

Adventist Review

General Paper of the Seventh-day Adventist Church

June 6, 1985

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Our wonderful Lord

A few weeks ago my wife, Elinor, and I experienced one of those moving, unforgettable moments that come to us only rarely in this life. We were present at the birth of our first grandson, Jonathan, born to our daughter Shirley and son-in-law John in Atlanta, Georgia.

With that first breath, it seems everything begins to function, and all the body systems start operating simultaneously. What a marvel! What a miracle! We were caught up in the mystery of life and the wonder of creation. We felt a new appreciation for the great God, who is the author of all life and in whom "we live, and move, and have our being" (Acts 17:28).

Truly we serve a wonderful God. "O Lord our Lord, how excellent is thy name in all the earth!" cried the psalmist (Ps. 8:1). With John the revelator and the assembled hosts of heaven we can sing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13).

Very soon Seventh-day Adventists will be gathering for the fifty-fourth session of the General Conference. More than 2,100 delegates will converge upon the huge Superdome in New Orleans for the business of the church. Thousands of others will gather for the nightly meetings, while the Sabbath services will be huge convocations with tens of thousands present.

The General Conference session will be a time for us to review the progress of the church and also to lay plans for the days ahead. As we hear reports of the amazing growth of the church worldwide, as we hear story after story from the book

of Acts that God is writing in our day, and as we face the burden and the challenge of the vast task that remains, let us give praise to our wonderful Lord and go forward, confident that His "hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

If you are able, come and join in the celebration at the GC session. Come, share with your brothers and sisters from around North America and far-flung lands. Come, rejoice in our wonderful Lord.

More important, pray earnestly for the fifty-fourth session. Pray that the Lord will be glorified in all things. Pray that the people of New Orleans and non-Adventists everywhere who follow the news of the session in the media will be blessed and drawn to the truths that we hold. Pray that God's people will be granted special wisdom—that wisdom that comes from above—as they lay plans for the church during the next quinquennium.

Pray for revival

Above all else, pray that the Lord will revive us again. Pray that the New Orleans gathering may be a deeply spiritual convocation, that all who attend—delegates, visitors, nonmembers—may feel the quickening power of the Holy Spirit and may go away with a new sense of the majesty of our Creator God who brings light out of darkness and life out of nothing.

Ninety-two years ago, when Ellen White was in Australia, she wrote to O. A. Olsen, then president of the General Conference. The thirtieth session of the General Conference would soon commence on February 17, 1893, at Battle Creek, Michigan. Elder Olsen, faced with the burden of a fast-expanding church, apparently was troubled as the session approached.

Ellen White's letter brought

hope: "We are praying for you that you may come up to the conference trusting in God and in full faith of His pledged word to be with you always, even unto the end of the world. To him who is content to receive without deserv- ing, who feels that he can never recompense such love, who lays all doubt and unbeliefs aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift."—Letter 19e, 1892.

I take this message to my own soul. As we come to the fifty-fourth session, I seek the trust and assurance of these words and claim the promise that they hold out.

History records that Ellen White's letter, penned October 26, 1892, arrived at Battle Creek on November 29. It was used mightily of the Lord in bringing revival to God's people—first at Battle Creek College, then at the Review and Herald and the General Conference.

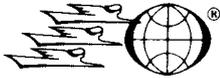
And the thirtieth General Conference session was a marvelous blessing. O. A. Olsen wrote Ellen White: "I never attended a conference where there seemed to be such perfect freedom, no human restraint, yet I never saw any meeting where every speaker seemed to have such regard for the feelings and sentiments of others."

Our wonderful Lord is just the same today. He is just as ready to guide and bless, just as ready to pour out His Spirit on the church. He demonstrates His power and goodness by the beauties of nature and the miracle of birth—physical and spiritual.

May the fifty-fourth session be a time of revival and reformation. May we rejoice in what our Lord has wrought. And may we be inspired to cooperate with our Lord to complete the unfinished task.

NEAL C. WILSON
President, General Conference

Adventist Review



Published continuously since 1849, the *Adventist Review* seeks to exalt Jesus Christ, our Saviour, Lord of the Sabbath, and coming King. It aims to inspire and inform as it presents the beliefs and news of the worldwide Seventh-day Adventist Church.

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Subscription prices: \$34.95 one year, \$16.95 six months, \$8.95 three months

To place your order, send your name, address, and money to the local Adventist Book Center or the Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

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We welcome unsolicited manuscripts for the different sections of the *Adventist Review*. It is advisable to send a preliminary outline and purpose of your article before writing the article or submitting it to us. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 6840 Eastern Avenue NW., Washington, D.C. 20012.

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1985 Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland. **Postmaster**, send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

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FROM THE PRESIDENT

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Not everyone has the privilege of witnessing a grandchild's birth. But recently Elder Neal Wilson did just that. Now as we approach the fifty-fourth General Conference session, he looks forward to the spiritual rebirth of the church he leads.

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■ **"Triumph in Bronze."** Adventist sculptor Ramon Parmenter crafts world-class models of Olympic excellence. ▶

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Lovable Christians at GC session

I have appreciated the articles in the ADVENTIST REVIEW concerning the coming General Conference session.

Much has been said in planning committees about the "impact" the session will have in New Orleans. These big cities are accustomed to these large conventions, and to many it will be "just another convention." Even the parade, which some say will bring Adventists to the attention of the city, will be to many just another parade.

I believe the real impact will be felt as the Louisiana Superdome administration and staff see how Seventh-day Adventists deport themselves. The administration and personnel of the various hotels will get a close-up view of Seventh-day Adventists and how they relate to everyday situations and pressures. Also, the people of New Orleans will be rubbing shoulders with Seventh-day Adventists on the buses and in the streets. Unfortunately, some non-Adventist agencies are getting an unfavorable impression of Adventists because of the demanding ways in which some relate to their representatives.

I think it would be very timely to appeal to our delegates and attendees at the session to be "loving and lovable Christian[s]." ROY F. WILLIAMS

*Associate Secretary
General Conference*

Christian parents

I would like to answer your question, "Why are you a Seventh-day Adventist?" (April 11).

I have been an Adventist 60 of my 66 years. My mother taught the Sabbath school lessons and Bible stories. I read the *Little Friend*, then the *Youth's Instructor*.

I used to complain of having to go to church "every" Sab-

bath, but seldom a Friday evening sunset comes now that I don't remember our family worship time, when we gathered around the old organ, then later a piano, as Dad played it, and we sang "Don't Forget the Sabbath." Two of my sisters are in the work, and a brother has been a missionary for nearly 25 years. My other sister and I are active Seventh-day Adventists in our church here.

Thank the Lord for God-fearing (loving) parents, who sacrificed through the years for our Christian education. None of us ever went to public schools. When our school had to close one midwinter, our classmates went to public school, but my parents just moved near to another church school. DOROTHY MORGAN

Naples, Texas

Enjoyable reading

Although I may not agree with everything written in the REVIEW, I still enjoy reading it. I particularly like the editorials, letters to the editor, and "Dear Miriam."

Alice Satterthwaite
Apex, North Carolina

Members' "burnout"

I couldn't agree more with the ideas presented in "Hovering Over the Churches" (April 4). My thoughts are based on my observations over a 28-year period and cover the ministry of six different pastors assigned during that period. While some of the pastors stayed only one and a half years, others stayed as long as six to nine years before accepting a call to another place. During these years the church was like a ship on a rough ocean voyage, with many ups and downs, depending which pastor was at the helm.

Our churches have an excellent organizational design, ordained of God, which, if

followed, will ensure a harmonious working together of all the component parts. Why, then, are our pastors afraid to trust the elders and deacons to function fully in their given roles?

Has anyone considered that church members are vulnerable to a particular kind of "burnout" caused by pressure to conform to plans and programs that belong to another person and to which they feel no commitment? Each church should have opportunity to make its own needs assessment

and map out plans that include goals and objectives for reaching those goals.

Phyllis J. Ozan
San Francisco, California

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., N.W., Washington, D.C. 20012.

READERS ASK

At the ADVENTIST REVIEW office we receive many questions. On this page from time to time we will print questions that call for specific information that we feel is of general interest, rather than the editors' opinions on particular topics.

Q. If we do not find an editorial comment after a letter, does this mean the editors agree with its contents?

A. Not necessarily. We do not agree with many of the views expressed by readers, but we think that the church paper should be fair in giving members opportunity to state their opinions. However, we do not print letters that undermine the fundamental beliefs of the church or that attack personally leaders or others.

We deliberately restrict the number of editorial comments: the editors do not need to defend themselves. Comments usually add information that modifies or corrects the point of view presented in a letter.

Q. Is it true that the president of the Proctor & Gamble Company appeared on the Phil Donahue Show and said that a large portion of his company's profits go to support the Church of Satan? And is the company's man-in-the-moon logo proof that the company is involved in Satan worship?

A. No, on both counts. The president of Proctor & Gamble did not appear on the Phil Donahue Show and make such statements. Furthermore, the 13 stars in the company's 103-year-old logo symbolize the 13 colonies, and the quarter moon and human face were simply a popular image of the time, according to a recent article in Time magazine. But the rumors you mention have spread like wildfire for nearly five years.

In 1982 such well-known clergy as Billy Graham and Jerry Falwell were somewhat successful in helping the company lay the rumors to rest (*Review and Comment*, Feb. 28, 1985), but the stories soon resurfaced.

Proctor & Gamble has maintained a toll-free number (800-354-0508) where you can hear a live or recorded message designed to quash the rumors. (Some 117 people called the day before we did.) And recently Proctor & Gamble decided to phase out the trademark on its products.

Nevertheless, the spread of this and other totally unfounded rumors has done much to damage the credibility of conservative Christians.

“I remember Ellen White”

By JOCELYN R. FAY



Seventy years after Ellen White's death, what do those who saw her in person remember about her?

July 16 will be the seventieth anniversary of Ellen White's death at Elmshaven, her home in California. How many people still living today saw her in person? What do they remember about her? In a letter to the editor published in the *ADVENTIST REVIEW* last fall, Gretchen Pike, of Beatrice, Nebraska, asked these questions. She suggested that reading these memories would make Ellen White seem more real to those too young to have seen her in person.

Eight of the 12 readers who responded to these questions included their age. After a bit of calculation, we agree with

Gretchen Pike that “in a few years it will be too late” to ask for these reminiscings—the average age of those who responded is 90.

Mary Colby Monteith, of Yountville, California, the “youngster” of the group at 83, recalls, as a little girl attending a meeting in Los Angeles, when Ellen White was present. “Mother must have impressed me with the importance of meeting her friend,” she writes. “I remember we walked to the front of the church when the service ended, meeting Sister White near the rostrum. She placed her hand on me and, calling my mother by her maiden name, said, ‘So this is Phoebe Chapman's little girl.’ That memory is like a tiny picture, as clear as if it happened yesterday.”

Mrs. Monteith was kind enough to write on behalf of Alice Howe, 95, of Yountville, California, who is almost blind and could not write herself. “I simply saw Sister White once,” wrote Mrs. Monteith. “Alice *knew* her!”

Miss Howe's connection with Ellen White goes back to Battle Creek, Michigan: “Papa told us such interesting stories about James and Ellen White and life in Battle Creek that my twin sister, Attie, and I felt we were well acquainted. My papa, Baxter L. Howe, was one of 11 children living near the Whites in Battle Creek. Papa, as a young man, worked at the *Review and Herald* publishing house.

