

Adventist Review

General Paper of the Seventh-day Adventist Church

August 1, 1985

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or die!

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The many voices

How does one sort out the many conflicting claims of sincere and honest Seventh-day Adventists, especially as these claims relate to a person's relationship with God?

Because I desire above everything else to be close to God, I often listen to what others do to achieve that closeness. As I listen I find that a multitude of voices claim widely differing methods and practices to achieve the desired closeness with God. If I were to believe and follow all the claims, I would often be led down confusing and discouraging paths.

Some individuals suggest I get up at four-thirty every morning and study the Word of God for two hours before going off to work. Some suggest one hour every evening before going to bed.

Others say I should consume only natural foods, preferably raw rather than cooked. And that I should eliminate all eggs, cheese, free fats, and refined sugar from my diet.

I am told by some that it is best to wear only "plain" clothes and that my wife should never wear jeans, only long dresses.

Even my vocabulary would have to change for some. During the recent General Conference session in New Orleans, a sincere church member stopped by our ADVENTIST REVIEW booth and strongly and persistently urged that I, and the REVIEW, should use only the name *Yahweh* for God. He carried along with him a bagful of papers for distribution to encourage others in his belief.

Recently news came to our office that certain members are advocating

the King James Version of the Bible as the *only* authentic translation of the Bible.

Still others would have me believe that I should be giving fully one third or more of my earnings as offerings unto the Lord.

The list of beliefs and practices that some advocate as necessary to become close to God or to gain God's approval goes on and on.

All of these ideas may be helpful to a dedicated Christian, but will believing or practicing them *really* bring one closer to God?

Am I closer because I own only three simple suits, instead of expensive ones? Am I closer because I use *Yahweh* instead of *God*? If getting up at 4:30 A.M. to study the Word of God is good, then would not getting up at 3:30 A.M. be better? What about studying all night?

I do not mean to poke fun or to depreciate any individual church member. I am only describing the dilemma that faces every Seventh-day Adventist Church member at one time or another as he or she seeks a closer walk with God.

As a member of the Seventh-day Adventist Church, I believe we need to be more aware of these forces that bear upon our interpersonal relationships.

Unless we are careful, our own beliefs and practices for seeking God will become the standard for judging someone else's journey toward God. If that person's path is not the same as ours, we may isolate him and cause division among the body of Christ. The devil would love this. It would cause our witness to cease and the growth of God's church to cease.

I would like to suggest four principles that we might consider as

we journey on in our personal search for the closeness of God.

1. Study the Word of God and let the Holy Spirit convict us of Biblical truth—truth that will draw us into that redeeming, personal relationship with Jesus and with one another in a fellowship of Christian believers.

2. Concerning health-related items, accept those principles found in the Word of God and in the writings of Ellen White. They are all designed to keep our bodies and minds healthy, wholesome, and pure so that we may readily comprehend our Creator better.

3. Recognize that we, as Seventh-day Adventists, do have common beliefs and practices that tie us together as brothers and sisters in the saving faith of Christ.

4. Be tolerant of one another, allowing for individual differences within the common framework of the Seventh-day Adventist Church. God desires unity and not discord among His followers. The unity and accord among His believers shows that the sweet Spirit of God is working upon our hearts and that God is indeed close to us. M. K. W.

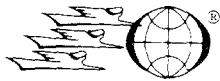
Dinosaur dilemma

"Did Comets Kill the Dinosaurs?" queried the May 6 *Time* magazine cover story, culminating three years of newspaper and journal reports on the disappearing dipodocus and his kin. These reports have presented the latest theory explaining what happened to the "terrible lizards" (*dinosaur* in Greek).

The theory claims that a huge comet (at least six miles in diame-

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Adventist Review



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COMING NEXT WEEK:

■ "When Your Parents Divorce," by Miriam Wood. "Dear Miriam, I have terrible trouble at home. My mother and father are breaking up and getting a divorce. I feel so sad and hurt and angry that I think sometimes I can't endure it."

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Tax benefit?

Many REVIEW readers who send their children to boarding school might benefit from knowing the implications of a recent acquiescence by the IRS regarding a 1979 tax court decision.

If both you and your spouse (or if you, as a single parent) work, you probably qualify for a child-care tax credit against the amount you spend for the care of your child. Boarding school expenses other than tuition may be claimed. Even a portion of your transportation expenses to and from the academy is deductible. (If tuition is \$3,000 and the board and room is \$2,000, then only two fifths of the transportation expense is deductible.) Your long-distance telephone calls to and from your child may also be deductible.

This tax ruling might effectively reduce the cost of sending your children to SDA boarding academies by several hundred dollars per year. Talk to an accountant about your specific implications. Ask him or her about the benefits of amending your tax return back to 1979 with this tax credit claim. If he or she has any questions, refer him or her to: (Edith Zoltan, 70 T.C. 490, Acq. 1984-521RB5).

STEVE DIVNICK
Spring Valley, Ohio

■ We asked David D. Dennis, General Conference auditor, to comment. His response:

Your request led me to the current 1984 Federal Income Tax Guide which indicates that child-care credit is available on the room-and-board costs as indicated by Mr. Divnick for children enrolled in boarding schools. The only catch is that this is available to children up through age 14 and there appears to be a burden of proof that the principal reason for sending the child to a boarding

school was to enable both parents to work.

The tax guide makes it clear that this credit is provided for "baby-sitting" and not for educational purposes. I would offer a word of caution in publishing the observations as advanced by Mr. Divnick verbatim in that it gives the impression that the government is providing some sort of credit for private schools. This does not seem to be, in fact, the case.

Computing the tithe

For most Adventist business and professional people the manner of computing tithe, described by Brian Strayer in Readers Ask (May 2), would be nearly impossible. When one has a sizable payroll to meet, supplies to pay for, space rental, insurance, and numerous other business expenses, the major part of his gross income becomes other people's income rather than his own. For many business owners net income may even be less than 10 percent of gross income. To my mind, *increase* and *net income* are essentially synonymous.

In *Testimonies*, volume 3, page 394, Ellen White says, "As to the amount required, God has specified one tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play."

For many years I served my God and my fellowmen as an independently practicing professional, paying tithe on my net increase and most of the time giving another 10 percent or more to other church activities and projects. But I know that giving 10 percent of my gross income would have generally been impossible. I and my family would have been unfed

and unclothed, and my creditors would have forced me into bankruptcy.

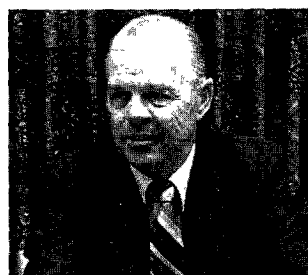
LESTER H. RHYMES
Escondido, California

Confusing

The new organization of the REVIEW is interesting, but it seems confusing to find editorials in two places in a periodical.

Why not have the table of contents on page 2, editorials on pages 3 and 4? The letters could be in the middle of the paper.

I enjoy the editorials, and object to looking in two places for them. METTA HUDSON
Takoma Park, Maryland



Twenty years late

Your April 18, 1985, issue contained reader comment on "Layman Develops Personnel Information Data Base for General Conference" (January 31 issue).

For the sake of the record and denominational history we should inform your readers that in the 1960s the General Conference Department of Education forwarded to the General Conference officers a request for authorization to issue periodic computer printouts, for North American Division and worldwide personnel recruitment procedures, of the names, addresses, institutions, and academic qualifications of currently employed and prospective SDA educators. The General Conference Secretariat then concurred with their enthusiasm for such a system to enhance their mission appoint-

tees' recruitment. When referred, however, to the North American Division union conference presidents for consideration, the proposed plan was tabled for fear of vulnerability and misuse of vital personnel information.

Why has the church had to wait for 20 years to develop mutual trust and professional ethics? THOMAS S. GERATY
Honolulu, Hawaii

Nit-picking

THE ADVENTIST REVIEW articles and editorials are thought-provoking, timely, and uplifting. It's exciting to see the emphasis of our church leaders focusing on spiritual growth in God's church, and your efforts toward accomplishing that end are to be commended.

However, it does concern me when I read some of the nit-picking in the From Our Readers and Speaking Out sections. I appreciate our liberty to express our thoughts, but it seems we have been swept along with the fad of today in criticizing everything that comes along. If we would only use our energies to uplift Christ how much greater good would be accomplished.

DON BYARD II
Lewisburg, West Virginia

Seeing-eye dogs

This past week I was very upset about two incidents I heard of regarding blind people. In one incident a lady with her seeing-eye dog was asked to leave a campground with a camp meeting in progress. Dogs, she was told, are not allowed at camp meeting. In the second, a church elder asked a lady to leave the church with her seeing-eye dog.

In both these cases I wonder who really was blind.

NEAL C. WOODS, JR.
Lakeport, California

Dream or die!

By GORDON BIETZ

There is not much to do but bury a church when the last of its dreams are dead. The Seventh-day Adventist Church stands today at a crossroads between the memories of the past and the dream of the future.

This article is adapted from the October, 1984, issue of *Ministry*. It is reprinted with permission.

We stand today at the crossroads of the future to determine the direction of the church. Will the future bring the best of years or the worst of years? Sociological studies of religious movements indicate that we have only two options as we stand at this crossroads—both bad.

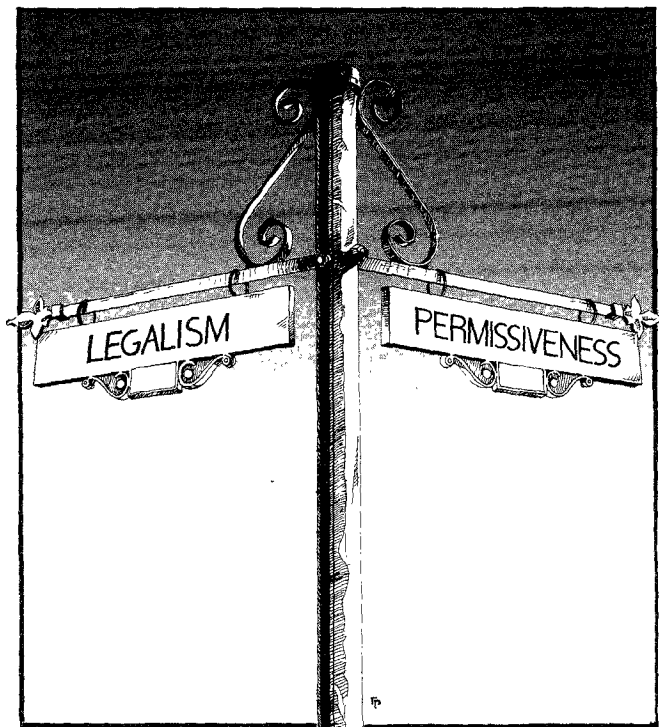
The further religious organizations move from their founders the closer they come to an inevitable struggle between those on the one hand who attempt to preserve the fire of the past by means of laws and creeds (legalism) and those on the other who accept a loss of identity or a loose identification with the world (permissiveness).

Legalism is a trap that distracts the church from spreading the gospel. By preserving the forms and traditions of the past, it becomes a “clever cage of rules by which alarmed members think to keep their treasure safe, but it entraps them instead—and the treasure somehow slips away.”

Permissiveness, however, is not a better road. It recognizes that the essence of the church will never be preserved by rules and regulations or by focusing on creeds and doctrines—but it purchases escape from the cage of legalism at the price of loss of identity. The inner fire and devotion that lead to a distinctive lifestyle are lost, and a lowering of standards and commitment results. Legalism seeks to preserve the church even if the form is all that can be preserved. Permissiveness, by focusing on individual freedom, loses the identity of the church altogether. The ditch on one side is not significantly more disastrous than the ditch on the other.

That the Seventh-day Adventist Church is at just such a crossroad is aptly illustrated by the polarization occurring in some doctrinal discussions. But we can learn lessons from studying the roads that other religious movements have taken. First those that have chosen the road of legalism.

Last fall I went with my family to the Smokies to see the autumn colors. While there we noticed a number of people who looked as if they had come from the middle nineteenth century—the Amish. Here is a society living in another age. In establishing their identity, they have so avoided the world



The church today must seek to find the middle road between permissive pluralism and legalistic isolationism.

that they are no longer making an impact on it. To ensure the purity of the church they practice “shunning.” You may have read about a farmer, Robert Bear, who was shunned by the Reformed Mennonite Church. His wife and six children moved out of his house, and the entire Mennonite community refused to have any contact with him. Needless to say, it broke this man, who called his life “a living hell.”

