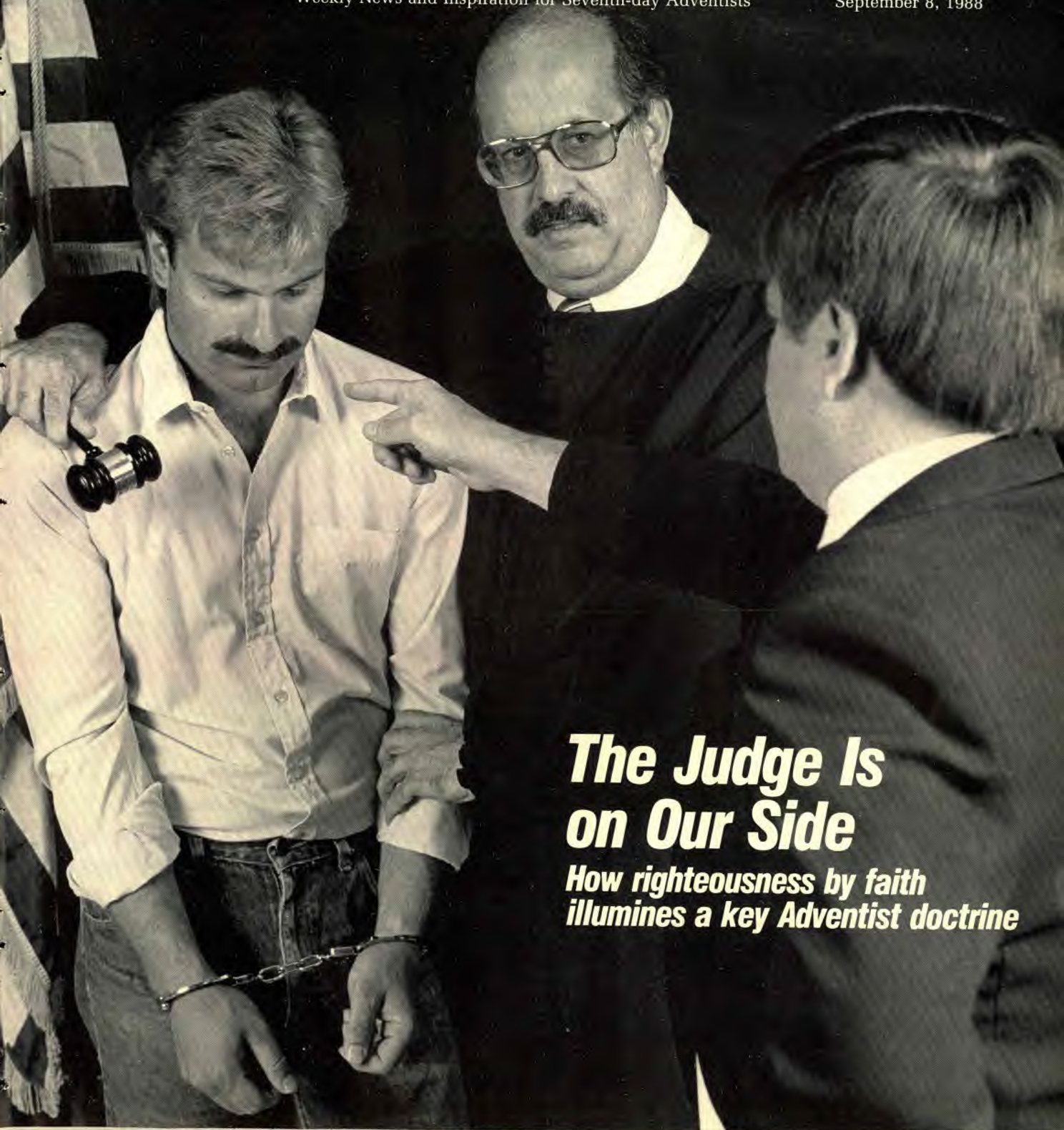


ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

September 8, 1988



The Judge Is on Our Side

***How righteousness by faith
illuminates a key Adventist doctrine***

New Wings

Issues in Church Leadership

The Vision of the Church

"Church 2000" (July 7) was absolutely impressive. I do not know who reads your editorials and I do not know who responds to them, but no one could have done a finer job in calling attention to the reality of the church in its present condition, at least in North America.

I hope we as a church can respond, search our hearts, and in the Spirit of God move forward to do God's will. WINTON H. BEAVEN
Kettering, Ohio

I was thrilled by your vision of Church 2000. But I hope we don't have to wait that long.

I have always enjoyed telling non-members about the wonderful Adventist message and family. As a young man, I missed no opportunity to tell people about the advantages of our wonderful organizational structure. However, recently I not only passed up such an opportunity but admitted a general concern.

I was enthusiastically presenting the Adventist message to a Baptist friend, and he was open because he was concerned regarding the utter failure of congregationalism to develop a noncompetitive spirit of Christian unity. I did not tell him that our form of church government was the solution. I admitted that we had a problem in the opposite direction—the drift toward ecclesiastical centralism. I dared not risk the credibility of my earlier witness by recommending that which, as he could easily verify, has lost too much of its luster.

Recently I have heard more and more of hierarchism in the Adventist Church. As a fifth-generation descendant of Millerites, I know what my Adventist ancestry thought of that term. FRANK LANG
Ringgold, Georgia

Thank God for the Advent message of full salvation. I will preach Christ and His imminent return, but let me not get hung up on a doctrinal point of view. There is work to be

done and no time to lose. Let us delight ourselves in the wonder of it all.

RALPH A. WILLARD
Lancaster, Massachusetts

The Drought

It would be interesting to have farmers write in and tell what the Lord has done for them in spite of the drought (see "Dakota Members

Coming in the ADVENTIST REVIEW

■ **News of Annual Council.** On-the-scene report by Carlos Medley.

■ **1888 Commemoration.** Special issue (November 3).

■ **The Prophetic Basis of Adventist Faith.** A major series (eight parts) by Hans K. LaRondelle.

■ **Teaching Children Adventist Values.** How to teach your child to love the Sabbath; standards in dress, adornment, entertainment. Series by Noelene Johnsson.

■ **Come Back—We Miss You!** Special issue for inactive members.

■ **Young Adults' Concerns.** "Mating, Mobility, and Materialism" (Bailey Gillespie), "Does the Church Really Need Me?" (Chris Blake), "The Forgotten Twin" (Ray Tetz), and other important topics.

Pray for Rain," July 14).

We are farmers, and it was bad here in Michigan. We prayed for rain. I promised the Lord \$1 for every quarter inch of rain we received. I now have \$8 for Investment. The crops are looking better, and the grass is once more green. We may even have to mow the lawn again one of these days.

MRS. ROBERT NAFZIGER
Benton Harbor, Michigan

Longtime Reader

I have been a reader of the *Review* for 27 years and read it from cover to

cover. This is the first time that I have felt a compulsion to write about an author. "Looking for a City," by Rosemary Peyton (July 7), painted a word picture that would be hard to beat. Please have her articles more and more.

The *Review* cannot be topped by any magazine. I may not have the money to renew my subscription this year, but when I do have it, I will renew. In the meantime I will beg from one of the other subscribers in the church.

SYBIL A. WALKER
Charleston, West Virginia

Positive Thinking

Re "The 'Apeale' of Positive Thinking" (July 14).

Norman Vincent Peale claims his entire system is based on this foundation: "Prayer power is a manifestation of energy. Just as there exist scientific procedures for the release of atomic energy, so are there scientific procedures for the release of spiritual energy through the mechanism of prayer. . . . New and fresh spiritual techniques are being constantly discovered. . . . It is advisable to experiment with prayer power" (*The Power of Positive Thinking*, pp. 46, 47).

This seems to me to introduce a god whose power man may use to his own ends. In *Faith Is the Answer*, Peale portrays Christianity as an "adventure of self-discovery" that helps believers to "become aware of [their] innate goodness." Such teaching tends to lead a Christian to forget that self is his greatest enemy.

Is it not incredible that such a teacher receives accolades from other church leaders? The real tragedy: Genuine searchers for truth might be robbed of meaningful contact with God. MEL CLEMONS
Greeneville, Tennessee

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.

ADVENTIST REVIEW

September 8, 1988

General paper of the
Seventh-day Adventist Church

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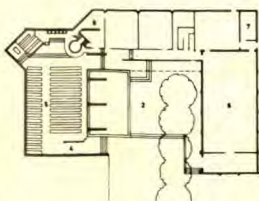
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COMING NEXT WEEK



◀ "Architecture of Enrich-
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Building projects are not sim-
ply matters of wood, glass, and
stone. They have to do with
the spirit as well.
■ "Helping the Nonreader,"

by Paula Cumming Duerr.
How Sabbath school teachers
can minister to children with
reading problems.

■ "You're Under a Rest," by
Martin Weber. A fresh look at
the meaning of Sabbath rest.



WHAT HAVE WE LEARNED?—2

I have observed a curious phenomenon: some of those who emphasize 1888 and righteousness by faith are supercritical of the church.

Last week we suggested that the first and primary lesson God wants us to learn from the Minneapolis conference 100 years ago is the centrality of Christ's righteousness. But that righteousness should lead us to value the church rather than to denigrate it.

We accept Christ individually. One by one we enter His kingdom. Parent, friend, spouse—no one else can claim salvation on our behalf. Justification is personal. "God, have mercy on *me*, a sinner," we must plead (Luke 18:13, NIV).

But having committed ourselves to Jesus, we no longer stand alone. We accept Him individually, but we become part of something much larger—the church. We have a corporate identity as well as an individual one. From a New Testament perspective a Christian standing alone—just he himself and Christ—is an impossibility.

Part of Christ's Body

Among the many biblical images that describe the church, none is more enlightening than that of the body. The church, Paul tells us, is Christ's body. He is its head, and we are members one of another.

"And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way." "After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church—for we are members of his body"

(Eph. 1:22, 23; 5:29, 30, NIV).

A person who slashes his leg or shoots himself is out of his mind. Rather, when one part of our body hurts—even our little toe—we feel it, feel it corporately.

As Christians, members of His body, we will hold the church in high regard. Membership isn't like belonging to a club, something we may or may not renew depending on our whim. No! The church is precious because Christ is the head. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

How could someone emphasize

Righteousness by faith builds up the church.

righteousness by faith and yet tear down the church? Only by letting the individualism of justification run riot; only by failing to grasp the biblical doctrine of the church.

Many years ago, as a young man attending Avondale College in Australia, I first encountered this distortion of biblical theology. One of my fellow ministerial students spoke much about 1888, Waggoner and Jones, and righteousness by faith. At the same time he was writing a book on Daniel 11—which, he argued, portrayed the papacy making inroads into the leadership of the Seventh-day Adventist Church!