“One of his favorite stories was about his mother out hoeing corn in their garden. James White was ill and lay on a cot where he could look out the door and see his neighbor at work. He soon called for his clothes, exclaiming, ‘I can't see Sister Howe hoeing corn when she has so many other duties.’ He dressed, finished hoeing the garden, and was benefited in his recovery.”

Miss Howe began nurse's training at St. Helena Sanitarium in 1908. It was there that she personally became acquainted with Ellen White, who often spoke on Sabbath in the Sanitarium church. “I remember she always wore a black dress. It seems to me that most of her sermons were on Revelation 3.* I can still hear her voice as she drew out the word *S-a-r-d-i-s*. Often she talked of the Laodicean church.”

Like Alice Howe, almost all of those who wrote to the *REVIEW* recall having heard Ellen White speak at church or camp meeting. Two readers remember the very same sermon topic “I Am the Vine”—yet the two did not attend the same service. Marie Bechtel, of College Place, Washington, heard Ellen White speak in Los Angeles; Violet Sernes, of Milton, Wisconsin, heard her at a camp meeting in Madison, Wisconsin.

Grace Putnam Case, of Orlando, Florida, recalls traveling by boat with her mother from Norfolk, Virginia, to hear Ellen White at the 1909 General Conference session in

* We asked Arthur White, Ellen White's grandson and author of her six-volume biography, to read these recollections in order to provide, so far as possible, verification of the history. He adds that more frequently in Ellen White's later years she preached on Peter's ladder, 2 Peter 1:1-12.—Editors.

Takoma Park, Maryland. Others who wrote about hearing Ellen White speak are George H. Rue, of Nordland, Washington, and R. W. Wedel, of Ventura, California.

"The one thing that you could never forget was the strength and quality of her voice," wrote Earl D. Williams, 91, of Clearlake Oaks, California. "I never heard her shout while preaching. Her voice was not high or low, the pitch was always pleasing, very easy on the ears. One time when I was standing about 50 feet behind the crowd outside the big tent, I realized that she was preaching in an ordinary tone of voice, yet I was hearing every word clearly and distinctly."

Commenting that there were no loudspeakers in Ellen White's day, Mr. Williams wrote, "You would never miss a word when she was preaching, no matter how far away from her you were."

"Her voice when she started speaking was very soft, but the more she spoke, the stronger it became," added Mrs. J. M. Birkenstock, of Mowbray, Republic of South Africa.

Ruth McCully Cochran, 92, of Santa Rosa, California, took nurse's training at the St. Helena Sanitarium from 1911 to 1914 and, like Miss Howe, heard Ellen White speak a number of times. She remembers one talk distinctly: "It was a holiday, and the faculty and some others had prepared a program to entertain those who could not go home. A part of it was very foolish.

"The next Sabbath Sister White drove up in her buggy, tied up the horse, and came in to speak. God had given her a vision of the whole program, and she gave reproof for that foolish part of it.

"A classmate of mine was deeply touched to know that God thought enough of him to send reproof, as he had been in that part of the program."

"Sister White solemnly stood up and asked, 'Are there any deacons here who can open up these windows and give us some fresh air? How can I preach with the congregation half asleep?'"

"I must tell you about the time there was a general gathering of all the churches around the [San Francisco] Bay at the old 25th Street church in Oakland, because Sister White was to be the speaker," wrote Earl Williams. "The church was packed, with no room for standing, either. The church had six narrow, tall windows, arched at the top, quite a distance from the floor. I had never seen any of them opened. With the church jam-packed you can imagine how thick the air was—stifling—after all the songs and introductory remarks. By the time the sermon was to start, about half the congregation was ready to go to sleep.

"Then Sister White solemnly stood up and asked, 'Are there any deacons here who can open up these windows and give us some fresh air? How can I preach with the congregation half asleep?' Then she returned to her seat and sat down.

"You have never seen such scurrying around in your life

as those deacons trying to get the windows pulled down. They could not find the pole with the hook on it to grab the sash and pull it down. Finally someone found it in the school behind the church. But no matter how hard they tried, they could not budge the sash. It was stuck for good.

"You can imagine how amused everyone was during all this time. Sister White calmly sat there waiting to feel that fresh air she had requested. Finally they got a tall ladder outside and with a hammer and chisel broke the sashes loose from the casings so they could open all the windows. Then Sister White stood up, threw back her shoulders as far as she could, took a long, deep breath, and said, 'Now that is more like it. All of you sit up straight in your seats and breathe deeply. I refuse to talk to a congregation that is half asleep!' Then she talked about the benefits of fresh air and how it influences the brain.

"I noticed that for several months those windows were kept down for ventilation; but sad to say, gradually those who complained about drafts won out. You guessed it—as far as I can remember they were never opened again. I think that if Sister White were to preach again, the deacons would rush around and open them up wide for her."

Mr. Williams also was impressed with the respect accorded Ellen White: "At camp meeting the preachers were lining up to walk onto the platform, and as they were positioning themselves, I saw Sister White right in the center between two preachers about twice her size (old pioneers of this faith). The thing that impressed me was the attention they paid to her. If she had been the queen of England it would have been no better."

Several REVIEW readers have warm memories of Ellen White's kindness. One of these is Virginia Merriam Moncrieff, 93, of Loma Linda, California, who wrote, "My father, Eugene Merriam, was secretary-treasurer of the West Michigan Conference, and the White and Merriam families knew each other for many years.

"I saw Sister White many times, but it was at a camp meeting that I became personally acquainted with her.

"My father was responsible for all the books sold at the camp meeting. He and I were early risers, so we used to get up very early and walk into town, where the farmers brought their fresh produce. We were often there before the grocers were. I imagine my father offered to buy produce for Sister White as well as ourselves. He knew Sister White's tastes, and I remember his saying that she was especially fond of tomatoes. How carefully he picked them out! He also bought other vegetables and fruit for her, and we'd carry it back to the campground.

"When we arrived, he'd give me the sack to take to her tent. She would accept it with thanks and ask me to sit down and—busy as she always was—she would visit with me for a few minutes. Those little visits meant so much to me; I remember the lessons she taught me and made them a part of my life. I was baptized in the river that summer and I always like to remember that she was present at the baptism."

Mary Monteith treasures a kind letter from Ellen White. "Just a year after James White passed away in 1881, Mary Chapman, my grandmother, lost both her husband and her mother from pneumonia within 24 hours of each other. My mother was just 12 years old, next to the youngest of five living children. Our family has cherished a letter of

sympathy and condolence from Ellen White to Mary Chapman, dated March 3, 1882, written on Pacific Press Publishing Association stationery. She wrote in part:

“I think of you every day and sympathize with you. . . . Words fail me at this time. I can only commend you to God and to a compassionate Saviour. In Him is rest and peace. . . . My dear afflicted sister, I know by experience what you are passing through. I have been going over the road with you that I have so recently traveled.”

Clarence W. Dortch, 90, was teaching in the music department at Pacific Union College in 1915 when Ellen White died. “Word was sent to Professor [C. W.] Irwin [the college president] to have someone prepare a musical selection to be sung at her funeral at Elmshaven. He asked me to be responsible for this. A mixed octet of us sang an

early-Advent hymn that Sister White loved. It was a beautiful day, and the audience sat in chairs on the front lawn. The casket was on the front porch, and our octet stood on the front steps.”

Most of the 12 readers who sent the REVIEW their Ellen White reminiscences closed with thoughts about their faith in God and in His messenger. Grace Case wrote that she and her husband “are firm believers in Sister White and her writings, and are looking for the return of our Saviour.” Mary Monteith wrote that her experiences with Ellen White “have through the years helped me to love and appreciate a little more the blessings that have come to our church through the ministry of the messenger of the Lord.” And Alice Howe closed with “I am so thankful that the Lord has given us a prophet as we near the end of our journey.” □

CHILDREN'S CORNER

The lost soccer ball

By GAIL TRUMBLE PRITCHARD

“Mom, none of the kids want me on their kickball team at school.” Shane looked sad.

“Why not, dear?” Mother asked.

“I can't kick the ball. I've got to practice!” Shane had been trying to practice with a hard little blue toy bowling ball, but it just did not work very well.

“Mom, I need a soccer ball,” he pleaded.

So a few days later Mom and Shane went shopping. They looked at basketballs. “They're so expensive!” exclaimed Mother. They looked at Nerf balls. “But I need a soccer ball,” said Shane. Mother and Shane looked and looked. Finally they found soccer balls.

Shane was delighted. “Mom, we have to get one for Keith, too,” he said.

“OK,” Mother said, “as long as you boys are willing to put your own money toward them, I'll help with the rest.”

That afternoon the two brothers had a wonderful time playing kickball on the driveway. When they got tired of kickball they decided to play basketball by the garage door—even though they didn't have a basket.

A little while later Mother heard someone crying, and Shane dashed through the back door. “Mommy,” he hollered, “Keith's ball rolled into the lake!” Mother, Shane, and Keith ran across the street to the lake. There was Keith's soccer ball in the water—but they couldn't reach it.

“Shane,” Mother said, “run to the garage and get a fishing pole. *Maybe* I can reach the ball with that.”

Even though Shane ran fast, by the time he returned, the ball had floated too far from shore to reach with the fishing pole. Sadly Mother and the two boys watched the ball float farther and farther away.

Then Mother noticed a boat pulling a water-skier out in the middle of the lake. “If a fast boat would go by,” she said, “maybe the waves would push the ball back to shore.” So Shane, Keith, and Mother anxiously watched the boat, *hoping* it would roar by their side of the beach. Finally the boat did roar by, making big waves. The boys watched breathlessly, but even though the waves were lapping on the beach, the ball continued to float farther from shore.

Mother and the boys walked slowly back to the house, and Mother went inside. A few minutes later Shane and Keith ran inside too. “Mother, we want to pray that Jesus will send our ball back,” they said.

“OK, boys,” agreed Mother. “Let's kneel down and pray. But as we pray for the ball I think we should promise Jesus that we will be happy whether He answers Yes or No.”

So Mother, Shane, and Keith knelt by the footstool and prayed for the ball, adding, “And we will be happy whether You answer Yes or No.”

The boys got up from their knees with smiles on their faces. They were determined to keep their promise to Jesus.

Thirty minutes later Mother said, “Let's go across the street to the park for half an hour. Maybe it will help cheer you up.”

Shane and Keith had lots of fun sliding down the crooked slide and going around and around on the tire merry-go-round.

“Time to go home,” Mother said as the sun dipped behind the mountains. “Let's go look at the lake one more time.” One last time the three of them walked down over to the shore. Dusk was settling in, and the ball was just a speck in the middle of the

lake. The boys decided that God's answer must be No.

A few minutes later as Mother went outside to move the car from the street into the driveway for the night, she noticed two motorboats circling in the middle of the lake. Suddenly one boat drove over to the little ball, which was still floating in the middle. A man reached out and picked it up. *Well*, thought Mother, *now at least I'll know where the ball went*. But the boat turned around and headed straight toward the shore where the boys had lost the ball.

Mother called to Shane and Keith, and they all scrambled down the rocks to the shore, hardly daring to hope the ball was really coming back! The boat came closer and closer. When it neared the shore a man tossed the ball toward Mother, but it bounced off a rock and landed in the water. So the men brought the boat even closer and this time handed the ball to Mother.

“Thank you! Thank you!” said the boys.

Mother said, “You men are *literally* an answer to prayer.”

The very next thing Mother, Shane, and Keith did when they got back to the house was to kneel by the footstool again, and each took a turn to say, “Thank You, Jesus, for sending back our soccer ball.”

