposed. She wished she could keep a hat on Amanda's head, but she knew that would only make it itch more.

Amanda's face became infected, too. Her forehead became wrinkled and cracked, exuding liquid. Her eyebrows fell out, then failed to grow. She would look into the mirror and say to her distressed mother, "Mum, where are my eyebrows?" Although no doctor was able to offer any hope, Marlene would reply, "They will come back when your eczema is better."

Amanda's eyes also were affected by the inflammatory

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disease. The eyelids were cracked and sore. Some mornings the folds of skin around her eyes were so impacted with crusts that Amanda would call to her mother, "Mum, I can't open my eyes."

The corners of her mouth would crack, and the skin would become so tight that Amanda could not open her mouth. Her mother sometimes had to roll her breakfast in her fingers to make it the right shape to place between her lips, which could scarcely part.

British doctors were puzzled by this chronic disease. Creams did not help. Bandages usually made things worse. Injections did not work. In desperation, Marlene took her daughter from doctor to doctor and from one hospital to another.

The medical profession was not disinterested. In fact, Amanda was unique, they thought—a curious rarity that attracted careful examination—but there was no apparent remedy.

Amanda's mother felt that she must save the money and make the sacrifice to go to America to get help if possible. Amanda was becoming worse. Soon her feet became too sensitive to walk, and she had to be carried everywhere. Her mother became desperate.

In New York physicians were as puzzled as their English counterparts. "She's the worst case we've seen," they said. But they could not arrive at a diagnosis or suggest a cure.

Marlene prayed desperately for help and guidance. When Amanda was 7 years of age, a

new Seventh-day Adventist pastor came to her church—Vilmar Emilio González. Pastor González had been a minister in Brazil for 15 years when, in 1979, he decided to go overseas to obtain a Master of Divinity degree from Newbold College in England. Upon completing his studies in 1981, he made himself available for pastoral duties in some 20 countries around the world, but there seemed to be no vacancies. Finally, he received a call to pastor an Adventist church in Manchester, in the north of England.

Pastor González was introduced to the members of his congregation, and as soon as he saw Amanda, he thought of some people from his own country who suffer from the disease called *Fogo selvagem* ("savagely fire"). Pastor

González thought Amanda's eczema might be just that.

He arranged for Amanda and her mother to fly to Brazil and be admitted to Hospital Adventista do Penfigo, Campo Grande, in the state of Mato Grosso do Sul. Air Portugal, hearing of Amanda's plight, offered her and her mother two free round-trip tickets and a discounted ticket for the pastor.

By this time, 1982, Amanda's condition was desperate. The doctors had given up hope of remedy. The sores on her feet were worse. Day and night she itched and scratched all over her body. She could not play with other children. Although she attended a school for handicapped children, she could not join in any of the children's activities. Sitting and looking at the television screen was the extent of her participa-



South Brazil youth set example

In the state of Paraná, in the South Brazil Union, South American Division, 51 Voice of Youth series have been held recently, and the spring baptismal service in Paraná resulted in 906 people being baptized. Claudio Belz, division youth director (former South Brazil Union youth director), reported that 67 percent of all baptisms in that union were youth-related.

Seventeen new Pathfinder Clubs have been established, which operate a total of 12 marching bands. One club of about 500 Pathfinders has 225 instruments in just three of the units.

The 80 Pathfinders pictured above (Deshravadores, as they are called) are proudly wearing their scarfs after having been invested.

MIKE STEVENSON
Associate Youth Director
General Conference

tion. Marlene's hopes had been dashed so frequently that she hardly dared be optimistic now.

The 80-bed hospital in Brazil was immaculately clean. Doctors and nurses, under the guidance of Medical Director João Kiefer, Jr., and Administrative Director Rony Lopes, set to work on Amanda. "Neither the doctor nor the head nurse gave us any hope at all," Marlene reported. But the confident mother told them she believed in a miracle from God.

Dr. Kiefer made further tests. Eventually he identified the complaint as a form of *Prurigo de Hebra*, and established the cause of the dermatosis—Amanda had an allergy to dust, cotton, and wool. After several weeks' treatment, Amanda recovered completely. The young patient was put on a vegetarian diet. Her mother was given a list of precautions, and in less than two months they returned to England.

The Simpsons' prayers were answered. The prayers of the medical personnel were about to be answered too. Hospital Penfigo was in such financial straits that it was threatened with closure. Essential services were under strain. Marlene related that during their six-week stay at the hospital, the electricity failed 40 times. "I dread to think what would have happened if there had been an operation in progress," she said.

Before they left Brazil, Amanda and her mother were interviewed on the popular Sunday evening television program *Fantastico*. There was also a two-hour-long interview with Dr. Kiefer and Rony Lopes. Reporters met Amanda and Marlene at the airport on their way home and released to the print media the story of how a small, clean, poorly equipped, financially embarrassed hospital had been able to cure an English girl.

A few days later Rony Lopes, the hospital director, received a letter from a 9-year-old girl living in the city of Santos: "I'm enclosing 30 cents for your hospital not to be shut down. I saw on television that the Adventist hospital might be

closing down for the lack of money. I know 30 cents is not enough, but it's all I have." It was signed "Carla." (See "Thirty Cents Given to Save Hospital," *ADVENTIST REVIEW*, March 10, 1983.) It was the first trickle of a growing stream of help that began to turn the tide.

When the director of Volkswagen de Brasil heard of Penfigo's needs, he offered the hospital a new van. A Rio de Janeiro firm donated 15 water mattresses to be tested in the dermatology department. A folk singer gave 300 records to be sold on behalf of the hospital. Manufacturers of a new health drink called Stevia offered to donate a percentage of their profits. Rotary Club members visited the hospital and made plans to raise funds from their worldwide organization.

Gifts of many kinds began to flow in from a variety of other sources: two tractors, a new wood-burning oven for the bakery, 50 bed sheets, 60 sacks of rice, 30 tons of fertilizer, 11 truckloads of sand, free wood for the oven, 15 new lampposts with neon lighting for the hospital grounds, a new central water heating system, a tract of land to be cultivated with cassava for the cattle on the farm, one check for the equivalent of US\$4,500, and many, many more checks and letters from people asking how they could help. Additional patients began arriving as well.

Most of the patients who spend time at Hospital Penfigo cannot pay for the service they receive. Dr. Kiefer says, "Our greatest need is for financial help to subsidize our services. Our hospital is not going to close, but only with continuing help can we meet the needs of the people in this area."

