

Adventist Review

General Paper of the Seventh-day Adventist Church

September 12, 1985

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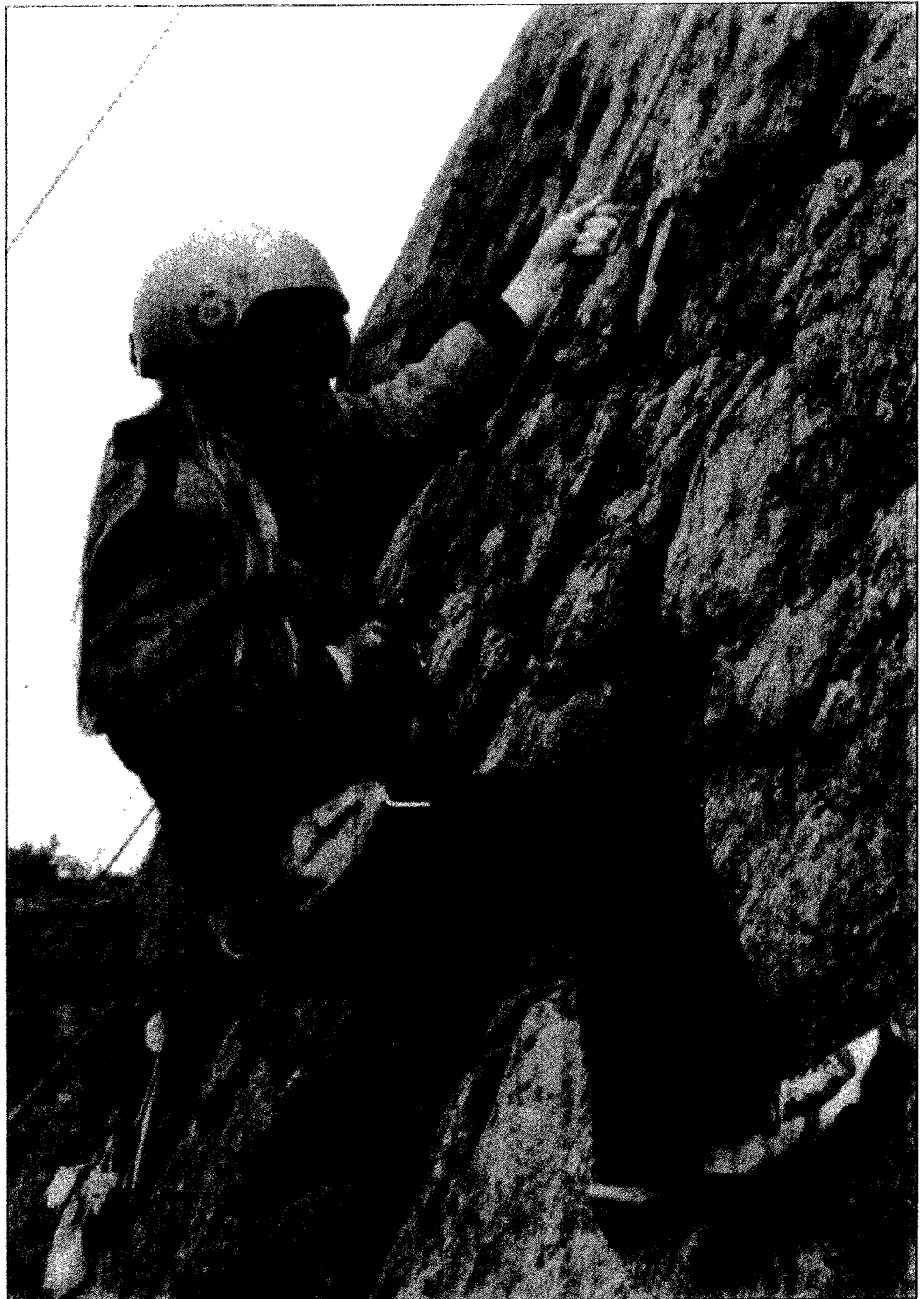
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Cover: One of the most popular on-site activities at the recent North American Division Pathfinder Camporee was a rappel down a 70-foot cliff. See "Pathfinder City, U.S.A.," page 5



Opus Dei

Opus Dei, a mysterious and controversial Catholic lay movement, suggests lessons for Adventists.

Founded in 1928 by a Spanish priest and lawyer, Josemaria Escriva de Balaguer y Albas, Opus Dei has spread into 87 countries and numbers 74,000 members. Many are well-educated—doctors, lawyers, businessmen, university professors, and other professionals. A 1979 memo reported that members worked at 487 universities and schools, 694 newspapers and periodicals, 52 TV or radio stations, 38 publicity agencies, and 12 film companies.

Escriva, who died in 1975, is now an official candidate for sainthood. *El Camino* ("The Road"), his book of 999 maxims for Opus members, has been printed in 35 languages with more than 3,300,000 copies.

According to a special report in Religious News Service for June 19, 1985, Opus Dei is characterized by discretion, unwavering loyalty to conservative church teachings, staunch anti-Communism, and a corps of well-educated, disciplined, and fervidly devoted laymen.

Pope John Paul II has praised Opus Dei. Last year he named Opus Dei member Joaquin Navarro Valls chief spokesman for the Vatican.

The report quotes Juan Arias, Vatican and Rome correspondent for the Spanish newspaper *El Pais*: "Opus responds in part to Pope Wojtyla's idea of creating an army of laypeople who are both consecrated and at the same time capable of being active in the temporal world under Rome's control."

The Pope "likes their activism, their anti-Communism, their inter-

nal compactness where no plurality of ideas exists. He likes their total submission to Rome, once characteristic of the Jesuits."

Along with other Vatican experts and observers, Arias speculates that Opus Dei eventually will replace the Jesuits as the new elite papal shock troops.

Although the late Pope Paul VI once called Opus Dei "a living expression of the perpetual youth of the church," critics have labeled the movement the Holy Mafia or the White Masonry. They have termed its structure elitist, secretive, authoritarian, self-centered, and cultish.

High demands

Opus Dei makes high demands on its members. About 30 percent, known as numeraries, have university degrees, study theology, make lifelong commitments to celibacy and obedience, and turn over most of their spare income to the organization. Although Opus Dei is not a religious order, these members live in special communities where they follow a regimented program of prayers, reading, confession, and bodily mortification—which may include sessions of self-flagellation with a leather whip.

Opus Dei is marked by secrecy. Members often do not disclose their relationship to the movement; the rules and constitution are not easily obtainable.

While Opus Dei's members number about 70,000, a further 700,000 people are estimated to be "cooperators." These sympathizers need not be Roman Catholic or even Christian.

What can Adventists learn from the Opus Dei movement?

Negatively, we should avoid any organization of a secretive nature, no matter how much it may seek to promote the concerns of the church. All our dealings with one another and the world should be open and above suspicion. As in King David's description of the ruler of God's people, they should be like "the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23:4).

Further, Adventists should find repulsive the unquestioning obedience to ecclesiastical authority demanded by Opus Dei. Likewise the movement's ascetic practices—celibacy, mortification (such as wearing a spiked metal band around the upper thigh or waist), and fasting—hark back to the church of the Dark Ages.

Positively, however, Opus Dei gives us a ringing example of laypeople who are fervent for their church. The concern of members who, after qualifying themselves by education and theological study, work in the secular world with the purpose of building up the church is altogether laudable. Would that Adventism would have such an army of dedicated laypeople!

Adventism, in fact, already has a corps of earnest laypeople. I have met many at camp meetings. I have met many at Adventist-Laymen's Services and Industries conventions. And thousands more—including large numbers of professional people—exist.

"The field is the world," Jesus said (Matt. 13:38). And in that world Adventism is to be lived out and worked out and advanced for the glory of our returning Lord.

W. G. J.

Adventist Review



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

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Session analysis

I read with interest your overview of the General Conference session ("New Orleans: A Watershed in Adventism") in the July 18-25 issue. I was pleased to see you address the issues so squarely. Your photographers also should be complimented. I thought the candid shots in that issue were particularly well done. I can also appreciate the excellent work, as well as the splicing, that went into the fine pictures showing the interior of the Superdome.

MORTEN JUBERG
Portland, Oregon

In his excellent, thought-provoking, and generally fair analysis of the New Orleans session the editor writes: "The fifty-fourth session would bring to an end an era—the era of Western, mainly American, control of the church." But, did it really? Take a quick look at some of the key positions. Of the three top officers, two are based in North America, one overseas. Of the five general vice presidents, only one is from another part of the world. The cover of the above-mentioned ADVENTIST REVIEW shows seven heads of General Conference Departments, all North Americans. The same is true of almost every department and service at Adventist world headquarters.

It has been mentioned that most leaders in the overseas divisions are locally based. This is also true of the leadership in the North American Division. What raises questions, however, is the *added* North American domination of general leadership at world headquarters. Many of us believe that North America should have a strong representation at headquarters because of its qualified manpower and financial strength. But it seems out of proportion

that about 85 percent of the elected personnel at headquarters should come from a single field that has less than 17 percent of the world membership. This explains the reaction from the session floor to what the editor calls "the heavily North American composition of the slate."

It should be noted, however, that the world church was numerically well represented in the session's Nominating Committee. The members had freedom to nominate any person of their choice. Nobody could force or intimidate anyone to vote against his or her conviction thanks to secret ballots. The church should, therefore, support those elected. But to state that the "Western, mainly American, control of the church" has come to an end is hardly supported by the facts.

ALF LOHNE
Takoma Park, Maryland



Delighted

The last of the ten *General Conference Bulletins* has arrived, and I assure you we have been delighted. Congratulations!

Mrs. Esteb and I have missed very few of the General Conference sessions in the past 60-odd years. This year we had to

forego the pleasure. After all, old age is creeping up on us!

However, I assure you that we have prayed much and often for those who are now bearing the heavy burden of leadership.

ADLAI ESTEB
Candler, North Carolina

Lean and healthy

We are wondering whether the health message, which is supposed to be the "right arm" of the Advent message, is being conveyed to the new members baptized by our ministers. In the 26 years that my wife and I have been Adventists we have seen a change in church members' dietary habits.

So many of us in the Adventist Church are overweight, suffering from strokes, heart attacks, or diabetes, which can be alleviated by a low-fat, low-salt, and low-sugar diet. The Pritikin diet that my wife and I are currently following has helped us lower our blood pressure, feel energetic, and lose unwanted pounds.

Upon comparing *Counsels on Diet and Foods* with the Pritikin diet book, it would seem that Pritikin had read portions of Ellen White's book.

Why hasn't our denomination produced a book such as Pritikin's, outlining a proper diet-and-exercise program, focusing on weight loss or weight maintenance, along with applicable recipes? My wife and I do not necessarily agree with all of Pritikin's opinions, but the general idea is very good.

Let's follow Ellen White's counsel and be true witnesses to our health message by maintaining lean and healthy bodies.

WILLIAM ARMJO, JR.
Albuquerque, New Mexico

Small type

If you want people to listen, *whisper!*

If you want people to buzz and question a financial report,

try and hide it in small print (see *General Conference Bulletin* 9, p. 24).

It's too hard to read the print, but those millions at the bottom must total a billion.

There were 25 column inches of empty space in the report!

GUSTAVE H. HOEHN
San Gabriel, California

■ *In every set of General Conference Bulletins, we print the audited financial reports for the previous five years as a supplement to the General Conference treasurer's report. With so much other material for the Bulletins, we didn't want to take up any more than eight pages of Bulletin space by printing the financial reports larger. Although the type is small, it is clear, and we assume that those who are interested in the material will get out their magnifying glasses if necessary in order to read it.*

Satan's diversions

Re "Confusing" (Aug. 1).

Does it really matter how many pages of editorials there are? The words in the ADVENTIST REVIEW are food to me wherever I find them.

My going through a devastating illness from which I may never fully recover has stripped many irritations down to their real meaning—Satan's diversions from our task at hand. All this has left me with a question perhaps we all should ask concerning the ills in our church: "Lord, is it I?" (Matt. 26:22).

GLORIA F. PARKER
Warner Robins, Georgia

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

Pathfinder City, U.S.A.

By DAVID AND JEANNE BECK JARNES



In August the trails of more than 17,000 campers converged in Colorado's Rocky Mountains, transforming a quiet valley into the scene of the first-ever North American Division Pathfinder Camporee.

There it is—there's Camp Hale!" "Look, there's the Washington Monument. That's where we'll be camping!"

"Wow, this place is so huge!"

Excitement mounted as our chartered bus rounded the corner and Camp Hale came into view. Thirty-five Takoma Park (Maryland) Rangers strained eagerly to catch their first glimpse of the camporee grounds. After months of car washes, film

nights, and Tupperware and candy sales, we had arrived in Colorado for the first-ever North American Division Pathfinder Camporee.

A month before our arrival Camp Hale was a quiet valley high in the Colorado Rockies revealing few evidences of civilization. Sheep grazed around deteriorating roads and bunkers, reminders of the camp's days as the U.S. Army 10th Mountain Division training site during World War II.

Turning old Camp Hale into what became the second-largest settlement in western Colorado was no easy task, particularly when the U.S. Forest Service required that the valley be restored to its original state after the camporee.

Two and one-half weeks before the camporee began, 116 Maranatha Flights International volunteers arrived to help pitch 50 large tents for offices, first-aid stations, exhibits, and stores. They installed more than five miles of water pipes, 310 individual showers and stalls, and 600 gray-water boxes for the disposal of waste water. They built five 11,000-pound, 65-foot-long bridges across the Eagle River, which runs through the valley, splitting the camporee grounds. Volunteers installed telephone lines, set up 450 Porta-Johns, and uncapped the well originally dug for the 10th Mountain Division during World War II.

