



ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

OCTOBER 17, 1991

Before the
Cold of Winter—

A Blaze of Color

Cold Churches

I keep hearing about cold churches, but the world is cold too, so to drop out of the church is not the solution. At least our Creator and the heavenly angels are there, plus some encouragement is bound to come from the services.

When we break down the types of people we could feel congenial with, we don't find many more to choose from than when we try to find a marriage partner. Too much interaction between people can get on the nerves.

Life is complex. We may smile at the wrong person or look like a superficial clown. Perhaps a person is sick or terribly busy. It seems most people don't have time to talk. Men and women can't be too familiar, nor does everyone want to be friends with everyone.

We want to meet our heavenly companions in church; human friendliness is serendipity.

*Marie Healy
Lincoln, Nebraska*

Growing and Going

I was touched by "Roots and Wings" (Aug. 29). It brought into focus the two basic responsibilities that we as parents struggle with: helping our children to grow, and helping them to go. I especially appreciated the fact that the author and her husband were not solely seeking the end product of a Seventh-day Adventist son (with emphasis on information and behavioral conformity). Rather, they sought to model the value of having a relational knowledge of God. The title, "Roots and Wings," is rich with imagery as it relates to the parenting process. Truly it is a dance between the contrasts of earth and sky!

*Rich DuBose
Loma Linda, California*

Week of Prayer for All

I enjoy the *Review* very much and would not want to miss a single issue.

As autumn is coming on and the Week of Prayer readings will soon be published, I would like to make a suggestion. Why can't the readings be published in the first *Review* for November instead of in the middle of October? That would ensure that all Ad-

ventists would get a copy of the readings.

*Bessie McComas
Witter, Arkansas*

Several readers have made the same suggestion. The first issue of each month, however, functions as the division paper for North America and is funded by the General Conference, North American Division, union conferences, and conferences. So far, NAD leaders have not chosen to give over one of their issues for the Week of Prayer

ous, but most malignant poison."

This information should also urge us to take whatever measures we can as an organization and as individuals to help eliminate the manufacture, advertising, sale, and use of any tobacco products. Copies of the article could well be distributed to legislators, publishers, merchants, and others whose position and influence can make an impact against this health-destroying business.

*Kent W. Dickinson
Colfax, California*

Observing Christmas

"It's September—Only 111 Days Before Christmas" (Sept. 5) makes an age-old popular appeal for Christians to seek greater religious meaning during Christmas and to deny the inevitable trappings of commercialism. This appeal, though standard wisdom for the general Christian community, should be recognized by Adventists as having an off-key tone.

Just as man has no divine mandate to memorialize Christ's resurrection, he has no justification in worshiping an altar to His birth. The fruits of Cain are not acceptable before God. This reasoning is unique to those Christians who understand the immutability of God's law and essentially God's sovereignty. We as Adventists are just such Christians, which makes the popular observance of Christmas among us rather hypocritical. (Note: not all SDA communities around the globe observe Christmas.)

I submit that a "Christ-centered Christmas" should be recognized by all Adventists as being an oxymoron. We must not be blind to the devious one who desires to change times and seasons (Dan. 7:25; cf. Dan. 2:21). God, creator of the Sabbath, has also created a wonderful calendar for His people. Will we ever honor God's will by trying to observe Christmas this way or that?

*Oliver Wellington
Laurel, Maryland*

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.

**Coming in the
Adventist Review**

- "North America: Days of Opportunity," by Alfred C. McClure (Nov. 7)
- "Prayer in Public Schools: The New Debate," by Mitchell Tyner, J.D. (Nov. 7)
- "Superpower!" Clifford Goldstein writes about America in prophecy (Dec. 5)
- "Send Ishmael Away," by Jay Gallimore (Dec. 12)

Coming next year

- "Behold, He Comes." The new year opens with a special issue on the Second Coming.
- "Ellen White and the Tithes." Roger Coon analyzes Mrs. White's statements and practice. In four parts.

readings. But a solution is readily available: churches that would like extra copies of this (or any) issue can order them at bulk rates direct from the Review and Herald Publishing Association. —Editors.

Marlboro Man

"Why the Marlboro Man Wants Your Kids" (Aug. 29) was very timely and informative. The alarming statistics given on the number of deaths resulting from tobacco use confirm the counsel we have in *The Ministry of Healing*, page 327: "Tobacco is a slow, insidi-

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"Servants of God"
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If we realize the value of the Sabbath now, we will find it natural to observe its sacred hours when it becomes the ultimate test of our loyalty to God. *by Richard A. Wright*

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Giving gifts to family and friends is an important way to show love. But it's risky, too. Things can eclipse experiences. *by David Lambert*



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Cover photo by Dick Duerksen

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When Young People Take the Lead

You won't find any Adventist who says that our young people aren't important. Many—an increasing number—will agree that youth ought to be given representation on committees and a chance at leadership. But is that all we see for them?

Recently public television in the United States aired a gripping one-hour documentary on Teach for America. I hadn't heard of the plan, and sat transfixed as the story unfolded.

At the heart of the plan and the documentary was a young woman, Wendy Kopp. In 1989 this 22-year-old Princeton student outlined in her senior thesis "a simple plan for educational reform." Her dream called for the best college graduates from America's finest universities to give two years of their lives teaching in the most difficult schools of the nation—the inner city and rural settings.

Wendy's plan was long on idealism, short on realism. Of course, it wouldn't work. Her thesis adviser, a Princeton professor, told the television audience all the obstacles that would cause it to fail.

Wrong. Never underestimate the power of a good idea in the hands of a young person. Never forget the power of youthful idealism combined with youthful energy.

Wendy Kopp set out to make her plan work. Remember, she had no committee to back her up, no advisers, no money. She was on her own.

First, the money. She went to large corporations, sold them on her ideas, and raised more than \$3 million.

But who from the "me" generation would want to give up two years to endanger their lives in a ghetto classroom? Who would want to work at beginning teachers' rates among boys and girls who refused to be taught, who defied and threatened instructors?

Answer: 2,500. In response to

Wendy's recruiting drive they competed for the 500 slots available for 1990. From Harvard, Yale, Stanford, and Princeton they came; and from Boston, Texas, Minnesota. They had all just graduated with degrees in science, English, math, pre-med (under Wendy's plan none was an education major); they were the *crème de la crème*. They who had known only success in life would try to help those who had known only failure.

Interviewed on camera, they told why

An impossible plan,

but it worked. Why?

they came. They told how their parents and professors had tried to dissuade them, told them to get on with their graduate education and their careers in law, the diplomatic corps, medicine, research, business. But, captivated by the power of a noble idea and one young woman's initiative, they came.

During the summer of 1990 they gathered together for eight weeks of intensive instruction in teaching. After three of those eight weeks they were thrust into the classrooms of Los Angeles' year-round education system.

And then—to the four corners of the United States. To New York City, the toughest teaching assignment in the nation; to Los Angeles, where 85 percent of students come from minorities; to Louisiana. They would teach kindergarten, elementary, and high school classes.

The cameras followed them. We saw their first day in school, their opening words to the class. We saw their struggles, successes, failures. We saw classes where students walked over the teacher,

and others where they sat spellbound. We saw these bright young men and women put everything they had into teaching; saw them dragging at the end of the day, trying to make it through the week, through the year. We saw them in the midst of teacher strikes, of budget cuts. We saw some quit, some succeed gloriously.

By the end of the school year 440 of the 500 were still there. And they looked forward to another year in the program.

Wendy Kopp has been featured in *Time* and *Newsweek*, and on the front page of the *New York Times*. But she seems as fresh and visionary as in 1989. She has now raised \$8 million for Teachers for America, and her second batch—750 young people culled from more than 3,000 applicants—has just begun teaching in America's worst schools. Like those who started in 1990, they are trying to make a difference.

An impossible plan, but it worked. Why? Because of idealism, energy, persistence; and especially because *a young person dreamed it up*.

The story of Wendy Kopp and her Teach for America left me glowing. But as much as I'm interested in education, my concerns range far wider.

Are we ready for a Wendy Kopp? If a bright, earnest young Adventist should come up with a plan for our church, would he or she have a chance? Would he or she find financial backing? Would we be bold enough to let that person try, without committee actions or a board of counselors?

I am for committees and I am for counsel. But I also remember how the Adventist movement began—by energetic young men and women impelled by a dream. How would we handle an Ellen Harmon today? a James White?

WILLIAM G. JOHANSSON



You Made the Right Choice

With the economy in the doldrums and living costs rising, I suspect many parents had a difficult time rounding up the money needed to enroll their child in an Adventist school this fall.

And without doubt, I'm sure many parents wondered if their money was well invested, if providing an Adventist education for their child was worth enduring the financial struggle, even indebtedness.

Even now those same questions must arise when the monthly tuition bill arrives in the mailbox and there's hardly enough in the checking account to pay the other bills.

The Age-old Question

The topic raises the age-old question: Is the difference between an Adventist education and a public school education worth the price? Is it truly a good investment?

While none of my three children has reached the first-grade level yet, a recent conversation with a friend prompted some reflection upon this subject. He said he had enrolled his three children in public school this year because his wife did not work outside the home and they felt they could not afford the \$371 monthly tuition costs.