The Manchester *Evening News* of July 21, 1982, told Amanda's story under the headline "Brazil Gave Amanda a Cup of Happiness." Amanda is now happily skipping and jumping, playing outdoors with her friends as a normal child. And she has beautiful eyebrows. But for many less-fortunate children—especially in the Brazilian jungle—their cup of happiness remains as empty as Amanda's once was.

NAD staff and union presidents hold first-of-its-kind meeting

By CHARLES E. BRADFORD

For the first time ever the nine union conference presidents and North American Division staff met together May 11 at the Pacific Union Conference office in California. During the day-long meeting, the presidents gave reports of soul-winning activities during the past year.

Robert Carter, of the Lake Union, reported that 11 new churches, with a total of nearly 900 members, were organized in the Illinois Conference during the past three years.

The Lake Union Soul-Winning Institute has been actively engaged in evangelism in the Chicago area. They have started the second church in a district that previously had no Adventist members.

Elder Carter observed that a large number of pastors in Wisconsin have applied for evangelistic budgets, and the Michigan Conference expects to baptize more people this year than last, a record year for baptisms. The Lake Region Conference expects to baptize 2,000 in 1983.

A. C. McClure said that the 1,207 baptisms in the Southern Union during the first three months of this year represent a 17 percent gain over the first three months of last year. At a recent evangelistic series in the South Central Conference, 180 people were baptized for the first time, and an equal number rebaptized.

The Florida Conference has set aside \$1 million for evangelism, with a goal of 2,000 baptisms. Last year baptisms in the newly formed Southeastern Conference averaged 40 per minister.

W. O. Coe reported that the Columbia Union has reached a membership of 75,310. During the past year, the Allegheny

Charles E. Bradford is General Conference vice-president for North America.

West Conference reported an average of 50 baptisms per pastor.

Church growth is of paramount concern in the Columbia Union. Forty ministers have participated in church-growth seminars and expressed their appreciation for this "new practical working tool."

The North Pacific Union is developing a lay Bible ministry. Richard Fearing reported that they expect to reach their goal of 1,000 lay Bible ministers this year.

A fast-moving program is in progress among the ethnic groups. In one conference of the North Pacific Union there are nine churches and companies made up of ethnic groups.

The Pacific Union had 1,390 baptisms and professions of faith during the first quarter of 1983. During all of 1982, 9,310 were baptized. According to Walter D. Blehm, the growth rate among the Hispanic population in the Pacific Union exceeds the growth rate in the Inter-American Division. There has been a double-digit increase in tithe among the ethnic churches in the Pacific Union.

In the small town of Victorville, California, 400 non-Adventists have been attending an evangelistic meeting, and the evangelists hope for more than 100 baptisms.

Ellsworth Reile reported that in the Mid-American Union the Rocky Mountain Conference witnessed 400 baptisms during the first quarter of 1983, and pilot church programs have been initiated throughout the union.

Union College's concern for the community has had such favorable response that one of the bank presidents has accepted the position of fundraising chairman for the college, and already the college has received a gift of \$100,000 from the bank. In addition, Elder

Reile announced that the bank loans for Dakota Academy have been paid off.

James Wilson, of the Canadian Union, spoke of their objective, an increase of two baptisms per day. This will make it possible for them to reach Canada's objective for the One Thousand Days of Reaping.

Already the British Columbia Conference is 35 percent ahead of last year in its baptisms. The Ontario Conference is 50 percent ahead, and during the first part of this year, the union has averaged 6.7 baptisms per day, slightly less than their goal of 7 baptisms per day.

After many years, the work in Yellowknife is beginning to show promise. Three people were baptized recently, and there are prospects that more will be baptized soon.

Forty baptized

Earl Amundson, of the Atlantic Union, reported seeing 40 people baptized during a service in the Northeastern Conference's Hanson Place church. Church evangelism holds high priority in the Atlantic Union. The van ministry in New York City continues to make an outstanding impression for the church.

Elder Amundson also announced that a historical marker is to be placed on the site of Ellen White's birthplace in Gorham, Maine.

"Christian education is the major soul-winning program of the church," stated Ben Leach, of the Southwestern Union. As the result of the Southwestern Youth Action Line, no young person wishing a Christian education has been denied it because of financial need.

Revelation seminars conducted in the union have resulted in a large number of baptisms. The follow-up of the PREACH seminars has resulted in more than 20 non-Adventist ministers joining the Adventist Church, several of whom already are leading new believers into the Adventist Church.

The union presidents expressed their appreciation for the Caring Church model, designed by pastors and local

and union conference personnel in the North American Division. The Caring Church model encourages soul winning at all levels of church organization. It features church programs entitled Awareness Activities (to help people become aware of the church), Entry Events (to bring people to the church), Pathways (to help them accept Christ and His church), and Baptism, Nurturing, and Training (to establish members in the church).

GERMANY

Bands and choirs used to witness

The Brass Ensemble Ministry of the Adventist Church in West Germany, founded 25 years ago, has 82 choirs and about 1,200 active participants proclaiming the gospel through sacred music, according to Hans-Joachim Scheithauer, music director of the South and West German unions.

This ministry has been very effective in making people more aware of the Adventist Church, creating better relationships and removing prejudices. Often municipal authorities request the presence of the Advent Brass Ensemble for public functions. More often, however, the choirs serve at evangelistic meetings, worship services, or in support of the missionary programs of local churches (street evangelism, leaflet distribution, Ingathering, jail ministry, and similar activities). Selected choirs also are featured by Voice of Hope, the German Adventist radiobroadcast.

The choirs meet regularly for training sessions and workshops. Although the ages range from 7 to 70, no apparent generation gap exists; young and old are united by their love of music and the desire to witness for Jesus.

The choirs have taken as their motto "*Soli Deo Gloria*" ("To God Alone Be the Glory"). With this goal in mind, the German Adventist ensembles continue their outreach in a ministry that people (literally) cannot fail to hear.

NAD

FAITH
ACTION
ADVANCE

Prayer circle for evangelism

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

Information to be included in this listing, including opening and closing dates, should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W. C. Scales, Jr., associate secretary and North American Division representative, General Conference Ministerial and Stewardship Association.