Why all this effort for an event that would last only a week?

North American Division associate youth director Les Pitton says planners intended the camporee to accomplish four things for Adventist youth.

First, the division-wide camporee was part of a plan to rekindle a waning North American enthusiasm for Path-

David and Jeanne Beck Jarnes spent part of their 1985 summer vacation at Camp Hale with the Takoma Park Rangers. Besides Pathfinding with their children, Kristi and Todd, Dave and Jeanne work as Ministry assistant editor and ADVENTIST REVIEW editorial secretary, respectively.

finding. Four years ago Pathfinders numbered 22,000 out of a division-wide potential of 75,000. But by camporee time, 1985, membership had risen to 37,000.

Second, Adventist youth could catch a larger vision of the church, "to see kids like themselves in a big situation."

Third, it would encourage Pathfinders to become involved in their church. "That's why we chose the theme

The little "city" had its own daily newspaper, FM radio station, deputized police force, post office, and bank. And three pay phones.

'Adventures in Service,' says Pitton. "We wanted the kids to walk away committed to doing more for their church than ever before."

Fourth, Pathfinders would see that "Christians can have a good time while making a commitment."

Between July 31 and August 6 the peaceful three-and-a-half-mile-long valley swarmed with 16,023 Pathfinders and local leaders from some 844 clubs, and an additional 1,200 volunteers from every part of the North American Division, as well as representatives from Australia, Iceland, Indonesia, Japan, the Netherlands, and South and Inter-America.

"We've met kids from British Columbia, Bermuda, Hawaii, California, and Mexico," said Pathfinders Etta, Alberta, and Benjamin Charlie, from the La Vida Mission (New Mexico) Club. "We've traded broken pieces of Indian pottery and Three Musketeers candy bars for souvenirs from other places. It's been one of the best parts of the camporee."

Camp Hale was divided into nine sections—one for each union—and subdivided by local conferences. Each union and conference decorated with a theme appropriate to their part of North America. The North Pacific Union, for instance, placed a representation of Mounts Rainier, St. Helens, Adams, and Hood over the entrance to their area. The Columbia Union replicated the famous mall in downtown Washington, D.C., erecting large-scale

models of the U.S. Capitol, a 45-foot Washington Monument, and the Lincoln Memorial to mark their assembly area.

Many of the conferences were equally innovative. Georgia-Cumberland was identified by a large model of the space shuttle, and the Potomac Pathfinder clubs assembled before an Appomattox Court House scene, complete with false-front McLean farmhouse, rail fence, cannon, and Confederate and Union flags.

Pathfinder clubs brought their own tents and cooking facilities, and marked their entrances with banners and flags.

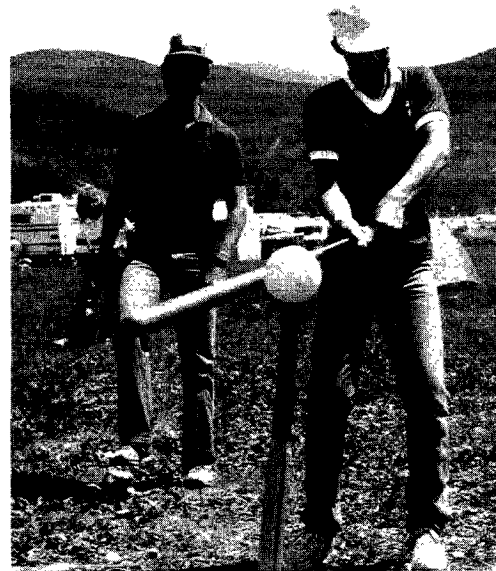
In addition to the roads, streets, stores, offices, dwellings, and "monuments," the little city had its own daily newspaper, FM radio station (broadcasting news, weather, and announcements to the campers), deputized police force, post office, bank, bus transportation, and city management system. And, for 17,000-plus people, *three* pay phones. An amateur radio transmitter sent thousands of messages back home for campers who were unable to spend time in the long phone lines.

Getting there was half the fun

If setting up a temporary city was tough work, raising the money to get there was equally difficult—some Pathfinders began working on the project *two years* before camporee. Edith Wortham, director of the Maranatha Pioneers of Atlanta, Georgia, says her club received some money from their church, along with tents, sleeping bags, and a screenhouse from a local K Mart and \$50 from an area Kiwanis club, and raised another \$4,000 selling baked goods in their church neighborhood.

Some Pathfinders picked apples, had them pressed, and sold the cider; others sponsored walkathons, races, bikeathons, and yard sales. And church members, friends, and relatives rallied behind them with additional contributions.

Many found the journey to and from Camp Hale equally grueling. Joe Poirier, a staff member of the Indian Valley Pathfinder Club of Norridge-wock, Maine, said his club's trip took four days: one day by car to New York and three days in a bus from there. They spent their nights along the way at



Union Springs (New York), Indiana, and Enterprise (Kansas) academies.

Of course, with so many people traveling so far, there were bound to be some mix-ups. Last-minute cancellations for some meant last-minute adjustments in travel plans. Temporarily lost baggage meant makeshift accommodations for a night or two at Camp Hale. Fortunately, camporee planners had the foresight to arrange for extra blankets and sleeping bags to care for such mishaps.

An airline company put six Pearl River, New York, Pathfinders on the wrong flight, ending up in Chicago instead of Denver. But when the airlines apologized by awarding them with free air tickets, good for one year, to any destination within the United States, it was easy to be forgiving.

The van carrying Pensacola, Florida, Pathfinders was tipped over by strong winds. But despite several broken bones and other minor injuries, they arrived at Camp Hale only two days late and participated in the activities—casts, wheelchairs, and all.

Once the Pathfinders arrived at Camp Hale, there were plenty of activities to keep them occupied. After flag raising and worship in the conference assembly areas, on- and off-site activities filled the daylight hours.

On-site activities included an obstacle course, archery, frisbee golf, a BMX bicycle track, and a "John Hancock Trail" that led hikers to a magnificent view of the entire camp. One of the most popular on-site activi-



Far left: A blindfolded Mike Bullard (Hampden Hawks Pathfinder Club, Reading, Pennsylvania) plays beeper ball, one of the activities on the Handicap Awareness Trail. Left: Wendy Tauro and Lisa Grant (Nobility Hill Pathfinder Club, Stoneham, Massachusetts) pan for gold in the "nineteenth century" mining village.

ties was a rappel down a 70-foot cliff. Pathfinders and staff of all ages (including one brave 81-year-old woman) gamely gritted their teeth, backed over the edge, and let themselves down.

Typical of the various theme areas on the grounds was a mining village featuring reproductions of a nineteenth-century frontier cemetery; blacksmith, wainwright, and mercantile shops; and an assayer's office. Campers could pan for gold and, using an old crosscut saw, participate in a log-sawing contest. An Indian village, wagon train, and wilderness camp offered comparable experiences. Pathfinders learned spiritual truths as they were led through a life-size reproduction of the wilderness sanctuary by a "high priest" and other "priests" and "ancient Israelites," who explained the significance of its construction and services.

Janine Knowlton and Lisa Brackenbury, of the Bakerview Pathfinder Club, Aldergrove, British Columbia, Canada, named the Handicap Awareness Trail one of their favorite activities. "We had to be blindfolded and play baseball with beeper balls," they said.

But Pathfinder Henry Lamos, from the Riverside Spanish church, liked the Honors Midway the best. Three large tents, divided into booths, offered Pathfinders the opportunity to work on various honors. Some could be completed on the spot; others only begun; and some booths simply introduced

Pathfinders to the honors they featured. Charles Chapman, from Takoma Park, Maryland, was ecstatic about his time on the midway. "Today I earned Honors in Indian lore and people of other lands," he told us as he struggled with needle and thread, sewing his patches onto his Honor sash.

Both Amos Bell, of the Saginaw, Michigan, King Cobras, and Tony Diaz, of the Riverside, California, Spanish Pathfinder Club proclaimed the off-site trips the best part of the camporee. And many other Pathfinders must have agreed with them—10,000 a day lined up to catch the buses that would take them to Denver, Glenwood Springs, or the Air Force Academy; or out to canoe, river raft, or climb Mount Elbert, Colorado's highest peak.

But the camporee program was not all entertainment. In keeping with the theme "Adventures in Service," 1,474 Pathfinders volunteered to spend two hours in off-site service projects. One project involved preparing and painting the picket fence around the Healey House Museum in nearby Leadville. "The museum didn't have the funds to hire it done," points out John Loor, Jr., one of the project coordinators, and pastor of the Littleton, Colorado, Adventist church. "The people of Leadville were thrilled with what the Pathfinders did."

Other Pathfinders offered free health-risk questionnaires and car washes in Leadville, weeded strawberry patches, and sang in senior citizens' homes.

Rocky Mountain nights

After a full day of club and unit activities, the evening programs brought everyone together—a process that often took 45 minutes or more as Pathfinders gathered by clubs, then by conferences, and finally by unions to march into the assembly area. (Everyone pitied those in the North Pacific and Mid-America unions, whose campsites were nearly a mile from the main assembly area.)

Campers put on winter jackets and hats and carried blankets, quilts, and sleeping bags. Joe Poirier noted that one of the things that impressed him most about camping at that altitude—9,300 feet—was the dramatic changes in temperature. "When the sun hits, it's hot." And when the sun set behind the mountains or merely hid behind a cloud, the temperature dropped immediately.

Evening meetings were programmed to fit a generation accustomed to mass media. They were made up of short segments linked together by the voice of an announcer coming over the giant speakers. Television cameras picked up the action from the large stage and broadcast it on a two-story-high Mitsubishi Diamond Vision screen, giving even the most distant Pathfinder a good view of what was happening.

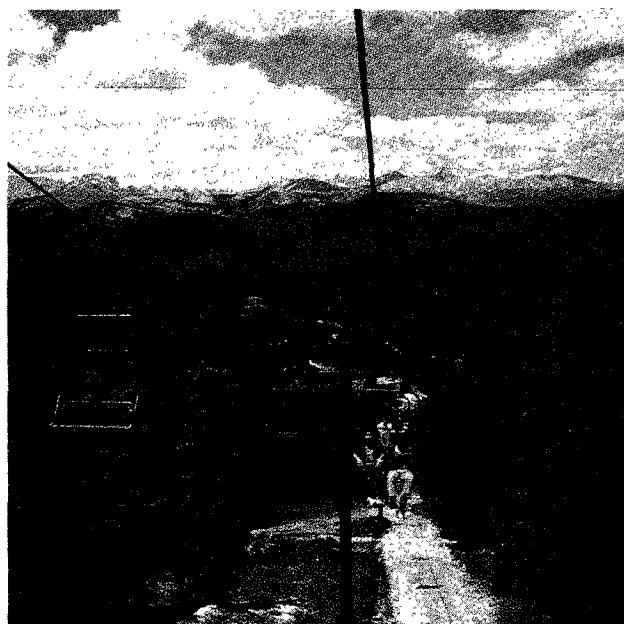
Personalities such as contemporary gospel singer Michelle Pillar, Wintley Phipps, and Jesse Jackson highlighted the program. Jackson, a 1984 candidate for the Democratic Presidential nomination, called on the Pathfinders to recognize their potential as God's children, urging them not to waste their lives with drugs, alcohol, premature sex, or by missing the opportunities school provides.

Among other celebrities who appeared were Jeff Blatnik, 1984 Olympic gold medal winner in Greco-Roman wrestling; Space Lab astronaut William R. Pogue; and, probably the most popular among the Pathfinders, the "Cosby kids," Malcolm-Jamal Warner and Tempest Bledsoe from NBC-TV's Bill Cosby Show.

Friday evening featured a spectacular portrayal of Creation week on the giant Mitsubishi screen. With the description of the creation of light, laser beams flashed into the sky and played on the mountains behind, draw-



Clockwise, from top left: Campers assembled around a stage and two-story screen for general meetings; the high priest stands before the ark of the covenant in the camp's life-size sanctuary model; Columbia Union Pathfinders release hundreds of helium-filled balloons; the Ski Cooper chairlift was one of many off-site activities; Stephanie Russell and Sheila Locks walk the rope bridge—one station in the camporee's obstacle course.



ing involuntary gasps of delight from the appreciative audience.

On the final evening world youth director Leo Ranzolin challenged Pathfinders to prepare for Christ's second coming. Fifty Pathfinders had already chosen to be baptized at Camp Hale; another 100 requested baptism at a later time. Campers left the assembly area for the last time, surrounded by another spectacular laser show and accompanied by the popular camporee song written by Jeff Wood: "We are His

hands, to touch the world around us. We are His feet, to go where He may lead. And we are His light, burning in the darkness. We are His love, shining in the night."

Our club was one of the last to leave Camp Hale. On Thursday morning we sat by our suitcases and sleeping bags in the mostly deserted valley, waiting for the bus. The Diamond Vision screen and giant loudspeakers were already gone. A few people were gathering the water pipes that had supplied our needs.

The wind blew dust across the sites where the tents of 16,000 Pathfinders had stood the day before.

Camp Hale will soon be returned to its original state. Even the gravel used to fill low-lying areas will be scraped away, and in the fall the roads will be torn up, fertilized, and reseeded. Soon the valley will carry no reminders of the summer of '85. But those who made themselves part of the first division-wide Pathfinder Camporee will not forget. □



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Good bridges make good neighbors

By PATTY CAMPBELL as told to LINDA PARSONS BURGGRAB



"I can't believe anyone would do what you're doing. Please tell me it isn't a joke. No one has ever given us anything but hard times."