Besides shunning, the Amish have also developed the *Ordnung*, or “rules of living,” to protect the church from the influence of the world. For example: “No ornamental bright, showy, formfitting, immodest, or silklike clothing of any kind. Colors such as bright-red, orange, yellow, and pink not allowed. . . . Hat to be black with no less than three-inch rim and not extremely high in crown. No stylish impression in any hat. No pressed trousers. No sweaters. . . . A full beard should be worn among men and boys after baptism, if possible. . . . No decorations of any kind in buildings inside or out. . . . No bottle gas or high line electrical appliances. Stoves should be black if bought new.”—John A. Hostetler, *Amish Society*, pp. 59, 60.

The Amish have certainly maintained their identity, but their impact on the world is more in the nature of a curiosity than a living witness. In their attempt to preserve their identity they have locked themselves into a nineteenth-century time capsule.

Gordon Bietz is pastor of the Collegedale, Tennessee, Seventh-day Adventist church.

Another group that arose with great fervor and evangelistic zeal was the Quakers. They faced mobs, martyrdom, and imprisonment to communicate their message. But as time passed, others joined them, and children were born; their devotion and evangelistic zeal began to wane. Those who remembered the good old days wondered how to preserve the former fire and enthusiasm. They reacted to their fears for the future by taking what were generally agreed-upon principles of the Christian life and spelling them out in specific detail so as to wall out wickedness from their world. Matters of dress were specified, and even such things as whether cemetery gravestones were to lie down or stand up!

Likewise the Jews at the time of Christ were seeking to preserve the dream of Abraham in the legalism of the Talmud that measured a Sabbath day's journey by feet and defined in detail how to fast. But they only proved, as have others, that the attempt to preserve the heart of religious zeal through formulations of law will not work.

The general history of the Christian church follows the opposite road—the road of permissiveness. As the church became acceptable and institutionalized, it began to adapt to the world until the fire went out of its spirit. During the Middle Ages the church was more worldly than religious. This process was repeated continually. The Wesleyan revival that swept England with fire and enthusiasm became Methodism. I suggest that today Wesley would not recognize the church he founded. The Lutheran movement that began the Protestant Reformation became Lutheranism, and I wonder what revolution Martin Luther would bring to the church he founded?

Which way for our church?

Will we travel the road that ends in a legalistic isolationism, where we become simply a carefully preserved relic of the past, an anachronism? Will we travel the road that leads to a permissive pluralism in which we lose our identity in total absorption by the world? Is there not another option? Another road?

The description of conditions at the beginning of the ministry of Samuel could be applied to our church today.

L. A. King writes: "To date no denomination . . . has maintained its original distinctiveness and power. It is difficult in succeeding generations to reproduce the vividness of the original experiences, and so at least some later converts will have less than the original devotion. . . . Defensive isolation keeps the form but loses the fiery life; relaxed permissiveness—the commonest development—keeps an institution from having great distinctiveness or impact."—*Legalism or Permissiveness: An Inescapable Dilemma?*

Must our church travel one of these roads? I pray not.

Many of us have been nurtured on the story of the little boy Samuel working in the Temple for Eli the priest. "The word of the Lord was rare in those days; there was no frequent vision" (1 Sam. 3:1, R.S.V.). I would like to suggest that

such a description of conditions at the beginning of the ministry of Samuel describes the condition of our church today. Of course it is a ready-made story for children. Little Samuel hears the voice of God calling him. He mistakes it as Eli's and keeps running to him until Eli tells him to say, "Speak, Lord; for thy servant heareth" (verse 9). And a vision comes to Samuel because he is listening, listening for the voice of God.

Eli had received other communications from God concerning his sons. But Eli wasn't really listening. Maybe he was caught up in a controversy of the times. Maybe he thought he could no longer change his ways. At any rate, he wasn't listening; he wasn't acting on what he knew.

But Samuel listened: "Speak, Lord; for thy servant heareth." Today we need to remember that memory verse of long ago. Today we need to be prepared to receive a vision from the Lord. Today it is time that we listen for a dream. To avoid the polarities of permissive pluralism and legalistic isolationism we must dream again.

"We are all of us dreamers of dreams,

On visions our childhood is fed;
And the heart of the child is unhaunted, it seems,
By the ghosts of dreams that are dead.
From childhood to youth's but a span
And the years of our life are soon sped;
But the youth is no longer a youth, but a man,
When the first of his dreams is dead. . . .
He may live on by compact and plan
When the fine bloom of living is shed,
But God pity the little that's left of a man
When the last of his dreams is dead.
Let him show a brave face if he can,
Let him woo fame or fortune instead,
Yet there's not much to do but to bury a man
When the last of his dreams is dead."

—William Herbert Carruth,
"Dreamer of Dreams"

And might I add to William Carruth's poem that
There is not much to do but to bury *a church*
When the last of its dreams is dead.

According to Robert Dale, a movement has reached the final stages when it no longer focuses on its dream but becomes caught up in nostalgia of how things were in the past. A healthy church is born out of a dream; a diseased church is one that prefers simpler yesterdays to uncertain tomorrows. A church that sets a mood of uncertainty by reflecting on the "I remember when" stories of the golden era is signaling that it has begun to lose its dream for the future. The healthy church builds on and is renewed by its dream. The diseased church doubts and questions as it moves toward organizational death. Elder Robert Pierson's last address to the church as General Conference president was a plea to avoid somehow the progression from movement to machine, the steady, almost inevitable, progression from a first-generation movement begun with dream and vision to a fourth-generation machine attempting to run a bureaucracy to preserve the forms that were created in the fervor of yesterday.

It is time to dream again.

There must rise again among the people of God a dream. A vision that captures the essence of the Seventh-day Adventist

movement. The future of our church will be found not in absolute doctrinal purity but in the moving of the Spirit of God as the people follow a dream. If you had done a doctrinal purity study of the early Christian church, I doubt you would have been pleased. Peter didn't always understand Paul, and the Jewish Christians certainly had some different views than the Gentile Christians. But they were caught up together in a vision, a dream, given to them by Christ. Their dream was to give the good news to the world, and they were one in Christ in that effort.

If you had done a doctrinal purity study of the early Seventh-day Adventist Church you would have found many different views. But they were one with a message to give to the world. They were caught up in the excitement of a movement with vision, a movement that had the courage to dream. The message of Adventism was not the dry musings of their teachers. The message of Adventism was not the reminiscences of their parents. The message of Adventism was not the codified beliefs of the church manual. The message of Adventism was the living reality of their lives!

Unity? Yes! They had unity, but not the kind of unity that comes from formal assent to creedal statements. Not a unity caged in formulations of systematic theology. It was the unity of a dream!

It is time to dream again, to have vision and commitment as did those who were the founders of our church. To dream like Joseph Bates.

Joseph Bates had a dream to publish the new truths he had discovered, so in May, 1846, he prepared a forty-page tract entitled *The Opening Heavens*. Money to publish was supplied by an Adventist woman who sold a rag carpet she had recently woven.

It is time to dream again, like J. N. Loughborough.

Twenty-year-old Loughborough had been preaching on Sundays for three years, when he cast his lot with the Sabbatharians and accompanied Hiram Edson as a circuit-riding preacher and later pioneer of the work in California and England.

To dream like Uriah Smith, who at 21 joined the Review office in Rochester, New York, where his thirty-five-thousand-word poem "The Warning Voice of Time and Prophecy" was running in the *Review*. The printshop did not have proper tools, and he blistered his hands trimming publications with a penknife. Smith remembered that the tracts they published were square in doctrine, even if the pages were not.

To dream like Stephen Haskell, who heard his first sermon on the Second Advent at age 19 and was so thrilled that he talked about it to everyone he met. A friend challenged him to preach, and Haskell jokingly promised to do so if he would provide a hall and audience. The friend complied, and Haskell was stuck. Soon he combined part-time preaching with selling the soap he manufactured.

Time doesn't permit us to speak of James and Ellen White, J. N. Andrews, and a host of others who caught the dream of a movement with a message to give a dying world.

We can't do the work just as they did. We shouldn't seek to emulate them exactly, for times have changed. But we must dream again as they did.

The greatest song of the Seventh-day Adventist Church is still unsung, and we will have the opportunity to write the

tune of that song, to dream that dream. For where can nonbelievers see the dream in our church today? Where can nonbelievers read an unequivocal message about the value of Christian sacrifice, the promise of the Advent, the worth of Sabbathkeeping, and the promise of the gospel? They can read the message in our writings, but where can they see it in our lives?

In fact, would not a majority of the secular world today describe our church and its members as a people living more or less like everyone else, acting more or less on the same principles, buffeted by more or less the same confusions, threatened more or less by the same dangers, and as resourceless as the rest of their fellowmen?

Now is the time when we must decide whether to bury ourselves in legalism, to lose ourselves in permissiveness, or to dream together the dreams that will lead us to a vivific future!

It is time to dream again! Certainly our church, with the everlasting gospel, has a dream for those in fear of a nuclear holocaust. Certainly our church, with the message of the soon advent of Jesus, has a dream for a world run out of solutions. Certainly our church, with the concept of the Sabbath rest, has a dream for a world filled with stress. Certainly our church, with its understanding of the sanctuary, has a dream for people who don't know where God is and what He is doing. Certainly our church, with its concepts of health, has a dream for a world being inundated by disease. Certainly our church, with its concept of man as a steward of God's creation, has a dream for a world struggling with starving people and ecological nightmares.

It is time to reject the idea that we can encapsulate the church in the nineteenth century, legalistically preserving the form without the fire. It is time to reject the idea that we can destroy the pillars of the church and its very *raison d'être* with a permissiveness that defines the church by the world rather than by God's Word. The dream of Adventism needs to be caught by our generation. That dream has faded as too many days have come and gone. It is time to dream again.

That dream has waned as generation after generation is born into a church without having experienced its message. It is time to dream again.

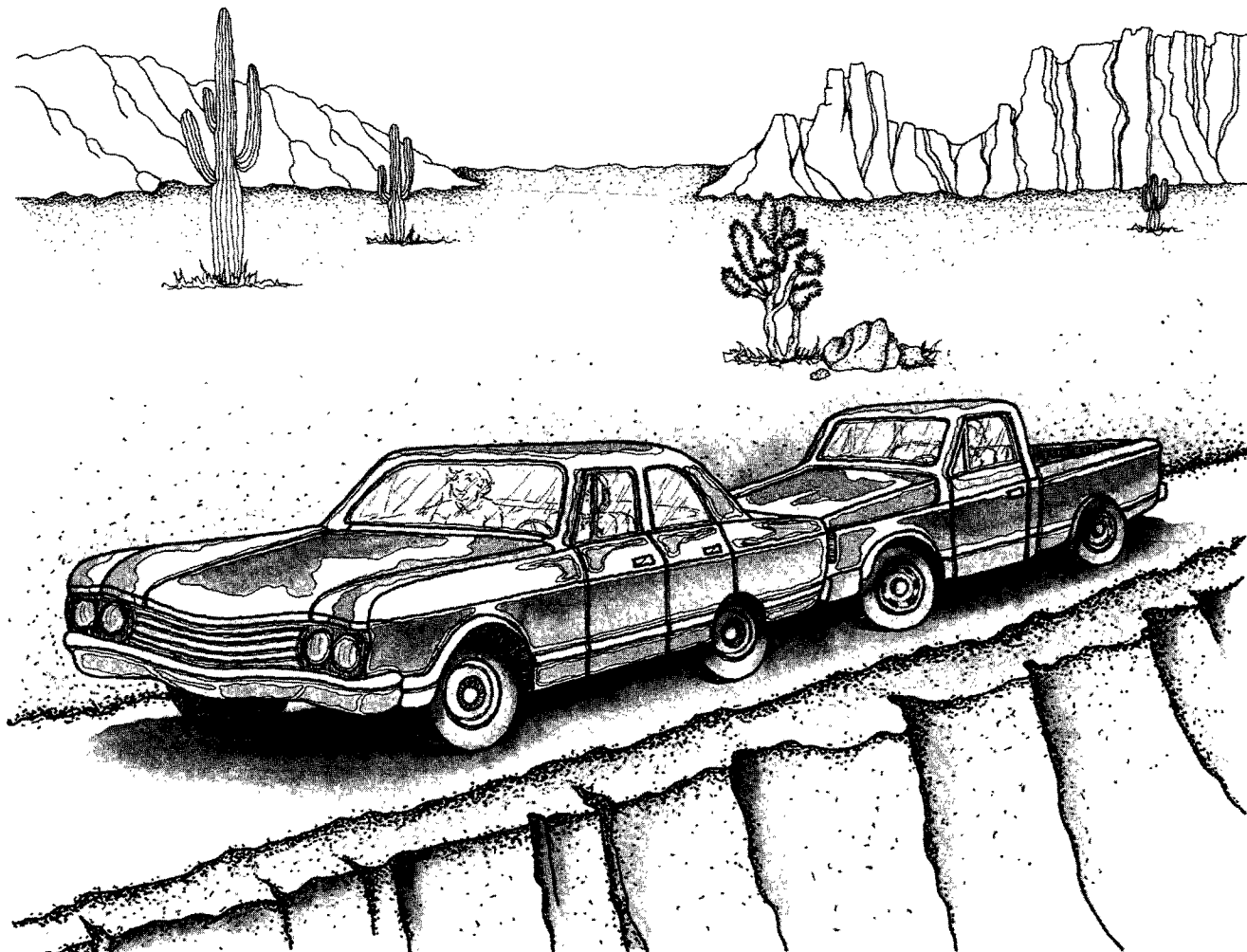
That dream has been dissipated by argument over doctrinal nuance. It is time to dream again.