Atlantic Union

W. Stavenhagen/R. Wielt/W. Dale, through August 19, Amsterdam, New York

Larry J. Bailey, through August 31, Mount Vernon, New York

Mathieu Bermingham, through July 18, Brooklyn, New York

Leon Cox/Stafford Byers, through August 20, Manhattan, New York

Lawrence Dorsey, through August 21, Brooklyn, New York

Desmond Francis, through August 21, Corona, New York

Leacroft Green, through August 28, New Rochelle, New York

John E. Harris, through August 28, Bridgeport, Connecticut

E. J. Humphrey, through August 28, Syracuse, New York

James LaMar, through August 28, Brooklyn, New York

John Nixon, through July 31, Boston, Massachusetts

Ronald Oden, through July 31, Albany, New York

Jonathan Thompson, through July 31, Hartford, Connecticut

J. Milton Thomas, through July 31, Rochester, New York

Farrell Jones, through July 31, Poughkeepsie, New York

Rupert Young, through July 31, Brooklyn, New York

Willard Hall, through July 31, Queens, New York

Reginald Washington, through August 13, Buffalo, New York

Roy Ashmeade, through July 31, Brooklyn, New York

Carlos de la Pena, through July 31, Yonkers, New York

Marc Thevinin, through July 31, Brooklyn, New York

Gerard Mauze, through July 31, New York City

Emmanuel Mondestin, through July 31, Brooklyn, New York

Luc Homicile, through July 31, Boston, Massachusetts

Raymond Saunders, through August 20, Bronx, New York

N. B. Prosper, through August 12, Brooklyn, New York

Malcolm Hutchinson/Rocky Gale, through August 7, Machias, Maine

H. Kenaston, through August 7, Camden, New York

J. Barrios, through August 3, Utica, New York

Patrick O'Mara, through July 30, Midland Heights, Bermuda

John F. Guy, through August 15, Brooklyn, New York

Columbia Union

S. P. Campbell, through August 28, Jersey City, New Jersey

Alvin Kibble, through August 6, Elizabeth, New Jersey

Harold Lee, through August 14, Orange, New Jersey

W. C. Scales, Jr., through August 28, Baltimore, Maryland

William Linthicum, through August 13, Philadelphia, Pennsylvania

Thaddeus Privette, through August 14, Philadelphia, Pennsylvania

Ronald Smith, through August 20, Glassboro, New Jersey

John Trusty, through August 20, York, Pennsylvania

Dennis Waters, through August 27, Bridgeton, New Jersey

Cordell Reiner, through August 13, Columbus Grove, Ohio

Buford Griffith, through August 20, Cleveland, Ohio

S. T. Lewis, through August 13, Columbus, Ohio

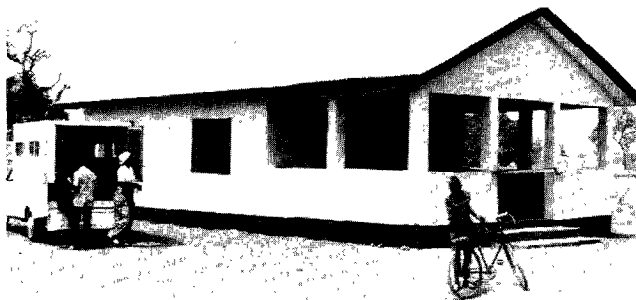
Hubert Morgan, through August 24, Sayre, Pennsylvania

Leighton Palmer, through August 27, Gordonsville, Virginia

W. L. Ervin, July 17-September 4, Patterson, New Jersey

J. Baker/M. Odum, through August 28, Cleveland, Ohio

Y. Struntz/M. Pruitt, through July 30, Zanesville, Ohio



New bush clinics opened in north Nigeria

Four new clinics, one of which is shown above, were opened recently in north Nigeria, financed jointly by the church and development aid funds provided by the British Government. All the clinics are within a 50-mile radius of the Adventist-operated Jengre Hospital. Jean Marc Michel, physician, and Yvonne Eurick, nurse, lead out in health-care programs and health-education classes.

W. J. ARTHUR

Development Aid Director, British Union Conference

Mid-America Union

J. E. White, through July 30, Kansas City, Kansas
Bobby Waters, through July 30, Charleston, Missouri
Don Shelton, through August 6, Kansas City, Missouri
Tony Thompson, through August 20, Denver, Colorado
Dale Brusett, through July 16, Omaha, Nebraska
Henry Barron, through August 6, Evanston, Wyoming
Derward Cranfill, through July 16, Albert Lea, Minnesota
Bill Zima, through July 19, Wadena, Minnesota; through August 13, Red Wing, Minnesota
Sid Mills, through July 23, Bedford, Iowa
Johnson/Penno, through August 6, Centerville, Iowa; through August 28, Goldsberry, Missouri
Gary Parker, through August 6, Dubuque, Iowa
W. H. Patsel, through August 30, Sioux City, Iowa
Steve Vail, through August 6, Albia, Iowa

Pacific Union

Richard Pollard, through July 23, Monterey Peninsula, California
Henry Wright, through August 20, Fresno, California

Southern Union

Harmon Brownlow, through August 13, Lake City, Florida
J. L. DuBosque, through July 16, Panama City, Florida
M. B. Landis, through July 30, Guntersville, Alabama
A. Voorheis, through August 25, Troy, Alabama
J. Mathews, through August 13, Lucedale, Mississippi
R. DuBose, through August 13, West Palm Beach, Florida
Lyle Pollett, through August 6, Goldsboro, North Carolina
S. Torgerson/Pat Williams, through August 25, Harriman, Tennessee

Southwestern Union

Jim Gleason, through August 28, San Antonio, Texas
Don Fortner, through August 7, Pryor, Oklahoma
Tom Ashlock, July 18-22, Wewoka Woods, Oklahoma

CALIFORNIA

Students at LLU plan community health programs

Students in the Health Education Department, School of Health, Loma Linda University, are involved actively in planning programs for the community of Yucaipa, California.

A cooking school was held during February and March, which dealt primarily with the need for a low sugar, salt, and fat intake, but a high fiber intake.

During April and May, a Pathways to Health series was conducted each Tuesday at the Yucaipa Adventist church. Reuben Hubbard, assistant pro-



Karla Brubacher, health education student, uses a puppet named Munch to teach children about healthful breakfasts.

fessor of health education, spoke on the diet and diseases of ancient Egyptians. Dan Johnson, a ministerial student from Andrews University, assisted Dr. Hubbard with other diet and health topics.

During one of Dr. Hubbard's lectures he said, "As people become more civilized, diet becomes richer, exercise decreases, and health practices go down." The health of ancient Egyptians worsened around the eleventh and twelfth dynasties, when refined grains, leavening, and meat were first used. As a result the Egyptian women first started using makeup around this period, to improve their unhealthy look.