The newspaper article looked like a hundred others I had seen featuring murder, robbery, and assault. But as I read further about Ronnie and Brenda Qualls, I felt more than the usual twinge of sympathy.

The weekend before the Quallses were to move in, burglars took advantage of their vacant trailer to pick it clean of personal and household items. Ronnie and Brenda were expecting their first child in two weeks, with practically all they owned gone: Ronnie's essential work tools, baby clothes, furniture, silverware.

Except for an old chair and a pair of jeans with the zipper broken, their trailer stood bare.

Certain I could do more than shake my head and exclaim, "Oh, what a shame," I thought of how prone we are to isolate ourselves, how slow to reach beyond our small worlds. Families tend to follow their own private paths, usually stopping at the boundaries of their own backyards.

Since my husband and I had been house-hunting for a planned move, I could find plenty of items to weed out for Ronnie and Brenda. Hurdling the fence of noninvolvement proved only a phone call away. After learning I wished to donate some spare household items, the Knoxville *Journal* gladly released the Quallses' phone number.

Brenda sounded surprised, yet pleased with my offer. As I began finding more and more around the house, I thought that if I had this much to give, surely others in Knoxville must, too. Again I phoned Brenda, asking if she would accept donations from others who might feel as I did. For a second the phone line seemed dead. "Brenda," I asked, "are you there?"

"Yes, I'm here," she answered, stunned. "I can't believe you or anyone else would be nice enough to do what you're doing. Please tell me it isn't a joke. No one has ever given us anything but hard times."

"You can believe it, Brenda," I replied, happy with my bridge-building. Calling the *Journal*, I explained that the Quallses would accept citywide assistance. The newspaper ran a second article, listing my address as the dropping-off point for donations.

I began to phone Knoxville businessmen. Most merchants responded with donations—huge bags of disposable diapers from department stores, household items from appliance chains, and baby supplies from children's shops.

With my home close to overflowing, I called Brenda several times a day in excitement over what had just arrived. After the *Journal's* second article, my two-bedroom apartment fairly bulged at its seams. Donations came from as far away as 25 miles, the most meaningful ones arriving from other victims who themselves knew what such a loss means to a family.

From their numbing loss, that nightmare robbery, the Quallses awoke overwhelmed by the kindness of strangers, one of whom became a friend. While I gained new friends in Ronnie, Brenda, and their baby Amanda, I also happily discovered that the basic good in people lies near the surface, waiting only to be tapped. People welcome the opportunity to help someone in need.

I would gladly do it over again—planting a seed, rolling a snowball, building a bridge. One begins, another follows, the rest help. □

We are not alone

By EUGENE LINCOLN

More than 100 other churches and groups acknowledge the sanctity of the Sabbath and join us in keeping this sacred day.

About three miles north of Waynesboro, Pennsylvania, a few people gather each week for worship at a small church that has stood for about 150 years. What makes these gatherings at Snow Hill unusual? They have taken place on the seventh-day Sabbath through all these years.

The congregation consists of German Seventh Day Baptists, spiritual descendants of Conrad Beissel, who founded a communal, monastic cloister of Sabbathkeepers at Ephrata, Pennsylvania, in 1732, the year George Washington was born. The Pennsylvania Historical and Museum Commission administers this now-restored Ephrata community.

Beissel, however, was not the first Sabbathkeeper to come to America. Stephen Mumford, of the Pinner's Hall Seventh Day Baptist church in England, settled in Newport, Rhode Island, in 1664. Finding no Sabbatarian group in his new home, he joined the First Baptist church there.

He could not keep his Sabbath belief to himself, however; soon he had convinced other members. They did not plan to separate from the First church, but when antagonisms

Eugene Lincoln, a copy editor for the Review and Herald Publishing Association, for many years served as editor of The Sabbath Sentinel.



Approximately 12 German Seventh Day Baptists meet each week in this church at Snow Hill, about three miles north of Waynesboro, Pennsylvania. The church was built in the 1830s and has been in constant use since then. One door was originally for men, the other for women. A partition inside the building kept the men and women from seeing each other when seated.

developed they formed the Newport Seventh Day Baptist church. This "Sabbatarian Meeting House," still standing at 82 Touro Street, now forms part of a museum.

To this day, Seventh Day Baptists are comparatively numerous in Rhode Island and the surrounding area, though some of them later settled in such places as Alfred, New York; Salem, West Virginia; and Milton, Wisconsin. Their headquarters, for many years in Plainfield, New Jersey, recently moved to Janesville, Wisconsin. They have published *The Sabbath Recorder* since 1844.

Church of God

When the Seventh-day Adventist Church organized in 1863, some felt strongly that the new denomination should be called the Church of God. These persons did not accept the visions of Ellen G. White. The resulting scattered congregations that did not join the Seventh-day Adventists felt a need to keep in touch with one another. So in August, 1863, Enos Easton, Gilbert Cranmer, and John Reed began to publish *The Hope of Israel* for these people, printing it in Cranmer's home, at Hartford, Michigan.

When B. F. Snook and W. H. Brinkerhoff separated from the Seventh-day Adventist Church in 1865, they further consolidated the scattered Hope of Israel groups, establishing headquarters and publishing efforts at Marion, Iowa—hence their name, "the Marion Party." These became what is now known as the Church of God (Seventh Day).

This group has spawned several denominations, all called Church of God. The largest has its headquarters and publishing house at Denver, Colorado; two others are based at Salem, West Virginia, and Meridian, Idaho. The Denver group publishes *The Bible Advocate*, and the Salem group, *The Advocate of Truth*. Recent meetings of the Denver and Meridian groups may soon result in a uniting of the two.

Most Church of God groups abstain from unclean meats and observe footwashing and Communion once a year, on the fourteenth of the Jewish month Nisan. They believe in a Wednesday crucifixion, and their interpretation of prophecy differs in several points from that of Seventh-day Adventists.

In the early 1920s Mrs. Herbert W. Armstrong became acquainted with a member of the Church of God (Seventh Day). Convinced that the seventh day is the true Sabbath, she tried to persuade her husband, who worked as an ad writer at the time. He began systematic Bible study to prove her wrong, but ended up a Sabbathkeeper.

Becoming an ordained minister of the Church of God (Seventh Day), Armstrong preached his first sermon in a vacant store building during the summer of 1928, and later began a work that would become the Worldwide Church of God. Armstrong first broadcast over KORE, in Eugene, Oregon, in 1933, and in 1934 printed the first issue of *Plain Truth* magazine on a mimeograph.

The church that he founded is headquartered at Pasadena,

California. Perhaps the strictest of all Sabbatarian denominations, it does not permit members to read literature or attend services of other churches. Ordinarily the ministers do not allow nonmembers at their meetings, nor do they publicize the times and places of these services.

Members who digress from the strict rules are severely dealt with in three steps, the third (and most severe) being "marking." A marked one may not attend services, eat with or have any unnecessary dealings with a member, and will not be spoken to by a member. Any member who has any unnecessary dealings with a marked person becomes himself the object of discipline.

Worldwide Church members believe not only in the weekly Sabbath but also in the annual sabbaths. They claim that "our white, English-speaking peoples today—Britain and America—are actually and truly the birthright tribes of Ephraim and Manasseh of the 'lost' house of Israel" (Herbert W. Armstrong, *The United States and Britain in Prophecy*, pp. 85-87).

Garner Ted Armstrong, who succeeded his father in conducting *The World Tomorrow* broadcast and telecast, has been marked and now leads a group based in Tyler, Texas, called the Church of God, International.

Among several charismatic Sabbatarian churches we find the Church of God, Jerusalem Acres. Originally a Sunday-observing denomination, members in 1973 acknowledged

the sanctity of the seventh day and began studying God's will in the matter. Now Sabbathkeepers, they also observe the annual sabbaths, during which they often perform ritualistic dancing at their convocations.

This church owns Fields of the Wood, a 200-acre tract on Highway 294 near Murphy, North Carolina. In these fields, church officials claim, stands the largest reproduction of the Ten Commandments in the world, with letters five feet high.

Several Sabbathkeeping congregations designated Assemblies of Yahweh (or Yahshua, or Yahavah) place great importance on the proper name for the Deity. They do not agree on this proper name, as the various designations show. Holy name groups often have no formal organization above the local level; each congregation is completely autonomous. One of the congregations, located in Eaton Rapids, Michigan, publishes *The Faith* magazine.

The Holy Name Bible

A. B. Traina translated *The Holy Name Bible*, first published in 1963 by the Scripture Research Association, in which *Yahweh* or *Elohim* designates the Father, and *Yahshua*, the Son. Surprisingly, Traina translates "one of his ribs" in Genesis 2:21 (verse 18 in his version) as "the womb."

The Strangite branch of the Mormons—the True Church of Jesus Christ Restored—has perhaps the most colorful history of any Sabbatarian denomination. Members believe that Joseph Smith, founder of the Mormons, appointed James J. Strang as his successor in a letter to Strang from Nauvoo, Illinois, written on June 18, 1844. They also claim that on June 27—the day that Smith was murdered by a mob at Carthage, Illinois—Strang received a vision in which an angel told him, "God blesseth thee with the greatness of the everlasting priesthood."

Six years afterward, Strang and his followers settled on Beaver Island, in Lake Michigan. Here he became a king who held complete authority over his followers. The United States Government, however, did not recognize his "kingdom," and sent an investigative team to the island. As Strang went to meet the team, two disgruntled followers shot him. The Strangite group survived this crisis, with most Strangites now living in Wisconsin.

The Directory of Sabbath-observing Groups lists almost 150. Among them we find the Aaronic Order, headquartered at Salt Lake City, Utah, which accepted the Sabbath about 25 years ago, and People of the Living God, located in New Orleans, a communal group only a few years old.

The Bible Sabbath Association, of Fairview, Oklahoma, which publishes the directory mentioned as well as the monthly *Sabbath Sentinel*, is a transdenominational organization founded in 1945 by George Main, a Seventh Day Baptist, and some of his Seventh-day Adventist and Church of God (Seventh Day) friends. Its members include individual Sabbathkeepers, several of whom found this Bible truth through independent study. Some have remained in Sunday-observing denominations, while others have not become members of any denomination.

We are not alone in acknowledging the sanctity of the Sabbath. While we worship in our Sabbath services, others—who differ with us on some doctrines—join us in keeping this sacred day. □

ADVENTIST SCRAPBOOK

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The 1876 Centennial Exhibition

Adventists entered their first display at a large exhibition during the Centennial Exhibition of 1876, in Philadelphia, which commemorated the first century of American independence. Covering 450 acres, more than 50 under roof, this exhibition was the largest in the world up to that time.

In January, 1876, the General Conference Committee made an appeal for funds to furnish literature to be given out at the fair. By May the money had been raised, and 24-year-old John Harvey Kellogg, M.D., went to Philadelphia to take charge of the display, located in the main building in the American Book Trade Department.

He described it in the July, 1876, *Health Reformer*: "Here we find, arranged in a glass case, all the publications issued from the Office of the *Health Reformer*. . . . As this is the only exhibit of the kind to be found in this great show, where tobacco, rum, patent medicines, and nearly all other health-destroying agencies are so gaudily displayed, the publishers of the *Health Reformer* have liberally supplied thousands of small tracts and circulars for gratuitous distribution. . . . We notice that a good share of the most intelligent people who pass accept the invitation and help themselves."

In his report to the General Conference, Kellogg stated that they had distributed 24,300 tracts and periodicals at a cost of \$291.

Improving the *Testimonies* through revisions

By ALDEN THOMPSON



Attacks against the Bible forced many Christians into extreme positions, but Adventists produced a remarkably balanced statement on inspiration.

The first article of this four-part series placed the discussion of inspiration in a real-life setting in the church. Remarkably, that which brought healing and comfort to one group of believers in crisis seemed to generate a crisis in the lives of others. Yet through this experience the author and his students discovered the effectiveness of Ellen White's statements on inspiration, gaining a deeper appreciation for both the human and the divine in Scripture.

The acceptance of that view by the students in the Battle Creek College and many others, including Elder Haskell, has resulted in bringing into our work questions and perplexities without end, and always increasing."¹

In 1928 Ellen White's son Willie wrote these words to Elder LeRoy Froom, describing the impact of a particular view of inspiration presented some 35 years earlier by the president of Battle Creek College, W. W. Prescott.²

"That view" must have been remarkable indeed to cause such mischief. According to Willie White's letter, Prescott had presented the views of Swiss apologist Louis Gaussen (1790-1863), a passionate defender of verbal inspiration. His book, *Theopneustia*, first appeared in an English translation in 1841, and remains popular among conservative Christians as a defense of the inspiration of Scripture.³

But why did Willie White feel justified in criticizing Prescott? Is there an Adventist view of inspiration? We generally identify with other conservative Christians who cherish the Bible as the Word of God. Some Adventists would even describe themselves as "Fundamentalists." Often we cite the Introduction to *The Great Controversy*, pp. v-xii, and *Selected Messages*, book 1, pp. 15-58, as the classic Adventist statements on inspiration.