I asked kindly if he could afford not to. I told him that Adventist education provides so much more than any public school could possibly (or legally) offer his youth in their formative years in the critical areas of the development of moral and spiritual values.

When I came to my office the next day, the conversation prompted me to jot down what I consider some of the benefits of an Adventist educational experience. I share those here with you for your reflection, and for a reaffirmation of all parents who are making some sacrifice to keep their children in Adventist schools.

In Adventist schools you will find:

■ **Christian teachers** who teach a worldview that includes God as Creator and as a heavenly parent interested and involved in the lives and salvation of His children. Teachers who attempt, through their lives, to reflect the life of Jesus—with compassion, tolerance, justice, love.

■ **Bible classes** where the Word of God is studied, explored, learned; where

Is the difference in an educational experience worth the price?

God's plan for this world is unveiled; where Jesus becomes real, as a Friend and Saviour, and where His principles of life are taught and modeled.

■ **Service for others** upheld and encouraged. The servanthood of Jesus becomes the model for the students as they serve as volunteers in their communities and as volunteers around the world for their church.

■ **Prayer encouraged.** Unlike public schools, prayer can be, and is, fostered among the students and in the classrooms. And when a child isn't reaching the educational standards set, the teacher is free to pray and invite God's help for the child.

■ **Worship and praise rising to God,** giving Him adoration and thanks, inviting His presence at the beginning of each new day or class.

■ **Christian music,** not the raucous music of the age. Children taught to raise their voices in song and praise of God.

■ **A close relationship with spiritual leaders.** In most elementary and secondary Adventist schools the local pastors, Bible teachers, or school chaplains maintain a close connection with the youth in the schools, helping teach classes, playing at athletic events, planning field trips and social events. College chaplains do much of the same and help organize volunteer service opportunities and worships.

■ **Weeks of Prayer,** where Adventist youth receive additional spiritual nourishment.

■ **Baptismal classes** offered yearly during the school year, usually by a pastor or teacher.

■ **Christian socials** that nurture the notion that Adventist Christians aren't always serious and sad-faced; that offer young people an option in choosing their entertainment.

■ **A moral code of ethics and conduct** that is Christian-based, again giving the young people an option as they form their life values.

■ **A rich environment for finding a life mate** who is a fellow Adventist Christian. This is rarely touted in the academic circles, but it is a valid point in considering the benefits of an Adventist educational experience.

■ **Career planning** that leads youth to develop a vision of Christian life and service that provides a unique focus to whatever career they choose.

The Right Choice

While I recognize that the quality of Adventist education may vary from place to place, and that this list is neither scientifically formulated or proven, I believe that parents who are giving their children the opportunity of receiving an Adventist Christian education are making the right choice.

MYRON WIDMER

God's Sheltering Hand Over Croatia

This firsthand report comes from Martin L. Anthony, Trans-European Division associate church ministries director, who recently met with Adventist pastors from all Croatian districts at the West Yugoslavian Conference headquarters.

Amid the horrors and suffering of civil war, Adventists in Yugoslavia are of good cheer, holding fast to their faith and rallying to support the needy.

As pastor after pastor gave reports, I heard gripping accounts of how the Lord's hand has been on His children. I praise God for His sheltering protection. So far the pastors report that there have been no deaths or major casualties among church members and no loss of church properties.

Yet the ongoing strife has caused major disruptions in Adventist church life. For example, nearly 20 congregations have suspended all services, about 600 members have fled their homes, and a number of houses have been damaged or destroyed. One Adventist church had been shelled on three sides, with only minor damage to the church.

Some members have had property stolen or vehicles taken, and at least one has been badly beaten by soldiers. Fifty members were temporarily housed at the Yugoslavian Adventist Seminary in Marusevec, while others stayed at our youth camp or at our residential homes for older members. The majority of refugees found shelter with other members, friends, or in neighboring countries. Adventist refugees are just a small part of the 200,000 persons fleeing north and west of Croatia.

But with all the troubles, amazingly I have heard few complaints. One pastor spoke with great sadness of his empty church the previous Sabbath morning. He had knelt alone to pray earnestly for the safety of his scattered flock. Here, an 86-year-old member had collapsed and died of a heart attack as she made her way to a shelter during an air raid. She was the only known fatal-

ity, and her death was not directly related to the war.

Another pastor, who had slept in the pit of his garage for a month, baptized two new believers in a church that could be reached only through cornfields because the roads were cordoned off by military forces. A tractor conveyed him to the church. After the service he spoke to a group of soldiers who then asked the pastor to pray for them. The soldiers responded by ordering a bus driver at gunpoint to provide the pastor with transportation to his home under armed escort.

As I spoke to the pastors, I commended them and their church members in the war-torn region for rallying together and providing supplies for needy families. The local churches arranged for a 4.5-ton delivery of food and medical supplies in Vukovar just prior to my visit. In spite of blocked roads and detours, the precious consignment was safely conveyed to three delivery points in the town. The Adventist Development and Relief Agency/TED has also organized a delivery of medical and surgical supplies, which, along with cash and food, constitute the most pressing need.

There was much gratitude among our workers, not only for the overruling providences of God, but for the support of fellow believers in prayer and practical assistance.

Churches in the North Yugoslavian Conference committed themselves to a prayer vigil for the individual churches of the West Yugoslavian Conference, while the Yugoslavian Union plans to provide pastoral care for the areas of Croatia controlled by Serbia to which pastors presently have no access.

Substantial assistance will be needed to help the hundreds of believers affected by the clashes. Already there are signs of spontaneous gestures by local congregations. The Munich, Germany, churches, for example, sent a gift of US\$1,700 for relief work among the congregations affected. ADRA/TED is coordinating Adventist relief assistance to Yugoslavia.

NORTH AMERICA

UC Holds Centennial Celebration. Union College



UC president John Kerbs greets visitors.

celebrated a century of service to young people with its centennial homecoming weekend, September 26-29.

More than 2,200 persons converged at the college church for worship, where R. R. Bietz, a 1931 Union alumnus, spoke for the early service, and Kit Watts, a 1966 alumnus and an *Adventist Review* assistant editor, gave the second service message.

Tad Stricker, college public relations director, says, "It was fitting for an editor from

the *Review* to be the centennial speaker because Uriah Smith, who was *Review and Herald* editor in 1891, gave the dedicatory prayer at Union's dedication service held September 24 of that year."

The weekend ended with a centennial parade featuring all living past presidents of Union and a variety of floats, says Stricker.

AEC Reports Bountiful Harvest This Summer.

Church leaders in the Alle-

gheny East Conference report a record number of baptisms this past summer. Conference ministerial secretary St. Clare M. Phipps says that a total of 669 new members resulted from 11 evangelistic meetings during the three-month period ending September 30.

"This summer's harvest is one of the most successful that the conference has ever had," he says. Phipps cites the work of dedicated church members, Bible instructors, and pastors

as a major factor in the successful campaigns.

Signs Magazine Gives Free Ad Space. Beginning with its October issue, *Signs of the Times* is giving back page ad space to the church's major outreach ministries, such as *Vibrant Life*, *It Is Written*, and *Voice of Prophecy*. *Signs* is also running free ads on a regular basis for other outreach magazines like *Message* and *El Centinela*.

In explaining the reason for the offer, *Signs* editor Greg Brothers says, "Our church's outreach ministries work best when we work together. And one of the best ways for *Signs* to fulfill its mission is to let people know about other outreach ministries."

Signs is also working with the North American Division to develop a series of ads about service ministries, such as Pathfinders, Adventist hospitals, and others.

AAA Academies Raise \$884,000. Alumni from 38 Adventist academies in the Academy Alumni Advancement challenge (AAA) gave more than \$884,000 in unrestricted giving during the year ending June 30, 1991, reports Gilbert L. Plubell, executive secretary of the North American Division K-12 Board of Education.

This year's total is down 2 percent from the \$898,000 given last year, when 43 academies participated in the program. Of the 38 academies in AAA this year, 30 achieved their donor and dollar goals and thus received \$285,470 in matching AAA grants.

Greater New York Chooses Officers

The Greater New York Conference is continuing to work prayerfully and carefully to complete the election of officers and departmental directors for the current triennium, says Ted T. Jones, Atlantic Union communication director.

G. Merlin Kretschmar was reelected to a three-year term as president at the June 23 constituency meeting. With close to 100 countries represented and at least 15 different languages spoken, a major goal of constituents is to have equitable representation of various groups in administration, departmental leadership, and various committees. A month after electing the president, Leon D. Thomassian was reelected treasurer on July 21. An executive secretary has yet to be chosen.

The next constituency session is slated for November. Elected leaders from the previous triennium are continuing in their posts until the new elections are completed.

Canadian Lawyers Discuss Christian Ethics.

"Christian Ethics at Life's Frontiers" was the theme of the third Canadian Adventist Lawyers Conference held in Calgary, Alberta, August 23-25.

Sponsored by the Seventh-day Adventist Church in Canada's Legal Association and Public Affairs Department, the conference focused on issues that Christian lawyers face in their practices and in the work of the church in Canada.