Autopsies performed on some 36,000 mummies show that Egyptians suffered from problems similar to those people have today.

Another community program with which the students helped was a health fair at the Yucaipa Medical Center. Another health fair, featuring a weight-control program and three smoking-deterrent programs, was planned for the Yucaipa High School.

On the first day of the smoking-deterrent programs, the high school students were trained to educate elementary school children about smoking. On the second day, the high school students talked to the elementary school students about smoking and peer pressure.

For the preschool children at Dunlap Elementary School, the

health education students presented programs about nutrition. One of the presentations showed children how to evaluate cereal and junk-food commercials.

The students who participated in these community programs are enrolled in the health education practice course at Loma Linda University. The course provides practical experience for students pursuing public health degrees.

BRENDA L. PFEIFFER
Public Relations Officer
Loma Linda University

INDIA

Pioneer spirit is still alive

Two years ago P. K. Gayen, a member of the Adventist English church in Calcutta, retired from his executive's post in a large industrial company. For a number of years he had been in ill health, suffering from high blood pressure, diabetes, and an acute allergy, which had brought about a somewhat premature retirement. He looked upon his retirement, however, as an opportunity to serve the church.

For some time he had been interested in the growth of a small company of Adventists in the village of Bamanpukur, 20 miles east of Calcutta. Traveling there each Sabbath, he had conducted worship services for the members. Now he felt that a church should be constructed for them. To save money, he

decided to do the work himself, and his members promised to assist him.

He began with confidence—despite the fact that he had never in his life built anything more substantial than daydreams! He and his wife moved temporarily from their comfortable city home to a small village hut. All his working life had been spent in an air-conditioned office. Now, waking early in order to begin by 6:00 A.M., he found himself laboring until sunset—even in the heat of summer.

He and his wife prayed earnestly for the strength to continue. On several occasions he found himself at the point of collapse, but day after day, as both architect and builder, he worked. Often he would arrive back at his temporary shelter with time only to wash and prepare for the evangelistic meetings that he was running in the evenings. However, in the end, he presented to the conference a fine building ready for dedication and 35 new members ready to worship in it.

Because the local conference had not been able to help financially with the project (there are 56 church groups in West Bengal with no place for worship), Mr. Gayen spent his entire life's savings, using his last Rs. 7,000 (\$750) to buy the roofing materials.

As we visited "his" church a few weeks ago, he enthusiastically testified that he never in his life had been happier or more thankful to the Lord. His diabetes no longer troubles him. His blood pressure is normal. He has been able to throw away his allergy drugs. He has never felt better, and he plans to begin another series of evangelistic meetings in a village south of Calcutta in the near future. His only regret, he says, is that he does not have any money left to help build a desperately needed church school for the Adventist children who now attend the church he built.

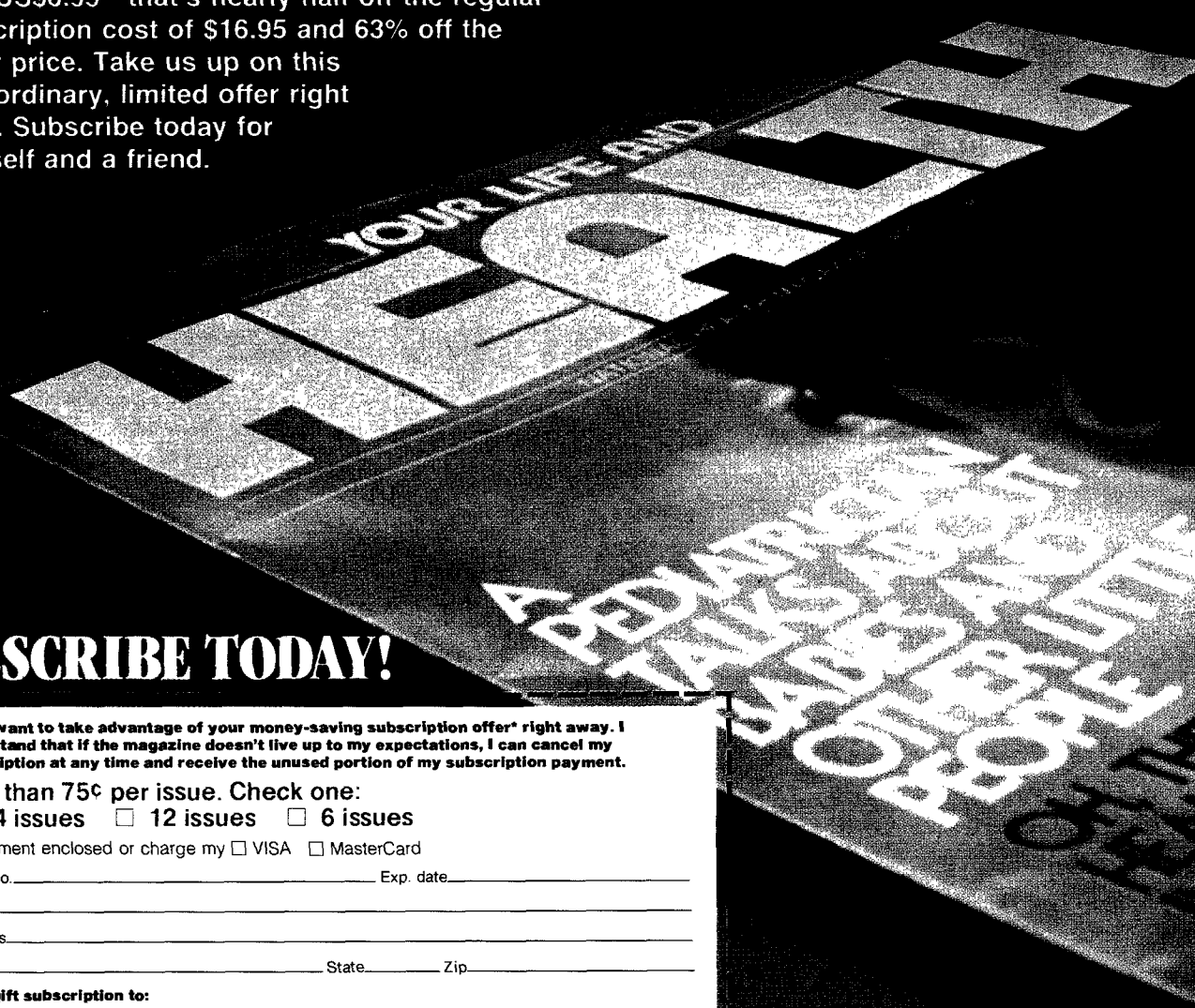
Mr. and Mrs. Gayen are classic proof that the spirit of India's early Adventist pioneers is very much alive in India today.