An alternative to humanism

By SIEGFRIED J. SCHWANTES

Could the doctrine of the heavenly sanctuary be a timely antidote to neutralize the humanistic bias in modern theological thought?

Tourists in Europe are fond of visiting the medieval cathedrals that rise skyward in many cities. The towers of these gothic structures, as in Cologne or Strassburg, with their spirals and stained-glass windows, speak of the human aspiration for communion with heaven.

When we realize that some of these cathedrals required one or two centuries of patient and loving labor, we can better understand how much heaven and its glory filled the builders' imagination. These structures, representing the quintessence of the artistic abilities of thousands of anonymous workers, render mute testimony to the other-worldliness of an age that knew little of the comforts of life.

Many of these cathedrals today stand empty and dilapidated, clear evidence of a change in European values since the fourteenth century. That century marked the dawning of the Renaissance and humanism that turned attention to man as the chief actor on the stage of history. Heaven and eternity soon were relegated to a secondary plane, while man and his earthly happiness became the focus of attention.

If the humanistic movement's positive aspects were a wholesome reaction against an overwhelming preoccupation with the beyond, it also had its negative effects. If it drew attention to the beauty of the world in which we live and to our task of improving our lot, it also dimmed interest in the life beyond.

We cannot escape current ideologies, anymore than we can escape the air we breathe. Theologians are no more immune than others; consequently the Reformers suffered under the influence of this humanistic ideology gaining currency everywhere. Humanistic bias marked even the thinking of Luther and Calvin.

Under the guidance of the Spirit, the Reformers recovered precious Bible truths that lay forgotten during the Middle Ages, among them the doctrine of justification by faith. But in the intellectual climate of the sixteenth century the Reformers were not prepared to appreciate the doctrine of the heavenly sanctuary. The times were not favorable for theologians to see the Scripture passages on this topic in the proper light.

In contrast with the man-centered theology current in the West since the Renaissance, stands the Biblical teaching that

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no phase in the experience of salvation is merely an earthly affair. Jesus makes it clear that religious experiences such as repentance, confession, and forgiveness have repercussions in heaven.

Consider repentance, which would seem to be merely a subjective experience taking place in the heart. Jesus concluded the parable of the lost coin by saying, "I tell you, there is joy before the angels of God over one sinner who repents" (Luke 15:10).^{*} Even though repentance wells up from the depths of the heart, it is not self-generated, but a response to God's love. The goodness of God leads us to repentance (Rom. 2:4). Divine compassion evokes a response in the heart, but that response has no saving value unless ratified by Heaven.

What is true of repentance is even more evident with confession, the audible expression of repentance. Proceeding from the bottom of his heart, the humble confession of the tax collector found a joyful echo in heaven. "I tell you," said Jesus, "this man went down to his house justified rather than the other" (Luke 18:14).

Confession is registered in heaven

Confession unrelated to sin, that is, public confession of faith in Christ, likewise has repercussions in heaven. "So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven" (Matt. 10:32). More accurately than in any earthly computer, every sincere confession is registered in the books of heaven.

Is forgiveness of sin merely an earthly transaction? "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (chap. 16:19). Forgiveness, like repentance, has no saving value unless it is sealed in heaven. The church may forgive; the offended person may forgive; but unless God forgives, that sin shall witness against the sinner in the final judgment. Thus, pardon is never merely an earthly affair.

Given these considerations, it should be clear why the doctrine of the heavenly sanctuary is timely. It obliges theologians to take seriously the *heavenly dimension* of God's redemption. The initiative in the work of saving the lost, as the parables of the lost sheep and the lost coin show, belongs to God and not to man. Divine love reaches down from heaven to redeem us from our hopeless predicament.

The doctrine of the heavenly sanctuary reminds one that the ultimate decisions relating to salvation are made in heaven, not on earth. Far from inviting self-pitying introspection, the Scriptures encourage us to look to heaven where God waits to show grace. "Turn to me and be saved, all the ends of the earth!" (Isa. 45:22). The author of Hebrews exhorted believers whose attention still centered on the earthly sanctuary to look heavenward: "Now the point in

^{*} Scripture quotations in this article are from the Revised Standard Version.

what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven" (Heb. 8:1). Those living this side of the cross should fix their eyes upon Jesus Christ, our heavenly mediator.

In the heavenly sanctuary Christ performs at present His priestly ministry in our behalf, a ministry as vital for salvation as His earthly ministry culminating with His death on Calvary. Without the Incarnation and Christ's blood shed on the cross, there could be no heavenly ministry, since a priest must have something to offer (verse 3). And without the heavenly mediation of Christ, sinners could derive no benefit from Christ's sacrifice. There would be no link connecting what was done on Calvary with the need of pardon and reconciliation *here* and *now* (chap. 7:25).

This intercession proves to unfallen heavenly intelligences that God is righteous, while He "justifies him who has faith in Jesus" (Rom. 3:26). In heaven's august tribunal, attended by a multitude of angelic witnesses, God's righteous judgment must be above every suspicion. When the last case shall be examined, and the sentence pronounced for life or death, a myriad of voices will proclaim: "Great and wonderful are thy deeds, O Lord God the Almighty! Just and true are thy ways, O King of the Ages!" (Rev. 15:3).

Only those oblivious to the questions at stake minimize the relevance of what goes on in heaven. While our salvation is important, it is even more important to demonstrate God's righteousness before the universe. Begun at the cross, this demonstration will not be ended until the heavenly court has pronounced the last sentence.

The doctrine of the heavenly sanctuary comes as a timely antidote to neutralize the humanistic bias in modern theological thought. The fact that this bias is as old as the Reformation does not make it less dangerous. The focus of attention, for so long on humans and their sin, will at last be upon God, the alpha and omega of the plan of redemption. For the Reformers the statement of Habakkuk 2:4, "The righteous shall live by his faith," seemed to comprise the whole gospel. Though this declaration must retain its full value, it is but a partial expression of the gospel. By its side

should stand Habakkuk 2:20 as a counterweight: "The Lord is in his holy temple; let all the earth keep silence before him."

Even though the humanistic emphasis was necessary after centuries of medieval otherworldliness, it does not represent the last word in man's search for truth. If the human dimension of salvation was neglected by the scholastic theologians, the pendulum swung to the opposite extreme with the humanistic reaction, when the heavenly dimension of redemption became equally neglected. Recovery of the doctrine of the heavenly sanctuary in the nineteenth century providentially redressed the balance, redirecting attention to Christ's ministry in heaven, where human destiny will be decided.

Emphasis on heavenly dimension

That God in His providence willed the new emphasis on the heavenly dimension of salvation may be seen in the message of the first angel of Revelation 14: "Fear God and give him glory, for the hour of his judgment has come" (verse 7). The temptation since the Renaissance, and even more since the scientific revolution, has been to glorify human accomplishments to the neglect of God, to whom scientists and philosophers give an ever-diminishing role.

That we should aspire to ever greater mastery over the earth and its resources was part of the divine plan since Creation (see Gen. 1:26-28). But man acted presumptuously in allowing this inebriation with science and technology to blind him to his dependence on God.

The connection between the first angel's message and the doctrine of the heavenly sanctuary may be seen by the announcement that the hour of His judgment has come. In Revelation the final judgment is often associated with the temple in heaven. "The time for the dead to be judged" (chap. 11:18), precedes the announcement "Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple" (verse 19). The ark of the covenant in the earthly sanctuary contained the tables of the Decalogue (Deut. 10:5), and upon it the ceremony of the Day of Atonement was centered (Lev. 16:15, 16). Thus the judgment involves the Decalogue, and the Decalogue relates to the ark in the Most Holy Place.

The judgment becomes the final stage in the eradication of sin from the universe; so the Day of Atonement clarifies the relationship between the sanctuary and the judgment. The ceremonies detailed in Leviticus 16 may be regarded as the judicial capstone of the religious year. In the ceremonial cycle of 12 months were typified various aspects of reconciling man to God. The Day of Atonement cleansed the sanctuary and the people from the accumulated sins of the year. Those who lost their faith in God's forgiveness had their sins retained and were excluded from the religious life of the community. For Israel this day became identified with the day of judgment, since their eternal destiny depended on their acceptance by God on that day. The sanctuary could not fail to be associated with the final judgment in their minds.

In this day of pseudogospels founded upon humanistic premises, the doctrine of the heavenly sanctuary comes as a timely reminder that salvation derives from God alone. Every step in the process of reconciling us to God has its repercussions in heaven. □

The outreach

By VIRGINIA VESS

*Climb beyond the shadows and out of the mists
where men are blind.*

Take the hand of God

and reach to where all the stars sing together.

*Listen for the glory songs where peace is born
and hear the heartbeats of the universe.*

Dissonance drowns in the seas of harmony.

“Ethiopia shall soon stretch out her hands unto God.”*

By WALTER DOUGLAS

As we think of the hunger, poverty, and oppression that presently plague the people of Ethiopia, the word *crisis* immediately comes to mind. This crisis, even though in another land, should disturb our complacency.

When the history of the twentieth century is written, there will be many shameful chapters and many sordid paragraphs, but certainly in between these chapters will appear a few paragraphs that describe the human solidarity and the sense of interdependence that the Creator intended. In those paragraphs will be seen the way in which people across national, social, cultural, political, and racial frontiers have identified with the suffering people of Ethiopia. This will doubtless prove one of the more humane features in the history of the second half of our century.

The awakening of people all over the world to the problems of Ethiopia has become an accomplishment of the human spirit that could hardly be excelled. With astonishing speed multitudes hear the cries for help and answer those cries. As a Christian, I am profoundly moved by the demonstration of concern and measure of assistance that have come even from non-Christian sources.

Such a crisis demonstrates both the common predicament and the solidarity of the human family, as well as providing signs of hope for the future. Our Christian faith reinforces this feeling of solidarity and this sign of hope. Our Adventist

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The crisis facing Ethiopia is also our crisis—a crisis of death.

theology of Creation declares that the fullness of the earth is for everyone, that each individual has the right to a fair share of the blessings of Creation. So when we see hunger, poverty, and suffering we feel indignation that such conditions should exist. The suffering of our fellow human beings, our brothers and sisters in Ethiopia and elsewhere, causes us grief. We believe as Christians that it is our obligation and privilege to try to meet the needs of the suffering, whom God desires to be served.

However, our responsibility as Christians goes beyond simply providing relief from destitution. We must seek to discover why people are poor and what keeps them destitute. It may be that they live in poverty because we live in comfort. This discovery must not lead to frustration, but to repentance and change. We should not be immobilized by an exaggerated sense of individual responsibility for the problems of the world. But we do have a communal responsibility. We must see ourselves as part of a world community where our brothers and sisters, God's children, are called upon to live under conditions that are less than human, irreconcilable to the loving purposes of God for His creation.

The Christian's identification with the plight of Ethiopia involves much more than philanthropy, humanitarianism, and goodwill. It is dictated by our response to the incarnate Christ as the "suffering servant." Ethiopia speaks to the Christian about resurrection and life.

The crisis facing Ethiopia is also our crisis—the crisis of death. In this we are all involved, for we all face this common enemy that cuts across national, political, racial, and economic boundaries, creating a sense of solidarity, of common humanity.

For this reason the relationship of the gospel to the Ethiopian crisis is good news. In stretching her hands unto God, Ethiopia could be offering the entire world, particularly the Christian world, an unprecedented way to create out of the poverty, suffering, and death, a witnessing community that will truly be salt, yeast, and light. Whether this opportunity develops into anything will depend in great measure on whether it is taken up by Christians with understanding, faith, and courage.

