A Coat of Many Colors
Adventists and Operation Whitecoat
The Challenges We Face

Jere Patzer’s “The Challenges We Face” (July 23 AnchorPoints Edition) was a powerful and ringing reaffirmation of the authenticity of the theology, mission, and organization of the Adventist Church. The style and spirit of the article made it all the more persuasive. As a church we need to be constantly reminded that we are not just another Christian church, but a unique church with God’s final message for the world.

—George W. Brown

VIA FAX

Note: Please include city and state/country with all correspondence.

Jere Patzer hit the nail on the head in his timely appeal to let the past guide us to the future. The structure of the church is built solidly on the Rock. However, it is possible that some of us have fallen off the Rock and don’t know it. Consequently we find ourselves tinkering with structure in order to address perceived problems in the church. Tinkering won’t solve our problems.

God knew what He was doing when He enlisted human beings to organize and manage His church. Defective though it is, we have His promise that His church is the object of His supreme regard on earth. It’s on the Rock, not on the rocks!

—Merlin Nichols

COWEYND, BRITISH COLUMBIA

Thank you, Elder Patzer, for your part in holding the church reins steady. And thank God for the organized church. It is plain to see God in its marvelous function. Without His control and inspired theology, imperfect workers would foil God’s plan.

—Ralph A. Willard

LANCASTER, MASSACHUSETTS

Jere Patzer was right on when he said that we as a church are facing an identity crisis, especially among the youth and young adult population of the church. There seems to be a perception, even among some conference leaders, that we must provide different worship styles merely to suit the differing tastes of members. It is reassuring to read an article such as this and to know that some of our top leaders see this trend as a danger to our God-given mission. His positive outlook for the future of our movement is also very encouraging.

—Lewis Stout

MORGANTON, GEORGIA

Elder Patzer prescribes new passion in Adventist theology, mission, and organization. I agree. But his swipe at those who invoke “the leading of the Holy Spirit” is reckless. It may be true that the idea of the Holy Spirit’s “leading” encourages some who invoke it into “unrighteous and unbiblical freedom to go their own way.” But leaving the matter like this without also upholding the Spirit’s work betrays a deep uneasiness with challenges to conventional thinking.

Patzer misses the scariest fact of the time for North American Adventism, namely, the exodus of talent away from pastoral and other vocations of spiritual leadership. Bright young people with exceptional gifts for leadership are leery of risking their lives for a community that is defensive of its conventions and afraid of adventure. At no time have we more needed to embrace the Holy Spirit—and the holy adventure to which the Spirit leads.

—Charles Scriven, President Columbia Union College

The Bible Versions Debate

Who would have thought that an article about thousand-year-old books—written in Greek yet—would be interesting! But Steven Thompson’s “The Bible Versions Debate” (July 23) was as fascinating as a good chocolate-chip cookie recipe. Thank you.

—Kermit Netteburg

SILVER SPRING, MARYLAND

I hope this article will dispel some of the ignorance that masquerades as piety. And I hope it will exonerate pastors who quote newer versions from the pulpit as well as the editors.
of the Sabbath school quarterly, who seem to favor the New International Version. Perhaps it will even silence those who condemn the newer versions in the media.

—Margarita Merriman
South Lancaster, Massachusetts

I was disappointed to find no mention of the Peshitta in this article. The Peshitta (the Aramaic texts used by the Eastern churches) is at least as ancient as, if not more than, any Greek text. The reason the King James translators did not use the Peshitta text is that there were no contacts between East and West until after the conquest and rise of Great Britain in the East. This apparently overlooked document deserves closer examination by our scholars.

—Paul Ekdahl
Bangor, California

I strongly differ with Steven Thompson in regard to the need to study Greek to understand the King James Version of the Bible. Any effort to browbeat us with the importance of the Greek is simply a smoke screen to the more important, more relevant issues we face today. And clearly there is a greater need for our Greek school to study out these issues and to treat them honestly and openly, instead of burying them with the proclamation of the importance of the Greek.

—David H. Thiele
Via e-mail

I thought this article would provide an objective look at the various translations. But I was disappointed to find that the article was not really a debate at all, but rather one man’s opinion based on his research of the history of various texts. Since the article (and most of the inserts) were written by just one person, such an important subject cannot possibly be given an unbiased treatment. A true Bible versions debate will have articles submitted by several researchers from each “manuscript camp.” I look forward to a truly objective treatment of this important subject.

—Tim Lass
West Frankfort, Illinois

Misleading
While I agree wholeheartedly with the headline sentiments of Bill Knott’s news commentary (“Pray for the Peace of Belfast,” July 23), I found the analysis of the Northern Ireland situation to be woefully inadequate and misleading. In a democratic society, what is wrong with a parade? Nothing. What is wrong is the undemocratic response of the objectors who threaten riot.

It’s all right to be Irish, but it’s not all right to be Orange! The democratic freedom claimed and applied to one side should also freely be applied to the other.

—Brian Robinson
Kenilworth, England

No Logical Sense
Perhaps Clifford Goldstein was just having an off day in his writing, but when I read “Science Fiction” (July 23) I couldn’t make any logical sense of it. Beating down science in order to make a religion look a little better is a tacit admission to the weakness of the religion being defended. And that always leads to very bad consequences. “Church” can become just as much a god as science. Believing in the Messiah did not prevent the church from crucifying the Messiah. A nd having the “approved” Adventist doctrine still does nothing toward keeping fellow Adventists from theologically beating up on each other. How about a little tolerance for a change?

—A. E. Dunham, Jr.
Clarinda, Iowa
“Behold, I come quickly…”

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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STEPHEN CHAVEZ

In Memoriam

It’s a simple stone monument on the grounds of the Governor’s House in St. John’s, Newfoundland. The inscription reads:

In memory of
Fred Weston Carter
aged 23 years
barrister ensign of volunteers
and eldest son of the
attorney general of that time
who lost his life 26th Dec. A.D. 1869
in the gallant but unsuccessful
endeavor to save from drowning two girls
(named Bruin and Martin)
who had fallen through the ice
on Deadman's Pond, Signal Hill Road
A.D. 1870.

In the less than the 30 seconds it took me to read those few words, a number of powerful images forced themselves into my imagination.

I looked at it from the perspective of a parent. How must it have felt to lose a firstborn child, no matter how noble the cause—and on the day after Christmas? What of the parents of the two girls who likewise perished? Was their loss somehow mitigated by the knowledge that a young man gave his life in an attempt to save their daughters?

I thought about it from the perspective of the individual who rushed to rescue two human beings, apparently heedless of the inherent danger. Did he do it because of his high regard for human life? because these girls were his friends? because of the accolades that would surely come his way if he was successful?

I thought about the simple stone memorial: would the young man be so honored if he wasn’t the firstborn son of the attorney general? Other heroic acts were certainly performed throughout St. John’s history; where were the memorials to those acts?

There’s more about this story that I don’t know than that I do. But I do know that the citizens of St. John’s were sufficiently affected by this triple tragedy that they moved to memorialize Frederick Weston Carter’s untimely death (“by public subscription,” the memorial said).

Then I thought about another Father who lost His one and only Son in an often vain attempt to rescue the world’s inhabitants from eternal destruction.

In the centuries since Christ lived on earth artists and orators, musicians and builders, have paid homage to Jesus’ life and teachings. His death, resurrection, and second coming, in innumerable ways. Paintings, statues, hymns, and cathedrals stand as monuments to the profound influence Jesus has had on the world’s civilization.

But increasingly, Christianity is seen as a leftover relic of a more superstitious age. Disregarding Christianity’s many positive contributions to society, many critics think of Christians as the ones who sponsored the Inquisition, witch-burnings, and, now, millionaire televangelists who dabble in politics.

I know it’s tempting to believe that awesome church complexes, with central air-conditioning and wall-to-wall carpeting, can serve as memorials to the life and ministry of Jesus Christ. But somehow that doesn’t seem to capture the spirit of the One who said, “the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45, NIV).

What then? What would be a fitting tribute to One who gave so much—to us and to all the earth’s inhabitants?

I like what the apostle Paul wrote: “I urge you, brothers and sisters, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship” (Rom. 12:1, NIV). Elsewhere he wrote: “Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you?” (1 Cor. 3:16, NIV).

More appealing than fine works of art or buildings dedicated to Jesus’ memory are living memorials—disciples of the living Christ, motivated by the Holy Spirit, living lives of service. Jesus gave His life, but He is not dead. He lives in glory, as well as in the lives of all who call Him “Saviour.”
My heart goes out to the frontline workers at the Adventist Development and Relief Agency International. August was a particularly tragic month for them and the entire ADRA staff.

In Kenya, Andrew Kimani, ADRA's water technician, was severely injured in a public minibus when it veered off the road and crashed into a tree in Kitui. The August 3 accident occurred as Kimani was traveling from his home to ADRA's field office in Kitui. The accident left Kimani paralyzed from the waist down. Fortunately, he was evacuated from the site and underwent surgery the same day at Nairobi Hospital. Four other passengers in the vehicle died in the crash.

Fred Kumah, ADRA/Kenya director, says the loss of Kimani will impact ADRA's work significantly because he's been a key worker for ADRA water projects for 13 years.

About two weeks later (August 20), in the Democratic Republic of the Congo, ADRA director Date Vanderwerff was evacuated to Zambia amid intensified fighting and political instability in Kinshasa. His evacuation comes after Congo president Laurent Kabila fled the country and the United States Embassy ceased operations.

Also, Listone Mabuto, an ADRA worker stationed in Khartoum, Sudan, died from malaria.

Painful Reminders

Such tragedies are never easy to bear. There's no adequate way to prepare for them—even though they are inevitable. They often serve as a reminder that frontline ministry may put us in harm's way.

Though we may not be called to serve in the midst of danger, such incidences also remind us that suffering is an integral part of our Christian walk. It's no secret that the spiritual journey is anything but smooth sailing. We all must face such devastating adversities as the loss of employment, serious injuries, or death of loved ones.