R. D. RICHES
President, Northern Union
Southern Asia Division

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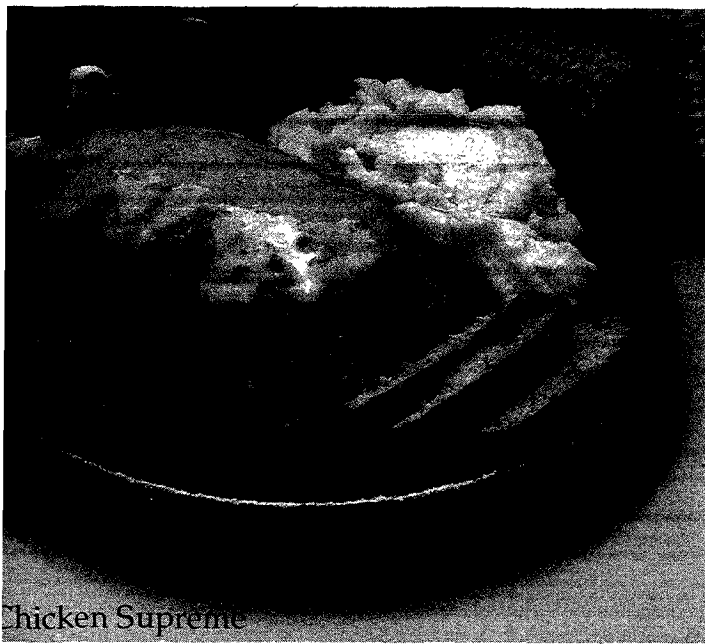
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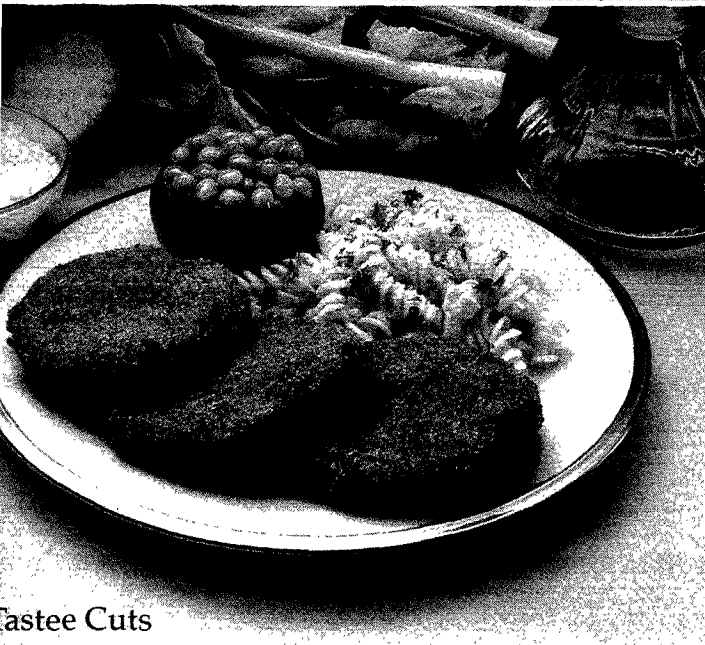
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CPUM holds first union-wide LE institute

The Central Pacific Union Mission recently held its first union-wide literature evangelists' institute, one that drew delegates from Fiji, Tonga, the Cook Islands, Tahiti, and Western and American Samoa.

R. H. Henning, from the General Conference Publishing Department, attended the institute, accompanied by his wife.

J. T. Knopper, of the Australasian Division publishing department, assisted, along with David D. Woolley, general manager of the Signs Publishing Company, and Eric J. Hursey, the session's organizer, who is publishing department director for the Central Pacific Union Mission. Board and catering were organized and cared for by Moleni Ine and the members of the seven churches of his district in American Samoa.

The literature ministry in the Central Pacific Union is growing. Both sales and the number of people baptized are increas-

ing steadily. The literature ministry has proved to be successful in opening up previously unentered areas of the union and also in opening homes for Bible studies.

In one area where no baptisms had taken place since 1964, after one year of canvassing by a literature evangelist, a public campaign was conducted and 22 persons were baptized.

In another area a literature evangelist was allowed by a bank manager to demonstrate his books before the entire bank staff. He left the bank with an order for 50 books—worth

\$1,400. Furthermore, the manager arranged for the books to be paid for on a payroll-deduction basis.

Such stories, along with instruction, Bible studies, and devotional periods, made the first Central Pacific Union Mission literature evangelists' institute an unforgettable experience.

The delegates are looking forward to gathering in even greater numbers for a similar session to be held in 1985 in Tahiti.

J. T. KNOPPER
Publishing Director
Australasian Division

Ross Report

By GARY M. ROSS



Nondiscrimination and the free exercise of religion

The Supreme Court's ruling on *Bob Jones University v. United States* came down May 24. Did the roof also come down on religious liberty?

Although some think so, given that the aggrieved university alleged Bible grounds for its restrictions on interracial dating and marriage, really only time will tell. The Court's opinion does contain potential for mischief.

In a dramatic moment of his term, President Reagan announced a year ago January that the Internal Revenue Service lacked the authority it had assumed since July, 1970, to deny tax exemptions to racially discriminatory private schools. When the public protested this announcement, the President introduced legislation to give the IRS the powers it had supposedly usurped from Congress. But the bill languished in the Senate Finance Committee, awaiting this ruling.

The eight-to-one decision upheld an appeals court finding that the IRS had acted properly in lifting the tax-exempt status of certain schools. But what made such action proper when Federal tax law simply provides exemptions to nonprofit, nonpolitical institutions "organized and operated exclusively for religious, charitable . . . educational purposes," making no reference to the presence or absence of discrimination? The answer, said the justices, is that the statute *intends or implies* additional criteria. 1. The word "charitable" suggests that Congress, in framing the statute, was presupposing common-law standards of charity that link tax-exemption entitlements to serving a public purpose and complying with public policy. Bob Jones University, the Court held, was "so at odds with the common community conscience as to undermine any public benefit that might otherwise be conferred." 2. That the statute means more than it says was also argued on grounds that Congress, which can change laws at will, tacitly did so by "significant nonaction" toward IRS practices over the past decade. Despite the introduction of some 13 bills to overturn those practices, for instance, not one was reported out of committee. The legislative branch was wary of discrimination because it knew that nondiscrimination represented established and settled public policy. After all, for more than a quarter century, "every pronouncement of this Court and myriad Acts of Congress and Executive Orders attest a

firm national policy to prohibit racial segregation and discrimination in public education."