Before I was able to sort out his

theology, I noticed two features of his teachings that greatly troubled me. He was supercritical of the church, and he set himself up as the interpreter of genuine Adventism. Sometime later I observed a third: he began to accept tithe in support of his movement. That to me was the capstone of his disloyalty.

For some years he brought division to the church in Australia and in North America. Today, however, he doesn't even keep the Sabbath.

Let this be quite clear: I do not oppose independent ministries *per se*. God has used them mightily in the past to advance His work, and they still have much to do for Him. But any individual or organization that weakens the church rather than building it up cannot claim His blessing or mine.

I receive some interesting literature in the mail, and you probably do also. Some of it seems to revel in finding fault with church leaders. Some goes so far as to dub the church Babylon and to call for separation. Most remarkable of all, most of it quotes Ellen White's writings! But one cannot have her both ways: no one can claim to accept her prophetic gift and then try to turn her writings against the church, because she of all Seventh-day Adventists is most sure that God is the Lord of this church, guiding the movement to a glorious end.

This curious phenomenon—emphasizing Christ's righteousness but criticizing the church—has a long history. Alonzo T. Jones, one of the messengers through whom the Lord brought precious light to this movement 100 years ago, eventually fell into this trap. During the 1890s his was probably the most influential voice in the church after Ellen White's. He was a powerful preacher, reformer, prolific writer, editor of the *Review and Herald*. Who could have foreseen that by 1907 he would be defrocked, then disfellowshipped from the church in 1909? One of Jones' great weaknesses, according to George Knight, was his failure to grasp the corporate nature of the church (*From*

1888 to Apostasy, p. 179).

Righteousness by faith is an experience with Christ—that's the first lesson we should take from the past 100 years.

And righteousness by faith builds

up the church—that's the second lesson.

Next week I shall reflect on how well we learned to handle theological differences during this period.

WILLIAM G. JOHNSON



MYSTERIOUS WAYS

Obituaries and outhouses may not seem to be the stuff of polite conversation or good editorials. They will surely never hit the top-10 category of evangelists' most promising avenues of outreach. But as a familiar hymn suggests, God works "in a mysterious way His wonders to perform."

Obituaries are a topic that Adventist librarians like to talk about. True to form, they swapped stories again at Oakwood College, July 5-8, during the eighth annual meeting of the Association of Seventh-day Adventist Librarians. They glowed upon hearing that the "obituary project" is making steady progress. Among other things, the index even reaps evangelistic contacts each year.

It is a tedious project of love, this indexing of obituaries that have appeared in Adventist journals. But the computerized file has now amassed almost 100,000 entries. It includes all the obituaries ever published in the *Adventist Review* (formerly the *Review and Herald*) from 1850 on, plus the *Lake Union Herald* and the *Pacific Union Recorder*. In time it will encompass other papers. (Of course, librarians lament that only one third of Adventist deaths ever appear in print, because of our collective failure to submit obituaries.)

Entertaining Strangers

So what? Since the publication of Alex Haley's book *Roots* in 1976,

thousands more Americans than ever before are beating the bushes looking for their ancestors. Some of these thousands discover an Adventist connection. And every year some of them wander into Seventh-day Adventist college libraries, looking for obituaries.

For example, an article appeared last year in the genealogy column of an Omaha paper describing Union College's resources in Adventist history. Not long afterward librarian Chloe Foutz entertained strangers from Des Moines.

Using the obituary index, she found 24 column inches of good biographical information for them. "First they asked about their Adventist relatives; then they asked about Adventism," she remembers. "Our

Some mysteries demand awe. Others invite a smile.

extended conversation turned out to be the next thing to a Bible study."

In 1984, former U.S. Marines captain Ken Dennett found his way to the Pacific Union College library,

where he asked Gary Shearer and Taylor Ruhl for help. "All Ken could tell us," says Taylor, recalling the challenge, "was that he was adopted, but that his natural grandparents—named Jones—had gone to Africa as Adventist missionaries and that his grandfather had been killed there."

With that tiny scrap of information the search began. Eventually a photo of Ken's grandparents in an old *Review*, obituaries, and a reunion with newly discovered family unraveled many mysteries. But a new mystery was at work. It led to changed hearts and the baptismal pool. Ken and his wife decided to fully affirm their Adventist heritage by joining the church.*

Outside Chance

As for that unmentionable avenue of grace, a woman confided the following conversion story to a group of friends one Saturday night. If it had not been for the outhouse by her grandparents' home, she said, her family would never have become Seventh-day Adventists. "That was a conversation-stopper," admits writer Jeanne Jordan, who shared the story with me.

The former occupants of the home had vacated it, leaving behind only a large stack of *Signs of the Times*. When the grandparents moved in, they moved the journals out—and down the path. But as providence would have it, an article caught the eye of someone who was frequenting the place—and then another and another. Soon the remaining issues were reinstated to an honorable place in the living room. The family read their way into the church.

"And that is how, when I went to live with them at age 19, I myself became an Adventist," the woman told spellbound friends.

God's mysterious ways. Some demand our awe. Others simply invite us to smile.

*See *Adventist Review*, July 12, 1984, p. 18.

KIT WATTS

Animal Rights Advocates Vandalize LLU Laboratory

The Animal Liberation Front (ALF), a radical activist group, has claimed responsibility for the August 15 burglary at an animal-care facility at Loma Linda University. No research animals were at the facility, and no significant research material was disturbed or taken. However, five nonresearch dogs were stolen along with immunization records and breeding histories of more than 100 farm goats.



The vandals defaced equipment and scrawled slogans on the walls. Damage to the building is estimated between \$6,000 and \$10,000, according to Waldena Gaede, university associate public relations director.

The underground group was attacking the work of Dr. Leonard Bailey (left), who is widely known for his cross-species transplants. In an August 16 news conference, which was attended by more than a dozen parents of heart-transplant babies, Bailey told reporters that he has performed between 300 and 500 cross-species heart transplants on goats, sheep, and pigs.

The Los Angeles *Herald Examiner* quoted a statement released by the activist group that protested the university's "Frankenstein-like experiments." However, Dr. David B. Hinshaw (right), president of Loma Linda University Medical Center, labeled the charges "malicious" and "totally unfounded."

When asked by reporters if the ALF actions would change the way animals are treated at Loma Linda, Bailey responded, "Not at all. We're approved by several governing bodies as to how we handle animals, and their regulations are fairly intensive. We're in the business of saving babies, and we're doing what we can in the laboratory to fulfill that mandate."

Thus far Bailey has performed heart transplants on 19 infants, and 15 have survived.

Dakota Academy Reopens

After being closed for the 1987-1988 school year, Dakota Adventist Academy reopened its doors on August 21 with 70 students. The school budget was based on 55 students.

When the academy was officially closed on August 16, 1987, more than \$92,000 in operating expenses remained unpaid. In the past 11 months that debt has been cleared through the fund-raising efforts of constituents, who raised an additional \$300,000 to meet

this year's expenses, reports Marvin Lowman, conference secretary. Another \$30,000 was raised to establish a worthy student fund.

Also, with help from constituents and the General Conference, the capital debt on the school building was reduced from \$925,000 to \$120,000 within the past 16 months. These accomplishments were made even though the farm community suffered the worst drought in its history. In reopening, the academy became only the second Adventist academy in North America to close and reopen.

GENERAL CONFERENCE

GC Official Calls New Cigarettes a Drug. In an August 23 hearing before a commissioner of the Food and Drug Administration, Dr. Elvin Adams, associate director, General Conference Health Department, said that the new smokeless cigarettes should legally be classified as a drug.

The R. J. Reynolds Tobacco Company is planning to market the cigarette look alike that heats with activated charcoal without burning. Vaporized nicotine and flavors from aluminum beads inside the cigarette are delivered to the user. If the new product is declared a drug device, then it will fall under jurisdiction of the FDA, Adams says.

NORTH AMERICA

It Is Written Focuses on Drugs. The *It Is Written* television broadcast will devote a special program to the dangers of drugs on September 18. Featured on the broadcast will be Clifton Davis, an Adventist television actor who broke a \$500-a-day cocaine habit that had him on the edge of suicide.

In connection with the special, viewers will be offered a free copy of *Listen* magazine's drug issue, says David Smith, *It Is Written*'s public relations director.

Manley Dies. Dr. Myrl O. Manley (below), former president of Union College, Lincoln, Nebraska, died August 15 at Loma Linda, California. Manley, 75, apparently suffered heart failure. He was being treated for cancer at Loma Linda University Medical Center.

Born in Stockton, Illinois, Manley served as Union's president from 1973 to 1980 and was instrumental in increasing Lincoln, Nebraska's, community awareness and appreciation of the college. His major accomplishments included increasing enrollment by 20 percent and building a new administration building. Previously, he worked 22 years in southern Asia.

After his retirement, Manley served three years as president of Caribbean Union College.



Florida Hospital to Honor Mother Teresa. Florida Hospital Center for Women's Medicine will dedicate its second annual Women's Interfaith Prayer Breakfast to Mother Teresa for her life of love and service to humanity, reports Nancy Christiansen, hospital spokesperson. The program will represent the major religions of the world.

WORLD CHURCH

ADRA Aids Flood Victims in Sudan. Approximately eight inches of rain fell in Khartoum and Omdurman, Sudan, on August 4, causing floods that left an estimated 1 million people—including hundreds of Adventists—without shelter.

The Washington *Post* reported that torrential rain destroyed tens of thousands of dwellings, causing the complete demolition of infrastructure in Khartoum, Sudan's capital city.

During the downpour the Adventist Development and Relief Agency (ADRA) distributed blankets, food, and medicines, and set up emergency shelters, reports Evert McDowell, ADRA spokesperson. Shanty homes, which house more than 700,000 people, were submerged in knee-deep water.

To help combat the imminent threat of highly infectious waterborne diseases such as cholera and typhoid fever, ADRA rushed water purification tablets and urgently needed medicines into Sudan.

Burmese Members Avoid Losses. In spite of five days of civil unrest in Burma, no Adventist Church member has been killed or injured in the antigovernment demonstrations, reports Gordon E. Bullock, Far Eastern Division associate secretary. Bullock was in Burma meeting with church leaders.

The violent demonstrations led to the resignation of Sein Lwin as president and chairman of the ruling socialist party, reported the Washington *Post*. About 1,000 demonstrators and soldiers died during the five-day protest, which began on August 8.

FOR YOUR INTEREST

Week of Prayer Tapes Available. The adult Week of Prayer messages are available on cassette tapes through *Ministry Tape-of-the-Month*, a division of *Ministry* magazine. Children's messages are also available. The two adult audiocassettes contain eight messages on the theme of the 1888 message and its meaning for us today. These are available for \$6 postpaid in North America. The children's cassette costs \$3. Extra airmail cost to Central America is \$2.17; to Europe, \$2.94; all other countries, \$3.73.

