

Adventist Review

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of the Seventh-day Adventists

AUGUST 3, 1978



You can't afford not to

See story on page 6.

Contents

General Articles	Pages 4-10
Columns	
For the Younger Set	8
Bible Questions Answered	10
For This Generation	14
Family Living	11
From the Editors	13
Newsfront	15-23
News Notes	21
Bulletin Board	23
Back Page	24

In a few weeks, school in the Northern Hemisphere will be in session once again. If they have not already done so, parents are now making plans for the education of their children. Matt's parents, although Baptists, decided that they couldn't afford not to send him to a Seventh-day Adventist school. Edna Mae Fairchild, author of the article illustrated on our cover, "You Can't Afford Not To" (p. 6), and

Matt's teacher, tells us the reasons behind his parents' decision. We hope that their thinking will stimulate other parents into putting their children into church school this fall.

In several major cities of the United States, the King Tut exhibit, a loan from the Egyptian Museum, Cairo, has drawn overflow crowds. People have stood in lines the better part of the day to see the treasures discovered in Tutankhamen's burial place.

Have you ever wondered what would have happened if Moses had not turned his back on the Egyptian court to follow God's plans for his life? Perhaps today crowds would be waiting in line to see the treasures excavated from his tomb.

In "Instead of a Mummy, a Saint" (p. 4), Helen Webster ponders this turning around in

Moses' life, as well as his eventual visit to the Promised Land with Elijah to give encouragement to Jesus at the Transfiguration. Tom Dunbebin, a Review and Herald artist, has drawn King Tut's innermost coffin to illustrate one of Moses' life possibilities, and another picture to show the moment he turned away from Pharaoh's court.

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LETTERS

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

Important distinction

Re "The Holy Spirit and Racial Integration" (June 15). It is worth noting that many black people and people of other racial minorities, both within and without the Seventh-day Adventist Church, have never been—and are not now—for racial integration. What they are against is artificially imposed and maintained racial separation based upon ethnicity, color, custom, or law. The distinction is an important one.

MYLAS MARTIN
Crompond, New York

Colossians

In my mind "Lessons From Colossians" (May 25, June 1, 8) emphasized the human part to the neglect of God's part in righteousness by faith. The author concludes with a statement by Ellen White: "The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success."—*God's Amazing Grace*, p. 319.

To me the titles, emphasis, and content of the articles reflect the opposite of that quotation.

We must not neglect sanctification, but we should give justification at least equal place.

J. DAVID NEWMAN
Mount Vernon, Ohio

► The author was presenting studies on the book of Colossians. He was emphasizing what Paul was emphasizing. Perhaps more than anything else, inductive study of the Bible—seeking to discover what the Bible writers were saying and emphasizing—will help the church to know where to place its emphasis.

Poem brought tears

The poem "We'll Walk Again" (June 1) moved me deeply. While reading it, I remembered the many patients I have known as a nurse on the oncology (cancer) unit at Lorna Linda University Medical Center. We nurses have grown to love these people and to feel deep compassion for them as they face the fact that they will be separated from their loved ones.

Last week I read the poem during the Sabbath morning worship that we have on our unit just before beginning our patients' daily care. Several of us had tears in our eyes as we prayed.

What a blessing it is to know that we will again see some of the friends we have cared for on this unit and that we will find them "rested and refreshed."

MARY NAVA
Yucaipa, California

Philosda accolade

This letter is to boast Philosda, an organization for single Seventh-day Adventists. I have just returned from Broken Arrow Ranch in Kansas, where the club's fourth annual Memorial Day Weekend was held.

Having been married almost 25 years when Henry died at age 47, I am lonesome at times. When I was first invited to a Philosda meeting I thought, I'm not going there. People will think I'm "manhunting." I have since learned that Philosda exists to provide Christian fellowship with other singles. The club also supports an evangelistic project each year. If someone finds a companion among members, it is his or her own business.

Singles who may wish to attend the second Annual Singles Camp Meeting at Keene, Texas, August 10 to 19, can write Susan Harris for more information at 12 Grant Avenue, Apartment 104, Takoma Park, Maryland 20012, or call her at (301) 270-0091 or (202) 723-0800.

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Vol. 155, No. 31.

HEART TO HEART

A message from the General Conference president

No time for hairsplitting

Lincoln, Nebraska

Jesus was on His way to Gethsemane with His disciples. During those last earthly hours the Saviour left His parting instructions and words of comfort to sustain them during the testing time ahead.

Chapters 14 to 17 of John's Gospel contain the record of those last hours together and His parting instruction for them. His followers must believe and trust Him. They were to follow the Holy Spirit's leading. They should keep His commandments and abide in Him. Opposition and persecution would be their lot, but through it all they must stay close together and close to Him.

Then, in the longest recorded prayer of the Master, He pleaded with God for unity among His disciples. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:21).

Today the Saviour's prayer is to be answered in the ranks of God's remnant church. We are to stay close together and close to Him. The church must maintain unity in the great truths that make us a distinct people.

This is not the time for God's people to be involved in theological hairsplitting. The hour is too late and the commission the Lord has given us to finish the work in our day is too urgent for us to be turned aside by anyone who is more interested in quibbling than in sharing his faith.

My heart is uneasy when I see or hear brethren (and sisters, too, sometimes) insisting that their view of righteousness by faith or of the nature of Christ is the only possible correct position, and anyone who does not agree with them to the last dotted *i* and crossed *t* is not going to make it to the kingdom. Some of these dear agitators insist that if the church does not state its positions exactly in the words they feel to be correct, then the church is wrong.

The apostle Paul warned the Corinthian believers of his day against "contentions among you," against the "envying, and strife, and divisions" that threatened their church (1 Cor. 1:11; 3:3). He spoke with concern regarding his future visit to Corinth, "lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbiting, whisperings, swellings, tumults" (2 Cor. 12:20).

The Lord's servant has something to say about "speculative ideas" and "egotism." It is well for us to keep these statements in mind. Read them thoughtfully and prayerfully with me. They are of utmost import:

"Speculative ideas should not be agitated; for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point."—*Counsels to Writers and Editors*, p. 77.

"Our ministers [and this should include laymen also] must cease to dwell upon their peculiar ideas with the

feeling, 'You must see this point as I do, or you cannot be saved.' Away with this egotism."—*Selected Messages*, book 1, p. 178.

It would be sad, indeed, for God's remnant church, upon the borders of the heavenly Canaan, to become embroiled in controversy instead of pressing together in these final days of earth's history. Our greatest danger today is from within, not from without.

"That union and love might exist among His disciples was the burden of our Saviour's last prayer for them prior to His crucifixion. With the agony of the cross before Him, His solicitude was not for Himself, but for those whom He should leave to carry forward His work in the earth. The severest trials awaited them, but Jesus saw that their greatest danger would be from a spirit of bitterness and division."—*Testimonies*, vol. 5, p. 236. He prayed that they might be one (John 17:17-20).

In the early days of this movement our spiritual progenitors knew well the dangers of division within the church.

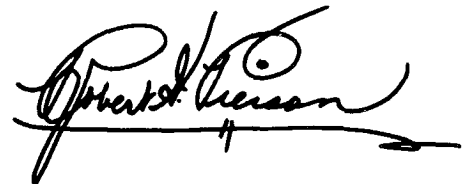
"We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions," Ellen White wrote. "We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one."—*Testimonies to Ministers*, p. 25.

We would do well to learn this lesson from our spiritual forebears.

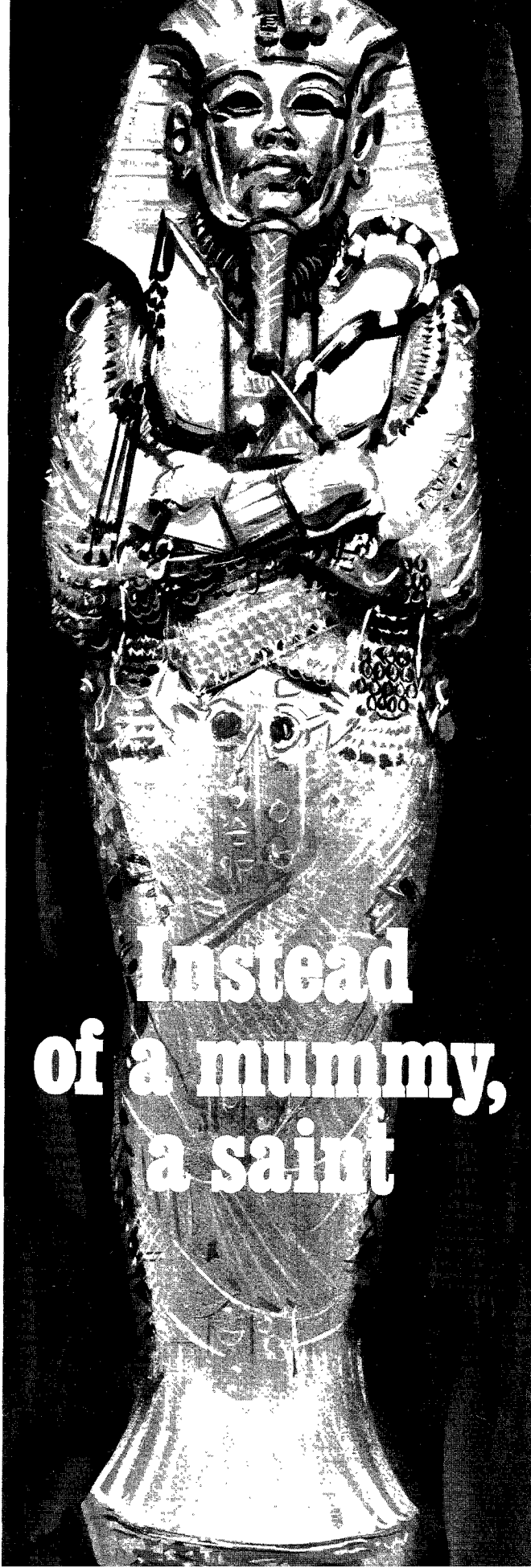
Even right ideas, the Lord's messenger reminds us, are not to be unduly urged: "Even if you are fully convinced that your ideas of doctrines are sound, you do not show wisdom that that difference should be made apparent."—*Counsels to Writers and Editors*, p. 75.