But can tax law be stretched to stop even racism that is religiously based? Yes, said the Justices. Free exercise rights under the First Amendment are not violated when the denial of tax benefits has "a substantial impact on the operation of private religious schools" but does "not prevent those schools from observing their religious tenets." Nor has the right of free exercise ever protected religious *conduct* to the degree that it has protected the mere holding of a religious belief. The former can be restricted when a compelling, overriding government interest in doing so arises, such as the one of ending racial discrimination in education. "That governmental interest," the Court ruled, "substantially outweighs whatever burden denial of tax benefits places on petitioners' exercise of their religious beliefs."

In its general thrust this ruling probably could not have been otherwise. Many Americans, including Seventh-day Adventists, saw only the immediate practices of Bob Jones University, ignoring the more abstract principles of religious liberty. Put differently, the facts of the case were judged more conducive to an affirmation of nondiscrimination than of free exercise. I applaud this further reaffirmation of racial equality in America but regret any price it may have exacted. I acknowledge the all-importance of free exercise and wish to advance it under appropriate circumstances.

The relativities that apparently condition the operation of religious liberty may not please us, but they simply remind us of what many had contended—that tax exemptions are privileges, not rights; that the freedom to exercise one's religion is less than total; and that the meaning of a law resides in the intentions of its authors, which sometimes are discovered in the statute's setting, context, and historical development.

But there are some questions that trouble me. 1. Why did Congress not change the tax law if there was broad consensus for doing so? 2. Is not the standard of "public policy" or "common community conscience" contrary to the long-held virtue of pluralism? 3. Might that standard, despite assurances in the ruling, be applied to equally pressing questions of public policy such as sex discrimination? 4. Are church schools "instruments" of government in the sense of serving as carriers of its principles and policies, and if so, are they thus politicized by accepting exemptions? 5. Is the break on real estate taxes now subject to the preconditions common to tax exemptions? 6. Granted that compelling State interests may limit free exercise, must those not be interests that would preclude something illegal, or—as in the present case—may they be interests that would preclude something that is repugnant, yet legal?

If you approve this ruling, I suggest doing so with a good measure of caution.

CORRESPONDENTS,

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

Australasian

■ A Seventh-day Adventist men's choir recently sang farewell to the governor-general, the representative of the queen of England, at Kieta, Aropa Airport, Bouganville Island, Papua New Guinea. The governor-general and his wife shook hands with each choir member before their departure. The 25-member choir had performed various gospel and farewell songs. Throughout Papua New Guinea, Seventh-day Adventist choirs have won many choral competitions.

■ Busloads of tourists daily continue to visit the Sanitarium Health Food Company's gardens in Christchurch, South Island, New Zealand. The well-manicured lawn is edged with a magnificent display of marigolds, dahlias, gladioli, verbenas, phlox, and zinnias, arranged in contrasting colors. A small brook runs through the premises, contributing to a more effective planning of the gardens. Managed by Mr. and Mrs. Livingstone, the gardens repeatedly have won prizes.

Eastern Africa

■ For the past four years Kibebush Atebo and Gladys Martin have worked in a health ministry outreach in the Kambatta region of southern Ethiopia. Recipients of the curative treatment and preventive education

have made such comments as "Since you started the tetanus shots to our pregnant women, our children are not dying at birth" and "Our health is better because of family planning." Three teams of three persons regularly weigh the babies in order to detect early signs of malnutrition or other health hazards. Three mother-child health centers serve the region.

■ The Tanzania Union had a 37 percent increase in literature sales over January, 1982.

■ Louis Ramirez, General Conference publishing director, recently conducted a literature evangelist training program for the Eastern Africa Division.

North American Atlantic Union

■ During the past several years the Yugoslavian church in Astoria, Queens, New York, has put much effort into reaching the Yugoslavian population in the metropolitan New York area, utilizing radio and television programs, as well as door-to-door visitation. On Sunday, April 3, a concert was given featuring a mandolin orchestra, choir, and youth group. This concert proved very successful, and others are planned for the near future, as a means of witnessing to the neighborhood.

■ A course in personal ministries, which concluded with special services on the weekend of April 1, was conducted by G. Monan at the North Bronx church. Earl Parchment, personal-ministries director of the Atlantic Union Conference, conducted the Sabbath services and provided instruction. Following lunch, church members went out two by two into the community to put into practice what they had been taught. In one hour, more than 140 homes were visited, 100 surveys were

conducted, and a record of 79 requests for Bible studies had been received.

Columbia Union

■ The Vineland, New Jersey, church—the oldest Adventist congregation in the State—recently held a mortgage-burning ceremony and dedication service for its new addition, 14 months ahead of the loan repayment schedule. The addition includes children's classrooms, a fellowship hall, and kitchen. Donald Bozarth is the pastor.

■ The Scranton Road Spanish church in Cleveland, Ohio, was organized at the end of February, with 53 charter members. According to the pastor, Jose Feliciano, the church began as an outreach from the Cleveland Spanish congregation.

Lake Union

■ Sixteen Michigan newspapers and four in the Dominican Republic chronicled the event when 32 Pathfinders, physicians, dentists, and other staff conducted eight clinics in that country, with an average of 300 to 500 people attending each.

■ Robert Everett, Illinois Conference secretary, reports 292 baptisms for the first four months of 1983. This compares to 245 for the same period in 1982. A total of 113 people were baptized in April, and 44 pastors have reported baptisms so far this year.

■ The second Spanish church of the Wisconsin Conference was organized in Racine, Wisconsin, on April 16. Ismael Rojas y Rojas was invited to be pastor of the congregation. The Spanish work in the Wisconsin Conference began just five years ago.

■ Illinois residents Fred and Bertha Pontious celebrated their

seventieth wedding anniversary on June 17. Mr. Pontious works daily in his woodworking shop, making furniture. Although 92 years old, he still drives his car. Mrs. Pontious, 93, sews and helps her husband in their one-half-acre garden. They have not missed a church service or camp meeting in years, and they give Bible studies every week.