Send orders and a check to *Ministry Tape-of-the-Month*, P.O. Box 3696, Hyattsville, Maryland 20787-0696.

ALSO IN THE NEWS

Remove "In God We Trust," Atheist Demands. The National Legal Foundation, an evangelical organization, is conducting a media campaign to try to head off efforts by atheist leader Madalyn Murray O'Hair to have the words "In God We Trust" removed from United States currency, reports Religious News Service.

The removal of the slogan from U.S. currency is one of three objectives of American Atheists (AA). AA also wants to remove "under God" from the pledge of allegiance and to change the national motto from "In God We Trust" to "E Pluribus Unum" (one from many).

Lambeth '88 Takes Steps Toward Ecumenism. Approval for major ecumenical documents emerged from the Lambeth Conference in Canterbury, England. The once-a-decade gathering brings together bishops (some of whom are pictured below) of the worldwide Anglican Communion, reports Religious News Service.

Among the papers presented was the ARCIC-I document prepared by the Anglican-Roman Catholic International Commission, which outlines relations with the Roman Catholic Church. Many Anglican leaders see the document as the basis for taking the next step forward toward reconciliation of the two major churches.



More Prison Inmates Practice Religion. Charles R. Riggs, administrator of the Chaplaincy Service in all 47 federal correctional institutions, says the number of prison staff chaplains has grown from about 75 in 1983 to 96 today, partly because of growing participation in religious programs and growing numbers of inmates, reports Religious News Service.

One reason for the increased participation is the larger number of white-collar workers going to prison, he said.

CHURCH CALENDAR

- Sept. 10** Missions Extension Offering
- Sept. 10** *Adventist Review, Guide, Insight* emphasis
- Sept. 17** Bible Emphasis Day
- Sept. 24** Pathfinder Day
- Sept. 24** Thirteenth Sabbath Offering

Building on the Pillars—1

How
righteousness
by faith
illuminates
our doctrines
—first in a series

The Judge Is on Our Side

B Y M A R T I N W E B E R

One winter morning a man awoke to find his water pipes frozen. *No big deal, he thought. I'll just crawl under the house with my propane torch and thaw them out.*

He unfroze the pipes in record time, all right. Unfortunately, he also set his house on fire. Only quick action by one of our church members saved the home from destruction.

Often our solutions resemble that propane torch. They work against us, creating a crisis worse than the problem they solved. This has occurred throughout Christian history, including Adventist history.

Back in 1888, for example, God sent the message of righteousness by faith to melt the ice of indifference and legalism in our ranks. In the century since then the everlasting gospel has warmed hearts and comforted consciences. Unfortu-

nately, fires of fanaticism and extremism also have flourished.

Trouble over the gospel came through A. T. Jones and E. J. Waggoner, the very ones God employed to proclaim the 1888 message. These men abused the essential truth of "Christ in you" (Col. 1:27),* plunging into pantheism. Allied with Dr. John Harvey Kellogg, Jones and Waggoner posed a formidable threat to Adventist doctrine and leadership. By God's grace the church survived that apostasy, thriving during the decades since, despite other theological crises that have come and gone.

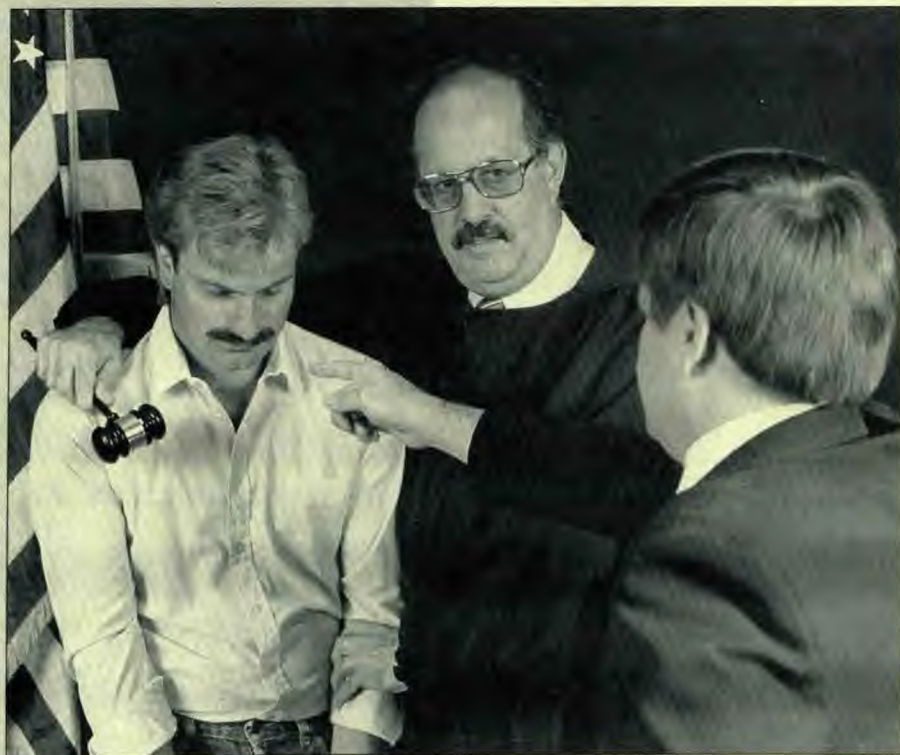
In the late 1970s some Adventists rose up to question certain doctrines in the name of righteousness by faith. I found myself perplexed trying to reconcile our historic message with my growing understanding of Christ's accomplishments on the cross. It was a wrenching, agonizing experience.

Thank God, I emerged from that time of trouble convinced that the gospel provides the foundation for each of our doctrines. I would even say that only a Seventh-day Adventist perspective provides a full understanding of righteousness by faith. I believe that when we proclaim our message in its true gospel potential, thousands of sincere Christians of other denominations will see the light and swell our ranks.

Mountaintop Crisis

In this series I will share the story of how I found the gospel upholding each pillar of Adventist belief. This first article deals with the investigative judgment in the heavenly sanctuary, the source of my trauma in the autumn of 1979.

My crisis began at a workers' retreat at Valley Vista, the picturesque campground of the Mountain View



MEYLAN C. THORESEN

Conference. I was enjoying my first year as conference evangelist. Several of the pastors with whom I would be holding meetings had a Bible study going, which they invited me to join.

I soon discovered they were adrift in deep water, with some fundamental doubts about church teachings. Seeing where they were heading, I tried to help them. Unfortunately, I became confused myself. Questions swirled in my mind: Why would God jeopardize the security of believers by subjecting them to an investigative judgment? What could be the purpose of judgment if the Lord already knows who His people are?

I began wondering about my ministry in the church, even questioning whether I could remain a Seventh-day Adventist. For six months I searched for hooks to hang my faith upon. At last I found what I consider the key to understanding the investigative judgment: the ancient Hebrew court system.

The legal system of Old Testament times differed drastically from ours. To begin with, "attorneys at law are unknown in Jewish law."¹ Witnesses to the crime pressed charges. And who defended the accused? The judge! Hebrew law required judges to lean "always to the side of the defendant and [give] him the advantage of every possible doubt."² Only when overwhelmed by evidence could the judge abandon his defense of the accused and reluctantly pronounce condemnation. The judge, then, served as more than a neutral guardian of justice. He took the side of the accused and was biased in favor of acquittal.³

So God, as our judge, becomes our defender! No wonder David longed for divine judgment. "Judge me, O Lord my God, according to Thy righteousness; and do not let them rejoice over me" (Ps. 35:24). Throughout the Old Testament God's people found joy in His judgment. "A father of the fatherless and a judge for the widows, is God in His holy habitation" (Ps. 68:5).

In certain situations in the Hebrew legal system the judge ap-

pointed an advocate to assist him in defending the accused. A husband could represent his wife and help the judge defend her if the verdict involved his personal rights.⁴

In a glorious parallel, Christ, the bridegroom of the church, purchased us with His precious blood. Now He serves as our court-appointed advocate to defend His right to have us with Him for eternity. "Father, I desire that they also, whom Thou hast given Me, be with Me where I am" (John 17:24).

The judgment scene of Zechariah 3 demonstrates dramatically how the Father and Son work together for our vindication. Their opponent, Satan, presses charges against Joshua, the high priest representing God's people. God, in His role as defender-judge, sides with Joshua. The Lord doesn't dispute Satan's contention that we have sinned. But in the blood shed on Calvary's cross He finds the evidence He needs to pronounce us innocent.

Judgment No Threat

Praise God, He takes our side against the devil in the celestial judgment, defending His relationship with us. He endorses the security in Christ we have enjoyed since we accepted Him.

How relieved I was to discover that heaven's judgment works in my

tickets. We knew that the conductor wouldn't disqualify us because of our failures in life, or accept us because of our successes. His only question was "May I see your ticket?"

Likewise, in God's judgment, what matters is whether or not we have Jesus, for He is our ticket to heaven. "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God" (John 3:18).

Our personal worthiness doesn't even deserve consideration in heaven's judgment. Calvary established a new standard of righteousness: salvation in Jesus. Today, when we accept that gift, God declares us righteous. We can rejoice because our names are recorded in heaven's book of life. "We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute."⁵

This doesn't mean once saved, always saved. Amtrak passengers must hold on to their tickets or they disqualify themselves from being judged worthy passengers. Just the same, we must live by faith in Christ as long as life lasts. Jesus becomes our Lord as well as our Saviour. Our characters are by no means perfect, but they reveal whether Christ is

In the ancient Hebrew court system, the judge took the side of the accused.

favor, not as a threat to me. Once again I was glad to be a Seventh-day Adventist.

One day after I became a pastor in California, I took our church staff on a train ride for a planning session. The conductor came around to see who was worthy to ride the train. While this investigation went on, we felt no threat, for all of us had

truly the center of our lives. Such faith in Christ works by love (Gal. 5:6), and love "is the fulfillment of the law" (Rom. 13:10). A life of faith operates in harmony with the Ten Commandments.

So the crucial questions as we face the judgment are these: Have we chosen the gift of Jesus rather than the devil's counterfeits? Do we

trust in Christ's merits, rather than trying to compete with His accomplishments?

When you accept Jesus, you are worthy of salvation no matter what your struggles may be. "Your hope is not in yourself; it is in Christ."⁶

Why a Judgment?

This leaves us with the question Why even have a pre-Advent judgment if God knows who the believers are? The judgment does not inform the Lord, it enlightens His creation.

Here the great controversy comes into focus. Satan long ago raised doubts about God's integrity. Through the scribes and Pharisees he repeated these charges during Christ's days on earth: "This man receives sinners" (Luke 15:2). In other words: "How can the Holy One accept those who are unholy? And if He can forgive sinners, why cast me and my angels out of heaven, yet build mansions there

for fallen humanity?"