To illustrate her point, Ellen White cited the experience of her own husband. "My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once [they are] made public, minds would seize [upon them], and just because others believe differently would make these differences the whole burden of the message, and get up contention and variance."—*Ibid.*, pp. 76, 77.

I earnestly appeal to my brethren who may be tempted to make issues and create division over positions that would threaten the unity of the church, to read prayerfully the instruction the Lord has given His last church. Let us heed these vital testimonies and press together as we enter the last homeward stretch in our journey Zionward. May the Lord bless and guide His people in these last stormy hours of earth's history.



ROBERT H. PIERSON



**Instead
of a mummy,
a saint**

Denied entrance into Canaan,
Moses submitted to God's plan.
However, he has since visited there,
being accorded the privilege of
encouraging his incarnate Lord.

By HELEN WEBSTER

Moses' body could be on this earth today, dried up and crusty looking, his toes sticking out from the mummy wrappings encasing him. And little children would come by and marvel at the ancient look of his leathery feet.

Wandering through the Egyptian wing of a museum, I was fascinated by the sarcophagi, and thought of the man who could have had an impressive monument erected to his fame had he not chosen "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25).

And yet this man who had chosen the life of a refugee from the court of Pharaoh was denied the privilege of crossing the Jordan to the "goodly mount" with the people of God. At the command of God, as an aged man he would climb another mountain to die alone, after journeying 40 years to a land to which he was refused entry.

Moses hadn't asked for a long life in the Promised Land, only to be there with his people. Was it not proper for him to wish to see little children playing beside the streams instead of trudging on, pushing desert sand between their toes? And the fathers making gardens and tending their own flocks on the rolling hills of the Promised Land instead of meeting a quota of bricks under the hot Egyptian sun, as their fathers had done? Was he not concerned about training programs for the young men and women who had depended so long on manna for food that they would need to learn new skills in the raising and preparation of foods that were unknown to them?

It was difficult to lay down a responsibility he had carried so long.

"His heart was filled with anxiety for their [the Israelites'] future."—Ellen G. White, in *Signs of the Times*, March 24, 1881. He worried about their fidelity to God in their prosperity. He was to say to them, "I know how defiant and stubborn you are; even during my lifetime

Helen Webster teaches fifth grade at Tualatin Valley Junior Academy, Beaverton, Oregon.

you have defied the Lord; how much more, then, will you do so when I am dead" (Deut. 31:27, N.E.B.).

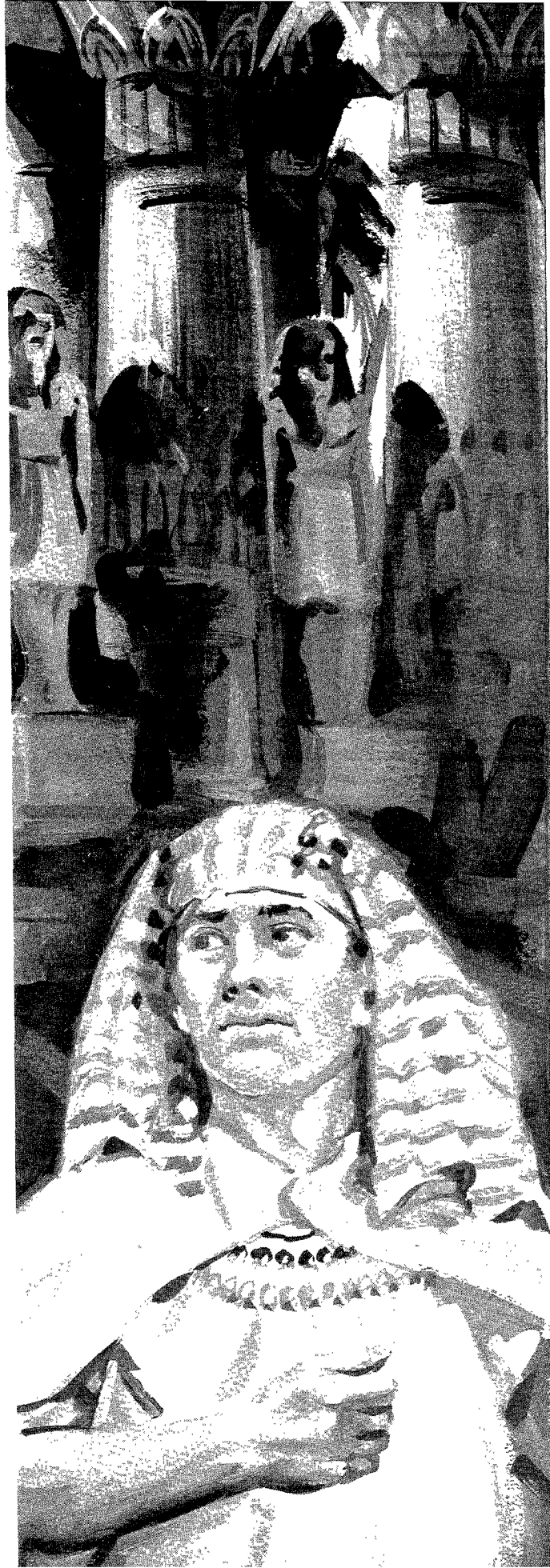
As though he couldn't believe that his prayer had been denied, Moses again asked the Lord to be allowed to cross over to the Promised Land. But the answer came back that he should speak no more about the matter (see Deut. 3:26).

Some 40 years before, Moses and the people had been ready to cross the Jordan. But when God decreed that the rebellious people, who accepted the majority report of the spies, return to the wilderness, Moses without a murmur turned back into the wilderness with them. Had Moses and the people entered at that time, Moses would have had many years to enjoy Canaan with his family. But there is no record that he complained at such a great disappointment. Or that his wife complained, who had borne the brunt of criticism because of her color, and who felt keenly the heavy burdens her companion bore. No doubt she had dreamed of lush gardens cooled by Mediterranean breezes, but apparently she turned her face willingly back to the sting of the blowing desert sand. What a disappointment to the sons of Moses, too! Now they must wander in the desert until their youth with its dreams would be past, and they would be middle-aged men.

Moses had had no life of slavery to flee as did the multitude—he had had the advantage of an education at a time when few people had such a privilege. He also had had wealth, prestige, and servants of his own. His friends had been the "beautiful people" of the most advanced nation of the earth. And yet there is no record of regret on Moses' part that he had chosen to lead these perverse slaves to a better life. Moses never seemed to mind the daily manna, though he had known the best of gourmet foods at the court of Pharaoh. However, the multitude, who had left nothing but the lot of slaves behind, often complained. "All their hardships, even their imaginary sufferings, they charged upon him [Moses]; and their wicked murmurings made doubly heavy the burden of care and responsibility under which he staggered."—*Patriarchs and Prophets*, p. 380. Even then, he never questioned the way that God had led them. He only turned to God for further direction, knowing implicitly that God had a plan. He had learned as a boy a faith that had kept his slave parents spirited in the most desperate situations, that had brought a peace, happiness, and contentment to their slave hut that was never found in Pharaoh's court.

Mystery and awfulness

But now, after 40 years of difficult leadership responsibilities, could this command to get up into Mount Nebo and to "die in the mount" (Deut. 32:49, 50) be from the God he had trusted? "There was a mystery and awfulness about the scene before him, from which his heart shrank. . . . Was some strange and fearful sickness to come upon him? Must his body lie unburied, a prey to the wild beasts and the fowls of the air? Was this to be the end of his life of toil and sacrifice?"—Ellen G.



You can't afford not to

Satan's plans are to overthrow
our children by trying to make
it impossible for them to have
a Christian education.

By EDNA MAE FAIRCHILD



He is such a perky little boy, with blond curly hair and a sweet, crooked smile. Sometimes, when he is excited or when he is trying to be the first to reach the finish line in a race, his arms and legs don't seem to belong to him.

In class when he cocks his head to one side and says, "Mrs. Fairchild, my mother would be so proud of me 'cause I did good work," I can't do anything but sweep him off his feet and give him a big hug. When he shyly brings me a picture, smudged with the toil of trying for perfection, the roof of the house slightly askew, and the

Edna Mae Fairchild teaches school at Lake Erie Junior Academy, Erie, Pennsylvania.

White, in *Signs of the Times*, March 24, 1881. Surely his God understood the tremendous pressures under which he had toiled when he had failed to glorify Him at the waters of Meribah. The people had tried his patience so many times! But Moses would rather die alone than charge this sin to them. Now they will enter the Promised Land without him. What an ending to the journey that had begun so full of promise!

Did anyone ever have more right to complain about the fairness of God? Moses had believed the promise, he had claimed it, and now where was the fulfillment? The faith of Moses, however, was unique. He called the people of Israel together, explained the Lord's plan for his death, and exhorted them to be of good courage and trust the Lord, declaring that He would never fail them or forsake them (see Deut. 31:8). He recounted to them the Lord's providential leadings and goodness and assured them of the blessings in store for them. Even now he was overwhelmed with the knowledge of the goodness of God.

Moses' prayer remembered

And God would not forget the prayer of Moses. Centuries later, when Christ would cry out for strength to endure His hour of darkness, God would know two men who could understand and encourage Him in a particular way that no angel or other being in the universe could. And so Moses would be sent, with Elijah, to be with his Lord as He faced the moment on which the history of the universe focused. His feet now stood upon "the goodly mountain" that he had longed to see centuries before, he and Elijah honored above all men of all time. What a glorious fulfillment of the prayer of Moses! Not to be in Canaan, encouraging his ungrateful kindred as they settled the land, but to be there with Jesus as He faced His most crucial moment, needing a friend who could understand as only one who had experienced the special trials and loneliness of leadership of an ungrateful people could have understood. What a responsibility!

Did God answer Moses' prayer to be allowed to enter the Promised Land? If he had had a choice, would Moses have preferred an immediate answer or the privilege of standing in Canaan with Jesus? Who like Moses could understand the burdens Jesus bore? His disciples wanted sleep, His kinsmen were plotting against Him, and even His mother could not comprehend what He had longed to explain to her, when as a boy of 12 He had witnessed His first Passover (see *The Desire of Ages*, pp. 81-83). But Moses had never lost faith in the eternal rightness of God's plans, and, encouraged by him, Jesus would come from the mount strengthened to meet His destiny!