Mid-America Union

■ During the 1983-1984 school year, the decrease in Federal aid money for students need not prevent students from attending Union College. The college is planning to make available some \$850,000 in UNITE (Union's Initiative Total Education) monies to eligible students. The UNITE program, which began in 1981 with a budget of \$325,000, grants assistance according to each family's ability to pay, based on an assessment of parents' earnings and the potential income assets of the students. If students and their families are willing to contribute what the college considers to be a reasonable amount (based on government analysis), UNITE will provide the balance as a grant.

■ More than 70 Denver-area clergy, representing several faiths, enrolled in the all-day stress-management seminar sponsored by the chaplains' service of Porter Memorial Hospital in conjunction with *Ministry* magazine. Discussions focused on Stress as a Product of Perception, Emotions and Stress, Endocrinology, Guidelines for Resolving Stress, and Special Implications of Stress in the Ministerial Profession.

■ Shawnee Mission Medical Center's most recent volunteers do not wear the traditional pink jackets for women or red coats for men; they wear red noses, patched overalls, and frizzy

wigs. They are believed to be the only clowns in the United States who are official hospital volunteers. They view their clowning as a unique way to bring cheer to those in the hospital.

North Pacific Union

■ When members of the recently organized Santa Clara, Oregon, church began fundraising for a sanctuary, they decided on an unusual method—cutting firewood and trucking it to the Oakland, California, area. Church Pastor Keith Jacobson estimates 3,631 cords of wood will have to be sold before they can build their church, and he says that can be accomplished in about three years.

■ At the recent Oregon Conference constituency session, six new churches were voted into conference membership: the Bonanza, Damascus, Hockinson, Ridge Dell, Santa Clara, and Woodburn English churches. All but Woodburn are the result of "swarming" from established congregations.

■ About 900 members from seven black congregations in the North Pacific Union attended a two-day conclave held on the campus of Auburn Adventist Academy, Auburn, Washington. E. A. White, human-relations director of the union, directed the program, which seven years ago was attended by only three congregations.

■ As the result of evangelistic meetings conducted in Anchorage, Alaska, by C. D. Brooks and the Breath of Life team, 30 persons have been baptized. Another two dozen are preparing for baptism. Other recent baptisms in Anchorage have necessitated the establishment of a third congregation in the capital city. The new group has begun meeting in the community of Eagle River.

■ Some 574 Lay Bible Ministers from Oregon, Washington, Idaho, Montana, and Alaska recently celebrated their first festival together, in Kennewick, Washington. The lay

Bible minister concept was introduced to the Pacific Northwest in 1980 and has grown steadily as members have requested in-depth training and tools for personal evangelism.

■ After 25 years of teaching in the Walla Walla College school of theology, J. Paul Grove is retiring. He has served as the dean of the school since 1980. He is being replaced by one of the staff members, John Brunt.

■ This past year Walla Walla College, College Place, Washington, was a temporary home for many students from outside the United States. One hundred and seventy-three foreign students, representing 36 countries, attended Walla Walla College.

Pacific Union

■ Television coverage of the outreach of the Fresno Asian church to the estimated 10,000 Laotians residing in the greater Fresno, California, area inspired a \$7,000 contribution from one viewer. The money will be used by the church to purchase sewing machines for the sewing classes that will be held in the church three days a week, as well as to purchase materials for health-screening programs.

■ Betsy Matthews is the new assistant treasurer of the Pacific Union Association. Mrs. Matthews was formerly an accountant in the union office.

■ L. O. Anderson, Community Services/inner-city director for the Northern California Conference has received the Humanitarian Commendation Award from the Contra Costa County board of supervisors for outstanding service to the community during 1982.

Southern Union

■ May 23 was a day of advancement for the South Atlantic Conference, as three new churches were organized. Conference President R. B. Hairston, Secretary-Treasurer J. A. Simons, Field Secretary C. D. Henri, associate secretary of the Southern Union Conference

Ward Sumpter, and local Pastor E. W. Moore organized a church of 85 members in Decatur, Georgia. The same day, in Columbus, Georgia, D. M. Jones had two groups ready for organization, both the result of evangelistic meetings that he had conducted. The East Highland church, in a suburb of Columbus, was organized with 18 members. The other, in Buena Vista, was organized with 15 members.

■ Dedication services for the Wilkesboro, North Carolina, church were held May 7.

■ Approximately 130 fifth- and sixth-graders from the six largest Carolina Conference elementary schools met April 24-27 at Nosoca Pines Ranch for an environmental school. Students studied orienteering, the reading of maps and compasses, calligraphy, conservation, first aid, and other topics.

■ The Morristown, Tennessee, church celebrated the completion of its new school building and fellowship center with a ribbon-cutting ceremony and open house, May 1.

■ Burlington, North Carolina, Pastor James Rochester, along with his wife, Phyllis, and three children, was the focus of a very positive article on vegetarianism, in a recent issue of the Burlington, North Carolina, *Times-News*.

■ The Florence, South Carolina, Oakland Avenue church, under the leadership of Jack Hanna, first elder, carries on a very productive prison ministry. Hanna has requested prison officials to allow a number of the young men to attend church each Sabbath. The request has been granted.

■ At the Walt Disney World Community Service Awards Presentation, April 28, a panel of judges chose 58 community-service organizations from 340 competing applicants in the central Florida area to receive cash awards for outstanding achievements in 1982. Among those groups receiving awards was the Community Services department of the Florida Con-

ference, directed by S. L. Dombrosky. For the seventh time Walt Disney World has recognized the community-service work of the Adventist Church with a trophy and cash award—which for the past six years has been \$1,000. This year a check for \$5,000 was presented to Pastor Dombrosky for special health services of the Community Services program.

Southwestern Union

■ The year-old Eugene V. Thomsen Memorial Scholarship has become the largest named scholarship at Southwestern Adventist College, and the fund continues to grow as new gifts come in each month. The \$13,000 presently in the endowment fund was given by the friends, former students, and family of Dr. Thomsen, who was vice-president for academic affairs at Southwestern from 1979 to 1982, and modern-languages professor at the college for 15 years.

■ Standby Tuition, a plan enabling persons *already* holding a four-year college degree to receive college credit at half the regular tuition rate, will begin next fall at Southwestern Adventist College. "The plan will work just like an airline standby plan," says Berney Neufeld, vice-president for development. "If there's room in a class, you 'fly' for half price. Of course, full-fare 'customers' fly first." The plan's purpose is to draw the college and the community closer together, to increase efficiency by filling any empty classroom seats, and to provide an opportunity for people to retrain or upgrade their careers. The plan will not include nursing classes, private lessons, laboratory charges, housing, or food.

