

What the Church  
Means to Me

# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

November 20, 1986

**ABORTION:  
Readers  
Respond**



## VEGETARIAN DIET

Minding Your Child's Peas and Carrots

## R&H Purchases

I read in Newsbreak (Sept. 25) that in a three-year period the Review and Herald Publishing Association purchased \$2.8 million of new equipment without borrowing funds. I feel elated that a business could accomplish this. Very few, if any, can do this. But on the other hand, I see the repercussions of such an accomplishment.

The prices on their materials could be reduced so more people could purchase books they need to be reading. Also, school costs could be reduced by lowering the prices of textbooks.

LADENE SNOWDEN  
Escanaba, Michigan

## Inclusive

I hope not many people will take "Let's Use Inclusive Language" (Sept. 11) seriously. As a writer and a woman, I don't want to have to resort to awkward expressions when writing about something that concerns all people. I am not insulted when I am elected "chairman." Speaking of "mankind" does not in my estimation show insensitivity to women. The writer pointed out that Jesus showed extreme sensitivity to women, but I don't recall that He ever used the feminine gender or inclusive language such as was suggested.

PAM CARUSO  
Enfield, Connecticut

Three cheers for "Let's Use Inclusive Language." We need to use terms that include all—women, children, and men. However, the English language is defective, and it's time some new words were coined. Consider this sentence: "Everyone should bring *their* book." That is grammatically incorrect—the pronoun should be singular. "Everyone should bring *his* book." That is correct, but exclusive. "Everyone should bring *his/her* book." that is awkward. The three pronouns that are needed are inclusive terms for he/she, his/her, and him/her.

BEATRICE NEALL  
Lincoln, Nebraska

## Mission Stories

Why can't we have more mission stories and articles in the REVIEW? They would help to increase our Sabbath school and mission offerings.

EMIL MESSINGER  
Sellersville, Pennsylvania

## Fiddler Calls

Re Antillian College's receipt of a \$600,000 grant from the U.S. Department of Education (Newsbreak, Oct. 2). Let it be advised that he who pays the fiddler calls the tune.

DAVID W. ANDERSON  
Ooltewah, Tennessee

## Strange

Re "The Tube" (Letters, Sept. 4). We may be strange, but we don't let TV control our lives. We have an "off" button on our TV. Here are our 10 points:

1. TV doesn't interfere with our talking.
2. We still watch birds and study insects and trees.
3. TV doesn't interfere with our morning and evening devotions. They are musts in our lives.
4. When you get old, memorization doesn't stick as well, but we work at it.
5. We get just as much exercise. (I have yet to watch a soap. I have enough problems of my own.)
6. TV isn't that important to us, so we never argue over programs.

7. My husband is an avid gardener.

8. When friends come to see us, we turn off the TV.

9. I'll skip this one. I don't know what TV has to do with lovemaking.

10. If there is nothing interesting on TV, we read.

MRS. BEN FROST  
Portland, Tennessee

## Tolerant

In response to some negative letters the REVIEW has received, I would plead for tolerance on the part of those no longer "fed" by this magazine. For several years I was not fed. I got so depressed from each weekly mailing that I finally gave up perusing it altogether.

In today's REVIEW one finds reality and how various Christian people cope with the problems of their world. There is honesty in the telling, saying that I am not alone and that my church is not hopelessly out of tune with my concerns and frustrations. This gives me hope for my church and its future.

So, you who may not like the changes, please be kind enough to let the rest of us have our turn at enjoying the REVIEW. Obviously it's not a perfect paper, and obviously it cannot be all things to all people at all times. But at present it's speaking to a large segment of the church not reached before, and that, it would seem to me, is worthy of rejoicing.

MELANIE SHOW  
Lincoln, Nebraska

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**ADVENTIST  
REVIEW**

P.O. Box 1119, Hagerstown, MD 21741

# ADVENTIST REVIEW

November 20, 1986

General paper of the  
Seventh-day Adventist Church

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■ "What the Remnant's Mission Means to Me," by Nancy Vyhmeister. Reflecting on things small, precious, and growing.



# **T**HE PORNO **MENACE**

**T**he report of the U.S. Attorney General's Commission on Pornography last summer brought a storm of reaction. The media ridiculed its conclusions; civil libertarians invoked the threat of censorship; the 11 commissioners themselves face a \$30 million lawsuit brought by *Playboy*, *Penthouse*, and others. No leading publisher would print the commission's report.

This is a far cry from 1970, when the first Commission on Pornography presented its findings. It concluded, in essence, that pornography has a beneficial impact on society, providing an aid in marriage and a source of information about sex. It argued that pornography could reduce sexual tension evident in the culture, and thereby lessen incidences of rape and child molestation.

## **A Changed Scene**

Since 1970, however, the pornography scene has changed dramatically. The sexually explicit materials that were illegal in 1970 are so mild today that there is no demand for them. America now supports a multibillion-dollar porno industry. Magazines, videos, and movies feed a seemingly insatiable appetite for sex and its perversions.

The latest Commission on Pornography zeroed in on so-called hard-core porn. It called for more governmental controls—and thereby brought down the wrath of the media.

Pornography is a worldwide phenomenon, but it flourishes in the

West. How should we relate to it? Christian conscience demands that we have no part with pornography and speak out against it.

■ **Pornography degrades women.** Catherine MacKinnon, prominent feminist opponent of pornography, testified to the latest commission, "Women are bound, battered, tortured, humiliated. . . . For every act you see in the visual materials, a woman had to be tied or cut or burned or gagged or whipped or chained."

Psychologist Dolf Zillman, of the University of Indiana, studied the effects of nonviolent pornographic movies on viewers. "He . . . found that men began to view women as insatiably sexual playthings; that men become more aggressive toward women; and that they begin to view rape as a trivial offense—something that all women secretly desire. 'There can be no doubt,' he concluded, 'that pornography, as a form of primarily male entertainment, promotes the victimization of women'" (*Christianity Today*, Mar. 7, 1986).

**S**hould we add our voices and efforts to those who are calling for government regulation of the porno industry?

We are followers of Jesus, who broke conventions of His day to raise women to their rightful place of equality with men. We can have no part with an industry that systematically degrades women; rather, we should oppose it.

■ **Pornography exploits children.** Writing in *Focus on the Family* for August 1986, Dr. James Dobson, who was one of the 11 commissioners in the latest study, observed: "Nothing in my training or experience fully prepared me for the confrontation with pornography that was to come. I learned that purchasers of this material, like vultures, prefer their meat rancid and raw. . . ."

"The child pornography distressed me more than anything I've witnessed in my years. Though categorically illegal since 1983, a thriving cottage industry still exists in this country. Fathers, stepfathers, uncles, teachers, and neighbors find ways to secure photographs of children in their care. Then they sell or trade the pictures to fellow pedophiles. Those pictures are often sold eventually to publishers in Holland, who print them in slick magazines and export them back to America."

American University researcher Judith Reisman recently made an exhaustive study of the photographs and cartoons in the three most widely circulated pornographic magazines, *Playboy*, *Penthouse*, and *Hustler*. She found 6,004 images linking children with sex, an average of 8.2 times in each issue of *Playboy*, 6.4 times in each issue of *Penthouse*, and 14.1 times in each

issue of *Hustler*. These magazines give the impression that adult/child sex is glamorous (*Christianity Today*, Mar. 7, 1986).

Of all the unsavory features of the pornographic industry, the exploitation of children offends me the most. It makes my blood boil as I think of Jesus' words of condemnation: "If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea" (Matt. 18:6, NIV).

■ **Pornography brutalizes men.** Psychologist Edward Donnerstein, of the University of Wisconsin, studied "the effects of pornographic violence (mutilation, rape, sexual murder, etc.) on men's attitudes toward women. He found that a heavy diet of sexually violent movies . . . desensitizes men toward violence and makes them trivialize rape" (*ibid.*).

Pornography makes victims—women and children; it also makes victimizers—men. What a debasement of the image of God!

Dobson reports that 85 percent of the porno industry stems from organized crime (the Mafia). Men and women who love decency, who respect the dignity of women and the dignity of men, who love little children—they can have no part with pornography. And beyond that, we who confess Jesus Christ as Saviour and Lord, who look for His return in the clouds—how much further we should be from it!

But is that enough? Should we add our voices and efforts to those—Christian and others—who are calling for government regulation of the porno industry?

I share the concerns of civil libertarians over censorship. I recognize the force of the argument that regulatory processes, once set in motion, may be hard to stop. Nevertheless, it seems to me that we need to balance the free expression and debate of all ideas with protection from exploitation. The hard-core porn industry, with its degradation and exploitation of women and children, must

come under government control.

The Bible tells us that before the Flood "every imagination of the thoughts of [the] heart was only evil continually" (Gen. 6:5). How well that describes many people in our age! But the Bible also sets forth a contrast, the way of the Christ—"bringing into captivity every

thought to the obedience of Christ" (2 Cor. 10:5).

At such a time as this, may the One who called for purity of life, who uplifted women and protected little children, give us grace to follow in His steps.

—WILLIAM G. JOHANSSON



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## WORLD CHURCH

**Philippines Crusade Brings Baptisms.** More than 250 people joined the Adventist Church as a result of a crusade in Mindanao, southern Philippines. Charles J. Griffin, director of church ministries for the Far Eastern Division, and Leri Tabo, president of Southern Mindanao Mission, conducted the event.

**New Guinea Baptism Brings Flood of Interest.** More than 270 people joined the Adventist Church during a Quiet Hour Evangelistic Crusade at Goroka, in the Eastern Highlands of Papua New Guinea, on October 18.

More than 16,000 people witnessed the baptism. When television evangelist Laverne Tucker invited others to join the church, 2,874 requested baptism.

**"Should Christians Be Pacifists?"** More than 80 Adventist and non-Adventist visitors recently gathered in Hastings, New Zealand, for a symposium on war. Topics discussed included Christian pacifism in nuclear war, attitudes of churches toward war, and the treatment of conscientious objectors during world wars I and II.

**Dental Clinic Taking Root in Santiago.** A new dental clinic in Santiago, Dominican Republic, will soon be opening its doors, according to Dr. Eldon Carman, associate director for dental affairs of the General Conference Health and Temperance Department. The clinic will be the first Adventist health facility in that Caribbean island. The new clinic will be staffed by local Adventist dentists.

**Indian Crusade Nets 153 Converts.** In September, evangelistic teams converged on five villages in the Madhya Bharat Section of India. As a result of the evangelistic effort, Adventist leaders organized new churches in Nohar, Mohlan, and Beenjbayala, and baptized 153 new converts.

The evangelistic thrust was an outgrowth of a school of evangelism conducted by S. Chand, ministerial secretary of the Southern Asia Division; Dr. John Willmott, president of the Northern Union; and Lal Singh, field secretary of the Northern Union.

**Inter-America Update.** For the first 10 months in 1986, Inter-American Division baptisms totaled 77,489, approximately 97 percent of the division's baptismal goal for 1986. For the first 16 months of Harvest 90, the division baptized 102,705 converts, approximately 24 percent of its Harvest 90 goal.

**New Book Center Sets Up in Freight Container.** A converted ocean-freight container set in a suburb of Abijan, Ivory Coast, is the new location for a low-cost book outlet. The center was started by Dale Thomas, Africa Indian-Ocean Division publishing director, who first noticed the modestly priced containers on sale.