"There are currently 26 Adventist lawyers and law students in Canada," says Karnik Doukmetzian, director of the Legal Association and Public Affairs Department, who organized the conference. "This number has tripled in the past five years and continues to grow as more young Adventists gain an interest in the profession."

WORLD CHURCH

Enrollment Rises at Caribbean Union College. Enrollment at Caribbean Union College in Maracas, Trinidad, reached an all-

time high this year, says Sylvan Lashley, college president.

The "head count" enrollment stands at 410 students, a 22 percent increase over the 336 students enrolled last year, and a 40 percent over the 1989 enrollment.

Lashley cites the college's spiritual approach to recruiting as the major factor in the enrollment increase. The college faculty and staff organize recruitment rallies that are promoted through radio, television, and newspapers. During the rallies, appeals are made for students to help finish the gospel commission and to obtain the necessary training, Lashley says.

ALSO IN THE NEWS

Catholic Cardinal Seeks Removal of Subway Ads.

Officials closely linked to Ro-

man Catholic cardinal James A. Hickey in Washington, D.C., have requested the city's transportation authority to remove so-called anti-Catholic advertisements from 213 subway cars, reports the *Washington Post*.

The advertisements, which characterize the Clarence Thomas nomination to the United States Supreme Court as part of a Vatican conspiracy to take over the Court, are sponsored by Laymen for Religious Liberty, a Florida-based group operated by Adventist David Mould. The ads also promote *The Great Controversy*.

Robert Nixon, an attorney in the General Conference Office of General Counsel, says the advertisements are *not* supported by the Adventist Church. His disavowal of the ads was carried by the *Washington Post*.

Lutherans Approve Abortion Statement.

After six hours of debate, the Evangelical Lutheran Church in America overwhelmingly adopted a statement on abortion September 3 during its churchwide assembly in Orlando, Florida.

The statement calls abortion an "option only of last resort." The document lists as possible reasons for ending a pregnancy a clear threat to the physical life of the woman, circumstances of extreme fetal abnormality, and if pregnancy occurs when both parties do not participate willingly in sexual intercourse.

CHURCH CALENDAR

- Oct. 19 Spirit of Prophecy Day
- Nov. 2 Week of Prayer begins
- Nov. 9 Annual Sacrifice Offering
- Nov. 9 Ingathering Emphasis
- Nov. 9 Pathfinder Day

Loyalty Under Pressure



*How will we
react in the
final test?*

**BY RICHARD A.
WRIGHT**

While I was discussing church doctrines with an Adventist brother sometime ago, he remarked that certain traditional tenets of our church—such as foot washing, baptism, and Sabbath observance—were “nothing but meaningless symbols.” Such celebrations, he felt, served only to encourage legalism. “After all,” he said, “it is the inner relationship of the person to Christ that is important. Symbolic observances in and of themselves have no meaning.”

His observations are not unique. Some Adventists are questioning the relevance of some of

the doctrines that our church has cherished for more than a century.

Of course, Adventists, with most Protestant Christians, would accept the fact that religious ceremonies and observances—even those that are divinely established and ordained—are worthless without a total inward commitment to God. In Isaiah’s time God found the sacrifices of Israel “detestable,” because of injustice in the community (Isa. 1:13).^{*} Jesus accused the Pharisees of being “whitewashed tombs,” intent, as they were, on the outward ceremonies and symbols of religion, while being spiritually dead on the in-

side (Matt. 23:27). Perhaps the epitome of meaningless observances came at the Crucifixion, when Jewish religious leaders insisted that the legs of the victims on the cross, including those of the Son of God, be broken, thus ensuring their death prior to the coming of the Sabbath (John 19:31).

Religious observances without substance are meaningless. But the Bible does reveal that when observed out of an attitude of loyalty and commitment to God, such observances are quite important—in fact, essential.

Cosmic Struggle Surrounding Us

We learn from the experiences of both Job and Daniel that there is a cosmic struggle between God and Satan (see Job 2 and Dan. 10). This conflict is being waged on two levels. In Job we see Satan appearing before the universe, questioning both the integrity and justice of God. In Daniel we catch a glimpse of the spiritual battle for allegiance raging within each human mind. In this struggle, God is involved, demonstrating His character and vindicating His actions before the sinless beings of His creation, while at the same time waging a war with Satan over the souls of sinful humanity. In this continuing drama the observance of divinely prescribed taboos, rituals, and ceremonies demonstrates before the universe our loyalty and commitment to God.

At the dawn of earth's history, for instance, a tree planted within the Garden of Eden became the focus of this demonstration. It was here that Satan was permitted to encounter our first parents. God permitted this in order to meet the false accusation of unfairness leveled by the enemy as well as to provide a test of human allegiance. This single point of contact with humanity came after adequate warning for Adam and Eve. As the story unfolds in the third chapter of Genesis, we learn that the eating of a single piece of fruit—a seemingly insignificant act—became the reason for the downfall of mankind and its separation from the Creator.

A Test in Every Age

At various times throughout history, God saw fit to establish other tests of loyalty. It came to Cain and Abel in the form of animal sacrifices. When Cain, in

place of the prescribed animal sacrifice, offered to the Lord the best produce his field could provide (Gen. 4:3-5), he undoubtedly felt he had done what was proper. However, as far as God was concerned, his gift was inappropriate. God had prescribed a living offering, representing Jesus, the Lamb of God who was to die for the sins of the world.

In what was perhaps the strangest test brought to bear on human beings, God commanded Abraham to offer up Isaac, his own son, as a human sacrifice (Gen. 22:1-14). Confused, the old patriarch had no idea why God would ask him to perform

*Abraham was puzzled that
God would ask him to com-
mit such a horrendous act.*

such a horrendous act. But God wanted to demonstrate to the universe that Abraham—a man who had repeatedly failed previous tests of faithfulness—was indeed a loyal, trusting servant. Abraham came through with flying colors, we might say, proving dramatically beyond all doubt that God was justified in calling him "My friend" (Isa. 41:8; cf. 2 Chron. 20:7; James 2:23).

In other tests, people were willing to put their lives on the line over seemingly insignificant infractions. Daniel's three friends, for example, feeling the heat of the blazing furnace, could easily have reasoned that bowing to Nebuchadnezzar's image had nothing to do with their personal relationship with God. But these three Hebrews remained loyal, with God manifesting His acceptance of their faithfulness by joining them in the flames (Dan. 3).

And then there was Daniel himself, deciding that he could not conscientiously pray in his closet just to avoid discovery. Under other circumstances, such closet prayers would have been commendable. But in the wake of developments in Babylon, any such posture would have been interpreted as capitulation. He would face the prospect of

certain death rather than appear to compromise (Dan. 6).

And so it has been down through the centuries.

In the third century A.D. many Christians refused to participate in offering public sacrifices to honor the divinity of the Roman emperor, and thousands paid the penalty with their blood.¹ Centuries later Reformers such as John Huss faced execution rather than give nominal allegiance to the "divine" authority of the papacy.

During all such times there were always some religious people who failed to sense the importance of the current test. While claiming to be followers of God, they chose to serve Him "privately," so to speak. Thus they placed themselves in the camp of the adversary. For an onlooking universe, each test marked another encounter in the war between good and evil.

Now, some may see God as cruel and arbitrary for allowing such tests. Others may conclude that He is callous about human suffering. But consider the test of tests—the great suffering that Christ Himself, in human flesh, endured for us. The Son of God condescended to become an inhabitant of this minute planet—a speck of dust in the vast universe—and to die for the rebellious beings upon it. The greatest test that we can meet would utterly pale into insignificance in comparison.

One for Our Time

And what about our time? Are there any tests for us?

There are, indeed—particularly those related to the observance of the fourth commandment. Said Ellen G. White, referring to a time just prior to Christ's second coming: "The Sabbath will be the great test of loyalty."² And in the same place she observes that "while the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator."³

The Sabbath was established at the beginning of earth's history as a celebration of God's creative and redemptive power. It acknowledges His love for, and involvement with, humanity. Like the other tests mentioned above, its obser-


vance today, and especially during the final crisis, identifies those who are loyal to God.

But the Sabbath is more than a test. It is, to quote the Jewish philosopher Abraham Heschel, "a palace in time."⁴ It is a call to put aside our earthly, day-to-day cares and burdens, and focus total attention upon God and His love for us. It is a time of spiritual renewal and of physical, mental, and even social rejuvenation.

When God instructed us to "remember the Sabbath day by keeping it holy" (Ex. 20:8), He did this for our own benefit. If we can realize the value of the Sabbath now, we will find it natural to observe its sacred hours when it becomes

the ultimate test of our loyalty to God. On the other hand, if we lose sight of its value, viewing it as a meaningless relic from an ancient past, then we shall be unable to withstand the final test on this issue.

In today's secular world—where everything seems to be relative, where there are no absolute values—the prevailing thought is to view the sabbath as a cultural appendage. But the Sabbath was established at Creation, and its observance has always been indicative of one's acknowledgment of God as Creator. Its application is universal. In a sense, it is the acme of all previous tests. Those who observe it, remaining loyal to Jesus Christ, its author, will finally be

given once more the "right to the tree of life and may go through the gates into the city" (Rev. 22:14). 

* All Scripture references in this article are from the New International Version.

