

Adventist Review

General Paper of the Seventh-day Adventist Church

November 8, 1984

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European committee members attending Annual Council included K. C. van Oossanen, Netherlands Union president; Sulo Haiminen, Finland Union president; J. Hildebrandt, South German Union president, and Walter Schultschik, Austrian Union president.



THIS WEEK

During the past few months the General Conference Health and Temperance Department has begun developing a network concept for its North American outreach, encouraging churches to avoid duplication of services and make optimum use of the resources available.

On September 30 the newly formed network in Greater Washington, D.C., launched its first program ("Adventist Health Network Holds Race Walk in D.C.," p. 15).

Several church leaders—General Conference president Neal C. Wilson, Australasian Division president W. R. L. Scragg (in town for Annual Council), General Conference vice president for North America Charles Bradford, and Adventist Health Network director Rudolf E. Klimes (the latter two are pictured on this page)—donned more casual clothing than they normally wear for public appearances and entered wholeheartedly into the activities.



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LETTERS

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Report on Australasia

The editor's report "Australasia: Progress After Pain" (Oct. 4) offers many insights on issues that have troubled the church in Australia and New Zealand. In understanding the situation, readers should be aware that the "internal wrangling," "bitter spirit," and "brother arguing with brother" were limited to a relatively small number of people and to a few restricted areas. The vast majority of members and churches maintained their evangelistic outreach and devotion

to the message without controversy, pause, or deflection.

It probably also would help to note that the "60 workers who have left denominational employ" included both ministers and teachers.

The issues have been met squarely, and the church in Australasia continues in harmony with the world church in doctrine, mission, and hope.

WALTER R. L. SCRAGG
President

Australasian Division
Wahroonga, New South Wales

Paying for school

I am a faithful reader of the REVIEW, so I have read your articles about the importance of church school for our young people. I also have read several books and listened to many sermons on the subject.

I believe in the importance of sending our children to our area church school.

But the cost of this education is skyrocketing. We have two children in church school, and their combined monthly fee is almost \$300 for tuition and bus fare. This amount does not include lunch money.

Honestly, we can barely make it. My husband works hard, and I am faced with the choice of putting our preschool-age child in a nursery so our older children can go to our schools or else continue in this fashion with no extra spending money.

I am not an extravagant person and I do all I can to save money, for I cannot bear the thought of taking my children out of our schools and placing them in public schools. I believe that price would be much higher in the long run.

Isn't there some way the church can help by giving a discount to all parents? We had to have almost \$800 by the first

Continued on page 13

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Weeping for my children

By JOHN B. HOEHN

A missionary doctor serves for several reasons. Personal identification with those he treats is one.

Andrew Scott was born round and blond, sturdy and fair. He has his daddy's heart as well as the hearts of most child-inclined adults who have come into his sphere. His older brother, Jonathan Dean, is hazel and fine-featured, an almost embarrassingly attractive, lithe, and winsome boy.

I wish I could trust my sons as much as I love them.

I think I could if only they would stop changing their color.

The Mwami Hospital phone system works when we have electric power. Sometimes at night it calls me from sleep. "This is Sister Mbewe from pediatrics ward. We've just admitted a 13-month-old baby with fever and vomiting."

I check to be sure that Jonathan is asleep in his bed and Andrew still in his crib before I leave the house and drive to the hospital.

I walk down the silent halls and enter the emergency room of the children's ward nursing station. To my dismay I seem to find that my own Andrew has changed color again, and is very, very sick: his fat little hands weakly shove me away; his round little face is pinched and anxious; his breaths are shallow and fast; his eyes are sunken and dull.

We respond with needles. A few drops of baby blood are squeezed from a small brown finger onto a slide. Then we search with a slender plastic cannula for a deep, quick vein. "Andrew" is too ill to care. His cry is short and too distracting from his life struggle to be sustained for long.

"Sorry, baby." "Where's the tape?" "We don't have a suitable intravenous solution!" The day shift forgot to stock up, and the pharmacy in a mission hospital is not open at

night. The nurse knows I am angry. What she does not understand is my reason: We are trying to revive Andrew.

Probably no one knows, except the little Zambian mother sitting in the corner, anxious, bewildered. She must know who this precious little one really is, else why would she submit him to me to push, prod, turn, flex, hold still, assault with needles, and tape to stiff arm boards? Why should she permit me to decide his fate, dispense his dose, determine his care? Perhaps she lets me do this because she too suspects that this really is my own little boy.

Andrew's older brother, Jonathan, is just as elusive. Once he slipped into the hospital with generalized peritonitis from a ruptured appendix, and lay so patiently, enduring nasal tubes and intravenous feeds after his surgery. Another time he died before admission, struck by lightning that seared from his shoulder down across his young chest to his leg. How I listened, searching for life that was already long gone.

Of course, I do not always notice immediately that I am treating one of my own children. Their features hide under darker skin, and they often do not speak any English and thus give themselves away.

I kissed them before

But when a little one was dying from meningitis and I placed my mouth across his lips to resuscitate him, all at once I felt I must have kissed them before. I sat for extra hours that night, breathing for that special little heart, looking for signs of life or hope in the random convulsions that disorganized the baby features.

What a cruel charade of a smile, when caused by the death-dealing bacilli, robbing and destroying a little brain! The illusion ends with a tremor, convulsive distortion, and jerk. We kneel and pray for the young husband and his younger wife who also love the baby and do not yet know as I do the starkness of the choice between brain-damaged recovery or heart-rending death.

As God, who once defended His Son from early death, and then a little later permitted it, is given this baby, I pray earnestly for "Andrew's" father.

Sometimes as night nears dawn and I return home for an hour of sleep before the already scheduled day, I go beyond my room to my sons' room. I find as always the rascals are back to the house before me.

Andrew looks a little uncomfortable with legs tucked under him in a half-crouched way in which only a baby could sleep. Jonathan rests in twisted sheets that might have been quickly pulled around him.

In what may be relief or may be frustration, I try to forget how it was to struggle, to win, to lose their precious little double lives. I am reminded of Jeremiah the prophet, who wrote, "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children" (Jer. 31:15, R.S.V.). □

John B. Hoehn is medical director at the Mwami Adventist Hospital and Leprosarium in Zambia, Africa.

Crossroads

By FANNIE L. HOUCK

Which route through life—
across easy meadows where careless feet
crush the dancing daisies

or over rocky ridges where firs
like pillars scale the sky
and point to God?

1984 Annual Council—Part II

By MYRON K. WIDMER

Major recommendations—church structure and role of women

Nearly 200 actions affecting the worldwide Seventh-day Adventist Church were voted by the church's Annual Council, which met October 9-18 in Takoma Park, Maryland.

The actions ranged from changes in the church's working policies and adoption of a calendar of special days and offerings, to a renewed commitment to the church's evangelistic thrust.

If the significance of an item can be determined by the amount of discussion generated, then two items stand out from the others, for they occupied nearly four days. Recommendations concerning both items will be passed on to the quinquennial General Conference session when it meets in New Orleans June 27-July 6, 1985.

The first action recommends significant changes in the church's organizational structure; the second calls for a definitive decision on whether or not women may become ordained Seventh-day Adventist ministers.

In this second of a three-part report on the 1984 Annual Council, the two items just mentioned will be covered, while other important actions will be covered in the third report, coming next week.

Role and Function Commission

At the beginning of the Thursday morning general session, General Conference president Neal C. Wilson gave an overview of the background and scope of the 24-page report coming to the council from the Commission on the Role and Function of Denominational Organizations.

Elder Wilson spoke of

increasing financial pressures facing all levels of the church, calls by members for reduction of spending and duplication of efforts, and the need even at the General Conference to become more efficient. He expressed his belief that the General Conference could possibly trim its work-force budget by \$1.25 million "without affecting our outreach."

Elder Wilson also replied to those leaders who are saying, "Everything is going well. Don't tinker with success." He agreed that that was basically a good philosophy, but that some questions must always remain. "Could we be more effective? Could we be more efficient?" The implied answer was Yes, we could be.

While recognizing that it is "very, very difficult" to make changes in the Adventist Church, Elder Wilson urged careful consideration of the commission's report and recommendations. "Now is the time to respond and to enhance the operation of the church. Now is the time to exert leadership."

After Elder Wilson's introduction, Francis Wernick, a general vice president of the General Conference and commission chairman, reiterated that the commission was formed in response to the many appeals to curb the duplication and proliferation of staff, departments, services, functions, and resources.

Council members then proceeded page by page, even line by line, through the eight sections of the commission's report.

Section one of the report stressed the importance of unity "of church and message" and clarified the role each church

organization has in maintaining that unity.

It spoke of the General Conference as the "highest organization" in the administration of the worldwide church, yet recognized that the church's structure permits both "a centralized structure (an authoritative and effective world headquarters with division offices) and a decentralized sharing of administrative and promotional responsibility with many individuals and organizations on four constituency levels in all parts of the world."

Section two covered administrative roles, functions, and relationships of officers, departments, and executive committees.

Reaffirmed was the church's position that it operates by the "committee system" rather than by a "presidential system." The Adventist Church has traditionally had a representative form of governance and invests administrative authority in the executive committee between constituency sessions. The president and other elected officers, who are accountable directly to the executive committee, share the administrative authority.

In the presidential system, authority is centered not in the executive committee but rather in one individual, usually the president, to whom the other officers—called vice presidents—are subordinate.

W. D. Blehm, president of the Pacific Union Conference, sensing that one could not tell from the wording of the report which portions were optional and which were not, appealed that by the time of the GC Session next year "we know what we can, and cannot, tinker with in our local areas." He asked that those things that are "imperative to hold the church together" be defined.

Section three addressed the

role of lay persons in the church. It encouraged lay participation on all levels of the church and recognized that active participation by church members "improves the decision-making process."

Section four recommended major changes in the roles of departments and services on the different levels of the church structure.

Responding to the appeal to reduce both duplication of efforts and departmental personnel on every organizational level, the commission recommended that:

1. Conference/mission departments and services become primarily program- and planning-oriented, while those on the union and General Conference would become resource- and concept-oriented.

2. A "church ministries" department be created on all church levels (except the local church level) into which the present lay activities, Sabbath school, stewardship and development, and youth departments would be combined under one director.

3. The departments of communication, health and temperance, and public affairs and religious liberty would normally operate only on the union level rather than on the conference/mission level.

A. C. McClure, president of the Southern Union Conference, one of the first to speak to this issue, applauded the concept of church ministries departments for the unions and General Conference, but voiced concern about its operation at the local conference. He felt that the church's emphasis on stewardship might "fade into the woodwork" without a local stewardship director.

Leo Ranzolin, director of the General Conference Youth Department, wondered if there would be "too many separate



Top: Lest people become groggy after several hours of meetings, R. U. Kalua, physical education teacher at Andrews University, led out in exercises. Near right: General Conference president Neal C. Wilson outlines issues to council participants such as (far right) Alice Lowe and Iris Hayden.



and specific functions for one organization to handle."

George Brown, president of the Inter-American Division, said he favored the whole concept but was curious what the effects would be of a new program when the old one is already working. "The proof of the pudding is in the eating," he said.

When Cyril Miller, president of the Texas Conference, congratulated the commission for the fine document (nearly every speaker so far had done so before going on to express his concerns), Elder Wernick lightheartedly responded, "Yes, can't you tell? We are just reveling in all the glory!" It brought forth a roar of laughter and a needed break from the intensity of the meeting.

Elder Miller suggested that, in addition to our message, departments actually may be the "genius of our worldwide growth." He commented on all the small churches and their great organization, especially seen on Sabbath morning, and suggested this is so because of the departments' work.

Walter Scragg, president of the Australasian Division and a member of the commission, said that in the view of many of

his members, the entire church structure needs to be "inverted," thus strengthening local conference departments. "I do not feel frightened by this document," he said. "I need to seek a model that will be best for the local church."

W. T. Clark, president of the Far Eastern Division, wished for some leeway, as he felt it would be very difficult to combine the different departments into one and eliminate some directors because of all the different language groups his division serves.

Gerald J. Christo, president of the Southern Asia Division, expressed wholehearted support for the new church ministries department. He said that as a pastor, as a union and division departmental leader, and as a division president, he has felt frustration over all the materials produced, wondering if it is more a "business" than a church. "The church is looking for a change. They want more workers in the field. . . . I support it wholeheartedly."