The book center also stocks music tapes and a variety of religious stationery items for the Abijan public. The new outlet is part of a reorganization scheme by the Advent Publishing House Press in Ghana as it assumes control of all Adventist Book Center operations in West Africa.

**P.R.E.A.C.H. Reaches Australia.** Twenty-eight non-Adventist clergy attended the third Project for Reaching Every Active Clergyman at Home Seminar for ministers at the Airways Hotel in Perth. Including Adventist pastors, a total of 45 ministers attended. Area church members prepared a vegetarian lunch.

**NASA Chooses Brazilian Institute for Study.** Robert Nunamaker, space director for the National Aeronautical and Space Administration, recently chose the Amazon Adventist Institute, Manaus, for the site of a meteorological study.

A 50-man NASA team will research heat transfer in the atmosphere's high limits, measuring the amount of carbon dioxide in the humid tropical forest. The U.S.-Brazil venture will be launched in May 1987.

**New Church Dedicated at Pakistan Seminary.** A 12-year dream came true on September 27 with the dedication of the new Pakistan Adventist Seminary church. Throughout the history of PAS, church services have been held in various locations on campus.

## NORTH AMERICA

**AU Grad Elected Governor.** John Waihee, a graduate of Andrews University, was elected governor of Hawaii on Nov. 4. He had served as lieutenant governor since 1981. Waihee graduated with a Bachelor of Arts degree in history in 1970 and served as student association president.

**Baltimore Crusade Brings Baptisms.** A crusade conducted by Les Fowler, Baltimore First church, yielded nearly 40 new converts for the Baltimore and Towson, Maryland, churches, says Kermit Netteburg, communication director for the Columbia Union.



**To New Position.** Aileen Andres Sox, news and information coordinator for Adventist Development and Relief Agency International (ADRA), was named editor for *Primary Treasure* and *Our Little Friend*. Sox becomes the first woman editor of *Primary Treasure*. Before working with ADRA, Sox was a staff member at the



ADVENTIST REVIEW for 11 years—an assistant editor for the last five of those years.

**Chattanooga Churches Open Center.** Six area churches in Chattanooga, Tennessee, opened a new 12,000-square-foot Community Services center on October 22. The \$400,000 facility will be staffed by a team of trained volunteers.

The center will help disadvantaged individuals and disaster victims. In 1987 the staff will conduct programs in weight control, stress management, alcohol and drug abuse, and nutrition.

**New Members for New York.** Nearly 200 newly baptized people joined the Adventist Church on October 25, in various baptisms around the Greater New York Conference. The baptisms climaxed a summer of evangelistic campaigns in the conference.

**Shady Grove Hospital Widens Its Ministry.** Through the Adventist Development Relief Agency International, Shady Grove Adventist Hospital recently donated a hospital bed, stove, and medical uniforms for distribution in selected clinics and hospitals in more than 42 developing countries.

"With donations like these, we hope to widen the scope of our health ministry," said Cory Chambers, senior vice president of the Maryland hospital.

**NAD News Next Week.** More than 300 Adventist leaders from across North America gathered in Washington, D.C., on November 5 for the North American Division year-end meetings, which continued through November 11. The ADVENTIST REVIEW will carry reports from the meetings in next week's Newsbreak.

**J. O. Wilson Dies.** Elder James Orville Wilson, 91, died at the Takoma Adventist Hospital, Greeneville, Tennessee, on October 24. Wilson was a veteran worker in Southern Asia Division. He worked for 27 years, holding various posts in the Burma Union Mission, before becoming president of the Israel Mission in 1953.

**Oakwood Professor Captures State Award.** Alabama governor George Wallace recently honored Danny Blanchard, professor of psychology at Oakwood

College, for his work in mental health services and work education in Huntsville. Delores Picket, coordinator of minority affairs for the state of Alabama, presented the award to Blanchard on October 12, at the Oakwood College church.

## ALSO IN THE NEWS

**CBN Criticized for Violence.** The National Coalition on Television Violence recently criticized the Christian Broadcasting Network for its "high-violence quotient."

The coalition, based in Champaign, Illinois, noted in a report that CBN has 12 of the 15 most popular programs on cable television. It said that all 12 were high-violence cowboy Westerns.

**Religious Leaders Pray for Peace.** Robert Runcie (left), archbishop of Canterbury; Methodios, Orthodox archbishop (middle); and Pope John Paul II hold olive trees, symbolizing peace at the final services of the World Day of Prayer for Peace October 27.

About 150 religious leaders, representing more than 3 million people, gathered for the prayer service in Assisi, Italy, according to the Religious News Service. More than 20 guerrilla or terrorist groups honored the pontiff's call for a one-day suspension of fighting.



## CHURCH CALENDAR

- Nov. 27 Thanksgiving Day
- Dec. 1 NAD Women's Commission meets in Loma Linda, California.
- Dec. 2 Regional Evangelism Council starts in Huntsville, Alabama.
- Dec. 6 Church Lay Activities Offering
- Dec. 14 NAD Evangelism Seminar starts in Daytona Beach, Florida.
- Dec. 20 Stewardship Day
- Dec. 20 Thirteenth Sabbath Offering—Trans-European Division



# AND THE ANGEL DEPARTED



*“And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing” (Judges 8:4).*

If you wanted to tell stories that a lot of people would find hard to be interested in, you might try telling stories about angels speaking to

women. Yet two of the greatest stories ever told—about the birth and the resurrection of Jesus—are linked by angels' giving messages to women.

BY PHILLIP WHIDDEN



# The manner of our calling cannot be changed, though time dims our ability to remember it.

Why women?

Do you think that maybe, just maybe, women are better at receiving messages? I don't think I know even one married woman who believes that her husband hears what she has to say with the same interest that she listens to what he has to say.

Men write memos, dictate letters, phrase contracts, polish sermons, peck out copy for sports pages, compose poems. But how good are they at hearing their wives—especially if the wives have something to say about a boring task that needs to be done?

## Gideon and Mary

Some men are so bad at hearing what they don't want to hear that they have trouble hearing even what angels have to say. What did Gideon do when the angel first came to him and said, "The Lord is with thee, thou mighty man of valour"? Gideon talked instead of listening.

"Oh my Lord," he said, "if the Lord be with us, why then is all this befallen us? and where are all his miracles [and other such doubting and questioning]?" Gideon moaned about being of low birth and asked for a sign. The angel gave him a sign, and "then the angel of the Lord departed out of his sight."

What happened next? Gideon asked for another sign. "If thou wilt save Israel by mine hand . . ." God gave him the sign. Then he asked for another sign. "And God did so." Finally he was ready to hear what God wanted him to do. (See Judges 6.)

Mary the mother of Jesus was different from Gideon. When the angel Gabriel came to tell her of her destiny, she heard the angel out, asked a practical question ("How shall this be?"), and then bowed to God's will.

"Behold the handmaid of the Lord; be it unto me according to thy word." Immediately "the angel departed from her." (See Luke 1.)

That was probably the last meeting Mary had with an angel. She didn't ask him to come again. She didn't ask for signs. She didn't question or complain or make excuses, despite the fact that she "was troubled" (verse 29). Mary listened and accepted her commission. Of course, not all Christian men react to their calling the way Gideon did, and not all women answer their calling as Mary did.

## The Angel and Us

So why bring up these stories again? What do they have to do with modern people who don't see angels?

Each one of us is called to do something. It may not seem to be as wonderful and overwhelming as what Gideon and Mary were chosen for, but it is something. We say yes to it. Though some of us need to be convinced as Gideon did, others respond as Mary did, first with misgiving and then with joy. Our call comes and we say with her, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (verses 46, 47).

We take up our task. It may be huge and heavy, at the furthest stretch of our courage or talents, and at the boundaries of our strength. Perhaps it is challenging and rewarding. Maybe, though, it is crushingly commonplace, thankless, trying, and lowly. Probably it has not been announced by an angel, but still we recognize it as our own, and individually we put our shoulder to it.

Sometimes the glory of the moment of inspiration—that moment of certainty when we know without doubt that this calling is ours—is so brilliant

that it is just as good (or terrifying) as if an angel appeared or we found ourselves in front of a burning bush. But to us life is not a moment.

We press our shoulder into place and begin to push. We press so hard at first, perhaps, that we shut our eyes in the strain to concentrate all our strength and attention to our work. When we open our eyelids again, the angel is gone.

True, his fragrance lingers in our memories; we do not doubt that bright moment of certainty and gladness before the labor began. There may remain a reverberation of beauty, as of an angel's beauty, in the way we recall the circumstances that led to our acceptance of our task; we are as sure as if we had seen a heavenly face.

The manner of our calling cannot be changed, though time dims our ability to remember it; we still caress the slightest souvenir of something like the sound of a voice come down from heavenly choirs to speak to us, a voice now as faint as our imagined pictures of paradise.

But the angel is absent.

## Work and Remembrance

The task remains—and the job still needs to be done. Once we have put our hand to the plow, we must plow with all our might. Let the original calling and inspiration grow ever so quiet in our ear, as the sound of Gabriel's voice in Mary's ear must have become during the years in Egypt and Nazareth. Let the din of the world drown the angels' song for the shepherds who came to the manger cradle one night many years ago. Let the gray drudgery of our circumstances insinuate itself until the shining garment of the angel is all but lost to reverie. Still we must do our work with our might.



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**This Year  
Give Someone Special  
a Very Special Gift.**

Let others steal the glory that might come from all our hard devotion; let others get the praise on earth for our years of faithfulness. We will continue because the angel was real and nothing can change that. We remember the color of his gown and the movement of his wings as we get up to face another day.

The angel never promised to stay, hovering in our lives or whispering in our hearts. We were never told he would come back in moments of boredom, depression, or defeat. He spoke once, his voice glistened, his eyes gave us a vision.

In accepting that vision, most of us do not see ahead to the lowliness of mangers; the strangers along the way who will help us with gold, frankincense, and myrrh; future enemies; the dangers of trips to Egypt; the unsung years of work in some place as unacceptable as Nazareth. Most of us do not imagine the cross and the grave.

Besides, ours is not the only angel. Other people will continue to receive their moments of inspiration, and we should not be surprised at the thought that an angel will be appearing to someone else when our calling is coming to an end.

### A New Announcement

What must the mother of Jesus have felt about the visit of her angel more than 30 years afterward when she saw her Son's body being taken down from the cross? Surely she must have felt this ending unbearable. She would not have been able to see that even in this apparent defeat another angel appearance was about to occur, that other women were about to receive their angel announcement.

"And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." And yes, two angels appeared

# The angel never promised to stay, hovering in our lives, whispering in our hearts.

"in shining garments" to give the women a glimpse of the stunning new task that was to be (Luke 23:55, 56; 24:1, 4).

Or again, here is the account of the angel visitation experienced by Mary Magdalene and Mary the mother of James and Joses on that Sunday morning: "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. . . . And the angel . . . said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. . . . Go quickly, and tell his disciples that he is risen from the dead" (Matt. 28:2-7).

Notice, though, the wonderful difference between this story and the stories of the angels' visits to Gideon and to Mary the mother of Jesus: It was not the angel who departed suddenly this time, but the women who ran with the good news. "And they departed quickly from the sepulchre

with fear and great joy; and did run to bring his disciples word" (verse 8). Yes, sometimes our task is followed by an announcement to someone else, an announcement so important that we must leave the angel standing while we run with our new commission, with the news that our old task is finished and that a whole new era has begun.