A number of texts show that celestial beings have an intense interest in and questions concerning our salvation.⁷ God cannot simply brush aside the devil's accusations, for His government operates with the loving trust and loyalty of the universe. He must settle all doubts about His trustworthiness. The Bible reveals that God will allow Himself to be audited. "Let God be found true, though every man be found a liar, as it is written, 'That Thou mightest be justified in Thy words, and mightest prevail when Thou art judged'" (Rom. 3:4).

One more thing about the investigative judgment. Sometimes people feel bad about having their sins recorded in the sanctuary. But as long as we remain in Christ our sins are forgiven; the guilt is gone. So God is not keeping a record of our sins up there, but a record of His forgiveness, His mercy in our lives.

The Judge is on our side! What a

message we have for a fearful, lonely world! □

Next week: Righteousness by faith and the Sabbath

^{*}Bible texts quoted in this article are from the *New American Standard Bible*.

¹ Isidore Singer, ed., *The Jewish Encyclopedia* (New York: Funk and Wagnalls, 1902), Vol. II, p. 293.

² W. M. Chandler, *The Trial of Jesus* (New York: The Empire Pub. Co., 1908), vol. 1, pp. 153, 154.

³ See Taylor Bunch, "Behold the Man!" (Nashville: Southern Pub. Assn., 1946), pp. 64, 66.

⁴ Singer, p. 294.

⁵ *Selected Messages*, book 2, pp. 32, 33.

⁶ *Steps to Christ*, p. 70.

⁷ 1 Peter 1:12; Eph. 3:10; 1 Cor. 4:9; Ex. 25:20.



Martin Weber is assistant to the director-speaker of It Is Written, Thousand Oaks, California.

CHILDREN'S CORNER

VAIN AS A PEACOCK

BY BONNIE MOYERS

Have you ever seen someone who was attractive, and seemed to have it all together, but whose voice was so raspy and scratchy that it didn't really seem to belong to that person? That's the way it is with peacocks. They are beautiful, but they can't sing. In fact, their call often sounds like a person screaming.

Peacocks, especially the males, are prized for their beautiful feathers. The long, colorful tail feathers are the most interesting part of this bird. A peacock takes five full years to grow these. There are more than 200 tail feathers, which farmers pull out one at a time when they get "ripe."

The feathers are so commercially valuable that some farmers raise peacocks on a large scale and sell the feathers as adornments for la-

dies' hats or as accompaniments to dried flower arrangements. Although this plucking causes the peacock no physical pain, it hurts his pride a bit.

After his tail feathers are pulled out, he doesn't want to be seen. But fortunately, a plucked peacock's feathers don't take as long to grow back the second time. Every year thereafter the peacock gets new tail feathers.

The Bible even mentions peacocks. In Job 39:13 God asks Job, "Gavest thou the goodly wings unto the peacocks?"

Among the things Solomon imported into his country were "ivory, and apes, and peacocks" (2 Chron. 9:21).

God could have made peacocks very plain. But He loves beauty and



created the peacock feathers, along with many other wonderful things, for our enjoyment.

Perhaps He also made the peacock to teach us important lessons. We can learn that there is nothing wrong with having beautiful things. And we can learn that outer beauty is only skin-deep, and that unlike the peacock's call, we can have an inner beauty of a pleasant personality and a good character.



DOING SOMETHING ABOUT AIDS; FRUGALITY

BY CALVIN B. ROCK

Why doesn't the church do something about AIDS? We are missing an excellent opportunity to make a good impression upon the world. It could help us gain members.

The church *is* doing something about AIDS. The General Conference Health and Temperance Department has led out in this endeavor, stimulating discussion and providing instruction in periodicals and from pulpits around the world. We also have at the General Conference an AIDS Committee comprised of GC leaders and lay professionals. This committee reports to the church officer group on ways to best continue our work of prevention and where possible bring care and comfort to AIDS victims and their families.

Some have suggested that the church build or assign special facilities, such as hospices, for AIDS victims. That idea has not become operational primarily because of competing priorities and the fact that we already have some capacity for AIDS treatment in many of our health-care institutions. While Seventh-day Adventists decry the lifestyles most often responsible for contraction of AIDS, we love its victims no less because of their condition. And, of course, your point is well taken—we can do and should be doing more.

I am concerned, however, that your question emphasizes what the world sees rather than what our Christian charter commands—the relief of human suffering. I assume you don't mean to give this impres-

sion. But unfortunately we often function just that way. That is, we posture to make a good impression instead of focusing upon the needs of fellow human beings. The basic reason for our outlay of funds for AIDS relief or for any other societal need should be our concern for individuals, not our hope of adding members or embellishing our image.

If you have specific questions regarding AIDS as it affects general society or the church itself, please write Dr. Gordon Hadley, director of the Health and Temperance Department of the General Conference.

I think we could use some help in the area of personal business ethics. Adventists are sometimes known for being so frugal that they are offensive. Is there something in our religion that makes us this way?

No. There is nothing in our religion that makes us offensive in our business dealings. When we act in this manner it is because we have not received the true spirit of Christ. Cutting a sharp deal or making a business arrangement that puts another at a disadvantage is contrary to scriptural mandates. The Old Testament warnings against this approach in business include such passages as Deuteronomy 25:13-16; Proverbs 20:14-17; and Amos 8:4-7. Christ directed some of His most scathing rebukes toward churchmen guilty of extracting all possible advantage for themselves (Matt. 23:23-28).

Christian ethics gives latitude to,

and even encourages, profitability (Prov. 10:4, 5). On the other hand, it demands that we pay a just wage (Jer. 22:13; Col. 4:1), return honest debts (Rom. 13:7, 8), exercise promptness in paying for services rendered (Deut. 24:15), refuse to take unfair advantage (Luke 3:13; 1 Cor. 13:5), and consider the welfare of others (Matt. 7:12).

The hotel manager who remarked that when Adventists hold a convention they refuse to break the Ten Commandments or a \$10 bill was not paying us a compliment. True commandment-keeping involves a love for humans that does not gloat over their losses vis-à-vis our gains. Appropriately tipping the porters and waitresses who serve us is not living extravagantly; it is being considerate.

Fiscal conservatism and Christian liberality are not mutually exclusive. The liberal soul may at times suffer loss, but it will be "made fat" (Prov. 11:25). I take that to mean healthy, not only in material blessings that confirm the principle of Galatians 6:7 and Ecclesiastes 11:1, but also in terms of a healthy conscience. The only cure for the selfishness that makes one overbearing in business dealings is a "kingdom view" of materialism. This, of course, is a fundamental aspect of Adventist theology.

Calvin B. Rock serves as a general vice president of the General Conference. Formerly president of Oakwood College, he holds doctoral degrees in ministry and religious ethics from Vanderbilt University.



MEYLAN C. THORESEN

NEW WINGS

When all the children have left the nest, what will you go home to?

BY ELLEN GOODMAN

BOSTON—It is a late summer day when we migrate south. The two of us, mother and daughter, join that

long caravan of families in borrowed station wagons and rented vans, moving the contents of a million bedrooms to a million dorm rooms.

The cars in our 60-mile-an-hour lane are packed to the hilt with student "basics." Stereos and stuffed animals pop up into my rear-view mirror in Connecticut. Guitars and quilts are strapped onto rooftop boxes in New York.

When we take a fast-food break on the New Jersey Turnpike, the wagon trains going south mix with those traveling north. One car carries Washington, D.C., license plates and a University of Vermont sticker.

Another has Maine origins and a Virginia destination.

As a driver on this journey, I have the sudden impression that we are part of a gigantic national swap fest. Western parents delivering their children East to school, eastern parents delivering their children West. Northerners and Southerners taking their young to teachers in other cities, the way their ancestors once apprenticed children to distant masters.

The symbolism of our trek doesn't escape either of us. Loading the car, driving it, and finally unloading its contents into her new room, we are both companions and accomplices to her leave-taking from home. We are in this separation together.

Like the other parents in this ritual, I have offered more than my permission for this transition. I have proffered my approval, pride, pleasure, confidence. The young woman is taking off, and I am giving away her hand in independence.

Guest Room

What will I go home to? The room my daughter left behind is remarkably, unrecognizably neat. When we finished packing, it looked just like a guest room. Or—I will say it—an empty nest.

A long time ago I thought that mothers who also had work that engaged their time and energy might avoid the cliché of an empty-nest syndrome. A child's departure once meant a mother's forced retirement from her only job. Many of us assumed that work would help protect us from that void. Now I doubt it.

Those of us who have worked two shifts, lived two roles, have no less investment in our identity as parents, no less connection to our children. No less love. And no less sense of loss.

Tomorrow, for the first time in 18 years, the part of my brain that is always calculating time—schooltime, worktime, dinnertime—can let go of its stopwatch. The part of me that is as attuned to a child's schedule and needs as it is to a

baby's cry in the night will be no longer operative. I don't know how easy it will be to unplug.

What do you do with the antennae of motherhood when they become obsolete? What do you do with the loose wires that dangle after 18 years of intimate connection to your own child? What use is there for the expertise of motherhood that took so long to acquire?

Impending Freedom

I will go home to a new demographic column: households without children. Are these families? I will enter the longest and least-heralded phase, that of parent and adult child.

I am not altogether unprepared. This summer, my husband and I laughed about our impending freedom. We imagined the luxuries of life without the deadlines imposed by children: working late when we

What do you do with the antennae of motherhood when they become obsolete?

need to; falling asleep without waiting to hear a car pull into the driveway; making last-minute plans.

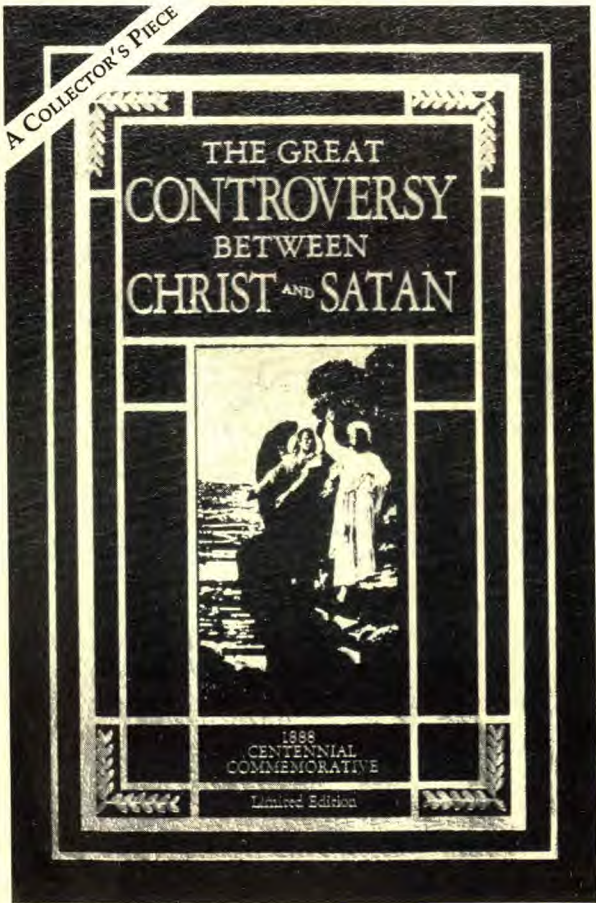
When the absolute priority of children sloughs off, emotional space will open our lives. But will

that space also have the empty look of a guest room?