That dream has been undermined by confidence-destroying church decisions. It is time to dream again. To dream of a people consumed with an appetite for God's Word rather than for the words of others. To dream of doctrines that change the way people behave rather than simply being subjects for discussion. To dream of the unbeliever seeing an unequivocal message in our lives.

It is time to dream again. To dream of a people transformed by their beliefs. To dream of a church converted by its doctrines. To dream of a church that leaves the world wondering, "Behold, how these people love one another!" □

Trapped in the desert

By MARILYN JOYCE APPLGATE



His foot hit the brake, but to his horror, the bumpers locked. Panic seized him. “Lord, don’t desert me now!”

In the predawn dark Vernon Grout hoisted a five-gallon water can into the back of his Datsun pickup, just in case his radiator acted up, and headed northwest on I-15 from his home in Victorville, California. He had no idea that today would be more than just a routine trip to Nellis Air Force Base near Las Vegas for the 8:00 A.M. mechanic’s troubleshooting class he was teaching. “Don’t get up,

Marilyn Joyce Applegate is a homemaker living in Spring Valley, California.

Ruth,” he told his wife. “I’ll eat breakfast on the way.”

The August sun already felt hot as he left the restaurant in Baker and turned onto the freeway to begin the familiar, monotonous grade to Halloran Summit, halfway to his destination. Cacti, sagebrush, and Joshua trees dotted the parched alkaline desert stretching for miles in every direction. Buzzards soared lazily overhead, and sidewinders wriggled into the sand under rocks to avoid the shriveling Mojave sun.

He had almost reached the summit when he saw a gray Buick stranded, hood up, with steam pouring out of the radiator, beside the off ramp for Halloran Springs. Thinking of his water can, he stopped, got out and asked, “Need some water?” He had learned that lending a hand was part of living in this unforgiving desert.

“No, I have water,” came the gruff reply from a young man working under the car. Vernon turned to leave, only to

come face to face with a tall blond man who had walked up behind him. "We could use a push," he said as Vernon climbed into his truck. He must have been in the bushes beside the road, Vernon decided, as he nodded, wondering what to make of this rather ordinary-looking but strange-looking pair with short haircuts.

"Wait there a minute." The taller one raised his hand toward Vernon and jerked his head for his partner to follow him behind the Buick as he lifted the trunk lid. For some time they talked in low tones. Vernon kept his eye on his rearview mirror, watching, anxious to be on his way. Finally they stepped around and motioned for him to put his Datsun in behind them.

"I'll push you to the service station at the top of the off ramp," Vernon repeated after getting no response. At the station entrance the Buick turned sharply, blocking his exit, as the men waved to be pushed across the freeway overpass. Thinking they intended to turn back toward Baker, Vernon continued to push. But they yelled back at him, "Push us out into the desert."

Almost immediately the road narrowed as it entered the arid wilderness. Soft sandy banks fell sharply away on either side, leaving no chance to turn around. The air felt stifling, dry. Occasionally Vernon saw the two men glance back—nervously, he thought.

Suddenly he became aware of someone sitting beside him in the cab of his pickup—a dignified, well-dressed man in a gray business suit. "Push them as fast as you can," the man urged. "In a quarter of a mile you will come to a turnaround. Turn quickly and get out of here, for they intend to kill you." Jolted, Vernon leaned forward and tightened his grip on the steering wheel, straining to see through the car ahead.

Then he turned sharply to gaze at his passenger. The man was gone. It had happened so quickly. Vernon was sweating now, jaw clenched, breathing hard. He shoved his foot down on the accelerator and forced himself to concentrate on the speedometer. It dawned on him that the men weren't trying to engage their motor at all—the Buick was out of gear. He must get up momentum to push them clear for his turn.

Soon, just as the man in the gray suit had said, there appeared a dirt circle made by heavy road-building equipment. If he hadn't been told beforehand, he would have seen it too late. His foot hit the brake, but to his horror, the bumpers locked. Panic seized him. "Lord, don't desert me now!"

With racing heart he released the brake and braked hard again. The bumpers went down. He lifted his foot, and the bumpers unlocked. But the Buick was braking, trying to block him. With only a little clearance, Vernon spun his pickup around. The two men leaped from the Buick, cursing and waving their fists. Swirling dirt obscured them as he sped away.

Vernon taught his class of mechanics that morning, not daring to let the impact of his brush with death wash over him until the day was over. Then, as he thought back over the events, he began to tremble. The newspapers often featured mysterious disappearances; he might have been one of them.

Sometime later when his emotions had settled, Vernon and his wife drove to the dirt road. At the point where the man in the gray suit had warned him, he checked the speedometer. It was exactly one quarter of a mile to the turnaround. □

CHILDREN'S CORNER

Kathy and the big wind

By KAY WARWICK

Kathy ran up the sidewalk to her house. The wind hurried her along, whisking her long braids high above her head, trying to rip her hair ribbons off.

"Mother, Mother! I'm home," the little girl called as she pulled the front screen door open. But, surprisingly, the inner door wasn't open, and no one answered her call.

Kathy rattled the doorknob a moment, then remembered. Of course. It was Mother's day to go downtown and pay the bills. She hadn't expected Kathy home from school yet—not for at least an hour. The frown on Kathy's forehead smoothed out, and she laughed as she stood on tiptoe and felt for the door key in the mail box. Mother always put it there when she went away.

Kathy unlocked the door and went inside. The wind was growing stronger, so she shut the door behind her. The house seemed dim and dark—different. Kathy shivered slightly as she switched on a light. Teacher had dismissed the first graders early and sent them home because it looked like a storm was brewing.

Once inside, Kathy went to the front window and watched for Mother. Surely she would be home any minute now!

Then the rain began to fall, swishing and slicing across the windows while the wind rose to screaming heights. The little girl looked about her fearfully, not daring to leave the window. The tall trees in the front yard swayed and bent under the fury of the wind. The tallest maple bowed toward the house, and it seemed as though it would crash at any minute.

Kathy squeezed her eyes shut tightly, and tears, forcing themselves outside her closed

lids, rolled down her cheeks and salted her trembling lips. Then she firmed her lips, folded her hands, and fell to her knees. She said her little nighttime prayer over and over while around her the noise of the tornado seemed to last for hours.

Although Kathy wanted her mother and father more than ever before, as she prayed she began to feel comforted. She sensed that Someone was watching over her. It was like the time she had awakened from a bad dream, gasping and crying. There beside her had been Mother, holding her hand, smoothing her sweaty forehead, chasing away the darkness with a tender smile.

And so Kathy continued to pray. The tornado had passed quickly, but its results could be seen everywhere. Finally even the rain stopped falling. When Kathy finally opened her eyes and looked out the window again, she saw that the huge maple tree had fallen away from the house, across the front walk.

Kathy went to the kitchen and got a glass of milk. She sipped it slowly as she thought of the fury of the tornado and of the wonderful experience of feeling God's presence when she was alone and afraid.

Mother didn't get home for another hour. She had been trapped downtown by the wind and rain and had to take shelter until it was all over. She was breathless, anxious, and worried as she held Kathy close.

"Are you all right? Oh, Kathy, weren't you terribly frightened?" she asked.

The little girl looked up at her mother. "I was afraid—at first, Mother. Then I prayed," she said simply. "And then I wasn't alone any more. God took care of me."

What makes Adventist schools unique?

By GEORGE P. BABCOCK

An Adventist teacher, while holding high scholastic standards, often shows more concern over a child's selfish attitude than over his failure to turn in a book report.

What makes Seventh-day Adventist church schools unique? Visitors notice the friendly, purposeful atmosphere and often comment that the students are unusually respectful and well-behaved. Other guests note that classes seem small and marvel that the principal seems to know every child in the school. Observers at Seventh-day Adventist boarding schools are intrigued by the sight of staff members and students working together in the work-study program. Neighbors near the schools comment that teachers seem to work long hours and that it's certainly quiet around the campus on Saturdays except when the students come knocking on the door with Christian-outreach programs. These comprise only a few of the obviously different aspects of Adventist education. What philosophy lies behind it?

Seventh-day Adventists conduct schools for the purpose of transmitting valuable ideals, beliefs, attitudes, and habits to their children. Since Christ and the Bible stand supreme in the lives of Adventists, their schools attempt to ensure that their children's education is Biblical and Christ-centered. While public schools have been designed to make useful, loyal citizens, Seventh-day Adventist schools are designed to make useful, loyal citizens and useful, loyal Seventh-day Adventists who will aid the church in its evangelistic mission.

For this reason we have a deep conviction that the church must operate its own schools as an integral part of its program. This plan for passing on to our children the values and wisdom of previous generations follows the Biblical principle, "Tell ye your children of it, and let your children tell their children, and their children another generation" (Joel 1:3).

A true knowledge of God, fellowship with Him in study and service, and likeness to Him in character are the source, the means, and the aim of Adventist education.

"True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*Education*, p. 13.

George P. Babcock is associate director of the Department of Education at the General Conference.

Adventist church schools began 132 years ago in a little home school at Buck's Bridge, New York. Five families hired a dedicated Adventist woman to teach their children in the Hilliard home. A year later, in 1854, another school opened in Vermont and a third in Michigan. By 1864 the first Adventist boarding school had begun operating in Amherst, New Hampshire—"Hillside Farm."

In 1872 an elementary and secondary school opened in Battle Creek, Michigan, and the first Adventist college began there two years later with an enrollment of 100. From that time on the system grew rapidly both at home and abroad as the church began reaching across the oceans early in its history.

Today Seventh-day Adventists operate the world's second largest parochial school system; only the Catholics have a larger program. In the United States, Lutherans surpass Adventists in number of schools, but if present trends continue, it will not be long before Adventist schools take second place in this country as well as worldwide.

Our 1984 World Report of church educational activities lists the following:

Universities and colleges	91
Secondary schools	892
Elementary schools	4,337
Total	5,320

During the 1984-1985 school year 676,770 students were taught by 32,671 teachers in Adventist schools.

Because they wish to ensure that Christ and the Bible remain the focal point of each subject, Adventists print many of their own textbooks in religion, reading, science, health, literature, and language arts. These books are under continual revision, with new books constantly being developed for different grades or new subjects.

Certified superintendents supervise Seventh-day Adventist schools in each conference. At church headquarters much of the textbook production and curriculum development takes place. Curriculum frameworks for all subjects from kindergarten through twelfth grade are clearly outlined, and from these the guides, texts, and courses of study are devised.

Creativity valued

Does this mean that Adventist schools are rigid and stereotyped? Not really. Most students receive similar knowledge or the same principles, but since every teacher is an individual, students get much variety in the materials presented, just as a county's students are not stifled when the entire county uses the same textbooks. Adventists value creativity and individuality as gifts from God.

Another unusual feature of the church's curriculum is the philosophy of the child as a whole being, that mental, physical, spiritual, and social development come within the scope of the school. To teach the discipline and satisfaction

of work, to train the hand as well as the head, most secondary boarding schools have half-day work programs. These include such varied activities as maintenance, janitorial, clerical, mechanical, kitchen, landscaping, nursing, and farm work. Such programs also include work in factories producing, among other things, furniture, roller skates, ribbons, vegetarian foods, cereals, and baked goods.

Work programs come under staff supervision, so students and teachers may benefit by working together. Secondary principals note that, especially in boarding schools, the work-study program proves a blessing, as it enables students to help pay their school bills while helping to keep them too busy to get into mischief!

Adventist education places a great deal of emphasis on a caring concern for each child. Because classes are generally small, teachers know the children individually and attempt to make allowances for differences in temperament and ability. Schools view each child as belonging to God and each teacher as a representative of God who will convey to the child God's love. Because of this, many Adventist schools have a family atmosphere, with school and church the focus of after-class activities. An Adventist teacher, while holding high scholastic standards, shows more concern over a child's selfish attitude than over his failure to turn in a book report. Teachers try to keep an eye on eternal values as they mold character.

We hasten to admit that Seventh-day Adventist schools are not perfect, nor do they always reach these goals. But their climate of concern cannot help but improve the quality of instruction.