And so today one cannot see the toes of Moses protruding from a mummy casing in some museum. Moses is in heaven waiting to be united with his two slave parents, who, bowing daily to the demands of their labor, knew that God had a plan and would deliver them, and to be united also with those of all ages who have been able to catch his vision of the rightness of God's plan, of the rightness of God's answers to our prayers. □

letters in all sorts of shapes and sizes, and he says, "This is for you. It says, 'I love you, from Matt,'" tears come to my eyes.

He prays such down-to-earth prayers: "Please take care of me when I go to Grandma's in the afternoon. She makes such good food." "Help Joey to like Richie better so they won't fight." "Help me not to get my desk so dirty with glue." "Help me to see Grandpa in heaven. I love him."

He tries so hard to do his work well. He plays so nicely with the other children. They really love him and treat him as if he were made of satin and cream puffs.

Where does he go to church? Of what church are his parents members? They belong to one of the big Baptist churches in the area. No sign of any Adventist background, but his parents had heard of Lake Erie Junior Academy through some friends who had sent their daughter to the school when she didn't achieve in public school as they had hoped. On the telephone Matt's father said, "You don't have to explain anything to me about how you do things there. I talked to my friend Judy, and she told me what you did for Cathy. That's enough for me."

I was talking to Matt's mother a few days ago. She said again how pleased she was with his progress. But it's what else she said that I will always remember. "You know," she remarked, "we wanted to send him to this school last year, but we thought we couldn't afford it. Well, we thought it over after seeing what happened to him in public school, and we decided that this year we couldn't afford *not* to send him! He made more progress in the first week he was here than he did all last year in the other school. We are happy to have him here for the Christian training he gets."

Avoiding contamination by the world

Writing years ago to Seventh-day Adventist parents and church members, not to Baptists, Methodists, Catholics, or Presbyterians, Ellen White said, "Here are our children. Shall we allow them to be contaminated by the world—by its iniquity, its disregard of God's commandments? I ask those who are planning to send their children to the public schools, where they are liable to be contaminated, How can you take such a risk?"—*Child Guidance*, p. 315.

Mrs. White gave the following counsel concerning the establishment of church schools: "Wherever there are a few Sabbathkeepers, the parents should unite in providing a place for a day school where their children and youth can be instructed. . . . If parents will realize the importance of these small educating centers, cooperating to do the work that the Lord desires to be done at this time, the plans of the enemy for our children will be frustrated."—*Ibid.*, p. 307. Did you notice an obvious reference to the great controversy in the field of education? The plans of the enemy, yes, Satan's plans, are to overthrow our children by trying to make it impossible for them to have a Christian education.

This controversy in education goes all the way back to



the Garden of Eden, the very first school in the world. God was the teacher in that school, with Adam and Eve as the students.

Can you imagine the sheer joy and wonder of a school day in the Garden of Eden? The lovely green carpet of grass was the schoolroom floor; the blue sky above, its ceiling. No thermostat to turn up or down to regulate the heat. Only pure water to drink, and when dinnertime came the students could pluck colorful sweet fruit from a variety of trees. As they continued to study with the Master Teacher they understood more their responsibilities as God's children and head over the other created creatures in the Garden. All was going according to God's plan, for He wanted schools like this first one to spring up all over the earth as the population increased.

But Satan was not happy with this arrangement. Just as the great controversy began with him in heaven, so he continued it on earth, with the action taking place in the first school. He tried to make it look as if the knowledge of good mixed with evil would be a blessing, and he told Eve that if she would eat of the fruit she would be much wiser than she already was. Forgetting all the lessons she had learned in her schoolwork thus far, Eve began to doubt the wisdom of God, and she ate of the fruit, then gave to Adam.

So they were expelled from the school. Since there were no other students, that school was closed. But God did not turn away from them. As they saw the new leaves form on the trees, as they saw beautiful blossoms replace those that had died, so they were reminded of God's promise to them that the Seed of the woman would bruise the serpent's head.

Lisa helps her mother learn a lesson

By DOROTHY SIMMS

"Mom? I don't want to go to public school," Lisa announced.

"I know, dear. And I don't want you to, either."

"Oh, goodie! Then I can go to church school again?"

Lisa rejoiced, throwing her arms around her mother.

"Just a minute now,"

Mother responded as she gently disengaged her daughter's arms. "I said only I didn't want you to go to public school. Your Dad's unemployment check won't stretch far enough for church school tuition."

"Oh! Is that all?" Lisa breathed a sigh of relief.

"Is that all? What do you mean?" Mother asked.

"I mean there isn't any problem, Mom. We just have to keep praying."

"Honey, we have been praying."

"Sure, I know that. But, Mom, do you think Jesus wants me to go to public school?"

"No, I'm sure He doesn't want that." Mother pondered the idea.

"All right, then. No problem! And what about your job?" Lisa continued.

"My job? You mean the one I didn't get?"

"Sure! The one at the library."

"But, Lisa, they didn't

have an opening then."

"Yes, I know. But I believe it will work out."

"Well maybe——" and just then the telephone rang.

"Excuse me, Lisa, while I answer the phone."

When Mother returned, she looked thoughtful.

"That was the library.

They have offered me a part-time job."

"That's great!" Lisa shouted.

"Well, Yes and No." Mother responded.

"Yes, because I can make a little money, and No, because it won't be nearly enough. Then, too, I would still have to make two trips to the school."

"Mom, I'm really not trying to be obstinate, but didn't I hear you say some time ago that it's a sin to worry and that worry shows a lack of faith?"

The next day's telephone call brightened everyone's day when Mother announced, "The library has hired me full time!"

"See, Mom, I knew we could do it if we stopped worrying and began trusting Jesus."

"Honey, you are so right. Now you can attend church school this year."

"That's right, Mom." Lisa smiled positively.

Satan was also at work in the days of the patriarchs. Not content to live a quiet pastoral life, the people banded together and built cities, where they and their children enjoyed rich food and drink, laughter and loudness, crime and indulgence. Caught up in a continual round of working and trading and building and seeking pleasure, they had no time to worship God, to pray themselves, or to teach their children to do so. In fact, they had no desire to do these things.

Then came the days of servitude in Egypt. There the people of God, for the most part, lost sight of the laws of the Sabbath and health principles that He had laid down for them. As they worked for Pharaoh, as they saw the richness and splendor of the heathen religion in the country, as their children mingled with the Egyptian children around them, they forgot more and more of what they had known of their Creator. When the Israelites left Egypt, God wanted to get them back to the original plan of education that He had planned for them all along. He wanted the father to be the head of the household, the teacher of his family.

As He led them through the wilderness, He gave them many precious experiences to show His power and love. In every trial of thirst or hunger or discouragement, He was trying to show them that He was still their protector and guide.

In Canaan the parents were directed as follows: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7). Again God planned that He should instruct the parents and that they would teach their children. In the home, in the sanctuary, in the gardens and fields, wherever parents were with their children, they were to teach them of the love of God. The home was to be both a school and a church.

Schools of the prophets

When the parents did not meet their responsibility, God directed Samuel to establish the schools of the prophets, where teachers could be trained to help parents in working with their children. Mrs. White says that the schools were developed for a threefold purpose: "To serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors."—*Education*, p. 46.

The students in these schools studied the law of God, sacred music and history, and poetry. They were taught how to pray, how to be obedient to God, and to have faith in Him.

And what of education in Christ's day? Again Satan continued the great controversy, having his way in the schools of the rabbis, but failing to turn Jesus from the plan laid down by His Father. Almost every town and city in those days provided schools where the youth



could receive a religious education. But the curriculum did not measure up to that set down by God in the Garden of Eden or in the schools of the prophets. Instead of teaching from the Word of God, the rabbis gave tradition first place. A continual round of rites and ceremonies took precedence over the quiet time of meditation needed by every student. They were so busy learning unnecessary things that they did not have time to study the plan of salvation.

What of Seventh-day Adventist education? The pioneers of this message early thought of Christian education. They knew that if their children were to be strong leaders in the future, they must be trained for that work. Surely this type of education could not be found in the public schools of the day. Mrs. White wrote: "Of all institutions in our world the school is the most important!" "There can be no more important work than the proper education of our youth."—*Fundamentals of Christian Education*, pp. 226, 89. Again, "The school-room is needed just as much as is the church building."—*Testimonies*, vol. 6, p. 109.

Again the controversy raged, with God speaking through Mrs. White in line upon line of testimony urging parents to provide church schools for the education of their children, and Satan trying to counteract these messages by lulling the parents to sleep, resting in the false assurance that public school was perfectly safe and suitable for their children.

Adventist Education Year

In 1872, more than 100 years ago, the first official Seventh-day Adventist school was opened. Not too long after that, Mrs. White penned the following words: "In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation."—*Child Guidance*, p. 304.

I wonder whether she might give even greater emphasis to such a statement today, when the schools are full of crime and drugs and sex and all kinds of intemperance and false teachings. She goes on to say: "In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles. . . . We send our children to the Sabbath school that they may be instructed in regard to the truth, and then as they go to the day school, lessons containing falsehood are given them to learn. These things confuse the mind, and should not be; for if the young receive ideas that pervert the truth, how will the influence of this education be counteracted?"—*Ibid.*, p. 305.

So we have come to 1978, the year designated as Adventist Education Year. Our school system is the largest Protestant school system overseas and the second largest in the United States. Today we have nearly 4,000 elementary schools, in which more than 300,000 pupils are enrolled. Good news? Yes and no. How fortunate are

those children who are enrolled in church school, but around 50 percent of Adventist children attend public schools. What about them? There is only one way that God's plan of education can succeed, and Mrs. White gives the answer in the following quotation: "With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan. Adherence to the principles of God's Word will bring as great blessings to us as it would have brought to the Hebrew people."—*Education*, p. 50.