However, amid the pain and trauma God often uses these moments to accomplish His divine purpose in us. Through suffering, our characters are ennobled, our sensitivity refined, and our patience nurtured. Consider the following:

Evidence. The suffering and trials that Christians endure attest to the fact that we are children of God. Just consider Christ's disciples, who suffered great trials as they spread the gospel far and wide. Ellen White wrote, "Those who are called to endure the hardest trials, to bear the heaviest burdens, to meet the greatest difficulties, are those whom God trusts."¹

Partners. Through our trials and suffering Christians are partnering with Christ, because He suffered for us. Paul says, "For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him" (Phil. 1:29, NIV).

Limits. No matter how sad the situation or how tough the pain, God will never put more trials on us than we can bear. Whether our trial is for a moment or an extended time, all things work together in His providential schedule. The psalmist says it so clearly: "weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5).

Dependence. Christ knows that through suffering we will increase our dependence on His power. Through trials Christians draw closer to the Creator and submit our will to His. Our trials also nurture patience and understanding. It often takes suffering to develop an empathy for the suffering of others.

Through our trials and afflictions our hearts are humbled and our minds focused on life's eternal essentials. Through suffering our lives are become renewed, our souls chastened, and our characters prepared for greater divine service.

"Our lives will not be all sunshine; there will be trials. . . . But the trials are for a purpose. . . . Afflictions, crosses, temptations, adversity—all our varied trials—are God's workmen to refine and sanctify us, and make us channels of light to the world."²

² ———, "The Light of the World," Bible Echo and Signs of the Times, July 15, 1892.
ADVENTIST LIFE

When my daughter and her family went with some friends for a picnic in the park recently, our 2-year-old grandson, Micah, noticed that one of the men, his uncle Dan, was carrying a bag of Oreo cookies. As the families gathered around on a blanket, Micah was seen kneeling off by himself with his little hands folded in prayer. When his daddy went over and asked what Micah was praying about, he replied, "I’m praying that Uncle Dan will give me a cookie."

— Helen Lang, Whitemore, California

Our daughter called from North Carolina recently. The family had eaten supper outdoors, enjoying a summer evening. While sitting on the grass, my 2-year-old granddaughter, Chelsea, was gazing up at a large bright cumulus cloud.

“Look! Look!” she excitedly pronounced. “Jesus is going to come in a cloud just like that, and He is going to take us all to Florida.”

— Noel H. Shanko, ministerial secretary, Florida Conference

LITTLE PIONEERS

The primary Sabbath school class at the Moses Lake, Washington, church recently spent two quarters studying the lives of people who helped shape the Adventist Church. On the final Sabbath, in the senior Sabbath school, the children dressed up as these people, giving short biographies of their lives.

Two visitors to the Sabbath school that weekend—David Moran, from Bremerton, Washington, and Caitlin Casebolt, from Ashland, Oregon—were introduced as Frederick Wheeler and Rachel Delight Oakes, respectively.

IN COSTUME: Ellen White (Jemi Morgan) stands at the pulpit. Other personalities include, from left to right, beginning with the front row: Leonard Hastings (Phillip Osborne), William Farnsworth (Billy Wibberding), Loretta Farnsworth Robinson (Brittany Vodros), Rachel Oakes (Kara Taylor), J. N. Andrews’ daughter Mary (Cerissa Them). Others in the drama were: William Miller, Annie Smith, Hiram Edson, James White, Martha Byington, and Joseph Bates. Leader Lee Budd stands at the back.

WE NEED YOU

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ILLUSTRATION BY TERRY CREWS
Looking back at Operation Whitecoat

BY BILL KNOTT

IT IS NOT A LANDSCAPE WE ASSOCIATE with war, but appearances deceive. The gentle, wooded hills and rich hayfields near Frederick, Maryland, have been some of the most contested acres in American history, though few reminders of that pain and violence remain. Dairy cattle browse the grass where Union and Confederate soldiers massed 135 years ago. The cows will never know that the pastures they inhabit were the prize for which thousands fought and died.

Thirty miles to the north, the three-day carnage known as Gettysburg unfolded. Twenty miles to the west, the bloodiest single day in American history played out along the banks of Antietam Creek. In Frederick itself, Barbara Fritchie earned literary immortality by daring Stonewall Jackson’s troops to “shoot if you must this old gray head” as she defiantly flew the Stars and Stripes over the heads of the invaders from the South.

And within the gates of the U.S. Army’s Fort Detrick on the northwest edge of town, one of America’s most controversial military projects evolved—a project that injected the Seventh-day Adventist Church and more than 2,300 non-combatant young Adventists into a national debate about the morality of biological and chemical warfare.

The History

Only two months before the General Conference of the Seventh-day Adventist Church was officially organized in 1863, the wartime U.S. Congress voted to require all able-bodied Northern men between the ages of 21 and 45 to register for compulsory military service. From its earliest moments, the fledgling church had to negotiate the difficult terrain between the commandments of God and the edicts of government.

Beginning in 1862, leading Adventists had passionately argued their differing perspectives about military service in the pages of the Second Advent Review and Sabbath Herald (now the Adventist Review). Abolitionist Adventists maintained that compulsory military service would aid a righteous cause—the destruction of slavery—while pacifists rejoined that any participation with the military constituted a violation of the sixth commandment—“Thou shalt not kill” (Ex. 20:13).

James White, editor of the weekly Review, suggested a third and middle way in a landmark editorial in August 1862. “For us to attempt to resist the laws of the best government under heaven,” White wrote, “which is now struggling to put down the most hellish rebellion since that of
Satan and his angels, we repeat it, would be madness. Those who are loyal to the government of Heaven, true to the constitution and laws of the Ruler of the universe, are the last men to ‘sneak’ off to Canada, or to Europe, or to stand trembling in their shoes for fear of a military draft.”

Notwithstanding White’s editorial, most Adventists continued to pay the “commutation” fee of $300 per person that allowed exemption from the draft. In 1864, Congress amended the draft law to allow some exemptions for those conscientiously opposed to bearing arms, and Adventist leadership was quick to claim the new status for church members. A growing body of Adventist members and church leaders, however, saw wisdom in a middle way: refusing to bear arms but participating in the military as noncombatant medical personnel when legally required to do so.

United States involvement in World War I (1917-1918) and World War II (1941-1945) again tested the North American church’s resolve to cooperate with compulsory military service and still be obedient to Scripture. Draft laws swept hundreds of young Adventists into military service, creating personal hardship for many over Sabbathkeeping and conscientious noncombatancy.

Denominational leaders struggled to clarify the church’s position to hardpressed national governments, while also trying to support individual Adventists in the military. The church’s timely sponsorship of the Medical Cadet Corps in the 1930s offered thousands of young Adventists paramilitary and paramedical training that aided their placement as medical corpsmen when they were drafted during World War II. The recommended “noncombatant but cooperative” position also received much favorable publicity when one Adventist wartime medic, Desmond Doss, was awarded the Congressional Medal of Honor in 1945 for conspicuous battlefield bravery.

Cold War tensions and the threat of continued Communist aggression persuaded the U.S. Congress to maintain a peacetime draft even when the Korean conflict ended in 1953. One year later, when the U.S. Army Medical Unit (USAMU) approached General Conference leadership with a highly unusual request, hundreds of
A dventist men aged 18-26 were still being drafted to serve a minimum of 24 months in military service.

The Army

The post-WWII discovery of the extent of the Japanese and German "germ warfare" programs accelerated efforts by the U.S. military to develop adequate defenses against bacteriological and chemical weapons. While the attention of the American public in the late 1940s and early '50s was focused on the more obvious threat of nuclear warfare, the U.S. Army launched an intensive and top-secret effort at Fort Detrick, Maryland, to defend U.S. troops and population from airborne infectious and chemical weapons and to respond in kind to a first strike by an enemy nation.

In late 1954 representatives of the U.S. Army Medical Unit and the office of the surgeon general of the Army contacted General Conference leaders in Takoma Park, Maryland, to ascertain the willingness of the denomination to support an Army proposal to use Adventist draftees as volunteers for human trials of defensive vaccines and antibacterial medicines. Within weeks church leaders gave a cautious but favorable endorsement. A document titled "Statement of Attitude Regarding Volunteering for Medical Research" was voted by an appointed subcommittee and forwarded to the Army Medical Unit. The four-paragraph statement invoked the heroic research of such medical giants as Louis Pasteur and Walter Reed as a rationale for Adventists volunteering to serve in medical research.

The Research

Just as participation in the overall project was voluntary, so participation in specific trials of vaccines, toxoids, and other antibacterial medications was also voluntary. Adventist participants were briefly about the medical purposes of each proposed human trial and the likely effects on health. Consent forms were again required before participation in any project, and individuals were free to refuse involvement if they deemed the project too risky, or for any other reason. While there were undoubtedly informal and social pressures to volunteer, anecdotal evidence gathered from Adventists suggests that as many as 20 percent never participated in any medical trials during their tenure with the program.

Major research projects during the 19-year life span of Operation Whitecoat included human trials of vaccines and antibiotics for some of the world's most dangerous bacteriological agents. Q-fever (Queensland fever), first noted in Australia, is an acute airborne infectious disease common in agricultural areas that incapacitates its victims for two to four weeks. The disease had affected many U.S. troops in Southern Europe during World War II. Owing to research involving Adventists, an effective vaccine was developed by 1958, offering hope to both military and civilian populations in many farming regions of the world.

Tularemia (Francisella tularensis) is a highly virulent microbe common to the Northern Hemisphere (including 49 U.S. states) that produces symptoms ranging from low-grade fever to swollen lymph nodes to fatal infections. Vaccines for tularemia developed at Fort Detrick were tested on Whitecoat participants, resulting in highly effective control of the disease and dramatically decreased mortality.
Several strains of viral encephalitis were also studied in the W hitecoat program, involving nearly 240 A dventist volunteers for human trials of vaccines. Encephalitis is usually carried by mosquitoes and infects the brain tissue of victims, sometimes leading to confusion, coma, and death. While increasingly rare in the U.S., incidence in tropical regions is still dangerously high, and public health officials remain vigilant about any occurrences.