My friends who have taken this trip many times before tell me wryly that Thanksgiving comes soon. One friend has calculated his own ironic formula: the higher the school tuition, the shorter the school year. Another tallies up her long-distance phone bill.

But today it is only my traveling companion who makes me feel at ease with this journey. "This is *exactly* what I want to be doing now," she says excitedly as we graze through the local salad bar for our last lunch. Hours later, on a street corner in a strange city, I hug this tall young woman and tell her, "Go fly." It is time. □

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the church and its leaders.

How did so many of us get such feelings? And how can the Holy Spirit move us beyond such a costly, wasteful consuming of time, energy, and money in endless questioning and doubt?

Over the past several years many have watched with keen interest as dedicated men and women led the church at its various levels. One finds leaders, both employed and volunteer, at dozens of levels and places of the church and its auxiliary enterprises: local church boards and committees, church

believers nervously struggling to be loyal and angry reformers ever on the edge of declaring "It's no use; nobody listens or can do anything about it!"

Serious study of leadership and followership is complicated also by environmental factors, including the evolution of Western postwar culture. No matter what one's personal views are concerning Gary Hart, whose private life may have cost him the presidential nomination, or Judge Robert Bork, whose personal views and writings may have cost him a seat on the Supreme Court, one recognizes fundamental changes in the way followers evaluate leaders and hold them accountable.

Although clearly not all these changes are for the good, they are facts of life. Political observers have marveled at the changes, and it is interesting to speculate what would have become of men like President John F. Kennedy or Justice William O. Douglas in a climate like today's.

Also, it seems that almost weekly a person whom followers have elevated to leadership turns out to be just another common rogue. Are leaders worse now, or do we simply know more about them than we ever did?

Part of the answer lies in recognizing how the critical mass of informed and enfranchised followership has expanded and diversified. In times past, American positions of leadership were distributed by small groups of powerful or wealthy White English-speaking males. Over the past 30 years, however, the size and diversity of most organizational electorates and the information available to them have exploded. Consequently, the tenure, concentration, and effectiveness of leadership have become diluted, in some cases to the point of paralyzing the process of decision-making.

The institution of leadership and the organizations themselves will profit in the long run from this dilution through ultimate increased

EMERGING ISSUES IN ADVENTIST LEADERSHIP

It is becoming more difficult for leaders to lead and for followers to follow.

BY TED L. RAMIREZ

schools and academies, colleges and universities, health-related institutions, and church administration from local churches to conferences and missions, unions, and the General Conference.

Leaders display a remarkable array of style, stamina, motivation, training, intelligence, and wisdom. They also differ in terms of judgment, ethical systems, and personal or professional agendas. Few are truly evil or saintly. All, indeed, are human.

Delicate Issues

Any analysis of leadership and followership within the overall mission and culture of the church is fraught with delicate and volatile issues. Attempts to discuss the topics may be viewed suspiciously by leaders and skeptically by followers. Leaders may suspect that such discussion leads inevitably to sedition and depletion of morale. Followers on the extreme edges divide themselves between blind

Leaders often become befuddled and tired; befuddled in the sense of wondering just what it takes to

inspire or even placate followers, and tired from the physical and emotional strains of pursuing the search. Followers, on the other hand, often have become more hypercritical and outright angry with

“buy-in” by followers as they try their hand at the new political conditions and occasionally exercise leadership in positions formerly unavailable to them.

Walking in Leadership's Shoes

Leaders and the organizations will benefit from a renewed appreciation by followers for the loneliness, pressure, and daily dilemmas of leadership, an appreciation made possible by walking a mile (or more) in leadership's rather heavy and tight-fitting moccasins.

An organization with the historic importance of the Seventh-day Adventist Church must embrace the task of continually reexamining its own philosophies of leadership and followership. We owe this effort in the name of those pioneers who sacrificed so much, to our children for whom we hope so much, and to Jesus Christ, whose bride we are—charged with preserving and enhancing a sacred mission to a sin-sick world in desperate need of a Saviour.

But as we work out healthy accommodations between leaders and followers, we must at least agree to begin. We can start simply by talking; talking with no ax to grind, no turf to protect. We must talk as brothers and sisters . . . and as friends. We can begin nonjudgmentally just to organize the questions. By good-naturedly tossing around these questions and declaring moratorium on the accusations, we will find that a warm, refreshing breeze will begin to blow.

We will be humbled and surprised to find that, even before finding the answers (and maybe at last without them), we have stumbled upon something more precious, something we forgot to hang on to in our latter-twentieth-century manic pace . . . a sense of peace, confidence, and selflessness to face hand in hand the future ahead.

Until then, might church members begin with a rough draft of the questions? A few follow. You yourself add some to the list.

■ When did it become so hard to

lead? Has it always been this way?

- Why does no one seem to trust anyone?
- Can a leader ever afford to admit a mistake?
- Is it ethical for leaders to preserve secrets from followers?
- Do followers have a “right to know” everything?
- Are all problems best handled by “full disclosure”?
- Is it possible for leaders to effectively function without both the support and the discipline of supportive accountability?
- How should the degree of success or failure of a leader be measured?
- Do followers demand perfection in their leaders?
- Are leaders entitled to any form of due process at the hands of their followers?
- How can leaders and followers clarify what they expect of one another?
- Do leaders have any right to lead? Has our society polarized to the point where leadership is no longer relevant?
- Can an organization remain sufficiently viable to carry out the mission of the church without leadership upon whom is conferred a clear and authoritative mandate?
- Who should define the loci, scope, and limits of such mandates?
- How should such authority be segmented, distributed, and exercised by the various leadership levels?
- What kind of leader would Jesus be? What kind of follower? □



Ted L. Ramirez is a practicing attorney in Dayton, Ohio, and a member of the General Conference Financial Review Committee.

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Academy Principals, Bible Teachers Explore Youth Challenges

Convention emphasizes commitment, excellence, service.

For the first time in more than 20 years 234 academy principals and Bible teachers met July 17-21 to explore "the ministry of teaching." Various union education directors and conference superintendents also attended the convention held on the campus of Andrews University.

"Principals and Bible teachers have the greatest impact on campus atmosphere, yet they have rarely met and planned *together*," stated Fred Stephan, chairman of the conference steering committee and associate director of the Education Department of the General Conference.

concerns were addressed in sessions in which topics ranged from leading students to Christ to methods of religious instruction.

Marshall Kelley, Bible teacher at Oakwood Academy, believes acceptance of the Spirit of Prophecy is one challenge educators must deal with. "The situation in many students' homes presents a challenge, and Adventist academies could make the difference in their lives," said William Fitch, Bible teacher at Platte Valley Academy, Nebraska. According to San Gabriel Academy principal Lisa Bissell, "our biggest

challenge is to help our students establish a relationship with the Lord. That's what's going to hold them."

Media Competition

Competition with the media is the biggest challenge facing Jackie De Groot, who teaches Bible at Broadview Academy in Illinois. "Students' emotional makeup is dulled by exposure to the media. They expect excitement in Bible class. This confer-

want to portray Adventist pioneers as real people. They were young, they had a vision, and they changed their world. If young people can see them in that light, they'll think, *Well, maybe I can do that too.*"

Presenters at the general sessions included Reuben Hilde, emeritus professor of education at Loma Linda University ("The Role of the Bible Teacher and Principal"); Carl Coffman, recently retired chairman of the Religion Department at Andrews University, ("The Centrality of the Word"); Ron Graybill, from the History Department at Loma Linda University ("God's Messenger—E. G. White"); Alberta Mazat, author and lecturer ("Christian Sexuality"); Kay Kuzma, specialist in child development ("Family Partnership Roles"); and Benjamin Reaves, president of Oakwood College ("Adventist Christian Lifestyle").

"Adventist educators need to get in there with the good news on sexuality," said Mazat. "We've been quiet too long! Young people are responsive if they know you're trying to enhance their happiness. We don't want to tell them what to do, but we need to help them make decisions."



Educators enjoy fellowship and spiritual growth.

Convention planners aimed at five goals: *nurture* of spiritual growth, *commitment* to God, *unity* of purpose, *excellence* in teaching, and *service* to others.

A year earlier, principals and teachers were polled for suggestions on program content. Educators voiced concerns for "teens bored with church" and "students who have so many distractions." These

concerns have pulled together many innovative ideas and materials for teachers to use." De Groot felt she had benefited from Ron Graybill's standing-room-only sessions on the role of Ellen White. "He showed Ellen White as a human being with a sense of humor."

Adventist heritage was a daily feature during the convention as Esther Ramharaksingh, assistant coordinator of the Harvest 90 education project at the General Conference, presented "Catch the Vision." "We



Dr. Carl Coffman

By Candace Wilson Jorgensen, public relations, Andrews University.



Project Affirmation consultants Shel Andress and Merton Strommen

Conference attenders received the first *Curriculum Guide for Religion, Grades 9-12*. "In deciding how to develop the guide, we went to the 27 fundamental beliefs," said Don Weatherall, a member of the curriculum committee and associate director of education for the Southern Union. "The Bible program is the reason for our very existence," he stated. "Any school can offer the three R's. We must make sure that our religious instruction is of the highest order, that our teachers are well prepared, and that they're all presenting a consistent program with the same goals and objectives. Our people may forgive us if we don't have all the latest equipment or if we don't offer every course possible, if they know that their children are receiving a strong spiritual education."

Gil Plubell, director of education

for the North Pacific Union, gave another perspective. "There is growing concern among young Adventist professionals that Adventist education isn't meeting their needs. Yet tests show that our children scholastically outperform their public and parochial school counterparts."

On the last day, conference delegates field-tested a Project Affirmation model for listening to constituencies of Adventist schools about the things that please and trouble them as well as their hopes for their youths' concerns and spiritual values.

Noted project coordinator Tom Smith, "Based on their input, the model will be revised, then facilitators will be trained to use it in churches, schools, and conferences."

In January of this year the joint boards of education (K-12 and higher) launched Project Affirmation, a process to clarify the mission and renew the system of Adventist education in North America.

Carolina Emphasizes Child Evangelism

A high percentage of the 40 Carolina churches that held Vacation Bible School (VBS) this summer included parent classes or follow-up seminars.

The Arden, North Carolina, church conducted a Revelation Seminar for parents while the children attended VBS. Two months later three parents were attending church and two had requested baptism, reports church pastor Jim Sawtell.