But we know our calling was for us; we know it was from on high. We accepted it and we worked, believing that some angel, probably not the same one, would be there at the end to announce, perhaps, that the myrrh and the aloes we prepared are not needed.

We must believe, even if our work seems squandered at the end of it all, the reason is that the preparation of the aloes and myrrh, our act of love, already has its consummation in the resurrection of a Love beyond the need for works. □

*Phillip Whidden teaches high school English. He writes from Edinburgh, Scotland.*

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## ADVENTIST REVIEW

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# **ABORTION:**

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## **READERS RESPOND**

*In the September 25 issue we printed "Laura's Question: Should I Have an Abortion?" Three authors gave their responses to this question—Ardyce Sweem, a chaplain at Washington Adventist Hospital, Takoma Park, Maryland; Pat Wick,*

*a lecturer for the Behavioral Science Department at Pacific Union College, Angwin, California; and Gerald Winslow, professor of theology at Walla Walla College, College Place, Washington. Along with the responses, Myron Widmer, associate*

*editor, wrote "The Church on Abortion: Current Suggested Guidelines."*

*Reader response to these articles has been strong and spirited—and overwhelmingly pro-life. Following are excerpts from some of the letters we have received.*

### **Affirms Life**

---

During my junior year of academy, abortion was just a topic my debate team was "against." After I did some searching and reading, abortion came to mean much more.

The pro-life point that had the greatest impact on me was one made in a film, *Whatever Happened to the Human Race?* by Francis Schaeffer. The film focused on the elderly and how the acceptance of abortion threatens those at the end of life's spectrum as well as those at its start by emphasizing quality of life.

Since the age of 16 I had worked in a nursing home and was sensitive to statements that questioned the personhood of people like those I cared for. When I treated them with the love and respect they deserved, I was protecting the humanity of my family and friends. I was protecting my own humanity.

I want to live my adult years in a church that affirms each life, because each person is made in the image of God and is of tremendous worth to Him, worth sending His Son to die for.

KENDRA HALOVIK  
Columbia Union College

### **Exodus 21**

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Re abortion: Read Exodus 21:22-25.  
HARLAN KAHLER, M.D.  
Camino, California

### **Increased Risk**

---

One factor that seemed to be missing was the purely medical basis for not having an abortion. Whether I am speaking to students or to their parents, I emphasize that an abortion is, pure and simple, an operation—a surgical procedure.

With most surgeries, abortions included, scar tissue is left. With repeated abortions, not only does one have increased scar tissue, but the competence (muscle tone) of the cervix is compromised. This may result in a young woman's being unable to carry a fetus to term. Thus a premature delivery is more likely, and with it, the increased risks to the baby—not only for survival but for a healthy life thereafter.

There is also an increased risk of a young woman's having problems with pelvic inflammatory disease (PID) from sexually promiscuous behavior. Repeated bouts of PID may well result in infertility.

I therefore encourage teenagers to consider carefully the potential consequences before they become sexually active. Impulsive, then later regretted, choices concerning sexual activity may result in lifelong physical and emotional scars. A little scientific information early on will aid these young people in making responsible decisions.

ROBERT D. SEWELL, M.D.  
Lincoln City, Oregon

### **Right to Choose**

---

Because I very firmly believe that every woman has the "God-given right to choose" and that no one else has the right to make any decisions for that woman, I am pro-abortion.

SHEFRAH ANN ROZENSTAIN  
Loma Linda, California

### **No Stand Best**

---

Thank you for the very informative and intelligent discussion of abortion in the September 25 ADVENTIST REVIEW. I believe the church is very wise not to take a stand on abortion, and then to educate the members of the church on both the pros and cons so that they can make intelligent decisions. This is an example of the church performing nobly one of its functions.

Abortion is necessary as an emergency measure to ensure that life will continue to exist on this planet, just as the Flood was necessary to make sure life would continue. Mass starvation of millions of people will be the end result of a world of people who refuse to slow down the reproduction of themselves when they know that food production cannot keep pace.

Which is the greater sin, death by abortion or death by the deliberate choice of intelligent human beings to overpopulate the world?

DARYL ANDERST  
Denver, Colorado

## Individual Decision

The three perspectives presented were good. I espouse more closely the views presented by Pat Wick.

It always amazes me, however, that in all of these discussions among Adventists, we never mention certain comments made by Ellen White that are pertinent to the issue of abortion. These comments offer a fourth perspective.

In *Testimonies*, volume 2, page 380, she rebukes a married couple for having children. She mentions that no one has the right to bring children into the world who will be a burden on society and who cannot be adequately cared for. More emphatically, she decries the practice as a crime. This even though the people are married.

It is not a leap in logic to conclude that she would even more vociferously condemn the alarming increase in illegitimate births among teenagers.

It is too easy to have children. A sperm fertilizing an ovum is not always a divine, wonderful, creative act of God. Just because a human being can ultimately be produced from the sex act does not mean that it is God's will that that individual be born if his or her life will be one of misery and little hope.

This church has always emphasized that choice is paramount, and this is the crux of the great controversy.

I am grateful that the church has not taken an official stand on abortion, and leaves the decision to the individual.

JAMES R. WHITEZEL  
Chicago, Illinois

## Official Stance

Myron Widmer's article began "To the dismay of some members, the Seventh-day Adventist Church has chosen not to take any official stand on abortion." My dismay is that my church has taken a stand. Scripture forbids the taking of human life, and for the church to say we have not taken a stand is to admit (1) that we plead the Fifth Amendment in deference to our hospital system or (2) that we have decided that the unborn fetus is not human life. RICHARD G. HABENICHT  
Columbus, Wisconsin

## Responsibility on Us

The real question the REVIEW needed to ask about Laura was never mentioned. The great issue is not What should Laura do? but rather What should we as Christ's disciples do for the Lauras who reach out to us?

I fear that we as a church are silent on abortion and doing nothing to provide alternatives because we don't want our lives or prosperity disturbed. Like the world, we are more worried about our personal peace and affluence than about affirming, amid America's growing death wish, God's great call: I set before you this day life and death. Choose life! RICHARD FREDERICKS  
Takoma Park, Maryland

## No Place

Pat Wick's perspective on abortion has no place in our church paper. God forbid that people seeking counsel on this matter should console themselves with the thought that abortion is a matter of choice that God will not hold them accountable for.

If there is actually doubt in the minds of the editors and leaders of our denomination as to the stand they should take on abortion, why not take the side that you know to be right, which is supported by the Bible and the Spirit of Prophecy, and not try to guess why they do not mention abortion specifically. SYLVIA HOUSE  
Portland, Oregon

## Indefensible

That the Seventh-day Adventist Church has refused to take an official, definitive position on abortion is appalling and, beyond that, morally indefensible.

When are we, as a denomination that professes to rely on God's Word, going to recognize and officially acknowledge that all human life—even life that is not physically or mentally whole—belongs to our Creator and is precious in His sight? Until we do, we will silently continue to condone murder.

GARY C. WHITWORTH  
Burlleson, Texas

## Are We Sure?

To have an opinion about abortion, one must determine whether or not the fetus is a human being. Ardyce Sweem rightly referred to Bible passages that tell us God creates, forms, and knits together humans in the womb. Genesis 16:11 calls pregnancy being "with child." Who are we to tinker in God's special creative work?

Even if the child is bound to live unhappily because of a broken home or poverty, can we be 100 percent sure he will? If not, let's on the basis of logic and the Bible give the unborn a chance to keep on living! Give "the child" a chance to know Jesus, to have eternal life. Let's have faith that the God who sees the sparrow fall will make something out of the unborn's life.

Pat Wick said, "God . . . loves people and not issues." I might counter by adding, God loves unborn children so much that He's waiting for our church to make an issue out of it!

WERNER STAVENHAGEN, JR.  
Agat, Guam

## Quick!

If Laura is as pregnant as your graphics suggest, the answer is obviously no; get her to the delivery room, quick! AL TUCKER  
College Place, Washington

## Continue On

When does life begin?

"And the Lord God . . . breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

When the newborn takes that first breath, the baby biblically becomes a living soul. FRED E. SCHLEHUBER  
Harrison, Arkansas

## Spontaneous Abortion

In nearly 60 years of family medicine practice, I have observed extremely few cases in which therapeutic abortion was indicated, but a considerable number in which nature intervened to eliminate a defective embryo by spontaneous abortion.

LESTER H. RHYMES, M.D.  
Loma Linda, California



# WHAT THE CHURCH MEANS TO ME



**The Church.** The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel.

The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head.

The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:3; Acts 7:38; Eph. 4:11-15; 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph. 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18.)

In these days of business conglomerates and multinational corporations, we must resist thinking of the church only in terms of its organizational structure. I know it sounds trite, but it is nevertheless true—the church

is people. People gathered in Christ. People gathered because of Christ.

In speaking of the church, we use words such as *fellowship, community, family, and relationships*. These people “in Christ,” whoever they are or wherever they come from, are brought together by Jesus Christ. He intends to bond them into a special relationship with Him and with each other. The apostle Paul puts it this way: “The whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work” (Eph. 4:16, NIV).

## An Audacious Undertaking

When you think of it, this is an astounding and audacious undertaking. To make of many people, diverse in a thousand ways, a single community, an international family, calls for a miracle. And that is what the church really is—a miracle of grace. It is a creation of the Spirit—altogether different from anything we have ever seen or could expect to see in the world.

As one writer states, the church “cannot adopt its social order from the way in which the society in which it lives is run, . . . for it has to correspond to its Lord and to represent new life for society. It cannot be a racial church, which permits racial separation and discrimination within its own fellowship. It cannot be a class church, which sanctions from above a separation or conflict of classes in its own fellowship. It cannot be a male

church, tolerating patriarchal forms of rule within itself. It cannot be a national church, which bolsters up national arrogance by its own limitations and ideas. For the church, as it seeks to conform to the liberating rule of Christ, the watchword must be, Here ‘there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus’ (Gal. 3:28, RSV). In the church of Christ the religious, economic, and sexual privileges that obtain in the world around lose their force. But . . . another power holds sway—the power of the Spirit” (Jurgen Moltmann, *The Church in the Power of the Spirit*, p. 106).

The church should and must be a place of genuine community, where people have learned to say “our” and “we,” where lines of division are erased. “God cried to hydrogen and oxygen, Say our! and when they learned aright the principle of community, water came, and rain, and dew, and the sea, and the Yosemite” (Harry Emerson Fosdick, *Riverside Sermons*, p. 230). The church is a place where people can say “our Father,” and mean it.

## The Is and the Ought

Now I know you are beginning to think I am talking in terms too lofty and ideal to be realized. You are thinking about what is versus what ought to be. True, the church is far from perfect. But God speaks of possibilities as realities. Over and over He urges upon us His ideal. It is His

CHARLES E. BRADFORD



# The church is all about relationships, and relationships must be worked at constantly.

promise that counts. "On this rock I will build my church, and the gates of Hades will not overcome it" (Matt. 16:18, NIV).

In spite of what is apparent, we must not allow ourselves to become cynical. We cannot afford to doubt the Word of God. And above all, we must not withdraw from the fellowship. None of us is saved in splendid isolation. We cannot have Jesus without His church, His family. He identifies with them. To be under the lordship of Christ, therefore, is to be in relationship with all of Christ's people.

It gives me hope to know that for at least one brief moment in human history, the ideal community became a reality. Jews, Greeks, Romans, a few rich and educated people, many poor persons, were galvanized into a tight-knit, caring family—the new people of God.