Sandfly fever, Rocky Mountain spotted fever, Rift Valley fever, typhus, and typhoid fever were also intensively studied during O peration W hitecoat. Dozens of scholarly articles were published by U S A M U / U S A M R I I D physicians and scientists between 1955 and 1973 that grew out of research involving Seventh-day A dventist servicemen. Information gained through this human research has helped combat outbreaks of these and other diseases in both civilian and military populations around the world.

U S A M U / U S A M R I I D records maintain that while hundreds of W hitecoat volunteers were made ill, some seriously, by the human medical trials, no W hitecoat died during the program, nor was there documented permanent health damage to any participant. Both military records and W hitecoat anecdotes do, however, report three disease-related deaths among civilian and scientific employees at Fort Detrick.

Some former W hitecoats report continuing concerns about how human medical trials may have affected their health.

A s early as 1957, however, A dventist leaders became aware of the ethical complexities that attended support for a medical research project yielding results that could just as conceivably be used for offensive biological and chemical warfare. While the offensive biological weapons program and U S A M U / U S A M R I I D ’s defensive medical research were officially distinct, the location of the two programs at Fort Detrick provoked a continuing stream of inquiries to church leaders about whether A dventist volunteers were actually serving as non-combatants who served the military in a medical capacity.

A rticles appearing in the A dvent Review and Sabbath H erald in 1955 and 1960 praised the courage and selflessness of young A dventists who volunteered for Operation W hitecoat. A two-part 1963 Youth’s Instructor article even innocently relayed the harrowing tale of one volunteer who participated in tests of airborne bacteriological agents in the U tah desert. A rticles in the church’s servicemen’s journal, F or G od and C ountry, frequently highlighted the humanitarian nature of the program.

A dventist leaders became aware of the ethical complexities that attended support for a medical research project yielding results that could just as conceivably be used for offensive biological and chemical warfare. While the offensive biological weapons program and U S A M U / U S A M R I I D ’s defensive medical research were officially distinct, the location of the two programs at Fort Detrick provoked a continuing stream of inquiries to church leaders about whether
A merican A dventists were deeply troubled by the criticism of A dventist participation in O peration W hitecoat that appeared in the popular press during the 1960s. M ajor articles in M cC lean s, T he N ew R epub lic, the N ew Y ork T im es M agazine, the W ashington Post, and Ramparts portrayed A dventist servicemen as “human guinea pigs.” O ne prominent author even claimed that “A d ventist leadership has elevated service in P roject W hitecoat almost to an act of faith.”

T wo major U.S. television networks broadcast investigative reports during 1969 that either alluded to or alleged W hitecoat participation in the development of offensive biological and chemical weapons, implying that church leaders had compromised the church’s historic noncombatancy position. Editorial writers in campus newspapers at several A dventist colleges subsequently called for the church to distance itself from O peration W hitecoat to avoid the perceived moral ambiguity of the project.

P resident Richard N ixon’s executive order in N ovember 1969 that banned both the use of biological and chemical weapons and research and development of such weapons brought most of the immediate public scrutiny of O peration W hitecoat to a close. A s the offensive weapons program at F ort Detrick ground to a halt, O peration W hitecoat’s defensive mission was less frequently challenged in the public press and among church members. A major 1970 article in S ymptom, the j ournal of the A ssociation of A dventist Forums, nonetheless continued to challenge leadership’s support for what it termed a “morally dubious cause,” implying that any participation in the military made one morally culpable for all that the military did.

D uring the ’80s and ’90s, both serious researchers and those pursuing conspiracy theories have attempted to gather data and personal statements from the more than 2,300 men who served in O peration W hitecoat. T wo documents highly critical of O peration W hitecoat featured sensational claims by several A dventist participants and testimonies from some who believed they were suffering lingering medical problems because of their participation.

W hile both anecdotal and survey evidence suggests that the vast majority of A dventists who served in O peration W hitecoat still view their service as honorable and humanitarian and report no related-health concerns, a vocal minority continues to criticize the project for ethical and health reasons. E ven some volunteers who viewed O peration W hitecoat as a patriotic alternative to service in V ietnam report continuing concerns about how the bacterial agents to which they were exposed during human medical trials may have affected their health in the decades since then.

O peration W hitecoat was terminated (1973), hundreds of W hitecoats have served both society and the Seventh-day A dventist Church in many fields, including medicine, science, journalism, law, education, and theology. A 1991 survey of those for whom addresses were available suggested that more than 60 percent had completed at least a bachelor’s degree, while nearly half of that number had earned at least a master’s degree.

E fforts to locate and communicate with O peration W hitecoat volunteers are ongoing, including attempts by the A rmy to conduct a health survey for all participants (see sidebar). Perhaps the most complete database is that maintained by Dr. F rank D amazo, a general surgeon and member of the Frederick Seventh-day A dventist Church. D amazo has lived and worked in Frederick since 1956, and he and his wife, A nn, have been mainstays of the Frederick church’s support network for W hitecoat participants. A t considerable personal expense the D amazos have collected the addresses of hundreds of W hitecoats across N orth A merica, as well as helping to organize national reunions in 1985 and 1989.

A third national reunion for O peration W hitecoat volunteers is scheduled for September 25-27, 1998, at the Frederick church. Special features will include the dedication of a W hitecoat memorial, tours of F ort Detrick, a certificate of appreciation from the U.S. Congress, a U.S. Mili tary medallion for each participant, and the release of a new book about O peration W hitecoat.
Health Follow-up for Whitecoat Participants

The United States Army Medical Research Institute of Infectious Diseases (USAMRIID) is conducting a retrospective study of Whitecoat volunteers to determine if there could be any long-term adverse effects resulting from their participation in human medical trials between 1954 and 1973.

The study, which has been approved by the surgeon general of the Army, invites Whitecoat participants to fill out a questionnaire incorporating state-of-the-art knowledge about immunization and diagnostic methods.

Entry into the study is restricted to those Whitecoat participants who wish to volunteer. Contact Dr. Frank Damazo, 700 Montclaire Avenue, Frederick, Maryland 21701 (301-662-4502) or Mike Bradley at USAMRIID (1-800-256-7621) to receive the initial postcard response form. Once response postcards have been received by USAMRIID, names will be checked against USAMRIID’s records of those who received special immunizations during the Whitecoat program. Detailed questionnaires will be forwarded to all Whitecoat participants who are selected for the study.

Phone and/or mail follow-up of former Whitecoats in the study is planned by USAMRIID, including discussions with medical personnel from USAMRIID. Results from the completed study will be forwarded to all participants, as well as specific medical information that has a bearing on the health status of individual Whitecoats.

Further information about the health study of Whitecoat participants will be available at the Whitecoat reunion at the Frederick Seventh-day Adventist Church, September 25-27, 1998.

authored by a father-son duo.

Dr. Damazo’s continuing concern for Operation Whitecoat participants and the four decades of nurture provided by the Frederick church suggest a helpful way for the wider Seventh-day Adventist Church to relate to the still-simmering controversy about the Whitecoat era: simply support the participants. The nonjudgmental attitude that can embrace both those who praised the project and those who castigated it illustrates a particularly appropriate way for spiritual people to deal with a troubled history.

The passions of a quarter century ago that polarized society and the Seventh-day Adventist Church into “hawks” and “doves” need not continue to make feathers fly in the present. The ultimate irony would be that persons endorsing a principle of noncombatancy refuse to lay down weapons of invective and insinuation against each other for choices made a generation ago.

Christians embracing a “message of reconciliation” (2 Cor. 5:19, RSV) come to recognize that not all arguments must be won; not all painful history must be sorted out, with blame attached and penalties pronounced. We best learn the lessons of the past when we understand their dimension, when we see the faces of those with whom we disagree and strive to understand their stories. God’s “teaching in our past history” becomes even more precious when it yields believers who make every effort to “maintain the unity of the Spirit in the bond of peace” (Eph. 4:3, RSV).

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3. The Army Medical Research Unit (USAMU) was renamed the United States Army Medical Research Institute of Infectious Diseases (USAMRIID) in 1969. For purposes of this article, the differing designations will be used as appropriate to their chronological occurrence.
5. Ibid.
6. Mole and Mole, p. 112.
7. Ibid., p. 117.
8. Interview with Dr. Frank Damazo by the author, July 8, 1998.
9. Mole and Mole, pp. 67, 68.
10. Ibid., p. 76.
21. Hersh.
22. Ibid.
23. Ibid., p. 23.
25. Editorials appeared in the Southern Accent (Southern Missionary College), The Student Movement (Andrews University), and the Collegian (Walla Walla College).
28. Mole and Mole, p. 112.

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Bill Krott is an associate editor of the Adventist Review.
The Church of Christ may be fitly compared to an army. The life of every soldier is one of toil, hardship, and danger. On every hand are vigilant foes, led on by the prince of the powers of darkness, who never slumbers and never deserts his post. Whenever a Christian is off his guard, this powerful adversary makes a sudden and violent attack. Unless the members of the church are active and vigilant, they will be overcome by his devices.

What if half the soldiers in an army were idling or asleep when ordered to be on duty; the result would be defeat, captivity, or death. Should any escape from the hands of the enemy, would they be thought worthy of a reward? No; they would speedily receive the sentence of death. And is the church of Christ careless or unfaithful, far more important consequences are involved. A sleeping army of Christian soldiers—what could be more terrible! What advance could be made against the world, who are under the control of the prince of darkness? Those who stand back indifferently in the day of battle, as though they had no interest and felt no responsibility as to the issue of the contest, might better change their course or leave the ranks at once.

The Master calls for gospel workers. Who will respond? All who enter the army are not to be generals, captains, sergeants, or even corporals. All have not the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man’s cowardice or treachery may bring disaster upon the entire army.

There is earnest work to be done by us individually if we would fight the good fight of faith. Eternal interests are at stake. We must put on the whole armor of righteousness, we must resist the devil, and we have the sure promise that he will be put to flight. The church is to conduct an aggressive warfare, to make conquests for Christ, to rescue souls from the power of the enemy. God and holy angels are engaged in this warfare. Let us please Him who has called us to be soldiers.