We believe that when we identify with the sufferings of others who have no observable claim on us, the world takes note. Through our concern to serve the helpless, the gospel becomes the power of God to those who have faith. The church must be impelled to its task by gratitude to the Lord of life. When we serve the world in Christian love, it will raise questions of faith.

Ethiopia stretches her hands unto God, who promises to them and to all of us the living hope of an inheritance that nothing can destroy. □

* Ps. 68:31.

Looking through a child's eyes

Life looks different when you're three feet tall. But a child's point of view might be well worth considering.

By BONNIE MOYERS

Children and adults don't always see things in quite the same way or from the same viewpoint. I am prone to forget this. Then I remember my son.

One summer day when he was about 3 years old, I noticed Ricky holding the refrigerator door wide open while he peered inside. "What in the world are you doing?" I asked. "If you keep that door open very long our electric bill will go sky-high!"

Ricky looked up at me with his dark-brown, long-lashed eyes. "Just watchin' food freezin'," he said in his honest, soft-voiced way.

Freezing food was old hat to me, but to him it was something new and fascinating. I couldn't scold him for wanting to learn. "It'll freeze faster if we don't watch it every minute," I explained. Then I set the washing machine timer and let him peek into the refrigerator every 15 minutes until he was satisfied that he knew how food was frozen.

And then there was the little boy who ran to his father saying, "Dad! Guess what? Mr. Brown next door has the best lawn mower!"

"Oh?" responded his father. "What is it? A new riding mower?"

"No."

"A motorized hand mower that pulls itself?"

"No. Mr. Brown's mower doesn't take any gas or electricity or anything. All he has to do is push it!"

Of course, the little boy had a point.

Too often adults fail to see the extraordinary in the common. Grown-ups usually think of dandelions as noxious weeds. But children derive much pleasure from picking them for bouquets or blowing the seeds and watching them float away on a late-summer breeze. Maybe we too would be happier if sometimes we saw wonder instead of weeds.

Bonnie Moyers is a free-lance writer and homemaker living in Churchville, Virginia.



Noxious dandelions might become children's prized bouquets. Maybe we too would be happier if sometimes we saw wonder instead of weeds.

Children are often innocent of the cause-and-effect relationships that adults take for granted. Little Roy thinks that the lid covering the piano keys makes a great place to run his toy cars and trucks. His father comes along, sees what he is doing, yanks him up from the piano bench, and smacks him broadside, saying in a loud, stern voice, "If you aren't the most destructive child!"

Roy runs crying to his room. Daddy has gotten angry and punished him, that much is obvious. But he hasn't helped Roy understand what he did wrong. Maybe Daddy enjoys beating on people who can't fight back.

Let's replay the scene. Roy is running his cars and trucks on the piano lid. Father comes in, sees what he is doing,

smiles, and says, "Hi, son! That piano lid makes a nice long road for your cars and trucks, doesn't it?"

Roy smiles and says, "Yes, it does."

Then Father says, "Using the piano lid for a road is a good idea, except for one thing."

Curiosity aroused, Roy asks, "What's that?"

"Some of your little wheels are metal. They are sharp and cut into things. We wouldn't want any more scratches on the piano than what are already there, would we?" He gently takes Roy's hand and guides it to where one or two of the scratches show up plainly.

"I'm sorry. I didn't mean to scratch the furniture. Can it be fixed?"

"We can put on a little scratch remover. The scratches won't go away completely, but the piano lid will look better than it did. Say, I know an even better road than the piano lid—the sidewalk in front of the house."

"But it's raining."

"Sorry, I forgot. How about taking your cars downstairs to the basement. You can roll them on the floor down there as much as you like." So Roy picks up his toys and heads for the basement.

HEALTH CAPSULES

Sponsored by the General Conference
Department of Health and Temperance

Massacre on the roads

By MERVYN G. HARDINGE
Director

This question and answer appeared in the November, 1984, issue of *World Health*, published by the World Health Organization.

Question: Which epidemic causes tremendous suffering and countless disabilities, is a major cause of death at all ages, entails vast cost to society, is found in all countries, yet rarely figures in medical school curricula or research projects?

Answer: Accidents.'

Accidents have become a modern scourge. With the industrialization of an increasing number of nations, accidents are now the main cause of death among women up to 34 years of age and among men up to 44. Men suffer from work accidents, women from traffic accidents.

In the United States, as in other industrialized countries, accidents constitute the leading cause of death during the first half of life, taking 150,000 lives every year and injuring 75 million additional people. Many of those surviving sustain lifelong injuries—both mentally and physically—and in the prime of life. The cost in lives and money boggles the mind. Twenty percent of the hospital beds in the United States care for accident victims. Nor do other countries lag behind the United States.

The consumption of alcohol causes up to half of all fatal traffic accidents. How many others at home or at work are also in part owing to alcohol would be hard to determine.

May we each one raise our voice in protest against alcohol—this scourge of modern society that contributes to so much suffering and tragedy.

Children learn by experience—sometimes troublesome, inconvenient experience. When I was about 2 years old, I smeared Fluffo shortening on the living room wall. I didn't really want to destroy anything; I just wanted to see how it would look. Mom didn't spank me or tell Dad. She simply explained that Fluffo wasn't good to decorate walls with since it made them greasy instead of pretty. Then she found a piece of matching leftover wallpaper. It perfectly covered my mishap. So ended my first—but not my last—adventure in interior decorating. Since growing up, I have earned part of my living painting, hanging wallpaper, and decorating.

I also used to love to get into Mom's ragbag. I had great ideas for doll clothes and other things I wanted to make. I'm sure she was distressed at times, when she needed large, soft rags for cleaning chores and they were in short supply. But the cutting and stitching were good practice, and I grew up to sew well. Mom realized that harsh scolding could dampen creative desires.

As a little girl, my mother's sister picked up a small dead chicken and pulled its legs off. "Why did you do such a thing?" demanded my horrified grandmother.

Without hesitating, Helen innocently replied, "I just wanted to see how it was made." Her natural curiosity and interest in biology and anatomy stood her in good stead when she went away to nursing school. And the many people whose sickness and sufferings she eased certainly more than made up for the postmortem treatment she inflicted on the chicken.

Christ understood children. He respected their good qualities, their persons, and their dignity. And I believe that what I have touched on here is part of what He was talking about when He said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Most children's first idea of what God is like comes from how their parents treat them.

Most children's first idea of what God is like comes from how their parents treat them, for to a young child parents stand in the place of God. How adults respond helps determine whether children see God as a kind, loving Father, or a harsh, vindictive, and uncaring tyrant.

Perhaps we need to think about the adults around us, too. Do we jump to conclusions with them, or do we try to see the world through their eyes? Sometimes offense is taken where none was intended. We need to be more loving, more forgiving, the way children are. Maybe we have some things to learn from them.

If I were to write a prayer for parents, it would read as follows: Lord, be with us as we care for these most precious treasures, our children. Help us never to reach the point where we think we know it all. Help us avoid the stubborn pride and rigidity that will not permit us to learn anything new. Make us big enough to admit mistakes and to say we're sorry. Help us as a family to draw closer together in love to You and one another. In Jesus' name, amen. □

Of axheads and razors

Few REVIEW articles have stirred more reaction from readers than the cover story on Bic'kers (Jan. 19, 1984) that told of Florida members receiving dozens of shaves from disposable razors dedicated to Investment. An update (March 21, 1985) reported hundreds of shaves from some razors, as well as trouble-free service from Investment washing machines. A member in Australia saw the first story and dedicated her run-prone stockings to Investment with equally astonishing results—from three pairs a week to no runs for three months. Our office received a manuscript from Jamaica telling how God replenished an exhausted supply of punch at a church party for poor children.

At the same time the church paper has reported on famine in Ethiopia, a typhoon killing 11 Adventists in the Philippines, and missionaries killed in action. The *Seventh-day Adventist Encyclopedia* carries such historical notes as "Bennie Tavodi [a Fijian teacher], who assisted in the work, died of snakebite after six years of service." Bruno Ohme, after many years as a missionary and president of German conferences, "was president of the Silesian and Baden conferences, where he worked until he and his family were killed in an air raid on Dresden in the winter of 1944-1945." George James, age 34, "first SDA missionary to the

indigenous people of Africa," "bade farewell to his weeping converts, promising to return soon with other missionaries, and took a river steamer bound for the coast. On the way he was stricken with malaria and died. The steamer stopped briefly for a hasty burial in a lonely unmarked spot."

A reader (May 23) responded to the seeming irony of it all by asking, "What are we trying to say

REVIEW letter writers have wondered if angels are too busy sharpening razors to protect people from death.

about our God?" Other letter writers have wondered if angels are too busy sharpening razors to protect people from death.

While some may question whether God had anything to do with these Investment experiences, I personally believe that He did. I am convinced that He is interested in little things, that He often (but not always) honors our simple faith when we challenge Him to do so.

If God does these things, perhaps the question should be "What is He trying to say about Himself?" After all, the Bible records similar experiences, in which Heaven intervened in seemingly trivial matters while permitting apparent tragedies. Was God more interested in Elisha's student's borrowed axhead (that floated) than in John the Baptist's head (that was cut off)? Did He care more about the wine at Cana's wedding (that was miraculously supplied) than about the martyr Stephen's blood (that was tragically

shed)? Was it more important to provide a coin (from a fish's mouth) to pay a tax than to provide money for the suffering poor of Christ's day? Did a fig tree (cursed for being fruitless) merit more attention than James' neck (severed by a sword)? Should Israelites' shoes (preserved 40 years in the desert) have rated higher than Isaiah's body (sawn in half)?

Regarding the floating axhead, *The Seventh-day Adventist Bible Commentary* observes, "There are those who think that there is something trivial about such a miracle as this, and that it need not have been performed. Man, in the narrowness of his vision, is likely to reason that it is only in great things that divine intervention should be looked for." An inspired commentary, *The Desire of Ages*, has pointed out that Jesus turned water to wine at the wedding to honor Mary's trust, to relieve her perplexity and embarrassment, and to manifest sympathetic interest in human happiness (pages 144-147).

God performs His miracles to show His love, sympathy, and care, as well as to meet needs and teach spiritual lessons. Might not these reasons motivate Investment miracles? This we know: The Lord works no needless miracle. The manna ceased the day Israel entered Canaan (Joshua 5:12). Given the "ground rules" of the great controversy, our Father cannot intervene often, even to prevent tragedies. Sin and suffering must bear sway until the end. But He does show Himself occasionally, just often enough, even in little things, to let His children know that He is there, that He cares.

E. F. D.

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Women promote the gospel in Inter-America

By WANDA SAMPLE

Women are contributing significantly in a variety of ways to Adventist work in Inter-America.

Concepcion Hidalgo Paz, of Huixtla, Mexico, operates a tortilla factory. An enthusiastic member of the Huixtla Lay Preachers' Club, she offers Voice of Prophecy lessons to acquaintances and clients. Last month she graduated 40 students from the Bible course, including one large bank's entire cashier staff. Ten adults and 20 children meet twice a week at a branch Sabbath school she organized in the formerly unentered area of Los Tocayos.

People in Barbados know Irisdeane Francis as the woman who visits children's Sabbath schools with felts and a flannelgraph. Francis has assisted at least 15 pastors in visitation programs for evangelistic crusades, establishing eight churches as a result. (She even supervised the construction of one of them!) She also worked for the establishment of a much-needed Adventist senior citizens' home. Retired after 31 years of denominational work, Francis still conducts Bible classes, one of her favorite topics being the sanctuary. Occasionally she still preaches on Sunday or Wednesday evenings.