"They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. . . . All the believers were together and had everything in common" (Acts 2:42-44, NIV). This is part of human history—a powerful statement about what God wants to do at all times and in all places. The possibility exists that it will happen again.

Even after the white-hot intensity of its "first love" cooled, Paul still spoke about the church in the loftiest terms: "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit" (Eph. 2:19-22, NIV).

The ideal challenges us. God wills that His church should reflect His own virtues—all that is good, kind, noble, and just. We must work until by His Spirit the promise becomes reality. The church is all about relationships, and relationships must be cultivated

and worked at constantly. Each person in the relationship has the responsibility to make it work.

## What It Means to Me

Having said all this, please let me tell you what the church means to me. It means fellowship, community, family. It is, as a poet defined the word home, "a place where they have to take you in when you go there." The church is a place where people are loved, respected, and recognized as somebody. A place where people acknowledge that they need each other. Where talents are developed. Where people grow. Where everybody is fulfilled.

The church is also a place where people love you enough to tell you when you are wrong. A place where the Word, worship, and fellowship prepare the saints for service. It's what I need to draw me out of my selfishness. "Never think that you can be Christians and yet withdraw yourselves within yourselves. . . . Fellowship with one another should make us glad" (*Testimonies*, vol. 6, p. 362).

But this fellowship is not to be narrow and exclusive. It is ever reaching out, deepening, and enlarging itself. It is dynamic rather than static or sterile. It is contagious.

In North America we talk about the "caring church." These words must be more than a slogan. Social psychologists tell us we've come to a time when people are intensely lonely. Uprooted from home and family, thrown together in metropolitan areas, many have no friends and no one to really turn to.

Many of the 61 million unchurched Americans admit that they would consider becoming part of a church that was a real fellowship. Church growth leader Winn Arn writes, "In a study I recently completed of 38 denominations, there was a direct

relationship between the percentage of 'people feeling loved' and the growth of that denomination" (*The Winn Arn Executive Growth Report*, No. 10).

Indeed, our greatest challenge is not to prove the correctness of our doctrines. The real task is to become the community the biblical writers described in such glowing terms.

## Learning to Live Together

To me the church is also a place where we prepare to live together throughout eternity. The prospect of inheriting all things depends on our ability to form the kinds of relationships that will make heaven a great place to be. Quarrelsome people, selfish people, people who disregard the rights of others, cannot be trusted there. Heaven will be made up of people who have learned to defer to each other, even to yield their rights so that there may be unity, community, and fellowship.

Finally, the church means that a group of people in time and history, called one by one from various walks of life, will learn to live together in perfect unity, not losing their identity. Then a skeptical world will cry out, "There they are, they keep the commandments of God and the faith of Jesus." This is probably what Ellen White had in mind when she said, "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own" (*Christ's Object Lessons*, p. 69). □



Charles E. Bradford is president of the North American Division and a vice president of the General Conference.

# celebrating the Good News with Music!

Season of Joy Rick Foster



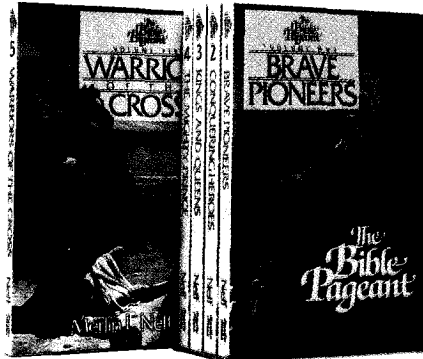
Jim McDonald - A Brand New Love for Christmas



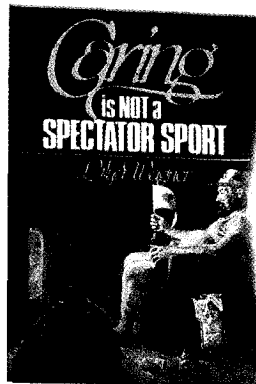
Christmas. Chestnuts roasting on an open fire. Family coming together from near and far. Special secrets shared and activities planned. Snow hushing the world around you to a whisper. A beautiful tree with useful and soon-to-be-cherished gifts under the boughs. Perhaps even carolers going by outside. The Christmas story is read from the Gospels as thoughts drift back to Bethlehem and the promise of peace in the universe.

Even if we have different traditions at Christmas-time, we all share the dream of brotherly love in action wherever we live. Music is a prominent part of many Christmases. Chapel/Bridge has been celebrating the Good News with music over thirty Christmases. And this year we are featuring three albums of Christmas music.  *Season of Joy* by Rick Foster sets the tone for the season. His classical guitar imparts a special warmth to 14 favorite Christmas carols like "Jesu, Joy of Man's Desiring," "Joy to the World," "What Child Is This?" and "Good King Wenceslas."  Speaking of warmth, *One Silent Night* blends the keyboard artistry of Bob Silverman with the harp of Judy Wolter for a truly joyful album you will enjoy this Christmas.  *A Brand New Love for Christmas* is a beautifully orchestrated album by Jim McDonald with many new songs and old favorites. Good listening to set the mood for the season.  *Friends* will really be appreciated by fans of Sam Ocampo. His new album is a live concert recording, complete with audience sing-along.  Each of these Chapel/Bridge albums is reasonably priced at just US\$8.98/Cdn\$11.98. Celebrate the good news with a record or cassette from Chapel/Bridge.

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Christmas is indeed a time of sharing. Sharing love, hope, peace. Sharing the joy of giving and receiving presents. We try to find gifts that have lasting value for that loved one or friend. Candy canes are fun, but are gone too soon. Fragrances lose their subtleties. And clothes aren't appropriate for everyone on your gift list. But books—good books—will last a lifetime because they become a part of the reader. We would like to suggest some good books from Pacific Press for giving at Christmas. □ Reprinted with colorful illustrations and new covers, *The Bible Pageant* by Merlin Neff is winning a place in hearts of a new generation of children. Bible heroes come to life again. Heroes great and small—from Eden to Christian missionaries like Dr. David Livingstone. Complete set of five books is a sturdy slipcase, US\$39.95/Cdn\$55.95. □ *Caring Is Not a Spectator Sport* reminds us that love never warms the bleacher seats when faced with human need. Dr. Lilya Wagner's book is filled with illustrations of people meeting the needs of others where they find them. US\$5.95/Cdn\$8.35. □ Author Jon Dybdahl tells a marvelous missionary story in *Missions: A Two-Way Street*. Experiences during eight years in Thailand show how missionaries often learn as well as teach and preach. Refreshing reading for anyone, especially those interested in mission work. US\$5.95/Cdn\$8.35. □ A wonderful little book by Roger Coon is *Ellen White and Vegetarianism: Did She Practice What She Preached?* It answers some strong criticisms about Mrs. White and her eating habits. Well handled and straight to the point, Coon presents evidence from Mrs. White's own hand and that of contemporaries to support his conclusions. Priced less than many greeting cards, this is an especially great value at just US\$1.25/Cdn\$1.75. □ We all love a good story. It is even better when it is a sequel to another good story and both are true. *Daughter of Son-Light*, written by Janet Kangas and Elisabeth McFadden, tells the continuing story of Maria. Many readers were blessed by *Maria: Daughter of Shadow* as they followed her life in Puerto Rico. A former spirit medium and "healer," Maria was finally delivered from spiritism and baptized.



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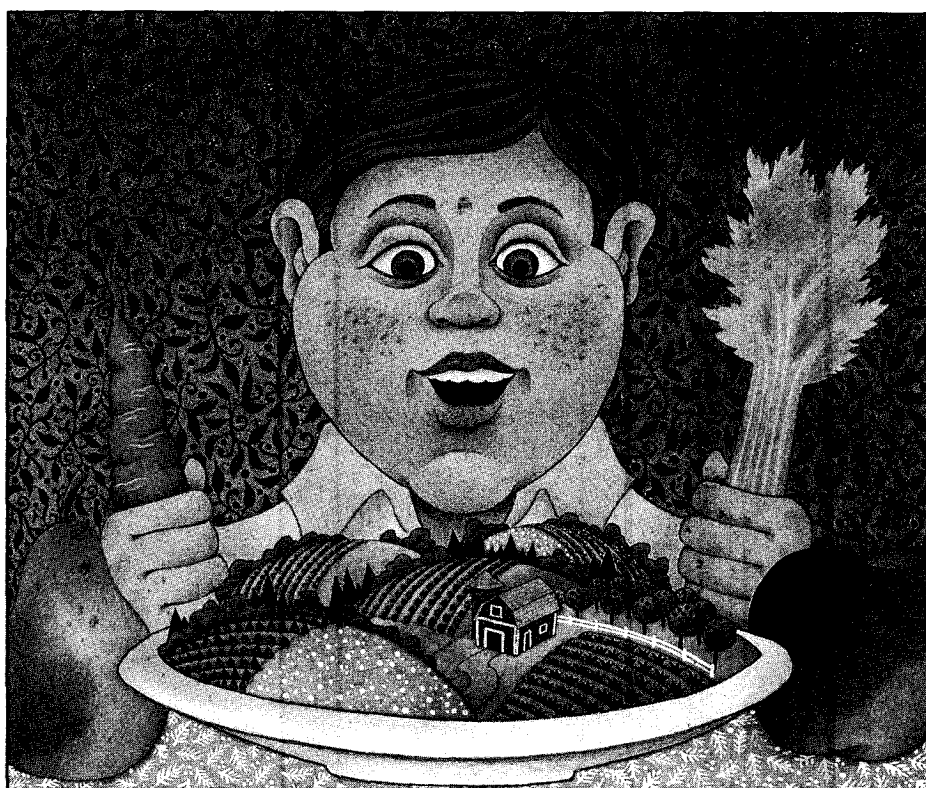


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All of us at Pacific Press sincerely wish you and your family all the best at this Christmas season.

# VEGETARIAN DIET

Will it meet your child's  
nutritional needs?



JEFF DEVER

**M**y pediatrician suggested I write to you for information regarding a vegetarian dietary plan for infants and children. My son was eight pounds one ounce when born, lost a whole pound the first week, and ever since has been under the norm for height and weight for his age. The doctor is concerned about his calcium and wants me to give him a liquid supplement and more calories.”

So reads the letter I received from a young mother. She describes her son's

diet and why she is a vegetarian.

Does she have reason to be concerned about his growth? Why is the physician concerned about calcium and calories? Since the physician has ruled out any illness, it is reasonable to suspect that his diet could be the cause for his below-normal size.

Recent studies report that vegetarian preschool children are often smaller than would be expected.<sup>1</sup> Investigators in England wondered if poor appetite might cause this.<sup>2</sup> Care-

ful study, however, revealed that the children were eating large amounts of food, but this food was bulky and low in calories. They seemed to have difficulty eating to meet their energy needs, since children's stomachs are small and their nutrient and energy needs are relatively large.

In addition to the bulkiness of some vegetarian diets, the food may be difficult for little ones to digest, so part of the energy may not be available to the child.<sup>3</sup> Often such diets also prove

BY PATRICIA K. JOHNSTON

# Adult food habits may not provide enough nutrients for children.

low in fat. The effect of such a diet becomes more apparent in children, who have higher energy needs, than in adults. As may be expected, the most restrictive diets have the greatest effect.<sup>4</sup>

In a recent study of children under the age of 2 whose cholesterol-conscious parents fed them a low-fat diet, the youngsters failed to thrive.<sup>5</sup> Although these were not vegetarian children, we can learn from their experience.