All can do something in the work. None will be pronounced guiltless before God, unless they have worked earnestly and unselfishly for the salvation of souls. The church should teach the youth, both by precept and example, to be workers for Christ. There are many who complain of their doubts, who lament that they have no assurance of their connection with God. This is often attributable to the fact that they are doing nothing in God’s cause. Let them seek earnestly to help and bless others, and their doubts and despondency will disappear.

Many who profess to be followers of Christ, speak and act as though their names were a great honor to the cause of God, while they bear no burdens and win no souls to the truth. Such persons live as though God had no claims upon them. If they continue in this course, they will find at last that they have no claims upon God.

He who has appointed “to every man his work,” according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God’s favor and approbation. To every worker is committed the promise, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

This article has been excerpted from one first published in the July 17, 1883, edition of the Advent Review and Sabbath Herald (now the Adventist Review). Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry.
From the moment it flowed from the quill of Gouverneur Morris, the U.S. Constitution was severely, almost fatally, flawed—as anything conceived in such radical compromise would be. (After all, the document not only sanctioned slavery, but allowed for "the migration or importation of such persons" for almost another 20 years!) Fortunately, the framers knew its faults (none of them were, in fact, particularly enamored with their product) and thus built within the document a means for amending it, other than armed revolt (the usual agent of radical political change). They also made the amendment process difficult. Of the 10,000-plus amendments proposed over more than 200 years, only 27 have ever made it in (and the first 10, the Bill of Rights, were done almost at once, within about two years of ratification). The difficulty was purposeful: the framers didn't want frivolous changes.

Aiso, the framers didn't want to leave something as crucial as constitutional amendments in the hands of the legislature alone. What could stop the House and the Senate, for example, from amending the Constitution to enable them to serve life terms? Though the Constitution itself, in its preamendment form, was antiamajoritarian in that it tried to keep power away from the masses as much as possible, the amending process was one in which the masses, through their state governments, played a crucial role.

In order to make it into the Constitution, an amendment needs to be passed, not by simple majority in the House and the Senate, but a two-thirds majority in both. Then, however, the proposed amendment needs a three-fourths majority of state legislatures or conventions. Congress and the Senate could pass all the amendments they want; ultimately the people, through their state governments, had to approve. In other words, the basic charter of government could not be changed without the approval of the governed themselves. The framers, whatever their faults, weren't stupid.

And if Americans ever needed a reason to be glad the framers weren’t stupid, the now-defunct Religious Equality Amendment, which never got past the House, gave it to them. Despite the name, this amendment would have radically altered and undermined all the establishment clause protections that we have enjoyed for decades.

First, the proposed amendment stated that its purpose was "to secure the people's rights to acknowledge God according to the dictates of conscience." Now, maybe I'm missing something here, but haven't Americans been acknowledging God according to the dictates of their conscience for more than 200 years now? Second, the bill said that the right to pray in public schools "shall not be infringed." This language implies that children don't have that right, which is false. They do. What they don't have is the right to pray in school in ways that infringe upon the freedom of others, a prohibition that has been a pillar of establishment clause jurisprudence for decades, and rightly so. If passed, this amendment would have allowed majority religions to impose forms of worship, prayer, and doctrine upon others in public schools.

The bill's guarantee that no person shall be required to "join in school prayer or other religious activity" was no protection, either. In numerous rulings the Supreme Court has said that merely pressuring a person, especially a child, to partake of or even be exposed to forms of worship that offend them is an establishment of religion. That a Muslim child isn't forced to pray to Jesus or to sing hymns honoring the Trinity, but is merely required—by law—to listen while the rest of the class does isn't religious freedom.

Nor is excusing the kids from the exercises an answer. A New York Times editorial in 1962 said regarding Engel v. Vitale (the archetypical school prayer case): "The establishment clause is a keystone of American liberty: and if there is one thing that the establishment clause must mean, it is that government may not set up a religious norm from which one has to be excused—as was the case with the children in the New York school who did not wish to recite the prayer," and which also would be the case if the Religious Equality Amendment had been passed.

Fortunately, it didn't. And for that, we should thank God—and then the framers.

Clifford Goldstein is the editor of Liberty, a magazine of religious freedom.
The Setting Sun Beat Down Without Mercy on a lone Figure walking along the Judean road, walking as if on a mission. At His back lay the verdant Jordan River valley, but His eyes were fixed on the eastern horizon, beyond which lay a desert and a grueling adventure. For the next 40 days He would be in intimate communion with His Father.

The time passed quickly, so intense was the encounter. But 40 days without food had left Him hungry—very hungry. Precisely at that time, as if in response to an unspoken request, an angelic being appeared with the suggestion that if He was the Son of God, He might satisfy His gnawing hunger by turning the round stones at His feet into bread.

Jesus had entered into what we call “the temptations.” But while we know the story, how many of us realize the real issues involved in that desert encounter with Satan?

How many of us realize that while hunger was a pressing need, it wasn’t the main issue here?

At stake in that desert confrontation was something far more important to the Son of God than where He would get His next meal. It was Satan’s purpose to cause Jesus to doubt God’s word, says Ellen G. White. “If Christ’s confidence in God could be shaken, Satan knew that the victory in the whole controversy would be his. . . . He hoped that under the force of despondency and extreme hunger, Christ would lose faith in His Father, and work a miracle in His own behalf. Had He done this, the plan of salvation would have been broken.”

This angelic-looking being approached Christ with a suggestion: “If You are the Son of God . . .” (Matt. 4:3).

The word “if” sets the context for the rest of the dialogue. And as it did for Christ back then, so today that word should clue us to the real identity of the one who tries to instill doubt in our minds. “If you are God’s son, if you are God’s daughter,” says the devil to the person who makes a complete surrender to God, “then prove it.” The challenge for us to prove what we already are still gives the enemy away.

But sometimes the devil uses just the opposite approach. “Since you have failed God so badly,” he says to us, “you are not a child of God any longer. You might as well give up.”

In either case we can know for sure that we are face-to-face with the same fiend who confronted Jesus in His wilderness.

The Real Issue

Making bread into stone—or a close cousin of it—is well within the power of most humans. Just use some old yeast, overknead the dough, or bake it too long, and the resulting
product will bear a strong resemblance to stone. But only God can change stone into bread.

There is nothing wrong with satisfying natural human hunger. Hunger is a drive God Himself instilled in us. Jesus, however, perceived the intent of the challenge and refused to fall for the deception. “It is written,” He said, “‘Man shall not live on bread alone, but on every word that proceeds out of the mouth of God’” (Matt. 4:4).

Here is our clue to the real issue involved in the temptations. While it is true—both in Eden and in the wilderness—that Satan made his approach on the question of appetite, the real issue wasn’t in eating fruit or turning stones into bread. It rather had to do with whom will you obey? How many today are willing to trust human ideas and instructions above God’s because they find their own ideas and wisdom more in tune with what they want! But Jesus didn’t consult His wants. His only concern was to comply with the will of God.

Paul said it this way: “Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?” (Rom. 6:16). This principle lies at the heart of every temptation we will ever have to face. Whom will you obey? Who has your allegiance?

No Device Left Untried

Throughout His ministry Jesus had to confront Satan’s devious attempts to distract Him and pry Him away from God’s plan and purpose. He even used Jesus’ own earthly relatives (see Matt. 12:14-48; John 7:1-10). In all these situations Satan had one purpose: to get Jesus to submit to some authority other than His Father’s.

The same is true today. Satan uses every possible avenue he can, including family members, to divert us from our allegiance to God. But “he who loves father or mother more than Me,” Jesus said, “is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me” (Matt. 10:37). No family relationship, including spousal connection, must come in front of our relationship to our heavenly Father. Our allegiance to God must be stronger than any human tie.

“I do nothing on My own initiative,” Jesus said in John 8:28, “but I speak these things as the Father taught Me.” Thus He could say that the ruler of this world has nothing in Him. He had refused to follow any of the devil’s instructions, either those presented in person or those Satan tried to present through others.

Today there are many voices calling
T throughout H is ministry, Jesus had to confront Satan’s devious attempts to distract Him and pry Him away from God’s plan and purpose.

From the desert Satan took Jesus to the “pinnacle of the temple” (Matt. 4:5).

The Temple plaza had been built on a promontory. To get the right shape for its court, the builders had filled in a portion of the plateau where the natural grade dropped off. Here the wall made a right-angle turn, resulting in quite a drop-off at the corner overlooking the Kidron Valley below. This southeast corner in the wall was called by some the “pinnacle of the Temple.” So while there was a breathtaking drop onto cruel rocks below, Jesus and the devil could really have been standing very safely on a broad platform on the wall.

Satan had caught on to Jesus’ habit of quoting Scripture. (And he still does it very fluently, incidentally.) But then, as now, he misquoted. Citing a promise from Psalm 91, he left out a critical part. For while it is true that God will give HIs angels charge concerning us and that they will bear us up lest we strike our foot against a stone, Satan had left out God’s pledge “to guard [us] in all [our] ways” (verse 11).

Had Jesus obeyed Satan, He would have been doing things Satan’s way and not God’s. In that case, there would have been no protection from certain death. He would have failed the test of obedience to God’s will, the main issue behind every temptation.

Many feel they can violate God’s instructions in order to accommodate a loved one or close friend, or to maintain popularity with a peer group. But the very closest relationships on earth are not to come between us and our submission to God’s will. Jesus overcame by doing only what pleased His Father.

Finally, Out in the Open

In the final thrust, Satan threw aside all disguise—Jesus had seen right through it anyhow—and made an open pitch. Taking Jesus up to a high mountain, Satan showed Him the kingdoms of the world. “A ll these things will I give You,” he said to Jesus, “if You fall down and worship me” (Matt. 4:9).

But Jesus didn’t take the bait. “Begone, Satan!” He said. “For it is written, ‘You shall worship the Lord your God, and serve Him only,’” (verse 10).

This should be our response today when the devil offers us the world. When he promises prosperity, happiness, fulfillment, empowerment, and whatever else at the price of disobedience and betrayal. Victory hasn’t been promised to those who simply “go along to get along.” No, victory is promised rather to those who, like Moses, choose “rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin.” With his eyes on the heavenly prize, Moses considered the “reproach of Christ greater riches than the treasures of Egypt” (Heb. 11:25).