¹ Arthur E. R. Boak, *A History of Rome to A.D. 565* (New York: Macmillan, 1955), pp. 396, 397.

² Ellen G. White, *The Great Controversy*, p. 605.

³ *Ibid.*

⁴ Abraham Joshua Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrar, Straus and Giroux, 1951), pp. 14, 15.



Richard A. Wright writes from Torrance, California.



Lesson for Lucky

BY ALYCE PICKETT

Todd had tried to teach his dog Lucky to stay out of the street. Every time Lucky started toward the busy road, Todd would say "No, no!" Usually Lucky turned and came back, but sometimes the urge to chase seemed too strong for the little dog, and he would scurry out to race with whatever happened to be passing by the house.

This morning Lucky played fetch and chase with Todd and his sister, Sherrie, until they stopped to rest. About this time, a motorcycle came along with a loud roar, and Lucky made a quick dash for the street.

"Come back, Lucky," both children yelled, but the little dog loved this kind of challenge, and raced on.

Then it happened. Lucky got too close to the cycle, and the back wheel ran over his front paw. With a sharp yelp, the dog withdrew and limped back, holding his left front paw off the ground. Todd picked him up and sadly scolded, "I told you to come back. I've told you many times not to chase in the street."

"Oh, poor Lucky!" Sherrie cried. "Don't scold him, Todd. Can't you see he's sorry?"

"I'm sorry too," Todd told her, "but he *has* to learn to obey, or someday he'll be killed." He brought the whimpering dog to the porch, with Sherrie close behind, sympathetic tears running down her face.

"He's hurt," she told Mother, who had come to the door. "Can you help

him, Mom?"

Mother came close and examined the bloody paw. Then she went inside to get water to wash the wound and for medicine to put on it.

"It will hurt," Sherrie warned the little dog as Mother began the cleansing, "but it will help your paw get well."

The brave little pet seemed to understand. He didn't cry out at all; he just whimpered once and tried to pull his foot away. When Mother had finished with the bandage, the grateful pup licked her hand. "He's saying thank you," the children told her.

"Yes, I think so," Mother agreed. "He's had a bad experience. I hope he's learned a lesson and will give up his exciting street games."

"You'd better listen next time," the children told Lucky. "We obey our parents so we won't get hurt in the street, and so should you."

Lucky cocked his head to one side and listened. Let's hope he remembers.





BY CALVIN B. ROCK

Prenuptial Agreements

Several of my married friends have signed prenuptial agreements. I have never heard any Adventist minister talk about this, and frankly, I am negative at this point. However, the man I plan to marry is very insistent upon our signing one. Have you heard any discussions about this that might be helpful?

Prenuptial agreements are indeed growing in popularity in the United States and Canada. Given the high divorce rate of our society and the "Hollywood ethic" of serial marriages that today's citizenry has adopted, prenuptial agreements may have practical value for some.

I do not, however, think that they have a place in our Christian family structure. We Christians marry "till death do us part." Our "I do's" are a contract not only with our partner but with God.

To begin the marital journey with the parachute of a prenuptial arrangement detailing the terms of property distribution in case of divorce gives formal expression to doubts alien to our vows. It says, in effect, yes, "till death do us part," but meanwhile this is how we will divide our funds and property if we don't make it that far.

Of course, marriage does necessitate careful business planning. Since women are more career-oriented and materially independent than in the past, and since people in Western society marry at a later age, thereby increasing the percentage of persons who wed with substantial assets, the ownership of resources has a higher priority now than before.

The growing number of people who remarry are often nervous about losing their investments in another failed relation. However, the solution to avoiding such loss is not a prenuptial agreement, but the careful, prayerful choice of one's life partner, along with the mutuality,

long-suffering, and determination required to make the union succeed.

Because some very good people later turn bad, even the prayerful Christian may be disappointed in marriage. But that risk does not justify the aura of temporariness created and encouraged by a prenuptial agreement.

Only one instrument outlining the distribution of material assets is needed by a dedicated Christian couple—a well-thought-out will. This is the only exit from marriage for which we should plan.

Only one instrument

outlining the distribution

of material assets

is needed by a dedicated

Christian couple—

a well-thought-out will.

I know that Romans 16:16 says "Salute one another with a holy kiss," but is it proper for a pastor to hug and kiss the people as they come out of church? Also, our pastor's wife stands with him and hugs and kisses the men. A few of us won't accept it, but others do. I want to be kind, but isn't this going too far?

Embracing with a kiss was and is today an accepted manner of greeting in some

cultures where Paul traveled. Various forms of this salutation, such as kissing a woman's hand, still survive in certain polite societies and in some regions of the world (Eastern, Western, and Southern Europe), where it is common to see even men embracing cheek to cheek.

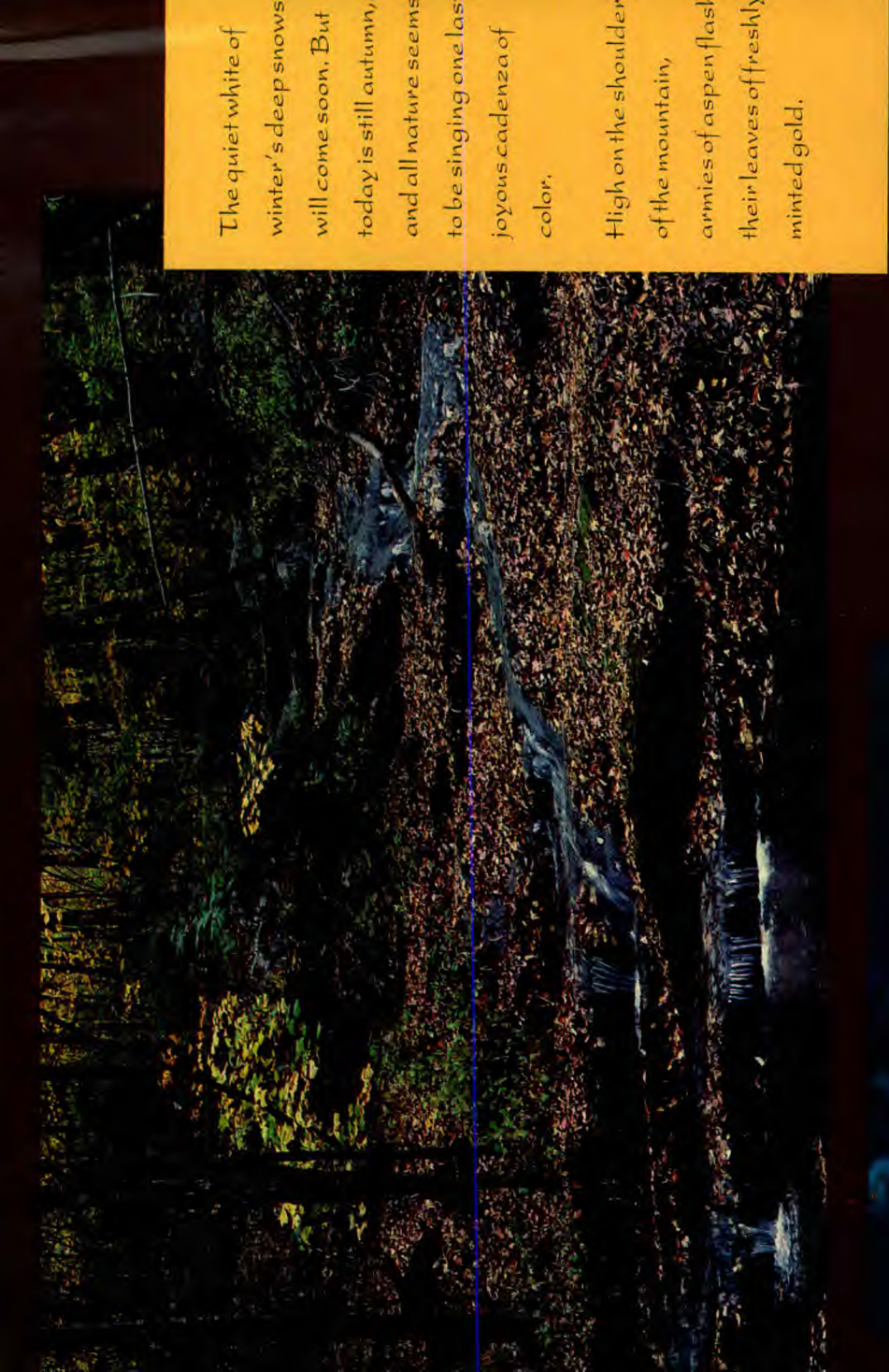
The hardy souls of early rural America were not so intimate, restricting hugs and kisses to members of their immediate and extended families. This custom yielded the term *kissing cousins*.

Today, however, the kissing trend is growing in the United States, as evidenced by the greetings exchanged by politicians, actors and actresses, and even professional athletes. This results, no doubt, from the influence of immigrant cultures in which such activity is accepted and from a shift to more free expression in North America during the past few decades.

Notwithstanding its increasing popularity, many see the kissing/hugging trend as an unhealthy, undignified, unnecessary invasion of one's personal space and resent this approach. In such communities and with such individuals in any community, the pastor and his wife are unwise to function as you have described. Such congeniality is not evil, but it is surely, while increasingly popular, not required.