We need to make education something more than pursuing a certain course of study. Education has to do with the whole life, preparing for citizenship in this world and in heaven, as well. This was God's plan in the beginning, all the way back to the Garden of Eden, through the days of the patriarchs and the schools of the prophets, through the rule of the kings, through the time of Christ, and on to our day. But just as surely, Satan had his plans laid to counteract the influence for good that true education would exert. His counterfeit plan of education is being followed by most of the world today. To parents Mrs. White is pleading: "Work as if you were



Even more lonely for your child than a silent, darkened hall may be one filled with children whose religious beliefs differ from his.

working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*Child Guidance*, p. 309.

She calls upon church members, as well as parents, to take hold of this work. "Shall the members of the church give means to advance the cause of Christ among others and leave their own children to carry on the work and service of Satan? While we should put forth earnest

efforts for the masses of the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth. They are to be trained to become workers for God."—*Ibid.*, p. 314.

In God's plan of education no one ever graduates, but each one who in this life follows the Master Teacher, will go on to further his education in the heavenly school, where God Himself will again talk face to face with His students, leading them ever on to higher and purer knowledge. There the controversy will be ended. With

the great deceiver banished and destroyed forever, parents and children, joining with the redeemed from all the ages, may sit at the feet of the Master Teacher, who first laid the plans for true education, and may learn from Him through all the years of eternity.

Will your children be part of that school? Are they preparing for that school now? Where will they be enrolled when the school year of Adventist Education Year 1978 begins? Like Matt's mother, you can't afford *not* to send them to your nearest Seventh-day Adventist church school! □

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Creation, commandments, and baptism

According to Genesis 2:7, did God first make a dummy from mud, or did He create bone, flesh, and the circulatory system and then give it life? Did God blow air into the dummy's nostrils, or was it in some other way that the spark of life was given?

These are questions the Bible does not answer. The narrative describing Adam's creation is unusually brief. One can only speculate as to whether the lifeless form remained soil until God "breathed into his nostrils the breath of life," at which moment the soil became bone, flesh, and blood, or whether the transformation occurred at an earlier period. In either case the transformation is a miracle.

Again, when God "breathed" did He merely introduce nitrogen and oxygen into the nasal passages? Surely something more happened, or at least resulted. What God breathed is called the "breath of life" (Hebrew, *nishmath chayyim*). The Hebrew may be translated "breath which is life," in the same way as the crown of life is the "crown which is life."

At some point in the creation process the nonliving became living. What God had formed became a "living soul." The word here translated "soul" (*nephesh*) means "individual," "being," "person." In the

formation of each new person a unique being comes into existence. This being has its own identity. There are many other people in the world, but no one else who is uniquely he. *Nephesh* seems to emphasize this uniqueness of individuality.

Until the details of the creation process are explained to them in the world to come, the redeemed must content themselves with the limited information contained in extant inspired records.

When the rich young ruler came to Jesus inquiring as to what to do to be saved, he was told to "keep the commandments." In response to the question "Which?" Jesus proceeded to list commandments only from the second tablet of the ten-commandment law. It appears He intentionally omitted the first four commandments. Why is this?

Several points need to be considered. In the first place the question the ruler asked was an individualized question. He was asking what good thing *he* must do to have eternal life. Someone else asking this question of Jesus most likely would have received a different answer, corresponding to a different need. Jesus was pointing to a specific lack in the young ruler's experience that needed to be met.

"Commandments" is a broad term. It must not be restricted to the Ten Commandments. The Jews listed 613 commandments, 365 of them prohibitions, the same number as the days of the year. It is understandable, therefore, why the ruler should inquire "Which?" The Greek word translated "which," *poias*, may also be translated "what sort?" In other words, the question might have been, "Master, to what kind of commandments are you referring? In your mind, which kind am I not observing?"

According to the Matthew account, Jesus listed the following of the Ten Commandments: six, seven, eight, nine, five. Mark lists the following: seven, six, eight, nine, five. Between nine and five he puts the commandment "Defraud not." Our questioner asks, Why did Jesus not include any of the first four commandments, which define a person's duty to God? He might also have asked, Why did Jesus not include the tenth?

Apparently Jesus was putting his finger on commandments the young man was not observing acceptably, or at least on the kind of commandments on which he was falling down, namely love for his neighbor. Jesus' further words, "Go and sell that thou hast, and give to the poor" (Matt. 19:21), revealed that the young man had a lack in this area.

There is nothing in the context of this passage that would demand that commandments from the first table of the ten-commandment law be included. Apparently the young ruler was satisfactorily observing these. Their omission in no

wise diminishes their importance any more than the omission of numerous other Biblical commandments diminishes the importance of these other commands.

If Jesus is our example in all things and He was not baptized until He was 30 years old, why are many Adventist children baptized as early as 11 years, some even earlier?

One must be careful how far he takes the statement that Jesus is our example in all things. Jesus never married; He never owned a home; He did not attend the church schools of His day. Although in His home He worked at the carpenter trade, after He left home He apparently did not work at a paying job, but often was dependent on the hospitality of others for His food and lodging. We would not wish to say that He is necessarily our example in all these things.

Jesus was baptized by John the Baptist. John's baptism was the forerunner of Christian baptism. John had just begun baptizing when Jesus came to him. Jesus and John were almost the same age.

While we cannot say that Jesus would have been baptized at a younger age if baptism such as John the Baptist's had been earlier inaugurated or if someone else to perform the rite would have been available earlier, neither can we insist that on the basis of Jesus' experience that the age of 30 is the ideal age.

The age, therefore, at which a person is baptized should be determined by other factors.

Send questions for this column to the Editor, ADVENTIST REVIEW.



Becoming a professional homemaker

What society would deem "a perfect homemaker" is not a sufficiently high goal for a Christian mother.

By LINDA MAC CARTY

Today, after yesterday's "blessed day of rest," I feel emotionally numb and in need of reaffirming exactly what my job as homemaker is supposed to involve. The Sabbath had involved me in leading a Sabbath school division, attending the church service with 4-year-old Michael and Baby Drew, a houseful of company for Sabbath dinner, and two more religious meetings, during which I had to keep the children reasonably happy and reasonably quiet. After the Sabbath I spent two hours at a church social; finally I got the baby to bed three and a

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half hours past bedtime and made overnight house guests comfortable.

Being a "preschooler mother" represents a wide variety of experiences. Some days seem to be a continuous round of changing the diapers of a one-worded, two-toothed 9-month-old, whose greatest joy is pat-a-caking and playing peek-a-boo, besides playing "lion" or "Esther" with a 4-year-old who doesn't like to sit down and color yet. And then, often, an older mother will come and say, "It's such a wonderful time when the children are young. Enjoy every minute of it." Perhaps part of the joy of the bustle of it all is knowing you are needed every minute of their day.

I have often wondered how I should describe my job as a homemaker for a husband and two small children. Am I an employer, an employee, self-employed, or an insignificant drudge? I am convinced I need a job description before I, a Christian, can know how to relate correctly to this unique job of homemaking.

I've come up with the following job description of a Christian homemaker:

1. Provide a positive spiritual atmosphere for the children.
2. Be a constant encouragement to my husband.
3. Care for the physical needs of the family.
4. Mold the attitudes and education of the children.
5. Bear a Christian witness to the lost.

1. Provide a positive spiritual atmosphere for the children. Children catch the vibrations of a mother's

emotional state the moment she greets them in the morning. And they react to it. Thus the mother determines what will be the atmosphere of the home throughout the day. How can any mother feel her job is insignificant when it exerts such power over other people's lives! Her children, *goo-gooing* at her today, in a few short years will have developed characters, and she will have determined to a large extent the nature of those characters.

Watching for opportunities

A mother's desire for the presence of God can be felt by even young children in a home. If a mother is watching for them, she will discover many opportunities to speak of God's gifts in nature and His leading in people's lives. Often I stop my work and exclaim, "Oh, I'm so thankful for this fabulous sunshine today," and maybe say, "Thank You, God, for it." And I later hear Michael saying something similar and trying to imitate even the inflection of my voice. A mother's power over small children is almost limitless.

2. *Be a constant encouragement to my husband.* Although shaping the characters of my children tends to be an all-consuming endeavor, I believe my first duty as a homemaker is to my husband. Being alert to his moods and needs shows him I understand the situations he encounters in his work. I have made it a goal to bring joy into his life each day, and to avoid trying to impress him with what a martyr I am in my job. He finds encouragement in his own life when he sees me growing spiritually. If I sometimes feel he needs to spend more time with God, instead of speaking to him about this, I spend more time with God and I find my example influences him. When he finds a new depth to my character, he takes courage.

3. *Care for the physical needs of the family.* This is the obvious role of a homemaker, but much is involved. There is never going to be enough time to do all the things that need to be done or that a homemaker may wish to do. I used to wish that Michael and Drew could be put in limbo for a week, so that I could get caught up and then start over again. But the best I can do is to use time wisely. I try not only to get the necessary things done but to do my tasks in the most efficient and thorough manner. It's not enough merely to be busy. There are still choices to be made about which is the most important thing to be doing. And whatever is chosen to be done should be done well. God does not do things carelessly. He expects careful workmanship from us. It is better to do half as much and do it well than to do many things haphazardly.

Attention to the beautiful

Caring for the physical needs of a family also involves making the home beautiful. One of my resolutions this year was improving the appearance of our dining-room table. What had happened was this: Upon entering the front door, people carrying anything would plop it on this

table. Thus, when we ate our meals, we did so at a table covered with papers, books, and who knows what all. I had difficulty digesting my food amid such clutter.

4. *Mold the attitudes and education of the children.* This is obviously a long-range goal of a good homemaker, but one that demands the attention of the mother every day, often when she least expects it. The goal cannot be achieved by the mother's sitting down and saying to herself, "Now for the next 45 minutes I am going to teach my children right attitudes." These are things the children catch from their mothers. For example, what is her true attitude toward worship time? Is she hurried and does she consider it OK to leave it out half the time? Is she honest in even the smallest things? Does she think it is all right for her to eat something between meals, but not right for the children? What she really is like, not what she claims to be like, is what the child will probably become. Attitudes are caught, not taught.