Where is our allegiance? Failure to commit ourselves totally to God’s side is tantamount to choosing to follow the enemy. There is no middle ground.

In the end, “the devil left [Jesus],” the Bible says, “and behold, angels came and began to minister to Him” (Matt. 4:11). And they will come to us as well—when we put God first.

Ray Phillips is a dealer representative for an auto auction company in Springfield, Oregon. He does biblical research as a hobby.
After my first husband died, I went through five years of loneliness,” she told me, sitting on a blue-flowered couch in her living room. “Then I met Al. He was everything I admired and respected in a man: intelligent, talented, and trustworthy—with a delightful sense of humor.”

Mae and Al were together for seven years. Until the addiction that shattered their relationship prompted Mae to seek help.

Upon retirement, Al found himself with more time on his hands than he was used to. A friend invited him to visit a casino in a neighboring town. And that was the beginning of a growing obsession that wove fibers of control tighter and tighter around Al’s life until he was living for the chase, desperate to recoup his losses, borrowing money from family and friends, spinning elaborate tales to explain his erratic behavior.

“He described a political dinner in such detail one evening that I felt as if I’d been there with him,” says Mae. “Every course, what each person was wearing, the contents of the speeches... The only thing was, Al never went to the dinner at all. He was out gambling all night.”

The plundering of a family in retirement as a result of slot machines, lottery tickets, and roulette wheels is not an isolated story. The New York Times recently printed an article stating that 27 percent of Americans over the age of 55 visited a casino last year. In Illinois 40 percent of gamblers are over the age of 55; 30 percent are retired.1

“To help keep them coming,” states the Times, “the casinos pay tour companies to organize trips of the elderly and to deliver busloads of them.” Further, casinos provide containers for the disposal of insulin needles, give 50 percent discounts on prescription drugs, provide free drinks and “bountiful buffets,” all in the interest of coddling their best customers.

On the other end of the spectrum, psychologists are now reporting an increase among adolescents who are compulsive gamblers. Durand F. Jacobs, clinical psychologist, states that more than a third of teenage gamblers in his practice began placing bets before the age of 11.2

It’s no surprise that gambling in the United States is extending to both ends of the population when one considers the general statistics on the sport. “One of our fastest growing industries, legal gambling already attracts more customers than baseball or movies. In 1974 about $17 billion was wagered legally and by 1991 the sum had risen to more than $300 billion; most authorities believe this increase has whetted the appetite for illegal games as well.”

These statistics translate into raw pain. Pain for individuals losing control and dignity. Pain for spouses horrified at the cavernous debt confronting their families. Pain for children whose parents can no longer look them in the eye. Pain for extended families being used, abused, lied to, their good faith destroyed, their magnanimous attempts at helping twisted by further exploitation.

Adventists are not exempt. As a community within a very real world, we too turn agonized eyes on husbands, wives, sons, daughters, grandchildren, and ask, “How could you?”

What should you do when you suspect gambling in the family? Like any addiction, compulsive gambling must be confronted, acknowledged, and dealt with squarely. “The bailout—a large loan or gift to pay off debts given in return for a promise to stop gambling—is analogous to detoxifying an addict without further treatment, and almost always allows the addiction to persist.”3

It’s important, as Christians, to realize that it’s not a sign of weakness or lack of faith to seek avenues of healing when we need them. Whether it be a Christian counselor, 12-step self-help group, or hospitalization for dependency treatment, God uses real people to help reverse the cycle of pain.4 In the presence of others with like problems, we find strength and support. In facing our own frail will, we realize that it’s only through God’s grace that we can disentangle the complicated web of our lives.

3 Ibid., p. 3.
4 Gamblers Anonymous can be reached at P.O. Box 17173, Los Angeles, CA 90017, 213-386-8789, or through their Web page, www.gamblersanonymous.org.

Sandra Doran is an educational consultant and college teacher.
Oslo’s Hope
Developing a focused ministry with a diverse constituency

BY LILLIAN ROSA CORREA, WHO WRITES FROM O SLO, N ORWAY.

For some time the Seventh-day Adventist Church in Norway must have wrestled with the undeniable growth of the country’s foreign population and the church’s inability to reach these masses. In a bold evangelistic outreach, church leaders voted to bring someone in whose sole job would be to reach these foreign masses and introduce them to God.

No doubt this decision would create an added financial weight to an already strained budget. Perhaps the leaders asked themselves, “Have we accepted God’s commission to serve Him for the purpose of taking the gospel into all the world, or is our purpose to show the world what great financial managers we can be?” The latter is in no way to be neglected, but surely the former must take precedence.

And so it was that in 1990 multicultural ministries was born in the Adventist Church in Norway. A ministry that started out completely from scratch has blossomed into a valuable alternative that can and does function well.

Perhaps the greatest challenge facing a ministry such as this was in deciding exactly what course it should take in order to portray best what we believe is God’s commission for us to take the gospel into all the world. Do we attempt to establish individual ethnic groups and churches? Or do we make the bold attempt to come together as one body in Christ, while maintaining untainted our distinct ethnic makeup?

Perhaps the greatest challenge facing a ministry such as this was in deciding exactly what course it should take in order to portray best what we believe is God’s commission for us to take the gospel into all the world. Do we attempt to establish individual ethnic groups and churches? Or do we make the bold attempt to come together as one body in Christ, while maintaining untainted our distinct ethnic makeup?

After much thought and prayer, the latter received a resounding yes, for the former seemed only to strengthen the already existing barriers that keep us at a distance from one another. When one considers how different we are from each other in language, cultural traditions, and beliefs, finding a common ground where all can feel “at home” is a task that compels one to say “It can’t be done!”

Integration would not be an easy task. It is probably the hardest road to take. It certainly did not have discernible answers and a well-mapped-out vision attached to it.

The first and most important step taken was becoming acquainted with the ethnic groups settling in Norway. Discovering how they lived, what their needs were, and what their greatest obstacles were as well as their most prized accomplishments was step number one. This was accomplished on a totally social level, by befriending people. Language seemed to head the long list of obstacles, so learning Norwegian was the first mountain to climb.

Becoming orientated to the country’s political, school, health, and social welfare systems is also essential in ensuring a more problem-free adjustment. These things may seem irrelevant when focusing on preparing for eternity, but barriers on any level, be they language, cultural differences, for example, makes worshiping together totally out of the question.

As foreigners ourselves, my husband, Tito Correa, a pastor at the Betel Adventist Church in Oslo, Norway, and I instantly empathized with the social handicaps that many foreigners feel. Despite the fact that we came as missionaries, we suffered the same “growing pains” others did. It’s not easy being suddenly cut off from your roots and finding yourself on new soil in which to “reroot.” What was needed was someone or something to bridge the societal gaps that inevitably prevent foreigners from becoming integrated in a society so unlike their own. Our members were determined to make that “bridge” the church!

The Betel church embarked on some bridge-building activities. To name but a few, Norwegian language courses were given by willing volunteers at very low cost to foreign students. Newsletters were prepared for certain ethnic groups with up-to-the-minute news about what was going on in their native lands. These newsletters helped them feel connected to their homeland.

Creative Outlets
Second-generation immigrants are now able to receive academic tutoring from volunteers, thanks to the wonderful program from the North American Division’s Youth Department. Book clubs serve as social outlets to meet people and discuss all kinds of issues. Translation equipment was purchased by the church so that visitors and even members who were not yet fluent in the language could still take in every word of the service.

Even simple acts such as finding low-cost long-distance telephone ser-
GC Official Eyes New Wave of Religious Intolerance

Speaking at the Oslo Conference on Freedom of Religion or Belief in Norway, a General Conference official protested increasing religious intolerance in Western Europe.

John Graz, director of the GC Public Affairs and Religious Liberty Department, began his remarks by commending progress toward religious freedom in Hungary, Italy, Poland, and Spain. However, Graz sees dangerous trends in other countries.

"Any sign of intolerance in the democratic countries of Europe can have a disastrous effect throughout the world," commented Graz. "While Western Europe is still a region where human rights are respected, the climate of intolerance toward religious minorities should alert all who believe in religious freedom."

Citing examples from France, Graz showed that civil authorities may disregard religious practices and impose penalties.

"Our affiliate organization in France has worked on 45 separate cases involving young students from Adventist and Orthodox Jewish families," he said. "The students had problems attending their classes and at the same time observing the Sabbath (Saturday). Four were expelled or excluded from school. Two lost their family subsidies. Fifteen were forced to enroll in other schools or relocate to other communitites. Fortunately, 23 cases were resolved through negotiation."

Graz also pointed to the adoption by the French Senate, on June 30, of two bills concerning compulsory schooling. The laws are specifically framed to target sects, he said, and will discriminate against religious minorities. He called on the United Nations and its Human Rights Commission to repledge support for the Universal Declaration of Human Rights that proclaims freedom of religion or belief to be a fundamental human right.

— Adventist News Network.

Adventist Academies Raise Millions

During the 1997-1998 school year 15 Adventist academies in the Model for Academy Philanthropy (MAP) program raised $3.3 million, a $1 million increase from last year's total. Funds raised through the MAP program assist needy academies and students with projects and tuition.

MAP academies have unlocked the secret to philanthropic success, says Jackie Bragaw, director of development at Enterprise Academy in Kansas. "It's all based on relationships. It's just constant positive communication with our donors—and God working on their hearts."

Enterprise
Academy now owns two new trucks and a new touring bus as a result of their philanthropic efforts. Funds raised by the academies ranged from $50,000 to more than $575,000.

"We see philanthropic fund-raising playing a major role in the future success of many institutions," says Jeff Scoggins, communication coordinator for Philanthropic Services to Institutions, based at the General Conference.

African Women Become Active in Evangelism

Women evangelists throughout the seven unions of the Africa-Indian Ocean Division conducted outreach meetings and an estimated 15,000 persons were baptized, reports General Conference president Robert S. Folkenberg.

Before the meetings church members gathered for all-night prayer vigils. The largest number of baptisms came from the West African Union Mission, where 5,128 joined the church, Folkenberg says.