Who attends these church schools? Adventists, mainly, but not exclusively. Approximately 10 to 12 percent of their enrollment is non-Adventist. All students, however, must agree with the Adventist philosophy of education and, while in school at least, adopt Adventist standards of dress and behavior. Many non-Adventist parents find the price of this Christian-oriented education well worthwhile.

Our schools in the United States, like most organizations, have felt the economic crunch lately. Pressures mount on Congress to allow government to aid parochial schools; but because Adventists feel that "whoever pays the piper calls the tune," their schools prefer to support themselves rather than to accept government funds.

Adventist teachers are certified to meet all State requirements as well as additional requirements of the General Conference Department of Education. The church also operates its own accreditation system for Adventist schools through the General Conference Board of Regents. Schools are regularly evaluated and rated by professional teams, with accreditation withdrawn if high standards are not met.

The entire system becomes tightly knit: A supervisor from Washington, D.C., may find himself enjoying a bustling activity at Andrews University in Michigan on Monday, and by Friday be sitting on a reed mat with village children in Asia. Wherever he goes, however, he finds the purpose of Adventist education remains the same—to restore in man the image of his Creator, to develop every talent to God's glory, and to teach unselfish love and service to God and man. These things make Seventh-day Adventist education unique. □



Adventist teachers know the children individually and attempt to make allowances for differences in temperament and ability.

What would Daddy do?

By RUTH JAEGER BUNTAIN

Today I still ask myself, "What would Daddy do?" with those decisions in business and life that are so often not black or white, but gray. I am in debt to the memory-making efforts that my father made to imprint indelibly upon my mind the meaning of integrity," wrote Allen C. Emery, Jr. ("What Would Daddy Do?" *Decision*, June, 1980).

Emery remembered rides that he and his father had taken on the train to Boston. At times the conductor would neglect to take their tickets. But this did not result in a loss to the railroad. Mr. Emery never left the train without first giving the conductor the tickets.

He also remembered the time his father purchased an expensive pair of German binoculars. The glasses were lost, and Mr. Emery reported it to the insurance company and received a check for replacement. A year later the binoculars were found, and on that same day he wrote a letter to the insurers, with a check for the amount they had sent him.

Although Mr. Emery responded in honorable ways because of deeply ingrained personal integrity, he probably was aware, also, that parents are to be correct models to their children, setting examples of the strictest integrity. He was aware that what little eyes see and little ears hear makes an imprint upon tender minds, and that no after circumstances of life can entirely erase such impressions. Because Mr. Emery had this awareness, his son in later years faced the decisions of life with a certain answer to the question What would Daddy do? Daddy would do whatever represented honor and integrity. His son would do likewise.

Another father also showed unusual integrity. One time the family went to a resort. Some maps lay on the counter, and because maps were usually free, the father, assuming that those were, took one. After reaching home, he became aware that the price was 25 cents. The family immediately returned to the resort, a distance of 30 miles, and Dad paid for the map.

"Undeviating principle should govern parents in all the affairs of life, especially in the education and training of their children." "Honesty should stamp every action of our lives."—*Child Guidance*, pp. 151, 154.

Not many children are blessed with parents who have honesty stamped on every action of their lives. One day at school 8-year-old Marian said to me, "I was in the store with

my mother. She opened her purse and put in a pair of socks. She didn't pay for them. She does that a lot of times."

A certain teenage girl didn't have an honest parent either. Author Emery wrote about her in his article on his father. She was a member of their Bible club. One day she rang their doorbell. It was evident she had been crying, and after being seated she wept again. "Mother wants me to tell a lie," she sobbed. She told them her mother had asked her to tell the neighbors her new coat had been purchased at Filene's, although she had actually bought it at the Bargain Center. Her mother had even sewed a Filene label on. "It would be a lie," the girl wept. "She told me I must tell a lie."

Then there was a boy who had taken a pen out of a classmate's purse. When the teacher asked his mother to come to school to discuss the theft, the mother said, "My son tells me everything, and he says he was joking with taking the pen. Why would he steal a pen? He doesn't need a pen; he has all the pens he can use. Just last week I took him a handful of pens from my office, so he doesn't have to steal one."

These unfortunate children were misdirected by the deceptive practices of their parents. They will carry the memories of these wrong deeds with them through life. And it may well be that when a time of temptation comes to them—to lie, to steal, to cheat—they will respond in the way they remember that their parents responded.

Wrong parental example destroys the child's confidence in his parents. A pastor observed that of the youth who left the church, 65 to 70 percent had first lost confidence in their parents, followed by distrust of the church. If religion had done nothing for his parents, what could it do for him? This minister and his wife found that the only way they could gain the confidence of their children was to be completely honest in all their dealings.

Norman Vincent Peale, writing on runaways in *Guideposts* (July, 1978), observed that much of the disillusionment of runaway children results from their awareness of the difference between what their parents said and how they lived. "They tell you to have high ideals, but they break every commandment in the book" was a common reaction.

"It is because so many parents and teachers profess to believe the Word of God while their lives deny its power, that the teaching of Scripture has no greater effect upon the youth."—*Child Guidance*, p. 218.

Long after parents are at rest in their graves, their lives will live on in the lives of their children—and in the lives of their children's children. These offspring will bear the imprint of parental influence.

Fortunate are the children who remember consistent examples of parental honor and integrity. Fortunate are those who can say in later years when confronted by temptation to do wrong, "I know what Mother would do. I know what Daddy would do. And I know what I shall do. I shall have no part in this wrongdoing." □

Adapted from *Children in the Shadows*, by Ruth Jaeger Buntain.

Dinosaur dilemma

From page 2

ter) struck the earth 65 million years ago, hurling enough dust into the air to block solar heat for months or years and cause a freeze that killed many plants and animals. This view contrasts with another explanation that the climate changed gradually over millions of years, and threatens to "shake the foundations of evolutionary biology and call into question the current concept of natural selection." The theory of evolution would have to be rewritten to allow for catastrophic events as well as gradual changes. One scientist believes that man is here because the dinosaurs disappeared, for example.

Some scientists have challenged the new theory, preferring the old gradual climate change explanation. They wonder how a kamikaze comet could have wiped out some species while sparing others. "If you're going to have a nuclear winter killing off the dinosaurs, why didn't it kill off everything else?" asks a paleontologist. Some prefer volcanic eruptions as the source of the chilling cloud blanket. Declares a geologist, "I give this [new] idea less than a 1 percent chance of being correct."

Through the years various explanations have been put forth to account for the dinosaurs' demise. One holds that small mammals stole and ate all the eggs of *Tyrannosaurus rex* and his like. But how could the giant animals have survived for any length of time if this were the case? Others speculate that their bodies outgrew their brains, leaving them unable to adapt to changes in the environment. Even slipped disks are suggested as doing them in; or a temperature increase that killed the sperm of the ten-ton males. If they fed mainly on one type of plant, its extinction could have caused theirs; or they might have died from eating poisonous plants, or from constipation, when ferns containing laxative oils became scarce.

Of course, such theories do not account for many other species that likewise perished. Says a prominent physicist, "The problem is not what killed the dinosaurs but what killed almost all the life at the time." Notes *Time*, "For all the evidence of destruction, scientists could not figure out where the eraser was hidden.... Try as they might, scientists could not devise a single elegant theory to tie the loose ends together."

In the nineteenth century some Victorian scientists saw discoveries of dinosaur bones as evidence of an ancient flood, such as Noah's. But when Darwinism introduced the idea of survival of the fittest, Biblical explanations became unpopular.

Today, says astronomer Carl Sagan, "None of the explanations is anything like fully satisfying." Observes Boyce Resenberger in the *Washington Post* (April 8, 1985), "Few ideas in science are immune to questioning. Despite science's popular image as a source of immutable truths, most of its pronouncements and publications are based on fallible interpretations of imperfect data.... All that is certain is that... something happened to wipe out half or more of the Earth's life forms."

For Seventh-day Adventists the disappearing dinosaurs pose no problem. We note with interest that some scientists now allow for past global catastrophies to explain present conditions, rather than relying entirely on gradual evolution. Because of our adherence to the Biblical account, we have held that the Noachian flood constituted that "something" that wiped out many "life forms," including the dinosaurs. Hence we find no need to speculate regarding comets, volcanoes, temperature changes, slipped disks, constipation, and the like. Adventists believe the Flood to be that "single elegant theory" that ties "the loose ends together," and provides the "eraser" for which scientists search. We find the Genesis account a "fully satisfying" explanation, though recognizing that we do not understand all geo-

logical problems. We view the theory of evolution as a "fallible interpretation of imperfect data," rather than an immutable truth.

Adventists accept as inspired the record that "the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. . . . And all flesh died. . . . And Noah only remained alive, and they that were with him in the ark" (Gen. 7:19-23). "Every species of animal which God had created were preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood."—*Spiritual Gifts*, vol. 3, p. 75. It would seem that dinosaurs fall into this latter category. There may be some truth to the idea that "man is here because the dinosaurs disappeared," in that God destroyed them to make it easier for humans to survive after the Flood.

How true it is that "many who profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth.... Very large, powerful animals existed before the flood which do not now exist."—*Ibid.*, p. 92. When they lived and what happened to them, only God knows, and He has revealed it only in His Word. "Apart from Bible history, geology can prove nothing."—*Patriarchs and Prophets*, p. 112.

The Lord designed that evidences of the Flood, such as buried dinosaurs, should establish confidence in the Bible. But in discarding Inspiration, scientists have reached wrong conclusions and are "drifting without chart or compass upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation."—*Ibid.*, p. 113.

We may be thankful that Scripture sheds light on the past as well as on the future. As our name, Seventh-day Adventist, proclaims, we have been called to uphold Genesis as well as Revelation, to exalt Him who is "Alpha and Omega, the beginning and the end" (Rev. 22:13).

E. F. D.

North Pacific Union leaders look at challenges of future

By MORTEN JUBERG

The *Adventist Review* editors have invited each North American Union to submit an article telling what it is doing to meet the challenges of the next five years.

The Adventist Church in the Northwest, stands at the crossroads in many areas. Issues that may be just surfacing will become items of prime consideration in the next few years, and adjustments will need to be made accordingly, report union president Richard D. Fearing, secretary H. J. Harris, and treasurer Duane Huey.

For several years the trend in the North Pacific has been away from long-term evangelism and toward shorter reaping meetings. Fearing sees a revival of "old-time" evangelism, where the evangelist comes to a city and stays from six months to two years.

Fearing says the union is planning to hire another evangelist this year who will "hold meetings of 10 to 12 weeks' duration rather than the shorter ones," allowing opportunity "to train laypeople and pastors in that discipline."

According to Harris, this will not eliminate reaping meetings or the popular Revelation Seminars. "We don't have enough evangelists to have long-term meetings in every place, so the emphasis will be on the larger cities," he says.

Harris attributes the lessened emphasis on evangelism in general to the fact that the church has been "split and bombarded by many issues" during the past decade. "People who are torn up over theological issues and

education crises aren't involved in evangelism," he says. "They aren't concerned about the spiritual welfare of their neighbors; consequently, Bible studies by the laity are down. When evangelists come to town, they find few interests, and because of this, evangelism is in a negative posture."

To counteract this situation, the North Pacific Union plans to begin a program called "Think-tank Evangelism." Composed of conference administrators, evangelists, and laypeople, the group will have its first meeting later this year.

Harris says the purpose is to "come up with new ideas and methods to reach more people with the gospel in a shorter period of time and at less cost to the church."

Fearing says Revelation Seminars will become increasingly important in the latter 1980s, because they "are uncovering thousands of new interests" and providing an alternative for laypeople and pastors "who aren't comfortable with 'stem-winding' evangelistic sermons."

The Lay Bible Ministries program, begun in the early 1980s, involves laypeople who have pledged time each week to soul-winning activities. This successful enterprise gives promise of being a valuable supplement to public evangelism.

For several years Idaho Conference secretary Don Gray has been producing evangelistic slide programs that can be used by laypeople. The success of

this endeavor has led to the establishment of MultiVisual Productions, a joint undertaking of the Idaho and North Pacific Union conferences. Ed Schwisow, of the union communication department, works with Gray in this endeavor.

Slide programs are being transferred to videotape, and many training tapes and new programs dealing with Sabbath observance, the seven last plagues, stewardship, and education have been produced.

According to Fearing, another trend of the late 1980s will be increased lay governance, particularly on the union level. Laypersons will comprise the majority of the new North Pacific Union executive committee, to be named in September, 1986.

"This has been the trend in local conferences," Fearing says, "but to date we haven't seen an increase in soul-winning commensurate with increased lay participation in governance."