You and others who do not like this form of greeting can make that known by offering a good old-fashioned "arms-length" handshake. Your pastor, who might consider hugging and kissing a necessary part of his duties, will probably be relieved by the variety you offer; and, I am fairly certain, so will his wife.

Calvin B. Rock serves as a general vice president of the General Conference. He holds doctoral degrees in ministry and religious ethics.




The quiet white of
winter's deep snows
will come soon. But
today is still autumn,
and all nature seems
to be singing one last,
joyous cadenza of
color.


High on the shoulder
of the mountain,
armies of aspen flash
their leaves of freshly
minted gold.

Autumn's Palette

Photos & Prose by Richard Douckson
Design by Regier Smith, Jr.



In the meadows a magic flow
of scarlet and yellow paints
across the landscape.





In Shenandoah's hardwood forests living green yields to an autumn palette, and a thickening carpet fills the hillsides with cathedral reverence.

But it is not just trees and bushes that colorize the world,



animals also dress in their finest coats of rich fur, feathers, hair, and wool, each basking in the last warmth of autumn while dressing for the challenges of winter.

Autumn's palette, where each color glows richly intense...



as if determined to create a winter-long celebration of joy.



Low-fat, Not Flat

*How to serve
taste that
won't go to
your waist*

BY KENNETH I. BURKE

Have you heard the story about the restaurant that introduced a low-calorie lunch—a choice of either a vegetarian or nonvegetarian entrée served with three vegetables? The entrée offered either a broiled banana seed or a baked gnat loin, each served with a carrot slice and two peas.

This caricature reminds us that the usual concept of lowering calories involves eating small amounts of high-calorie foods. The easier and tastier way, however, is to serve larger amounts of lower-calorie foods.

Before looking at strategies to reduce calories,

let us look at a guest meal format. First comes the appetizer, usually served in the living room to stall for time while guests arrive. It allows the cook a few extra minutes while guests get acquainted. But the main role of the appetizer has been to blunt the appetite, ensuring that less food is eaten and the host does not run out of food.

Next the guests go to the table, where soup is served to fill them up further before the expensive main course, which includes an entrée (high-protein dish), a starchy food (such as rice or potatoes), vegetables, salad, bread with all the trimmings (butter, margarine, peanut butter, jams), and beverage.

Last comes the dessert, which allows the cook to show off fancy cut glass, silver platters, and serving utensils, as well as skill and expertise. A high-calorie, intricate work of art is well calculated to bring compliments and inspire awe and envy in every guest. It also signals the end of the meal. "That's all, folks! Sit back and relax," the dessert announces, and conviviality flows.

Demonstrating Real Consideration

But wait. How can we achieve the same goals—pleasing the guests and meeting their expectations—while reducing calories so as to demonstrate real consideration?

Let's start with the appetizer. Should the usual high-calorie appetizer be left in place, or might the guests enjoy fresh vegetables, such as cauliflower, broccoli, cucumber slices, or snow pea pods? And how about a dip of non-fat or low-fat yogurt seasoned with dill, garlic, or onion, or made from tofu blended with some of the same herbs and made tart with a little lemon, lime, or orange juice? You might even use tofu yogurt, either bought or made at home with a regular yogurt starter.

The soup can be clear—having far fewer calories than cream soup, nicely seasoned and colorfully garnished with tomato rosettes, fresh mint leaves, or parsley with perhaps slivered jicama.

The entrée—the king of the table—comes next. Color, texture, and flavor are all very important. Can it be made delicious yet low-calorie?

Experiment with your favorite entrée by sub-



stituting low-fat (2 percent) cottage cheese blended smooth in place of higher-fat (18 percent) sour cream. Use low-fat cottage cheese for part or all of the grated cheese (liquids may need to be slightly reduced). Try replacing some of the cheese with tofu. But be cautious: tofu does not melt.

Next, decrease the butter, mayonnaise, shortening, and oil in the recipe. It probably does not need all of that fat anyway. If the entrée calls for whole eggs, you can usually substitute an extra egg white for each yolk you leave out. If the color comes out too pale, brighten it with a little tomato juice, carrot juice, or pureed cooked carrots.

Potatoes and rice are not high in calories, but what we put on them raises the caloric level to Mount Whitney heights! Try low-calorie powdered butter flavoring mixed with a small amount of broth to drizzle over the starchy food, or a very small amount of tasty oil, such as olive or sesame. Thickened low-fat broths make good gravy substitutes. For less-formal meals, savory lentils or beans make a good topping, as do herb-flavored yogurt or low-fat cottage cheese. Try seasoned tofu cubes in a thickened soy sauce base for a tasty rice topping.

Fill Up on Fiber

The vegetables should be chosen for their high quality and good flavor. Then they need little, if any, fat on them and are naturally low in calories. Their substantial fiber content tends to make you feel satiated longer.

A salad dressing can either weaken a weight-control program or strengthen it. Try low-fat yogurt mixed with a little buttermilk and flavored with dill, and perhaps a little salt and lemon juice. Or make a mayonnaise substitute with soy powder (see accompanying recipe) and cut down from the usual 65 percent fat in regular mayonnaise to a modest 40-50 percent in the substitute. For the same thickness, increase the soy powder as you decrease the oil, unless you add instant pudding or vegetable gum in the form of the low-calorie jam-making products found in the jam/jelly-making section of your supermarket.


Whole-grain breads are very filling. If you use a very soft spread, your guests

can use less of it. Remember to add salt when you make bread, since unsalted bread encourages guests to add extra margarine or butter to achieve a saltier flavor.

The beverage presents little problem, since low-calorie beverages—such as water with a wedge of lemon, lime, or orange—are very popular. But do not forget hot beverages for the elderly and some ethnic groups, and carbonated flavored water for some of the younger set.

Last comes the dessert. Try some of the low-fat or fat-free cakes and cookies that are now available but are difficult to make yourself. However, low-fat or fat-free piecrusts can be made with only a little skill and time (see accompanying recipe). For the pie filling, experiment with fresh sliced fruit topped with blended sweetened and thickened fruit. Or make fruit ice by blending frozen fruits, including banana. The pectin fiber in these fruits provides “lasting power”

to the meal and avoids that premature empty feeling that may result in succumbing to high-calorie snacks.

Plan a meal with enough fiber to keep your guests satiated for several hours, but not so much that they have gastric distress. While you analyze the meal for places to cut fat and calories, you need not feel obliged to cut out every high-fat, high-calorie food. The overall meal is what counts. If it is attractive, palatable, and healthful, you have done your job well. 



Kenneth I. Burke, Ph.D., R.D., is a professor of nutrition and dietetics in the School of Allied Health Professions, Loma Linda University. This article is provided by the General Conference Health and Temperance Department.

Recipes

Soyannaise

1 cup water
3/4 cup soy milk powder (Loma Linda All-Purpose Soyagen)
1 teaspoon salt
1 cup salad oil
1/3-1/2 cup lemon juice

Blend the water, soy milk powder, and salt at high speed in a blender. Add the oil slowly. Quickly add the lemon juice. You may need to assist the blender to mix in the lemon juice by pulling the soyannaise away from the sides toward the center with a rubber spatula. Be careful not to put the spatula in the blades of the blender while running! To decrease the salad oil, increase the soy milk powder and lemon juice. Lemon juice thickens the product to a point, then additional lemon juice thins it.

Low-fat pastry crust

Spray an 8-inch pie pan with a vegetable non-stick coating such as Pam. Crush four graham crackers (each about 60 kilocalories) with a rolling pin. Sprinkle on edges of pie pan while holding the pan so the cracker crumbs do not fall off. Then spray (with a spray bottle) each section with a mixture of corn syrup diluted by half with water to stick the cracker crumbs together. Add the remainder of the graham cracker crumbs to the bottom of the pie pan and spray with the diluted corn syrup. Dry in a 300° F oven for about 20 minutes, or until the crust sticks together. Cool, then spray lightly with butter-flavored Pam. Add fruit or other filling that needs no baking. Cut into six slices, each with less than 50 kilocalories from the crust.



Gifts That Count

Your family's Christmas can include gift-giving but avoid excess.

BY DAVID LAMBERT

Cal and Mary Buist's family open their Christmas presents right after their big holiday dinner. Right after their big Christmas dinner? No—right after their big Thanksgiving dinner.

"We started exchanging our gifts at Thanksgiving so that we could focus our attention at Christmas on Christ's birth," Mary says.

"The time we save at Christmas we spend in activities that center our attention on Christ—viewing some of the local 'live' Nativity scenes, for instance. We started this system when our children were very young, and they have no desire to switch to a more conventional approach."

This deviation from the usual Christmas timetable doesn't leave the family isolated.

"We try not to alienate anyone—extended family members, for instance—by forcing them to comply with our calendar," Mary says. "If they want to send us their presents at Christmas rather than Thanksgiving, that's fine. And the time we gain at Christmas gives us more time, not less, to participate in Christmas activities with family and friends."

Giving gifts at Christmas is an opportunity to express your love for your family members and friends, and to celebrate the season. But it's a risky opportunity. All of us—especially children—can become so excited about new possessions that the gifts themselves become the whole point of the holiday.