Chilean Inmates Baptized

As a result of outreach programs at the Ponte Alta Prison in Santiago, Chile, 61 inmates were baptized on July 18.

Though each person may have a past marred by homicide, theft, or drug trafficking, their lives have been transformed by the power of God, says Eleodoro Castillo, Chile Union secretary and communication director. "Those recently baptized will continue to serve their prison sentences, but with the experience of spiritual freedom," he explains.

AAW Meets in October

The Association of Adventist Women (AAW) will host its sixteenth annual convention October 15-18

An Offering for Jerusalem—and Djakarta

By Bill Knott

A mericans old enough to remember the U.S. recession of the late 1970s vividly recall long lines of cars at gasoline stations, double-digit inflation, and an unemployment rate above 8 percent. Blame for economic hard times was tossed from one politician to another as presidential candidates gleefully attacked each other for contributing to the "misery index".

These painful memories pale in comparison, however, to the woes now besetting Pacific Rim nations whose robust economies were supposed to lead the industrialized world into a new century of progress and profit.

The devaluation of the Thai currency in July, 1997 triggered a reflex action among other so-called "tigers" of Asia: the Indonesian rupiah has lost 73 percent of its value in that same period, and the South Korean won has dropped by a third. Unemployment has tripled in each of the three countries, and consumer prices have risen dramatically, from a disturbing 8.2 percent in South Korea to a staggering 80.6 percent in Indonesia.

Hidden to most North Americans is the dramatic impact that this economic turmoil is having on the church's efforts in the region. As exchange rates plunge, equipment and resources needed from the West become impossibly expensive. Church employees watch their always-modest paychecks devoured by hyperinflation: prices for food and housing can climb more than 10 percent a month. As tens of thousands of believers suffer through the chaos afflicting their national economies, tithe and offering income declines, furthering restricting the church's efforts to proclaim the gospel.

When first-century believers in Jerusalem suffered drought and poverty, church leaders, including the apostle Paul, rallied congregations from around the Roman Empire to provide relief (see 2 Cor. 8 and 9).

It was a good plan then, and an even better plan now. Contact your pastor and your conference leaders to find out how you can help to bear the economic burdens of fellow Adventists half a world away.
Religion in the News

United Methodist Membership Decline Continues, but at Slower Rate

Membership in the United Methodist Church is continuing its long-term decline in the United States, but the rate of the decrease has slowed significantly, according to denominational officials.

An unofficial tally of denominational membership concludes there was a loss of 42,000 members in 1997, the most recent year for which data is available. The tally was made from reports by recent regional conferences by the official news agency and a weekly newsletter of the church. If the figure is confirmed by the church’s General Council on Finance and Administration this fall, it would be the smallest decrease in 10 years. The church lost 49,000 members the previous two years.

The denomination has seen a steady decrease in numbers since it was established in 1968 with the merger of the Methodist and Evangelical United Brethren churches. Membership in 1997 was 8.5 million, compared to 11 million in 1968.

While the church has declined in the U.S., it is seeing rapid growth in other parts of the globe, including the Philippines and regions of Africa.—Religion News Service.

Twenty Years Ago . . . Momentous Annual Council Convenes

Church leaders gathering for the October 1978 Annual Council in Takoma Park, Maryland, anticipated a weighty agenda, but were surprised by a dramatic announcement from General Conference president Robert Pierson.

Pierson, president since 1966, announced that he was resigning on the counsel of his physicians, effective the following January. A search process promptly commenced, which resulted the next day in the election of Neal C. Wilson, then General Conference vice president for North America, as the seventeenth president of the General Conference.

In the remaining days of the session, delegates vigorously debated a proposal to create two new union conferences in North America for African-American members. The proposal was turned down by a two-to-one margin.

A second proposal to allow a “community rate” wage scale for administrators at Adventist hospitals provoked many passionate speeches on the session floor. Delegates voted the new wage proposal, many of them reluctantly agreeing that this was the only feasible way to attract talented persons to leadership positions in the church’s health system.

WORLD NEWS & PERSPECTIVES

Religion in the News Historical Note

in Loma Linda, California.

With the theme “Women for All Seasons,” this year’s conference offers a wide variety of speakers and workshops that will help women achieve balance in their lives.

“We must balance our caregiving of others with healthy choices for our own minds, bodies, and spirits,” says Pat Foster, chair of the conference planning committee. “Our goal is to help women evaluate the many opportunities and challenges that face them in their professional and personal lives.”

One highlight of the conference is the presentation of annual awards for Christian service, professional excellence, and moral leadership. This year’s recipients are Maxine Blome, Community Life Award; Dorothy Minchin Comm, Lifetime Achievement Award; Charlotte Patterson Hamlin, President’s Award; Kay Humpal Kuzma, Family Life Award; Kathryn Haycock Proffitt, Outstanding Achievement Award; Dorothy Van, Spiritual Life Award; and Brenda Blackmon Wood, Professional Life Award.

NET ‘98 Cohosts Selected

When the NET ‘98 evangelistic series gets under way next month, the faces of two young adults will be beamed around the globe as they assist speaker Dwight Nelson.

Shasta Emery Burr and Bernie Anderson, two pastoral interns at the Adventist Theological Seminary at Andrews University, have been named cohosts for the satellite series. Burr, a graduate of La Sierra University, has served as president of La Sierra University’s Student Association and the Adventist Intercollegiate Association. Anderson has spent the past four years as a pastor in the Dallas-Fort Worth area of Texas. He also played an active part in founding Dream Kids, Inc., a private not-for-profit organization committed to helping disadvantaged children attend Christian summer camps.

What’s Upcoming

Sept. 26
Pathfinder Day
Sept. 26
Thirteenth Sabbath Offering for the Inter-American Division
Oct. 4-10
Health Emphasis Week
It costs a lot to act as Christ's ministers of grace.

BY LESLIE KAY

SABBATH IS A HAPPY DAY” CHIRPS THE Sabbath school song, and for our family that’s mostly true. Our kids are excited about their classes, love their teachers and friends, and bask in our family togetherness. Even so, every Sabbath has its lag time. Sermons children cannot comprehend and marathon pew-warming sessions test our kids' goodwill to its limits and call for massive amounts of parental patience and creativity. When this is missing and we discourage our kids with outsized expectations of appropriate behavior, Sabbath quickly deteriorates into a day they wish they’d never heard of. That’s what happened to Jenny.

It all started on our way back to Sabbath school from a visit to the bathroom. As I skirted a huge puddle in the breezeway, I warned my daughter, “Watch out for the big puddle, honey.” Sensing that my motherly advice had somehow been transposed in her 3-year-old mind to “Be sure to take a swim in the big, fun puddle, honey,” I turned—but too late. Jenny was running straight for it. Before I could save her, she skated into the center, lost her footing, and flipped onto her side, shocked into breathless silence.

It didn’t last long. Amazed at just how cold and deep a puddle can be, Jenny began howling her disapproval and pulling off socks and shoes with abandon. I dried her out as best I could, but the die was cast. Cold (and smarting from my thinly veiled irritation), Jenny quickly decided that this was a bad Sabbath, and she was not going to like it.

Even when I grudgingly took her to the bathroom for the fourth time and ushered her into the favored “geen toylit,” she was not cheered. And after church, when Dad sharply terminated her mad gallop through the irresistibly empty sanctuary, her suspicions that all the world was against her were confirmed. “Now I know Dad doesn’t like me!” she sniffed through tired, frustrated tears.

Sabbath is a happy day as long as parents make it so. But when we burden our children with unrealistic expectations and harsh disapproval, it can be miserable and tear-jerkingly frustrating. Christianity can be a happy experience too, when parents make it so. But when we clang our kids over the heads with burdensome rules and imperatives, obscuring its beauty and freedom, it’s worse than a bad Sabbath. And because I’m temperamentally prone to burden and clang my little disciples all the way into the Promised Land, I pray often that the Lord will help me tread lightly into their fragile souls.

I want so much to do just that. To introduce my children to their wonderful Saviour. To mold them into His loving, selfless image. To watch them grow and thrive throughout a safe and blissful eternity. I yearn to spare them the aching emptiness of a Christless childhood. Yet I realize that the very intensity of my desire makes it easy for me to pass the torch of Christianity with a heavy hand—and an iron will.

God tells us we don’t need to drag our children into His presence kicking and screaming: He has a better way—the way of love. “When we who are older become ‘as little children,’” when we learn the simplicity and gentleness and tender love of the Saviour, we shall not find it difficult to touch the hearts of the little ones and teach them love’s ministry of healing.”

Here is a power greater and more effective than the intensity of the most focused human will—the attracting, transforming power of God’s love; a love that will temper and soften the missionary zeal of the most devoted parent, yet empower us to appeal to the hearts and minds of our children.

Surrendered to this gentle empathetic love of Jesus, we will again remember “how much [we] yearned for sympathy and love, and how unhappy [we] felt when censured and fretfully chided.” A nd we’ll be mindful of the “different qualities of mind,” the “dispositions and temperaments,” of our little ones, in order to “adapt [ourselves] to the work of patiently and kindly teaching [them] the way of the Lord.”

When I’m tempted to become exasperated with Jenny’s frantic gymnastics during a Bible story, I’ll remember her undeveloped, almost nonexistent attention span and my own childhood wiggles. When I try to teach Becky to talk to Jesus “as to a friend,” and she responds, “I don’t know Jesus—how can He be my friend?” I’ll seek to understand the extremely literal, concrete set of her mind. A nd as I understand her better, I need not be scandalized when she sniffs, “I don’t want to wear a white robe in the
new earth—I want to wear pink!”

So I watch and I pray and I strive to know these little bundles of intense individuality. I strive to help them see their place in the body of Christ—the place He's designed just for them. I pray that “the truth as it is in Jesus” will be evident in me, that Christ may be real and comprehensible to them. I watch each girl's “opening, receptive mind” taking it all in, catching a glimpse of the beauty and goodness of their Saviour, and my heart sings with joy.

When Becky surprises me by offering to pray, and intercedes, “Dear Jesus, please keep Dad safe today, and please help Grandma and Grandpa to know You,” I know I've witnessed a spiritual breakthrough.