Northern European Division president Jan Paulsen expressed his approval of the report and voiced only one concern, that with the end of the separate youth department his youth-

conscious parents might think that less emphasis would be placed on youth ministry than it deserves.

Even though many delegates had expressed concerns about combining the four departments into one, a recommendation passed, seemingly without dissent, that called for looking with favor on the concept of developing a church ministries department and for a model to be prepared and shared with divisions and delegates before the 1985 GC session.

After nearly three days of discussion on this report, the council came to section five, which dealt with the role and function of the North American Division. It recommended maintaining the "special relationship" that has always existed between the General Conference and the North American Division, yet allowing it to have its own identity, leadership, planning, and coordinated evangelism.

The commission also recommended making the North American Division responsible for distributing that portion of the budget that is usually allotted to the North American Division, its churches, conferences, and unions.

Charles Bradford, vice president of the General Conference for North America, was then asked when he would like to see this all take effect. He immediately responded, "I don't want to go ahead of my brethren, but the sooner the better."

Sections six, seven, and eight outlined implementation dates, more studies to be done, and why it would be best to still have four separate departments on the local church level, instead of one church ministries department.

After three days of spirited discussion in and out of the council, with input of leaders from around the world, the motion was made to adopt this document and recommend it to the General Conference Session in 1985. The motion carried overwhelmingly.

If the 1985 GC session adopts these recommendations, the plan calls for a trial period of five years, with a report coming to the 1990 GC session for final approval.

Role of women in the church

The Potomac Conference executive committee recently asked the General Conference officers to reconsider the role of women in the Seventh-day Adventist Church.

After this request was discussed by the General Conference officers and, during Annual Council pre-session meetings, with division leaders and North American union presidents, it was brought before the Annual Council.

The Potomac Conference requested three things:

1. That women with theological/seminary training who have been invited by a conference to serve as associates in pastoral care and who are local elders of the church where they serve be permitted to baptize.

2. That the policy on ministerial licenses be amended to allow ministerial licenses to be granted to women who meet certain criteria.

3. That the church's consideration of the ordination of qualified women to the gospel ministry be renewed.

In a concise history of the role

of women in the Adventist Church given by Elder Neal C. Wilson during the last hour of Sunday's general session, these points came forth:

■ On October 18, 1973, a report was "received" by the Autumn Council from the Council on the Role of Women in the Seventh-day Adventist Church. That report included the role of women as pastoral/evangelistic workers and called for continued study to be given to the theological soundness of electing women to local church offices that require ordination—either elder or deaconess.

■ A 1974 Annual Council action reaffirmed the 1973 action and recorded its opinion that, in the interest of the world unity of the church, at that time no further move be made toward the ordination of women to the gospel ministry. It also requested the President's Executive Advisory to arrange for a continuing study of the theological and practical implications of ordaining women to the gospel ministry. (Remember, in 1973 the call was for theological study of ordaining women to local church offices.)

■ A 1975 Spring Meeting action recognized that:

1. Many women in the church lack family responsibilities and are capable and free to dedicate their full time to the service of the church;

2. Qualified women be ordained as deaconesses with a suitable ordination service;

3. Qualified women be ordained as local elders, with the greatest discretion and caution, and that counsel be sought from the conference, union, and division before proceeding;

4. Until the question "becomes clearer" the world church is not yet ready to move forward in the ordination of women to the gospel ministry; and

5. Qualified and experienced women may be assigned ministerial roles as assistant pastors with missionary licenses or credentials.

Qualified women at this time were given scholarships (as men were) to attend the seminary and receive ministerial training.

■ A 1976 Annual Council action amended the licensed-minister policy and broadened the authority of a licensed minister in those churches to which he had been assigned. This action, in wording and intent, focused exclusively on men in the gospel ministry.

■ A 1977 Annual Council action established a plan for "Associates in Pastoral Care" and specifically stated that such individuals were not in line for ordination to the gospel ministry. It also referred to the qualifications for ordination to the gospel ministry and again focused exclusively on men as gospel ministers.

■ A survey's results, given to the President's Executive Advisory on January 3, 1978, by the Office of Archives and Statistics, showed that approximately two thirds of the church members in North America were not prepared at that time to accept women as elders in the local church or as gospel ministers.

Present request

Recognizing that many members hold deep feelings on this subject, Elder Wilson appealed for tolerance toward one another's feelings and positions. "I hope that we will not judge people, but that we will accept their convictions as genuine, earnest, and something worthy of our consideration."

As evidence of the deep feelings generated by this issue, Elder Wilson held up 27 telephone messages his office had received that morning. By Monday afternoon he said the number had risen to nearly 50. And on Monday more visitors filled the balcony seats than on any other day.

The Scriptures are clear in teaching the equality of men and women, Elder Wilson said, "but we must face the question of whether that equality is one of both status and function."

He stated that we have "a backlog of opinions, theological and Biblical studies, and philosophical, ecclesiological, and sociological views, and that these have been around for years. They are lauded or decried, depending upon who reads them. What we have," he

said, "is a wide variance of viewpoints."

The church, Elder Wilson pointed out, has never categorically closed the door for women to be ordained ministers but rather has always left the issue open for "further study." In the meantime, the church has encouraged qualified women to enter ministerial work but has not seen fit to "fulfill their calling in the ministry through ordination."

He said the church needs to decide whether women will become ordained ministers. If no decision is made soon, the church will continue by default on the course it has been setting, which would lead eventually to the ordination of women to the gospel ministry. The other option, he said, would be to draw back definitively to its traditional position.

He then outlined a plan that came from the General Conference officers to deal with this issue.

The plan requested the Potomac Conference "to keep tabled the issues of ministerial licenses for women and baptism by women who are in full-time pastoral work and who are also local church elders until the larger issue of women in the gospel ministry is decided by the church in harmony with a schedule outlined."

The recommendation then outlined a three-part plan leading to the 1985 General Conference session's consideration of the ordination of women:

1. Each world division will be "asked to discuss the issues in preparation for a meeting of representatives" who would meet together in March, 1985.

2. Each division will be requested to send two representatives to this meeting.

3. The report of the meeting will be presented to the 1985 Spring Meeting of the GC Executive Committee, and recommendations will be referred to the 1985 General Conference session for a decision.

In addition, the Biblical Research Institute of the church is requested to send to all GC session delegates a summary of the available theological positions on this subject.

"The decision of the 1985 General Conference session," says the recommendation, "will be definitive and should be accepted as such by the church worldwide."

Potomac Conference president Ronald M. Wisbey said it is a "conscience matter" with the Potomac Conference executive committee. After a moving speech on the Potomac Conference's commitment to women in pastoral roles, Elder Wisbey reassured the council that the Potomac Conference "has never desired to be other than in the mainstream of Adventism."

When Elder Wisbey's address was finished, the lines began to form at the floor microphones. Most of the speeches supported the recommendation, although some expressed concerns.

Robert H. Pierson, former General Conference president, said that although he had not come to the microphone to instruct, he came to make an earnest appeal that those who study this issue "stay by what the Bible and the Spirit of Prophecy have said, not by what the other churches have done."

Some members of the church have felt that the overseas divisions have held North America back in this issue. However, Elder Gerald J. Christo, president of the Southern Asia Division, said, "That is not true. We have nearly always followed the North American Division." He called for support of the recommendation and said that "we will send a lady" as one of the two representatives for the study commission.

Elder Christo crystallized the feelings of many when he said, "We don't have to implement it all together, but we do need to be together on the role of women in the church."

With six still waiting to speak to this issue, a motion was made to limit debate and call for a vote on the recommendation. A two-thirds vote was needed to stop debate, and when the vote was taken it passed by a margin of some 2 percent. A vote was taken on the main recommendation, which passed with strong support.

Coming next week: Part 3

The gift of peace

By SAMUELE BACCHIOCCHI

The scorn of enemies and the betrayal by friends did not discourage Christ, because He was seeking the smile of God rather than popular approval.

Just before His death Christ carried out the duties of a dying man. He gave His friends final instructions, prayed for them a last touching prayer, and instituted an expressive ordinance.

He disposed of all that He possessed by placing Himself in the hands of His Father, entrusting His mother to the care of John, and allowing His garments to be divided among the soldiers.

To His disciples He left the most treasured possession—not houses and lands, not silver and gold, but something far better: His peace. “Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid” (John 14:27).*

Why did Christ choose to leave His disciples peace rather than possessions? Obviously because He knew that peace is far more valuable. My mother likes to say that she would rather live on bread and water with peace in her heart than on fancy food with inner conflicts and tensions. Peace is as essential to our souls as food is to our bodies. For this reason millions of persons today are seeking for peace, the release from inner tensions, by joining exercise programs and meditation groups and by taking tranquilizers, drugs, alcohol, or vacations to fantasy islands.

Experience tells us, however, that “magic” pills and “fantasy” places can at best provide only a temporary evasion, not permanent peace. Lasting peace is not a human achievement, but a divine gift: “Peace I leave with you; my peace I give to you.”

The source of peace

Why do we need Christ’s assistance to experience genuine and permanent peace in our lives? Because true peace results not from control of external circumstances, but from harmony among the physical, mental, and spiritual components of our being, something we cannot achieve by ourselves.

We may try to find inner peace, for example, by exercising or resting our bodies, but if our mind is troubled, we experience not peace but tension, agitation, restlessness. As the instruments of an orchestra need a skillful conductor to blend them into harmonious music, so our several faculties

* Unless otherwise noted, all verses quoted in this article are from the Revised Standard Version.

Samuele Bacchiocchi is professor of religion and church history at Andrews University, Berrien Springs, Michigan.

need the guidance of a Saviour if we are to experience peace (1 Thess. 5:23).

The Scriptures present Jesus as the only source of peace. Isaiah announced Him as the “Prince of Peace” of whose “government and peace there will be no end” (Isa. 9:6, 7). At his birth the angels joyfully proclaimed “peace on earth” (Luke 2:14, T.E.V.). During His ministry Jesus told those whom He made whole to “go in peace” (chap. 7:50; Mark 5:34).

At the time of His triumphant entrance into Jerusalem the people shouted, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” (Luke 19:38). To them Jesus said, “Would that even today you knew the things that make for peace!” (verse 42). After His resurrection Christ greeted His disciples by saying, “Peace be with you” (John 20:19). New Testament believers recognized Jesus as the source of peace by calling Him “our peace” (Eph. 2:14) and by proclaiming His “gospel of peace” (chap. 6:15).

What is the nature of this gift of peace that Christ bestows upon His followers? How do we experience it in our daily lives?

A spiritual gift such as the peace of Christ cannot be fully defined, for it “passes all understanding” (Phil. 4:7). The most we can attempt is to reflect upon three aspects of Christ’s peace that are suggested in John 14:27: (1) the *nature* of Christ’s peace, (2) the *method* of Christ’s peace, and (3) the *power* of Christ’s peace.

The nature of Christ’s peace

Christ tells us that the peace He offers is not an impersonal formula but the very peace that He personally enjoyed during His earthly life. “Peace I leave with you; *my peace* I give to you” (John 14:27). Since Christ wants us to enjoy His personal peace, it behooves us to have some understanding of the kind of peace Christ experienced while on earth. The Gospels suggest that Christ’s peace consisted of the inward serenity He derived from a harmonious relationship with His Father, with Himself, and with others.

Christ enjoyed *peace with the Father* through communion with Him and obedience to Him. Conflicts and tensions arise when our will works at cross purposes with God’s will, but Christ never became unmindful of His Father’s will. “I have come down from heaven,” He said, “not to do my own will, but the will of him who sent me” (chap. 6:38). To the very end of His earthly life He prayed: “Not as I will, but as thou wilt” (Matt. 26:39).

This harmony with the Father enabled Christ to enjoy *peace within Himself*—that internal serenity that no external distress can destroy. No one ever saw Him disturbed in His soul, save when in grief over a friend’s death, in pity for a doomed city, or for some other reason outside Himself. The scorn of enemies and the betrayal by friends did not

discourage Christ, because He was seeking the smile of God rather than popular approval.

Oneness with God enabled Christ to enjoy *peace with others*, because He nourished no hatred, jealousy, or suspicion toward them. We lose our peace when we open our hearts to such feelings. But the more people hated Jesus, the more He was moved with compassion toward them because He saw their need of God. He prayed even for those who reviled and crucified Him, pleading, "Father, forgive them; for they know not what they do" (Luke 23:34).