Daisy Blackwood is a successful lay preacher in the Portland urbanization of Kingston, Jamaica. In 18 years of preach-

ing Blackwood has won more than 300 people to Christ.

May Gardner, a colporteur in the East Jamaica Conference, practices the principles outlined in *Successful Selling 365 Days a Year*. She has shared her sales techniques with new colporteur recruits, one of her former students being the conference assistant publishing director. During 33 years of literature ministry, Gardner has delivered J\$190,000 (US\$38,000) worth

of books and has led many persons to Christ.

Ida Welcome is one of the oldest members of the East End church in the Cayman Islands Mission. Loved in the community for her kind deeds, Welcome has held a variety of church offices including her present duties as Sabbath school secretary and church clerk. She assists with Vacation Bible School and throughout the year takes special interest in community children. One of her favorite pastimes is to visit the sick and the shut-ins, church members and nonmembers alike.

Joyce Carmichael, a Bible worker in the Georgetown district, was the first woman in Guyana to hold a full-scale evangelistic crusade, resulting

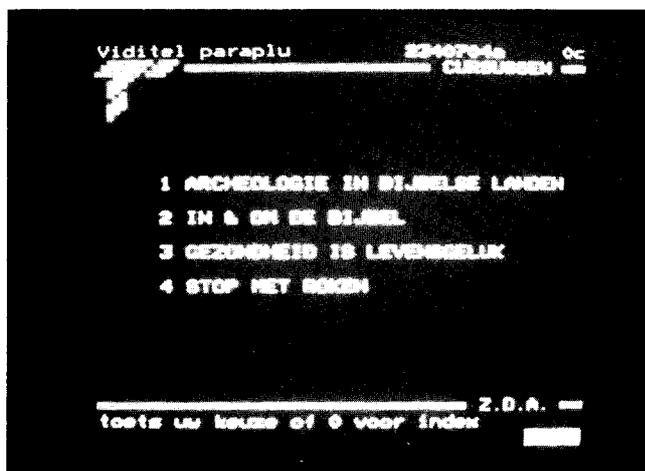
in 70 baptisms. A former Methodist, Carmichael became an Adventist in 1951 and has since held almost every local church office. Through another of her crusades a 50-member company was formed. At present Carmichael conducts classes to teach members how to give Bible studies. She also plans to begin branch Sabbath schools in three unentered areas.

Lay preacher

With a college degree in management Margaret Ramsarran works as administrative manager of a Guyana business firm. Converted from Catholicism in 1968, Ramsarran has since served as Sabbath school superintendent for four years, lay activities and youth leader for six years, and now functions as first elder of the Anna Catherina church. In 1979 she conducted her first crusade as a lay preacher and has done so every year since, with a total of 34 people baptized. She conducts a class to prepare members to work in an evangelistic thrust.

As director of the Guyana Conference's Sabbath school and communication departments, Janice Emanuel spends long hours with Sabbath school officers and teachers to ensure high-quality programs. She also does health evangelism, having completed a Master of Science degree through Loma Linda University's off-campus public health program.

Clara Josiah was born on the island of Antigua November 27, 1901, and died December 4, 1983. She contributed to the leadership of her church in many ways, most notably through her work with youth. Married for 62 years, she bore 13 children, 11 of whom are still living. Loyal Adventists, all have achieved significant places in society. Two sons, Belgrove and John, are local conference presidents in the Caribbean



SDAs in Holland use computerized news service

In an effort to reach the public more effectively, Seventh-day Adventists in Holland have joined Viditel, a round-the-clock computerized news and information network handling subjects ranging from stock reports to cultural events.

The first church in Holland to join Viditel, Adventists use the up-to-the-minute service to promote Five-Day Plans to Stop Smoking and evangelistic meetings. In addition, they offer correspondence courses and information about the church. Future plans include publication of local church addresses through the network.

C. E. VAN DER PLOEG
Communication Director
Netherlands Union Conference

Wanda Sample is editor of the Inter-American edition of the REVIEW, published in French, Spanish, and English.

Union. "Everything I am, I owe to my mother," says John. "She was an uneducated woman, but in our country home she taught her children to love the Lord. She was a strong disciplinarian and would not tolerate quarreling among the children, but rather inspired us to stand together loyally as a family."

Young or old, uneducated or learned, layperson or denominational worker, career woman or housewife—each woman has filled a unique sphere of usefulness by dedicating herself to the tasks at hand.

ADVENTIST PEOPLE

Missionary to Botswana receives high honor

The government of Botswana recently awarded Karl Seligmann the Order of Meritorious Service in recognition of the contribution he has made to that country.

A veteran Adventist missionary and "dean" of the medical practitioners in the Eastern Africa Division, Seligmann is an example of how dedicated lives can bring honor to the church and to God.

Thirty-two years ago Seligmann began his career as a missionary doctor in what was then the Southern African Division. His training and willingness to serve in a mission field made him in demand. Today travelers to various institutions on the African continent often will hear, "Do you know Dr. Seligmann?" Then with a far-away look the questioner will add, "He did a wonderful work when he was here."

In the early days of Malamulo Hospital Seligmann worked with lepers. Although he had not yet taken specialty training, he daily utilized his skills in obstetrics, pediatrics, surgery, and in treating a wide spectrum of tropical diseases.

Later he transferred to Kanye in Botswana. There he helped to build up Kanye Hospital to what it has become today—the finest hospital in the nation. Under his leadership new buildings were



The government of Botswana, ignoring Karl Seligmann's distaste for publicity, has initiated him into the Order of Meritorious Service. Pictured with the physician is his wife, Marie.

planned, better methods were introduced, and modern equipment was purchased.

With the hospital's improvements well under way Seligmann and his wife, Marie, four years ago decided to pioneer once more. Moving to Gaborone, capital city of Botswana, they started a medical practice in the name of the Adventist Church. There they lived for a time in a tiny one-room building that later became part of a garage. Mrs. Seligmann cooked on a primitive stove while her husband attended to patients in a portion of the uncompleted clinic.

Today the Gaborone clinic is a thriving institution. Seligmann operates a fine laboratory and, in addition to practicing his specialty of cardiology, treats patients with a wide variety of medical problems. He and Mrs. Seligmann, who is the clinic's business manager, receptionist, and secretary, have returned all

profits to the clinic—so that today they direct a practice that is worth more than 250,000 pula (US\$200,000).

Constantly watching for ways to improve, Seligmann has negotiated with a Botswana diamond company to procure more than US\$100,000 worth of X-ray equipment. He is considering the addition of a small cottage hospital for deliveries and emergencies. Demands are outstripping even Seligmann's phenomenal energy, however, and he is hoping another doctor will soon be found to join him in the practice.

Often missionaries such as the Seligmanns give their entire lives and careers in service to people and the church; then they retire and quietly pass to their rest without recognition for the good work they have done.

The government of Botswana is refusing to let this happen in the case of Seligmann. It has

recognized the magnificent service he has rendered to the people of Botswana and, ignoring his natural reticence for prestige and public notice, has insisted on initiating him into the Order of Meritorious Service, an award given only to those whose contribution to the people of Botswana has been outstanding. A. R. HANDYSIDES

*Health and Temperance
Director
Eastern Africa Division*



SDA holds 100th cooking school

Cooking school specialist Kathryn E. Boyd, of Gaston, Oregon, recently conducted her one hundredth cooking school in Tracy, California.

Inspired by classes conducted by Henry and Marion Vollmer in Vancouver, British Columbia, in 1957, Boyd says she felt as if "someone had laid something on my shoulders and whispered, 'This is for you.'" When she returned from the training program, her evangelist husband, John, says she talked "like a water faucet that couldn't be turned off."

However, when she started conducting an hour-long class before his midweek evangelistic meeting and the crowd began to swell, he decided the faucet need not be turned off. Furthermore, her health message made the crowd more receptive to his spiritual message.

Evangelist Boyd has retired, but cook/educator Boyd is still holding cooking schools—and her husband is more than happy to help.

*LOIS BELLIS
Health and Temperance
Department
General Conference*

Adventist Information Ministry: prompt response yields baptism

By EUGENE HAMLIN

When the Marine Corps discharged John Goss on September 8, 1984—after he had maintained jet aircraft for ten years—he packed his duffel bags and headed for Fruitland, Idaho. He arrived in town with little more than the clothes on his back, wondering what direction his life would go.

The answer came several weeks later when he found a *Signs of the Times* magazine on his front doorstep, put there by Gus Lighthouse. Lighthouse, an Adventist who had distributed copies of *Signs* for years, often had wondered if the magazines ever made a difference in people's lives. He soon found out.

Goss read the paper once. The second time through he found a toll-free number to call for more information. The six-foot-four-inch (1.93-meter) ex-Marine did not call the Adventist Information Ministry right away. For several weeks he carried the magazine around, occasionally reading an article.

Eugene Hamlin, a chaplain at Adventist Information Ministry, is completing an M.A. in religious communication at Andrews University.

Something was missing in his life, and the ideas he found in the *Signs* made sense.

Faced with an uncertain future, Goss finally called the toll-free number to see if he could find some direction for his life. A friendly voice answered, and Goss asked if a Christian could visit him right away.

An AIM chaplain called Henry Zollbrecht, pastor of the Payette, Idaho, Adventist church. Within 90 minutes Zollbrecht was visiting with Goss. "The pastor came right after I called," Goss recalls, "and we talked about my life as a Marine and how empty I felt inside. He seemed to understand my feelings."

Zollbrecht invited Goss to church, and the next Sabbath he was one of the first people to arrive—and was impressed. "People have been so friendly," Goss says, "and they sensed my needs. I was not prepared for a harsh Idaho winter, so the members gave me a jacket, a warm shirt, and a pair of thermal socks."

Leon Cornforth was halfway through an evangelistic series when Goss first visited church. Goss attended the meetings, accepting everything he heard.

One night he did not have a ride. The temperature was 15° F. (-9° C.), but he plodded five miles (eight kilometers) through the snow, leaving home early enough to arrive on time. Zollbrecht began Bible studies with Goss when the meetings ended.

"The Lord has worked wonders and made some big changes in my life," Goss testified the Sabbath before his baptism. "It has been a rough life," he said with emotion, "but the Lord has made it much better for me."

The Adventist Information Ministry is open 24 hours a day, seven days a week, ready to receive calls from people like

Goss. Since AIM opened its phone lines in 1982, more than 170,000 people have called or written, requesting various services the Seventh-day Adventist Church's answering center provides.

Craig Willis, coordinator of follow-up at AIM, says that an interested caller usually can be put in contact with an Adventist immediately—as in the case of Goss—or enrolled in a Bible correspondence course. Bible questions are answered by seminary chaplains. Telephone operators pray with callers and give spiritual encouragement as needed.

The Adventist Information

COUNTDOWN TO THE GC SESSION—9

Events planned especially for women

"Women for Christ and Humanity" is the theme of meetings to be conducted Tuesday through Thursday mornings, July 2-4, for wives of delegates and other women attending the General Conference session.

"Women should continually be developing spiritually, socially, mentally, and physically in order to be of better service to others and to share the church's message," says Marie Spangler, who is coordinating the women's meetings for the General Conference session.

Speaking Tuesday and Wednesday mornings on these four phases of development will be Virginia Cason, an author from Deer Park, California; Norma Crabtree, a nurse from Glendale, California; Petra Sukau, a health counselor from Tappahannock, Virginia; and Phyllis Bryan Paytee, an educator from Hollywood, California.