In this article and the next we shall explore the history of Adventist thinking on inspiration. A knowledge of our past can show us where we have been, but not necessarily where we should be. From the first, while clearly cherishing the

Scriptures, Adventists resolutely have avoided binding themselves to dogmatic creedal claims about the Bible: We have no creed but Scripture. Even the so-called Adventist "landmarks" do not concern the authority or inspiration of Scripture, but rather those doctrines especially connected with the early Adventist experience: Sabbath, sanctuary, judgment, and the nonimmortality of the soul.

As for the canon of Scripture, early Adventists did not always hold tightly to the traditional Protestant position, but occasionally cited the Apocrypha as Scripture. James White, for example, when annotating one of Ellen White's visions in the pamphlet "A Word to the Little Flock," published in 1847, included references from the apocryphal books 2 Esdras and Wisdom.

Although most early Christian Bibles contained the apocryphal books as part of the Old Testament, from time to time leading Christian scholars, including the venerable Jerome, questioned their authority. The Reformers, however, marked a turning point in acceptance of the Apocrypha, by arguing against canonical status for these books. They pointed out that perversions of Biblical teaching, such as prayer for the dead, were based on passages in the Apocrypha. This led them to adopt an Old Testament without Apocrypha (in harmony with the official Jewish canon), and generally to relegate the apocryphal books to a separate section between the Testaments.

At the Council of Trent (1545-1563), Roman Catholics responded to the Protestant challenge by granting full Scriptural authority to the Apocrypha. The break between Protestant and Catholic handling of the Apocrypha became complete in 1827, when the British and Foreign Bible Society voted to omit the Apocrypha from Bibles they would publish.

History of independent thinking

Although James White used a Bible containing the Apocrypha when he annotated Ellen White's vision in 1847, since then Adventists tacitly seem to have adopted the Protestant canon. Yet acceptance of this canon did not commit our Adventist forefathers to adhere rigorously to Protestant orthodoxy, for the Disappointment already had confirmed their independence. While seeking to rescue the Biblical doctrine of the Second Advent, they broke with orthodoxy by setting dates. Similarly, several key figures in early Adventism, including James White and Uriah Smith, rejected the orthodox doctrine of the Trinity, viewing Christ as a created being. Several decades passed before Adventists accepted an orthodox Christology.

Given this history of independent thinking, we may trace Adventist attitudes toward inspiration without confirming or denying any relationship to orthodoxy. But current trends do have an impact. And undoubtedly Adventists were caught up in the tumultuous discussions of Biblical authority that took

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place in the late nineteenth century. Believers struggled against the rising tide of Biblical criticism that seemed to threaten the very foundations of Christianity.

Writing in 1903, Ellen White shared this concern: "The work of 'higher criticism,' in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God's word of power to control, uplift, and inspire human lives."⁴

The increasing vigor of these attacks against the Bible forced many Christians into extreme positions as they fought to maintain both their faith and their credibility. But in the midst of it all, Adventists produced, indirectly, a remarkably balanced statement on inspiration.

A need to reissue the *Testimonies* provided the occasion. The 1883 General Conference called for republication of the *Testimonies* with certain "verbal changes" to remove "imperfections." The official motion noted: "Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected."⁵

The General Conference appointed an editing committee of five, chaired by Uriah Smith. The motion included an important definition of inspiration in justifying this decision to edit inspired writings: "We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed."

The motion passed and was published in the *Review and Herald*, November 27, 1883. But what seemed clear to the brethren at the General Conference startled some of the saints in the pew; Uriah Smith ran into a hailstorm of opposition from believers in Battle Creek. Nobody was going to touch their *Testimonies*!

By February of 1884, Ellen White became aware of Smith's dilemma: commanded to move ahead by the church but forbidden by the saints. Her letter to him reveals a thoroughly practical view of inspiration.⁶ Admitting her own

inadequacies with language, she explained that the Lord had instructed her to get the light out "in the best manner possible." As she used her talents she would "have increased ability" for writing and speaking. She "was to improve everything, as far as possible bringing it to perfection, that it might be accepted by intelligent minds."

Yes, an inspired writer's message was not perfect by virtue of his inspiration; it could be improved. Underscoring the practical importance of getting out a message quickly, Ellen White lamented the delay of J. N. Andrews' *History of the Sabbath*: "Other erroneous works were taking the field and blocking the way, so that minds would be prejudiced by the opposing elements." What was Andrews' problem? "He was seeking too hard to arrive at perfection." Not that Ellen White was opposed to perfection; she had said that "every care should be exercised to perfect the works published." But in this instance, striving for perfection had led to unnecessary delay. "This delay was not as God would have it."

As for revision of the *Testimonies*, Ellen White not only took issue with her friends but willingly risked what the church's enemies might do with a revision: "I cannot see the matter as my brethren see it. I think the changes will improve the book. If our enemies handle it, let them do so." Anything Adventists did would be "criticized, twisted, turned, and bogged." But the work must go forward, leaving the results to God.

A note of urgency marked her conclusion: "Now, my brethren, what do you propose to do? I do not want this work dragging along any longer. I want something done, and done now."

And it was done. The revised *Testimonies*, volumes 1-4 of the present edition, came out in 1885.

And Ellen White was right: Enemies, most notably, D. M. Canright, did "handle it." A talented but volatile man who went in and out of the Adventist ministry at least four times, Canright finally became a Baptist minister in 1887, publishing in 1889 a stinging attack against his former church, *Seventh-day Adventism Renounced*. For many years

"Evie and I have this time slot" By PHILIP DUNHAM

Quite a few years ago I made a commitment to Christ. The commitment was that I would be involved in a regular systematic sharing of the Word of God with an individual or a family all the time until the coming of Christ. Evie has joined me in this commitment.

It is a difficult thing to keep up a regular series of Bible studies because we are gone frequently. If I am gone Evie takes the study. If both of us are gone we try to have the pastor take it. So we have this time slot each week that belongs to the Lord.

If the person or persons we are studying with accept Christ and become members of the church we say, "Lord, we need someone else to share with." If the people we are studying with become uninterested, we find somebody else to share with.

Right now we are studying with Steve and Kathy, and they would like to be baptized by the end of the year. Evie

and I are really rejoicing and praising the Lord. "Who's next, Lord?" We hope we have the answer already.

On the last night of Ingathering for Abbotsford I met Bob and Nan. We had an excellent visit. Bob wants to stop smoking, and I encouraged him and prayed for him and later took him some literature. He told me that two nights before I came he had a dream that he and his wife went to a new church. It was very quiet and reserved. (He and his wife are Pentecostals.) His wife said to him in the dream, "Now we will have to learn all new hymns." Evie and I are hoping the dream might find fulfillment in the Abbotsford church.

So *Evie and I have this time slot*. It's for the Lord. It's for souls. We think it's our responsibility to do this. We feel it's our privilege to do this, and when we believe what we believe and know what we know, we feel we just can't do less.

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the mainstay of anti-Adventist literature, his book includes a comment on the revision of the *Testimonies*.

The concept of inspiration that underlies his attack clearly runs counter to the view of those who voted to revise the *Testimonies*. Note how he puts his objection: "Opening haphazard to four different pages in Vol. I, I read and compared them with the original publication which I have. I found on an average *twenty-four changes of the words on each page!* Her words were thrown out and other words put in and other changes made, in some cases so many that it was difficult to read the two together. At the same rate in the four volumes, there would be 63,720 changes.

"Damaging facts"

"Taking, then, the words which were put in by her husband, by her copyist, by her son, by her editors, and those copied from other authors, probably they comprise from one tenth to one quarter of all her books. Fine inspiration that is! The common reader knows nothing about these damaging facts, but I could not avoid knowing them, for I have been where I saw it myself."⁷

Canright expected his readers to be properly horrified by such a procedure. And no doubt many were—if they believed in verbal inspiration. Any "common reader" of the *Review and Herald*, however, would not have been ignorant of these so-called "damaging facts." Some obviously had known enough to slow the work of the revision committee.

Some Adventist leaders of that era held a verbal dictation view of inspiration similar to the one assumed by Canright. Willie White's letter to Froom (cited at the beginning of this article) mentions Prescott and Haskell by name, but "many others" as well. Milton Wilcox, editor of *Signs of the Times* (1891-1913), was most likely among them, a conclusion suggested by his item in the question-and-answer column of the *Signs*:

"Where is the inspiration? Which is inspired, the original Greek of the New Testament, or the English translation, or both?

"The original words, of course; the words by which prophet and apostle spoke. It was not the person who was inspired; it was the God-breathed Word. 'All Scripture is [literally] God-breathed' (2 Tim. 3:16)."⁸

This quotation is particularly striking for two reasons. First, it closely parallels the primary argument of Louis Gaussen, the author behind Prescott's forceful presentation at Battle Creek. Wilcox emphasizes *God-breathed* by adding in brackets *literally*. The title of Gaussen's work, *Theopneustia*, is simply a Greek word for "God-breathed" from 2 Timothy 3:16. Gaussen chides those who find inspiration merely "in the man"; "it is in the book only that they should look for it."⁹ What the writers pen is "dictated from on high—it is always God who speaks."¹⁰

Second, Wilcox's statement contrasts sharply with one written by Ellen White in 1886. While he declared the word to be inspired, not the person, Ellen White wrote: "It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who under the influence of the Holy Ghost is imbued with thoughts."¹¹

Before we come down too harshly on Wilcox and Prescott, we must recognize that these words of Ellen White, while

written in 1886, were not published until 1958, in *Selected Messages*, book 1. Why the delay? That story we will take up next. □

To be continued

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CHILDREN'S CORNER

Old Testament books, part I, word search

By DALE M. P. FELDMAN

Can you find the names of the Old Testament books from Genesis through Psalms as listed here? They run up, down, across, diagonally, backward, and forward, but always consecutively. Some of the letters are used more than once. Encircle the words you find and check them off the list as you progress. They are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, and Psalms. Have fun. The answers are on page 27.

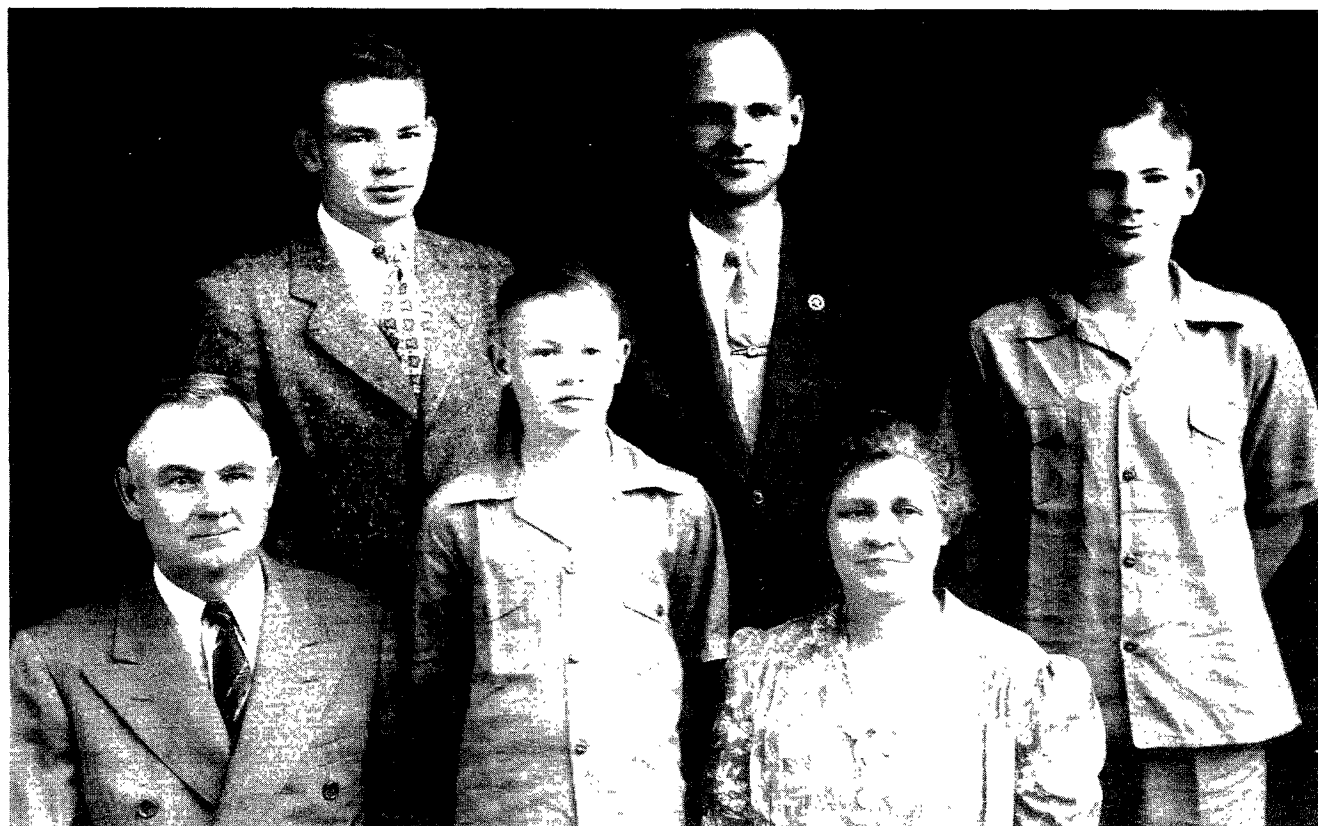
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A favorite family photograph shows (from left) father Lester; sons Charles, Delvin, and Lester, Jr.; Randa; and son Ned Littell.