A mother should watch when her child is making a decision, and use the occasion to her advantage. If she sees him being tempted she should stop and decide what is the best method to employ to help him gain the victory. If she is watching for situations and uses them, instead of going the easy route of ignoring them, she will be richly repaid.

As preschoolers begin to develop manual skills and dexterity, it becomes important that they use their time wisely. They can be taught to value their time and develop habits of self-improvement while young.

5. *Bear a Christian witness to the lost.* The behavior of a child either enhances or nullifies a Christian mother's witness for Christ. She may as well not try to influence someone else for Christ if her children are out of control and unruly. Hence when a mother spends her time molding young ones for God she is witnessing to others of God's power in human lives. She isn't doing God's will by leaving her children to others to mold while she goes witnessing to others. If she is doing all she can to mold her children's characters in the right way, then she can begin witnessing directly to others and through this act also teach the child the value of witnessing to others.

She also witnesses to others and to her children through her hospitality. Children easily detect feelings of warmth expressed by others and, as they see their parents showing unselfish hospitality toward others, they become enriched by it. Being hospitable is rarely the easy or fun thing to do. A mother has to give up some of her family privacy and time together as a family. But the value it can be to children in teaching them loving service and unselfishness is worth the effort and inconvenience.

Being a Christian does affect a mother's performance as a homemaker. And what society would deem "a perfect homemaker" is not a sufficiently high goal for Christian mothers. They hold the lives of their children in their hands, lives that are waiting to be molded for eternity. What an exciting calling they have!

I'd better go change Baby Drew's diaper. □

Perfection and the coming of Christ

The subject of Christian perfection has been variously understood throughout the centuries by Christian writers and teachers. Some, such as Augustine, in the fifth century, have said that perfection was meant only for special people such as the "saints." The Reformers said that perfection was available to all, not just to a special few, though no one can claim this kind of perfection. Later the Pietists and the Methodists responded to a post-Reformation concept that perfection meant simply the forgiveness of sin and the absence of guilt by emphasizing the need of inner change and spiritual growth. To them a holy life was commensurate with a born-again experience.

In the midnineteenth century the Advent Movement, brought into being by the preaching of the first angel's message of Revelation 14 under William Miller, was soon augmented by the messages of the second and the third angels, urging men and women to prepare for Christ's second coming. Writing under inspiration, Ellen White graphically reiterated the Biblical purpose for the creation and redemption of man—a purpose capsulized in the Sermon on the Mount—to reflect the character of God. She didn't hesitate to express her thinking on the subject of perfection, because to strive for perfection is but to carry out the command and promise of Matthew 5:48.

The true preaching of the gospel will always motivate born-again people to reflect the image of God as perfectly as possible. The last generation will reflect God's image more fully than any previous generation, because they have been given more light and have been shown the importance of keeping each of the Ten Commandments.

Throughout history the antinomian approach has been, "I cannot do it. I cannot keep the commandments of God. It cannot be done. Jesus has done it for me. He has obeyed for me. I don't need to obey." But Jesus, in response to a young man's question, "What good thing shall I do, that I may have eternal life?" answered, "If thou wilt enter into life, keep the commandments" (Matt. 19:16, 17). More than 50 years later, John wrote: "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected" (1 John 2:3-5).

Obedience merits nothing, but without obedience, justification is made of none effect. We are not saved by our works, but neither are we saved without them. An

attitude that does not admit to this Christian equation does not fully understand Scripture.

C. S. Lewis, in his book *Mere Christianity*, page 171, says, "The command *Be ye perfect* is not idealistic gas. Nor is it a command to do the impossible. He [God] is going to make us into creatures that can obey that command." But like many Christians, he seems to make the hope of obedience or the process of learning to obey more important than obedience itself. On page 90 of the same volume he says, "Very often what God first helps us towards is not the virtue itself but just this power of always trying again. For however important chastity (or courage, or truthfulness, or any other virtue) may be, this process trains us in habits of the soul which are more important still. It cures our illusions about ourselves and teaches us to depend on God."

We would ask Mr. Lewis, Should disobedience be allowed, that dependence on God may abound? God forbid! Speaking of Christ's life of obedience as our pattern, Ellen White says, "By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, p. 312.

Victorious Christians

From its inception the Adventist Church has emphasized the need to overcome, to live victoriously, to reflect the image of Jesus more fully and to prepare for His coming. As the message of the third angel began to sound through the earth, light shone on the Sabbath-keepers as on no other people at any time in history, because no other people have needed more light in terms of what they would have to meet. Books such as *The Desire of Ages* and *The Great Controversy* are priceless treasures, amplifying the meaning of the cross and delineating more clearly the prophetic events in the books of Daniel and Revelation. In these volumes guidelines for living victorious Christian lives in the last days are outlined as never before in the history of the race. Lovingly and meticulously God has pointed out pitfalls, snares, and the dangers of the leaven of pet sins.

An "I cannot stop sinning" attitude just will not do, not in conflict with the beast, his image, and in opposition to his mark. When John in vision sees the last conflict and hears the cry of the saints, "How long, O Lord, how long?" he hears also the swish of wings and sees three angels bringing God's answer to a world in sin. After listening to the meaning of these three messages, he concludes by saying, "Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus" (Rev. 14:12, R.S.V.). He does not conclude, "Here is a call for the endurance of the saints, those who cannot keep the

commandments of God in spite of having the faith of Jesus.”

The triumphant note of John is loud and clear: “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:7, 8).

Ellen White sounds this same note of triumph and possibility when she says, “This experience every one who is saved must now have. In the day of judgment the course of the man who has retained the frailty and

imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.”—*Review and Herald*, March 10, 1904.

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen” (Jude 24, 25). J. J. B.

FOR THIS GENERATION By MIRIAM WOOD

A college that needs your help—2

In our last column I told you about Inca Union College, a few miles from Lima, Peru, and about the administration building that has been condemned because of earthquake damage, and about the crowded dormitories. But I also told you that that wasn't the worst. I promised you that the next time I'd really lay it on the line. Here it is:

The kitchen at Inca Union College is so bad, so ramshackle, so incredible, that I am at a loss for words—a condition that happens to me rather infrequently. I hardly know where to begin. Perhaps the sewer system is what I'll hit you with first. Through the years the whole thing has broken down past the point of repair, so that as the sewer water is sent down and reaches a certain level, it backs up—and the cooks are standing in sewage water *while they are cooking*. I suppose delicacy should forbid my describing the smell of all this, but the horrifying thing is that the food all the students must eat has to be prepared in this setting. Even as I watched, faithful students were mopping, mopping, mopping, trying to clear out as much as possible.

As for the stoves, I really should have snapped a picture and included it with this

column, for here again, words are inadequate. Right in the middle of the floor is a cluster of rusty black objects, more or less like some archeological find. On close examination, you will see that burners exist; they can even be induced to turn on from time to time. But there are no safety devices, no pipes to carry off fumes and smoke. In fact, there is almost nothing that you or I would visualize as vitally necessary for any self-respecting stove.

There is a walk-in refrigerator unit that I explored. Here again, it is obviously very old and very outmoded. Moreover, I examined the vegetables stored in the unit, and their limp, wilted condition testified to the fact that a new unit that will maintain a low-enough temperature and a proper level of humidity is a must.

Moving on to the dining room, I found it not much larger than the dining room of some wealthy North Americans. This means that the students must be fed in shifts every meal of the day; at no time can they all sit down together. This is not a major tragedy, but when they do sit down they don't sit on chairs, they sit on backless stools. This means that they must sit bolt upright, or sit hunched over

the table, elbows akimbo. Leaving the practical aside for the moment, this type of setting—and seating—certainly does not encourage young people to develop habits of graciousness and Christian courtesy.

One more thing—the orange juicer. When the hundreds of students are to have juice the juice must be extracted with a one-handed manual squeezer. I don't know how many students must be enlisted to use the squeezer in the course of the day, but it's a sure thing that if only one person presided his/her arm would develop a permanent cramp.

Right to clean food

I think we can all agree that Adventist education can do without frills, whatever may be your interpretation of that ambiguous term. But Adventist young people have a right to good, clean food. They have a right to a kitchen that is equipped with a good, efficient sewer system. They have a right to stoves that work and whose gas jets aren't in imminent danger of clogging up. They have a right to refrigerated food that is not dehydrated.

As you stand in your own clean kitchen, perhaps carpeted, perhaps with a microwave oven, perhaps with two electric wall ovens, with a Cuisinart, with a blender, with a toaster oven, with an electric popcorn maker, with a refrigerator that spews forth crushed ice at the flick of a switch, with a garbage disposal, a garbage compacter, a yogurt maker (electric), an electric mixer, a freezer (perhaps in the basement), not to forget the electric orange juicer—

well, when you stand among these things, will you think of the kitchen and dining room at Inca Union College?

But thinking won't solve anything. Money will. I don't want you to reduce any of your regular giving to missions or fail to meet your church and conference commitments. What I'm asking is that you think of just one thing you thought you needed that you can do without and donate that money toward a new kitchen for Inca Union College. I've cleared this with the right authorities in the South American Division (they can hardly believe help might come) and with the Treasury Department of the General Conference. So please send your check to “General Conference of SDA” and mark it CLEARLY “Inca Union College Kitchen.” You'll get a General Conference receipt for tax records.

Working together, we can get the college a kitchen. Together we built a dining shelter in Omaura, New Guinea, several years ago. We raised nearly \$10,000 to help build up the library at Solusi College in Africa. And do you know that the Inca Union wrote me that they think they can build this entire kitchen-dining hall complex for only \$15,000?

Let's do it! Let's pray that God will give us the unselfish hearts we need. Remember, “We are all a part of the great web of humanity, all members of one family.”—*Thoughts From the Mount of Blessing*, p. 105.

Here we go.

Yugoslavian young people join Adventist Church

By CHARLES R. TAYLOR

Recently I visited a brand-new campus in northern Yugoslavia, built in five years with incomparable sacrifices and situated across from a leased castle-classroom building that is a historic monument. Encompassed by the fields and forests that surrounded the castle when it was used as a hunting lodge, the seminary chapel was quiet and an easy place in which to

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listen. At the close of the evening worship I interviewed five young people, each with his own experience in finding truth.