Wednesday's session will emphasize reaching out to others. Nancy Vyhmeister, an associate professor at the SDA Theological Seminary, Far East, in the Philippines, will report on activities of women around the world; and Rhona Cooper, a research assistant in the General Conference Health and Temperance Department, will challenge the women to a renewal of their energies to the "finished task" of spreading the gospel to all the world. Four women will tell of their witnessing activities: Doracy Passos, from Brazil; Juanita Kretschmar, from New York City; Laura Gonzalez, from Trinidad; and Gloria Baylon, from the Philippines.

During the General Conference pre-session, Sunday evening, June 23, through Thursday noon, June 27, seminars—36 of them—will be conducted for church workers and their spouses. Several, such as Pastor/Spouse Team Ministry, Understanding Children, Understanding Youth, and Counseling Techniques, have been planned with women in mind.

A panel discussion of special interest to pastors' wives—"The Ideal Pastor's Wife: Myth or Reality?"—will be held on Wednesday morning, June 26. Miriam Wood, author and *ADVENTIST REVIEW* columnist, from Silver Spring, Maryland, will be the moderator. JOCELYN FAY



Signs of the Times made a difference in the life of John Goss, center. With him are Henry Zollbrecht, left, and Gus Lighthouse.

Ministry is a bridge that helps link the evangelistic outreach of television, radio, and magazines with the local church. Coupons bearing AIM's toll-free number and address have appeared in the *Saturday Evening Post*, *Reader's Digest*, *Cosmic Conflict*, and *Happiness Digest*.

John Goss was baptized March 9, 1985. "It felt fantastic," he says—which is exactly how the people at AIM felt when they heard the news.

At AIM, people enjoy helping people.

EASTERN AFRICA

Educators seek to improve SDA schools

Fourteen Adventist educators and administrators from Tanzania, Kenya, Uganda, Malawi, and Botswana called for numerous adjustments in Adventist education in Africa when they met recently in Harare, Zimbabwe, for the first educational conference to be held in the restructured Eastern Africa Division.

The group took an in-depth look at the division's Adventist school system and the effectiveness of the two institutions of higher learning, the University of Eastern Africa in Kenya and Solusi College in Zimbabwe.

Each union education director presented a paper outlining the educational problems in his union and proposing solutions.

The problems include government-appointed teachers in both primary and secondary schools who have no affiliation with Adventist beliefs and lifestyle; failure to follow the Adventist philosophy of Christian education; poor understanding of the basic principles of Adventist education by headmasters, teachers, laity, and pastors; need for industrial and vocational education; need to upgrade teachers, especially in Biblical knowledge and the fundamentals of the Adventist faith; need for a curriculum that will ensure spiritual, moral, practical, and intellectual excellence; lack of instructional

materials and classroom devices to assist teachers in providing quality Adventist education; and weak financial support by church members.

Proposed solutions include confirmation of the Adventist-supported principle of separation of church and state, especially in employment and payment of teachers; a division-wide education program to foster understanding of Christian education; educational workshops and seminars to be offered at Solusi College and the University of Eastern Africa; a bursary plan for upgrading Bible teachers; and promotion of stewardship.

Other recommendations affected accreditation, master planning, development of curricula and curriculum materials, upgraded nutrition programs for food-service personnel, and job descriptions for education directors on all levels.

T. NKUNGULA
*Education Director
Eastern Africa Division*



SDA celebrates 100th birthday

On November 18, 1984, Ab Milsap, of Bay Springs, Mississippi, celebrated his one hundredth birthday. A Sabbath-keeper for 83 years, Milsap became convinced of this truth after hearing Anna Knight, first black Adventist missionary to India. For decades Milsap attended Sabbath school, but not until 1975 did he decide to be baptized. Milsap is now an active member of the recently organized First church of Sylvarena, Mississippi.

R. S. NORMAN
Pastor

Ross Report

By GARY M. ROSS



White House daffodils

Washingtonians say that "nothing happens in Congress until the daffodils bloom at the White House." Nothing equals April and May in the nation's capital. This year, as the flowers broke into seemingly fuller bloom than ever, loveliness abounded. I felt a childlike sense of expectancy; friendships deepened; the baseball season commenced; kites of multifarious shapes and colors soared above the Washington Monument.

The city's beauty, plus the feeling that Washington is America's hometown, attracted throngs of tourists who reveled in nature's profusion, especially the cherry blossoms at the Tidal Basin. People frequented the well-known tourist sites. New on most itineraries was a long black wall, the Vietnam Veterans Memorial. There I watched the pencil-rubbing of inscriptions, the placing of chrysanthemums, the dabbing of eyes.

At the dismayingly fortified White House gates, visitor lines lengthened as they always do with the onset of spring. It is, after all, a favorite pastime to see and relish a residence once called by Franklin D. Roosevelt "the house owned by all the American people." As the tourists exited, some invariably asked of the guards: "Is it walking distance to Capitol Hill?"

To that question the answer is Yes and No. Physically, it's a long trek down Pennsylvania Avenue. Likewise, constitutionally the framers desired a clear separation between the various branches of the Federal government. Politically, however, the distance diminishes, which brings us back to our opening adage. Congress really *does* get busy only when things happen at the White House. True, our Representatives can be self-starters; annually they introduce a mountain of bills and resolutions. *But Presidential initiatives strongly influence the legislative agenda and timetable.* Popularly voiced in the State of the Union address and technically put in written messages transmitted to the Congress, these executive initiatives eventually metamorphose into legislation that becomes literally the order of the day.

Just now arms control and deficit reduction constitute the joint preoccupation. Adventists wonder whether these emphases, especially the latter, will affect the church; or whether a legislative digression from church-related matters has occurred during which we can concentrate on other things. Here is a partial answer.

1. Because tax deductions and exemptions are viewed by the government as lost revenue, they are frowned upon in periods of deficit. This (among other things) jeopardizes contributions to charitable organizations by threatening the tax advantage of making them.

2. Will retrenchment in deductions, plus budget cuts and other strategies that may be invoked, produce significant deficit reduction? Many experts are doubtful. Their prescriptions: either an increase in personal income taxes (which President Reagan rejects) or passage of a constitutional amendment requiring a balanced Federal budget. The latter notion is troublesome, being closely associated with the calling of a national constitutional convention. For this, 32 of the requisite 34 States have already petitioned. Our fundamental liberties could be tested in such a convention.

3. Government priorities notwithstanding, Adventists must be vigilant guardians of their religious liberty heritage. The unexpected can happen, and happen quickly—particularly through the attaching of nongermane amendments to bills that move through Congress.

Most things move slowly, however. No doubt our flowers will have faded before we learn the outcome of today's Presidential and Congressional priorities.

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, G. E. Maxson; Columbia, Ron Graybill; Lake, Charles C. Case; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Elwyn Platner; Southern, George Powell; Southwestern, Richard W. Bendall

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

Eastern Africa

■ As both a gesture of goodwill and a contribution toward national reconstruction in Uganda, the executive director of Central Uganda Field, Stanley B. Kyambadde, presented Uganda's Makerere University with 500 medical volumes worth 5 million Uganda shillings (US\$48,590) to aid in training medical personnel for the nation. The book presentation ceremony was attended by high-ranking government officials, diplomats, and university professors. The volumes had been sent to Uganda by Adventist Development and Relief Agency International, at the request of Central Uganda Field.

■ Recent ordinations in the Eastern Africa Division include William W. Kutundu, Milton Sosola, Burton Phiphira, Yohane Moda, Fred Pankomera, John Mambere, and Rex R. Mzumara, at Malamulo, Malawi, January 19; and Mathois Mesene, at the Addis Ababa church in Ethiopia.

■ Malamulo Hospital has opened a new clinic at Mbalanguzi in Malawi's Thyolo District. At this clinic, as well as at five other community health centers operated by the hospital, programs for children under 5 and general outpatient services are provided by medical teams traveling from the hospital by

motorcycle. Malamulo's eye-care team and the hospital's homecraft workers also make regular visits. The Protestant churches of West Germany and the Federal Republic of Germany provided the funds for the clinic program.

■ Edwin Kazunguza, chief accountant in a large business in Limbe, Malawi, was among seven new members recently baptized at Kabula Hill church. Many times his employers have demanded that he work on Sabbath to prepare the payroll for Monday distribution. But Kazunguza says he never yet has worked on Sabbath. He goes to work after sundown on Saturday evening and may work through the night and much of Sunday to comply with the demands of his job, but the Lord has always helped him meet his deadlines.

■ Membership of an Adventist company that meets on the University of Zimbabwe campus has increased from 20 to more than 30. Tithe has increased proportionally.

Euro-Africa

■ Jovan Mihaljcic, academic dean of the Yugoslavian Adventist Seminary in Marusevec, has been elected principal. He replaces Jovan Slankamenac, who retired.

■ Also this year, Euro-Africa Division communication director Heinz Hopf presented 19 nightly meetings, entitled "Future Without Fear," in the Swiss capital, Berne.

■ And Harald Knott, Sabbath school and lay activities director, held three weeks of meetings in Kassel, a town of 200,000 in West Germany. Some 100 visitors attended and many homes are now open for Bible studies.

■ New Yugoslavian Union president Jovan Lorencin has assumed the task of publishing house manager. He replaces Dusan Radosavljevic, who was named president of the South Conference.

■ The Israeli Office of Tourism in February invited Jean-Marie Vanhalst, pastor of the Adventist church in Versailles, France, to join a group of scholars and reporters for a study tour in Israel. The invitation came because of publicity generated by Vanhalst's meetings on Bible and Archeology in several large cities in France.

■ A Bible and Archeology series drew large crowds in the Belgian town of Charleroi. Some 3,000 visitors came to see Jean-Marie Vanhalst's multimedia presentation, which uses more than 1,000 slides and six projectors. Eight hundred books were sold at the meetings, and 70 people requested Bible studies.

■ On April 17 Adventist Louise Roth celebrated her one hundredth birthday in Le Flon, the French Swiss Conference's old people's home. Born in Tramelan, where the first Adventist church in Europe was organized, she worked for the church for more than 40 years as teacher, editor, and secretary in Switzerland, France, England, the United States, Haiti, Algeria, and Cameroon. She retired in 1951. During her birthday celebration, in which the local church and community extended their congratulations, Roth, whose mind is very sharp, recounted the Lord's leading in the past.

■ "Here am I" was the motto of an all-Portugal Adventist youth congress that was held April 4-7 in the newly constructed SDA church in Santarém and attended by some 700 young folk.

North American Lake Union

■ Students from Wisconsin Academy have an ongoing big brother/big sister program for local children who lack one or both parents. Students and their "adopted" children participate in various monthly activities.

■ Adelpian Academy in Holly, Michigan, has begun a clown ministry. Students dress like clowns and entertain the elderly at retirement centers. The students share their spiritual perspectives and distribute literature to residents.

■ The Lake Region Conference's Metropolitan church in Evansville, Indiana, recently opened its new church.

■ Second-grade students at the Berrien Springs, Michigan, Village Church School have sponsored an orphan in the Dominican Republic through a runathon that involves running during one recess each school day. Teachers, friends, and relatives pay the students five to 25 cents for each mile (1.6 kilometers) they run. The students have run a total of 880 miles (1,416 kilometers) to date.

North Pacific Union

■ When Duane Coon, a Petersburg, Alaska, dentist, decided to remove the lab and X-ray equipment from his office, he wondered what to do with it. Fellow church member Charlie Roesel suggested that the equipment be donated to mission work. Roesel ultimately contacted Volunteer Health Professionals of West Union, West Virginia, and the equipment now will be sent to the Philippines to assist refugees from Southeast Asia.