Grundy County's “medical matriarch”

**Adventist Randa Littell's
relatives bring new meaning to the
term *family practice*.**

By JAN GALLETTA

If there were a title called “medical matriarch,” you’d have to count Mrs. Randa Littell as a serious contender. The 88-year-old resident of Grundy County, Tennessee, who recently passed away, had a family tree that looks like a yellow-pages listing of health-service providers; it wouldn’t be at all surprising to see a caduceus on the clan’s coat of arms. For starters, there were Mrs. Littell’s parents in Battle

Creek, Michigan. Both nurses, they set a good example of combining matrimony with medicine, and young Randa followed suit; not long after moving South in 1913, she became a nurse and married a nurse, as well.

The newlywed nurses, Randa and Lester, practiced their profession in hospitals and homes around Lebanon, Tennessee. After the children arrived, however, Randa took only occasional nursing cases—pneumonia, measles, and other kinds of ailments that comprised home health-care nursing in those pioneer days.

Apparently the four Littell boys also liked the occupations their parents had opted for. The eldest, Lester, Jr., became a doctor in Rhea County, while the second son, Charles, hung up his physician shingle in Grundy County. The third-born, Ned, earned his dentistry degree and practices today in Hendersonville, and the youngest of the foursome, Delvin, is a doctor in Wartburg.

The genealogy gets even more amazing with the next generation. Son Lester went on to father a future audiologist, orthopedic surgeon, and registered nurse. Son Charles produced a later optometrist, emergency room technician, and pair of registered nurses, one of whom has a husband presently in medical school.

Jan Galletta is staff writer for the Chattanooga News-Free Press.

Son Ned's children include two sons who graduated from medical school recently and another who's in premed at college; the dentist's lone daughter is in nursing studies right now. Rounding out the grandchildren are an X-ray technician and a lab technician who call Dr. Delvin their dad.

This "medical society" includes only Mrs. Littell's immediate offspring and their broods, however. She also had three nephews who are practicing physicians, numerous nieces who are nurses, and several other descendants in various health-service fields.

Whew! That's certainly a new twist on "family practice." But is it only coincidence that the Littells seem to pass down professional trades along with personal traits? "It just seems to run in the family," said Mrs. Randa Littell, with a shrug of her shoulders. "Those were the kind of careers that just interested them."

A few shortcomings

There were a few shortcomings to being surrounded with so many medically minded relatives, Mrs. Littell readily admitted. Recuperating from a stroke, she spent her birthday as a patient in Erlanger Medical Center, where she quipped to a nurse, "If one relative doesn't think of a test to run on me, another one will!"

Another slight disadvantage to having several doctoring descendants is that family reunions sometimes become occasions for lots of shoptalk.

She agreed that the advantages outweigh the inconveniences, however, telling that "I have somebody to take care of every anatomical part: teeth, ears, eyes, body!"

A pretty good advertisement for her family's loving

medical attention, she remained active in church and civic groups, her calendar as crowded as the shelves of canned goods in her pantry. Not only did she can produce but she grew most of it, as well; rare was the resident of Grundy County who didn't see Randa Littell driving her golf cart through the apple orchard near her house.

The lively octogenarian was an avid vegetable gardener, too, who wryly noted that raising plants was somewhat easier than rearing children. She was painstaking not only about her crops but about her cooking; twice a week she baked golden loaves of bread, often sharing them with her family and friends.

She also shared other special skills with them, presenting favored family members with her own fancy needlework and carefully fashioned quilts. Yet it was her company they enjoyed sharing most. Widely regarded as the wittiest of the clan, she regaled her relatives for hours with amusing anecdotes from her former nursing career.

A voracious reader, her conversation centered on the present more often than on the past, however. "I've always been interested in new things," she said. "I enjoy reading news items and human interest stories; I like to keep up with whatever is going on."

"I'd say keeping interested and keeping working is probably the secret to leading an active, long life," she continued, "and good medical attention, too, of course. That's what I'd advise other people my age to do; just don't slow down."

She led an amazingly active life and exuded an energy many individuals her junior envy. □

Adapted from the *Chattanooga News-Free Press*. Used by permission.



Randa Littell's parents, Charlie and Donla Crawley Giles, were nursing students in Battle Creek, Michigan, during the 1890s.



At a family wedding reception in 1983, Mrs. Littell posed with her grandson, Lester Littell III, and his daughter Elizabeth.

“As ye have therefore received . . . , so walk”

By ELLEN G. WHITE

Let us . . . not be too ready to accept the productions of those who come to us presenting new light.

As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.”

We need a firm reliance upon God if we would be saved from the power of satanic agencies. If we will keep close to the teachings of the Word, the truths of that Word will be our safeguard, saving us from the delusions of these last days. We need the truth. We need to believe in it. Its principles are adapted to all the circumstances of life. They prepare the soul for duty, and brace it for trial. They bear the stamp of the divine Author. Upon all with whom they are brought into contact, they exert a preserving influence.

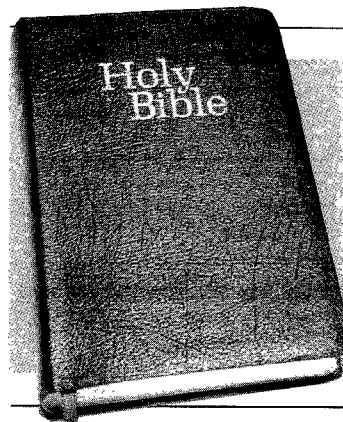
The natural stubbornness of the human heart resists the light of truth. Its natural pride of opinion leads to independence of judgment and a clinging to human ideas and philosophy. There is with some a constant danger of becoming unsettled in the faith by the desire for originality. They wish to find some new and strange truth to present, to have a new message to bring to the people; but such a desire is a snare of the enemy to captivate the mind and lead away from the truth.

In our experience we shall see one and another start up with new theories in regard to what is truth, and, irrespective of what the influence of the advocacy of such theories may be on the mind of the hearers, they will launch out into the work of advocating their ideas, even though these teachings may be in opposition to the belief that has called out Seventh-day Adventists from the world, and made them what they are. The Lord would have those who understand the reasons for their faith rest in their belief of that which they have been convinced is truth, and not be turned from the faith by the presentation of human sophistries.

The warning comes down the line to our time: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Let us heed this warning, and not be too ready to accept the productions of those who come to us presenting new light. We have the truth in the Word of God; we have the light that has come to us in the proclamation of the first, second, and third angels’ messages. The injunction is given us, “As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.”

In these last days we need a large and increasing faith. We need to be established in the faith by a knowledge and wisdom not derived from any human source, but which is found only in the riches of the wisdom of God. Men may claim great intelligence, but they need more than human intelligence to grasp the revelations of the Word of God, which Inspiration declares have been hidden for ages. “The world by wisdom knew not God,” but “it pleased God by the foolishness of preaching to save them that believe.” “As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them



Our reception of the truth we hold was reached by earnest prayer and careful research of the Inspired Word.

unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

The apostle Paul lifts up the Saviour before men, declaring, “In whom are hid all the treasures of wisdom and knowledge.” Why then should we seek wisdom of those who have not learned the wisdom of God? Why should we not come ourselves in faith to Christ and receive the fullness of which the apostle speaks? The grace of Christ has made it possible that there be a close union between the receiver and the Giver. Those to whom God reveals by His Spirit the truths of His Word will be able to testify to an understanding of that mystery of godliness which from eternal ages has been hid in the Father and the Son.

Those who have accepted the truth of the third angel’s message are to hold it fast by faith; and it will hold them from drifting into superstitions and theories that would separate them from one another and from God. Our reception of the truth we hold as Seventh-day Adventists was not a chance experience. It was reached by earnest prayer and careful research of the Inspired Word. The Lord would have us walk and work in perfect unity. His name, Christ Jesus, is to be our watchword, His example our badge of distinction, the principles of His Word the foundation of our piety. In unity



In the waiting room

By LYDIA TIMM

Almost everyone has sat in a physician's waiting room, waiting for the results of an operation on someone they love.

Today I find myself in God's waiting room, waiting for Jesus, the Great Physician, to perform an operation that will transform my son's heart. The boy is hurting, I am hurting, and only God, through Jesus Christ and the Holy Spirit, can heal that hurt. I've put my son's case in the hands of the heavenly Trio, who are working in the way that They know is best.

As it takes time and patience for a surgeon to disentangle a tumor from the network of nerves and blood vessels that enclose it, so it takes time for the Great Physician to dislodge the malignant growth of sin that saps peace and joy from life. He works patiently and methodically, not wanting to injure good tissue. He must not cut a nerve, for that would destroy feeling, and this boy of mine must keep his sympathy and empathy for others who are hurting as he hurts; otherwise, how could he lead his friends to the Divine Healer? The Physician must save the blood vessels that bring life and carry pollution from the soul.

As I wait for the results I realize that my son must accept an infusion of Christ's blood to wash away the mistakes and failures of the past. And, having been cleansed, he must accept Christ's righteousness as his own.

How long will it take? I wonder impatiently. I can't see what the Physician is doing, and have only a faint idea of the processes He is using to heal my son. I can hardly resist the temptation to interrupt the surgery and try to take over the work myself.

But Jesus knows my thoughts; He sends the Holy Spirit with a message: "I know you don't understand what I'm doing. My ways are not your ways. I love your son more than you do. Please trust Me and leave him in My hands. Wait patiently; don't complain or demand admittance to the operating room at this critical moment. The best way for you to help is to sit quietly. If you must give expression to your feelings, let it be through a song of praise for what God has done and is doing for you and your loved ones. Let others in the waiting room see that you trust Me. This will calm your nerves and help quiet the anxieties and expand the faith of those around you."

I bow my head and breathe a simple prayer: "'Lord, I believe; help thou mine unbelief.'"

of spirit and action will be our strength. Satan is at work to create differences of opinion among us, and to shake our faith in one another. Thus he seeks to lead us to yield our minds to be worked by a spirit that is not of God, and that will bring in alienation and disaffection. But Christ's prayer that we all might be one as He is one with the Father is to be fulfilled in His church in these last days. Our unity one with another is to be our credentials to the world that we have accepted Him whom the Father sent to the world to represent the principles of heaven.

Christ took His stand among men as the Oracle of God. He spoke as one having authority, addressing Himself in strong terms to the people, and demanding implicit faith and obedience. We as a people have based our faith upon the principles set forth in His Word. We have pledged ourselves to bring heart and mind to obedience to the living Word, and to follow a "Thus saith the Lord."

All our present and future hopes depend upon our kinship with Christ and with God. The apostle Paul speaks strong words to confirm our faith in this respect. To those who are

Every true believer in Christ will reveal that the grace of His love is in the heart. Where once there was estrangement from God, there will be revealed copartnership with Him, where once the carnal nature was manifest, there will be seen the attributes of the divine.

led by the Spirit of God, in whose hearts the grace of Christ is dwelling, He declares: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

We are called by Christ to come out from the world and to be separate. We are called to live holy lives, having our hearts continually drawn out to God, and having in our lives the Holy Spirit as an abiding presence. Every true believer in Christ will reveal that the grace of His love is in the heart. Where once there was estrangement from God, there will be revealed copartnership with Him; where once the carnal nature was manifest, there will be seen the attributes of the divine. His people are to become workers of righteousness, constant seekers after God, constant workers of His will. This will make them complete in Christ. To angels and to men and to worlds unfallen they are to make it manifest that their lives are conforming to the will of God, that they are loyal adherents to the principles of His kingdom. The Holy Spirit, dwelling in their hearts by faith, will bring them into fellowship with Christ and with one another, and will yield in them the precious fruits of holiness. □

Reprinted from the *Review and Herald*, Aug. 19, 1909.

Church reorganization: I'm troubled by the change

As a faithful and committed member of the church, I read all the recent General Conference session *Bulletins* with intense interest. I could hardly wait for each one to arrive. But I find myself deeply troubled by the plan, voted in New Orleans, to reorganize much of the way the work of the church is done, particularly in regard to the various departments. Why is this necessary? Why can't we just continue as we are? How can we be sure that the Lord is pleased with all this?

I can understand your concern, and I feel very sympathetic because we human beings, for the most part, are very resistant to change of any kind. We are made uneasy, if not actually frightened, by it. The familiar is so dear, so secure, so known.

Now let's discuss what is bothering you. I was fortunate enough to attend the session, and I listened to nearly all the floor discussion by the delegates regarding the subject. You say you have read your *Review Bulletins* carefully, so you are aware that this matter was studied by a special commission for a long time before it was presented to the church body, and it is their recommendation that has been adopted. It was not just pulled out of thin air, so to speak. In my opinion, totally adequate opportunity for the expression of opinion was given and certainly took place. Not all were in favor, and they stated their reasons. All "had their say" before the vote was taken.

I would like to make a point you may not be aware of; that is, there have been many proce-

dural changes in the way things are done here at headquarters during the 33 years I have lived in "Jerusalem." The world field may not realize this, because the changes often have had no real bearing on the goals of the church, which are always the same. This time, however, since we were dealing with a different grouping of ideas, so to speak, it was brought to the attention of the world body.

Many questions were asked during the discussion. Our General Conference president stressed the point that local churches need not be directly affected by the reorganization. They could continue to work under the present plan, and the General Conference would work under the new system, which is entirely feasible. He indicated his sincere belief that the plan will facilitate matters here at the General Conference and will enable more efficient work to be done for the Lord. It will also eliminate duplication of effort, time, and money. In view of all this, it seems to me that we ought, in good grace, to give it a chance. Otherwise, how will we ever know whether or not it will work? Naturally, there will be flaws; I don't know of any perfect systems in an imperfect world. I do feel, however, that a leader is entitled to ask for organizational procedures that to him seem progressive and logical. I can't see that pillars of the temple will crumble because of the new plan. I'm for an open mind on this one.