Nikola: Nikola had been preparing to be a Greek Orthodox priest when one day in the spring of 1974 he was out walking with friends, discussing an unfamiliar topic—the second coming of Christ. He felt a strange impression to go to a nearby house, where he would find a Bible, which would answer some of his questions. His impression was correct. The family had a

Bible left there by Jehovah's Witnesses. But what Nikola read he could not understand. In his perplexity he visited his brother's house, where a woman gave him the address of an Adventist minister. Soon he was taking Bible studies, and today the would-be priest, the only Seventh-day Adventist in his family, is at our school in Marusevec studying to become an Adventist pastor.

Stanka: Another Yugoslav youth, Stanka, was studying in Skoplje in 1975. While on her way to a friend's house she was joined by another girl.

"Do you believe in God?" the girl asked.

"I don't know whether He exists," Stanka replied, "but I believe there is a power directing the world, which directs my life, too."

The girl gave her a book entitled *Modern Man and the Bible*, and said, "This will help answer your questions."

Later this new friend wrote a note inviting Stanka to a lecture near a well-known hall. She decided to go and hear this lecture. When she neared the hall she saw the girl beckoning—"It's over here." She did not read the sign and consequently did not realize she was entering a Seventh-day Adventist church. She does not remember much of the sermon, but she loved the atmosphere and the music.

Stanka began attending regularly. When she talked to her parents about what she heard, they thought it was a passing excitement. Joined by her cousin, Stanka soon was singing at home the songs they learned at the meetings. When Stanka decided to keep the Sabbath and be baptized, her parents changed their attitude. They accused her of spoiling her career, creating problems, and finally they disowned her.

Today Stanka is enrolled in our school. Her parents have been reconciled to her, and her sister has decided to be baptized.

Marie: The daughter of an Adventist mother and an unbelieving father, Marie first encountered Sabbath prob-

lems in primary school. The director tried to cajole her into attending school on Saturday. When she refused he rescheduled classes so that two of her subjects were taught only on Sabbath, and she ended the year without grades. When fear of failing failed to change her determination, the principal tried a compromise.

"Just come to school. There will be no homework and no recitations. I'll pass you with excellent marks," he said.

At this point Marie's unbelieving father suddenly came to her rescue.

"This cannot be," he said. "If the director will not make adjustments willingly, we'll force him to do so in court." Soon the story hit the local papers and then the national dailies.

For the new school year, Marie came to attend the seventh grade, but with no marks for fifth or sixth issued by the principal, she could not enroll. She offered to take tests to prove her knowledge, but without success.

The Yugoslavian Union Conference president suggested that Marie come to the Adventist school, which she did. There sympathetic authorities arranged for her to take three years of examinations in one. Now back in her village, she will soon finish the eighth grade, and then will fulfill her dream to attend our Adventist school in Marusevec.

Stampko: In 1976 a Yugoslav student whose family were all Adventists except the father, gave his friend Stampko a Bible. He studied with him, and awakened in Stampko a desire to become a Seventh-day Adventist. Stampko's parents were violently opposed to his new faith. His father beat him unmercifully, using a rolling pin, and often his mother used her fists, but he remained firm in his purpose to join the church.

Although Stampko was working in Belgrade and turned over all his earnings to his parents, they fed him nothing but bread and water, telling him that they did this because of his dietary convic-



Two Brazilian conferences formed

Joao Wolff, president of the South Brazil Union, recently signed an action dividing the Sao Paulo Conference into the East Sao Paulo Conference, with 42,675 members, administered from Sao Paulo; and the West Sao Paulo Conference, with 11,546 members and offices in the city of Campinas.

During the first quarter of this year the East Sao Paulo Conference collected approximately US\$835,000 in tithes, and the West Sao Paulo Conference, US\$214,000.

Shown above, left to right, are Elder Wolff; Italo Manzoli, West Sao Paulo Conference president; and Horacio Targas and Floriano X. dos Santos, treasurer and president, respectively, of the East Sao Paulo Conference.

ARTHUR S. VALLE
REVIEW Correspondent
South American Division

tions. His mother was not about to "set up two kitchens."

One day he came back from work so hungry and tired he nearly fainted. On the stove was a full pan of *sarima*, a warm and fragrant Hungarian meat dish. The temptation to eat the unclean meat was very strong. "It may not be unclean," he rationalized, and dished some up. Suddenly it became obnoxious to him. He repented of his weakness, but did not know what to do with the food. If he threw it out, how could he explain it to his parents? As Stampko told the story, "I asked for forgiveness for my weakness and prayed that the meat would spoil. When the prayer ended, the meat was spoiled and already stinking, a perfect justification for disposing of it. It was a miracle I'll never forget."

About this time his father told him he would have to decide whether or not to be an Adventist. Stampko replied that he had made his decision; he would be an Adventist. In response, his father beat him so hard he did not know what he was doing and found himself outdoors, running through a field. The father and brother chased him in a car, but somehow he found his way across 24 kilometers (15 miles) to the home of Pancho, his Adventist friend. But Stampko's father found him and took him home again, and continued the beatings. The father then threw him out of the house, but allowed him to take a few personal belongings and gave him 500 dinars (US\$29.41) out of his earnings. Stampko returned to Pancho's house, where he was cared for, and he stayed there for four months.

One night his father returned "to clarify his position." Taking Stampko in his car, he drove and talked with his son. Soon the father concluded that the situation was hopeless. Driving at a very high speed he released the wheel and said, "This is to kill me and you," as the car headed toward a tree. Stampko breathed what he thought was his last prayer, and then felt a deep peace. At

the last moment, when he saw that scare tactics could not disturb the calmness of his son, the father swerved around the tree and pulled back onto the road. Then he took his son to the Adventist minister, slapped the minister in the face, and when the son attempted to intervene, ran away before the minister could call the police.

When Stampko returned home his father was out drinking, but as soon as he came home he started beating his son again. This time the mother intervened. She pushed her husband to one side, and said, "Son, run away." Dressed only in light clothes and slippers without socks, he ran out into the cold night. After covering the 15 miles to Pancho's house, he was blue with cold. After 15 minutes in a hot shower he was warm again, and the next day thanked God that he did not even catch cold.

The next four months were peaceful. One day he learned of our school in Marusevec. He wanted to study and be-

come a minister. Soon his dream came true.

During Christmas recess last December, he visited home again, and found that the situation had changed for the better. His parents were happy to see him. His father does not care what he does or where he goes, but Stampko hopes that the change begun in his parents will someday be complete.

Stevan: His Hungarian Catholic parents regularly took Stevan to church when he was young, but by the time he was 10 or 12 he had no desire for religion. About this time he entered a competition advertised in one of the local newspapers. To his surprise he won! Soon the names and addresses of the winners were published, and someone, seeing his name and address in the paper, sent him a Voice of Prophecy enrollment card. Because his name is Hungarian, they sent him the course in Hungarian, which he could not speak. His parents offered to translate the lessons for him if he sent for them, but

after the first few they found the task too complicated. His mother said, "Why don't you ask for the course in Serbian?" But he did not think that such a course was available and dismissed her suggestion.

Stevan said he enjoyed books so much he would run away from school to read them in the woods. One day his high school language teacher described the Bible as literature. She said it was a very interesting book, the most widely read in the world. This awakened his desire to read it. He wondered where he could find such a book and asked his mother to buy one.

Bible source found

One day when he came home from school his mother gave him *Drama at Golgotha* (the last chapters of *The Desire of Ages*) and the Serbo-Croatian *Signs of the Times*. The *Signs* advertised a Bible correspondence course and a free Bible. He sent for the Bible, and by return mail he received one, together with



Afro-Mideast Division holds lay institutes

More than 6,500 lay people and workers received instruction on the *Witnessing for Christ* manual and territorial-assignment plan at institutes recently held in the Afro-Mideast Division. R. W. Bates, associate director of the Lay Activities Department of the General Conference, spent five weeks visiting Iran, Lebanon, Egypt, Ethiopia, Kenya, and Tanzania with the writer. At the culmination of the meetings in Ethiopia 135 people were baptized, many of whom had been won by lay workers.

Pictured with their territorial-assignment plan (left) are members and leaders of the

Visifute church in the Pare Mountains, Tanzania. Each week teams go down to the valley to witness.

In addition to sharing its faith, the Adventist Church through its Seventh-day Adventist World Service (SAWS) has distributed clothing, food, and medicine, and built the bridge shown above (right). Constructed with SAWS funds, it forms an important link between parts of the country and assists workers in reaching their outstations more easily.

BORGE SCHANTZ
Lay Activities Director
Afro-Mideast Division

Serbian enrollment cards. He then recognized the Bible course as the same one he had started in Hungarian six or seven years before. He still mocked his parents and their religion, but for some reason he forced himself to complete the first six lessons.

From lesson seven on, the correspondence course became more interesting. Now he eagerly looked for the postman, skipped dinner, and was late for school because he spent so much time on the lessons. He could not wait for the lessons to come. He soon completed the course and learned of a people he had never heard of before—Seventh-day Adventists. He was convinced of the truth, and tried to involve his parents, with whom some lively arguments developed.

Stevan met his first Adventist minister when he brought him his diploma. After four or five months Stevan finally decided to attend the SDA church some four miles away, examining every new idea to test its truth.

During this time Stevan, who had always admired army officers, dreamed of being a pilot. In spite of the cautions expressed by his new SDA friends, he enrolled in a military aviation school. He sincerely wanted to do God's will, and prayed that his medical and other examinations might be an indication of God's approval. What a surprise it was to him to find that he had failed his medical examination. Though Stevan was screened out of pilot training, he was not sorry, for he decided to trust God's guidance completely.

Soon he was called into the army for military service. But before leaving home Stevan finished a second Bible correspondence course and received his diploma. About this time he heard also of our school in Marusevec. He wanted to visit there and to know more about the school, but first he decided to be baptized. He wrote to his only contact, the Voice of Prophecy, to ask how he could be baptized. They misunderstood his question, and only congratulated him on his de-

cision. He wrote again, but received no reply before his induction into the army.