■ ASI (Adventist-Laymen's Services and Industries) mem-

bers from the North Pacific Union met for their spring meeting at the Gladstone, Oregon, campgrounds. Guest speakers included Jay Gallimore, of Kent, Washington, director of the Northwest Ministries Training Center; and Mike Postlewait, of Kansas City, Missouri. Officers elected included Irwin Rogers, of Boise, Idaho, president; Jim Brock, of Nampa, Idaho, vice president; Shirley Morehouse, of Olympia, Washington, secretary; Ron Oliver, of Vancouver, Washington, treasurer; Morten Juberg, of Portland, Oregon, public relations. Henry Martin, of Grants Pass, Oregon, was named board consultant.

■ Students at Milo Adventist Academy, Days Creek, Oregon, used computers instead of typewriters to learn typing this school year. Instructor Kay Johnson supervised the students on 26 computers. The school is among the first in Oregon to use this method to teach typing.

Southern Union

■ A National Science Foundation graduate fellowship has been awarded to Gary Burdick, a senior physics and mathematics major at Southern College. Burdick plans to apply the full three-year fellowship to study of theoretical particle physics at the University of Texas at Austin.

■ Students of Southern College recently collected \$1,679 as part of a nationwide campus effort to assist famine relief in Africa. The money will be channeled through the Adventist Development and Relief Agency (ADRA).

■ The corporate council of the Roy E. Crummer Graduate School of Business at Rollins College in Orlando, Florida, recently gave Florida Hospital its award for corporate excellence. Florida Hospital is the second recipient of the award. Walt Disney World earned the first award last year.

■ More than 120 scholarships worth \$150 each have been awarded to Southern College students in the past two years through the Morning Work Incentive Scholarship program. To qualify, students work on campus or at a nonprofit agency at least 12 hours per week between the hours of 6:00 A.M. and noon. The scholarship is based on the need for student workers in the morning and is given in addition to the regular hourly wages received.

■ Medical Center Hospital in Punta Gorda, Florida, assumed administrative responsibility for monthly distribution of government commodities after some 1,500 eligible Charlotte County residents came close to missing out on 25 tons of butter, honey, cheese, and flour when another local nonprofit agency stopped administering the program in February. Hospital Chaplain Bud Schermerhorn trained more than 100 volunteers to help distribute the food.

Southwestern Union

■ Jim Ward, an elder of the Austin, Texas, First church, was invited recently to tell about Adventist beliefs in a nearby Lutheran church. After the talk, he answered questions. Ward also conducts Revelation Seminars and leads a number of Bible study groups.

■ A 4,000-square-foot (372-square-meter) building housing the Adventist Health Services has been opened in San Antonio, Texas. Jeanne Barron and Barb Oliver direct a program there that includes Five-Day Plans to Stop Smoking, cooking schools, health education classes, and Revelation Seminars. A van ministry also operates from the center.

■ A work program will be a feature of the Texico Conference camp meeting, June 4-8, at Sandia View Academy. Volunteers will work several hours in a project to beautify the academy.

IN THE BEGINNING

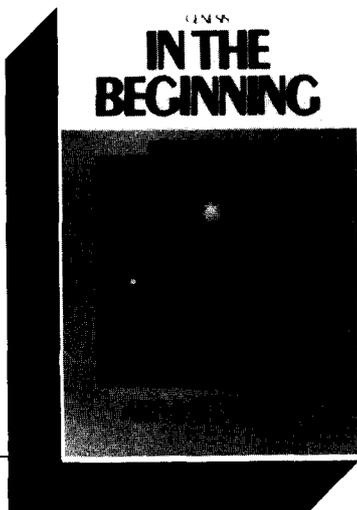
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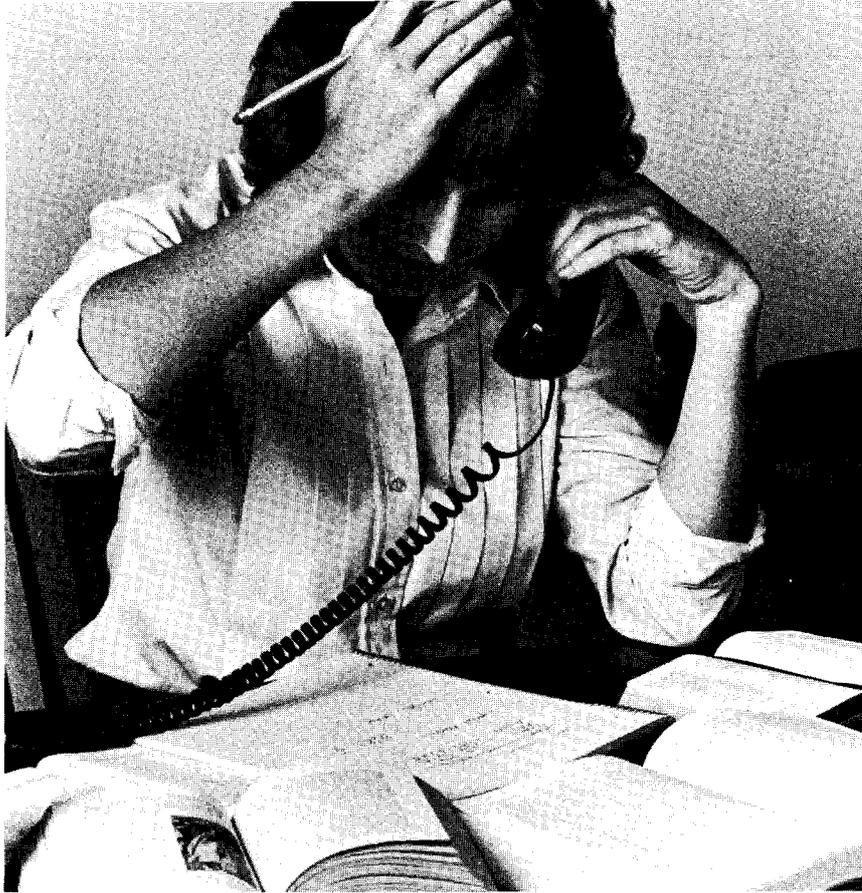
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To new posts

NORTH AMERICAN DIVISION

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

Volunteer Service

Emile Augustus Brodeur (Special Service), to serve as lecturer/Leadership Seminars, consultant/Publishing Advisory, Philippines and Singapore, of Avon Park, Florida, left Los Angeles, April 7.

Edwin G. Brown (WWC '43) (SOS), to serve as evangelist, Far Eastern Division, Korean Union Conference, East Indonesia Union Mission, and West Indonesia Union Mission, of Ontario, Oregon, left Seattle, April 8.

Paul Edgar Gaver (LLU '45) (Special Service), to serve as physician/anesthesiologist, Taiwan Adventist Hospital, Taipei, Taiwan, and **Ethel Rose (Parks) Gaver**, of Ashland, Oregon, left Seattle, April 16.

Paul Mennen (Calif. Coll. of Med. '62) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Trudie (Bookin) Mennen**, of Tunjunga, California, left Los Angeles, April 5.

Ernest Austin Pender (AU '42) (SOS), to serve as relief administrator, Bangkok Adventist Hospital, Bangkok, Thailand, and **Lorraine Virginia (Meyer) Pender**, of Occaside, California, left Seattle, April 15.

Robert Odus Taylor (Special Service), to serve as maintenance worker, Majuro Seventh-day Adventist School, Majuro, Marshall Islands, and **Sherry Ann (Wutzke) Taylor**, of Riverside, California, left Los Angeles, April 16.

Leonard Howard Wexler (Boston U. Sch. of Med. '85) (Special Service), to serve as medical assistant, Bangkok Adventist Hospital, Bangkok, Thailand, of Brooklyn, New York, left New York City, April 14.

AUSTRALASIAN DIVISION

Regular Missionary Service

Arthur Bath (and **Mavis**), of Australia, returning to serve as lay activities and Sabbath school director, Central Pacific Union Mission, Fiji, left July 5, 1984.

Ken Boehm, of Australia, to serve as a building maintenance supervisor, Papua New Guinea, left September, 1984.

Terry Bottrell (and **Berrylee**), of Australia, to serve as mathematics and religion teacher, Aore High School, Vanuatu, left March 18, 1984.

Brian Bultitude (and **Kay** and family), of Australia, to serve as business manager, Kabiufa Adventist High School, Papua New Guinea, left October 28, 1984.

Rex Cobbin (and **Win**), of Australia, returning to serve as president, Central Pacific Union Mission, Fiji, left July 5, 1984.

Russel Duncan, of New Zealand, to serve as a teacher, Betikama Adventist High School, Guadalcanal, Solomon Islands, left March 6, 1984.

Warren Fedorow (and **Patricia** and family), of Australia, to serve as church

pastor, Suva English church, Fiji, left November 14, 1984.

David Hay (and **Fay**), of Australia, returning to serve as president, Cook Islands Mission, Rarotonga, left March 17, 1984.

Lawrence Hope (and **Lorraine** and family), of Australia, returning to serve as director of nursing, Karachi Adventist Hospital, Pakistan, left March 6, 1984.

Eric Hursey (and **Lavina**), of Australia, to serve as publishing director, Papua New Guinea Union Mission, left July 15, 1984.

Peter Jack (and **Noeline**), of Australia, returning to serve as lay activities director, Far Eastern Division, Singapore, left March 7, 1984.

Barry Johnson (and **Alexina** and family), of Australia, to serve as teacher, Betikama High School, Guadalcanal, Solomon Islands, left April 9, 1984.

John Lee (and **Melva**), of Australia, returning to serve as president, Tonga and Niue Mission, left March 12, 1984.

Ronald Mills (and **Dorothy**), of Australia, to serve as nurse educator, Sopas Hospital, Papua New Guinea, left September 19, 1984.

Frederick Nash (and **Margaret**), of Australia, returning to serve as vice president of financial affairs, Spicer Memorial College, India, left June, 1984.

Les Nobbs (and **Alice**), of Australia, to serve as publishing director, Central Pacific Union Mission, Fiji, left August 15, 1984.

Leon Olsen (and **Fay**), of Australia, to serve as secretary-treasurer, Fiji Mission, left April 29, 1984.

Doreen Pascoe, of Australia, to serve as office secretary, Papua New Guinea Union Mission, left June 8, 1984.

Breese Rickards (and **Rosalie** and family), of Australia, returning to serve as medical technologist, Karachi Adventist Hospital, Pakistan, left May, 1984.

Douglas Robertson (and **Angela** and family), of Australia, returning to serve as director, Homu Bible School, Papua New Guinea, left April 8, 1984.

John Sedgman (and **Carol** and family), of Australia, returning to serve as X-ray technician, Karachi Adventist Hospital, Pakistan, left November 7, 1984.

Kevin Silva (and **Thelma**), of Australia, returning to serve as youth director, Papua New Guinea Union Mission, left July, 1984.

David R. Syme (and **Elizabeth** and family), of Australia, returning to serve as technical assistance evaluator, ADRA International, Washington, D.C., left August, 1984.

William Truscott (and **Barbara** and family), of Australia, to serve as education director, Central Pacific Union Mission, Fiji, left November 27, 1984.

Ken Vogel (and **Marlene** and family), of Australia, returning to serve as district director/pilot, Papua New Guinea Union Mission, left March 17, 1984.

Gavin Williams (and **Christine** and family), of Australia, to serve as English teacher, Aore Adventist School, Vanuatu, left March 2, 1984.