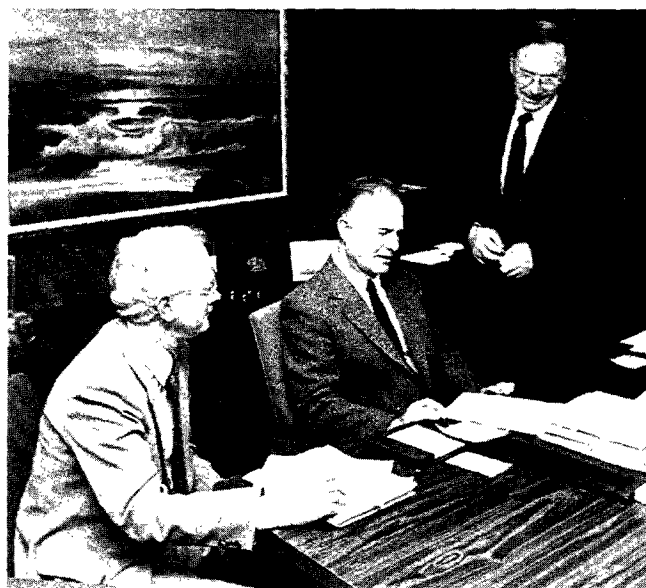
Church standards will be

emphasized in the next few years, because "we are at the crossroads in this church," Fearing says, "as to whether we will go the way of what we classify as mainline, nominal Protestantism, or whether we will uphold the standards of Scripture and the Spirit of Prophecy. We in the Northwest are going to hold to the standards of the church."

Church standards

Predicting that the issue of church standards will be "a real confrontation in the future," Harris says he sees a "head-on collision between what is happening in our college and churches and what the church has been teaching and preaching." Harris pinpoints such problems as the use of alcohol, attendance at movies and dances, and increased use of jewelry.

"There is also a more relaxed attitude toward Sabbath observance and those dietary norms the Bible and the Spirit of Prophecy have pointed out to



The North Pacific Union officers—Duane Huey, treasurer; Richard D. Fearing, president; and H. J. Harris, secretary—discuss the future of the union and the challenges it may be facing.

Morten Juberg, communication director for the North Pacific Union, is a *REVIEW* correspondent.

us," Harris says. "More and more of our members are drinking tea, coffee, and cola drinks and engaging in activities the church would have resisted with strength a few years ago. We feel that we need to follow the Bible more closely in all areas."

Harris also notes that local nominating committees are having difficulty getting people to assume local church positions because of indifferent attitudes.

To give study to these problems, the union administration has asked each local conference president to write a position paper on church standards. After these papers have been discussed and studied by the union and local executive committees, the information will be communicated to the church members.

"It's not just a legal thing," Fearing says. "It's because we believe in the simplicity of Christian living."

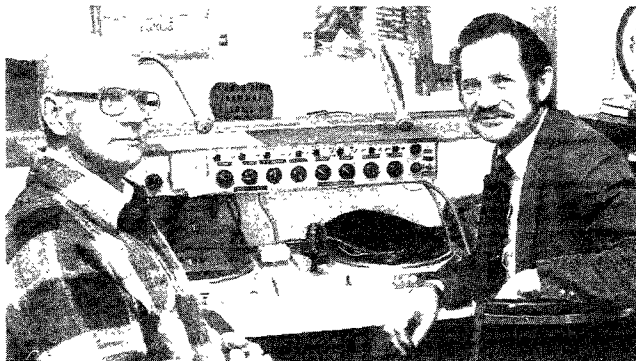
Finances are naturally a concern for treasurers. Union treasurer Duane Huey notes that the Northwest has been hurt financially because of its heavy dependence on the lumber industry.

"We are completely dependent on interest rates, and that goes back to government indebtedness," he observes. "If the interest rate stays down to a reasonable figure, that will aid the housing industry, which affects lumbering in every state in our union."

Revolving fund

Huey says the union revolving fund has been a boon to congregations as they have built new churches and schools. In this program church members deposit funds at a reasonable rate, and this money in turn is lent for building projects. Nearly \$3 million has been deposited in the fund and lent out.

"We set aside a large amount of funds each year to help remote but necessary schools in all areas of the union conference," Huey says, emphasizing the union conference's ongoing commitment to Adventist education. "We also work at equalizing operating funds for the



Typical of the increased lay participants in the North Pacific Union is Ken Campbell (left) of Spokane, Washington, who is in his ninth year of a daily radio broadcast called Christian Lifeline. Pictured with him is another laymember, Milton Rudd.

academies to benefit some of the smaller schools."

Fearing suggests that a growing issue in education will be the balance between consolidation and growth. "We are having distinct problems in secondary education as it relates to student income, commitment, and standards. We will deal firmly with these problems in the next five years."

Twenty new elementary schools were established during the past five years, and Fearing predicts that this growth trend will continue.

Other educational goals of the union include the complete elimination of indebtedness at Walla Walla College, doubling the size of the college library, and providing a new chemistry facility.

Fearing commends local conference presidents for their work, noting their emphasis on new-church planting. "Eight and a half years ago we had 330 churches," he says. "Today we have 385 congregations plus 30 companies," a pattern he sees as "an ongoing program."

The Alaska Conference, which has just reached 2,000 members, has been a leader in establishing new congregations. Not long ago Anchorage had only one church; now the metropolitan area has three growing congregations.

The Idaho Conference has been experiencing growth because of the transfer of the Pacific Press from Mountain View, California, to a new plant near Nampa. "We rejoice to have the Pacific Press Publishing Association in Idaho,"

Fearing says, "and this will give a boost to the eastern half of our union."

The Washington Conference is the home of the Northwest Ministries Training Center in Kent, where North Pacific ministerial students come from the Theological Seminary at Berrien Springs, Michigan, to add a ninth quarter of training. Under the leadership of Jay Gallimore and conference personnel, the students participate in a major evangelistic campaign each fall.

Work among blacks

The Washington Conference has given strong emphasis to work among blacks. There are now four black churches and companies in the Greater Seattle area. The Maranatha church has a new sanctuary, and the Spruce Street church has a new facility under construction.

In contrast, the Upper Columbia Conference has seen its greatest growth among the Hispanics, with ten Spanish congregations now meeting each Sabbath. Robert Goranson, a bilingual evangelist, has held many successful evangelistic campaigns, resulting in these new groups.

Also in the Upper Columbia Conference is the Mission church, located on the Umatilla Indian Reservation and dedicated to giving the gospel to Native Americans.

For many years the Oregon Conference has faced financial problems in trying to operate three boarding academies. Columbia Adventist Academy became a day school a few years back, and this spring constitu-

ents voted to close Laurelwood Adventist Academy, leaving Milo Adventist Academy as the conference's sole boarding school.

All of this trauma, however, hasn't hindered the strong growth of Oregon's Lay Bible Ministry program. The conference has one of the most enthusiastic groups of laypeople in the Northwest.

Like its sister conference, Montana has faced financial difficulties in operating Mount Ellis Academy. Determined to keep the school open, Montana members plan to include academy operation as a part of the local church budget.

The North Pacific Union, heavily involved with data processing for the past 11 years, recently installed a new IBM-36 computer. "We are in the process of adapting our existing programs to conform to the new General Conference accounting manual that goes into effect across North America on January 1, 1986," Huey says.

Centralized membership lists for each conference are kept at the union office in Portland. "All church clerks report to us," Huey says, "and we maintain family-unit records in a central data bank. Also our data processing unit serves the academies of the union and many of the conferences."

In the upcoming years the North Pacific Union wants to place more emphasis on book sales by literature evangelists, creating wider distribution of SDA books and more income for literature evangelists."

Despite problems and challenges, which are a normal part of church operation, the three North Pacific Union officers are optimistic about the future of the Adventist Church in the Northwest. That optimism is not unfounded.

"In many small communities of the Pacific Northwest," Fearing says, "the Adventist Church is either the largest or the nicest church in the community. Adventism has been known for decades to be extremely strong in our territory. We will do all we can to see that it continues in that direction."

Australia's Seven Day Road: memorial to just one book

By MARY COLBY MONTEITH

"Look at that signpost—Seven Day Road!"

My cousin and I were enjoying the beauties of Western Australia's southwestern corner when we saw the sign, which had to have a story behind it. Our hosts obligingly stopped the car, letting us take a photograph. "Just wait until we go to church in Busselton next Sabbath," they said. "Then you can hear the story directly from a descendant of the people who cut Seven Day Road through the bush."

At church, dairy farmer John Scott of Yoongarillup (all place names ending in "up" indicate that aborigines found water there) told us the story of the road and how just one book influenced at least 70 people to join the Adventist Church.

Broken leg

Jim Clarke, a carpenter/farmer who lived and worked at Harvey, south of Perth, in the late 1890s, bought a copy of *The Great Controversy* from a colporteur named Reekie. Jim had no time to read the book but carried it back to his farm, where the book lay unread until he fell from a ladder and broke his leg. During this time of enforced leisure he turned to *The Great Controversy* and was deeply impressed by what he read.

When a relative came some 120 miles (195 kilometers) from Manjimup—quite a journey in horse-and-buggy days—to give Jim a helping hand, he was shocked at Jim's enthusiasm for what he had discovered. In fact, the relative was so disturbed that he went home and sought recruits to help straighten out Jim's thinking. But try as they

might, they could not change Jim's mind. Some of them even returned home with their own heads full of new ideas.

About this time one of Jim's sisters in Manjimup married into the Giblett family and moved some 120 miles (195 kilometers) away to Cookernup. When she heard of the heresy her brother had adopted, she and her Church of England minister drove all the way to Harvey to set things straight. She too became interested and later was baptized.

When an evangelist named Pallant came to the Manjimup area, both the Clarkes and Giblett's attended his meetings and became Seventh-day Adventists. The Scotts and Dicksons, also linked by marriage, soon joined the little group of Adventist believers.

The Clarkes and Giblett's lived fairly close together near Manjimup, but the Scotts and Dicksons lived in the Donnelly River area, about 40 miles (65 kilometers) away. The two groups, by this time numbering 30 or 40 each, met for Communion once each quarter at the Giblett farm.

They realized that a track through the bush (making the third side of a triangle) would cut the distance between them by about half. But it would be no easy task. The hills were timbered and in the valleys were lush grass and tall ferns. Streams had to be crossed as well.

Undaunted, the two groups began cutting a rough track. Eventually the task was accomplished, and the Sabbathkeepers could meet together more regularly.

The track through the bush had no official name. But one day two of the Giblett girls were riding their horses when a member of the family—who had not yet joined the Adventist Church and who had not assisted in the

road work—met them and mockingly called out, "Did you girls just ride up Seven Day Road?" The name seemed so appropriate that it stuck.

Shortly after World War II a group not favorable toward Adventists made an effort to change the name. However, the people who lived along Seven Day Road joined the Adventists in insisting that the name be retained. They won the battle, and the name was designated officially by the appropriate authorities.

As a result, maps, brochures, and road signs today bear silent witness to the influence of just one copy of *The Great Controversy* purchased almost 100 years ago.

TENNESSEE

Church sponsors conference on smoking, health

The health and temperance committee of Collegedale church in Tennessee recently went all out to celebrate the silver anniversary of the Five-Day Plan to Stop Smoking.

In addition to a Five-Day

Plan that featured one of the plan's originators, physician J. Wayne McFarland, the committee organized, in conjunction with other interested agencies, a daylong Smoking or Health conference in Chattanooga. The conference, held April 10 and attended primarily by professionals, was at the Siskin Rehabilitation Center auditorium.

Speakers were McFarland; Francis Soper, former editor of *Listen*; Christopher A. Squire, professor at the University of Iowa; Elvin Adams, physician of Fort Worth, Texas; and local experts. Topics featured were "How Far Have We Come After 25 Years of Group Therapy?" "The Responsibility of Society," "Smoking, Fitness, and Sports," "The New Generation: Mothers and Children," "The Harm of Smokeless Tobacco," "Smoking and Cardiovascular Disease, Lung Diseases, and Cancer."

Following the Five-Day Plan, several former smokers signed up as counselors for the next Plan. Also the largest bank (American National Bank) and the largest industry (DuPont) in Chattanooga requested Five-Day Plans for their workers.

J. D. HENRIKSEN



Growth reported in Sudan and Egypt

Three churches and three companies were organized in Sudan last year as a result of the work of pioneer missionary-evangelist David Ogillo (second from left). During his five-year ministry in that country, Ogillo baptized more than 400 people.

Moving to the Egypt Field early this year, Ogillo has conducted evangelistic meetings in Benhadi, where Adventist work in Egypt began some 80 years ago, and in Zoak. Three people (photo) were baptized and more are taking Bible studies as a result of the meetings in Benhadi.

Mary Colby Monteith, a retired nurse living in Yountville, California, discovered the facts of this story while visiting Western Australia.