In Anderson, South Carolina, VBS director Lori Doperalski invited Ellen Dana, from Hewitt Research Foundation, to present a parent seminar while the children attended their classes. Among the topics Dana presented were "Home Is Really a School," "How to Be a Role Model," and "How to Relax and Enjoy Your Children."

Westminster, South Carolina, used the Positive Parenting semi-

nars from Concerned Communications for parents during their VBS. People received study materials and assignments every night.

The small church in Laurel, North Carolina, has very few children. VBS director Valerie Krunich; her husband, Steve, who pastors the church; and other members handed out helium-filled balloons on the Sabbath afternoon before VBS began on Sunday night. Eighteen children came from the balloon invitation. Total attendance reached 34 (33 from non-Adventist homes), with more juniors and teens than younger children. Thirteen VBS children were sponsored to Friendship Camp; 12 now regularly attend Sabbath school. The Krunich family has a VBS reunion at Thanksgiving, Christmas, Valentine's Day, Easter, and Halloween. Nearly all of the VBS children attend these events.

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SDA Centennial Showcases Church Work in Poland

Foreign guests, government officials join 3,000 members at Warsaw jubilee.

Three thousand Seventh-day Adventists gathered in the Congress Hall of Warsaw's Palace of Culture and Sciences on May 7 to celebrate 100 years of Adventism in Poland.

World church president Neal C. Wilson spoke during the Sabbath celebrations, reflecting on the experience of Polish Adventists and challenging them to take a bold leap into the future. The visit of the president and his wife, Elinor, during the centenary celebrations reminded participants that they belong to a worldwide movement.

The celebrations, which included a union session on May 5 as well as various meetings between church leaders and state authorities, were reported in daily news bulletins on television and radio and in newspapers. For the occasion the Polish Union commissioned the minting of medals, which it awarded to those who have made outstanding contributions to the progress of Adventism in Poland. A centenary exhibition displayed graphs and photographs of the church's history and progress.

Adventist leaders from Czechoslovakia, Bulgaria, Hungary, East Germany, Yugoslavia, Brazil, Argentina, Russia, and Switzerland attended. Representing the Trans-European Division were Jan Paulsen, president; K. C. van Oosanen, secretary; and R. Dabrowski, communication director.

While in Warsaw, Neal Wilson, together with Paulsen, Dabrowski, and Polish Union leaders S. Dabrowski and Z. Lyko, visited Kazimierz Barcikowski, vice president of the Council of the State. Adventist leaders were also received by W. Loranc, minister of religious affairs; and G. Rydlewski, director of the Religious Liberty Office, who also welcomed Elder and Mrs. Wilson and division

leaders at the Warsaw airport.

On behalf of the world church, Wilson presented the prime minister of Poland with a gift of US\$10,000 for the work of combating alcoholism and drug dependency. In response, Prime Minister Zbigniew Messner said that the Polish government "greatly values the intention of the General Conference and wishes to assure that this gift will be properly administered in the prevention of alcoholism and chemical dependency."

Polish Adventists are known and respected for their literature, temperance work, and use of the media.

Minister Loranc declared, "The Seventh-day Adventist Church plays a decisive role in the spiritual and material development of the Polish nation. Polish Adventists, in promoting the moral significance of labor, in combating alcoholism, drug dependency, and other deviations, and in strengthening tolerance and creating a climate of peace and cooperation in the country and abroad, have gained the respect of society."

The 3,000 participants at the Congress Hall proceedings were enriched through the music performed by Adventist musical talent, including the jubilee choir, a 100-member ensemble led by Andrzej Chmielowiec. "The music and feeling of togetherness in the Advent movement made this an important day in my life," commented one of the foreign visitors. "Polish Seventh-day Adventists know how to celebrate, and they must continue in the progress achieved thus far."

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Ham Operators Share Bible Readings On the Airways

Amateur radio, beyond being an enjoyable and fascinating hobby, can also serve as a lifesaving and soul-winning venture. Hams eagerly respond when disaster strikes a community, relaying emergency messages locally and around the world.

The West Coast Bible Study Group of amateur radio operators originated with Guy Welsh and Howard Swenson. They read in the *Youth's Instructor* about East Coast Adventist ham stations conducting Bible study over shortwave radio, and discussed using their equipment for witnessing. With the help of Pastor Charles Seitz, a former member of the Eastern radio group, the three hams joined in at six o'clock on the morning of September 1, 1959. Not one early morning study has been missed since that day.

Bible Readings remains the basic textbook, the entire volume having been covered more than 30 times. As many as 50 hams read a Bible text each morning in answer to the questions from the guidebook read by Guy Welsh, W6ZTY, net control operator. Five hundred copies of *Bible Readings* have been mailed out upon request.

Those participating in the daily Bible study come from six Western states, as well as British Columbia, and include both Adventists and nonmembers, ranging in age from 15 to 90 years. They come from all walks of life—students, professors, ranchers, mechanics, physicians, building contractors, and educators. In addition, there are several husband-wife teams. Daily prayer-request time has brought heart-warming answers.

Radio operators in airplanes,

submarines, ships, trucks, trailers, and other vehicles have called in with their station identification. These listeners and participants have heard the station signal broadcasting from Visalia, Califor-

nia, to as far away as Japan, New Zealand, and Antarctica, besides 23 states and several Canadian provinces.

At least 12 conversions have been logged by the West Coast Bible Study Group. In addition, untold numbers of shortwave listeners and licensed operators are blessed by the daily reading of the Scriptures over the airwaves.

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By Mrs. Jerry Lund, "shortwave listener for five years," Fullerton, California.

Division Notes 100 Years of German Literature Ministry

Literature evangelists have been working in Germany for 100 years. To commemorate this centennial, the 42 delegates attending the midyear session of the Euro-Africa Division committee met in Hamburg, June 13-19. The area contains two important Adventist institutions: the Hamburg Publishing House, established in 1895, which has become the most important one in the division; and the well-known De-Vau-Ge health food factory, launched almost 90 years ago, which moved from Hamburg to

By John Graz, communication director, Euro-Africa Division.

Lueneburg in 1983.

Publishing house director R. Rupp revealed that 160,000 books have been printed during the past decade. In 1912, 450 literature evangelists worked in Germany. Only two years later 103 million pages had been printed at the Hamburg Publishing House.

With 300 employees and a DM80 million (\$47.2 million) turnover in 1987, the food factory is the largest institution of the Euro-Africa Division. Director M. Makowski declared, "Our goal is to reach a turnover of DM100 million [\$59 million] in 1990."

When welcoming division dele-

gates, the mayor of Lueneburg, Jens Schreiber, expressed his satisfaction at having such a successful factory in his city. One thousand different food products are made at De-Vau-Ge, 500 of which are sold under the label "GranoVita."

The food factory also produces 4,228 quarts (3,844 liters) of soymilk every hour, a European record. De-Vau-Ge holds an 11 percent share of the market, making it the most important one in the "Neuform," health food stores association.

"Our philosophy is based on three concepts," explains director Makowski. "First, to create a spirit of satisfaction among our employees and a good working relationship among our staff. Second, to give products of top quality to our customers. Third, to serve the church and sponsor the proclamation of the gospel."

New music in a low-cost songbook



A new songbook is off the presses of the Review and Herald. *Let There Be Praise!* has songs that have touched your heart in recent years, but are impossible to find in old "auditorium songbooks." It has sweeter choruses. More spirituals. Scripture songs. And compositions by contemporary artists arranged for group singing.

It also keeps 95 old favorites — many with new arrangements that reduce sharps and flats. Lowering the key takes the squeak out of songs like "We Are Nearing



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To New Posts

Regular Missionary Service

Donald Ray Bankhead, returning to serve as vice president, Spicer Memorial College, Poona, India, and **Marjorie Jean (Lange) Bankhead** left June 14.

Carlos Adriel Irizarry, returning to serve as family practice physician, Bella Vista Hospital, Mayaguez, Puerto Rico, left June 1. **Kathryn Ann (Ippisch) Irizarry** and two children left June 13.

Howard Adelbert Munson, Jr., returning to serve as dentist, Kigali Dental Clinic, Kigali, Rwanda, and **Alma Ferne (Roth) Munson** left June 13.

Najeeb Wasouf Nakhle, returning to serve as theology teacher, River Plate College, Villa Libertador San Martin, Entre Rios, Argentina. **Aneesi B. (Mashni) Nakhle**, and two children left March 21.

Lloyd Allan Willis, returning to serve as teacher, Spicer Memorial College, Poona, India, and **Edith May (Bradbury) Willis** left June 15.

June Eleanor Wilson, returning to serve as principal/tutor, School of Nursing, Kendu Adventist Hospital, Kendu Bay, Kenya, left May 29.

Adventist Volunteer Service

Marilyn Diann Davis (AVS), to serve as English teacher, Nile Union Academy, Heliopolis, Egypt, and two children, of Berrien Springs, Michigan, left April 21.

Herb Norman Giebel (AVS), to serve as student externship medical assistant, and **Gail (Muir) Giebel**, to serve as nurse, in Istanbul, Turkey, and Bermuda, of Loma Linda, California, left May 3.

Jack Allenby Hay (AVS), to serve as relief physician/surgeon, Kanye Hospital, Kanye, Botswana, and **Gertrude (Rigby) Hay**, of Abbotsford, British Columbia, left April 3.

Tae-Ho Im (AVS), to serve as medical assistant, Seoul Adventist Hospital, Seoul, Korea, of Loma Linda, California, left May 1.

Byung Hoon Lee (AVS), to serve as physician/intermal medicine, Taiwan Adventist Hospital, Taipei, Taiwan, and **Sue K. Lee**, of Big Spring, Texas, left May 17.

Hugh Carroll Love (AVS), to serve as dentist, Adventist Dental Clinic, Dhaka, Bangladesh, of Loma Linda, California, left June 5.

Paul Mennen (AVS), to serve as instructor in anesthesia, River Plate Sanitarium and Hospital, Villa Libertador San Martin, Entre Rios, Argentina, and **Trudie (Booklin) Mennen**, of Tujunga, California, left June 21.

Percy Paul (AVS), to serve as acting elementary education superintendent, Guam-Micronesia Mission, Agana Heights, Guam, and **Ina Laura (Huether) Paul**, of Red Deer, Alberta, left May 8.

Mark Rene Ranzinger (AVS), to serve as medical assistant (elective service), Adventist Health Center, Lilongwe, Malawi; Malamulo Hospital and Leprosarium, Makwasa, Malawi; and **Mwami Adventist Hospital**, Chipata, Zambia, and **Ruth Ranzinger**, of Loma Linda, California, left June 14.

Charles Roscoe Sawn (AVS), to serve as guest professor, Asia Adventist Theological Seminary, Manila, Philippines, of Riverside, California, left May 6.

Roderick William Tataryn (AVS) (Senior Dental Clerkship), to serve as dental assistant, Yaounde Dental Clinic, Yaounde, Republic of Cameroon, of Colton, California, left June 15.