Volunteer Services

Adventist Volunteer Service Corps: 47
Sustentation Overseas Service: 2

Deaths

MACKINTOSH, Helen L.—b. Sept. 16, 1904, Detroit, Mich.; d. March 24, 1985, College Place, Wash. She and her husband held more than 40 evangelistic campaigns during their ministry in Canada and the United States. She is survived by her husband, Donald; one son, Donald C.; two sisters, Anna Balharrie and Elsie Crux; and three grandchildren.

SHEPARD, Ramona Fall—b. June 27, 1895, Rosebush, Mich.; d. Feb. 17, 1985, Loma Linda, Calif. A nurse, she served for a time as dean of women at Canadian Junior College (Alberta, Canada). After 29 years in Canada, she and her husband moved to the Lake Union Conference (Berrien Springs, Michigan), where he served as secretary-treasurer and she continued in her nursing profession. She is survived by her husband, Hiland; two sons, Donovan and Charles; five grandchildren; and two great-grandchildren.

Camp meeting schedule

Adventist Singles Ministries

Pacific Union College July 25-August 3

Atlantic Union

Greater New York July 14-20
English August 4-10
Korean July 22-28
Spanish June 12-16
New York July 18-27
Northern New England July 12-20
Southern New England July 12-20

Canadian Union

Alberta August 9-11
Beauvallon July 19-27
Footfalls July 26-August 3
British Columbia July 29, 30
Hope North and East June 29, 30
Manitoba-Saskatchewan June 20-22
Saskatoon, Saskatchewan June 13-16
Regina, Saskatchewan July 26-August 3
Maritime July 21-27
Newfoundland August 1-4
Ontario August 2-4
Thunder Bay July 18-21
Quebec July 18-21

Columbia Union

Allegheny East July 26-28
Allegheny West July 18-21
Chesapeake October 12
Eastern Shore Junior Academy July 19, 20
Highland View Academy June 7-9
Ohio June 8
Pennsylvania June 8
Blue Mountain Academy June 15
Western, Pittsburgh July 12
Laurel Lake Campground July 12
Potomac June 12-15
Shenandoah Valley Academy June 12-15

Lake Union

Illinois June 4-9
Broadview Academy September 11-14
Little Grassy Youth Camp June 9-15
Indiana June 9-15
Michigan July 19-27
Grand Ledge June 7, 8
Upper Peninsula June 7-15
Wisconsin—Camp Go-Seek June 7-15

Mid-America Union

Central States June 7-15
Shady Hill Camp
Dakota June 11-15
Dakota Academy June 4-8
Huron College
Kansas-Nebraska June 7, 8
Platte Valley Academy September 6, 7
Panhandle Camp Meeting
Minnesota Conference June 7-15
Maplewood Academy
Rocky Mountain June 11-15
Eastern, Loveland July 22-27
Northern, Wyoming

North Pacific Union

Spanish Convocation, Gladstone August 23-25
Alaska August 6-10
South Central, Palmer June 7-15
Idaho July 19-27
Oregon June 9-9
Gladstone
Southern, Milo Academy
Upper Columbia October 4, 5
North, Wenatchee August 2, 3
South, Walla Walla
Washington July 18-27
Auburn Academy

Pacific Union

Arizona August 31
Black Convocation, Scottsdale June 6-15
English, Prescott August 12-17
Spanish
Central California August 1-10
English, Soquel August 1-10
Spanish, Soquel
Hawaii August 9, 10
Hawaii, Hilo August 9, 10
Kauai August 9, 10
Maui August 16, 17
Molokai August 16, 17
Oahu August 16, 17
Nevada-Utah June 10-15
Springville August 12-17
South Lake Tahoe
Northern California October 4, 5
Black, Richmond Convocation June 12-15
Lodi July 14-20
Pacific Union College July 10-13
Paradise July 18-27
Redwood Area June 12-15
Sacramento August 8-11
Spanish, Rio Lindo Academy
Southern California November 2
Annual Convocation, Pomona July 3-6
Campers, Frazier Park August 2, 3
Hispanic, LA Convention Center
Laymen's Congress, Pomona October 30-November 2

Black, Lynwood Academy July 14-20
Chinese, Pacific Union College July 20-22
Filipino, La Sierra College August 30-September 1
Japanese, Wawona Campgrounds August 15-18
Korean, Pacific Union College August 18-24

Annual Convocation, Pomona July 3-6
Campers, Frazier Park August 2, 3
Hispanic, LA Convention Center August 2, 3
Laymen's Congress, Pomona October 30-November 2

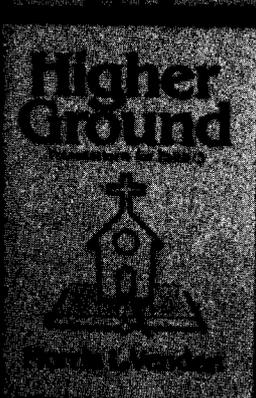
Southern Union

Carolina September 27, 28
Eastern Area September 20, 21
Southern Area June 6-15
South Atlantic June 14-23
South Central June 6-15
Southeastern

Southwestern Union

Arkansas-Louisiana May 31-June 8
Ozark Academy July 12-20
Oklahoma June 7-15
Southwest Region June 7-15
Texas September 6-8
Houston June 14-22
Jefferson Academy October 4-6
Possum Kingdom Lake May 31-June 8
Southwestern Adventist College June 2-9
Spanish, Nameless Valley Ranch June 2-9
Texico June 4-8
Sandia View Academy

JUST RELEASED



God Cares

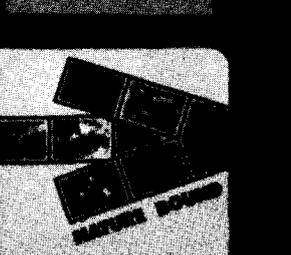


C. Mervyn Maxwell

Tough Times Tender Hearts



VOICES FROM THE SKY



Feed Me Well, Ilona



Pacific Press has just released several books just in time for camp meeting! At least one is sure to be right for you.

Foundations for Faith set by Morris Venden. **Common Ground**, **Uncommon Ground**, and **Higher Ground** look at S.D.A. doctrine compared to other evangelical church doctrines. Great for non-Adventists, personal study, and reference material. Set US\$ 14.95 / Cdn.\$ 20.20. Single volumes US\$ 5.95 / Cdn.\$ 7.95.

God Cares, vol. 2 by C. Mervyn Maxwell. Combines the latest research in a chapter-by-chapter look at the book of Revelation. US\$ 14.95 / Cdn.\$ 20.20.

Voices From the Sky by Jan Doward. A most timely look at what the three angels' messages really are and what they mean for each of us. US\$ 5.95 / Cdn.\$ 7.95.

Feed Me Well, Ilona by Goldie Down. Saga of two Hungarian families split apart by the horrors of World War II. A Destiny II release. US\$ 4.95 / Cdn.\$ 6.70.

Tough Times and Tender Hearts by Bent Larsen. The exciting story of the Larsens' pioneering work in Peru. A Destiny II release. US\$ 4.95 / Cdn.\$ 6.70.

Living the Spirit Filled Life by Douglas Cooper. Discover true baptism by the Holy Spirit and what it can mean in your life. US\$ 4.95 / Cdn.\$ 6.70.

Nature Bound by Ron Dawson. A quality pocket guide to edible plants, poisonous plants, wilderness survival, primitive skills, and wilderness first aid. 125 color pictures and 150 line drawings. US\$ 11.00 / Cdn.\$ 14.85.

Four Seasons . . . Five Senses by Thais Baer. 52 weeks with nature! Perfect for any time of the year. Excellent drawings enhance the topic studied. US\$ 9.95 / Cdn.\$ 13.45.

See these exciting books at camp meeting or at your ABC today.

New TV show being aired in New York

Sunday, May 26, Faith for Today's new weekly series Christian Lifestyle Magazine began airing on WABC-TV, channel 7, in New York City.

The decision by station managers to carry the series represents a major milestone in the history of the Faith for Today telecast. New York City is the largest television market in North America, with more television viewers than almost any other city in the world.

WABC-TV, flagship station of the ABC television network, has aired Faith for Today's programming free of charge for the past 23 years. If purchased, the airtime would cost nearly a quarter of a million dollars each year. When Faith for Today began broadcasting live on May 21, 1950, all programs originated in the WABC studios.

Nationwide, a recent survey of viewers responding to Christian Lifestyle Magazine reveals that 86 percent are not Seventh-day Adventists. According to Dan Matthews, director of Faith for Today and the program's host, this response "shows we can effectively attract viewers from a wide diversity of religious backgrounds."

Christian Lifestyle Magazine can be seen across the United States each Saturday evening on the Lifetime Cable Network and at other times on a number of regular broadcast stations. Check local listings for times and stations. JEFF WILSON

For the record

A first for women: The East Puerto Rico Conference recently held its first Women Lay Preachers Council, with 400 women attending. The council's purpose was to inspire

more women to give Bible studies and conduct evangelistic meetings. One of the speakers was a senator who has advocated, in the Puerto Rican Senate, greater participation by women.

Caring church: The nine unions of the North American Division reported a total of 1,322 baptisms in February and 2,008 in March. By the end of March, the Texas Conference had surpassed its One Thousand Days of Reaping baptismal goal by 8, having baptized 5,000 people since September, 1982.

Died: Viola Frick, widow of J. E. Frick, pastor in North America and Europe and administrator in China, May 9, Boulder, Colorado. □ Earl R. Reynolds, pastor-evangelist in North America and evangelist and administrator in Southern Asia, May 3, Loma Linda, California.

GC receives NGO status from UN

On May 10 the United Nations recognized the General Conference of Seventh-day Adventists as a nongovernmental organization (NGO) having consultative status with the Economic and Social Council of the United Nations (ECOSOC).

In much the same way that the United Nations Security Council looks after matters of war and peace, ECOSOC deals with worldwide social, economic, humanitarian, and cultural questions, including human rights and religious liberty.

The General Conference now has the right to be represented at all ECOSOC meetings in New York and Human Rights Commission meetings in Geneva, Switzerland. The NGO status includes the right to speak and submit written statements regarding issues of importance to the church. Neville Mat-

thews, associate director of the General Conference Public Affairs and Religious Liberty Department, is the regular General Conference liaison at the United Nations.

At the recent ECOSOC meeting that examined the General Conference's NGO-status application, G. Ralph Thompson, General Conference secretary, and B. B. Beach, General

Conference Public Affairs and Religious Liberty Department director, represented the Seventh-day Adventist Church, speaking and answering questions.

We believe the new NGO status will help the Seventh-day Adventist Church establish a presence in another forum and thus enhance its positive Christian outreach. B. B. BEACH



SDA takes Ethiopian relief personally

Ingried van der Lingen (above) two years ago began a relief program of her own in Ethiopia's Kuyera region. She received help from friends in the Netherlands and from her home church, but she and her husband, Adriaan, a teacher at Ethiopian Adventist College, have used much of their own money, also. They have gotten food and medicine from wherever they could. Now ADRA is planning to provide additional food and transportation for the project.

The baby in the photo, 2 years old, returned to the fetal position as it neared death from starvation. With food and medical attention, Van der Lingen has been able to effect some improvement, but its hold on life is still fragile.

To prevent such situations from recurring, Ingried carries on open-air mother-child health programs for "her people," using her pickup truck as a base at each little village. She also teaches handicrafts and gives out dry rations. She has been feeding about 15,000 people. The number of recipients may nearly double when the assistance from ADRA begins. AILEEN ANDRES SOX