You can begin to change that by asking yourself three questions:

- What am I giving this year?
- When am I giving it?
- Whom am I giving it to?

What Am I Giving?

"Every year at Christmas the buying frenzy

gets worse," John MacArthur, Jr., observes in *God With Us* (Zondervan, 1989). "Have you ever noticed, for example, how much stuff is sold that nobody needs?"

"Our society is literally filled with the unnecessary, the insignificant, and the meaningless. And people spend a fortune on that kind of junk for Christmas. Why? Often it is the quickest and easiest way to complete an obligatory Christmas gift. What meaning is there in that?"

To avoid that trap, we can be more selective in the gifts we buy.

Your children will undoubtedly present you with long wish lists that probably reflect the skill of advertisers much more than they reflect your children's wants and needs. Look beyond those Christmas lists.

To choose more appropriate gifts, both for children and adults, keep these ideas in mind:


1. *Choose gifts that stimulate rather than entertain.*

Gifts can stimulate the intellect or the senses and encourage creativity. Art or drawing supplies, musical instruments, books, and athletic equipment are usually excellent choices.

2. *Choose gifts that provide opportunities or experiences.*

Gifts don't have to add to our list of possessions. Tickets to concerts, bus or train tickets to visit family or friends, memberships in hobby organizations or health clubs, gift certificates to restaurants or hotels, and commitments to participate in shared experiences (like family weekends away from home) do much more to enrich life than a new sweater or teapot.

For many years my parents have given each of their children's families a subscription to *National Geographic*. Each year the Buists spend the weekend after Christmas at a motel with sev-



eral families of relatives. "We don't exchange presents with them," Mary explains. "We discussed it and decided that we didn't want to end up doing each other's shopping. Instead, we wanted to spend time together."

3. Choose gifts that emphasize the uniqueness of the recipient.

A special present can encourage a person's interests or talents. The guitar my parents somehow managed to buy for me in sixth grade encouraged me to develop my musical abilities. By the time I graduated from college, I was writing, performing, and recording songs.

Before each person in the family opens his presents, the Buists all discuss what makes that person unique.

When Am I Giving It?

Moving your gift-giving time to Thanksgiving is only one alternative. But as you choose a timetable, remember the purpose: to keep at least a part of your Christmas celebration free from the distraction of acquiring additional possessions, regardless of how well-intentioned those gifts might be. Here are a few options: Remember the song "The Twelve Days of Christmas"? You probably won't give a partridge in a pear tree, but handing out a present a day for a period of time isn't a bad idea. It avoids the orgy of present-opening on Christmas and leaves most of your day free for new activities.

"Christmas Day is special to us, of course," Joyce says, "but it is always *one* day of a larger plan, one activity among many."

Many families exchange gifts on both Christmas Eve and Christmas morning. Instead, keep one of those times open for activities intended to center your attention on Christ: songs, reading the Christmas story, sharing, or serving.

If your gift exchanges involve your extended family, you may find they are equally frustrated with the way they celebrate Christmas and would welcome the chance to make the holiday more meaningful.

Whom Am I Giving It To?

In our church or school Christmas pageants, we

never fail to mention the first Christmas presents—the gold, frankincense, and myrrh brought by the Magi. But we conduct our family Christmas celebrations as if we've missed the point of the story: that the Magi gave those presents not to one another, but to the infant Jesus. We celebrate Christ's birthday by giving presents to all of the party guests except Him.

Here's an idea our family has tried. We invested in a good-quality Nativity scene that can serve as a "family altar" in a prominent place in our home during the Christmas season. On Christmas Eve, we conducted our own gift-giving ceremony for the One whose birthday it is. Each member of the family wrote on a piece of paper what he or she would give to Christ this year. Then we folded the papers and placed them at the feet of Christ in the manger.

"Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Rev. 5:12, NIV). By our simple, humble gifts, we turn the attention of our Christmas observance to the One who is worthy to receive those gifts—and our devotion.

Another way to give Christmas presents to Christ on His birthday is one that many families and churches already do. "I tell you the truth," Jesus said in Matthew 25:40, "whatever you did for one of the least of these brothers of mine, you did for me" (NIV). By giving to those in need, we give to Jesus Himself.

We tell our children, as Jesus said, that "it is more blessed to give than to receive" (Acts 20:35, NIV). Yet neither we nor our children will fully grasp the truth of that statement if our only act of giving at Christmas is to exchange unneeded gifts among the members of our immediate family.

This year, consider spending less on unnecessary gifts for those who have much and instead spending more on necessary gifts for those who have little (see James 1:27).

The opportunities to practice this are easy to find. Your church probably provides food, clothing, or

MELAN C. THOMPSON

Christmas. This year, participate in that effort not only by donating money and goods but also by helping to locate those families and by delivering the gifts—as a family. Your children will remember those visits far longer than they will remember what they receive as gifts this year.

One of the best gifts your family members can give to one another—and to Christ—is the support of an underprivileged child. Agencies such as Compassion International, World Vision, and

Food for the Hungry enable your family to provide monthly support (food, educational materials, medical supplies, clothes) for a child in poverty.

The cost is about \$20 a month. It's a continuing commitment; the giving lasts all year long. And so does the reminder for the whole family that the Baby in the manger was not Santa Claus, the god of what-I-can-get, but Someone who taught us, by His example, to give of ourselves for the benefit of others.

If your family decides to support someone, obtain a photo of the child from the sponsorship agency. Display it in a prominent place in December as a reminder of the "adopted" member of your family and of the "real" Christmas present you have given one another this year.

Plan Now

Any of these alternatives can be enjoyable for your family, even for children who would ordinarily have their hearts set on hundreds of dollars' worth of goodies.

But don't wait until Christmas Eve to spring all of this on them. Discuss some of these options with your children this month. See which ones excite them. Which ones will fit within your budget? Which will help make Christmas less hectic, less commercial, and less self-centered for your family?

Then when you've settled on a personal family plan for this Christmas, announce it clearly to all the family. Make sure everyone, even the youngest, understands how it will work and how it will affect all of you. Make it sound exciting, because it is: your family is reclaiming territory for Christ that has long been controlled by the enemy.

And may your gifts this year be like the gold, frankincense, and myrrh brought by the Magi—precious and of a fragrance rare and pleasing to the Birthday Child. ☸

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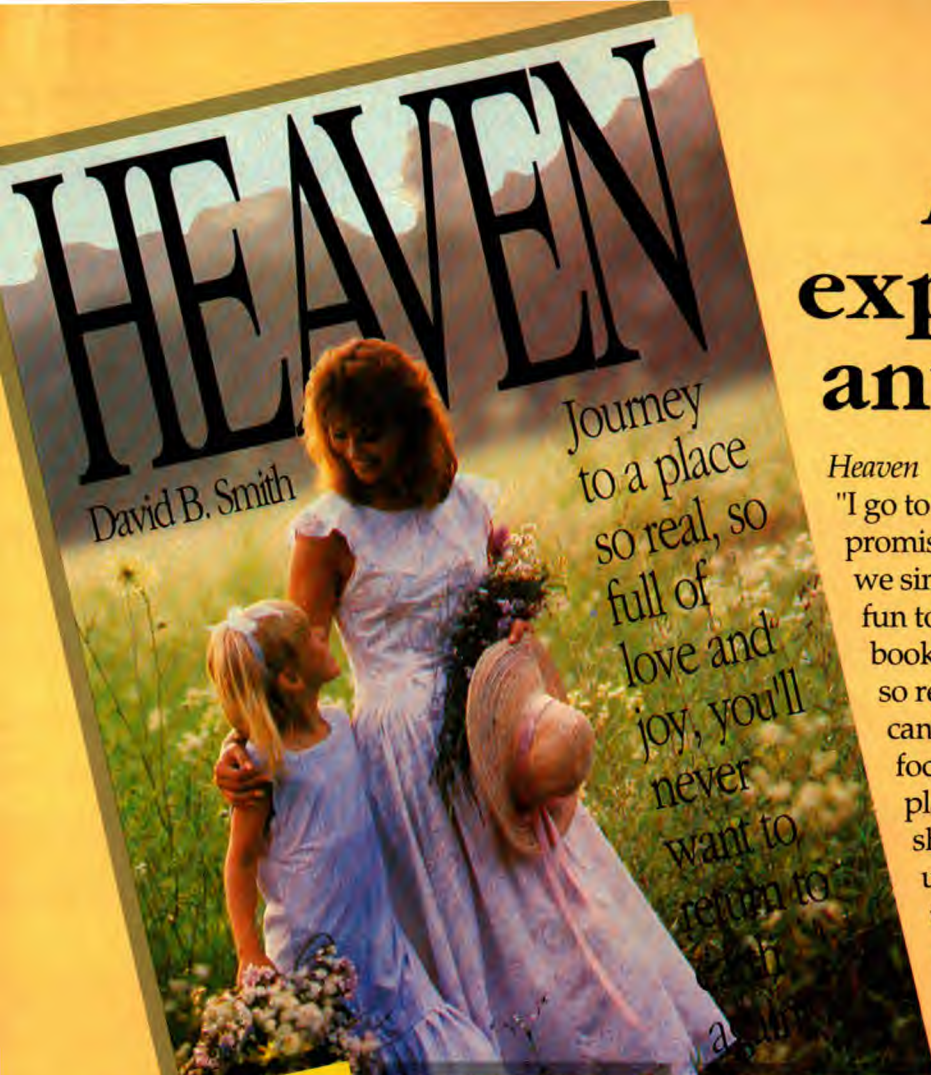
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Coming in November: family activities and experiences.