I am very concerned about some friends of ours who have asked to have their names removed from the church books because they don't

want to be part of a church whose hospitals perform "abortions of convenience" and that takes no stand on the issue of abortion. Do you have any information that I could give them to change their minds?

First of all, your friends are asking you (and me) to accept a basic assumption that would have to be proved, namely, that "abortions of convenience" are the rule in SDA hospitals. It is all too easy to accept rumors and half-truths.

Upon reading your letter, I communicated immediately with the Health and Temperance Department of the General Conference and discovered that a statement of "Abortion Guidelines" was drawn up back in 1970 and given to all Adventist hospitals. The statement is very clear indeed. Let me quote part of it: "The board of trustees of a Seventh-day-Adventist-sponsored institution should insist that the performing of *therapeutic* abortions be well controlled, that the practice and clientele of the institution not be placed in jeopardy by the abuse of the privilege, and that in all cases the staff act in accordance with the laws of the state, acceptable social standards of the community, and the moral principles taught by the sponsoring church. It is believed that therapeutic abortions may be performed for the following established indications: (1) When continuation of the pregnancy may threaten the life of the woman or seriously impair her health. (2) When continuation of the pregnancy is likely to result in the birth of a child with grave physical deformities or mental retardation. (3) When conception has occurred as a result of rape or incest. When indicated therapeutic abortions are done, they should be performed during the first trimester of pregnancy."

Now let me point out that an organization as large as the SDA Church cannot possibly monitor all its institutions day by day to make absolutely sure that there are never infractions of guidelines and rules. It cannot do this with hospitals, with schools, with publishing houses, or with any other branch of this complex "corporation." But your friends must not assume that just because in this faulty, human world things are not always as they should be the church has failed.

As for withdrawing their membership, I would like to ask your friends if they will ever find another church that is totally, absolutely perfect in both doctrine and practice. Would they agree to accept a priest as intercessor for sin, rather than Jesus? Would they accept the belief held by the majority of Protestant churches that the dead go to heaven immediately at death—or to a less desirable location? Knowing what they know of the Sabbath, could they calmly substitute Sunday as the sacred day of worship? You see what I mean?

I can hardly conceive of a sincere Adventist who does not believe that this church was given God's message for the world; the message is true and binding, and after one has first accepted Christ as a personal Saviour and then followed the church's precepts, eternal life is the promised reward. Therefore, to leave the church merely because one area is not handled to a member's satisfaction is tragic in its far-reaching consequences. I wish your friends would ponder John 6:67, 68, "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

French-speaking university opens new doors for Africans

By MERLE L. MILLS

French-speaking Adventists in Africa have long dreamed of an Adventist university on the continent of Africa where they can study in their own language. That dream has now become reality in the Adventist University of Central Africa.

Over the years the cost of providing higher education for African students on other continents has become prohibitive. Attending a college in Africa for English-speaking students is not totally satisfactory, for it inevitably siphons educated Africans away from French-speaking areas. Probably the greatest need has to do with Sabbath problems, for state schools require Sabbath attendance from elementary level to university.

Thus one can imagine the joy among French-speaking African Adventists when the General Conference approved and pledged support for the establishment of a French-speaking university on African soil.

This new university is situated amid the rolling bucolic hills of Rwanda, on a 195-acre (79-hectare) plot donated by the government. At an elevation of 7,000 feet (2,134 meters), the site is free from malaria. It is not far away from beautiful Lake Kivu and within the shadows of lovely volcanic mountains. The setting could not be excelled.

Because the university was in its initial stage of construction, only 74 of 600 applicants were

admitted when the university opened its doors in 1984. The student body consists mostly of married students from Rwanda, Zaire, and Madagascar.

The university's 30 staff members, under the direction of Elton Wallace, president, come from 13 countries; seven have or soon will have doctoral degrees.

Majors are offered in theology, business administration, physics, biochemistry, letters, teacher training, and health science.

A strong agricultural program is an important part of the university program. Not only is the plan to raise the food necessary for staff and students, but the program also will provide an agricultural extension facility. Because it is in a country where

the major part of the population is agrarian, the university is seeking to assist the government and local community with experimental agricultural projects that could improve the country's economy.

New and better strains of fruit—apples, plums, limes, lemons, oranges, and avocados—are being developed. The surrounding communities are being introduced to new and better strains of plants such as sunflower, wheat, and geranium. Cattle crossbreeding is being introduced also, with the purpose of developing better herds that will provide more milk.

School of technology

The school of technology, directed by Carey Carscallen, is soon to become an important part of the university program. Entrance-level requirements will be less than for a university student. So for the present, only a diploma course will be offered. The plan is for every student to take at least one technology subject.

By 1986 the school of technology will be teaching courses in agriculture, computer science, plant services, auto mechanics, laboratory technology, and construction. The university's aim is to maintain a balance between the practical and the academic aspects of education.

Probably the most thrilling university offering is its theology program. Evangelistic activities receive priority, and the aim is that no student will graduate without having won at least one person to Christ. The university is seeking to baptize each year a number of converts equal to the university's enrollment.

The university has secured permission from the union to organize a field mission that will be organized much like a conference. Administration, executive committee, and departmental leaders will be theology students, overseen by the theology department.

Thus, before students graduate they will have had practical training in pastoral, departmen-



Because the Adventist University of Central Africa in Rwanda was still in its initial phase of construction, only 74 of 600 applicants were admitted when it opened its doors in 1984.

Until his recent retirement, Merle L. Mills was a General Conference general field secretary.



University students work on the farm, operating grinding mills.

tal, and administrative responsibilities. They will enter their life's work with much more than mere theoretical or academic training.

The university campus is still being developed. Plans call for the erection of an administration building, library, cafeteria, dormitories for men and women, and a church building. There also will be additional housing for married students—who currently occupy temporary quarters—when funds become available.

President Elton Wallace, his staff, and the students are of good courage. They are putting forth every effort to develop an institution that conforms to high academic standards and the educational philosophy advocated by Ellen G. White. I observed a spirit of enthusiasm, consecration, and faith when I recently conducted a Week of Prayer there.

The university is off to a good start. Its establishment is an act of vision, faith, and courage. At last the dream for an institution of higher learning for Adventist French-speaking youth in Africa is becoming a reality.

UNITED STATES

Project: *Steps to Christ* reaches 2 million homes

More than 2 million homes across the United States have had a chance to learn about salvation because of Project: *Steps to Christ*, a lay volunteer outreach dedicated to sharing

the good news of salvation in the nation's approximately 82 million homes.

The idea for the project was conceived several years ago when a group of Illinois laypeople, ministers, and conference leaders met together to discuss the role of church members in presenting the gospel. The group was motivated by Ellen White's admonitions such as the one found in *Testimonies*, volume 7, page 21: "It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability."

Such statements as "Carry the word of God to every man's door" (*Review and Herald*, July 10, 1883) and "Let literature be distributed . . . through the mails" (*Testimonies*, vol. 9, p. 123) made a profound impact.

In the computer age the basic principles of reaching every man's door are quite simple. Information concerning the number of homes in every zip code area is readily available. The computer makes it simple to store information concerning each response, and such information can be recalled immediately if needed.

In Project: *Steps to Christ*, the initial contact with every home in a zip code area is through a packet containing the book *Steps to Christ* and invitations to listen to various Adventist radio and television programs, to request Bible stud-

ies, and to order additional free books, ten of which are authored by Ellen G. White. Response has been positive.

Project: *Steps to Christ* can be sponsored by individual members, Sabbath school classes, or even school groups accepting responsibility for a specific number of homes or a given zip code.

The cost is relatively inexpensive—about 33 cents per home—but the returns on the investment are great, for people are being prepared to meet the soon-coming Saviour.

For detailed information about how the project functions, write to Project: *Steps to Christ*, P.O. Box 40, Western Springs, Illinois 60558.

ADELINE E. KLEIST
Corresponding Secretary
Project: *Steps to Christ*

GHANA

ADRA project gives people "golden spoon"

The people of Zangum, Ghana, say they "look to the future with hope" because of an agricultural project sponsored by the Adventist Development and Relief Agency.

Simon Sakaa, a Ghanaian with agricultural training, has directed the Zangum project for the past three years. Sent by ADRA/Ghana to this remote region of northern Ghana to establish dry-season gardening, Sakaa has taught villagers to grow produce for themselves

and to sell, and has overseen construction of a reservoir to catch rainwater.

Sakaa's wife, having been trained in primary health care, is soon to begin immunizing villagers and teaching hygiene, sanitation, and nutrition. Villagers have constructed a primary health-care facility, for which ADRA provided the windows and plaster.

Perhaps the agricultural project's greatest benefit has been that instead of the men traveling south to work on plantations owned by others, they are staying at home and earning as much or more. As a result, the community's social structure has stabilized, and seven other villages want to begin similar programs.

Because of the project's positive social impact, people in this predominantly Muslim community have been more open to Adventism. The church, which numbered only five members three years ago, has grown to 150, at least 45 of whom are Muslim converts.

When Mario Ochoa, David Syme, and Ken Flemmer, of ADRA International, recently went to Ghana to evaluate the Zangum project, they were welcomed with dances and songs. One song went something like this: "Not many people are born with a golden spoon in their mouth. But since ADRA came to Zangum we have a golden spoon. And we look to the future with hope."

AILEEN ANDRES SOX
Editor
ADRA International



Church membership in Zangum, Ghana, has grown from five to 150 in three years, thanks to the influence of the ADRA project. Simon Sakaa, right, project head, sits beside Zangum's chief.

STARVING



Africa is in the throes of one of the worst famines in recorded history. Millions of people hunger and thousands die for lack of simple food or basic medicines that we take for granted. And their spiritual lives are starving too. They hunger for the Bread of Life and the Living Water that can be found in the printed pages of God's Word, a source of spiritual nourishment also taken for granted by many of us.

That's why one of the projects this year in the Africa-Indian Ocean Division is to purchase a much needed two-color press for the Advent Press in Accra, Ghana to produce quality Christian literature for millions of spiritually starving West Africans. Your generous offerings will help give them a most important, soul-satisfying meal—the Bread of Life.

**THIRTEENTH SABBATH SPECIAL PROJECTS OFFERING
THIRD QUARTER, 1985
AFRICA-INDIAN OCEAN DIVISION**

Everett Mellish goes the extra mile for his patients.

Meet Everett Mellish, a nurse at Porter Memorial Hospital and amateur pilot.

Everett works on one of the most difficult units at Porter — the oncology unit. He combines high skill nursing with high level caring.

"Nursing isn't just an eight hour shift, it's a total commitment to its highest ideals and a special way of showing God's love."

Last year, Everett, who has both commercial and instrument pilot ratings, rented a plane and flew a dying young mother home to Arkansas so she could spend her last days in the support and comfort of her family.

When world attention was focused on the famine in Ethiopia, Everett wanted to contribute in a personal way. So, for six months, he used his nursing skills working with a Christian organization to transport food and provide medical care to famine refugees.

At Porter, we value employees like Everett Mellish, who go the extra mile. If you share that commitment, we'd like to hear from you.



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Faith for Today celebrates 35 years of gospel television

By JEFF WILSON

Faith for Today, the Seventh-day Adventist Church's first television ministry, marked its thirty-fifth birthday on May 21. Founders William and Virginia Fagal never dreamed when they first began that one day Faith for Today would be the longest-running religious program in the history of television.

Much was at stake when the program first went on the air in 1950. Television was still in its infancy. Adventist television evangelism was only a dream in the minds of a few. Church leaders were asking for a lot when they invited Fagal to do the job. Besides starting a new television ministry, he was also pastor of the Washington Avenue church in Brooklyn, New York, and speaker on a weekly radio program.

Because he lacked experience in television, Fagal sought counsel from the staff at ABC who would be helping produce the program. "Don't preach," they told him. "Tell stories instead." Thus the decision was made to use living parables—dramatic skits—to illustrate scriptural points. The Fagals would close the program with a short sermonette completing the point made by the skit.

For his first sermonette Fagal selected the prophecy of Daniel 2. For illustration he brought to the studio a ten-foot (three-meter) model of the prophetic image that he had used in public campaigns. All would have been fine—except the ceiling in the studio was only nine feet high! Fagal tilted the model and hoped it would still be visible to the audience.

Sixty-six letters arrived that first week, each requesting the free Bible lessons offered on the program. Faith for Today had

no Bible correspondence school, so the requests were routed to other Bible schools. It wasn't until a year later that the Fagals learned about the Farrar family, who had watched the very first program, written for the lessons, and all been baptized. Before long the Faith for Today Bible Correspondence School was born.

In December, 1950, the ABC network began airing the Faith for Today telecast coast to coast. Gradually other stations were added, and requests for Bible lessons and other booklets increased steadily.

By 1956 the pressure of producing a new live show every week was taking its toll on the Fagals and their dedicated staff. The decision to film the telecasts for a time doubled their workload instead of easing it, as both a live and filmed program had to be done each week until several filmed ones were completed. But the new format meant that mistakes could be edited out and programs repeated as needed.

Expensive airtime

Compared with radio, producing and airing a television program has always been very expensive. As the number of homes with television sets increased, station managers felt growing pressure to up their profits. With some stations raising their rates as much as 200 percent in one jump, Faith for Today's expenses were rising faster than income. A crisis was brewing.