Christ desires each one of us to experience this personal peace that He enjoyed with God, with Himself, and with others. How can we experience communion with God, inward serenity toward others, and trust during tribulations?

Our text suggests the unique method by which Christ's peace is given: "Not as the world gives do I give to you." Notice four contrasts between the two methods of imparting peace.

1. Atonement versus attainment

The first contrast may be characterized as *atonement versus attainment*. The peace that the world offers depends upon personal attainment, while that of Christ depends upon His vicarious atonement for our salvation. The world says, "If you want to enjoy peace and happiness, you must overcome the causes of anxiety by attaining success and financial security." In reality, those who achieve fame and wealth most often experience conflicts and tensions. Some become so disillusioned that they end their quest for peace by taking their own lives.

Christ offers us peace in a radically different way. He does not say, "If you want My peace, you must attain it by yourself." Rather He says, "If you want My peace, accept the gift of My atonement for your sins and experience the peace of forgiveness and reconciliation with God." Peace begins when the separation from God that is the root cause of inner conflicts is terminated. Jesus brought "the hostility to an end" and reconciled us to God by paying the penalty for our sins on the cross (Eph. 2:14-17). "Since we are justified by faith [restored to a right standing before God], we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Reconciliation with God gives us peace by enabling us to see new possibilities in ourselves and others.

2. Commitment versus compromise

A second contrast between the method of Christ's peace and that of the world can be labeled *commitment versus compromise*. The peace of the world comes most often through compromise, while that of Christ is received through commitment to His will. The world says, "If you want to achieve peace and happiness, you must learn to compromise, to give up principle whenever necessary," whether in military, political, business, marital, or personal conflicts. The fact is that compromising principles may alleviate temporarily some external conflicts but ultimately only intensify internal tensions.

Christ offers us His peace, not through compromise but through commitment to the principles He has revealed. "If a man loves me," Jesus says, "he will keep my word" (John 14:23). In the same discourse He explains that if we keep His commandments, we will abide in His love and our joy will be

full (chap. 15:10, 11). Obedience brings the peace of a quiet conscience, which is far better than all the honors the world can bestow. "Great peace have those who love thy law; nothing can make them stumble" (Ps. 119:165).

Christ gives not only *peace with God* by reconciling us through His sacrifice, but also *peace within ourselves* by enabling us to live committed to God's will (Rom. 8:3, 4). In His last discourse the Saviour promises His peace through the Holy Spirit's guiding us in doing God's will (John 14:26; 16:13). When by His Spirit we live in harmony with God's will, we enjoy the peace of a quiet conscience.

3. Concern versus indifference

A third contrast between Christ's peace and that of the world may be designated as *concern versus indifference*. The peace of the world is most often achieved at the expense of others, while the peace of Christ manifests itself in concern for others. The world says, "If you want peace, think about your own well-being and do not worry about what happens to others. Any course of action that enhances you is justified, even if it comes at others' expense." The results of these principles are evident today in the cutthroat competition that drives smaller enterprises out of business; in the rich that become richer at the expense of the poor; in the social, racial, and cultural barriers that cause so much unrest in the world.

Christ offers peace by teaching us concern toward friends and foes. "This is my commandment, that you love one another as I have loved you" (chap. 15:12). "Love your enemies and pray for those who persecute you" (Matt. 5:44). When the love of Christ dwells in our hearts we have peace with others because we nourish no feelings of hatred, suspicion, jealousy, or indifference, but only those of concern and love. If someone sends us an angry five-page letter, we do not lose our peace by writing a fiery ten-page response. Instead of appeasing our hurt feelings by taking revenge, we seek to understand and help the person who has hurt us. If we hear damaging gossip, we throw not fuel, but cold water, on the fire.

To have Christ's peace in our hearts means not to give in to our natural inclinations to retaliate. The priests of ancient Rome were called pontiffs, which means "bridgemakers." Every person who has received Christ's peace should build bridges of understanding and love where there is misunderstanding and hate.

4. Present versus future

A fourth contrast between Christ's peace and that of the world can be described as *present versus future*. The world

Sacred time

By DEBBIE NOEL

Six sunsets—six dawns—
hanging suspended in peace
the Special Seventh.

promises peace by urging us to live for the present; Christ offers peace by challenging us to live in anticipation of the future. The world says, "If you want peace, enjoy the present life because it is the only one you have. Eat, drink, and be merry, for tomorrow you shall die." To live from day to day, trying to find peace and joy in the passing moment without hope of a meaningful future, means to deny the deepest longing of the human heart, to live without real peace.

Christ offers peace in the present by giving us a future to live for. He told His disciples, "Let not your hearts be troubled; . . . I will come again and will take you to myself, that where I am you may be also" (John 14:1-3). This blessed hope has enabled believers through the ages to enjoy Christ's peace, because they believed that "the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18).

The power of Christ's peace

Christ's peace gives courage and confidence: "Let not your hearts be troubled, neither let them be afraid" (John 14:27). We, His followers, are to be of good courage while sailing through the rough sea of life, because while not guaranteed a smooth ride, we are promised a safe arrival at our destination—eternal life. Christians are not exempt from the pain and problems of life. Like all mankind we experience loss, failure, sickness, and trial. "In the world you have tribulation," Jesus says, "but be of good cheer, I have overcome the world" (chap. 16:33). This assurance that Christ has gained the victory for us allows us to hope when others despair, to have courage when others fear, to be cheerful when others become despondent.

The power of Christ's peace impressed me through the testimony of a dear old lady whom I met recently at a camp meeting. Her body was bent over and twisted by arthritis. She could not lift up her head to look at people but could only turn it a little bit.

When I asked her, "How are you doing, sister?" she smiled and replied, "I can't complain. The Lord is good to me; He gives me strength every day."

The peace that Christ gives cannot be taken away by unfavorable circumstances. Sickness cannot mar it; the believer who lies on a bed of suffering remains cheerful in the midst of pain. Poverty cannot destroy it; many hungry Christians wearing rags have Christ's peace in their hearts. Persecution cannot ruin it, because persecution cannot separate the believer from Christ. When we have Christ's peace in our hearts we can say with the psalmist, "Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea" (Ps. 46:2).

A wealthy man once asked two artists to paint for him their concept of peace. The first chose to portray an unruffled lake high up in the mountains. The second represented peace as a robin singing on the fragile branch of a birch tree bent over by the foam of a thundering waterfall. The latter illustrates the peace that Christ offers: not the passive peace of inaction but the active peace of hope and gladness.

We need to accept the gift of Christ's peace; the gift that enables us to live at peace with God, with ourselves, and with others; the gift that makes us ambassadors for peace in a strife-torn society. □

FOR THE YOUNGER SET

The dog who barked for help

By AUDREY LOGAN

"Go away, you noisy old thing," shouted Joseph. But the big black dog would not go away. The more Joseph, a farmer, tried to dig in his field, the more furiously the animal barked.

It began to circle Joseph, jumping up and down, snapping and yelping. The man backed away in fear. The frantic animal eventually forced the farmer across the field, through some bushes, and finally onto the railroad track.

Then Joseph forgot all about the dog. For there, with her right foot trapped in a drainage grid between the railroad tracks, he saw a 9-year-old girl weeping bitterly.

Joseph tried to free Tessa, for that was what she said her name was, but failed. Then to his horror, he heard a train approaching. Still unable to release the girl, he ran toward the train, frantically waving for it to stop.

The engineer slammed on the brakes, and the train shuddered to a halt.

The engineer got his

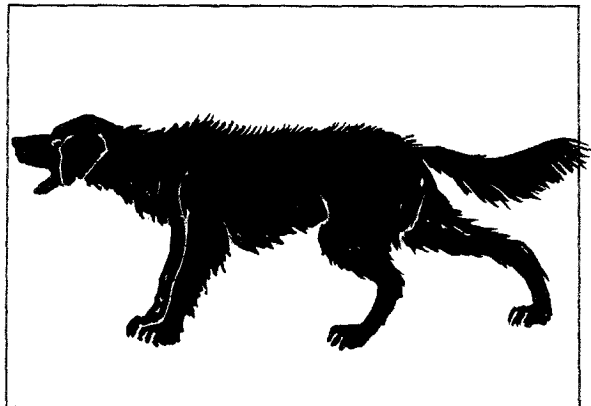
crowbar and jumped from the train. For some time he and Joseph struggled to free Tessa. When they had torn the grid away from her foot, they noticed the dog, still there, but now silent.

Quietly, it ambled to Tessa and gently licked her hand. Then it walked off.

Joseph took Tessa to the doctor who treated her badly bruised foot. Joseph told the doctor, "I thought that huge dog was going to attack me. But now I have no doubt that it deliberately set out to save Tessa's life."

Tessa said, "I was playing near the track, even though Mother has told me never to go near there. But I saw some pretty flowers and started to cross the tracks to get them. The dog came up and stood by me. I thought it looked hungry, so I gave it half of my sandwich. Then my foot got caught and I couldn't move. The dog ran off barking."

That black dog has not been seen since. I think God used him to help Tessa, don't you?



Wheat and tares in schools

I have been a teacher and principal in Seventh-day Adventist schools for 15 years. I have taught grades five through ten in several geographical areas. As the parent of two children just entering this grade level and as a teacher, I have a deep concern. I have noticed in my classrooms that a majority of students and their families are supportive of Adventist doctrines and lifestyle, but there is always a minority (perhaps one fourth) of the students who ridicule anything that is presented and upheld as unique or associated with the conservative Adventist beliefs and practices. Meat eating, movies, jewelry, indiscriminate TV viewing, rock music—all are glorified by this segment of students. They are almost always extremely vocal in the classroom as they try to let everyone know that this is the “way to go.” Generally these students do not participate in activities that would warrant their dismissal from school, so they stay and cast a negative influence over all the positive work of teachers and pastors.

My question is this: After working with these students, should we allow them to continue in our schools if there is no change of attitude? In other words, would scorn or nonacceptance of the conservative Adventist lifestyle be grounds for expelling them? Do we have an obligation as a Christian school system to keep a pure atmosphere, or should we retain the “fringe” students in the hope that we will save their souls?

Perhaps first we should try to come to a general agreement as to what education is about. Schools exist for the purpose of

producing useful, well-educated, law-abiding citizens who will take their places in society as competent leaders and followers. Seventh-day Adventist schools exist for this purpose and another compelling goal—that of producing young persons who love God, who understand Christ’s place in their lives, who are well grounded in the basic and fundamental beliefs of the Adventist Church, who will form a nucleus of church members and leaders in each succeeding generation, and who hope eventually to be citizens of the new earth.

Obviously if the second goal is not clearly recognized, accepted, and implemented, the Adventist school can do nothing that the secular school cannot do and, in some cases, do better.

With those points in mind, it is obvious that you have enunciated one of the most critical issues today in the SDA school system. From the outset we must make it plain that we are not dealing with hard-core offenders who break every rule in the book; these students usually expel themselves from school, in a manner of speaking. They are easy to identify and deal with. (At least I hope school officials deal with them, no matter who they may be.) But when we begin analyzing student attitudes, we get into quicksand.

One important facet is this: We are dealing with many personalities and many concepts of what is “worldly” and what is “Christian,” and what is “traditional” Adventism and what is “barely” Adventism. I shudder at the thought that some persons of my acquaintance would be given the power to make a judgment on this.

Beyond that, we must realize that not all principals, teachers,

and board members can come to full agreement once we have left the firm areas of “must not.” But most important is the point that when students are in their formative years they are noted for big talk and inner insecurity.

I have lived in the same community for more than 30 years. One fascinating privilege has been to observe many people from birth to maturity and to realize that if everyone had given up on some young people during their reckless, heedless years, the church would be far poorer, and I am not referring to finances.

I understand your concern for the “good” students, but remember, we are told specifically that the wheat and tares will grow together until the final harvest.

The English writer John Milton, in his great “Areopagitica,” says, “I cannot praise a fugitive and cloistered virtue.” In other words, the strong Christian must learn to understand what is good and what is evil and make the deliberate choice for good.

As we consider all the elements of the situation you have described, it seems to me that what is most needed is a spiritual revival in Adventist homes, for in most cases, as you suggest, the students simply reflect the attitudes of their parents. It stands to reason that if parental values are changed and elevated, the natural outgrowth will be the elevation of the children’s attitudes. This should be a signal to all pastors to restudy their priorities in preaching and shepherding, and to begin emphasizing the unique Adventist lifestyle, its values, and its privileges.