Colporteurs say, "Please keep the books coming!"

Nigeria is a land of people, multitudes of them. With its estimated population of 80 to 100 million, it is Africa's most populous nation.

Lagos, the capital, bustles with commerce and is crowded with thousands of automobiles. Traffic is so heavy that in order to avoid chaos, owners are permitted to drive their cars only every other day.

Nigerians have responded well to the Adventist message, and the Nigerian Union has almost 60,000 members. Of the union's six fields, one is a conference, and a second soon will receive conference status. This financial self-sufficiency is the result of a highly successful stewardship program.

Literature work traditionally has played a major role in the proclamation of the Adventist message in Nigeria. Large containers filled with literature used to be shipped from the Adventist publishing house in England. Literature evangelists sold these books with ever-increasing success.

Crisis

Then a crisis developed abruptly in Nigeria's literature work. Foreign currency became limited, causing an almost sudden halt to imports from England. However, church leaders had wisely established an efficient publishing house in Ghana. The books produced in Ghana are designed specifically for the African culture. But they are smaller, so the literature evangelists have had to work significantly longer and harder to sell enough to support their families, which they have done willingly.

Now the Adventist literature ministry in Nigeria is facing a new crisis. As in many other countries of the world, Nigeria has had to enforce currency control. To date, Adventists have not succeeded in getting a permit to import books through the Central Bank.



Literature evangelists in Nigeria have been unable to get enough books, but they turned out full force for a recent rally.

Currency problems of this nature sometimes can be solved by adjusting the flow of denominational funds into a country in the form of appropriations and missionary budgets. However, Nigerian national church leaders have replaced missionaries, with few exceptions. Therefore, such funds no longer can be used for literature import.

The church financial structure is such that certain percentages and some specific offerings are transferred to higher levels of the organization. But this is impossible in countries with currency controls. As long as sufficient funds are flowing into a country, the problem can be solved by balancing credits against debits. In Nigeria, however, as in many other countries, large amounts of money belonging to the higher organizations are piling up.

The administration of the Africa-Indian Ocean Division has done a commendable job trying to cope with the problems posed by currency controls. Despite such efforts, however, the literature evangelist force in Nigeria has crumbled from more than 250 to about 100 workers.

Recently I visited Nigeria and talked with the literature evangelists who attended two institutes. They have accepted the changed situation with a remarkable spirit. But they pleaded, "Please keep the books coming! How can we accomplish the task of taking the Adventist message to 100 million people and feed our families if we have no books?" This plea rests heavily upon my

heart, because I saw the book centers almost empty and knew the reason why.

In two other African countries the church has overcome similar problems by building small printing plants with a minimum of equipment, sometimes purchased from special donations. An investment of \$80,000 to \$100,000 for such a plant in Tanzania is allowing more than 1,000 literature evangelists to work, and people are being baptized by the hundreds. The literature evangelist force in Nigeria easily could be built up to 1,000 or even 2,000 if some system could be arranged to answer their plea, "Please keep the books coming!"

R. H. HENNING

BRITISH COLUMBIA

Indians express interest in SDA schools

Several Indian tribes in British Columbia have approached the British Columbia Conference, asking them to staff and administer government-funded schools on their reservations.

When the son of Chief Paul Sam of the Shuswap Tribe became acquainted with the Adventist school system, he came to believe it was the best, and recommended it to his father.

Adventist pastor Taylor Morris, a Cherokee Indian himself, will be serving in the conference for the next several years to coordinate this native work.

PERU

Former drunkard witnesses; 30 people baptized

Victor Hermitano and his wife lived in Vilcabamba, a small pueblo nestled 14,400 feet (4,400 meters) high among the towering Peruvian Andes peaks. Both of them were drunkards.

They often staggered home after their drinking bouts, sometimes falling by the road, where they ran the risk of being crushed by cars or being drowned in the ice-cold water of the canals. But Victor hated his inability to overcome his destructive drinking habit and at times wept bitterly because of it.

When he received a package from Lima containing a Bible, he began reading at four o'clock the next morning. That day he went to work without drinking. The next day he continued reading the Bible and remained sober. In fact, he never drank again. Eventually he and his wife joined the six-member Adventist company in Vilcabamba.

Feeling unable to preach, Victor asked a church member how he might witness. He was given 30 Bibles and accompanying lessons entitled *La Biblia Habla* (The Bible Speaks).

In only three months he had prepared 18 people for baptism. At a second ceremony 12 more joined the church.

Then, working with fellow members, he built a small, two-story adobe chapel, furnished it with rostrum, pulpit, and pews, and installed some electric lights. He even tailored 12 baptismal robes to be worn by his converts.

The Vilcabamba company has become so active and has grown so rapidly that even non-Adventists say it sets the pace in the community. And it all began when someone sent a Bible to a man who seemed a hopeless drunkard.

RAUL TENORIO

*Translated by
Charles A. Rentfro*

Adventist Media Center workers report modern miracle

By DEREK A. MUSTOW

Workers at the Adventist Media Center in Thousand Oaks, California, recently witnessed what they consider a modern miracle.

The story begins in May, 1984, when the center's old 1954 Macey stitcher broke its main shaft. After that, every job that required stitching had to be contracted to another bindery, leaving the center at the mercy of contractors who decided when a job would be started and finished.

The task before graphics manager Glen Sawyer was to find a used stitcher for a low price, as new machinery was out of the question. So the workers in the press consulted the Lord and sought divine help.

Months passed. The old Macey stood forlornly in the bindery, and jobs still had to be contracted out. Every lead turned sour because the equipment was either too dilapidated or too costly.

When word came of a forthcoming machinery sale at the Stationers Corporation in Los Angeles, production manager David Coe and bindery foreman Charles Trumble made a fast trip into Los Angeles to check

out the 1981 Mueller stitcher being sold. It was perfect, but word was that it would not sell for less than \$100,000—certainly not for the \$70,000 limit imposed by the center's budget.

Returning with his report to Sawyer, Coe said, "If we don't expect a miracle, a miracle will not happen. We need to be like Israel at the Jordan, get our feet in the water and be ready to move."

With that challenge, center administrators decided that if Sawyer could get the stitcher for \$70,000, they were prepared to move.

When the bidding for the stitcher began, the auctioneer announced that the bids would begin at \$60,000. But when he asked for the next bid, nothing happened. Nonplussed, he asked for someone to make an opening bid. Bidding began at \$30,000.

Quickly someone bid \$35,000. Sawyer bid \$40,000. The bidding went to \$45,000. Then Sawyer offered \$50,000. The contending bidder countered with \$55,000. Sawyer paused. The auctioneer asked if there were any more bids. Tension mounted. Sawyer remained silent. Then the auctioneer asked him if he would offer \$57,500. Sawyer nodded. The gavel swung. And the 1981

Mueller stitcher belonged to the Adventist Media Center.

Later Sawyer discovered that two tables of spare parts—on a different auction lot number—were included in the bid. The value of these parts, which included electronic counters, vacuum pumps, blades, and four stitcher heads that cost \$1,000 each, came to about \$10,000. Then, when Sawyer went to pay, a man stopped him and said, "I came to buy that stitcher, but I couldn't get the money I needed this morning, so I couldn't bid."

The men returned to the media center late that afternoon. While Sawyer made his report to the administrators, a group of men were kneeling before the Lord as they had done the day before. This time they were not asking for a miracle. They were thanking God for the ones they had just seen.

PUERTO RICO

Stewardship is catalyst for new church

The new \$635,000 Bella Vista Hospital church in Mayaguez, Puerto Rico, inaugurated the week of March 30-April 6, is the result of a fund-raising program based on the principles of stewardship found in 2 Corinthians 8 and 9, reports church pastor Ira Nation.

During a period of some ten years members had donated \$75,000 for the project. But when they put into practice the stewardship principles taught by Mel Rees, retired stewardship educator from the United States, and Fred E. Hernandez, stewardship director of the Inter-American Division, things began to change.

In four years members gave some \$435,000—without any public appeals for offerings. Everyone gave privately, joyfully, and sacrificially. Furthermore, had it not been for donated labor, the building would have cost more than \$1 million.

One member, an electrical contractor, donated all the labor for electrical installations—worth about \$30,000—even though his business was running

in the red. By the time the church was completed, however, the contractor had paid not only his workers but all his debts, and his business was prospering again.

FRED E. HERNANDEZ
Stewardship Director
Inter-American Division

CENTRAL AFRICA

Book leads Muslim teacher to Christ

Not often is an Adventist book purchased in the used-book section of a Jehovah's Witness bookstore. Even less frequently does it win a Muslim to Christ. But that is what happened in Chad.

The story begins when Chad-dian student Jacques Wang-Kel decided that he wanted to work as a literature evangelist in Chad during his summer vacation from the Adventist Seminary at Nanga-Eboko, Cameroon. At that time Chad was an unentered territory, and Jacques had a burden to take the gospel to his homeland. After a summer of selling he returned to school.

While Jacques was continuing his education, Ahmed Gonyoa, a young Muslim from the northern part of Chad, was teaching school in southern Chad. A civil war broke out, and the country was divided between the predominantly Muslim North and the Christian South. Ahmed was in grave danger, for, reportedly, anyone suspected of being a Muslim might be shot on sight.

Fortunately, Ahmed had been befriended by a Christian schoolteacher, who hid him in a closet in his home. Bored with the severely restricted life forced upon him, Ahmed asked if there was anything he could read. The family gave him some Christian literature, which included a book about a young man discovering Jesus Christ as his Saviour. Prompted by the Holy Spirit, Ahmed also decided to give his heart to Christ.

When the political climate stabilized, Ahmed began searching for additional light. He attended various churches



Adventist Media Center president R. R. Frame, manager Glen Sawyer, and bindery foreman Charles Trumble watch as the new "miracle" machine stitches *Christian Lifestyle* magazine.

and began visiting bookstores, looking for Christian literature.

One day, in a Jehovah's Witness bookstore in the town where Jacques Wang-Kel had been canvassing more than a year earlier, Ahmed found a used book entitled *L'Espoir de l'Afrique* ("For a Better Africa"), which was printed by the Adventist Central African Publishing House, in Yaounde, Cameroon. One of Jacques' customers no doubt had resold the book to the store.

Ahmed read the book with great interest, discovering the Sabbath. He questioned pastors from several denominations, asking why they did not keep the Sabbath. But their evasive answers did not satisfy him. Then, when a friend told him of a new pastor in a nearby town who was organizing a Sabbath-keeping company, Ahmed went to see him and soon was baptized.

Thrilled with his newfound

faith, Ahmed decided to attend the Adventist Seminary at Nanga-Eboko, financing his studies by canvassing.

At the seminary student literature evangelist Jacques Wang-Kel had the thrill of meeting Ahmed and discovering that the books he had sold had kept on working.

Currently Ahmed is serving as a pastor in the northern part of Cameroon.

ROY TERRETA

Publishing Director

West Central African Union

ISRAEL

Adventists sing at memorial in Jerusalem

The Southern California Adventist Choir, directed by musician Ray Puen, participated recently in a service at Israel's Yad va-Shem, a memorial in Jerusalem honoring the

millions who perished in the Holocaust of World War II.

The service, held on March 28, honored two men involved in different ways in this great tragedy. One, Gideon Hausner, a former Israeli minister of justice, was instrumental in the prosecution of Adolf Eichmann. The other, John Weidner, helped save the lives of hundreds of Jews and Allied servicemen.

Weidner, a Pasadena, California, Seventh-day Adventist of Dutch origin, became a leader in the Paris-Dutch underground through which Jewish families and downed Allied airmen escaped to safety during the war. After the war Weidner was decorated by the American, Dutch, French, and British governments. Highest honors were accorded by the government of Israel: Weidner's name was inscribed among the heroes in the Golden Book of Jerusalem, a tree was

planted in his honor at Yad va-Shem, and he was awarded the Medal of the Righteous Gentile. His story is the subject of the book *Flee the Captor*, by Herb Ford.

Because Yad va-Shem is a shrine most sacred to the Jewish people, special permission had to be secured for the choir's performance—which came 40 years after the end of World War II. Jewish people in attendance included Holocaust survivors.

The performance was one of several during the choir's weeklong visit to Israel. Starting at the Roman amphitheater in Caesarea Maritima and at various points of Christian interest throughout the country, the choir shared a diverse repertoire ranging from baroque to contemporary Jewish and gospel music. B. MICHAEL BLAINE

President

Near East Institute and Archaeological Foundation

Ross Report

By GARY M. ROSS



Adventist employment practices

The employment practices of greatest concern to our church have been those of secular employers in their treatment of Adventists relative to Sabbathkeeping and labor unions. Such issues still arise with alarming frequency; almost daily our leaders seek accommodation for our people in the workplace.