## Restrictive Diets

In an attempt to prevent obesity and heart disease, these well-meaning parents had translated dietary recommendations for adults into restrictive diets for their little ones. The children received formula overdiluted with water, skim milk, lean meat, and complex carbohydrates. All appeared below the fifth percentile for weight, and most were also below the fifth percentile for height. Fortunately, the children responded to a liberalized diet.

When energy intake is inadequate, protein will be used by the body for energy, rather than for building and repairing tissue. This can affect growth, especially if the amount of protein available in the diet is also low.

Obtaining adequate protein does not generally constitute a problem for vegetarians in industrialized countries today. However, if the child eats a totally (or near totally) vegetarian diet, attention should be given to meeting nutritional needs, including energy and protein.

Each of us receives at birth a genetic blueprint for our body. If the building materials—the nutrients in our food—are inadequate in quantity or quality, our body will suffer.

We see the extreme effects of inadequate nutrition in the malnourished children of the Third World. Although the results may appear less dramatic in developed countries, it does not necessarily mean that the choice of feeding practice is inconsequential. Rather, the consequences may be too subtle to be detected by casual observation or may be of a long-term rather

than short-term nature.<sup>6</sup>

Fortunately, the Creator designed us so that we must meet our building-material needs with a variety of foods. If we eliminate an entire group of foods from our diet, we must give careful thought to alternate sources for the nutrients those foods supply.

For example, consider the milk group. Milk and its products supply a number of essential nutrients for children, such as calcium, riboflavin, protein, and vitamins A, D, and B<sub>12</sub>. In the typical American diet milk serves as the major source of calcium, riboflavin, and vitamin D. And for vegetarians it also provides an alternate source of protein and vitamin B<sub>12</sub>. If we do not use milk, we must find other sources for these nutrients. Fortunately, milk is not their only source.

The more foods eliminated from the diet, the greater the care we must take to assure that all the growing child's nutritional needs are being met.

The physician worried because his young patient's diet did not contain good sources of calcium. It also contained foods not easily digested by a child, limiting the nutrients and energy available to him. His diet needed to be liberalized for him to reach his genetic potential.

## "Feed My Lambs"

Scripture implies that we should make a difference in the food eaten by our little ones, compared to that eaten by adults. When He said, "Feed my lambs" (John 21:15), Jesus recognized that the nutritional needs of lambs differ from those of sheep. Paul also noted the difference in the nutritional needs of little ones (1 Cor. 3:2). While these texts refer to the spiritual realm, they also hold true in the physical world.

Ellen White wrote that a child "should not be given . . . the food of older persons, which it is unable to

digest" (*The Ministry of Healing*, p. 383). Although nearly 100 years old, this counsel seems particularly relevant in light of recent reports and should guide us in food choices for our children.

To provide the most healthful diet to our children, we as vegetarians will not use some foods commonly consumed by the general population. But "malnutrition, as a result of vegetarian practice, is clearly a case of negligence because solutions are available."<sup>7</sup>

We should each choose intelligently from the wide variety of foods available to us. Let's avoid the slightest evidence of malnutrition in any Seventh-day Adventist child because of poor food choices.

And let's remember: "Children and youth should not be underfed in the least degree. They should receive an abundance of healthful food" (Ellen G. White letter 19, 1899). □

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Patricia K. Johnston, M.S., M.P.H., R.D., is assistant professor of nutrition at Loma Linda University School of Health. This article is provided by the General Conference Department of Health and Temperance.

# ALL ALONE AND IN A CROWD



DAVID B. SHERWIN

BY MARY LUE COCHRAN



**P**icture a Thanksgiving scene. There's a nip in the air. Pumpkins and fallen leaves speak of autumn present and winter at hand. Fire crackles warmly in the fireplace. The table is laden with scrumptious bounties; their aroma permeates the festive atmosphere. Family and friends, gathered from near and far, fill the house with the sound of friendly voices and laughter.

A cozy scene—right?

Yes—at least to the cozy groups involved. But what about that person not quite involved, not quite included? What about that person standing awkwardly by himself in front of the hearth? That person alone in the crowd?

### A Lonely Irony

It seems ironic, but for some of us a crowd can be a lonely place. "You need to get out more," friends may say, and they are probably right. The warmth of a social celebration may provide healing and affirmation. Or it could serve only to underline aloneness and further wound the spirit.

But we can do things to make homes and churches places where each person may feel that grand sense of belonging. And those of us who sometimes (or maybe all the time) feel alone can also do things to improve our situation.

Here are some suggestions for the person who sometimes finds himself stranded on an island of loneliness.

**1. Take responsibility** for your loneliness. Don't sit and wait for someone to come along and wave a magic wand to cure the hurts.

**2. Build an emotional support** system wherever you are—maybe an extended family and a group of friends. Don't wait for Sabbath to do this, either.

**3. Keep your relationships** strong and in good repair.

**4. Take the initiative** and go sit with someone. Don't always wait for someone else to think of coming to you.

**5. Be receptive** and appreciative in response to the friendliness and kindness of others.

# Loneliness has more to do with what's in you than what's around you.

**6. If for some reason** you really wish to sit alone, do so—but accept your choice.

**7. Following the old adage** "Look for someone lonelier than you" may not fully answer your immediate need of friendship and sense of belonging, but it will help, and it may lead you to a new friend.

**8. At holidays**, if you can't be home for Christmas, be creative and think of extra fun things to do. This is an excellent time to think of others and to plan for them.

**9. Don't expect others** to read your mind and know your needs. Call a friend if you're lonely. Invite others over to your place. If you want mail, write letters.

**10. Ask God to lead** in your life and to fulfill your needs. He cares and understands.

### Apart or a Part

Being in a crowd, especially at

holiday times, can exaggerate some people's feelings of loneliness and isolation. How can those who are integrated into a family or group help others to feel a part and less isolated?

**1. Be aware** of people who are alone. Be especially friendly and warm, and perhaps even invite that person to sit with you.

**2. If you happen to be a friend** of a person who is alone, you can do a lot for him or her. You know the person more than superficially. Your friendliness and interest can help to give him that needed sense of belonging. Be just as friendly, if not more so, in crowds and social gatherings.

**3. Be willing to take the initiative.** Don't wait for someone to come and sit with you.

**4. Holidays are hard times** to be by yourself. They simply exaggerate the sense of aloneness to one who can't be with loved ones at that time. Other people seem extra busy, and there's no

## THE LONESOME TRUTH

In a recent *Washington Post* article ("Life in the Lonesome Lane," May 23, 1986) staff writer David Streitfeld discusses the complexity of loneliness. Here are a few noteworthy facts about a feeling that most of us get at some time or other.

**1. Health.** According to Stephen Goldston, a psychologist with the Neuropsychiatric Institute at UCLA, loneliness is "a key factor on people's physical and mental health." A study of 3,000 Iowans over 65 indicated that the loneliest were four times as likely to die. Research at Ohio State University indicates that loneliness could weaken the body's immune system, its main defense against infectious and malignant diseases.

**2. Teens and Loneliness.** We often think of elderly people as being

the loneliest, but surveys indicate that those who most frequently complain of loneliness fall into the 17 to 19 age bracket.

**3. Responsibility.** Studies at the University of Tulsa indicate that while lonely people may not be as socially skilled as others, strangers do not overwhelmingly reject them. The lonely person often does the snubbing.

**4. Chronic Loneliness.** UCLA psychology professor Anne Peplau says, "The clichés are good advice for most, but there's a subgroup for whom they don't apply. For them, loneliness is not a temporary state but a fact of life." Chronically lonely people tend to come from homes where a parent was either unloving or absent, priming them to expect rejection.

mail. So perhaps you can include singles in your festivities. Maybe you could drop by with a holiday treat. Or make a phone call—long distance or local.

5. **Let God lead** you in showing your love and concern.

### The Comfort of Aloneness

Does a person always have to be with others in order to feel a warm, comfortable sense of belonging? The answer is no.

Picture this scene. It is January. Snow flurries outside. Sleigh bells (or are those church chimes?) ring in the distance. The fireplace houses a cozy fire. Sara rocks by the hearth, reading a good book and munching an apple as the fire crackles. A kitten sports with

the rhythmic rise and fall of the rocker.

Does this sound like a lonely scene? Indeed not. This is the *comfort of aloneness* at its best.

Or consider this scenario. Joan's day was filled with gardening, a Community Services work bee, lunch with friends, supper with her grandchildren and children, and a surprise phone call from a long-distance friend. Now she's ready for some relaxation and quiet—a time to unwind, to pursue a pleasant activity, or just to reflect on an enjoyable day.

Did Joan feel lonely because she was alone? No. Solitude provided just the healing balm she needed.

So what's the difference between loneliness and comfortable solitude? I

believe the key lies in feeling a part. Joan had friends and family whom she needed and who needed her. She had enough activity with family and friends that a chance to be alone was a comfort. Even by herself she felt loved and cared about; she knew she had people with whom she could share her life and love.

Joan's experience illustrates the fact that loneliness has not so much to do with being alone or in a crowd. What matters most, whether you're at church, eating Thanksgiving dinner, or sitting by the fire with a book, is feeling and knowing you belong. □

Mary Lue Cochran writes from Tappahannock, Virginia.

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## CHILDREN'S CORNER

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# D

## IFFERENT, JUST LIKE MILLIE

It was Millie's first year in a big school. Every room had so many children. There were 15 girls and 12 boys in her room alone.

Millie's daddy and mommy had taught her how to do things just right. She kept her hair combed so it wouldn't look messy, she tucked her blouse in if it started to get untucked, and she even shined her shoes, almost every day. Yes, Millie did things just right.

But when she got acquainted with all those other girls in her room, she discovered that not all of them had learned to do things just right. Some of them wore new and strange-looking clothes. One girl even put a bandanna across her forehead and tied it in the back. Millie didn't

think it was right to wear things like that. And why did that other girl have to wear Nike sneakers that looked like they were left over from last summer.

The girls just didn't look like Millie, and they didn't like what she liked. She loved to play the piano. She even liked to practice. But when she'd tell her friends that, every one of them would say, "Yuck, I don't like to practice the piano." Millie was excited about learning to knit, but each of her friends said, "Oh, that's boring. I'd rather ride horses."

Millie wasn't very happy in this big new school. There were lots of girls her age in her room, but they just weren't like her. How can you have fun with people who are so different?

One night Millie had a dream. She dreamed that she went to school one morning and every one of those girls looked just like her. Each girl's hair was cut the same way, and it was combed so nice. Their shoes looked like hers, shined so bright. They wore dresses just like hers, they smiled just like her, and they were

careful not to laugh when they shouldn't, just like Millie.

But at recess time the entire girls' softball team gathered at the pitcher's mound, because Millie always pitched. There was no one to play first base, no one to play second base, no one on third, and no catcher. How can you play softball with a team of only pitchers?

The spelling bee after recess was no fun either. They all knew the same answers, so nobody won. Millie looked down at her brand-new pink socks and thought, Well, I still have new pink socks to wear today. But then she realized that was no fun either, because every one of the other girls had the same pink socks.

By the end of the day Millie was ready to scream with frustration. Just as she began to cry out, "This is an awful day!" she woke up.

It felt so good to know that it was just a dream. She could go to school and all the girls wouldn't look just like her. That day Millie had fun discovering just how special each girl was. Everyone was different, even Millie.