■ The Texas Conference's 160th church was organized at Plano, April 23. Joe Ray, director of new church development, reports that the first camp meeting ever held in Texas was at Plano, attended by Elder and Mrs. James White, November, 1878. Despite this early camp meeting, Plano has, until now, never had an Adventist church.

SDA preaching returns to Malta

Referring to a trial television broadcast in English arranged by Giuseppe Marrazzo, a Sicilian pastor, an employee of the Maltese Government is alleged to have said, "We expelled the Adventist pastor a few years ago. Now he returns via TV."

For years Pastor Marrazzo has spoken every Sunday morning for 30 minutes on the local television station, Tele-Iblea, in Ragusa, Sicily, a station that can reach almost one third of Sicily's potential viewers. The air time is given free because of the high quality of the Adventist program. Tele-Iblea, however, not only is viewed in Sicily and parts of southern Italy but is received clearly on the island of Malta.

Recently the director of the television station requested Pastor Marrazzo to produce or provide English programs for the Maltese audience, which likewise would be aired free of charge. But Pastor Marrazzo, being Italian, cannot produce a regular religious television show in English.

However, he did arrange a trial broadcast and received an almost immediate response, a letter expressing gratitude for the excellent program and requesting the book that was offered: *Steps to Christ*. Pastor Marrazzo sent the woman *Guida a Gesu* (*Steps to Christ* in Italian) because he did not have one in English.

The next letter said: "We are a group of people who, after completing our daily work, devote the rest of our time to teaching the [Catholic] catechism to children and adults. . . . Thank you very much for sending me *Guida a Gesu*. . . . Please, send another one in English. A young teacher of our group saw my book, and he was amazed with it. My husband

read it yesterday and was very enthusiastic. . . . Please continue to pray for us." This may explain why the employee of the Maltese Government allegedly remarked as he did to the director of Tele-Iblea—a group of catechumens is studying *Steps to Christ*.

HEINZ HOPF

NAD to set new record in book distribution

The North American Division has chosen Project Great Controversy as one of its major programs for the One Thousand Days of Reaping. During the first five months of 1983, 750,000 copies of *Cosmic Conflict*, the new edition of *The Great Controversy*, were printed and sent to the field.

Three North American unions have set goals of circulating 1,000,000 during the One Thousand Days of Reaping, and it is estimated that within North America 5,000,000 copies of *Cosmic Conflict* and/or *The Great Controversy* will be circulated between January 1983 and July 1985.

Included in each book is a toll-free telephone number that people can call for additional information, literature, or Bible studies. Telephone calls, which have increased in number each week, now are coming in at a rate of 100 per week.

J. C. KINDER

CRBF to receive July 9 offering

Did you know . . .

That the Christian Record Braille Foundation (CRBF) is the only nationwide organization in the United States that supplies Christian reading materials for the blind?

That the CRBF is the only nationwide organization spon-

soring a personal visitation for the blind?

That the CRBF publishes five Braille magazines, three magazines recorded on flexible discs, and one large-print journal?

That the CRBF's *Christian Record Talking Magazine* has the largest distribution of any talking magazine of its kind, with a circulation of some 23,000?

That *Young and Alive*, the CRBF's one large-print magazine, is geared to the same age group as *Insight*?

That National Camps for Blind Children continue to be a tremendous outreach to those who are blind? And that many campers have been won to Jesus Christ and baptized because of the camping program?

That currently some 12,000 blind persons are enrolled in the CRBF's Bible school?

That the CRBF sponsors glaucoma screening clinics and that glaucoma is one of the leading causes of blindness, which will afflict one million persons this year?

That 95 percent of the blind

served by the CRBF are non-Adventists?

That the CRBF also has a ministry for the deaf? That there are 14 million hearing-impaired persons in the United States, 2 million of whom are totally deaf?

The funds received during the CRBF's offering are earmarked for Seventh-day Adventist materials to be sent to blind Adventists and to those studying the Adventist faith, as well as to make doctrinal reading and listening materials available to deaf members. Because the CRBF cannot use public moneys to produce Adventist materials, the funds received from this annual offering are necessary for the CRBF to continue to provide God's Word to the blind and deaf.

Sabbath, July 9, every Adventist in North America will be given an opportunity to assist the Christian Record Braille Foundation in its spiritual and evangelistic outreach to the blind and deaf. Let's give liberally to this challenging ministry! G. RALPH THOMPSON

Coming in the *Adventist Review*

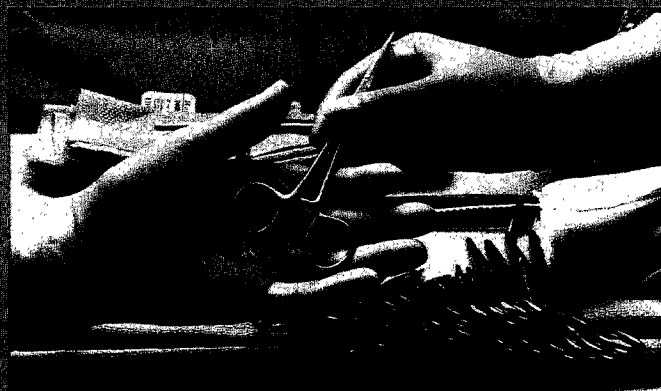
July 14

* "God Speaks With a Human Accent," by Gerald Wheeler: Just as we will never fully understand the incarnation of the Word into a body of human flesh, so we will continue to find new mysteries of the incarnation of the divine word of revelation into the body of human language.

July 21

* "Justification and Judgment: Christ as Saviour and Lord," by Ivan T. Blazen, chairman of the New Testament Department, Seventh-day Adventist Theological Seminary. This article begins the publication, in a six-part series, of a paper prepared for the Daniel and Revelation Committee. According to the author, this paper "seeks to clarify the relationship between justification by faith alone, which brings assurance of salvation, and judgment according to works." Its primary focus is the book of Romans.

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Out for the System That
Thinks the Way You Do.



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A Way of Life.

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You also think that being a Christian is essential to your happiness.

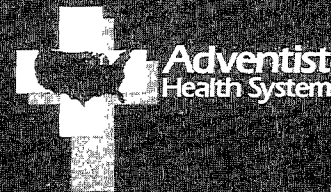
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might have the position that's ideal for you. In a location that fits your lifestyle. The training, support and quality of care will be unsurpassed. And so will the Christian understanding and commitment.

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