But something should be said about our own denominational employers. Their "discrimination" may be in jeopardy, despite the exemption that church-related institutions have had from prohibitions against discrimination.

Take religious discrimination for example. Seventh-day Adventist institutions hire only their own church members, to protect themselves from the erosion of their uniquely religious character. The few exceptions must be persuasively justified. The religious exemption in Title VII of the Civil Rights Act of 1964 has appeared to sanction this policy. But how strong is this exemption?

Today a distinction is being drawn between work within churches and in their related institutions. For instance, the head of the Oregon department of labor believes that churches may restrict hiring to members only when employing ministers or others directly involved in spiritual functions. A religious institution's teachers, administrators, and janitors would have to be chosen without reference to denominational affiliation. On precisely such reasoning the United States Court of Appeals for the Fifth Circuit recently divided the ranks of Southwestern University in Dallas, the Southern Baptists' chief educational institution.

This distinction assumes that even religious groups engage in secular activities. This secularity allegedly increases as one moves down the hierarchy of employees, or so the State agencies who are currently trying to explain a religious exemption in California's Fair

Employment and Housing Act seem to be saying. Exemptions are limited to certain types of functions. In a case on appeal before the California Supreme Court, the agencies support a Catholic elementary schoolteacher who believes that a Lutheran organization wrongfully fired her on grounds of religion, alleging exclusivity unwarranted at such levels of employment.

An equally disturbing ambiguity appears in the otherwise laudatory effort by Congress to pass the Civil Rights Restoration Act of 1985. Here, the exemption from prohibitions against gender, rather than religious discrimination, is at stake. In this measure the legislature wishes to extend the coverage of some of America's other nondiscrimination laws—especially the one dealing with sex bias—beyond the limited coverage required of federally assisted institutions. It wants nothing less than institution-wide compliance with these laws.

Church groups, including the General Conference, generally support the principle of wide coverage for the nondiscrimination laws. They believe that if the United States Supreme Court erred in understanding the reach of these laws in the first place, such an error should be corrected.

But churches are also asking hard questions about the proposed act. For instance, what is the status of tax-exempt organizations relative to it? Also, might unintended extensions of the nondiscrimination laws occur in a zeal to generalize them—say, to entire "systems," of which the institution is a part?

Above all, is the current religious exemption from prohibitions against sex discrimination (Title IX of the Education Amendments of 1972) strong enough to protect some widespread practices and concerns of churches? Would it cover an official stand against abortion or homosexuality? And given the erosions of the exemption that we have just noted in another context, would it allow churches to hire males as exclusively as some do?

Of course, some leaders are turning the question around by asking whether the exemptions may be too strong, covering instances of discrimination that are not Biblically justified.

All in all, a new day may be dawning in areas of church policy that we have taken for granted.

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

Africa-Indian Ocean

■ During a recent visit to the recording studio at division headquarters in Abidjan, Ivory Coast, Barbier de Crozes, general director of radio station Africa One, told Daniel Grisier, AID Adventist World Radio director, that he is impressed by the way Grisier and his staff of three are able to produce the station's hour-long daily evangelistic broadcast in French. He also praised the AWR staff for meeting their deadlines, saying he thinks the Adventist program, *Il Est Ecrit*, is the best-produced church program aired by Africa One, Africa's most powerful shortwave radio station.

■ As a result of a laymen's institute held in January at Konola Academy, Monrovia, Liberia, a group of laypeople have formed an evangelistic outreach organization called Advent Ambassadors, which is designed to involve more laypeople in witnessing and preaching.

Euro-Africa

■ Twenty-five radio stations in France, eight of them owned by the Adventist Church, regularly transmit Adventist programs that can be heard by more than 6 million people. Airtime averaged 353 hours per week in 1984, or 18,356 hours for the

year. In addition to these denominational broadcasts, the national French network from time to time airs radio and TV presentations about the Adventist Church.

■ More than 2,500 people have signed petitions to prevent Radio Maranatha, the local Adventist FM station in Brussels, Belgium, from being closed, as the national Belgian radio board had planned.

■ Some 120 Pathfinders from neighboring districts gathered in Rome, Italy, May 3-5, for a weekend convocation under the leadership of Italian youth director Rolando Rizzo. Guest speaker Nino Bulzis, Euro-Africa Division youth director, invested 20 new Pathfinders.

■ A new Adventist church building recently was inaugurated in Paris' twentieth district. Adventist congregations in Paris and its suburbs now total 15, with 2,700 church members and 10 pastors.

Inter-American

■ Radio Lira, a 1,000-watt station on the campus of the Central America Union college in Alajuela, Costa Rica, is now broadcasting 11 hours a day in Spanish and one hour a day in English, reaching some 1.5 million potential listeners. Engineer David Gregory, manager of Adventist World Radio/Latin America, is directing the work of Radio Lira's 15 part-time student employees and three full-time workers.

■ The new building to house Adventist World Radio/Latin America is nearing completion in Alajuela, Costa Rica. The station will transmit on 19-, 25-, 31-, and 49-meter bands to Central, North, and South America. Broadcasts will be in

French, Portuguese, Papiament, English, and Spanish.

■ During this year's ten-day Easter vacation break, 25 theology students from West Indies College, Jamaica, went throughout Jamaica on an evangelistic blitz. One hundred and thirty-seven people were baptized, and an additional 185 were enrolled in baptismal classes. The president-elect of the student ministerial association for the 1985-86 school year, Nigel Lewis, from Guyana, baptized 35 people.

South American

■ Cintia Betania Huf, a 9-year-old girl in Ijuí, Rio Grande do Sul Conference, regularly gathers some 20 neighbor children into her parents' home to conduct a branch Sabbath school.

■ Kojiro Matsunami and his wife, Shuko, after 12 years of pastoral labors in Brazil, have returned to Japan so their two daughters can continue their education. Matsunami, a 1965 theology graduate in Japan, labored in Belém, Pará, and later among Orientals in Piracicaba, Londrina, and São Paulo.

■ Joao Werreria, one of Brazil College's 621 graduates last December, was the first person to become a pastor from among the Carajá tribe, which lives along the Araguaia River in Goiás. Werreria plans to translate the Old Testament into Carajá (The New Testament already is in print).

■ As a result of the efforts of the pastors in training at Brazil College and SALT (Latin American Adventist Theological Seminary), 230 people have been baptized since 1977.

■ Uruguayan Adventist laypeople have been using many

Bibles in house-to-house visitation and Bible studies. Of 12,000 Bibles sold by the Uruguay Bible Society during the last ten months of 1984, 2,000 were purchased by the Uruguay Mission.

North American Atlantic Union

■ Humberto Noble Alexander, an Adventist who was imprisoned in Cuba for 22 years, was Youth Day speaker at the Hempstead, Long Island, New York, church.

■ On April 27, the Livingston, New York, church sponsored a conference-wide youth rally. The program included a discussion of the topic "What's So Special About Adventism?" Featured speaker was James Valentine, associate professor of religion at Atlantic Union College.

■ Six persons from the Albany and Schenectady, New York, churches recently completed studies to become lay Bible workers. They memorized important scriptures and prepared in numerous other ways to share their faith.

Columbia Union

■ An overflow group of employees representing various faiths participated in the inter-faith communion service that climaxed Easter week at Washington Adventist Hospital. At each morning's worship the pastoral staff focused on that day's events in the final week before Christ's crucifixion.

■ Takoma Academy (Maryland) senior Kenneth Weiss has received a \$1,000 L. G. Balfour Foundation National Honor Society scholarship. Weiss, who competed against 15,000 students from 7,500 schools

throughout the United States, was one of 450 winners. He plans to use his scholarship when he attends Andrews University in Berrien Springs, Michigan, in the fall.

Lake Union

■ Dawn Wiggins, executive vice president of the Associated Student Body of Wisconsin Academy, recently presented an \$800 check to Arthur Nelson, secretary-treasurer of the Wisconsin Conference. The check represented donations and money saved by the students when they participated in a day of fasting held earlier in the school year, to combat world hunger. More than 90 percent of the students participated.

■ Secular Campus Ministries, which ministers to Adventists and non-Adventists on non-Adventist college and university campuses, presently is establishing ministries at West-

ern Michigan University, Central Michigan University, Northern Michigan University, University of Michigan, Michigan State University, Purdue University, Ball State University, Indiana State University, University of Illinois, and Southern Illinois University. Two young people already have been baptized through the efforts of Adventist students on the Central Michigan University campus. According to Lake Union youth director Charles C. Case, plans are being made to begin ministries for the University of Wisconsin at Madison, Illinois State University, and Indiana University.

Mid-America Union

■ Three Union College students won 12 of the 19 awards presented at the International Association of Business Communicators' (IABC) 1985 Awards Competition. Thomas Seibold, a senior, received four awards,

including best overall entry for a print advertisement. Jerry Hobbs, a junior, received seven awards and was selected as the 1985 IABC scholarship winner. Dan Huisman, a junior, received one award for his design of *College People* magazine.

■ The primary Sabbath school division at Thief River Falls, Minnesota, during the past quarter studied Hebrew culture to learn what it might have been like to live when Jesus was on earth. Each child learned the Hebrew alphabet, and the quarter concluded with a Hebrew feast of lentils, pita bread, and grapes, served according to the custom of the day, with the guests reclining. The children wore robes and homemade sandals.

■ Klaus Irrgang, a doctor of health science, and his wife, Cindy, a registered nurse, have joined the staff of the Black Hills Health and Education

Center in Hermosa, South Dakota. They both will be working with the center's 12-day residential better living program.

North Pacific Union

■ Walla Walla College has received a gift of \$15,124 from the Boeing Company of Seattle, Washington. Richard Beck, Walla Walla's vice president for development, said a portion of the funds will be used for the student aid endowment fund. The rest will go to the general operating budget.

■ Walla Walla College religion professor Gerald Winslow has been selected to participate in the speakers' program of the Washington Commission for the Humanities. A specialist in biomedical ethics, Winslow will be one of the 21 speakers sponsored by the commission to give talks to nonprofit organizations around the state.

For everyone who leads out on Sabbath morning—

Celebration

will make your job easier and your programs better!

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Literature requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

Ghana

Pastor E. A. Acquah, Seventh-day Adventist Church, P.O. Box 100, Bibiani, W/R, Ghana, West Africa: Bibles, Spirit of Prophecy books, Picture Rolls, *Adventist Review*, *Signs, Liberty*, evangelism supplies.

Ezekiel Okoko-Boansi, c/o Central Ghana Conference of SDA, P.O. Box 480, Kumasi, Ghana, West Africa: Bibles, hymnals, Spirit of Prophecy books, Picture Rolls, devotional materials, *The Bible Story*, sermon outlines, evangelism supplies.

Emmanuel Yaw Frimpong, Central Ghana Conference of SDA, P.O. Box 480, Kumasi, Ghana, West Africa: Bibles, Picture Rolls, *Steps to Christ*, *The Great Controversy*, *Health and Happiness*, *The Desire of Ages*, *Signs, Adventist Review*, *Message*, *Listen*, *Your Life and Health*, *Vibrant Life*.

Samuel A. Amfo, Jr., Make Him Known Crusade Team, SDA Church, P.O. Box 6, Anyinam, E/R, Ghana, West Africa: Bibles, Spirit of Prophecy books, magazines, projectors and slides, sermons on cassette tapes.

David Sarfo Ameyaw, Private Mail Bag, P&T Corporation, Ashtown, Kumasi, Ghana, West Africa: Bibles, Spirit of Prophecy and devotional books, Daniel and Revelation sermon outlines, evangelistic sermon outlines, Picture Rolls, cassette tapes, visual aids, religious and health magazines.

James Anane-Domeh, Seventh-day Adventist Church, P.O. Box 16, Dunkwa-on-Ofin, Central Region, Ghana, West Africa: *Adventist Review*, *Signs*, *Better Life Picture Roll* Nos. 1 and 2, Sabbath school Picture Rolls, Spirit of Prophecy books, books and literature for distribution, literature on the seventh-day Sabbath.

Paul Wiredu Anyankwah, Seventh-day Adventist Church, P.O. Box 16, Wamfie, B/A, Ghana, West Africa: Spirit of Prophecy books, Picture Rolls, *Signs*, *Adventist Review*, visual aids for children, *Our Little Friend*, projector and films, Bibles and study guides, evangelistic materials.

Malawi

Pastor H. B. Kanjewe, director, Seventh-day Adventist Church, North Lake Field, P.O. Box 12, Mzimba, Malawi, Central Africa: Bibles, Picture Rolls, Spirit of Prophecy books, magazines, cassette tapes, evangelism materials.