About the same time, unknown to the Fagals, three Adventist pastors in upstate New York approached the managers of one TV station with a special request: Would they air the program free? To everyone's surprise, they did. Soon other stations were approached, and a number of them put Faith for Today on the air free of



Top: Dan Matthews, host of Faith for Today's new Christian Lifestyle Magazine, interviews mountain climber Hulda Crooks, 87. Bottom: William and Virginia Fagal founded Faith for Today, the longest-running religious program on television, in 1950.

charge. By 1962 even WABC, Faith for Today's original station, had agreed to air the program at no cost. Today, the airtime on WABC alone is a gift worth a quarter of a million dollars a year.

Growth continued when Faith for Today moved to Thousand Oaks, California, in 1972 to become part of the Adventist media center. It was on the huge new soundstage at the media center that the award-winning weekly series Westbrook Hospital and other programs were filmed.

Although the Fagals retired in

1980, handing over the guidance of Faith for Today to Dan Matthews, they remain active in the telecast's counseling and prayer ministries. Stepping into the Fagals' shoes was no easy task, but Matthews has done a tremendous job. Under his tutelage the television specials "So Near, So Far" and "Lesson in Loving" were made.

"So Near, So Far," a one-hour-prime-time program, was a new venture for Adventist television. In a number of cities the program drew audiences that competed with popular network shows.

Jeff Wilson is public relations director of the Faith for Today telecast.

Throughout its history Faith for Today has built a solid reputation of effectively communicating spiritual principles. Since 1950 more than 30,000 people have traced their membership in the Seventh-day Adventist Church to Faith for Today's ministry.

In 1984, after extensive research, it was decided that work should proceed toward producing a new weekly series designed to attract modern television viewers. The result was *Christian Lifestyle Magazine*, an energetic program that is unique in the world of religious television.

Host Dan Matthews and cohost Suzanne Austin introduce viewers to people whose lives illustrate positive aspects of Christian lifestyle including fitness, nutrition, relationships, and spiritual wellness. Some of the stories are extraordinary, and many are heartwarming. A number of camp meetings this summer included in their programs a special film introducing *Christian Lifestyle Magazine*.

The Fagals, Matthews, and the entire staff of Faith for Today invite you to join with them as they celebrate Faith for Today's thirty-fifth anniversary, which is truly a landmark in the history of Adventist television evangelism.

CALIFORNIA

Volunteers offer aid to elderly

Were it not for a 90-member volunteer organization called ACTS—Adventist Community Services, sponsored by Loma Linda University SDA church—many elderly people in the Loma Linda, North Loma Linda, and Bryn Mawr districts might have to go to a nursing home, according to program director Addie Tarangle.

ACTS, which runs a local Meals on Wheels program, delivers some 36 meals per week, helping the elderly to be "as independent as possible."

"Some people think Meals on Wheels is only for the poor," Tarangle says. "That's not true, however. We charge \$2 per meal (which covers our food costs adequately) and believe we provide a real service to any senior citizen who has difficulty getting to and from the grocery store."

ACTS also operates a transit system—providing rides for senior citizens who need transportation to and from the hospital, the grocery store, or for medical and dental appointments.

PATTI LYNN GENTRY

*Editorial Associate
University Relations Office*

Review and Comment

By JAMES COFFIN



■ **When Gerald B. Leib** wrote to the [United States] Education Department to complain about an official distributing a speech that called America a 'Christian nation,' he was startled at the reply." begins a recent article in the *Washington Post*. The reason he was startled? The reply came, not from the department, but from a militant Christian who told him that "this country was founded by Christians who were escaping the same kind of small-minded tripe you espouse." The respondent, who apparently had gained access to Leib's letter under the Freedom of Information Act, went on to tell Leib that he was "a truly amazing, pathetic creature" because of his unwillingness to acknowledge that the United States is a Christian country. More frightening, though, this reactionary letter writer says that he and his activist Christian friends use the Freedom of Information Act "to find letters of antireligious zealots. . . . Anybody that says anything about Christians is automatically filed by these people." That kind of rhetoric makes Adventist predictions about end-time intolerance seem very plausible. It also should make us take note of just how near to the end-time we may be.

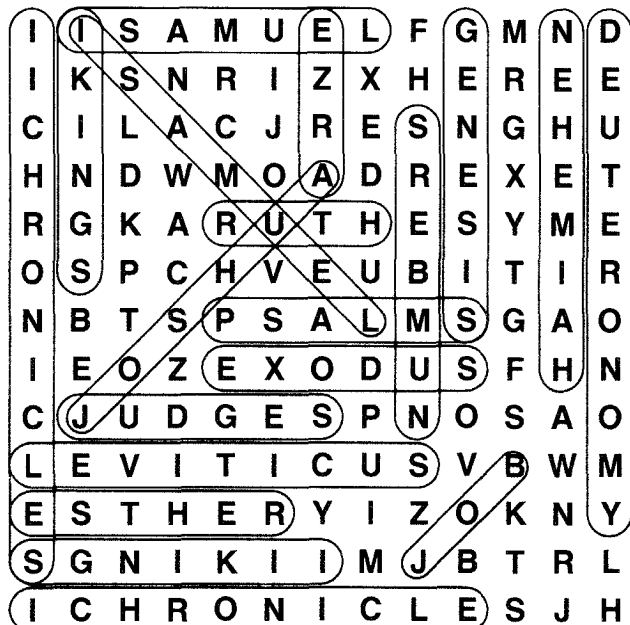
■ **The problem of pain**, theodicy, call it what you will, the old "Why me, Lord?" question still ranks number one as the question most often asked of ministers, according to a survey of 24 pastors in 17 states, Canada, and the Virgin Islands that was published recently in *The Lutheran*, the weekly magazine of the Lutheran Church in America. And like it or not, it isn't a question that is easily answered. In fact, this side of heaven we may never have a truly satisfactory explanation.

■ **Fundamentalism may be hazardous** to your health—at least that is the contention of a newly formed group called Fundamentalists Anonymous, which has set up 150 local chapters around the United States. According to the group's founder, ex-fundamentalist Richard Yao, fundamentalist involvement is a major threat to the mental health of millions, and many people breaking with their fundamentalist past go through "withdrawal" symptoms similar to those leaving religious cults. Such contentions should cause us to take note. There is a fine line between developing a sensitive moral conscience and brainwashing. And which label is used depends to a great degree on the preconceptions of the speaker.

■ **Meat eaters often shout Unfair** when the gory side of meat eating is discussed. But according to Tom Devine, legal director of the Government Accountability Project, a Washington-based support group for whistle-blowers, that is a side that is becoming almost as gory as what Upton Sinclair described in his turn-of-the-century packing-industry exposé *The Jungle*. According to Devine, "over the past ten years there has been a sharp increase in salmonellosis. In 1981 the Center for Disease Control estimated that 2 million to 4 million Americans were infected with this fluke illness," 500,000 people were hospitalized, and 9,000 died. Devine maintains that much of this is owing to improper meat handling. He says that whistle-blowers who tell about the less-than-ideal meat that is finding its way to the market are at times reprimanded for their activity because it "adversely affects public confidence." Which might just be the best thing that could happen.

■ **Once an addict, always an addict.** Or so it seems. Fans of old-flavor Coca-Cola threw such a fit after Coke changed its flavor that the company has had to reinstate "The Real Thing"—as it once was advertised—marketing it under the label "Coca-Cola Classic." Maybe if Christians were more willing to raise a hue and cry about old-time respect, old-time morality, old-time industry, and old-time religion, these things might come back into vogue.

Answers to word search, page 15



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

North American Lake Union

■ The First Seventh-day Adventist church of Mount Clemens, Michigan, was organized recently by the Lake Region Conference. The new group worships in the Clinton

Township Community Center in Mount Clemens.

■ Some 300 people watched church treasurer Janet Goss and local pastor Wallace Mandigo burn the Menomonie, Wisconsin, church mortgage recently. Conference Secretary-treasurer Arthur Nelson conducted the dedication, and Conference President James Hayward was the featured speaker.

■ When Mr. and Mrs. C. B. Burgess of Ithaca, Michigan, celebrated their seventieth wedding anniversary recently, their county paper editor wrote, "I couldn't help wondering if their many, many years as vegetarians has been a factor in their amazing mental and physical health."

■ Jeff Cinquemani, campus pastor at Broadview Academy in Illinois, and students Gus Ulloth, Ike Sanchez, and Steve Lewin are developing a new youth ministries program that allows students to plan and present an entire church service. The first such service was conducted recently in the De Kalb, Illinois, church.

■ Jonathan L. Hamrick recently retired as Michigan Conference public affairs and stewardship director after serving the conference for 11 years.

Mid-America Union

■ Keith Hansen, pastor of the Farmington and Fredericktown, Missouri, churches was ordained to the ministry at the

Iowa-Missouri camp meeting. Jerrold Jacobsen was ordained at the Southview church in Minneapolis, Minnesota, with his father, Don Jacobsen, Southeastern California Conference outreach director, participating. Lee Venden and Delmer Johnson were ordained at the Eastern Colorado camp meeting. Lee's father, Morris Venden, was speaker for the occasion.

■ The Ottumwa, Iowa, church has a new Community Services building, with two rooms for dispersing and storing clothing, work rooms, an interviewing office, and a large classroom area for various health and family classes and Bible studies.



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North Pacific Union

■ Gerald Winslow, a professor of religion at Walla Walla College, has been selected to join the speakers' program for the Washington Commission for the Humanities Inquiring Mind Program. Specializing in biomedical ethics, Winslow will be one of 21 speakers the commission sponsors to give talks to nonprofit organizations around the state.

■ Despite a near crisis when the church well went dry, the fourth Native North American camp meeting in Mission, Oregon, proceeded as scheduled. Members were able to get a well drilled prior to the annual session. Speakers included A. Leroy Moore, associate, North American Missions; Monte Church, pastor, Estacada, Oregon; Clayton Child, personal ministries director, and Donald G. Reynolds, president, Upper Columbia Conference; and E. A. White, human relations director, North Pacific Union Conference. The church and the camp meeting grounds are situated on the Umatilla Indian Reservation, northeast of Pendleton, Oregon. During this past year the church, in cooperation with the local, union, and General conferences, operated an Indian school with 29 students enrolled.

■ A trio of workers is contacting Spanish-speaking migrant workers in the Hood River, Oregon, area. The project started with Mary Quirk, who placed literature in laundromats and markets and then began contacting Mexican orchard workers in their homes. She has been joined by Jack Paisley, a fellow member, and also by Dagoberto Barrios, a recent Walla Walla College graduate who speaks Spanish fluently. He is scheduled to stay one year in the Hood River area.

Southern Union

■ Rotary International has honored William A. Iles, assistant to the president of Florida Hospital in Orlando, with its highest award, making him a Paul

Harris Fellow. Iles has served his local club as a director and as the writer of its weekly paper. Internationally he has led 62 Florida clubs in humanitarian service projects in the islands of the Caribbean.

■ The National League for Nursing has granted an eight-year renewal of full accreditation for the Associate of Science degree program in nursing at Southern College. The nursing division, chaired by Catherine Knarr, is the college's largest academic division. More than 500 students are enrolled in nursing courses leading to a baccalaureate degree, with the option to exit at the associate degree level. The Bachelor of Science degree program is also accredited.

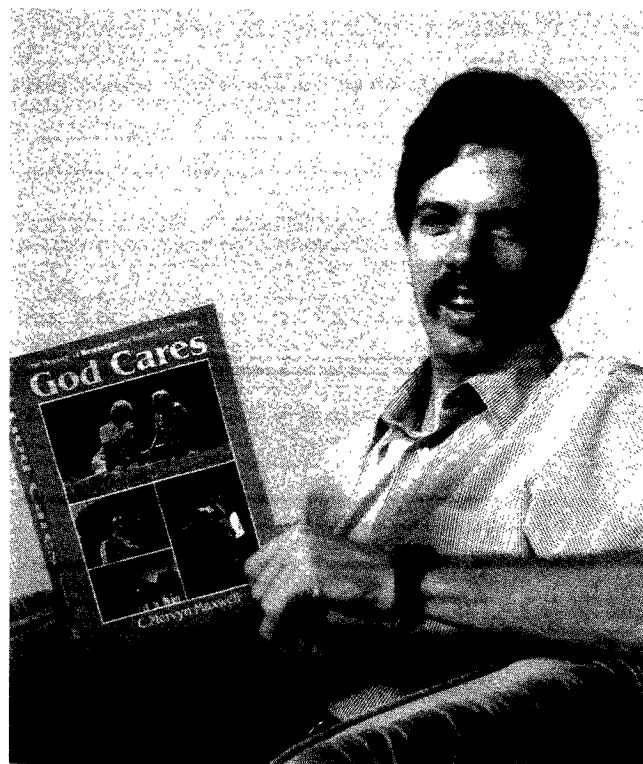
■ Ten-month-old Dale Robert Smith II, who was dedicated to God recently in the University church, Orlando, Florida, is an eighth-generation Adventist, a descendant of the John Lambs, of Canada.

Southwestern Union

■ Ronald Skinner has become principal of the Texico Conference's Sandia View Academy in Corrales, New Mexico. Skinner, a graduate of Atlantic Union College, is certified to teach science, math, Bible, history, accounting, English, and computer science.

■ The Arlington, Texas, church broke ground for a new church building on June 30. When completed, the new facility will provide a 650-seat sanctuary, gymnasium, and educational building.