When Jenny shyly whispers in my ear, “I asked Jesus to forgive me for talking mean to you this morning,” I know that in spite of her endless fidgeting she has been listening and learning. And when she sees the sun setting on Friday evening and shouts, “Oh, goody! It's Sabbath!” I'm thankful for another opportunity to learn to “call the Sabbath a delight” with my little girl.

Even the Barbies bear witness to our kids' unfolding faith, as they parade across the living room floor, decked out in their finest for Sabbath services, then submit to a bathtub baptism “in the name of the Father, and the Son, and the Holy Ghost—why do they say that, Mom?”

I gather together the things my eyes have seen and my heart holds dear and teach them to my children during this remarkable journey into the land of Barbie baptisms and impromptu Sabbath swims. It’s a grave and exalted and unpredictable privilege. Heart-warming, too, unwittingly funny, and frequently unsettling, as my children unexpectedly take on the role of teacher and expose my numerous deficiencies (which then sends me scrambling back to the sufficiency of my Saviour).

My husband and I have found that it costs something to stand in the place of Christ to our children, to act as His delegated “ministers of grace.” “It costs a mother's tears and a father's prayers.” It costs our precious adult egos with all our ridiculous baggage. It costs our souls' surrender to a loving Saviour.

But ours is the easy part—the Lord is the one who inspires our tears and prayers and makes them effective. He is the one who paid so dearly to purchase our pitiful egos, that we might receive His patience, kindness, and wisdom in their place. He is the one who faithfully abides in us, that His loving presence may win our children's open hearts to Him for now and for eternity.

Leslie Kay is a columnist for the Adventist Review and writes from Chloride, Arizona.
Of Postage and Perseverance

To honor philanthropy with a first-class stamp seemed like a good idea. Still, it took 29 years to see it through.

BY BILL M'CALLISTER

Milton Murray can vividly recall the moment he began his campaign to get the United States Postal Service to issue a stamp to celebrate philanthropy. He was swimming with a fellow professional fundraiser during a convention in Tampa, Florida.

"Why don't you work on getting a stamp?" Murray asked J. O. Newberry, president of the American Association of Fund-Raising Counsel.

"Good idea. Write me a letter," Newberry replied.

The idea seemed so logical that Murray, a stamp collector then working for Seventh-day Adventist colleges and...
hospitals, and others at the convention assumed it would take little more than a letter to the proper official in Washington, D.C., to win quick approval of their stamp.

That, Murray ruefully recalled recently, was in 1969.

The giving-and-sharing stamp that Newberry and his fellow fund-raisers wanted finally will be issued October 7 in Atlanta at another gathering of fund-raisers.

“I must say it is strange that it has taken so long to get philately and philanthropy together,” Murray once told a senior stamp official. “After all, they are together in the dictionary.”

The 29-year fight that Murray, now 76 and a resident of Beltsville, Maryland, waged for the stamp is one of the most protracted struggles that any stamp lobbyist has had to wage.

His is a tale of repeated visits to numerous postmasters general, appeals to the White House and Congress, and letter-writing campaigns that seemed to fall on deaf ears at Postal Service headquarters.

And it is the story of a determined stamp advocate who refused to take no for an answer and who refused to be swayed by suggestions that he should seek a postal card instead of a stamp.

Murray refused to give up.

“I thought it would be nice to have a stamp in my book that I had something to do with,” he explained.

A longtime collector of U.S. stamps, Murray said he has all but 124 of the country’s stamps.

Postmasters general that Murray met seemed to like the idea of a philanthropy stamp.

But his topic was not popular with stamp officials.

How could the idea be illustrated? they asked him.

Murray locked himself up with a graphic artist and announced, “We’re not getting out of here until we get a design to give them something to work with.”

The result was a design of an eagle feeding its young, an idea the Postal Service didn’t accept.

And what about volunteerism?

asked White House officials during the Bush administration. They wanted a stamp to salute that idea.

But philanthropy was different, Murray argued. He wanted to salute the practice of giving money to worthy causes, not the volunteering of time for a cause.

Unable to break through the postal bureaucracy, Murray engaged a calligrapher two years ago to fashion a fictitious letter on parchment from Ben Franklin to Postmaster General Marlin Runyon pleading for the stamp.

“Long ago I visualized a postage stamp that would brighten the lives of the citizens,” the letter read. “But I soon found that I had undertaken a task of more difficulty than I had imagined.”

Once he had printed 40 copies of the letter, Murray took a train to Philadelphia and mailed them to Runyon and other Washington officials with a series of stamps featuring Franklin.

That followed Murray’s distribution of 2,500 plastic bookmarks, each containing stamps and urging recipients to write postal officials to support a stamp for philanthropy.

Murray isn’t quite sure what finally brought about success, but he points to several key actions.

In 1995 he got Vice President Al Gore to write a “Dear Marlin” letter to Runyon to support the idea.

He also made friends with David Harris, former secretary to the Postal Service board of governors, who had helped its members win stamps.

“If the board of governors has to wait two to three years for a stamp, what chance do I have?” Murray asked himself at the time.

Others steered him to the staff of Senator Ted Stevens (R-Alaska), a key player in postal issues in Congress.

Murray, who had spent two years in the military in Alaska, found Patricia Raymond, Stevens’ postal specialist, very helpful.

She got Stevens to draft another “Dear Marlin” letter.

A nd Murray approached members of the Citizens’ Stamp Advisory Committee.

One of his targets on the committee was former Notre Dame basketball coach Richard F. “Digger” Phelps, whom Murray got a Notre Dame fund-raiser to contact.

Murray even sent a letter to Sue Atkinson, Runyon’s wife, hoping to get her to support the idea.

Murray regularly called stamp officials to check on the progress of his proposal.

But it wasn’t until the spring of 1996 that he got his first firm hint that the stamp was finally moving.

Ron Carroll, a Boy Scout executive who works in Washington, D.C., was flying from Dallas with Runyon when the postmaster general told him that the stamp had a chance of being issued.

Last December 9 Runyon announced the stamp at a meeting of the board of governors in Orange County, California.

The design, a bee pollinating a flower, which Murray says “represents the giving and sharing that is present in every philanthropic act,” was disclosed a week later.

Murray, who figures he raised and spent $75,000 promoting his stamp idea, isn’t finished.

He is currently worried that the 32-cent stamp will be issued just before the Postal Service raises the first-class letter rate to 33 cents.

He is concerned that the Postal Service is printing only 27 million of the stamps, a low quantity when compared with such stamps as Bugs Bunny, for which 378 million were issued.

In typical Murray fashion he has launched a campaign among philanthropic organizations to promote its use.

He has prepared 6,000 kits to mail to philanthropic organizations urging them to use the stamp for their fund-raising efforts.

The title of the folders seems to sum up Murray’s past 29 years. “Finally,” it says in bold red letters, “a first-class stamp for your nonprofit.”

Bill McAllister is Washington correspondent for Linn’s Stamp News. © 1998 by Linn’s Stamp News of Sydney, Ohio, and reprinted with their permission.
At Rest

ANDERSON, Carl D.—b. Apr. 2, 1912, Baltimore, Md.; d. May 30, 1998, St. Helena, Calif. He began his career as a ministerial intern in the Central California Conference. He taught in Texas, northern and central California, Canadian Union College, Columbia Union College, Indiana Academy, A ndrews University, Northern California, and California. In 1959 he went to Southern Adventist College, where he taught history and government. He served in the denomination as an educator, editor, and administrator. He is survived by his wife, Ann; two sons, Jerome and Nathan; two daughters, Alice Ann; and one granddaughter.

CASTLE, Charles W.—b. May 11, 1921, Yakima, Wash.; d. Feb. 28, 1998, Sunnyside, Wash. He served 30 years in educational work in Oregon and California. His last 12 years of work were at the SDA Indian Mission School, Holbrook, Ariz. He is survived by his wife, Esther; one son, Charles R.; one daughter, Jacquelin Romero; two brothers, Ted and Marion; one sister, Virginia Pershall; and four grandchildren.

CLARK, Jerome L.—b. Aug. 6, 1928, New York, N.Y.; d. Nov. 4, 1997, Collegedale, Tenn. He served in the denomination as an educator, teaching academy and college in Ohio and California. In 1959 he went to Southern Missionary College and then began his denominational career as a missionary to Indonesia. He returned to the United States and trained for a medical career. For more than 35 years he served as professor and chair of the Department of Dermatology at the Loma Linda University Medical Center. He was a scholar who studied and traveled widely and was the first editor of Spectrum from 1968 to 1974. He is survived by his wife, Dos; four daughters; one brother; one sister; and 12 grandchildren.

DAVIS, Grace Kenney—b. Apr. 16, 1938, Jamestown, N. Dak.; d. Mar. 27, 1998, Lilburn, Ga. She served with her husband in administrative church offices in Texas, Arizona, Maryland, Massachusetts, and Georgia, and in Kenya, as a secretary. She is survived by her husband, Larry L.; three sons, Steven, Kevin, and K. Robin; her mother, Analise Leinhoff Kenney; two brothers, Harold and Ronald; one sister, Crystal Erickson; and two grandsons.

DEMING, Dorothy R.—b. Feb. 21, 1912, Sturgeon Bay, Wis.; d. May 30, 1998, Tucson, Ariz. She served with her husband, Murray, in pastoral ministry for more than 40 years in Indiana, Oklahoma, Nebraska, Ohio, and California. For 13 years she was the shepherdess of the College View, Nebraska, church. She is survived by her husband, Murray; two sons, John and Michael; five daughters, Charlene Scott, Corrine King, Billie Jewett, Natalie Dodd, and Jeannie Nestell; 26 grandchildren; and 28 great-grandchildren.

FIELDER, Evelyn Rost—b. Apr. 25, 1913, Conn.; d. May 8, 1998, Loma Linda, Calif. She taught surgical nursing at the Loma Linda School of Nursing until an auto accident left her a paraplegic for 38 years.