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—DIANE FORSYTH—

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# AN INFANT INFANTRY?

**H**ow do you feel about teaching small children in Sabbath school some songs with a strongly military sentiment? I refer to one specific song that goes like this: "I'm too young to march in the infantry, ride in the cavalry, or shoot in the artillery, but I'm in the Lord's army"?

Songs of that sort disturb me. I know that the Bible depicts the Christian life as a warfare between good and evil. I doubt, though, that small children can make the distinction between actual and spiritual war, especially in a world that bristles with armaments. With so many beautiful songs that dwell on Christ's love and care for little children, I wonder why it is necessary to become "military."

Of course, it's "cute" to hear the tiny creatures shout their pseudo-belligerence against the devil, and the songs are undoubtedly easy to teach. I have nothing but admiration for the wonderful leaders and teachers in the children's divisions of the Sabbath school, but perhaps we ought to rethink this subject. Incidentally, I can't imagine a thinking Christian giving his child "military" toys.

**I** believe that being "my brother's keeper" means I should point out to others ways in which they are failing to meet the high standards of Christ's righteousness. I feel that not to do so would be failing the Lord. But others strongly resent my efforts. In fact, the members of my church go out of their way to avoid me. How do you interpret this admonition?

Not the way you do. I have always thought those words meant I should be sensitive and alert to the sorrows and needs of others, be willing to

lend a hand or give a word of encouragement, and try to ease the physical and emotional suffering that is so much a part of the human condition. Since I myself so often fail to live up to Christ's expectations and hopes for me, I don't feel that He has appointed me to rebuke others for their shortcomings. I can safely leave that to Him. He will work through His Holy Spirit and impress hearts in His own good time. (Also, at the end of my life, I'd like to have a few friends left.)

I invite you to memorize these stanzas by Edward R. Sill:

"These clumsy feet, still in the mire,  
Go crushing blossoms without end;  
These hard, well-meaning hands we thrust  
Among the heartstrings of a friend.

"The ill-timed truth we might have kept—  
Who knows how sharp it pierced and stung?  
The word we had not sense to say—  
Who knows how grandly it had rung?"

**H**ow do you feel about the practice of videotaping TV programs on Friday night and Sabbath to view after Sabbath is over? My thinking is confused, but somehow it doesn't seem right, even though I don't have a convincing reason for this feeling.

By not watching the programs during the Sabbath hours, you certainly are keeping and honoring the Sabbath. You are making provision not to break the Sabbath. Your video machine is only a mechanical servant, like your stove or refrigerator. It would seem to me that taping the

programs for viewing during secular hours would fall into the same category as preparing food for Sabbath on Friday and then putting it in the timing oven on Sabbath. In each instance you are keeping the Sabbath to the best of your ability.

Hens lay eggs on Sabbath, but one does not inquire at the supermarket about this; cars are manufactured on Sabbath, but we buy them. I think that in this extremely sophisticated world we have to keep a balanced, rational viewpoint. Let me suggest, though, that some programs are not suitable for viewing on any day of the week. The Christian would not tape them at any time.

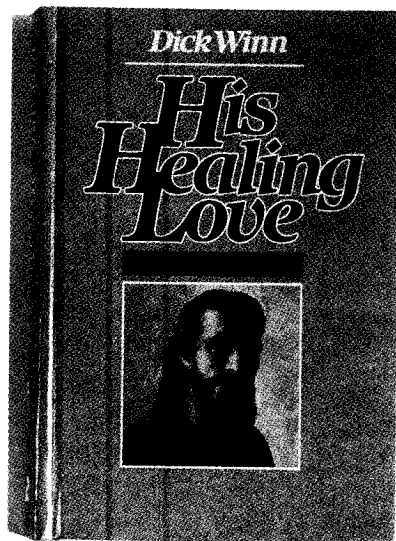
**S**ome weeks ago a reader asked what to do with a worn-out Bible that is past repair. Here are the suggestions from readers, summarized:

1. Investigate the Third World mission fields. They are often grateful for even separate pages of a Bible.
2. Bury the Bible reverently in a nice box, preferably in a flower garden. Some suggested making a little ceremony out of it.
3. Burn the Bible reverently. A few readers suggested then putting the ashes in a favorite vase in the house.
4. Place the Bible in a box with a sheet giving full information as to who owned it and how long it was used. Keep it to pass along as an heirloom for the next generation.
5. Find someone who restores old Bibles. I think this would depend on how "bad off" the Bible is. If the pages are worn through in the middle, that's pretty much the end.
6. Give the Bible away, page by page or chapter by chapter, on public conveyances, such as planes, buses, or trains; city dwellers might give it to workers at the local city nondenominational mission, who appreciate Bibles in any condition.

*Miriam Wood, author of 16 books, is a retired English teacher whose lifelong hobby has been "observing human nature in all its complexity."*

# Devotional 1987 Books

If there was ever a time we need His healing love, it is now. The new senior devotional brings pertinent inspiration and abiding strength to the reader. *His Healing Love* has been written for and will be appreciated by people of all faiths. Inspiring speaker and author Dick Winn writes from Pacific Union College. (Available in Spanish.)



BY  
DICK  
WINN

As always, Eric Hare is at his best as he shares compelling and dramatic stories. Children will learn lessons from the Bible and about Christian living from *Make God First*. This classic devotional has been reprinted because of its timeless value and appeal. Eric Hare is a beloved storyteller.



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HARE

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# Sixth ICPA World Congress Declares War on Drugs

The new Acropolis convention center in Nice, France, hosted the Sixth World Congress of the International Commission for the Prevention of Alcoholism and Drug Dependency (ICPA) from August 31 to September 4. Nearly 500 government leaders, medical authorities, educators, and religious leaders from 45 countries gathered for a high-level summit to plan the prevention battle against alcohol and other drugs.

World-famed oceanographer Jacques Cousteau pounded the lectern during his address to the congress and thundered, "It is war!" His words were underscored by the screening of a documentary he and a French film crew made in Peru that focused on cocaine.

The ICPA congress theme, "Prevention for Everyone to Safeguard the Future," rallied delegates to a battle that Seventh-day Adventists have long recognized. The ICPA was formed 34 years ago as an arm of the General Conference Temperance Department to influence governments and top professionals toward prevention of alcohol use and drug abuse. Under its executive director, Ernest H. J. Steed, it has become a major prevention organization. As Dr. Ernest Noble, recently elected ICPA vice president and director of the Alcohol Research Center, University of California, expressed it during his keynote address to the congress: "The ICPA is the only viable organization working toward prevention."

Mrs. Tamar Oppenheimer, secretary general for the United Nations International Conference on Drug

Abuse and Illicit Trafficking, attended the congress to voice her official support. Dr. A. Arif, World Health Organization research officer from Geneva, also pledged his organization's strong support.

That France hosted the Sixth ICPA Congress provides a vivid commentary on changing world attitudes toward alcohol and other

drugs. In this country wine was once the liquid of choice over water, and children were trained to expect it with their meals. But that has changed. France now is the only developed country to have decreased alcohol consumption (from 126 liters per person per year in 1976 to 96 liters). In fact, the congress convened under the direct patronage of the prime minister's office. The city of Nice also supported the congress, donating almost the entire cost of the Acropolis facilities, worth Fr120,000 (\$18,000).

Numerous newspaper articles gave prominence to discussions at



Top: Dr. Abdul Rahman Al-Awadi, chairman of the recent ICPA congress in Nice, is Kuwait's minister of health. Next to him is keynote speaker Ernest P. Noble, research director, University of California. Behind them is Thomas Neslund, ICPA executive director-elect. Bottom: Dr. Egorov Vladimir Fedorovic (right), deputy chief of the Ministry of Health for the Union of Soviet Socialist Republics, joins in conversation with others attending the congress, including oceanographer Jacques Cousteau and ICPA executive director Ernest H. J. Steed.

By Lincoln E. Steed, assistant vice president for editorial at Pacific Press Publishing Association and associate director of ICPA.



**Candy Lightner, founder of Mothers Against Drunk Driving (MADD), appeals to other countries to follow the U.S. in opposing drinking and driving.**

the congress. A typical headline: "Alcoholism and Drug Abuse: The Third World War." Fifty press representatives, including Reuters, *Figaro*, Associated Press, and CBS, covered the congress. CBS filmed a half-hour television special shown

across the United States on October 19. The Soviet news service Tass also requested a full report on the congress.

At the board meeting Elder Steed announced that he planned to retire as executive director at the end of 1987. The board voted that he be named an honorary director for life. They also met Elder Tom Neslund, his chosen successor, whom they voted in as executive director elect.

The highlight of the closing banquet was an address by Joyce Nalepka, president of the U.S. Federation of Parents for Drug-free Youth. Mrs. Nalepka told how she struggled at first to find any interest in her fledgling movement. Even the churches showed little enthusiasm. Then, passing through Takoma Park, she spotted a sign for the world headquarters of Seventh-day Adventists.

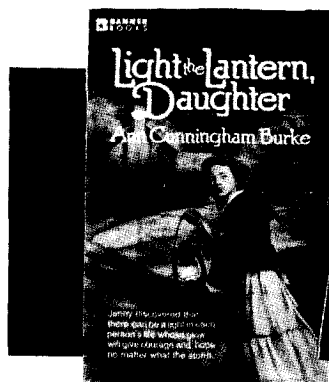
She went in and asked for help.

The receptionist directed her to the office of ICPA director Steed. His positive response to her request for help was immediate. Several months later he handed her a stack of 40,000 signatures in support of her campaign. Together they planned a group visit to the White House to talk to government leaders. Their voice was heard. Today Joyce Nalepka's organization has the personal patronage of Nancy Reagan and the support of thousands of chapters across the United States.

The next ICPA congress is tentatively planned for Brisbane, Australia, in 1988. Brisbane will be the site for a world's fair that year, when Australia celebrates its bicentennial. Already the city has offered its modern hall free for the congress. The prime minister has welcomed the ICPA and designated its congress an official bicentennial activity.

## The Adventure of Growing Up Caught in two **NEW BANNER BOOKS**

**Light the Lantern, Daughter.** Imagine a South Carolina cotton farm back when the century was just beginning. It was a place and time in which the neighbor who had two mules instead of one was considered rich. Think about suppers of cornbread after long days of work. Picture a one-room farmhouse that had never been painted. This is where Jenny Thompson grew up. Her sisters, stepbrother, and the first boy she loved were content with this clap-



board existence. But God planted a desire in Jenny for a higher purpose in life than scrubbing clothes and hoeing cotton. *Light the Lantern, Daughter* is about how God opened doors to satisfy that desire.



**So Much Summer.** What happens when you take a 12-year-old girl away from the comforts of home and place her in the wilderness? How would meeting a grizzly bear, being caught in a hailstorm, and looking

down on a coiled rattlesnake change a sheltered preteen? Former assistant editor of *Insight* Kris Coffen Stevenson recalls a summer of traveling with her geologist father to the rugged parts of the West in search of evidence for a global flood. In memories seasoned with wit, she tells how her fear of almost everything was replaced by self-confidence.

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# Church Ministries Celebrates One Year

The General Conference Department of Church Ministries (CM) celebrated its first birthday on September 2. The new department came into being in July 1985, when delegates at the General Conference session in New Orleans voted to combine the Home and Family, Lay Activities, Sabbath School, Stewardship, and Youth departments. Delmer Holbrook is the director.