You see, I cannot visualize a system in which we would categorize certain schools as one for “good” Adventists, a sister school (in the next block?) for “questionable” Adventists,

and yet a third for “bad” Adventists. Until we can see clearly what the future holds (which will be never), I think we must always consider the individual soul as the important deciding factor.

One specific suggestion I would make is that each school go all out to make the *right* thing to do the *popular* thing to do. This is not simple; of that I am painfully aware. But concerted efforts will bring results. Local boards, local faculties, and parents can work together on this.

I remember when beards were considered the most blatant form of rebellion and defiance. Much time was spent publicly denouncing them. When the controversy was at its peak, lo and behold, a prominent church leader’s son, who had been in boarding school, showed up at a social function with a beard. He was one of the finest boys I had known. I wondered what his father would do. To his credit, he was just as proud of his son, just as supportive, and just as congenial as if his son had had no beard. Today that son occupies a place of high responsibility in this church and certainly, by any standard, would be called a “fundamental” Adventist. The beard has long since disappeared, not that it would matter, since beards have become so commonplace that now it seems ludicrous that we ever made such a fuss about them.

I am not claiming that things always turn out so well, but usually if the judgment call on the part of parents and teachers leans heavily on the side of love and confidence in the young person, God works wonders.

We *must* have clearly defined school “laws” and standards and principles, and they must be upheld. But we also must have clearly defined principles of love and compassion in our hearts, homes, and schools.

Guest editorial

The need of goals

We seem to be afraid of setting goals. Yet the whole trend of management theory and practice today is toward goal setting. The excellent companies are goal-oriented; we see it in all the literature.

As a way to get things started, nothing can take the place of reasonable goal setting. It must be done in keeping with the way human beings are put together. There will have to be a serious negotiation of goals stated specifically in terms of numbers (the only way we can measure objectively). What gets measured gets done.

Early Adventists had goals for everything: Thirteenth Sabbath, Investment, Ingathering, Big Week, mission offerings, territories to be entered, baptisms, churches to be planted, meetings to be held. With eyes on goals and spirits aglow, they were irresistibly drawn toward the "dream that had to be." And they got things done!

Let's stop kidding ourselves. Plans and programs that are not goal-oriented have no power to excite. We are made to be challenged. Goals give the future some form and shape. We have here the Biblical idea of hope—always looking ahead. This is why we need feedback, which one author calls "the breakfast of champions."

There is another fact that we will have to face. North America did not respond enthusiastically to the 1000 Days of Reaping. Some of us even dragged our feet. But

this attitude that bristles at the mere mention of goals and programs is a foreign element, contrary to the can-do Adventist pilgrim spirit. Thanks be to God—this is changing. The spirit of Adventism is strong! We are prisoners of hope. We have a global assignment that we cannot

From November 10, 1984, to June 15, 1985, there are 217 days to add 68,175 new members to the fellowship. This will put us on target for the 1000 Days of Reaping. The time is ripe and right.

escape. Nothing can change that. In our honest moments we know that.

We are at one of those times in salvation history when our task is coming into sharper focus. There's a new day dawning. Our self-esteem is affirmed by Heaven's blessing on our efforts when we dare to obey "the voice." Already in North America soul winning and goal setting are in. The tide is rising.

Three fourths of the 1000 Days of Reaping are in the irretrievable past. No use mourning them. But we do have more than 200 days remaining. Let's be specific. From Sabbath, November 10, 1984, to Sabbath, June 15, 1985, there are 217 days, 31 Sabbaths to accom-

plish what has never been achieved in our history—to add, through baptism and profession of faith, 68,175 new members to the fellowship. This will put us on target for the 1000 Days of Reaping.

The time is ripe and right. So many things are in place. The Caring Church strategy has taken hold. There is a broad-based sensitivity, soul hunger, and even eagerness among church members.

"The whole assembly of the Israelites gathered at Shiloh and set up the Tent of Meeting there. The country was brought under their control, but there were still seven Israelite tribes who had not yet received their inheritance. So Joshua said to the Israelites: 'How long will you wait before you begin to take possession of the land that the Lord, the God of your fathers, has given you?'" (Joshua 18:1-3, N.I.V.).

The survey was made. The land was divided. The territory was assigned. The people were consulted and involved in the decision. Marching orders were given. The land was cleared of enemies and obstacles. Yahweh went before them. Divine power combined with human effort made promise and prophecy glorious reality.

I make bold to say to the people of God in North America, "Get at it; do not delay." The day of march has come. Assemble the people. Set goals. Be specific. Measure and number. Activate every force.

CHARLES E. BRADFORD
*General Conference Vice President
for North America*

TV violence affects us all

Violence on television has come under attack again, according to a report in the October 6 *Washington Post*. The reason is not the one we usually hear, that violence inspires imitators, but one that I had not thought about before: that it reinforces the inequalities and injustices of our society.

George Gerbner heads the Annenberg School of Communication at the University of Pennsylvania and directs an extensive research project on the effects of television viewing. At a recent

National Council of Churches hearing in New York, he said that heavy television viewers are more likely than others to feel insecure and vulnerable about the safety of their neighborhood and are more fearful of crime.

He calls TV violence a "dramatic demonstration" of "who can get away with what against whom" and points out that women are disproportionately represented as victims of violence in TV drama—especially foreign, nonwhite, elderly, or very young women.

Through television, according to Dr. Gerbner, the less-favored segments of society are taught to be

afraid and dependent. Those made fearful may then "welcome repression if it comes in the name of security."

The problem is not a small one. Dr. Gerbner told the NCC's Committee on Sex and Violence in Film, Cable, and Television, "Our children have grown up, and we have lived, with a steady diet of 16 entertaining acts of violence—two of them lethal—in prime time every night." That tide of violence "is historically unprecedented and shows no real sign of receding."

On the assumption that Dr. Gerbner's research is reliable, this information seems to me to call for thought—and perhaps action—by both the television viewers and nonviewers among us. For, like it or not, all of us are affected by it.

At the New York hearing Dr. Gerbner called for a vigorous new "environmental movement" made up of parents, educators, and religious and political leaders to clean up the "environment of symbols." He said reduction of violence and exploitive sex on TV could come only if more public resources are allocated to that end. Perhaps there are other options as well.

As Christians, are we willing to see television perpetuate wrongs and inequities in our society? Do we have a responsibility as a church—or as individuals—to protest this trend and call for change?

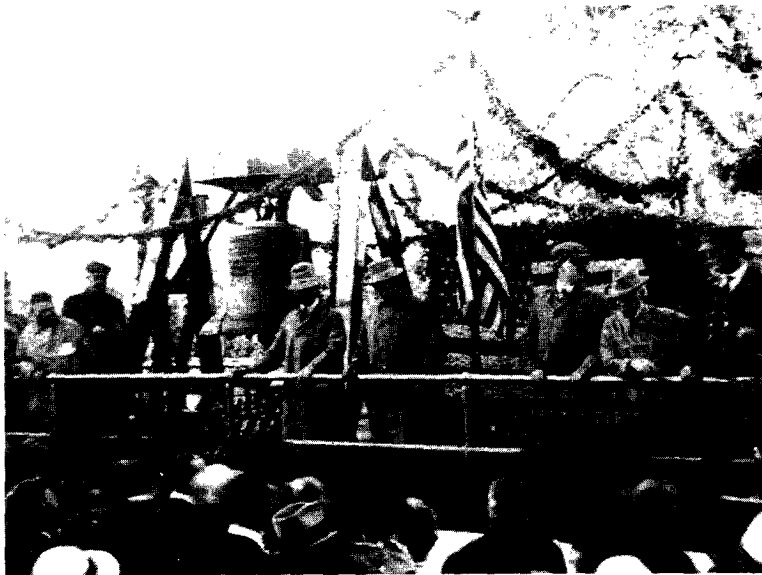
Are we who watch TV aware of its power to influence our attitudes toward other people? Are we carefully evaluating programs we watch and making sure they *conform* to our standards and values instead of *shape* them?

And are those of us who don't watch TV at all, or whose TV viewing is limited to morning traffic and weather reports and evening news, aware of TV violence's indirect effect on us? Are we safe in ignoring the problem that some of the people among whom we live and work are asserting more power, becoming more sexist, while others are becoming more fearful and dependent?

J. R. F.

ADVENTIST SCRAPBOOK

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The Liberty Bell at Fall Council '15

In 1915, after the Liberty Bell had been on display at the Panama Pacific Exposition in San Francisco, California, it was taken back across the United States to Philadelphia on an open flat car. The train made brief stops along the route at various cities so that citizens could see the famous bell. One of these stops was in Loma Linda, California, on November 15.

The Fall Council (now called Annual Council) was in session in Loma Linda at the time. The entire delegation to the council, as well as sanitarium employees, students from the school, and community residents, were at the station when the train stopped. Elder C. S. Longacre, secretary of the General Conference Religious Liberty Department, led the delegation of church officials to convey the council's respects to the dignitaries accompanying the Liberty Bell.

week in September just to cover tuition plus the August and September monthly payments.

I know of several families who do not send their children because of the high cost. That is a tragedy.

Can you publish some articles on what the church can do to help? NAME WITHHELD

Homemakers

Re "Homemaking: The Role I Have Chosen" (Oct. 4).

In my opinion society as a whole and the church in particular have done a disservice to us all by limiting the term *homemaker* to women who choose to engage in full-time home activities.

Certainly men who are husbands and/or fathers should be homemakers, as should women who are wives and/or mothers. Other persons also should fit into the "homemaker" category in some instances.

Like the author, I chose to be a full-time home person when my children were small. Unlike her, I had to work outside the home to educate my children, a fact that in no way neutralized the quality of my homemaking. In a very real sense my earning money to care for my family was homemaking.

CONSTANCE TIFFANY
Berrien Springs, Michigan

Commission report

Re "President's Review Commission Presents 26 Recommendations" (Sept. 27).

The indebtedness of the health-care institutions and holding corporations is somewhat beyond the cited scope of the President's Review Commission. That the commission should comment upon such debt in its cover letter is, perhaps, a measure of the gravity of the situation. MICHAEL SCOFIELD
Anaheim, California

The candid report to the church on the final recommendations of the President's Review Commission strengthens my confidence in the leadership of our church.

The commission has done a splendid job, and its recommendations should become part of

the policy of the world church.

It is time now for us to put aside the sad happenings of recent years, close ranks, and press forward to hasten the kingdom. JOHN M. FOWLER
Poona, India

I was pleased to read about the suggestion to name a committee to look into the North American hospital system. There are a lot of things that we, the laity, do not understand about the situation. When we ask questions, we want to be answered.

DENISE SNYDER GRENTZ
Douglasville, Georgia

■ *The recommendations of the President's Review Commission have been discussed by the General Conference officers, and together with the officers' responses, were presented to the 1984 Annual Council. For a report on this item, see "Annual Council Report—3" in the November 15 REVIEW. The indebtedness of the health-care systems and holding corporations also was addressed at the Council. See the treasurer's report in the November 1 issue.—Editors*

Ellen White

Re "Ellen White in Perspective" (editorial, Aug. 16).

Ellen White possessed the gift of prophecy. She was inspired by God. Why, then, would it be unscriptural, or unreasonable, for her to be an agent of the Holy Spirit to teach truths to this church that would be a blessing to its last-day members? Doctrine is "teachings." If spiritual gifts is an acceptable Bible doctrine, as the Adventist Church has held for many years, can we not accept that it is Biblical for some phases of doctrinal truth to originate from her inspired pen—maintaining, of course, that our fundamental beliefs rest upon the Scriptures? Why do we limit the Holy Spirit's working through Ellen White and not through Jeremiah or Paul, if we believe that all divine inspiration is of the same quality and originates from the same Source?

To many of us, the Spirit of Prophecy in the remnant church is much more than "the chief shaper of Adventism." We do not describe Ellen White's writings as "another Bible," but we do believe she exercised the gift of prophecy and that God inspired her to teach His people many things that will help prepare them to meet the Lord at His advent in the near future. This great truth must always remain the "bottom line." This position has not come from "emotionalism" or from "preconceived notions." It was born from a steadfast acceptance of both Scripture and experience.