HARRIS, Sharon Joiner—b. Nov. 24, 1959, Nashville, Tenn.; d. Oct. 22, 1997, Memphis, Tenn. She lived in the Philippines and Singapore as a daughter of missionaries. A registered dietitian, she served at the Loma Linda Medical Center and Loma Linda Foods, and she taught marketing at La Sierra University. She received her Ph.D. in marketing ethics posthumously from the University of Memphis. She is survived by her husband, Jim; two children, Noel and Mitchell; her father, James Joiner; and one sister, Becki Timon.

HASSELBERT, Nina Engman—b. Feb. 10, 1910, Bjurholm, Sweden; d. May 14, 1998, A lingas, Sweden. She served as a colporteur in Sweden and in the midwestern United States. She also worked in Chicago with the Swedish church and taught for many years at the Linda Vista Junior Academy, Oxnard, California. She wrote an autobiography entitled He Leadeth Me. She is survived by her husband, Hege; one daughter, Kathleen; and two grandchildren.

BOGER, Walter—b. 1935, São Leopoldo, Rio Grande do Sul, Brazil; d. Mar. 8, 1998, São Paulo City. He served as a dean of men at Rio Grande do Sul Academy and college in Ohio and California. His last 12 years of service were at the SDA Indian Mission School, Holbrook, Ariz. He is survived by his wife, Ruth M. Ferren-Flory; one son, Don D.; one daughter, Myriam; one son, Walter; one daughter, Ellen; and three great-grandchildren.

BOLGER, Albert—b. 1935, São Leopoldo, Rio Grande do Sul, Brazil; d. Mar. 8, 1998, São Paulo City. He served as a dean of men at Rio Grande do Sul Academy and college in Ohio and California. In 1959 he went to Southern Adventist College and then began his denominational career as a missionary to Indonesia. He returned to the United States and trained for a medical career. For more than 35 years he served as professor and chair of the Department of Dermatology at the Loma Linda University Medical Center. He was a scholar who studied and traveled widely and was the first editor of Spectrum from 1968 to 1974. He is survived by his wife, Dos; four daughters; one brother; one sister; and 12 grandchildren.

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This is about Katie Rivenbark, four student colporteurs, and a decision not to witness to her. Katie was a short, round-faced widow who rented rooms in Wallace, North Carolina (population 843).

We were selling Bibles and a book called Drama of the Ages, and we needed a place to stay for the summer. Overjoyed at having four roomers for three months, Katie was happy to turn most of her house over to us.

She watched us move in and put our girlfriends' pictures, our Bibles, and our Sabbath school quarterlies on the dressers. She watched as we headed out to get groceries and see about a box at the post office. She joined us when we had worship. She said she was pleased to have Christian boys in her home. It was hard not to tell her who we were, to tell her what Jesus had done for us; but we were determined not to risk antagonizing our landlady. We were not going to witness to Katie Rivenbark.

Each day we were long gone before she got up. We returned after dark, prepared supper, ate, cleaned the kitchen, had worship, and retired to our rooms to fill out daily reports and get ready for bed.

All went well until the weekend. Katie was puzzled when we came home at noon Friday, had lunch, gave the part of the house we used a thorough cleaning, and bought groceries for the week. She was puzzled when we gathered for sundown worship, puzzled when we left the next morning carrying Bibles and quarterlies instead of briefcases.

She was indignant when we didn't go to church on Sunday. “You're not very good Christians if you don't go to church,” she said.

“We went to church yesterday,” we had to explain. “We observe the Sabbath.”

“Well, I'm a Presbyterian, and I've never heard of such a thing. I've read my Bible through 16 times,” she said. “You're supposed to keep the Lord's day.”

For the rest of the summer Katie was sharp with us. She told us that if she had known we were Adventists, she wouldn't have rented to us. But we remained calm and friendly.

We did witness that summer. We had prayer in every home we visited, signed up people for the Bible correspondence course, and gave Bible studies to several families nearby. But we did not witness to Katie Rivenbark.

On the morning we left we were packed and waiting for our ride. We thanked Katie for putting up with us, had prayer, and gave her a deluxe edition of Drama of the Ages. Inside the cover we had placed an application card for a Bible correspondence course.

Katie accepted our gift, but she said, “You can’t stay at my place next summer.” We said we were sorry she felt that way and told her goodbye.

We had not witnessed to our landlady.

Or had we?

College classes were in full swing when a letter came in early December: “My life has been bettered by your spending the summer in Wallace. I want you boys to know I get a lot of understanding and pleasure out of the book you all gave me. I think it is about the best earthly gift I have ever had. I am still studying the Bible course. I hope you all did not think too hard of me for saying what I did about letting you stay here next summer. I am sorry I ever said it. You would be welcome. Your friend, Mrs. Katie Rivenbark.”

And then in a letter about a year later: “Brother Bartocchini has been having Bible studies at my home each week. I will be baptized next Sabbath. Your friend in Christ, Mrs. Katie Rivenbark.”

There are two kinds of witnessing. When you accept Jesus into your life, you can’t help attracting others to Jesus. The other kind is consciously telling someone what Jesus has done for you, giving Bible studies, sharing literature. Both kinds are important. Four student colporteurs witnessed to Katie Rivenbark throughout the summer, even when we tried not to.

So it seems to me.

R. Lynn Sauls is retired from teaching English and journalism at the college and university level. He and his wife live in Naples, Florida.
Do you know how to make a peanut-butter-and-jelly sandwich? It is a useful skill to have. Here's how to do it. You take two pieces of nice, soft brown bread. On one of the pieces spread a good thick layer of creamy peanut butter. On the other piece spread a lot of strawberry jam, clear to the edges. Put the two pieces of bread together, with the peanut butter and jam on the inside. Cut the sandwich in half so it makes two rectangles. You'll also need milk to drink.

There you go. Sounds great, doesn't it? But we have one problem: this is my idea of the perfect peanut-butter-and-jelly sandwich, but you may have a different idea. You may think only white bread will do. You may like crunchy peanut butter better than creamy, or grape jelly better than strawberry jam. You may think it's disgusting to use so much peanut butter. You may cut your sandwich in triangles instead of rectangles, or use just one piece of bread and fold it over.

When it comes to peanut-butter-and-jelly sandwiches, we just have to be tolerant. I have to accept the idea that my way is not the only way. You have to let me use jam even though the name of the sandwich specifically says "jelly." It's a free country.

Someone else's sandwich is pretty easy to tolerate—after all, you don't have to eat it. But it's not always easy to be tolerant. Sometimes people have the strangest ideas and the weirdest way of doing things. What do you do? The Bible says, "If you think that you can judge others, then you are wrong. ... God judges those who do wrong things" (Romans 2:1, 2, ICB). It's not your job to decide whether someone else is wrong or right. God will take care of that. You don't need to worry about it.

Think about this instead: Jesus says, "You will be judged in the same way that you judge others. And the forgiveness you give to others will be given to you" (Matthew 7:2, ICB).

This is why we need to be tolerant. When you accept others and refuse to judge them, you are treating them with love and patience. This is how Jesus wants you to treat others. This is how you want others to treat you. This is how Jesus treats us all.
While I was growing up in Nebraska, my family had a beautiful, big white house surrounded by walnut, oak, and maple trees. Lining the driveway were spirea bushes that overflowed with white flowers each spring. Next to the house grew mother’s prized roses, peonies, and an array of other flowers that made their appearance from spring through late fall. Masses of ivy worked their way artistically up one side of the house, and the well-manicured yard overlooked a big oak tree whose draping branch held my swing.

My family and I were avid sunset watchers, and on warm summer evenings we enjoyed relaxing in lawn chairs under the big tree in the backyard, joined by the birds, squirrels, and rabbits that lived there with us. Sunsets in Nebraska were breathtaking and could be watched without any obstruction to hide their view. The whole sky would light up with iridescent pinks and yellows, framed by gently rolling hills covered with deep green corn and fields of bluegrass. Birds serenaded and flowers gave off their sweet perfume, making it a memorable ritual.

I have fond memories of our home there and the happy times we shared. Many years ago, after my father died, mother sold the home and buildings, keeping only the land. By selling it to a family, she had hoped the luster and beauty that we had enjoyed would endure.

Recently my husband and I attended a wedding in Nebraska. I had not been home for 15 years, and I longed to see where I’d had so many joyful times in my youth. I wanted to walk its hills and pastures, dip my toes in the pond, and feel its black loam in my hands once again. I wanted to visit the big walnut and maple trees that had witnessed my welcome home from the hospital as a newborn baby, taken turns as my tree house, and been privy to my secrets.

As the car rounded the bend on the familiar country road, I leaned forward in my seat to await the first glimpse of a memory. There it was: the pasture, the gently rolling hills covered with lush green corn, the pond with water glistening, and then the house and buildings. The white board fence that had graced the front yard was gone, and the flower beds had long been forgotten. The house could have used a coat of paint. The spacious yard of bluegrass sod was now companion to crabgrass, all of which needed a trim. But there were the trees standing straight and tall, and my swing was still attached to one of the branches. Although the ropes were now worn thin and the seat needed repair, I remembered swinging up to the treetops and begging mother to push higher.

One of the outbuildings near the house still held some scribbled notes and dates penned years before by my father. The entire scene was bittersweet. Memories flooded in of happy days, while disappointment surfaced at how it had all changed.

It was a wonderful trip back to the past, imprinting two important lessons on my mind. First, all things made by human beings change. Sometimes buildings are torn down and new ones replace them; other times they are painted a different color, rooms are built on or changed in ways to please their new owners. Sometimes they just deteriorate.

The second and more significant lesson was that things made by God—the rich black soil, the rolling hills, the sunset—all were still there as lovely as before. Yes, humans can change what God has made to some extent, but they can’t completely destroy it. Only God can do that.

Therefore, as change continues on this earth, I’ll live each day and await what is ahead. For the Bible says in Psalm 118:24, “This is the day the Lord has made; let us rejoice and be glad in it” (NIV). Living today to the fullest—the way God leads us—will ensure beautiful memories of the past, contentment for this day, and a fearless tomorrow, knowing that God is in control. Praise the Lord; He changes not!

Linda Bocock writes from Staunton, Virginia.