J. A. Nyirenda, Chikangawa Seventh-day Adventist Church, P.O. Box 22, Chikangawa, Mzimba, Malawi, Central Africa: Bibles, Picture Rolls, Spirit of Prophecy books, hymnals, cassette tapes, magazines, evangelistic materials, information on denominational history.

Philippines

Miss Nenita Cereno, Seventh-day Adventist Elementary School, Marbel 7, Koronadal, South Cotabato, Philippines: *Primary Treasure*, *Our Little Friend*, *Guide*, child-evangelism materials.

Mrs. Letty Pajaro, Seventh-day Adventist Elementary School, Banga, South Cotabato 9709, Philippines: *Our Little Friend*, *Guide*, *Signs*, visual aids.

Miss Bamafe Paragat, Seventh-day Adventist Elementary School, B-Reyes, Banga, South Cotabato 9709, Philippines: children's songbooks, *Primary Treasure*, *Our Little Friend*, *Signs*, visual aids.

Mrs. Nenita B. Batulayan, Banga, South Cotabato 9709, Philippines: children's story books, Bibles, Picture Rolls, visual aids, *Your Life and Health*, *Vibrant Life*, *Listen*, *Signs*.

Mrs. Pergentina Samontina Liguin, Tandag, Surigao del Sur, Philippines: Bibles in English, Spanish, and Romanized Chinese, Picture Rolls, used greeting cards, memory verse cards, child-evangelism materials, cassette tapes.

Miss Rachel G. Lajo, West Visayan Mission of SDA, P.O. Box 241, Iloilo City K-421, Philippines: Bibles, books, hymnals, used greeting cards, Picture Rolls, children's and health magazines, evangelistic materials for distribution during crusades.

Mrs. Juanita E. Dionzon, West Visayan Mission of SDA, P.O. Box 241, Iloilo City K-421, Philippines: Bibles, books, hymnals, Picture Rolls, VBS and Sabbath school devices and materials, children's reading materials, outlines for children's programs.

West Indies

Mary Jeffrey, Principal, Grenada Seventh-day Adventist Comprehensive School, Mount Rose P.O., St. Patrick's, Grenada, West Indies: 200 Bibles, periodicals for children and young adults (send quarterly, if possible).

To new posts

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

Regular Missionary Service

Lyle David Bennett (AU '79), to serve as Bible teacher, Konola Academy, Monrovia, Liberia; JoAnne Kay (Hamilton) Bennett (LLU '74), and two children, of Blythe, California, left Chicago, May 22.

Larry Dean Mahlum (AU '78), to serve as ADRA director, Mali Mission Station, Bamako, Republic of Mali; Carmen Joyce (Reddie) Mahlum, and one child, of Altamonte Springs, Florida, left Washington, D.C., April 25.

Rich Alan Moseanko (U. of N. Dak. '77), to serve as logistics officer, ADRA, West African Union, Accra, Ghana; Kathy Ann (Register) Moseanko, and three children, of Rapidan, Virginia, left Chicago, May 5.

Daniel Albert Rebsomen, to serve as president, North Cameroun/Chad missions, Maroua, United Republic of Cameroun, and Sandra Lee (Moller) Rebsomen, and one daughter, of Wil-

lingdon, Alberta, Canada, left Toronto, Ontario, May 7.

Leonard Wayne Walker (LLU '72), to serve as builder/vocational arts teacher, Middle East Union Development Project, Juba, Sudan; Betty Jean (Lorenz) Walker (LLU '71), and two children, of Jellico, Tennessee, left Los Angeles, May 16.

Volunteer Service

Marnelle Vernon McNeilus (Mankato St. U. '71), Mary Ann (Kimmel) McNeilus (LLU '72) (Special Service), to serve as assistant business manager, and physician, respectively, Gimbie Hospital, Gimbie, Ethiopia, and three children, of Dodge Center, Minnesota, left Chicago, May 20.

Miriam Louise Wells (Special Service), to serve as teacher, West African Union, Accra, Ghana, of Germantown, Ohio, left Chicago, May 5.

Deaths

ADAMS, Robert Elmer—b. Nov. 22, 1914, Orange Grove, Calif.; d. Feb. 18, 1985, Warsaw, Va. He served as a pastor in the Virginia and Washington conferences, as departmental secretary in the Idaho Conference, as a missionary to Brazil, and as associate secretary in the General Conference Temperance Department. He is survived by his wife, Mildred; one daughter, Jackie Lonto; one son, Leslie Deane; one sister, Beulah Rasmussen; and seven grandchildren.

BALDWIN-CAMPBELL, Ruth—b. Oct. 20, 1913, Avalon, Calif.; d. May 24, 1985, Angwin, Calif. She served with her husband, Wilton Baldwin, in educational work in the Central and Southeastern California conferences, the Oregon Conference, and the Far Eastern Division. After his death she served in the Pacific Union Conference office until her marriage in 1976 to Paul Campbell. Survivors include one son, John Baldwin; one daughter, Ann Patterson; and two grandchildren.

LOCKERT, Ellen Bergette—b. April 2, 1887, Vesterålen, Norway; d. April 2, 1985, Bakersfield, Calif. She served with her minister husband, Alfons John Lockert, in Minnesota, Montana, Illinois, Wisconsin, and Iowa. Survivors include three daughters, Pam Carter, Sylvia Leiske, and Perle Westerberg; two sons, Lloyd and L. A. "Red"; ten grandchildren; and seven great-grandchildren.

SMITH, Ellen Maude ("Lalla")—b. Jan. 30, 1891, Nanaimo, Vancouver Island, British Columbia; d. April 16, 1985, Walla Walla, Wash. She and her husband, Charles O., both teachers, served at Canadian Junior College (Lacombe, Alberta); Oshaw Missionary College (Ontario, Canada); and Atlantic Union College (Massachusetts). She is survived by her son, Donald; one daughter, Jean Ellis; one sister, Margaret Hill; seven grandchildren; and seven great-grandchildren.

WERLINE, Esther P.—b. Nov. 21, 1893, Denver, Colo.; d. March 23, 1985, Takoma Park, Md. A graduate of Union College (Lincoln, Nebraska), she served

from 1919 to the mid-1930s as librarian and registrar at Washington Missionary College in Takoma Park, Maryland. She is survived by one son, Wilbur A.; two daughters, Bernice Miller and Verna Seichrest; one sister, Ruth Threthewey; seven grandchildren; 14 great-grandchildren; and one great-great-grandchild.

NAD

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Prayer circle for evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of REVIEW readers as they conduct evangelistic meetings during Harvest '90.

Information to be included in this listing, including opening and closing dates, should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W. C. Scales, Jr., NAD Ministerial Association Secretary, General Conference of Seventh-day Adventists.

Atlantic Union

Daniel Freedman/Eoin Giller, through August 30, Buffalo, New York

Columbia Union

Ted Struntz/David Hutman, through August 31, Delaware, Ohio
Jim Stevens, through September 9, Mentor, Ohio

Mid-America Union

Dan Collins/Jeff Fisher, August 17-September 14, Canon City, Colorado

Pacific Union

Ben George, through October 12, Sunnymead, California
Richard Pollard, September 6-October 12, Turlock, California
Joseph Melashenko, September 7-October 5, Pacific Grove, California
George Rainey, through September 21, San Diego, California

Southern Union

William Scales, Jr./Patrick Vincent, through August 24, Birmingham, Alabama

Church calendar

August

- 3 Unentered Territory Evangelism
- 3 Church Lay Activities Offering

September

- 7 Lay Evangelists' Day
- 7 Church Lay Activities Offering
- 14 Missions Extension Offering
- 14 *Adventist Review*, *Guide*, *Insight*
Emphasis (September 7-28)
- 21 Youth Spiritual Commitment Celebration (Southern Hemisphere)
- 21 Bible Emphasis Day
- 28 Pathfinder Day
- 28 Thirtieth Sabbath Offering
(Africa-Indian Ocean Division)

Church may be reestablished in Congo-Brazzaville

The way seems open for the Adventist Church to be reestablished officially in Africa's Congo-Brazzaville, following meetings between church and government leaders in May and June.

The Adventist Church, along with more than 30 other Christian and non-Christian religious bodies, has been banned since 1978. However, when James Kio, Africa-Indian Ocean Division communication director; G. S. Valleray, division secretary; and G. L. Hermans, president of the West Central African Union, met recently with various government officials, they reported positive contacts, and they feel the church will be reestablished when the matter is presented before the full council of government ministers.

The 1985 *Seventh-day Adventist Yearbook* lists three churches and 141 members in the country. JAMES L. FLY

La Voz prepares for Holy Land TV specials

The 43-year-old Spanish international radio ministry La Voz de la Esperanza is preparing to produce two more TV specials, following the successful release of its 1984 Christmas special.

The two new specials, which have been in the planning stages since January, will feature places associated with Christ's birth and Passion Week. The shows will be shot on location in Israel in late October.

Featured prominently will be Los Heraldos del Rey, La Voz's quartet, and other guest singers. Says director/speaker Milton Peverini, "I believe the blend-

ing of music and message, combined with the deep significance of geographical locations related to the Christian faith, will produce a powerful impact on the minds of viewers."

OSCAR A. HERNANDEZ

Signs gains recognition

Signs of the Times recently gained national recognition for both its art and editorial content—in addition to the Associated Church Press award for general excellence received in April.

Print, America's Graphic Design Journal, selected the October, 1984, *Signs* cover from among 27,000 submissions for inclusion in its *Regional Design Annual '85*, a yearly review of the best commercial artwork across the nation. *Print* editors talked with *Signs* designer Ed Guthero and will feature some of his com-

ments on design in its annual issue.

In Chicago the Lawrence Ragan Communications consulting group critiqued three recent issues of *Signs* at the editors' request. The group's 13-page report pointed out weaknesses as well as strengths, but overall gave *Signs* a 9.2 rating out of a possible 10. "A sensationally high score," the report declared. As a follow-up, the Ragan group has asked permission to include *Signs* in a book it is preparing on outstanding publications in America. B. RUSSELL HOLT

For the record

Women soul winners: As part of the One Thousand Days of Reaping, Dorcas women of the South Kenya Conference for the first time in the conference's history formed women's evangelistic teams and conducted public evangelistic meetings. They conducted four campaigns

in 1983, reclaiming eight backsliders and winning 369 new converts. They conducted eight public evangelistic campaigns in 1984, reclaiming 20 backsliders and gaining 569 decisions for Christ.

To new positions: George Rice, professor of New Testament at the SDA Theological Seminary at Andrews University, to the General Conference as an associate secretary of the Ellen G. White Estate. □ Vernon Siver, vice president for financial administration at Andrews University, to be business manager at Atlantic Union College. □ William Woodruff, president of the Alaska Conference, to be president of the Arkansas-Louisiana Conference. □ Don C. Schneider, president of the Arkansas-Louisiana Conference, to be president of the Rocky Mountain Conference. □ W. A. Geary, president of the Gulf States Conference, to be president of the Georgia-Cumberland Conference.

Died: Ruth Baldwin, widow of W. O. Baldwin, educator and administrator in the Far East and Western United States, May 25, Angwin, California. □ Ruth A. Belleau, widow of George S. Belleau, evangelist, pastor, and administrator in the United States and Brazil, June 1, Van Nuys, California. □ Verna Holtz, wife of Darrell D. Holtz, teacher and pastor in the United States and South America, May 30, Dalhart, Texas. □ Katherine Strahle, widow of J. J. Strahle, publishing department director in the United States, Northern Europe, and Far East, June 11, South Gate, California. □ Jessie Wagner, wife of Berle E. Wagner, publishing departmental director or associate in Inter-America, various North American conferences or unions, and at the General Conference, May 31, Loma Linda, California.

UPDATE

SDA still running strong

Adventist runner and would-be Olympic competitor Michelle Bush (ADVENTIST REVIEW, July 26, 1984) is still using her athletic interests as a means to witness to her faith.

"Running isn't everything to New York's Michelle Bush," declared the athletic magazine *The Runner* in its June issue. "The 23-year-old ULCA grad, whose competitive credits include the 1983 NCAA 1,500-meter title and a 2:39:07 in the only marathon of her career, is currently devoting over 30 hours a week to her studies at the Columbia University School of Nursing in New York. She is also a Seventh-day Adventist and, as such, refrains from competing from sundown on Fridays until sundown on Saturdays. Bush's strict observance of her Sabbath has forced her to miss a number of major races.

"'It's just something I work around,' she says softly. 'I feel the spiritual gains far outweigh the competitive losses.'"

According to *The Runner*, Bush's current competitive focus is the 10,000-meter race, and her "immediate plans call for several top road races. . . . She will, however, bypass this year's TAC nationals (June 14-16). The 10,000 is scheduled for a Friday night."

The second thing Bill White does each day is check his tools...



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he meets with his department for prayer.

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