ROBERT H. PIERSON
Hendersonville, North Carolina

The statement that "the church has rejected the view that in effect would raise her writings to the place of a third canon of Scripture" certainly seems to contradict other statements appearing in the ADVENTIST REVIEW in the past few years.

In September 4, 1980: "Ellen G. White was inspired in the same sense as were the Bible prophets." Then in December 23, 1982: "We do not believe that the quality or degree of inspiration in the writings of Ellen White is different from that of Scripture." This statement is followed with "We do not believe that the writings of Ellen White are an addition to the canon of Sacred Scripture."

I would suggest that the role of Ellen White requires a great deal of clarification and modification, along with open, unhedged statements.

KENNETH D. CHRISTMAN
Dayton, Ohio

While Adventists have never held the view that Ellen White's writings were dictated by God in the same manner that the stone tablets were handed to Moses, there are many laypeople and some ministers who still hold to this approach concerning her inspiration. What efforts are being made by church leaders to correct this misconception and to reeducate these members?

On the matter of doctrine, the Seventh-day Adventist Church states categorically that all of its doctrines are Bible-based. But in reality the church congregations with which I have been associated during my lifetime have all had an extreme dependence on Ellen White's interpretation of Scripture. And given the choice between formulating doctrines from the Bible or from Mrs. White, they will almost always choose the latter. Their attitude seems to be that to attempt Biblical interpretation by one's self is a dangerous practice.

This fact seems to suggest to me that despite warnings by the "official church," many members and certain pastors are exercising a reverence and regard for Ellen White's writings that is essentially cultic.

SCOTT SELTMAN
Nekoma, Kansas

I enjoyed seeing in print that the writer and not the words are inspired. Therefore, we do not have to go about breaking down every word and every syllable. The context is what we are after.

Our problem does not seem to be with the idea that Mrs. White was inspired, but with our inability to give the other writers that she borrowed from their just dues. Also to remind our people constantly that she did borrow some of their works.

If Ellen White was inspired, and I believe she was, so are the writings and the writers she borrowed from. Any credit that she might receive also falls to those other writers in part.

DAVID C. KEOPPEL
Lancaster, California

China article

Many thanks for "A Glass of Mineral Water" (Aug. 30). I am always interested in accounts of travel in China, and this one is winsome and informative. It is especially good to read the account given by people who formerly lived and worked in China.

DONALD F. HETZLER
Executive Secretary
Associated Church Press
Geneva, Illinois

Currency devaluations hurt General Conference budget

By MYRON K. WIDMER

Continuing weakness of international currencies in relationship to the strong U.S. dollar is taking a dramatic toll on mission offerings coming to the General Conference's budget from overseas divisions.

During the past three years overseas divisions' offerings to the General Conference have decreased by more than \$5 million, according to William L. Murrill, undertreasurer of the General Conference. In 1984 alone, a shortfall of \$8 to \$9 million is projected from what would have come in if the currencies had retained approximately the same relative value during recent years.

Elder Murrill is quick to point out that the decrease is not due to decreased giving by overseas members but rather to foreign currency devaluations and the significant loss sustained when foreign currencies are

exchanged into strong U.S. dollars.

"We had expected," says Elder Murrill, "for the dollar to start settling back to its more normal value by late 1983 and certainly by early 1984. Instead, the U.S. dollar has continued to strengthen."

In fact, over the past several months, new highs in exchange rates for U.S. dollars have been set in relationship to most major world currencies, bringing added concern to General Conference treasurers as they have been developing the budget for 1985.

In a report prepared by the undertreasurer's office, the major world currencies are compared over a three-and-a-half-year period, from January 1, 1981, until August 1, 1984. Here is where the dramatic changes show up.

Only one major currency, the

Singapore dollar, remains nearly unchanged. All the others show from 13 percent to 2,685 percent loss of value in relationship to the U.S. dollar. (See the accompanying chart for complete statistics.)

In coping with this loss of income, Elder Murrill feels the General Conference may, for the first time in many years, actually have to reduce the amount of funds appropriated to overseas divisions.

Though this might be startling to some, the other side of the devaluation story is that when the U.S. dollars are sent to the overseas divisions, they buy many more units of local currency than previously.

Some divisions, though, have experienced heavy losses as asset accounts have had to be adjusted to reflect the lower value of the currencies of subsidiary organizations.

"The increased value of the dollar has had a positive impact when General Conference appropriations are sent to divisions," remarks Elder Murrill. "A caution is for these organizations not to build these currency increases into their operating budget because they

could be in serious trouble when the U.S. dollar returns to more normal value."



New hymnal to include children's hymns

At the first meeting of the church hymnal committee, the set of guidelines adopted included the statement, "The hymnal should contain material that is attractive to young worshippers."

With this in mind the committee has chosen a number of hymns, new to our hymnal, that they think children will love to sing at home in family worship, at school, and in Sabbath school and church.

The selections include: "Can You Count the Stars?" a hymn about nature; "For God So Loved Us," a translation of "Gott Ist du Liebe," a German hymn of God's love; "As Jacob With Travel Was Weary," an

General Conference Division Currencies Compared to One U.S. Dollar

Division		Jan. 1, 1981	Aug. 1, 1984	Percentage Loss of Value
Africa-Indian Ocean	CFA (sim. to French franc)	205.00	440.00	- 114.63
Australasian	\$A (Australian dollar)	.8547008	1.15	- 34.55
Eastern Africa	Z\$ (Zimbabwe dollar)	.625	1.28	- 104.80
Euro-Africa	SFr (Swiss franc)	1.60	2.40	- 50.00
Far Eastern	S\$ (Singapore dollar)	2.10	2.14	- 1.90
Middle East Union	CYL (Cyprus dollar)	.3448276	.58	- 68.19
North American	C\$ (Canadian dollar)	1.15	1.30	- 13.04
Northern European	£ (British pound)	.4347826	.7575758	- 74.24
South American	Cr\$ (Cruzeiro)	70.00	1,950.00	- 2,685.71
Southern Asia	Rs (Rupees)	7.75	11.20	- 44.52
South African Union Conference	R (Rand)	.7518797	1.53	- 103.49

eighteenth-century carol from England that tells the story of Jacob's dream about the ladder reaching to heaven; "In Our Work and in Our Play," one that teaches obedience; and "Every Flower That Grows," a contemporary hymn set to music by American composer Dale Wood. (This hymn can be sung as a hymn or as a canon.)

Hymns about Christ include: "Gentle Jesus, Meek and Mild," a prayer to Jesus for guidance; "I Think When I Read That Sweet Story," a folk-song-like hymn about Jesus' life and ministry; "Jesus, Friend So Kind and Gentle," a song of Jesus' tender watchcare; "Loving Shepherd of Thy Sheep"; and "Who Is He in Yonder Stall?" an English carol that describes Jesus' birth, His fasting in the wilderness, praying in Gethsemane, dying on the cross, ascending to heaven, and reigning in glory.

"I Am Going to Calvary," a new hymn by Brian Wren, one of the most respected British hymn writers today, is also included. This hymn describes Jesus saying to children, "I am going to Calvary. Would you like to come with Me? You must follow the leader, then." The music is attractive, and will help children sing about what Jesus did on the cross.

The committee also voted to include a number of canons, or rounds, that we felt "children of all ages" would enjoy singing: "Shalom, My Friends," an ancient Hebrew benediction; "Grant Us Thy Peace," the well-known canon "Dona Nobis Pacem," which also will have Spanish and French texts in addition to English and Latin; "Hark! The Vesper Hymn Is Stealing," a canon of Russian origin that can be sung by any number of voices or groups; "Praise and Thanksgiving," which is contemporary American; "Let Us Praise the Name of the Lord," from the new German SDA hymnal. Melvin West has provided optional accompaniments for all of these canons.

Another feature the committee feels will be welcomed by parents, teachers, and worship leaders is the new hymnbook's "Index of Hymns Suitable for

Young Worshipers." The introductory paragraph to this index reads: "Worshippers from preschool through junior high can enjoy learning the great hymns of the church. These hymns then become lifelong companions and make it easier for the children and youth to be involved in the services of the church. The following hymns are recommended for family worship, school, Sabbath school, and choirs."

There follows a list of some 140 hymns from the book, that, in words and music, are easily accessible to children. The selections reflect all topics, moods, and styles of music and poetry.

The hymnal committee feels

that children are the future of the Adventist Church. Because children will learn whatever they are taught, the words from the introduction to *Christ in Song*, the much-loved hymnbook edited by F. E. Belden in 1900, are still true today: "If it be said that children do not like spiritual hymns and tunes, we reply that taste is largely the result of habit in taking either physical or mental food. Children should be given the best, the most nutritious, not the most sensational and exciting. When they are old enough to choose for themselves, they will then know how to choose."

WAYNE HOOPER
Executive Secretary
Church Hymnal Committee

Adventist Health Network holds race walk in D.C.

By JEFF COSTON

More than 120 people participated in a Fun Race Walk sponsored by the Adventist Health Network of Greater Washington September 30.

The event, which took place

Jeff Coston is assistant to the executive director of the Adventist Health Network.

in front of the Lincoln Memorial in Washington, D.C., marked the opening of the Greater Washington Area Network and featured Roy Jefferson, a former pro football player with the Washington Redskins.

Race walking, a sport growing in popularity in the United States and an Olympic event,



Roy Jefferson, left, former Washington Redskins football player, and Neal C. Wilson, General Conference president, presented trophies to winners of the Washington Fun Race Walk.

does not place as much stress on the body as running. However, it is physically demanding: top-grade race walkers can walk a mile (1.6 kilometers) in slightly more than five minutes.

According to Jerry Scherer, coordinator of the area network, one foot always must be on the ground while race walking. "You cannot become airborne," Scherer said, speaking to participants just before the start of the race.

The *Washington Post* had written an advance article regarding the race, and a crowd of people gathered to see it. Two television stations provided coverage.

C. E. Bradford, General Conference vice president for North America, offered words of encouragement and started the racers on their way.

Beginning in front of the Lincoln Memorial, the route covered three miles (5 kilometers) and passed near the Vietnam War Memorial, District of Columbia War Memorial, Washington Monument, around the Lincoln Memorial, then on to the finish near the Reflecting Pool.

Roy Jefferson presented trophies after the race, with the help of one of the entrants, Neal C. Wilson, General Conference president. Jefferson said he was proud of all who had walked, and he shook hands with the winners of the various age divisions as he and Wilson gave out the trophies.

The overall winner, Donald Poland, 16, completed the race in 27 minutes and 18 seconds. The Metrolites, a Pathfinder group from the Metropolitan SDA church, received a prize for being the group with the best average time.

A large blue-and-white banner entitled "Healthy Choices" attracted considerable attention from passersby, and a brochure handed out to interested people featured 27 services and programs—cooking schools, stress-management seminars, and stop smoking programs—being offered by 16 churches and educational institutions in the area.

The brochure, which earlier was distributed in

Adventist churches and health-care institutions, will be mass-mailed to the public in the future.

Rudolf E. Klimes, director of North American Division Health/Temperance Ministries and executive director of Adventist Health Network, explained what the Healthy Choices logo represents. "We recognize that people have a choice in their lifestyle. The Adventist Health Network encourages healthy choices. Our work is to assist people, Christian and non-Christian alike, in their effort to stay fit, eat right, manage stress, and live drug free."

Area networks are volunteer-staffed organizations that foster health activities in their communities. Networks operate from the premise that the Holy Spirit has given different talents to various people. Some, possessing a talent for health education and marketing, serve effectively in this health/temperance ministry.

The network concept allows the coordination of health/temperance outreach in a larger population area by local church members' working together. The focus is not so much on just a few specific activities but in-depth help and follow-through for interested people. The network approach has proven cost effective and is reaching a larger number of people than individual churches can reach.

The Fun Race Walk, the first event sponsored by the Greater Washington network, emphasized Adventist Health Week in metropolitan Washington, D.C.

Adventist Health Networks have been established in Bermuda and Philadelphia, and are being organized in Los Angeles, Fort Worth, Vancouver, Calgary, Red Deer, Edmonton, Atlanta, and Detroit.

If you would like to know more about the Adventist Health Network, please contact your local conference health/temperance director or the Adventist Health Network, 6840 Eastern Avenue, NW., Washington, D.C. 20012; (202) 722-6721.

Retired workers convene at Andrews University

By D. A. DELAFIELD

Holding his right hand high and gripping a copy of the program for the third annual convocation of retired workers, Dwight K. Nelson, pastor of Andrews University's Pioneer Memorial church, commented on the convocation, which had convened the night before.