Church ministries leaders around the world spent their first year working to nurture grass roots participation in the new department's work.

■ As CM director of the Far Eastern Division, Charles Griffin works to foster teamwork. One team effort led church ministries specialists Nancy Bassham and Minoru Inada to conduct a Learning to Love seminar in Colombo, Sri Lanka.

"The seminar was an attempt to lead 60 church members in a small church in Colombo to create more love in the life of their church and to carry over the love concept to the community by caring for those around their church," says Bassham.

■ Teamwork and local church participation are also integral to church ministries work in the Eastern Africa Division. The division has conducted seminars in each union to build teamwork among union, field, and local church leaders. Participants spent two afternoons visiting 830 homes, enrolling 665 people in Voice of Prophecy lessons.

■ Church Ministries programs are off to a running start in the South American Division. This program includes church planting in Chile and Ecuador, and the National Bible Chain in Argentina. Church planting begins when a parent church selects a Sabbath school class to

break away and start a new congregation in another location. The new church eventually moves from door-to-door evangelism to public meetings. Different CM focus groups—including Sabbath school, lay activities, and youth—work to make the venture a success.

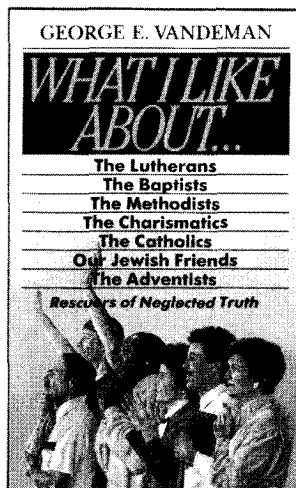
■ Every year is the Year of the Bible for Seventh-day Adventists in South America, but 1985 became the Year of the National Bible Chain in Argentina. Church members offered a Bible to anyone interested in receiving Bible studies.

"We can't always tell which factors were instrumental in producing figures on baptismal reports," says Ruben Pereyra, Austral Union secretary. "But when in 1985 we saw a 25 percent increase in bap-

tisms for the first quarter over the same period of 1984, we knew that the Bible Chain was effective."

■ Youth are important to the Trans-European Division's future. That's one reason why the division has designated 1987 as Adventist Youth Year. "We do this in recognition of a need by young people to be full partners in the church and for the church in Europe to benefit from the energy and idealism of its youth," says Jim Huzzey, CM associate.

During the 1987 Adventist Youth Year each department, and especially those within CM, will strive for greater youth involvement in that department's activities. Young people will participate in all church committees, from the union execu-



## BRIDGE OF UNDERSTANDING

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By Jean Thomas, administrative assistant, NAD church ministries.

tive to the local church. "As a focus for this we plan a major mission project in Pakistan. European youth will raise funds to travel to that country and work on the project," adds Huzzey.

■ Church ministries departments around the world hope to instill a sense of mission in their church members. As Eric Armer, of Eastern Africa, says, "Church ministries means to us here in EAD the total commitment of every member and worker to the proclamation of the third angel's message under the power of the Holy Spirit in a united dynamic thrust, demonstrating that we are a caring church not only for our members but for all those who need salvation."

■ "The church ministries model of cooperative planning and action is already operating to some extent at the grass roots level," says Les Pitton, North American Division



**Directors of church ministries departments in the Eastern Africa Division explore possibilities of a coordinated approach to evangelism in their field.**

CM associate for youth. As a case in point, Pitton cites the Boulder, Colorado, church's Mission Impact.

Each summer since 1984 youth pastor Richard DuBose and five helpers have taken 15 members of their youth Sabbath school for a two-week mission assignment. "In 1984 we conducted a Vacation Bible School at La Vida Mission, near

Farmington, New Mexico," DuBose reports. The following year the group conducted another VBS, this time at Pine Ridge Indian Mission, in South Dakota.

In 1986 DuBose and his group returned to Pine Ridge and conducted nightly health-related meetings and activities for community children and youth.

# CHALLENGE

**"Our youth must be trained to share the gospel of Christ crucified and to be living, practicing Christians."**

— Les Pitton, *To Catch a Star*, Part IV  
*A Adventist Review*, June 26, 1986

# RESPONSE

**"Thank you for giving our young people ideas on how to share the love of Jesus with others. God bless as you help to shape their characters."**

—Patti Eschliman, Letter to the Editor  
*Insight*, Nov. 1, 1986

**The New INSIGHT**  
*Training Our Youth*



## Literature Requests

We do not acknowledge receipt of literature requests, and we publish them only if correspondents forward them through a local conference or mission office. Ordinarily we publish individual requests only once during each calendar year. For listings that give only name and address, readers should send general missionary supplies.

### Burma

Pastor Wilson Shwe, SDA Mission, Monywa Road, Myetto, Bassein, Burma: *Adventist Review*, *Ministry*, sermon outlines.

### Ghana

Juliana Addai, Asawasi SDA Church, P.O. Box 3421, Kumasi, Ghana, West Africa: Bibles, hymnals, Spirit of Prophecy and devotional books, books about marriage and family, denominational magazines, Picture Rolls, stewardship and temperance materials.

Pastor J. K. Affum, Mid-West Ghana Mission of SDA, P.O. Box 727, Sunyani, Brong-Ahafo, Ghana, West Africa: Bibles, Spirit of Prophecy books, Picture Rolls, *Adventist Review*, *Signs*, prophetic charts, sermons on cassette tapes.

Pastor A. B. Akyiano, SDA Church, Anyinasi via Axim, Western Region, Ghana, West Africa: evangelistic supplies, hymnals, prophetic charts, sermons on cassette tapes, Bibles, Spirit of Prophecy books, literature, Chapel records, visual aids, sermon outlines, books on doctrine, storybooks.

Samuel A. Amfo, SDA Church, P.O. Box 6, Anyinam, Eastern Region, Ghana, West Africa: Spirit of Prophecy books, Picture Rolls, Bibles, inspirational books, *Signs*, evangelistic materials, slide projector, sermons on cassette tapes.

Elder J. K. Asamoah and Charles K. Obeng, Bechem SDA Church, P.O. Box 147, Bechem Brong-Ahafo, Ghana, West Africa: Bibles, Picture Rolls, Spirit of Prophecy books, magazines, evangelistic materials.

Pastor Moses Attah, Seventh-day Adventist Church, Ejisu District Headquarters, P.O. Box 45, Ejisu, Ashanti, Ghana, West Africa: Bibles, Picture Rolls, Spirit of Prophecy books, ballpoint pens for Bible marking plan.

Amoaka Atta-Emmanuel, P.O. Box

1373, Sunyani, Brong-Ahafo, Ghana, West Africa: Bibles with study guides, Spirit of Prophecy and doctrinal books, hymnals, Picture Rolls, evangelistic and temperance materials, *Signs*, *Adventist Review*, visual aids, child evangelism materials.

Pastor W. A. Cobbina, SDA District Office, P.O. Box 42, Jasikan, Volta Region, Ghana, West Africa: *Adventist Review*, *Signs*, and other magazines.

Nketia Collins, SDA Church, Box 6, Agona, Ashanti, Ghana, West Africa: Bibles, Spirit of Prophecy books, *Adventist Review*, *Signs*, evangelistic sermons.

## DEATHS

**CHADWICK, Astrid Moline**—b. Oct. 24, 1911, Tofield, Alberta, Canada; d. Aug. 19, 1986, Angwin, Calif. She was a nurse at White Memorial Orthopedic Clinic for 35 years. In 1974 the medical center's rehabilitation unit was dedicated in her honor as a result of funds from a patient that had been under her care. She retired in 1976. Survivors include one sister, Margaret Young; and one brother, Olof Moline. Another sister, Florence, preceded her in death.

**CLYMER, Virgil**—b. July 14, 1899, Mount Vernon, Ohio; d. May 13, 1986, Orlando, Fla. His publishing work began at the Canadian Watchman Press, where he spent 14 years. He went on to the Forest Lake Academy Press, then accepted a call to the Atlantic Union College Press as manager. In 1943 he joined the Review and Herald Publishing Association as typeroom foreman and assistant superintendent. He became plant superintendent and held that position for 20 years. Survivors include his wife, Blanche; three grandchildren; and four great-grandchildren.

**FIELDS, Orson Ivan**—b. July 27, 1902, Milton-Freewater, Oreg.; d. March 28, 1986, College Place, Wash. He and his wife spent 13 years in Angola and 23 years in Nyasaland (Malawi) directing teacher training and industrial education programs. He designed and built a hydroelectric plant and established several school industries in Africa. During retirement they spent one year in Majuro, Marshall Islands. Survivors include his wife, Irma; one son, J. Werber; one daughter, Bonnie-Jean McNiel; eight grandchildren; and one great-grandchild.

**FRAZEE, Helen Larson**—b. April 4, 1914, Mont.; d. July 8, 1986, Poland Spring, Maine. For more than 50 years she assisted her husband in soul-winning and evangelistic work. She was a founder of Wildwood Sanitarium and Medical Missionary Institute and authored *How to Teach Nature in the Home*; *Through the Seasons With God in Nature*; and study guides titled *How to Give Short, Simple Bible Studies*. Survivors include her husband, W. D.; one daughter, Rebekah Cochran; and two grandchildren.

**GRUNKE, Ruth Benson**—b. Nov. 12, 1911, Portland, Oreg.; d. Feb. 14, 1986, Portland, Oreg. She and her late husband, Leal V., were singing evangelists for Fordyce Detamore. They produced *The Voice of Prophecy* in the early 1940s and later began recording services that became Chapel Records. They secured the property for Monterey Bay Academy for \$1 as well as helping to establish Simi Valley Adventist Hospital. She sang and recorded with both the Temple Trio and the Chapel Trio. Survivors include her daughter, Darlene Sanders; and two granddaughters, Julie and Holly Sanders.

**HITEN, Stephen**—b. Dec. 9, 1906, South Africa; d. Aug. 17, 1986, Takoma Park, Md. For more than 22 years he served as missionary, evangelist, and pastor in South Africa. In 1956 he became chairman of the Department of Speech at Columbia Union College, where he managed the radio station and established the call letters WGTS-FM (Washington's Gateway to Service). Survivors include his wife, Edith; one daughter, Dawn Smith; one son, Glen; six grandchildren; and 10 great-grandchildren.

**HOLMAN, Hans-Jorgen**—b. Feb. 20, 1925, Drammen, Norway; d. Aug. 6, 1986, Niles, Mich. A reknowned performer, producer, linguist, and lecturer, he was professor of music at Andrews University for 29 years. He was awarded the John Nevins Andrews Medallion by Andrews University for his advancement of knowledge and education. Survivors include his wife, Rae Constantine; and two daughters, Kirsten and Karen.

**LUCAS, Theodore Edward**—b. June 17, 1904, Terre Haute, Ind.; d. July 3, 1986, Hendersonville, N.C. For 12 years he taught elementary school and pastored one year in Indiana. He moved to the Wisconsin Conference, where he was youth director and educational superintendent. He later served as edu-

cational superintendent for the Michigan Conference and youth director for the Lake Union Conference. In 1946 he went to the General Conference Youth Department, where he remained for 24 years. Survivors include his wife, Ivy; one daughter, Cathy Merriwether; one sister, Catherine Nail; and one granddaughter, Cathleen Galambos.