■ Sole eighth-grader April Snow of the Denison-Sherman, Texas, church school did not graduate alone this year. The graduation was augmented by a special ceremony presenting a diploma from the local public high school to Adventist high school graduate Ryan Council, who had declined to attend his school's commencement exercises, which were held on a Friday night.



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Notice

The International Insurance Company of Takoma Park, Maryland

The annual meeting of The International Insurance Company of Takoma Park, Maryland, will be held at 9:30 A.M., Thursday, October 10, 1985, at Takoma Park, Maryland, in connection with the Annual Council meeting of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

The International Insurance Company of Takoma Park, Maryland
JOHN E. ROTH, Vice President

To new posts

NORTH AMERICAN DIVISION

Regular Missionary Service

George Garcia, to serve as coordinator, Africa Water Project-ADRA, Nairobi, Kenya, **Ester Sara (Utz) Garcia**, and two children, of Wheaton, Maryland, left New York City, July 12.

David Paul Gillham (WWC '73), to serve as principal/business manager, Guam Adventist Academy, Agana, Guam, **Rosa Bell (Conner) Gillham** (WWC '74), and three children, of Chehalis, Washington, left Los Angeles, July 7.

Glenn Alexander Gryte (LLU '53), to serve as physician, Taiwan Adventist Hospital, Taipei, Taiwan, and **Silva Louise (Woosley) Gryte**, of Naches, Washington, left San Francisco, July 14.

Frederick Blix McIntyre (AU '81), to serve as principal, Palau Mission Academy, Koror, Palau, **Donnis Faye (Poore) McIntyre** (UC '70), and two children, of Oconto, Nebraska, left Los Angeles, June 30.

Kenneth Dale Reimche (LLU '78), to serve as administrator, Youngberg Adventist Hospital, Singapore, **Shirley Mary (Manchur) Reimche**, and two children, of Saskatoon, Saskatchewan, left Oakland, California, June 19.

Volunteer Service

Lynne Myung Rhim Choi (U. of Del. '84) (Special Service), to serve as teacher, Duk Sung Orphanage, Seoul, Korea, of Baltimore, Maryland, left Los Angeles, June 18.

Beverly Jane Gregorius (LLU '47) (Special Service), to serve as physician, Youngberg Adventist Hospital, Singapore, of North Hollywood, California, left Los Angeles, July 6.

John Douglas Jacobson (LLU '70) (Special Service), to serve as physician, Adventist Medical Center, Nishihara, Okinawa, Japan, **Marjorie Alyse (Rice) Jacobson**, and three children, of Riverside, California, left Los Angeles, June 25.

Brad James Jolly (PUC '85) (Special Service), to serve as teacher, Japan English Language Schools, Osaka, Japan, of Sonoma, California, left Los Angeles, June 18.

Linda Denise Jones (U. of Calif. '82) (Special Service), to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of Twentynine Palms, California, left Los Angeles, June 18.

Wuiteng Koh, (Senior Dental Clerkship), to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, of Loma Linda, California, left Los Angeles, June 12.

Steven Jun Kosue (Special Service), to serve as teacher, Thailand English Language School, Bangkok, Thailand, of Seattle, Washington, left Los Angeles, June 18.

Roger Thomas Moyer (UC '85) (Special Service), to serve as assistant pastor, Guam-Micronesia Mission, Agana, Guam, of Rochester, Washington, left San Francisco, June 10.

Brenda Diane Porco (LLU '83) (Special Service), to serve as nurse, Hong Kong Adventist Hospital, Hong Kong, of Loma Linda, California, left Los Angeles, April 7.

James Delbert Simpson (LLU '70) (Special Service), to serve as physician, Mwami Adventist Hospital, Chipata, Zambia, **Nancy Elizabeth (Wonderly) Simpson** (LLU '70), and one child, of Yucaipa, California, left Ontario, California, July 10.

James Douglas Smith (Special Service), to serve as teacher, Thailand English Language School, Bangkok, Thailand, of Seattle, left Los Angeles, June 18.

Michael Dean Smith and **Penny Lynette (Enneberg) Smith** (PUC '84) (Special Service), to serve as teachers, English Language School, Kathmandu, Nepal, of Angwin, California, left Seattle, Washington, July 18.

Harold Glenn Stevens (LLU '46) (Special Service), to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Jocelyn Echo Stevens**, of Pollock Pines, California, left San Francisco, July 2.

Virginia Jean Sullivan (AU '81) (AVSC), to serve in dietary services, Adventist Hospital of Haiti, Diquini, Port-au-Prince, Haiti, of Oshawa, Ontario, left Miami, July 15.

Robert Melvin Sweede (Special Service), to serve as construction consultant, Adventist World Radio/Asia, Agana, Guam, and **Clarice Ellen (Baum) Sweede**, of Manchester, Tennessee, left Los Angeles, June 2.

Timothy Lawrence Tiffin (PUC '85) (Special Service), to serve as teacher, Taipei English Language School, Taipei, Taiwan, of Porterville, California, left Los Angeles, June 18.

Student Missionaries

Richard Owen Hammen (AU), of Everett, Washington, to serve as elementary English teacher, Adventist Center for Higher Education, Alajuela, Costa Rica, left Miami, June 25.

Robert Gregory Hanlan (CaUC), of Innisfree, Alberta, to serve as computer programmer and teacher, Franco-Haitian Institute, Port-au-Prince, Haiti, left Edmonton, Alberta, June 6.

Henry Juarez (SAC), of Kingsville, Texas, to serve as teacher, Israel Language School, Nazareth, Jerusalem, Israel, left New York City, June 25.

David Robert Kessler (SAC), of Elgin, Texas, to serve as teacher, Bethel College, Transkei, Southern Africa, left Chicago, June 25.

Frank W. Nelson (WWC), of Oliver, British Columbia, to serve as English and music teacher, Adventist Center for Higher Education, Alajuela, Costa Rica, left Miami, June 27.

Charles Edward Rusk (UC), of Pea Ridge, Arkansas, to serve in bookkeeping/accounting, South-East Africa Union Mission, Blantyre, Malawi, left Chicago, July 4.

Pamela Kay Salter (WWC), of Yakima, Washington, to serve as occupational therapist, Roundelwood (Crieff Sanitarium), Crieff, Perthshire, Scotland, left Seattle, June 16.

Daniel Brian Schramm (AU), of Logansport, Indiana, to serve as English teacher, Colombia-Venezuela Institute, Medellin, Colombia, left Houston, Texas, July 3.

Donald Bruce Starlin (AU), of Berrien Springs, Michigan, to serve as aviation mechanic, South American Division, Brasilia, Federal District, Brazil, left Miami, July 9.

Stuart Sungjae Yoon (AU), of Chicago, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Chicago, June 30.

Deaths

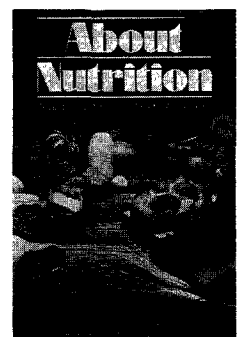
ANDERSON, Arvid C.—b. March 13, 1905, Chicago, Ill.; d. Feb. 23, 1985, LaGrange, Ill. A composer and author (*Masters of Music*), he taught organ and piano at Broadview College (Illinois) and in the Hinsdale area for 60 years. Survivors include his wife, Marjory; one daughter, Dorothy Boward; one brother, G. T. Anderson; and a sister, Ingrid Nyquist.

HILL, Doris Alderman—b. Jan. 22, 1909, Deweese, Nebr.; d. March 20, 1985, Berrien Springs, Mich. She taught at the Capital Memorial church school in Washington, D.C.; John Nevins Andrews Elementary School, Takoma Park, Maryland; and Far Eastern Academy's elementary school, Shanghai, China. She is survived by her husband, Raymond C.; two sisters, Dorothy Shaw (her twin) and DeEtte Boelter; and three nephews.

JOHNS, Robert H., Sr.—b. Nov. 23, 1906; d. April 29, 1985, Inverness, Fla. He was a hydrotherapist at New England Sanitarium and Hospital (Massachusetts), and later was press and bindery foreman at Atlantic Union College. He is survived by his wife, Helen; one son, Robert, Jr.; one daughter, Arlene Jensen; and five grandchildren.



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Chileans benefit from houses built by ADRA

The coldest winter month in Chile—August—found 85 families who lost homes in the recent earthquake enjoying new homes provided by Adventist Development and Relief Agency International and ADRA Chile.

The simple 36-square-meter (388-square-foot) houses have been constructed in four communities and have been given to the families in those communities judged the neediest.

Since the construction price has been lower than budgeted, ADRA expects to build more than the 100 homes originally planned. AILEEN ANDRES SOX

Council addresses governance and advancement

More than 150 board members, alumni, and development personnel, and volunteers from 14 Adventist colleges and universities, attended the Council on Trustee Leadership and Philanthropy at Andrews University August 12-14, the first meeting in the Adventist system designed specifically to address issues of mutual interest to these groups.

Sponsored jointly by the North American Division Board of Higher Education and Philanthropic Service for Institutions at the General Conference, the series emphasized the importance of teamwork among trustees, administrators, volunteers, and development staff for the advancement of each institution. The groups also held separate sessions, in which they discussed topics of specific interest.

Among those making presen-

tations were major donors, college trustees, development personnel, and fund-raising consultants. Ronald Calgaard, president of Trinity University, spoke at the opening dinner, and General Conference president Neal C. Wilson responded.

As a token of appreciation for their significant financial commitment to Adventist higher education, council organizers presented books on giving to the eight donors in attendance who had given mega-gifts.

During the conference, representatives from each of the 12 colleges and universities in the NAD met with Business Executives' Challenge to Alumni (BECA) committee representatives to set individual goals for the new alumni challenge grant program, called BECA II. Collective achievements for the three-year program are 33 percent participation, \$2 million raised in unrestricted funds, and an average gift of \$75.

In addition to delegates from NAD colleges and universities, representatives from Philippine Union College and Antillan Adventist College (Puerto Rico) also attended.

CHARLES E. BRADFORD

Adventists win Disney award

The Community Services organization of the Seventh-day Adventist churches in Florida was recipient of a plaque and a \$1,000 check given by Walt Disney World during the annual Community Services award banquet at the theme park near Orlando.

Many Adventist churches in Florida operate a Better Living center, where the Five-Day Plan to Stop Smoking, weight and stress control programs, and cooking and nutrition classes are conducted.

The Florida Conference oper-

ates 15 medical van units that are used as headquarters at shopping centers and other public gathering places for free medical screening. During 1984 SDA volunteers administered 106,724 tests for blood pressure, glaucoma, diabetes, and hemoglobin.

Adapted from Lake City, Florida, Reporter

TV program wins award, is on new station

Faith for Today's Christian Lifestyle Magazine program recently received an award from the California Association of Health Facilities for a story it ran about how pets are being used to brighten the lives of people residing in convalescent hospitals. And CLM is now being broadcast on channel 12 in Portland, Oregon.

The award came as a complete surprise, because Faith for Today had not entered any competition. The California Association of Health Facilities, which represents more than 950 nursing homes throughout the state, had of its own volition chosen to give the award.

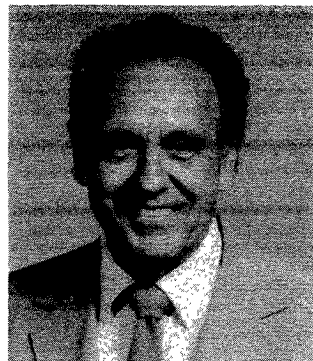
Beginning August 11, Christian Lifestyle Magazine began being broadcast at 8:00 A.M. each Sunday morning on KPTV, channel 12, in Portland.

"We are really excited about being able to find such a good airtime in Portland," program host Dan Matthews says. "KPTV is the top independent station in the Portland television market area and attracts a large enough audience to make it worth our time and money to be on the air."

Christian Lifestyle Magazine began its second season the weekend of September 7-8. It can be seen at 7:00 P.M. Pacific Time on the Lifetime Cable Network, which is carried by

more than 2,000 cable TV systems nationwide.

JEFFREY K. WILSON



Our Little Friend, Primary Treasure editor retires

Louis P. Schutter (above), editor of *Our Little Friend*, and *Primary Treasure* for the past 22½ years, retired August 8, transferring the editorship of these two children's weeklies to Lawrence Maxwell.

Schutter was the seventh editor of *Our Little Friend* (published since 1890), and only Ernest Lloyd spent more years in that position. During his 22-plus years, Schutter edited more than 11,500 stories—27,000 pages of copy.

BOB GORTON

For the record

Grant scholar: Retired Southern College communication professor Jerry Lien was invited by the Secretary of the Army to recent ceremonies in Washington, D.C., commemorating the one hundredth anniversary of the death of Ulysses S. Grant. Lien, an amateur Civil War scholar and a member of the Ulysses S. Grant Association, became particularly interested in the Civil War and in General Grant when he moved to the Chattanooga area 12 years ago.

The new Book of the Year is all about the family. It's so easy to share.

The missionary book for 1986 is a blueprint for family happiness that really works! *From This Day Forward*, by Nancy Van Pelt, provides practical advice on how to communicate better, how to have meaningful family worships, and how to have well-behaved children. Dating, courtship, marriage, divorce, parenting, stepparenting—they're all discussed from a Christian perspective. And because it's based on sound Biblical principles, this book will also draw the reader closer to the Lord. Several people you know would benefit from this inexpensive paperback. Only US\$1.95 each, US\$7.45 for a 5-pack. Also available in Spanish. Order through your church's personal ministries secretary or from your Adventist Book Center.

Share it.