W. Arlene Underhill (AVS), to serve as nursing instructor, Maluti Adventist Hospital, Lesotho, South Africa, of Portland, Oregon, left June 22.

Adventist Youth Service

David L. Carter (AUC), of Mercer, Maine, to serve as teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Brian Condon (LLU), of Loma Linda, California, to serve as English conversation teacher, Thailand English Language Centers, Bangkok, Thailand, left June 7.

Melanie Garcia Cruz (LLU), of San Diego, California, to serve as English teacher, Japan SDA English Schools, Osaka, Japan, left June 14.

Doriliz DeJesus (AUC), of Hudson, New York, to serve as teacher, Japan SDA English Schools, Yokohama, Japan, left June 15.

Jeffrey Murray Deming (UC), of Minnetonka, Minnesota, to serve as English conversation teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Gina Gilbert (AUC), of Nashua, New Hampshire, to serve as teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Brenda Mary Goff (AU), of Cortland, New York, to serve as English language teacher, Montemorelos University, Montemorelos, Nuevo Leon, Mexico, left June 21.

Kathryn Marie Gordon (AU), of Linden, Michigan, to serve as teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Aaron Scott Hatfield (UC), of Loveland, Colorado, to serve as Pathfinder leader, Adventist Frontier Mission Project, Banaue, Ifugao, Philippines, left June 7.

Evan Jurell Hendrix (PUC), of Stockton, California, to serve as teacher, Korea SDA Language Institutes, Seoul, Korea, left June 14.

Junior Dee Huffman (UC), of Willow Springs, Missouri, to serve as English conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left June 14.

Tammy Michelle James (WWC), of Forest Grove, Oregon, to serve as English teacher, Taiwan SDA English School, Kaohsiung, Taiwan, left June 14.

Richelle Paula Johnston (SAC), of Phoenix, Arizona, to serve as English conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left June 14.

Leland Krum (Weimar Institute), of Hendersonville, North Carolina, to serve as teacher, Taiwan SDA English School, Kaohsiung, Taiwan, left June 14.

Lisa Laan (AU), of Toronto, Ontario, Canada, to serve as English conversation teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Kelly Lynn Lehmann (SAC), of Shreveport, Louisiana, to serve as English teacher, Korea SDA Language Institutes, Seoul, Korea, left June 14.

Patricia Lynn Luke (AU), of Lone Rock, Wisconsin, to serve as teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Douglas Paul Lindsay Marlow (PUC), of Manchester, Kentucky, to serve as English language teacher, Central Amazon Mission, Manaus, Amazonas, Brazil, left June 14 by way of Japan for instructional seminar.

Debbie Jane Mosier (AU), of Oshawa, Ontario, Canada, to serve as English teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Roger Hchoon Pak (AU), of Westmont, Illinois, to serve as English teacher, Korea SDA Language Institutes, Seoul, Korea, left June 14.

John Anthony Popson (SAC), of Tucson, Arizona, to serve as English conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left June 14.

James Potter (UC), of Loveland, Colorado, to serve as English teacher, Korea SDA Language Institutes, Seoul, Korea, left June 15.

Michael Rodney Quinon (AU), of Berrien Springs, Michigan, to serve as English conversation teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Nick Ratcliff, Jr. (Weimar Institute), of Nome, Alaska, to serve as English conversation teacher,

Taiwan SDA English School, Kaohsiung, Taiwan, left June 14.

Suzanne Rossow (LLU), of Tujunga, California, to serve as teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Darcy L. Smith (AU), of Grand Ledge, Michigan, to serve as production coordinator, Adventist World Radio-Asia, Agat, Guam, left June 8.

Malisa Sheree Smith (LLU), of Moreno Valley, California, to serve as English conversation teacher, Japan SDA English Schools, Yokohama, Japan, left June 14.

Lauriellen Stankavich (AU), of Berrien Springs, Michigan, to serve as English conversation teacher, Taiwan SDA English School, Kaohsiung, Taiwan, left June 14.

Ana Minerva Symister (AU), of Brooklyn, New York, to serve as nursing assistant/laboratory technician, Quito Adventist Clinic, Quito, Ecuador, left June 12.

Patricia Jo Thongs, of Ardmore, Alabama, to serve as teacher, Taiwan SDA English School, Kaohsiung, Taiwan, left June 14.

Arleen Villanueva Tolentino (SC), of Virginia Beach, Virginia, to serve as English conversation teacher, Thailand English Language Centers, Bangkok, Thailand, left June 14.

Laura Kathryn Voss, of Seymour, Indiana, to serve as English conversation teacher, Thailand English Language Centers, Bangkok, Thailand, left June 14.

Wendy Dalynn Woodard (WWC), of Salem, Oregon, to serve as English conversation teacher, Taiwan SDA English School, Kaohsiung, Taiwan, left June 14.

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Obituaries

BARGER, Royal Curtis—b. May 22, 1912, Greeley, Colo.; d. Dec. 5, 1987, Hendersonville, N.C. He was pastor-evangelist and departmental secretary for 20 years in the Nebraska and Central California conferences and the Hawaiian Mission. For nearly 18 years he served as associate secretary of the Sabbath School Department of the General Conference. Survivors include his wife, Mary.

BROOKS, Edwin Arthur—b. May 29, 1906, Newport, England; d. May 28, 1988, Loma Linda, Calif. He taught school at Bethel Academy and Emmanuel Missionary College prior to graduating from Loma Linda University School of Medicine. In 1955 he was one of two physicians called to serve at Taiwan Adventist Hospital when it first opened. He later served in Saigon. Upon returning to the United States, he became an anesthesiologist and was on the first team sent by the U.S. Public Health Department to Vietnam. While there, he helped build a church in Da Nang. After retirement he returned to Taipei, Taiwan. Survivors include his wife, Leatha W.; two sons, Chris and Gene; one daughter, Mary Anne Powell; one sister, Gladys Walters; and three grandchildren.

CARCICH, Theodore—b. May 22, 1905, Unie, Yugoslavia; d. Feb. 12, 1988, near Moscow, Idaho. He began his service as pastor-evangelist in the New York Conference, eventually moving to the Southern New England Conference, where he later became president. He continued his presidency at the Illinois, Washington, and Central Union conferences until his election as vice president of the General Conference for the North American Division. In 1966 he became general vice president of the General Conference. Survivors include his wife, Esther; two sons, Theodore, Jr., and David; and one daughter, Joanne Rasco. His first wife, Louise, preceded him in death.

CHAFFEE, Wilma Laverne McDannald—b. Feb. 28, 1922, Shelby, Mo.; d. May 7, 1988, Portland, Tenn. She was assistant food service director at Georgia-Cumberland Academy for several years, and food service director at both Madison Academy and Highland Academy, where she remained for 10 years. Survivors include two daughters, Jeannine Cook and Linda Weisner; two sons, Gary and Jerry; 10 grandchildren; two sisters, Ruby Lawson and Lois Marie McCullum; and one brother, Ronald McDannald.

COBB, Anna M.—b. May 8, 1892, Stevensville, Mont.; d. May 2, 1988, Deer Park, Calif. Prior to her marriage to Leon W. Cobb, she taught elementary school in Salida, California, and Stevensville, Montana. Her husband was teacher and administrator at Canadian Junior College, Pacific Union College, and Columbia Union College. Survivors include one daughter, Eileen Judkins; and one sister, Mildred Neff.

CRIDER, Jane Gibson—b. Aug. 13, 1919, Vera Cruz, Pa.; d. May 11, 1988, near Beaver, Oreg. For 32 years she and her husband served in Thailand, where she was a secretary and bookkeeper for the mission hospital. They retired in 1979. Survivors include her husband, Frank; two daughters, Susan Becraft and Sylvia Johnson; one son, Frank, Jr. ("Lyn"); one brother, Paul Baumgartner; and one grandson, Bobby Becraft.

JOSEPH, Lillian—b. Nov. 24, 1901, Los Angeles,

Calif.; d. Mar. 18, 1988, Loma Linda, Calif. She served as a nurse and medical technologist for 43 years, with most of that time at Loma Linda University. After retirement she served as executive secretary in the School of Nursing Alumni Association for nearly 20 years. Survivors include two sisters, Betty Brazier and May Sherdan.

LIEN, Olva M. Vories—b. Apr. 30, 1902, Gas City, Ind.; d. May 10, 1988, Grants Pass, Oreg. She married Arnold Lien in June 1928. Denominational workers for more than 50 years, they served first in Colombia, South America, then pastored in Illinois, Michigan, Mississippi, and California. After pastoring several years in Grants Pass, Oregon, they retired there. Survivors include her husband; one daughter, Cheryl; one son, Doug; one sister, Ruth; and two brothers, Chester and Woodrow.

MAYER, John Andrew—b. Jan. 22, 1901, Milwaukee, Wis.; d. June 2, 1988, Yucaipa, Calif. He worked for a bindery in Lincoln, Nebraska, and later for the College Place Bindery in College Place, Washington. After retirement he served as trust and stewardship secretary of the Hawaiian Mission. Survivors include his wife, Gertrude; one son, Virgil; two daughters, Bernadine Irwin and Geraldine May; eight grandchildren; and eight great-grandchildren.

McCLURE, Edith M. Bird—b. Oct. 8, 1909, St. Petersburg, Fla.; d. June 8, 1988, Loma Linda, Calif. She married Alfred V. McClure, and they spent 43 years in ministry. They pastored churches in the Indiana, Iowa, Florida, Kentucky-Tennessee, and Texas conferences, and he was president of the Missouri Conference for 12 years. Survivors include her husband; one daughter, Carol Hart; one son, Alfred C.; three grandchildren; two great-grandchildren; four sisters; and one brother.

POOLE, Loren E.—b. July 21, 1918, Minford, Ohio; d. Apr. 21, 1988, Walla Walla, Wash. He was principal of Mount Vernon Academy, Garden State Academy, Shenandoah Valley Academy, Auburn Academy, and Walla Walla Valley Academy. After retirement he carried various pastoral responsibilities in the Walla Walla area. Survivors include his wife, Doris; two sons, Loren, Jr., and William; three sisters, Theora Morgan, Dorothy Shoemaker, and Aidren Thurber; five brothers, Wendell, Clayton, Chalmers, Paul, and Joe; and five grandchildren.

ROUSE, Fay Edward—b. June 29, 1896, Dodge City, Minn.; d. Mar. 22, 1988, Loma Linda, Calif. From 1918 to 1921 he worked in the Nebraska Conference as conference evangelist. Survivors include two sons, Arthur and James; one daughter, Lila Shaffer; one twin brother, Jay; 12 grandchildren; and 31 great-grandchildren. His wife, Grace, preceded him in death.