**LUYIRIKA, Nalongo**—b. Mar. 21,

1921, Uganda; d. June 17, 1986, Kampala, Uganda. She and her husband served for more than 25 years as evangelist and pastor, and helped establish more than 10 churches in western and central Uganda. She also was a home nurse and midwife to many of her neighbors and church members. Survivors include 14 children; 38 grandchildren; and six great-grandchildren.

**PATZER, Reinhold R.**—b. June 20, 1914, near Kulm, N.Dak.; d. Aug. 22, 1986, Bismarck, N.Dak. Upon graduating from Walla Walla College in 1939, he began 47 years of pastoral ministry in Colfax, Wash., and continued in North Dakota, Oklahoma, Texas, Canada, California, and the Dakota Conference. Survivors include his wife, Edna; two sons, Ronald and Roger; one granddaughter; and one brother, Arthur.

**SENSON, Josefa M.**—b. Dec. 29, 1901, Malolos, Philippines; d. July 14, 1986, Hot Springs, Ark. She was married to Roman R. Senson. She taught in two academies and served as dean of women at Philippine Union College. Survivors include one daughter, Fidela Hechanova; two sisters, Honorata Kahanding and Elisa de Leon; and two brothers, Jose and Eugene Manalaysay.

**SHELLY, William D.**—b. Oct. 9, 1951, Fort Bragg, Calif.; d. July 26, 1986, Lake Havasu City, Ariz. He served the church for three years as pastor of the Yucaipa church and one year as chaplain at Loma Linda University Medical Center before his death in a boating accident. Survivors include his wife, Edel May; parents, Mr. and Mrs. William Shelly; and two sisters, Janet Rimmey and Laura Deter.

**STRATTON, Edith D.**—b. Oct. 23, 1883, Morristown, Minn.; d. June 6, 1986, Walla Walla, Wash. She taught church school for more than 10 years in the Minnesota Conference and served with her husband in the Montana, Upper Columbia, and Idaho conferences. Survivors include two daughters, Eva Vliet and Floy Belding; one son, Eldon E.; 10 grandchildren; 19 great-grandchildren; and eight great-great-grandchildren.

**WESTCOTT, William Emerson**—b. May 12, 1902, Boston, Mass.; d. July 17, 1986, Candler, N.C. After graduating from the College of Medical Evangelists, he went to Florida Sanitarium and Hospital and later moved to North Carolina. During World War II he worked for the U.S. Medical Department. After the war he practiced in Florida for 18 years until mission service took him to Cameroon, Africa. After his return he worked for a short time in Georgia before his retirement. Survivors include his wife, Mary Louise; one daughter, Virginia McClellan; two sons, William, Jr., and Gerald Paul; one brother, Dana; two sisters, Miriam Hagen and Ruth Brown; seven grandchildren; and three great-grandchildren.

## WE CHANGED THEIR LIVES. LET US CHANGE YOURS.



**It** was Christmastime in Los Angeles and Robert Minisee was more than 2000 miles from his Michigan home. For three months he and Ruby Usher had been writing to each other and talking on the phone. Now he was at the airport waiting to meet Ruby for the first time.

Ruby arrived a little late. She'd been feeling a bit nervous and shy, but when she saw Robert, she gathered her courage, walked up, shook his hand and said "hello." She let him drive her car and they talked non-stop all the way to her apartment. They brought in the New Year riding the amusements at Knott's Berry Farm.

Robert wrote Ruby many more letters and in the springtime he proposed. Ruby kept all their letters in a scrapbook. Today the happily married couple have a young son and daughter and another Minisee on the way.

"Adventist Contact is a great opportunity for young people to meet others," says Robert. "Or for people of any age to meet," adds Ruby.

Your Robert or Ruby may already be in our computer. If you're 18 or older, single, fluent in English, live in the United States or Canada, and want to meet compatible SDAs, write today for your free enrollment kit. (Ask about our special "Buddy Plan Discount.")



**ADVENTIST CONTACT**

BOX 5419, TAKOMA PARK  
MARYLAND 20912-0419

# THE LIGHT OF THE WORLD

**A**lthough there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin.

The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. The world is a workshop in which, through the cooperation of human and divine agencies, Jesus is making experiments by His grace and divine mercy upon human hearts.

Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted and becoming laborers together with Christ in drawing souls to God.

They see those who were in darkness becoming lights to shine amid the moral night of this wicked and perverse generation. They see them becoming prepared by a Christlike experience to suffer with their Lord, and afterward to be partakers with Him in His glory in heaven above.

## The Church on Earth

God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final

and full display of the love of God to the world that is to be lightened with its glory.

The prayer of Christ that His church may be one as He was one with His Father will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God they will become witnesses in the world of the power of God unto salvation.

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren.

Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus? Is there not work enough to satisfy your zeal in presenting the truth to those who are in the darkness of error? As those who have been made stewards of means and ability, you have been misapplying your Lord's goods in disseminating error.

The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against

spiritual wickedness in high places."

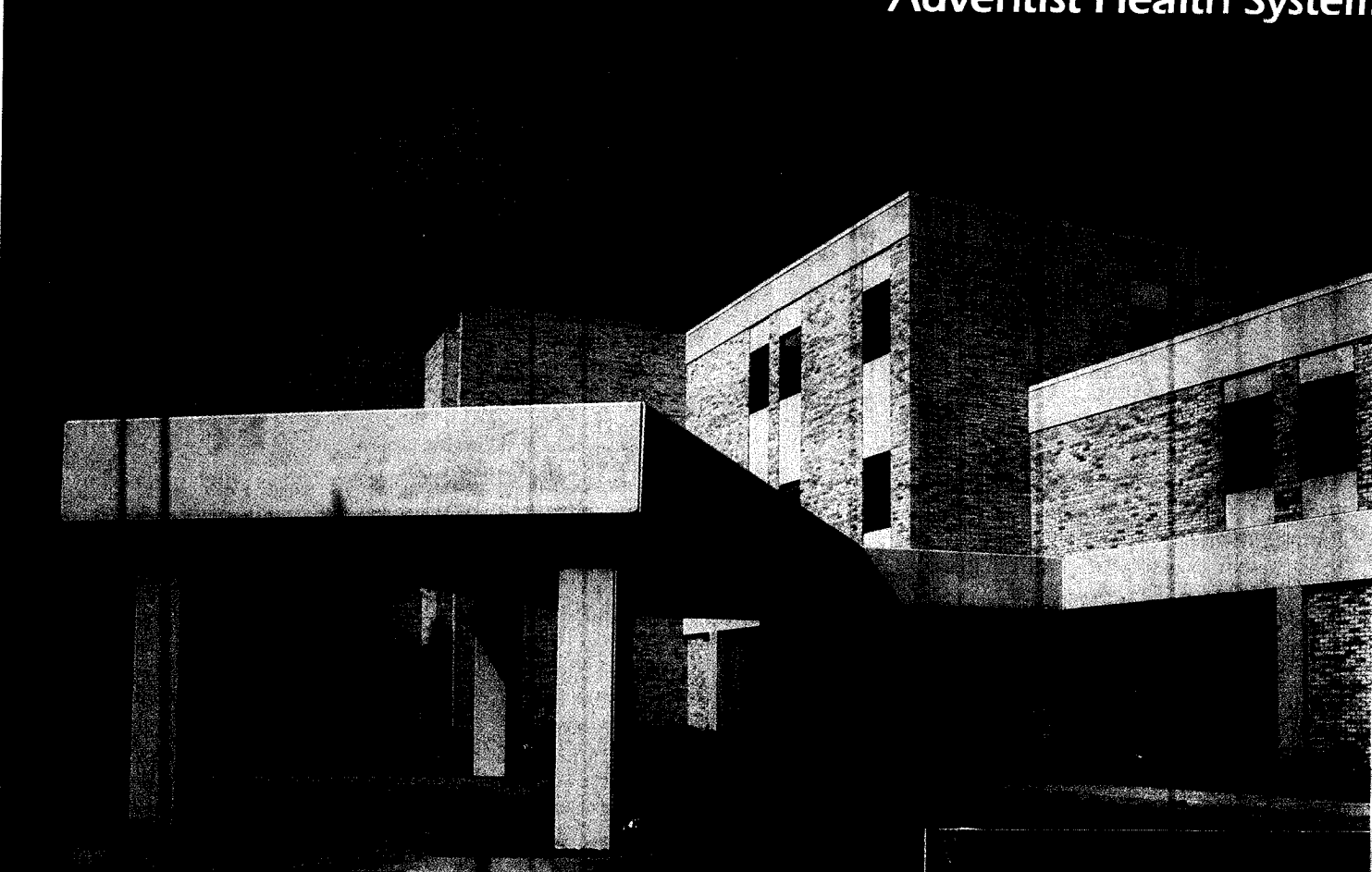
Those who have any realization of what this warfare means will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil.

Those who start up to proclaim a message on their own individual responsibility, who, while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the *Testimonies* and seek to entrench themselves behind them. Receive them not, for God has not given them this work to do. . . .

The Lord has His appointed agencies, and a church that has lived through persecution, conflict, and darkness. Jesus loved the church, and gave Himself for it, and He will replenish, refine, ennoble, and elevate it, so that it shall stand fast amid the corrupting influences of this world. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. □

From *Testimonies to Ministers*, pp. 49-53.

BY ELLEN G. WHITE



# THE OLD AND THE NEW

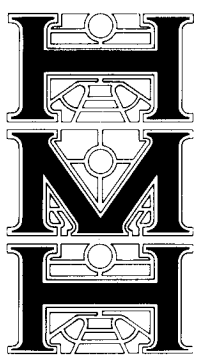
Yes, the hospital building is new; no, the nurse is not old.

What is old is the Hadley "spirit", which began with Dr. Henry G. Hadley. He dedicated his life to the people of southwest and southeast Washington, D.C. from 1919 until his death. His clientele were mostly minority, mostly poor, and most importantly, in need. He was there.

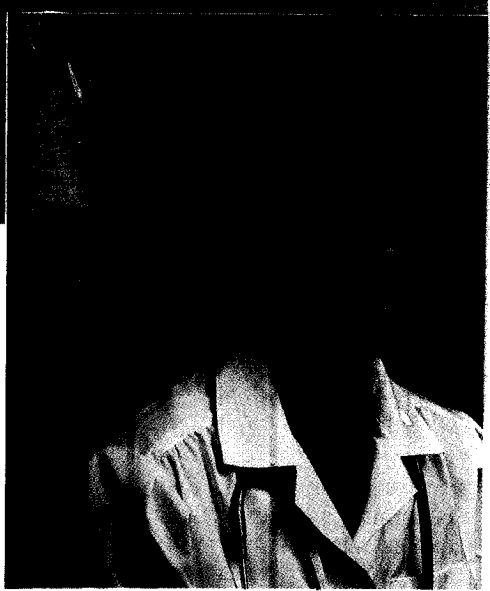
We are still here, with a renewed commitment to the Hadley spirit. We recently opened a new \$18.6 million facility, the only Adventist Health System hospital serving a predominantly underserved population in the inner city. We are where we are needed.

If you are a nurse who would like to experience the old and the new, call or write our nurse recruiter.

If you would like to be a contributor to the Hadley spirit, call or write our Development office.



*Ministering to the needs of the whole person in an atmosphere of caring professionalism.*



Nurse Recruitment  
Marlene Mendenhall, RN  
(202) 574-5783

Development Office  
Brenda D. Harris  
(202) 574-5774

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