If Christmas is to be a celebration, then its observance should center not on objects, but on experiences. What can you do to foster warm and meaningful memories of Christmas in your children? What aromas, what sounds, what stories, do you want your children to call up when they hear the word "Christmas"? What songs, what decorations, will promote a greater sense of worship and of Christ's living presence in your home?

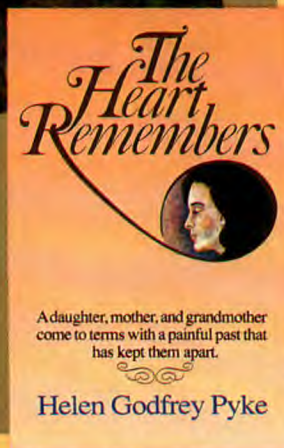
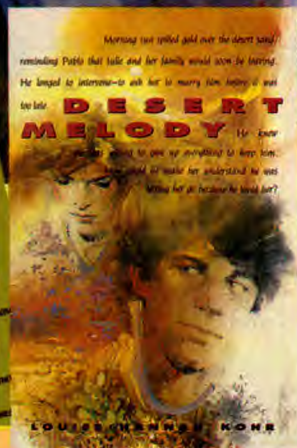
David Lambert, father of six children, is an editor at Zondervan Publishing House, Grand Rapids, Michigan. Copyright © 1989 by David Lambert. First published in Moody Monthly.



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Part of the evangelistic team: (left to right) Lois Miller, J. W. Warren, W. C. Scales, Jr., Lois Scales, Terry Johnson, Tim Lewis, Karmyn Wright, Clarence Hodges, and Raynard Allen

GHANA

Real Truth Campaign Wins 1,674

U.S. workers reap what members sow in two cities.

The Real Truth health expo evangelistic campaign recently concluded a three-week series of meetings in Kumasi and Accra, Ghana (West Africa), with 1,674 baptisms.

Three separate meetings were conducted simultaneously in large tents, first in Kumasi, then in Accra. The speakers were W. C. Scales, Jr., North American Division ministerial director; Timothy Lewis, South Central Conference evangelist; and Clarence E. Hodges, newly elected president of Christian Record Services, a General Conference institution providing literature and other services for the blind and hearing-impaired. Each tent also had an associate evangelist who provided coordination, teaching, and some preaching: J. W. Warren, of Allegheny East Conference; Raynard Allen, of South Central Conference; and Terry Johnson, an Oakwood College theology student.

Nightly evangelistic services were supplemented by health education lectures, displays, medical services, and family enhancement seminars. Dr. Sid-

ney Nixon, of Riverside, California; Dr. and Mrs. Steven Tarangle, of Augusta, Michigan; and Mrs. Karmyn Wright, of California, directed the health programs, which included the services of prominent Ghanaian medical personnel. Lois Scales, of Home Study International, directed the family enhancement seminars, while Lois Miller, Bible instructor for the Allegheny East Conference, directed the visitation program.

Forecasts Proved False

Weather forecasts calling for nightly storms during the region's rainy season proved consistently wrong. The meet-

ings were never canceled because of rain, as had been feared. Though all three tents were torn down by storms, church and community members made repairs and erected them in time for the next meeting.

The baptisms included the chief of a major tribe, a Protestant clergy leader, a Muslim, and the national president of the association for the hearing-impaired.

The leaders of the Africa-Indian Ocean Division, West African Union, Central Ghana Conference, and South Ghana Conference combined the efforts of the pastors and members of Kumasi and Accra with the North American Di-



Left: Baptismal services were held in a large swimming pool. Right: New members rejoice in the faith learned during the Ghana meetings.

By Clarence Hodges, president, Christian Record Services.

vision team. More than 3,000 lay workers distributed Real Truth Bible courses prior to the campaigns, and lay preachers conducted street meetings to develop additional interests. The meetings were publicized by radio, TV, street banners, posters, Pathfinder parades, personal visitation, and 50,000 Bible-promise advertising cards. Many church groups united in fasting and prayer for the success of the meetings.

A hearing-impaired program was coordinated by Michelle Anderson, of Takoma Park, Maryland, assisted by Jaeiza A. Harmal, of Galludet University, Washington, D.C. Several hearing-impaired persons were baptized during the campaigns.

As a result of the hundreds of baptisms at each tent site, a new church will be started in five of the six areas, and an existing church will be expanded in the sixth area. The Real Truth team is now helping to raise funds for these building programs.

Local evangelists continued preaching nightly at each tent location for one week. Meetings will then continue three to four times a week through the end of the year, with plans for stabilizing new members and baptizing many more. Fifty to 100 visitation workers were assigned to each meeting. Bible workers continue to conduct Bible studies in the homes of other interests not yet baptized. In addition every new convert is being contacted each day.

■ KAMPUCHEA

Church Establishes Official Presence in Old Cambodia

Although the Seventh-day Adventist Church has had various activities in Kampuchea (Cambodia) for many years, only recently has an official presence been established with the Kampuchean government. On July 24 the Adventist Development and Relief Agency signed an agreement with the Foreign Ministry of the State of Kampuchea. Deputy Foreign Minister Long Visalo signed for the State of Kampuchea, and George Johnson, president of the Southeast Asia Union, signed on behalf of ADRA-Southeast Asia.

Since 1989 ADRA has been working on a project to rebuild an ancient irrigation system near the famous Angkor Wat monuments. Using local labor and funding from the Australian International Development Assistance Bureau, ADRA has helped reconstruct an extensive canal system that makes it possible to produce multiple crops in an area that otherwise has a limited growing season.

The agreement signed in July allows ADRA and the Adventist Church to set up offices, enter into agreements with national ministries, and carry out additional projects. Plans currently under consideration call for construction of a technical school and a health facility.

Progress in peace talks makes it seem likely that thousands of refugees who have lived in camps in Thailand for more than a decade may soon return to Kampuchea. Among these are several thousand who became Adventists while living in the camps. The Kampuchean government has given our church leaders assurance that there will be religious freedom in their nation, so the church should have a strong presence in Kampuchea.

Retiree Charles Tidwell, who has served for many years as a missionary in Southern and Southeast Asia, was appointed in April of this year to serve as director of ADRA-Cambodia and leader for the incipient work there.

■ NEW YORK

Ten Churches Inaugurate School

Community officials lend support in Bronx suburb.

An impressive ceremony formally inaugurated a new church school on August 24 in Yonkers, a suburb of New York City's Bronx borough. Nearly 500 people turned out for the festivities, which began in the schoolyard with Pathfinder marching units, flag-raising, and ribbon-cutting ceremonies. Emcee Philip Sica, trust services and church development director of the Greater New York Conference, introduced the school to conference and union representatives, civic leaders, and community residents as "the newest members of your community."

Acknowledging the quality education that children of Oakview Preparatory School will receive, mayor Henry J. Spallone of Yonkers, New York, said that the teaching's orientation toward God is of vital importance. Officials responded with pledges of support on behalf of the Yonkers City Council and the police, fire, and building departments. The area-wide daily newspaper, which

had already detailed the school project in a substantial article, sent a reporter-photographer to cover the event.

Oakview's facility is a spacious building that served earlier as a Ukrainian parochial school. Ten Adventist churches in the north Bronx-lower Westchester area sponsored the extensive renovations needed to render it attractive and functional. A planning committee met for two years prior to the building's inauguration. H. Helen Meade serves as principal.



Mayor Henry J. Spallone and other officials pledge support for Oakview Preparatory School at its inauguration.

By Betty Cooney, communication director, Greater New York Conference.

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Deaths

BEEB, Dorothy E.—b. Sept. 20, 1900, Vineland, N.J.; d. Feb. 27, 1991, Loma Linda, Calif. She was an R.N. and director of the volunteer program for many years at the Loma Linda University Medical Center and School of Dentistry. Survivors include two daughters, Jeanie Crow and Alice Pollock; six grandchildren; and seven great-grandchildren.

BOWERS, Cora May—b. Aug. 27, 1888, Worcester, Mass.; d. Apr. 11, 1991, Ukiah, Calif. She worked in Maine, New York, and Canada as a Bible instructor for 28 years for different evangelists and churches. In 1945 she moved to Loma Linda, California, and opened a lending library.

COUNTER, Mildred Mourer—b. July 4, 1907, Madison, S.D.; d. Mar. 26, 1991, Redlands, Calif. She graduated from nursing in 1929 and served as a missionary in South Africa for seven years. Survivors include her husband, Clement; five daughters, Ardyce, Alyce Andrews, Margaret Warren, Betty Logefeil, and Marilyn Perona; and two sons, Robert Wickman and William.

CROFOOT, Francis Alfred—b. Oct. 5, 1908, Lansing, Iowa; d. June 18, 1991, Woodburn, Oreg. He taught and was an accountant in Adventist academies. He also served in Guam and Singapore. Survivors include his wife, Ruby; a son, Curtis; two daughters, Judith C. Griffin and Erma Luella Coy; two brothers, Harry and Leslie; a sister, Lorraine Spangler; eight grandchildren; and four great-grandchildren.