SCHYDE, Harry Hadley—b. July 28, 1900, Fresno, Calif.; d. May 23, 1988, Lake Worth, Fla. He taught voice at Atlantic Union College and Walla Walla College and served as music supervisor of the New Haven, Connecticut, school system for 25 years. A bass soloist, he recorded an album entitled *Down Deep in the Sea* on Chapel Records. Survivors include his wife, Eva; two daughters, Carol S. Perham and Donna S. Earl; and seven grandchildren.

SHULTZ, Gerald Emerson—b. Nov. 6, 1907, Kobe, Japan; d. June 3, 1988, Colton, Calif. At age 20 he assisted his father in the pastorate in the Southern New England Conference. In 1937 he graduated

from nursing school and worked at Washington Adventist Hospital, where he remained until 1943. He worked at the Review and Herald Publishing Association, where he remained for nearly 24 years. After retirement he was visitation pastor for the Loma Linda University church. Survivors include his wife, Gertrude; one son, Gerry; two grandsons, Randy and Ken; one sister, Lorna Thompson; and one brother, Lawrence.

SLATE, Lenora Jane—b. Apr. 29, 1893, Stokes County, N.C.; d. May 21, 1988, Fletcher, N.C. After graduating from Columbia Union College, she served as matron at Mount Vernon Academy in Ohio. She worked for the Columbia Union College Press and then the Review and Herald Publishing Association, where she was a proof-reader for most of her 20 years there. After retirement she moved to Fletcher, North Carolina, to be near her sisters.

VIRGIN, Edwin P.—b. Nov. 9, 1914, Houston, Tex.; d. Apr. 9, 1988, Fort Worth, Tex. In 1948 he graduated from Loma Linda University School of Medicine. He and his wife moved to Houston, Texas, where he served his internship. He set up his medical practice in Alice, Texas, helping to establish a school and a church. Survivors include his wife, Mildred; two daughters, Judi Carrico and Dee Lange; and four grandchildren, Amy, Todd, and Lauren Carrico and Julie Lange.

VOLLMER, Marion—b. Feb. 26, 1899, Bryan, Ohio; d. May 12, 1988, Loma Linda, Calif. She taught at Pacific Union College and Loma Linda Academy. Her husband, Henry, served at St. Helena Sanitarium and Hospital and the Pacific Union Conference. After retirement they conducted healthful living seminars across the United States and Canada. Survivors include three daughters, Margaret Richards, Rose Eileen, and Dorothy; three sisters; one brother; six grandchildren; and 23 great-grandchildren.

To New Posts

Nationals Returning

Rosalie Anne Connors, returning to serve as office secretary, Eastern Africa Division office, Highlands, Harare, Zimbabwe, left July 12.

Doyle Ryan Nick, returning to serve as dentist, Taiwan Adventist Hospital, Taipei, Taiwan, **Rosa Angela (Cruz) Nick**, and two children left early April.

Masaharu Michael Osato to serve as physician/pediatrician, Kobe Adventist Hospital, Kobe, Japan, and **Emiko Osato**, left July 8.

John Folkert Sipkens, returning to serve as ADRA director for Philippines, North Philippine Union Mission, Manila, Philippines, and **Ruth Ellen (Strickland) Sipkens** left June 12.

John Francis Waters, to serve as education director, Trans-Australian Union, Surrey Hills, Victoria, Australia, and **Margaret Melba Perkins** left July 6.

Adventist Volunteer Service

Ruth Olivia (Cannon) Gelford (AVS), to serve as administrator, Enton Hall Medical Centre, Enton, Surrey, England, of Loma Linda, California, has been serving since May 26, 1987.

Heather Elisabeth Lastine (AVS), to serve as dental assistant, senior dental clerkship, Bella Vista Hospital, Mayagüez, Puerto Rico, of Loma Linda, California, left June 22.

THE CHRIST WHO LAUGHS

I have never seen a picture of Christ smiling. Somewhere it exists, I suppose, tucked away in a remote art gallery or in the back room of a monastery.

I doubt, however, that publicans and sinners would have responded so quickly to Christ or that the religious establishment would have been so upset by Him if He had not had a keen wit.

Little children crowded around Jesus. I have never known a child to be attracted to a solemn person. The gospel brought good tidings, and the tone of the New Testament is one of happiness. "I have told you this," said Christ, "so that my own joy may be in you and your joy be complete" (John 15:11, Jerusalem). He taught, "When you fast do not put on a gloomy look as the hypocrites do" (Matt. 6:16, Jerusalem).

Shocking Thought?

Yet some of us are shocked by the thought of Jesus laughing. We associate humor with frivolity. But the two are quite different. Nor are people serious just because they are looking solemn. Writer Robert Mohan gently prods us when he defines solemn people as those "people who habitually look at the serious side of things that have no serious side."¹ H. L. Mencken was not entirely wrong when he jocularly described Puritanism as "that haunting feeling that somewhere, some place, somebody is happy."

I don't mean that our lives can be exempt from sadness. Like the Saviour, we are called to bear a cross. Yet sadness should not become a way of life. Humor gives us a sense

of balance. Those who lack humor are usually the first to break in a time of crisis. "Grimness has never solved a thing—it only gives the false illusion of sobriety," Mohan goes on to say. Healthy people are not only solid, but flexible.

We need to laugh at ourselves—our pomposity, our enlarged egos, even our fears. Sooner or later we all make clowns of ourselves. Why not admit it? Enjoy it? It will make life easier for ourselves and others. Someone has said, "A saint who is sad is a sad sort of saint."

Humorless people are often the first to break in a crisis.

I admit a preference for ministers with a sense of humor. I'm sure that I would have enjoyed the sermons of the Boston minister who was forced by the British troops during the American Revolution to pray for King George at his worship service. "O Lord," he obliged, "bless Thy servant King George, and grant unto him wisdom, for Thou knowest, O Lord, he needs it."

Or the Congregationalist preacher who, in the nineteenth century, was heckled unmercifully by two young men. "Have you heard the good

news?" one asked. "It's great news; and if it's true, you're out of business," the other said. "What is it?" the preacher asked. "The devil is dead," one said. The old preacher placed his hands on the young men's heads and said, "Poor fatherless children, what will become of you?"

"Christ came to us bringing peace, love, joy, laughter, and healing. And when He returns again, He will lead His disciples in a chorus of laughter, because as the old saying goes, the devil can't stand the sound of laughter. Christ will lead the disciples, the wounded and broken-hearted; in laughing away all the hypocrites, the greedy, the cruel, and all those who think they can hurt other people and get away with it."²

Paul's last message to the Philippian church is one, I believe, he wanted all Christians to remember: "I want you to be *happy*, always *happy* in the Lord; I repeat, what I want is your *happiness*" (Phil. 4:4, Jerusalem). □

¹ Robert P. Mohan, *Eternal Answers for an Anxious Age* (Huntington, Ind.: Our Sunday Visitor, 1985), pp. 37, 38.

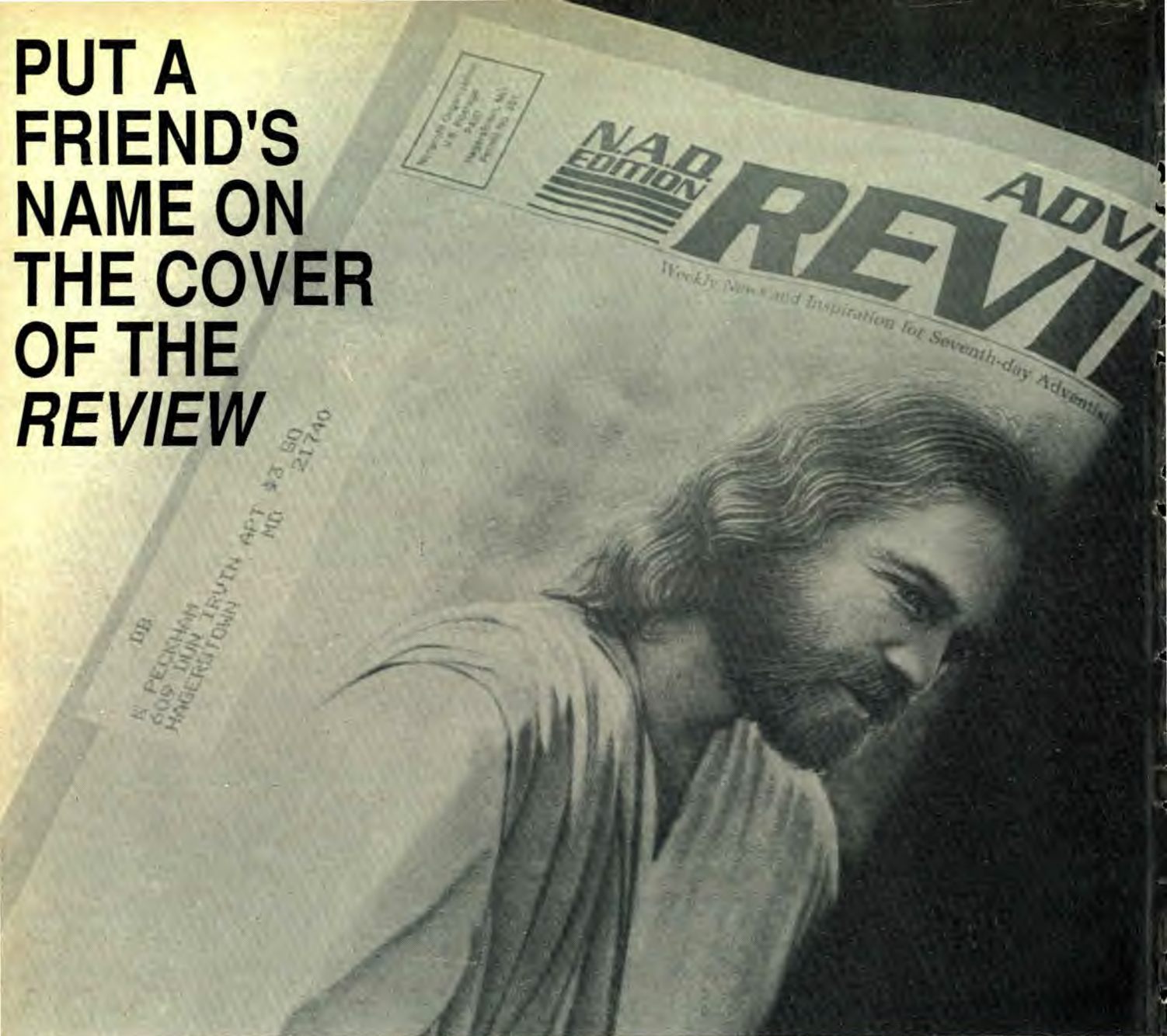
² Cal Samra, *The Joyful Christ* (Boston: Harper and Row, 1986), p. 11.



Russell H. Argent is director of publications for Washington Adventist Hospital, Takoma Park, Maryland.

BY RUSSELL H. ARGENT

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