"Look!" he said. "Just look at this program! C. E. Bradford, vice president of the General Conference for the North American Division, is our speaker this morning. Kenneth H. Wood, chairman of the White Estate board, spoke last night. Miriam Wood, ADVENTIST REVIEW columnist; Ted Carcich, former General Conference vice president; Bert B. Beach, General Conference Public Affairs and Religious Liberty Department director; Robert W. Olson, secretary of the E. G. White Estate—all of

D. A. Delafield is coordinator of retirees' affairs for the General Conference.

these people will address us during this convocation.

"Sunday night is the big banquet. Monday there is a bus trip to Chicago and another to Battle Creek," he added. "It doesn't look to me as if these retired people are tired at all. If they can take in this kind of program, they must have lots of interest in life in their retirement years and especially in their church."

As I reflected on the pastor's welcome I recognized in a deeper way the truth to be emphasized in this August 10-13 retirees' convocation—that "Life Isn't All Yesterday—It's Today and Tomorrow," too.

The more than 800 retired workers and laymen who assembled at Andrews University were a vital and cheerful crowd who believe people ought to be alive while they are living. More than one young person we talked to in the cafeteria remarked, "These old folks can really sing it out. And

they all like to sit down in the front of the church!"

Many of those present were well-known missionaries. One couple was about to leave for Japan. One woman was going to Guam and the islands of Micronesia on her fourth SOS call. Others were bound for equally distant places in SOS service.

A retired school teacher and librarian with 60 years of active service came to the convention alone on an airplane from Boston—although she is in her mid-90s. One nurse in her 70s, fresh from the Far East, has spent much of her life as a midwife—and to date has delivered 20,000 babies.

Participants came in buses, vans, and recreational vehicles; by car, plane, and train; from Pacific to Atlantic, from the Gulf of Mexico to Canada. There were ministers, still preaching; teachers, still teaching; nurses, still nursing; literature evangelists, still selling truth-filled literature (one "retired" couple in Colorado sold \$40,000 worth of literature during a recent year); physicians and dentists still practicing; and institutional workers, still serving in various ways.

True, most of them have slowed down a bit, but they



Two retired Adventist workers—Hulda Crooks, in her 80s, and J. Lee Neil, in his 70s—annually climb 14,492 foot Mount Whitney, the highest peak in the U.S. outside of Alaska, in California.



Theodore Carcich, former General Conference vice president, spoke with his usual vigor at the convention.

faithfully support local church activities and bolster the work in local conferences and around the world. The convocation's spiritual theme, "We Would See Jesus," was their desire as they look forward to Jesus' return.

Thursday and Friday afternoon, August 9 and 10, pre-meetings were held for retirement club presidents across North America. At present there are 63 retirement clubs and scores of senior citizens' groups in Adventist churches throughout the division. These clubs constitute one of the most recent developments in Adventist church life—"long overdue," many people say.

Local clubs, which range in size from six (Canon City, Colorado) to 300 (Deer Park, California), offer special opportunities; as R. R. Figuhr used to say, "for the blessings and joy of fellowship." Also, the clubs sponsor projects.

For example, the large Hendersonville, North Carolina, club recently provided nearly \$6,000 for Mount Pisgah Academy and Fletcher Hospital. The retirees in Keene, Texas, were largely responsible for putting pews in Keene's college church. The Avon Park, Florida, club gave more than \$1,000 for a new church in Borneo and provided \$1,600 for a Greek translation of *Steps to Christ*.

Each fellowship of retired people is autonomous, and the local conference, union, and General Conference do not dictate how these clubs must operate. However, at least 13 conferences have coordinators of

retirees' affairs to act as liaisons between the conference president and the clubs.

At the Sunday night banquet 825 guests crowded around the tables as they partook of the excellent meal prepared by the university. Banquet speaker Miriam Wood told us that retirees should "Bloom for God" wherever they are planted.

When Paul Gordon, of the White Estate, suggested that all retirees unite in one specific "blooming" project, the group "blossomed right out." The worthy project, the purchase of the William Miller home and 25 acres (ten hectares) of the Miller farm, would bring into church possession "the birthplace of Adventism." The cost: \$110,000. After the benediction checks started to pour in.

A proposal for the retirees to spend some time together in connection with the upcoming General Conference session in New Orleans (June 27-July 7, 1985) caused considerable excitement. (Those planning to attend the session as nondelegates should write for information concerning room rental, to Donald E. Robinson, Session Manager, General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012.)

On Monday, the final day of the convocation, six buses carried some 260 people to visit places of historic interest to Adventists in old Battle Creek, while a seventh bus took a group to Chicago.

Tuesday, August 14, the delegates headed home, refreshed and ready to continue "blossoming where they are planted."

CALIFORNIA

Pacific Press helps new radio ministry

Pacific Press has donated 2,000 sets of the Understanding Children Seminar cassette tapes by Kay Kuzma to Parent Scene, Inc., a nonprofit Christian family ministry founded by Dr. Kuzma, associate professor in the Loma Linda School of Health.

Parent Scene, which is launching a nationwide five-minute daily radio broadcast in November, will use proceeds from the tapes to finance the new daily program. The Pacific Press contribution is expected to yield approximately \$40,000—enough to pay the production costs for one year.

Parent Scene, Inc., for the past two and one-half years has

run a 15-minute weekly radio-broadcast dealing with family life. It also produces a bimonthly newsletter dealing with family issues and listing educational materials that are available.

To receive the newsletter or obtain a listing of stations carrying the new broadcast, write to Parent Scene, Box 2222, Redlands, California 92373.

Canada welcomes Pope but ignores his message

By PAUL RICHARDSON

During Pope John Paul's recent 12-day pilgrimage from Canada's eastern to western shores, Canadians saw the best of the papacy while the papacy saw the best of Canada.

"It was a historic visit, not only because he is the first pope to come to western Canada but also because of the numbers that gathered to see him," said one observer in British Columbia.

The visit was significant for Adventists because it shows the degree of interest that Catholics and non-Catholics alike have in the pope as a world leader, but how little interest they have in the ethical and moral aspects of his message.

A report released prior to the papal visit by Southam News in Ottawa stated: "Our survey suggests the Pope will be cheered as a media superstar, respected for his goodness, applauded for his engaging personality, but ignored as irrelevant when he preaches on individual and public morality." The prediction seems to have been proved accurate.

Syndicated columnist Denny Boyd described as "the most charming moment" of the tour John Paul's meeting with 70,000 Polish Canadians. Departing totally from his prepared

Paul Richardson, a recent graduate of Walla Walla College, is a communication intern for the British Columbia Conference.

script and timetable, he "led them with his fine, husky baritone voice in a touching Polish evening song. In that captivating persona, he seemed to be not so much a pope who is Polish, but a Pole who happens to be a pope."

In his two dozen homilies, however, John Paul may not have been so well received—as he warned against "individualistic interpretations of Christian ethics" and reiterated his firm stance on the "right to life."

He condemned abortion in Canada, imploring married couples to be "totally self-giving in marriage and not to separate by artificial means the unitive and procreative meaning of the conjugal act." Coupled with that thought, he emphasized the church's opposition to discrimination of any kind—by race, color, creed, ability, or sex.

In addition to his moral mandates, John Paul dipped into the political realm. While in Ste. Anne de Beaupré, Quebec, he endorsed the principle that the native peoples should have greater control over their own destiny. "With reason, you want to control your future, to preserve your cultural traits, to establish an educational system where your own languages are respected," he said.

With unemployment reaching the high-water mark across Canada, the Pontiff spoke out against current economic prac-

tices. In Flat Rock, Newfoundland, he talked about "restructuring the economy so human needs would take precedence over the bottom-line mentality prevalent in industry today. The poor people and poor nations . . . will judge those people who take these goods away from them."

In Ottawa the Pope called for "a new vision of humanity, a vision that does not see society's problems in terms of economic, technical, or political equations alone, but in terms of living people, of human beings created in the image and likeness of God."

He emphasized that the teachings of the Catholic Church have not changed. "We still want justice, the teachings of Christ. Our priests cannot join a political party, but they should ask for justice.

"The church," the Pope said, "does not intervene directly in civil matters, but you know its concern for you and know that it tries to inspire all those who want to live with the Christian spirit."

However, he did meet with civil authorities at almost every place he stopped. He also took time for a short conference with newly elected Prime Minister Brian Mulroney.

Addressing Catholic clergy at almost every stop on the pilgrimage, John Paul said, "Priests must be certain of their mission in their hearts if they are to set an example for others. . . .

"One cannot celebrate the sacrament of pardon without whispering at the bottom of one's heart—'Lord, I too am a sinner who needs to be pardoned.' Celibacy brings this freedom and with it a view to service," he concluded.

He came down hard on drugs, alcohol abuse, and the misuse of the "marriage bed." "Have the courage to resist the dealers in deception who make capital of your hunger for happiness and who make you pay dearly for a moment of artificial paradise," the Pontiff urged.

Yet it was toward these issues that discomfort was directed, the Southam News poll revealed. Of the more than 1,000 adults interviewed, most

rejected the Pope's social thinking as out of touch. They also objected to any religious figure's taking strong stands on political and economic issues.

Barely one in seven of those polled considered John Paul's social thinking in line with Canadian society. With such widespread opposition to his messages, only time will tell whether his views on abortion, economic recovery, world peace, women in the priesthood, and the like will be considered seriously or totally ignored.

Although 88 percent of the Roman Catholic population of Canada (Canada's population is almost 50 percent Catholic) say that the papal visit was a good idea, the remaining 12 percent oppose the visit, largely because of the expense—estimated at upwards of \$50 million.

Also, many people are questioning the unusual powers the police enjoyed before and during the papal visit. Vancouver police are reported to have claimed that they had "special powers"—including the right to detain a person indefinitely without charges—during the Pope's visit.

Civil liberties lawyer Michael Bolton of Vancouver insisted that without a special law, police have no rights beyond their normal powers during a papal visit. The public is watching this issue closely, realizing its greater ramifications.

The Vancouver *Sun* reported recently, "Evaluations of the papal visit aren't over with yet." However, it seems that Canadians, like people in many other places visited by this popular Pontiff, will not let his Catholic moralizing get in the way of his popularity. John Paul knows how to win people to him despite their objections to his stands on issues.

What took place in Canada—though not unlike what has been taking place in countries around the world in recent months—reinforces the validity of the Adventist interpretation of end-time prophecy and our understanding of the great controversy.

Review and Comment

By JAMES COFFIN



■ **Stephen Hre Kio**, who has spent the past ten years translating the Bible into Falam, a language spoken by thousands of Christians in Burma, was stunned recently when fire destroyed the building in which his finally completed manuscript was housed. Burned also was the extra copy that he had prepared to cope with just such a disaster. Two months later, however, he discovered that the man who had typed the manuscript had not disposed of the original handwritten copies. "If ever there's a time when I can truly say 'Halleluia,'" Kio said, "this is it!"

■ **Americans United** for Separation of Church and State have protested the use of an Air Force jet to transport the Vatican nuncio (ambassador) to the United States, Pio Laghi, from a meeting with President Reagan in California to a religious service in the Virgin Islands. "The use of a government plane and government personnel to fly a church official to a church service is an egregious violation of church-state separation," said Robert L. Maddox, executive director of Americans United. We agree wholeheartedly.

■ **Ingrid L. Lantner**, a pediatrician in Ohio who has lectured widely on the dangers of marijuana use, is quoted in the September issue of *Listen* magazine as saying, "If a mother smokes [marijuana] in the same room where an infant lies, and the infant breathes the cannabinoids in the smoke, . . . the baby would be intoxicated." She continues, "I see babies that are high, . . . [and] I have had several mothers say to me, 'I get the baby high, and the pot keeps it sleeping for hours. It doesn't even require any feedings.'"

■ **The Religious News Service** reports that Tammy Bakker, wife of PTL Religious (TV) Network president Jim Bakker, recently pleaded with viewers to help PTL pay its debts. "Jim and I can't," she said. "We've given everything we have, and literally we have given everything." However, when the news got out that the Bakkers had bought "a marvelous hideaway" for a mere \$450,000 and a Rolls-Royce and Mercedes-Benz for only \$100,000, some people raised their eyebrows. Although Adventist ministers are not likely to be living at the level of the Bakkers, the point remains: Most people do not want high-living spiritual leaders.