DIAZ, Jose Alberto—b. Jan. 15, 1912, Iquitos, Peru; d. May 7, 1991, Loma Linda, Calif. He was a minister for 42 years. Survivors include his wife, Lastaenia; two daughters, Lucie Burgos and Martha; two brothers, Ramon Rengigo and Julio; two sisters, Mary Vattunone and Isabel Perea; a stepmother, Elisa Pelligrini; and three grandchildren.

DIRKSEN, Edward William—b. July 10, 1933, Los Angeles, Calif.; d. Apr. 30, 1991, Redlands, Calif. He pastored in Wisconsin and Indiana and taught at Antillian Adventist College (Puerto Rico). Survivors include his wife, Patricia; three sons, Peter, Todd, and Thomas; a daughter, Wendlynn Cox; and one grandson.

HERNANDEZ, Humberto—b. Mar. 31, 1932, Sancti Spiritus, Las Villas, Cuba; d. Apr. 18, 1991, Alma, Mich. Within his nearly 30 years of service, he served as a Bible worker, teacher, and academic dean in the Inter-American Division. For 12 years he worked to advance the Hispanic work in New York City, and served as Hispanic coordinator for the Greater New York Conference for seven years. Survivors include his wife, Gladys; a son, Humberto, Jr.; two daughters, Dinah and Ruth; and two granddaughters.

MARSHALL, Marian Bissett—b. July 19, 1886, Ionia, Mich.; d. Apr. 27, 1991, Loma Linda, Calif. From 1919 to 1933 she and her husband helped establish River Plate College (Argentina). She later taught at Antillian Union Junior College (Puerto Rico).

MILLER, Martha M.—b. Mar. 10, 1911, Burleigh County, N.D.; d. Feb. 9, 1991, Loma Linda, Calif. She graduated from the College of Medical Evangelists dietetics program in 1938. As a member of the American Dietetic Association she became the founder and president of a chapter. She piloted the Meals on Wheels program for Loma Linda and in 1971 was honored as Alumna of the Year. Survivors include two sisters, Lydia Schlothauer and Ida Schrecongast.

MINESINGER, Richard Taggart—b. May 12, 1907,

New Philadelphia, Ohio; d. Apr. 9, 1991, Luray, Va. He taught Bible at Union Springs Academy and Mount Vernon Academy, and pastored in the Iowa, Ohio, Washington, Idaho, and California conferences. His overseas service included the Central American Division and the Costa Rica Mission. Survivors include a son, Don; three brothers, Sam, John, and Edwin; a sister, Ruth Laubach; five grandchildren; and three great-grandchildren.

NICHOLSON, Sara—b. Aug. 22, 1898, Belfast, Ireland; d. Apr. 10, 1991, Watford, England. She worked for Granose Food Company (England) for a short time before serving with her husband, who ministered as a pastor and later president of the Irish Mission. Her husband, William George, preceded her in death. Survivors include a daughter, Rosemarie Riches.

RITTENHOUSE, Nellie H.—b. Oct. 26, 1909, Va.; d. May 19, 1991, Angwin, Calif. She served with her husband, who was an educator at various academies and colleges, including Southern College, Washington Missionary College, Emmanuel Missionary College, and Andrews University, where he was president. Survivors include her husband, Floyd; two daughters, Dana Dutcher and Judy; four grandchildren; and one great-grandchild.

STERN, Daisy G.—b. Dec. 15, 1898, near New London, Wis.; d. Apr. 8, 1991, Collegedale, Tenn. She served for many years as a church school teacher in Wisconsin, Michigan, and Tennessee. Survivors include a sister-in-law, Myrtle Stern.

THURBER, Merwin Ralph—b. Dec. 18, 1903, Dayton, Ohio; d. Feb. 23, 1991, Loma Linda, Calif. He worked at the Review and Herald Publishing Association for 42 years, serving as a proofreader, copy editor, book editor, and eventually head book editor. Survivors include his wife, Josephine Wells.

TREFF, Joseph W. L.—b. Hanna, Alberta, Canada; d. Apr. 8, 1991, Auburn, N.Y. He practiced medicine for 38 years and was active in civic and professional organizations. Survivors include his wife, Frances Penn; a son, Robert Joseph; two daughters, Nancy Meissner and Jeanne L.; three sisters, Esther Mote, Ruth Hurlbert, and Lillian Miller; two brothers, Daniel and Emanuel; and six grandchildren.

WALDRON, Melvin Clark—b. July 28, 1919, Citronelle, Ala.; d. Jan. 13, 1991, Ridgefield, Wash. He was a physician at Corona Community Hospital from 1966 until his retirement in 1983. Survivors include his wife, Joan; two sons, Gary and Tim; a daughter, Karen; and five grandchildren.

WILSON, Oliver K., Sr.—b. Jan. 14, 1917, New Castle, Pa.; d. Mar. 16, 1991, St. Joseph, Mich. He worked for many years for denominational printers, retiring in 1982 as manager of Andrews University Printers. Survivors include his wife, Lois Wheeler; two sons, Oliver, Jr., and James; a daughter, Carolyn Mettler; a brother, David H.; and eight grandchildren.

To New Posts

Adventist Youth Service

Paul W. Smith (WWC), of College Place, Washington, to serve as teacher, Japan SDA English Schools, Yokohama, Japan, left Los Angeles June 10.

Linda R. Sormin (AU), of Berrien Springs, Michigan, to serve as English/Bible teacher, Thailand English Language Centers, Bangkok, Thailand, left Los Angeles June 10.

Amanda Stewart (WWC), Canyonville, Oregon, to serve as teacher, Taiwan San Yu English Bible Center, Taipei, Taiwan, left Los Angeles June 10.

A Moment of Kindness, a Lasting Difference

For eight days I had been traveling, and the prospect of being home delighted me. Then I heard the announcement: "This flight has been delayed until 8:00 this evening. Only the following connecting flights will be available from Dayton . . ."

More than two hours to wait! Would a connecting flight through Dayton take me home to Indianapolis? Indianapolis was not on the list. Dismayed, I marched up to the counter, only to find a long line ahead of me.

Each person's trials seemed to take a minimum of 15 minutes to straighten out. Impatiently I kept glancing at my watch. If I weren't fortunate enough to make it to Indianapolis, I certainly didn't want my luggage going either!

By the time my turn came, my stomach churned from anxiety and anger. Finally I had a chance to be heard. "If I'm not going on this flight," I demanded, "I don't want my luggage going either. Please do something!"

No Sympathy

My plight evoked little sympathy. The ticket agents assured me they would do what they could. They got me a seat on the next morning's flight at 6:00 a.m. and told me to take myself to a motel and calm down.

"What about my luggage?" I insisted.

"You'll find it on the airline luggage carousel downstairs."

I must have looked like a thundercloud ready to burst when I approached the designated carousel. A skycap looked up at me, a broad grin spreading over his face. "Whatever the problem is, it can't be that bad," he said. He radiated goodwill and good humor. "Whatever the problem is," he repeated, "I'm sure we can fix it!"

I grinned rather sheepishly. I didn't realize just how dark my mood had become.

"If you can help me," I said in a halfhearted attempt to be nice, "you'll be a miracle worker." He waved at the luggage circling merrily on the carousel. "It's going to be there," he said. "Just wait."

I waited, dutifully smiling at him occasionally. The luggage didn't come. "See," I retorted triumphantly, "it isn't here. Now I'll have to spend



*I must have
looked like a
thundercloud
ready to burst
as I searched
for my lost
luggage.*

the night without it. I'll look horrible in the morning, I'll miss an important appointment, and . . ." My voice trailed off in a discernible note of self-pity.

My new friend never lost his marvelous smile. "We'll work it out," he assured me. "The evening isn't ruined yet!"

I complained to the appropriate authorities and was told to wait and watch a little longer. Finally my luggage twirled around the carousel to where I stood! "Here it is!" I shouted happily to the skycap, who had gone to sit in Buddha-like tranquillity and contentment at the opposite end of the area.


Marvelous Smile

He ambled over. "See? I told you everything would be OK!" He smiled. "The evening will turn out just fine!"

He took my luggage, waited while I made several phone calls, then walked me and my belongings to where I would board the van from the motel. All the time he kept up an easygoing chatter. By the time I reached my destination, I realized he was right. Although little was left of the evening hours, it would be a fine time after all!

As we parted, I left him a healthy tip and a kiss on the smiling cheek, and thought of a favorite quotation of mine. Stephen Grellet would have faded into obscurity if it weren't for these meaningful words, often attributed to others who achieved more fame:

"I shall pass through this world but once. Any good that I can do, or any kindness that I can show any human being, let me do it now and not defer it, for I shall not pass this way again."

My friend the skycap lived those words. He would probably never see me again. That didn't matter. He affirmed the truth that one person can make a momentary *and* a lasting difference! 



Lilya Wagner is associate director of the Fund Raising School, Center on Philanthropy, Indiana University, Indianapolis, Indiana.

BY LILYA WAGNER

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