Little did he know that the place called Marusevec, with its Bible-centered school in a historic castle, was only about 15 kilometers (9 miles) from where he was stationed. In a letter from home, the Adventist minister sent him the address of the church nearest him. On his first visit he learned that the school was close by and he visited it.

Just before leaving the army Stevan attended a baptismal class and set the date for his baptism. He invited his parents to pay him a special

visit to see something *important*, without telling them of the event. His parents came, and one month after she witnessed her son's baptism, his mother was also baptized.

"As I look back," Stevan says, "I believe there are providential reasons why I never became a famous sportsman or a pilot, and why I was sent away from home." After visiting Marusevec, he went home determined to return as a student. Attending school now, he beams when he talks of his hope of becoming a minister so he can share his new-found faith with many others.

Handbook tells of career opportunities in the church

By BETTY STIRLING

If a young person selecting a career would like to enter the organized work of the church, where can he get information on what workers the church will need when he completes his college program? If the guidance counselor of the academy or college wants to be able to help young people in their career choices, where can he find facts on the needs of the church? The answer to each question is the *Handbook on Manpower Needs of the Church*, which is prepared by the Board of Higher Education of the North American Division and distributed to academies, colleges, and various church organizations.

One of the purposes of higher education in the Adventist Church is to prepare young people to enter the ranks of denominational service. But while this goal has been held up to the colleges and universities of the church, and to the students themselves, there has never

Betty Stirling, formerly director of institutional research, General Conference Board of Higher Education, is provost for academic and administrative affairs, University of Baltimore.

before been an adequate assessment of what the needs of the church might be for new workers. So the young person growing up in Sabbath school and church school with the desire to work for the church really has not had a much better guide than the traditional "minister or doctor" (male) or "nurse or teacher" (female).

Recognizing the importance of a more realistic appraisal, the Board of Higher

Report to the church

Education commissioned David Abbey and his associates at the Survey Research Services at Loma Linda University to conduct a manpower-needs study. They collected employment statistics of church organizations, such as conferences, schools, and hospitals, and studied patterns of hiring and termination over a period of years.

Using standard statistical methods, they made five-year projections. Each year the projections are revised with the aid of data from the General Conference Statistical

Department. The first report based on the study was distributed by the Board of Higher Education in 1977, and recently a revised and enlarged edition was prepared. All of the occupations represented in church organizations are included, except nursing, which had been the focus of another study arranged by the General Conference.

The *Handbook* sets forth the employment picture in each of the categories of organizations: educational, medical, church administration and ministry, ASI (self-supporting institutions), publishing houses, and miscellaneous church agencies. Tables show the number of positions in each occupation in each of these categories, and the five-year projection of either increase or decrease. Then the number of new openings each year is given, also with a five-year projection and explanation. Only positions requiring postsecondary training of some kind are included, and the number of years of training expected for each occupation is shown.

In addition to showing the needs in each of the organizational categories, the *Handbook* also has a section that brings together the total employment needs of the church in the North American Division, so that the student and counselor can see how many openings there are in each of the occupations. Some occupations are found in only one type of organization, others in several. Physical therapists, for example, are found only in the medical organizations, while secretaries, accountants, data processors, and food-service personnel are found in several types of organizations.

How can the *Handbook* be used? Suppose a young person is interested in the allied health field, but has not settled on the specific vocation. What are the opportunities for church employment? The section of the *Handbook* dealing with medical institutions shows that the largest number of openings is for medical technologists, and

that projections show a continued need. Length of preparation for the occupation is four years of college. If this occupation is not appealing, there are two dozen others from which to choose—some with many openings each year, some with few.

Has a rumor gone out that elementary education has no place for new recruits? Not true within the church organization! Elementary education has one of the largest number of openings for new workers each year, and the projected figures show a continuing need. The student with talent for teaching should be encouraged to look into this area.

Suppose the student has interest and aptitude in business lines. Should he look to a career in the church? Definitely. One big need is for accountants, but the largest is for secretaries. Data processing demands an increasing number of recruits. Each year there are openings in business management, also, and in hospital administration.

Service and craft-type occupations are likely to be major sources of employment in the future, yet often students or career counselors overlook them. Buildings must be kept repaired and cleaned, people must be fed, equipment must be maintained. And more and more, a year or two, or even four, of college training is required for job entrance.

Housekeeping management of an institution is a demanding occupation; maintenance of complex electrical and electronic equipment requires technical skills. The various institutions operated by the church need plumbers, security personnel, food-service managers, bakers, and carpenters. Projections are difficult because in the past many workers in these areas have not had postsecondary schooling. Now there are frequently requirements for specific training, and college programs are ready to prepare students to meet the requirements.

The ministry continues to need new workers, and recently the General Confer-

ence has taken action to revive the occupation of Bible instructor on a professional level, with four years of college preparation. Projections of need are impossible in this new field, but there are internships waiting. If students are not encouraged to try the new Bible-instructor profession, attempts to revive it will fail.

What are the prospects for jobs such as social workers, speech therapists, systems designers, and editors? Small demand in the past, or newness of the job area to the church, or an indirect path to the occupation, make projections for church employment difficult. There are openings, but the student may have to search. On the other hand, jobs in these areas are not limited to the church, so the job seeker has a wide field in which to hunt. Well-prepared students who show competence and innovation in one of these now-scarce jobs may pave the way for more openings in the future.

Be prepared

The student and counselor should remember that the fact that a job category does not appear to exist now in church employment is no reason to believe that it will never exist. But the student wanting to sell the church on the need for a new occupation should include preparation for such salesmanship in his job training! He might also want to include typing, shorthand, and keypunching in case he has to take an interim job until he persuades the powers-that-be of the value of what he really has to offer. And since secretarial (along with elementary education and nursing) has the most openings in church employment each year, that could be a good place to start.

Would you like to know more about work opportunities in your church? If you are a student or a potential student or the parent of a student call or write to the guidance or career counselor at your local academy or your college for a guided tour through the *Handbook of Manpower Needs of the Church*.

AUSTRALIA

Conference moves into new facilities

The Tasmanian Conference recently moved into new facilities—the recently purchased prestigious Union Steam Ship Company building in Hobart, Tasmania, Australia.

For a number of years the Tasmanian Conference, with the support of its members, had been investigating the possibility of purchasing new premises. Until they stepped out in faith, the problem had always been insufficient funds. The price paid for the building, \$180,000, is well below its present valuation.

The solid sandstone Union Steam Ship Company building at No. 2 Elizabeth Street was erected in 1881. In 1960 major renovations were completed, but since shipping has given way to air freight, there is no further need for facilities of this size.

The new office is approximately five times larger than the old Tasmanian Conference facilities. Adequate storage space, together with interior under-cover parking for eight to ten cars, is provided. A strongroom and other facilities are also part of the structure. Predominant in all these things is the evangelistic potential of this new venture, and its location provides possibilities that are unique.

The Union Steam Ship

Company building is the first major building on the main street of Hobart. Parliament House is adjacent, with the Town Hall and the General Post Office only a block away. It is surrounded by new high-rise office buildings in what is considered a developing area of Hobart, and is close to ferry and bus terminals, with only a three-minute walk to the main shopping center.

The upper floor will be converted to a Better Living Center with direct public access apart from the office entrance. Services will include Five-Day Plans to Stop Smoking, cooking demonstrations, and film educational programs on alcohol, drugs, and other health-related subjects. Civic leaders and medical personnel have already enthusiastically endorsed these proposals. This upper-floor facility will seat approximately 120 people, with space for regular lunchtime sessions. The ground floor has a spacious display area with main-street access.

K. H. Mead, newly appointed Tasmanian Conference president, stated that this project has been made possible through the support of the Trans-Australian Conference executive committee and endorsed by the Australasian Division. He is confident that the new facilities will become a significant witness in Hobart and throughout the state of Tasmania.

V. B. PARMENTER
Communication Director
Tasmanian Conference
Australasian Division



In the foreground is the new Tasmanian Conference headquarters building.

INTER-AMERICA

Boards plan to advance work

University and publishing house boards, as well as administrative committees in the Inter-American Division, met during May to plan for a growing work.

When board members arrived for their annual meeting at Montemorelos University in Mexico they were greeted by a transformed campus. Grass, shrubs, and trees had been added to the landscape. In the center of the campus a plaza complete with conversational groupings of benches, arc lighting, a flagpole, and a fountain with colored lights playing on its spray by night contributed to the atmosphere.

The board members, faculty, students, and staff inaugurated this plaza on Sunday evening, May 14. B. L. Archbold, division president, unveiled the plaque with the inscription "Plaza Cinco de Mayo ('Fifth of May Plaza')." It was on the fifth of May, 1973, that the State of Nuevo Leon gave the charter for the establishment of Montemorelos University and its School of Medicine.

W. W. Weithers, Caribbean Union president, gave an inauguration speech and turned the tap to start the fountain. Richard Hammill, General Conference vice-president, after speaking, turned on the switch for the colored lighting.

Later in the evening the school family gathered in the auditorium. J. H. Figueroa, division secretary, challenged the students to prepare for service to their church. Then Jaime Castrejon, university president, called each of the 65 graduates forward and placed in their hands their official call for service in one of the conferences or denominational institutions of the Mexican Union. When a call was made for other young people to dedicate their talents to the work of the Lord, almost every student responded.

The next day was celebrated as Teachers' Day, with

special honor to the university's teachers who had given many years of service. The celebrations ended with a banquet in the dining room for both teachers and board members.

In attendance at this annual university board meeting were Dr. Hammill; Ruth White, associate director of the General Conference Health Department; R. G. Hackett from the North American Seventh-day Adventist Dental Association; the officers of the Inter-American Division; the presidents and education directors of the seven unions in Inter-America; the officers of the local fields of the Mexican Union; and other members of the board. They made important and far-reaching decisions for the university.

From Mexico, Inter-American Division members of the Pacific Press board went to attend one of the four annual meetings in Mountain View,

California. Also the Inter-American Division-Pacific Press publishing council met. Included were the division officers and publishing directors; the union presidents and publishing directors; and the promoters of *The Sentinel* magazine from each union in the division.