■ **Topsoil, which averages** only seven inches deep around the world, is being eroded at a rate of about 7 percent per decade, according to an article in the October 6 issue of *Science News*. In the Soviet Union alone, wind erosion takes an estimated 1.2 million acres out of production annually. Needless to say, unless a concerted effort is made, the erosion problem increasingly is going to affect our ability to feed a hungry world.

■ **Because of the proliferation** of cults in Europe, the European Parliament has passed a resolution calling for the drawing up of a code of conduct controlling cult activities. And according to a note in the Northern European Division's *Northern Light*, British legislators have suggested licensing religions as a means of controlling "pseudoreligious gangsters." Although we may not condone these groups' activities, such governmental intrusion would open the door for a serious loss of religious freedom.

■ **A recent Harris** poll taken in Britain suggests that less than 50 percent of Britons believe there is a God, and about a sixth attend church regularly—most of whom are elderly, middle or upper class, members of the Conservative Party, and rural or suburban residents. The poll may not be representative, however, as the *World Christian Encyclopaedia* says that some 85 percent of the United Kingdom's 57 million people are at least nominal Christians. Either set of figures should challenge the 15,338 Adventists there.

CORRESPONDENTS, WORLD DIVISIONS—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Ruby Patterson; Euro-Africa, Heinz Hopf; Far Eastern, G. Ray James; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Assad Bechara; Southern Asia, A. M. Peterson

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

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

Southern Asia

■ The Bangladesh Adventist Press and Publishing House has just completed production of its first three paperbacks: *The Great Controversy, Building a Happy Home, and Shall We Follow Him?* Both literature evangelists and laypeople will sell these new books.

■ The North and South Tamil sections conducted an institute for newly recruited literature evangelists July 18-21 in Tiruchirapalli. Several union and section officers instructed and encouraged the 20 candidates who were beginning work as full- or part-time literature evangelists.

■ Twenty-one new members were added to the church at Kottarakara High School on May 4, the result of Bible studies, evangelistic meetings, and a Vacation Bible School conducted by the school staff.

■ Literature evangelists, depository operators, section publishing directors, and union and section officers attended the first Northeast India Union Publishing Survey, conducted by division publishing director D. R. L. Astleford July 25 and 26 at Shillong. The delegates were shown the possibilities that exist in their respective fields.

■ Of nine young people recently baptized at the New

Delhi church, five were children of African diplomats currently posted in the city. The others were children of the Northern Union workers.

■ On August 3, W. H. Mattison, president of the South India Union, dedicated a housing unit for literature evangelists in Bangalore, a gift of Patti and Peter Hare. Dedicated to the memory of Patti Hare's father, Hubert K. Martin, who was born in India in 1889, the house will provide accommodation for two literature evangelists.

■ Mr. and Mrs. Thein Lay were baptized on April 14 at Zipyukyon (White Plum Island), near Rangoon, Burma, after evangelistic meetings conducted by pastor Moller Kyaw. The Thein Lays were Buddhists most of their lives, and Mr. Thein Lay was village headman for 30 years.

North American Atlantic Union

■ The Crossroads church in Manhattan, New York, this past summer held its Vacation Bible School in conjunction with health and nutrition classes and a Five-Day Plan to Stop Smoking.

■ An eightieth birthday celebration was held recently in the Dexterville, New York, church for Geneva Peck. Her grandfather, Adventist minister Horace W. Lawrence, established many churches in northern New York. Among his converts was John Byington, who became the first General Conference president.

■ Local pastor Wayne Willey of the Hartford, Connecticut, church recently conducted a 27-hour Divorce Recovery Workshop. Chaplain David White, director of family life

programs at Hackettstown Community Hospital in New Jersey, was instructor.

■ J. Ernest Edwards, an alumnus and former teacher of Atlantic Union College, has donated 1,500 books from his personal library, a rare Bible, and Biblically related memorabilia to the college.

Lake Union

■ About 80 senior citizens attended a Gold and Silver Dinner recently hosted by members of the Clear Lake, Wisconsin, church. The dinner is hosted each month by an area church.

■ Twenty-five people from the Far East worshiped with Angola, Indiana, church members recently. They took part in the Sabbath school and assisted local pastor William Hawkes in the preaching service. After worship the visitors provided a Filipino meal for the church members.

■ Rochelle Bennett of the Ephesus church in Saginaw, Michigan, recently won the Ed Higgins Music Scholarship for 1984. She is the first Seventh-day Adventist and the first black to receive the scholarship. In addition to the scholarship, Rochelle was sent to a two-week music workshop at Interlochen Center for the Arts in Traverse City, Michigan.

North Pacific Union

■ Twice a month, members of the Ketchikan, Alaska, church serve as many as 60 meals as a part of a program begun by the local ministerial association. Local pastor Michael Nickless says the program helps the poor, those out of work, and itinerants.

■ Ted T. Jones, pastor of the Sharon church in Portland, Ore-

gon, recently conducted a series of meetings in Indonesia, where he and his wife spent several years as missionaries. The meetings, held in the Jakarta Evangelistic Center, regularly attracted 1,100 to 1,400 people. By the end of the meetings, 105 had been baptized.

■ When Doris Anderson, Aberdeen, Washington, woke to the sound of a smoke alarm in her third-floor bedroom, she knew she was trapped. Every avenue of escape was closed, so she simply knelt and prayed. A fireman managed to reach her bedroom by a ladder and saved her. Though suffering from some smoke inhalation, she was discharged from the hospital within 48 hours.

Southwestern Union

■ Ninety-two officers from seven academy student associations in the Southwestern Union attended a recent Youth Leadership Seminar at the Wewoka Woods Adventist Center in Oklahoma. In addition to the devotional meetings, the youth studied how to be spiritual leaders on their campuses, how to lead outreach activities, and how to improve their student publications. Wayne Shepperd and Frances Clark, union youth and education directors, respectively, directed the seminary.

■ During the last quarter of the year, 61 Revelation Seminars are scheduled by pastors and lay members in the Oklahoma Conference, according to Robert D. Rider, president.

■ The Maranatha Club of the Emmanuel church in Cleburne, Texas, has sponsored three community education classes during the past year: Powder Puff Mechanics, an eight-week sewing class, and a reading class for children whose parents were attending the sewing class.

To new posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Stephen Otto Berthelsen (LLU '69), returning to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Bobetta Jeanne (Shearer) Berthelsen** (LLU '71), and one child, left Chicago, August 13. A second child left Seattle, August 19.

Jean-Jacques Bouit (AU '82), returning to serve as president, Senegal Mission, Dakar, Senegal, West Africa, **Mildrid Olaus (Jordal) Bouit** (Fresno St. Coll. '69), and two children, left Brussels, Belgium, September 5.

Kenneth Lee Bushnell (PUC '65), returning to serve as youth/communication director, East African Union, Nairobi, Kenya, **Elizabeth Beatrice (Scott) Bushnell**, and two children, left Chicago, August 12.

Lee Allen Davis (Wash. St. Coll. '57), returning to serve as agriculture department chairman, University of Eastern Africa, Eldoret, Kenya, and **Martha Helen (McKee) Davis**, left Atlanta, September 3.

Atilio Rene Dupertuis (AU

'64), returning to serve as president, Inter-American Adventist Theological Seminary, Montemorelos, Nuevo León, Mexico, **Eunice Isabel (Perez) Dupertuis**, and two children, left McAllen, Texas, August 29.

Lennard Allan Jorgensen (U. of Calif., Riverside '77), returning to serve as elementary teacher, and **Candace Ann (Wilson) Jorgensen** (LLU '76), to serve as secretary, Africa-Indian Ocean Division office, Abidjan, Riviera, Ivory Coast, left Atlanta, September 2.

William Everett McFarlane (LLU '66), returning to serve as staff dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **June Meribeth (Wagner) McFarlane** (WWC '55), left Seattle, September 2.

Craig Harris Newborn (PUC '70), returning to serve as university chaplain/assistant youth director, East African Union, Nairobi, Kenya, **Janis Lauren (Stephens) Newborn** (PUC '70), and two children, left New York City, September 2.

Charles Leslie Prowant (U. of Nebr. '65), returning to serve as dentist, Hongkong Adventist Hospital, Hong Kong, left Los Angeles, August 27. **Mollie Sue (Halsell) Prowant**, left Los Angeles, September 10; and one child left August 23 for Far Eastern Academy, Singapore.

Ruth Naomi Rhone (Howard U. '73), returning to serve as office secretary, Africa-Indian Ocean Division, Abidjan, Riviera, Ivory Coast, left New York, August 25.

Edward Riley Russell (LLU '73), to serve as dentist, Lilongwe Clinic, Lilongwe, Blantyre, Malawi, **Linda Ann (Benson) Russell** (LLU '70), and four children, of Coquille, Oregon, left Los Angeles, August 20.

Karen Jane Saarinen (Fitchburg St. Coll. '74), returning to serve as elementary teacher, Maxwell Adventist Academy, Nairobi, Kenya, left Boston, September 5.

Lucille Ann Taylor (AU '80), returning to serve as music teacher, Montemorelos University, Montemorelos, Nuevo León, Mexico, crossed the border at McAllen, Texas, August 14.

Roy Tim Terretta (Coll. of Wm. and Mary '73), returning to serve as publishing director, West Central African Union, Yaounde, United Republic of Cameroon, **Zeleny (Fiman) Terretta** (AU '67), and two children, left New York City, September 5.

Charles Herman Tidwell, Jr. (U. of Calgary '83), to serve as English teacher, Hong Kong Adventist College, Kowloon, Hong Kong, **Ruth Elaine (Patterson) Tidwell**, and one child, of College Heights, Alberta, left San Francisco, August 9.

Deaths

CASH, Ermina—b. April 13, 1909, Minneapolis, Minn.; d. Sept. 24, 1984, Forest City, Fla. A schoolteacher, she and her minister husband served in Arkansas, Louisiana, New Mexico, Texas, North Dakota, and northern Minnesota, and went as missionaries to the West Indies and Central America. She is survived by her husband, Ralph.

DICK, Opal E.—b. April 28, 1901, Ottawa, Kans.; d. Sept. 5, 1984, Lincoln, Nebr. She taught at Union College, was a secretary for the Mid-America Union, and served as office secretary at the field headquarters of the General Conference Medical Cadet Corps. She is survived by her husband, Everett; one daughter, Lorle Ann Stacey; and two sons, Don and Arthur.

JEFFERSON, Wilton Reuben—b. Aug. 1, 1889, Audubon County, Iowa; d. Sept. 16, 1984, Trenton, Ga. For more than 40 years he was a singing evangelist and pastor in the Pacific Union Conference. He is survived by his daughter, Rhoda Fynn Stearns; five grandchildren; four great-grandchildren; and three great-great-grandchildren.

MITCHELL, Richard Ancil—b. Nov. 15, 1907, Oolitic, Ind.; d. Aug. 15, 1984, Shartlesville, Pa. He was a Seventh-day Adventist minister for 47 years, and after his retirement he served as chaplain of the Reading Rehabilitation Hospital in Pennsylvania. He is survived by his wife, Leone; two daughters, Dixie Barry and Kim Mitchell; two sisters, Leona M. Veller and Guyula Taylor; and two grandchildren.

NELSON, Vera Elizabeth—b. Jan. 27, 1893, Kent, Wash.; d. Aug. 21, 1984, Riverside, Calif. After completing her nurse's training at Portland Sanitarium, she served with her husband, Andrew N., in Japan, China, the Philippines, and Hong Kong. She is survived by two sons, Richard A. and Donald G.; one daughter, Dorothy Oster; one sister, Muriel Shoff Elliott; ten grandchildren; and 20 great-grandchildren.

REILE, Susan Elinor Kurtz—b. Jan. 12, 1897, Lucca, N. Dak.; d. Aug. 31, 1984, Loma Linda, Calif. She served with her minister husband, Benjamin A. Reile, in California, Canada, New York, and North Dakota. She is survived by her daughter, Della Miles; two sisters, Alvina Herk and Martha Scherr; one brother, Richard Kurtz; and four grandchildren.

STACEY, Mary L.—b. May 27, 1905, Portis, Kans.; d. Sept. 10, 1984, Loveland, Colo. A graduate of Union College, she served with her husband, George E. Stacey, in South America; and taught at Inca Union College in Peru and Enterprise Academy in Kansas. Survivors include two sisters, Grace Carson and Velma Hansen; two daughters, Dorothy Snyder and Laurene Cleveland; one son, Edward; seven grandchildren; and three great-grandchildren.

SYPE, Ross Jackson—b. Dec. 31, 1889, Afton, Iowa; d. Aug. 10, 1984, Miami, Fla. For 60 years he served as an evangelist in Iowa, missionary in the West Indies, and teacher and pastor in Tennessee and the Northwest. He is survived by one son, Ross Jackson, Jr. (Jack); and one daughter, Minita Brown.

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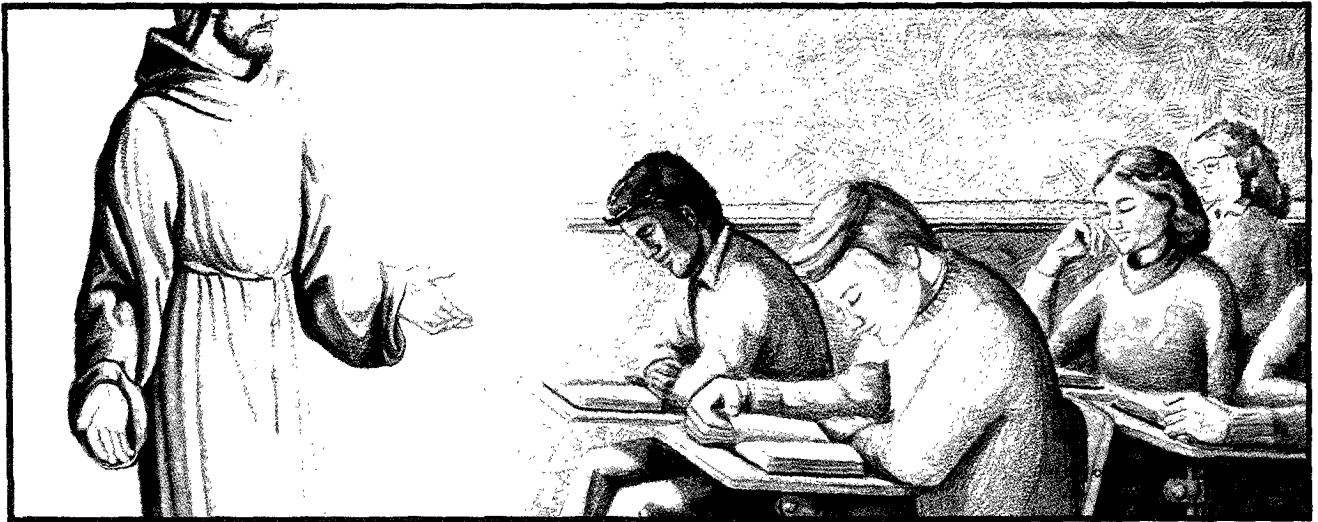
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ADRA assists volcano victims in Philippines

The recent eruption of Mount Mayon, a tourist attraction in the Philippines that rises 7,926 feet (2,416 meters) above sea level, has wreaked havoc with thousands of lives—as this volcano has done during 44 eruptions since 1616.

Marvyn Baldwin, the ADRA (Adventist Development and Relief Agency) representative who went to the Philippines to coordinate disaster-relief operations following the recent typhoon, has sent the following report on the problems caused by the volcano:

“I visited the area,” he says, “and the destruction is indescribable. More than 70,000 people need housing. In some small centers as many as 5,000 people sleep with no bedding on cement floors.

“The Southern Luzon Mission has been feeding 19,000 people since September 11 and will continue to do so, using funds made available by ADRA. It will be months before people can return to what is left of their homes.”

CONRAD VISSER

Book series is best-seller in Europe

A total of 1.8 million copies of three health volumes written by Adventist author E. Schneider have been sold in Europe during the past 30 years.

The German originals have been or are being translated into French, Portuguese, and Spanish.

The most successful volume is the first, *The Curing Potential of Our Food*, which has sold 1.2 million copies. The second volume, *The Curing Potential of*

Our Plants, and the third, *The Curing Potential of Nature*, were published some years later and thus have a lower circulation.

In October, 1983, the fourth volume, *The Curing Potential for Soul and Spirit*, was presented at a major book fair in Frankfurt, and the first edition of 18,000 was sold within two months. This volume, which bridges the gap between health and religion, was cowritten by 30 authors, including neurologists, psychiatrists, psychotherapists, educators, and theologians. E. NAENNY

Loma Linda receives \$500,000 contribution

Loma Linda University Medical Center has received some \$500,000 to be used in the hospital's corneal transplant program and Open Hearts for Children.

The funds represent a quarter of the proceeds from the sale of a commercial building in Los Angeles owned by the late George T. Warren, a former Los Angeles attorney.

After losing his eyesight and much of his hearing, Warren retired in 1965. However, with the aid of readers, radio, and braille records, he remained active in business until his death in 1981, at the age of 89.

Warren's trust specifically named the corneal transplant program at LLUMC, including the employment of personnel and the purchase of equipment to operate it. In keeping with his wishes, funds have been earmarked for supplies and equipment, a microsurgical laboratory, and a special resident training fund. The microsurgical lab, now being designed and constructed at the hospital, will be used extensively for the development of rehabilitative


procedures and personnel training.

The remainder of LLUMC's interest in the trust will fund the hospital's first endowed program, Open Hearts for Children, which was begun in 1979 to provide corrective cardiac surgery to youngsters from developing countries who are handicapped by life-threatening heart problems.

To date, 15 children have benefited from Open Hearts for Children. But an outstanding balance for this care had caused the program to be put “on hold.” Hospital officials say Warren's donation will clear the debt and endow the program so that it can continue on the interest earnings from the invested funds.

EDWIN RACINE

Family life counselor speaks at women's meetings



The ministry of encouragement was the topic of the women's meetings conducted during the recent Annual Council in Takoma Park, Maryland. During morning sessions October 10 and 11 Carole Kilcher, of Wenatchee, Washington, suggested ways in which the administrator's wife can be helpful and encouraging to the pastors' wives in her area of responsibility.

“Like loaves and fishes,” she said, “God can multiply our ministry of encouragement. People who are cared for are better able to care.”

Mrs. Kilcher, a pastor's wife with a Master's degree in family-life education and counseling, for several years has made a study of the pastoral family. Her personal experiences added depth as well as humor to her talks, which were so well received that by request she also conducted an informal meeting on Friday morning, October 12.

The majority of the approximately 60 women attending the meetings were the wives of church administrators who had accompanied their committee-member husbands to Annual Council; others were the wives of General Conference officers and departmental leaders.

Marie Spangler and Ellen Bresee, coordinators of Shepherdess International, organized and led out in the women's meetings. Shepherdess International is a service for pastors' wives that is sponsored by the General Conference Ministerial and Stewardship Association. JOCELYN R. FAY

Church finalizes purchase of Miller home

The William Miller home in Low Hampton, New York, came into the possession of the Seventh-day Adventist Church on September 25, thanks to the participation of hundreds of lay members, a number of local conferences, unions, and the General Conference.

The purchase includes the house, built by Miller in 1815, 25 acres (10 hectares) of land, the barns, and Ascension Rock, directly behind the chapel built by Miller in 1848. Both the chapel and Ascension Rock are designated as National Historical Sites by the United States Department of the Interior.

Plans call for restoration of the home for use—not as a shrine, but as a modest museum of early Adventist memorabilia.

Participating in the purchase ceremonies were representatives of Adventist Historic Properties and the Ellen G. White Estate, a professor of Biblical studies from the Advent Christian Church, several members of the Miller family, and a local historian.

Soon after the turn of the century, Ellen White wrote, "Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. The record is to be kept in mind; for history

will repeat itself"—*The Publishing Ministry*, p. 175.

General Conference president Neal C. Wilson, drawing an analogy between the 12 stones set up by the Israelites after crossing Jordan and places of historic significance to Adventists, said, "These 'stones' speak to us today of the dedicated Adventist pioneers who, wholly committed in their search for truth under the guidance of the Holy Spirit, established the distinctive doctrines that have united us as God's prophetic movement for this end time. . . ."

Those wishing more information about Adventist Historic Properties should address correspondence to 165 North Washington Street, Battle Creek, Michigan 49016.

PAUL GORDON

SDA organizes Red Cross program in Chad

The administration of the International Red Cross in Geneva sent Adventist Andre Carayon, a member of the Red Cross responsible for first aid in Seine-et-Marne County in France, on a special mission to the African State of Chad April 21-July 22.

Carayon was commissioned to organize the necessary administrative structures for a national Red Cross operation in that country—one of the hardest hit by the current famine. (The death rate is the highest in

Africa: only one child in three reaches the age of 5.)

After organizing 13 regional action groups with a democratically elected leadership of five directors each, Carayon called the groups together for a general assembly in the capital, N'Djaména. Finally he organized a volunteer-worker program for rendering first aid and overseeing the operation of food distribution centers, situated mainly in the country's arid northern regions.

Carayon soon will return to Chad to inspect the programs he began.

HEINZ HOPP

Faith for Today TV special draws record response

Initial results of Faith for Today's prime-time special *So Near, So Far*, subsidized by the General Conference for showing in selected cities across North America, have been encouraging to the Faith for Today staff.

In Vancouver, British Columbia; New Orleans, Louisiana; Boise, Idaho; Atlanta, Georgia; and Baltimore, Maryland, a total of 1,977 people to date have written or phoned for a copy of the book *How You Can Live With Stress*.

In Vancouver 120 people attended follow-up stress-management seminars. One man said, "I'm not a religious person, but I understand what you are saying, and I'm willing to look at it as an alternative."

In Atlanta, where the program played on a Sunday evening, it was the third most popular program between 7:00 and 8:00 P.M., according to the A. C. Nielsen rating. It received an 8 rating and a 17 share, meaning that 8 percent of all television sets in Atlanta were tuned to the program and 17 percent of all television households that had their sets turned on were watching.

This translates into a figure of 243,071 people actually watching, or almost one in five. The viewers were 36 percent men, 51 percent women, 4 percent teenagers, and 9 percent children.

JEFF WILSON

For the record

Farewell: On September 26 Lydie Erdmann, secretary to the president of the Euro-Africa Division, retired after having typed some 200,000 letters for seven consecutive division presidents during 53 years and 53 days. Her expertise in three languages, her acquaintance with hundreds of workers, and her Christian attitude made her highly qualified for her task.

Results: The Atlantic Union *Gleaner*, reporting a survey of a Dimensions of Prophecy Evangelistic Crusade held by Kenneth Cox in Worcester, Massachusetts, states that after one year at least 86 of the 132 people baptized still attend church. The survey was conducted to determine just how many people continue church attendance after having been baptized during a major evangelistic series.

Catholic teaching manual: When a Roman Catholic priest came to purchase books at the office of the Hungarian Adventist church in Budapest, he bought, among other books, 20 copies of *Steps to Christ*. He explained that he used them as teaching manuals for young people—because the author had clearly and profoundly explained the crucial question of how to receive life eternal. He also confessed that he had been particularly impressed by her urgency concerning the return of Christ.

Winner's circle: Every sixth-, seventh-, and eighth-grade student in the Legg Middle School in Coldwater, Michigan, has been exposed to the Winner's Circle, an antidrug program begun by Joe Whitaker, a *Listen* representative for the Michigan Conference.

Principal Mitch Zaleski says, "After three years of running the Winner's Circle program, we can hardly find a cigarette in the building."

Tom Nicely, a teacher at the Legg school, says: "During the past three years, only three students who have signed the pledge have been suspended from school for tobacco or other drug-related reasons. The attitude of our students today is that it's not cool to use drugs."

Visiting the Miller chapel

The Miller chapel, situated near the William Miller home, is operated under an agreement between the Advent Christian Church and the Seventh-day Adventist Church. Although the Advent Christian Church actually owns the property, the deed states that the Seventh-day Adventist Church and the Advent Christian Church are to cooperate in the chapel's management and operation. A board has been set up consisting of three members of the Advent Christian Church and three members of the New York Conference. The latter cares for all maintenance and the scheduling of meetings in the chapel.

Adventist groups wishing to use the facility must make reservations through the office of the president of the New York Conference: P. O. Box 67, Syracuse, New York 13215; (315) 469-6921.

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