One of the important decisions the Pacific Press board made was to combine the three Pacific Press book depositories in Colombia; to establish a Pacific Press book depository in Venezuela; and to set up a branch, or satellite, of the Pacific Press at Montemorelos University to provide books and magazines for the colporteurs of the Mexican Union and other Spanish areas in the division.

Plans were made to work with the Caribbean Union and West Indies College to upgrade their presses to assist in printing small books for the colporteurs.

The Pacific Press board

named Raul Villanueva, an office editor at the Pacific Press, as an associate editor of *REVISTA ADVENTISTA*. They also voted to call Claudio Ingleton, Central American Union publishing director, to serve as an associate of Benjamin Riffel, promoting Inter-American publications.

Board decisions such as these are taking place all through Inter-America. Recently the General Conference Board of Regents voted full accreditation for the four-year college programs of Antillian College in Puerto Rico and West Indies College in Jamaica and approved the upgrading of the teacher-training program to full Bachelor level at Caribbean Union College in Trinidad. Antillian College has also received full national accreditation from the Puerto Rican Government.

B. L. ARCHBOLD
President
Inter-American Division



Heritage Singers featured on Brazilian television

One of the best-known television programs in Brazil, *Fantastic—The Show of Living*, seen by some 50 million Brazilians every Sunday night, recently presented a short film featuring the Heritage Singers from North America as "a pleasant surprise for the millions of listeners." The program stated that "our North American friends came to bring us moments of great spiritual pleasure through sacred music."

The Heritage Singers presented programs in various cities throughout Brazil, including the

national capital. They are pictured with the governor of the State of Bahia and his family. The governor sponsored the group's concert at the Castro Alves Theater, and received the singers at his home.

After hearing their performance, the governor invited the Heritage Singers to return to Brazil, especially to Bahia, where he said they would "always be welcome."

ARTHUR S. VALLE
REVIEW Correspondent
South American Division

PHILIPPINES

Bible teachers meet for seminar

The education department of the North Philippine Union Mission conducted a Bible Teaching Seminar May 29 through June 1, at Children's Garden in Taytay, Rizal. All Bible teachers in the union, including more than 200 elementary teachers and mission officers, educational superintendents, and academy principals and treasurers, were invited. The theme of the seminar was "Teach the Word." F. M. Arrogante, union president, gave the keynote address.

A. C. Segovia and Lorraine Felker, associate directors for secondary and elementary education, respectively, for the Far Eastern Division, led out in the seminar. Dennis Gibbs, principal of the Far Eastern Academy elementary department, acquainted teachers with the new international Bible textbook to be used next school year.

T. V. BARIZO
*Education Department
North Philippine Union
Mission*

ALABAMA

OC updates; asks for funds

The Oakwood College board has recently voted to begin construction this year of a girls' dormitory at a cost of \$1.2 million and a science building costing \$2.5 million. A cafeteria too is needed. At the present cafeteria overcrowding is so severe that students at times wait from two to three hours to get a hot meal. Including costs of a new cafeteria, total funds needed come to 7 million dollars. On August 12 an offering will be received in the churches of North America to help meet the college's needs.

Seventy-four years ago Ellen G. White wrote, "I would call your special attention to the needs of the Huntsville school. This school is on a farm of over three hundred acres, which

was purchased by the General Conference, and given to the work for the colored people of the South. This school farm is to be made a representation of what can be done to help the colored people.

"It was in the providence of God that the Huntsville school farm was purchased. . . . The Huntsville school greatly needs additional buildings. It ought to be fitted up for the accommodation of one hundred students, who are to be trained as teachers of their own race."—"A Needy Field," Letter dated Nov. 2, 1904.

Since this counsel was given, Oakwood College has become an accredited four-year college. Its enrollment is 1,300 and is constantly increasing. Its purposes are still the same. Its needs are as great, or greater, because the present school facility was built to accommodate only 950 students.

Today more than 95 percent of the black Adventist workers serving the world field have attended Oakwood College. The alumni of Oakwood College, the faculty, and the student body have pledged themselves to raise the funds needed to construct these buildings and to make Oakwood College what God designed it should be.

C. D. HENRI
*General Vice-President
General Conference*

POLAND

Union session elects officers

The Polish Union session met in Warsaw, Poland, June 2 through 4, and elected the following union administrators for the next term: S. Dabrowski, president; Z. Lyko, secretary; J. Cichocki, treasurer; J. Jankiewicz and W. Kosowski, departmental secretaries.

Union sessions in Poland attract members from all over the country. This year some 1,500 attended the Sabbath services. The visiting speakers were: W. R. L. Scragg and B. B. Beach, Northern Europe-West Africa Division

president and secretary, respectively; N. Zukaluk, pastor of Lvov church in the Ukraine; and Jacques Frei, researcher of M. B. Czechowski studies.

RAY DABROWSKI
*Managing Editor
Polish Publishing House*

MALAWI

Training plan inaugurated

The South-East Africa Union Ministerial Association recently inaugurated a strong in-service training program for pastors and a church leadership training program for lay leaders in Malawi. Parts of the program are already in operation. Included is an attempt by the three leaders of the union Ministerial association, Harold Johnson, David Greenlaw, and Gordon Doss, to visit all of the districts in the union during 1978 to conduct 10-day workers' meetings for pastors, and church elders' institutes. The three leaders recently completed a three-week, 1,800-mile trip into the Northern Region of Malawi, visiting in 11 of the North Lake Field's 18 districts.

In each district visited they conducted general preaching services, and lay leaders were given instruction in church leadership. One point of special instruction dealt with methods for the raising of funds to build a new church in the Malawian capital, Lilongwe. Lay leaders requested that members of the union staff visit them more often.

Pastor Johnson and his two associates are planning other programs to make leadership training even more effective. They are convinced that in-service education is the most effective way to train church leaders. They feel that a significant impact can be made upon the church in Malawi if a successful plan of continuing education can be carried out.

H. S. JOHNSON
*Ministerial Secretary
South-East Africa
Union*

MOZAMBIQUE

Church work unrestricted



Abilio Tungululo, Mozambique Union president, reports that the work is progressing well despite his country's change in government.

The work of the Adventist Church in Mozambique continues to go forward in spite of the country's recent adjustments from colonialism to independence.

After an interview with Abilio Tungululo, Mozambique Union Mission president, Perry Parks, Trans-Africa Division communication director, reported that freedom to worship and to hold religious meetings in Adventist churches has not been denied. According to Pastor Parks, 43 churches in the union are being pastored by 15 district leaders. Camp meetings are held as scheduled, and church members are able to share their faith on a personal basis.

Even though ministers are not free to preach the gospel publicly, evangelists can hold meetings in Adventist churches. At the present time, there are no missionaries in Mozambique, but according to Pastor Tungululo's report, the work is progressing. He also stated that the 18,000 church members in the union are of good courage.

Daniel Harawa, union education director, is currently directing a ministerial training program in Maputo, where young men are preparing to fill the needs for future workers.

Inter-American

- Richard Barron, campus ministry director for the General Conference, and Clayton Henriquez, of the Inter-American Division youth department, recently conducted a youth rally in Caracas, Venezuela. During the three days of the rally, Elder Barron, featured speaker, challenged the youth to put aside the indifference that typifies the young people of today and to shine and witness for Jesus.
- B. L. Archbold, president of the Inter-American Division, celebrated his seventieth birthday on June 12. The personnel of the Inter-American Division office honored him with a program for the occasion, during which he received a memory album filled with photographs and messages from his staff.
- The section of Nicaragua known as Bluefields is believed to have the heaviest rainfall in Central America. It lived up to its reputation during the "Christ Is the Answer" crusade conducted from May 7 to June 5 by M. G. Nembhard, field secretary of the Inter-American Division. Although rain fell every day during the meetings, not one meeting was rained out. Seventy persons were baptized at the close of the crusade, including one elderly woman who had received Bible studies from O. D. Andean 40 years ago.

Trans-Africa

- Recently Kivoga College in Burundi was honored by a visit by the president of Burundi, Jean-Baptiste Bagaza. He was welcomed by the principal of the school, Pierre A. Ramseier. Addressing the students, the president told them that he had come to see how they were housed and under what conditions they were studying, and he found that they were better housed than many students in other schools in Burundi. He asked the students to show their appreciation for their

opportunity to attend this school by working hard at their studies and by cooperating to the fullest with the teachers and the administration of the school.

- Youth rallies and a Pathfinder staff training course were held in the Zambia Union May 19 to 25, at the Labala church in Lusaka. P. A. Parks, Trans-Africa Division youth director, led out in the instruction.
- On June 24 more than 1,400 persons were baptized in a small lake a few miles from Gitwe College. This is the largest number ever baptized in a single service in Rwanda.
- Training schools for new literature evangelists were held in Malawi and Rhodesia during May and June. Sixty new workers, who will more than double the working force in Malawi, attended the training school there. The Rhodesia training school had 67 workers in attendance. They will be selling literature in both Rhodesia and Botswana.

North American

Atlantic Union

- A medical van from the Portland, Maine, church checked the blood pressures of 121 visitors at a Community Health Fair on Sunday, June 4, in Brunswick, Maine. Many of these people registered for upcoming health programs sponsored by the hospital.
- Pine Tree Academy Elementary School, in Freeport, Maine, has graduated the largest eighth-grade class in its history. Seventeen youths received diplomas on June 1.
- More than 170 honors in 20 subjects were received by pupils of the Riverview Memorial School, Norridgewock, Maine, during their JMV Investiture service in May.
- The Aetna Life and Casualty Insurance Company has donated \$500 to the Golden Eagle Pathfinder Club of Hartford, Connecticut, to

help them purchase new equipment. Clifford Sharp, the club's deputy director and an employee of Aetna, says the donation came in response to a letter he wrote to his company explaining the aim, functions, responsibilities, and goals of the Pathfinder Club and requesting financial aid.

Canadian Union

- On May 20, Patrick Brady, a former Salvation Army captain, was baptized into the Seventh-day Adventist Church, having learned of the church's doctrines from *It Is Written*, in Montreal, Quebec. Another *It Is Written* viewer, Laurel Lovelace, was baptized on May 6 into the Sudbury, Ontario, church.
- D. J. Handysides preached his farewell sermon to the Oshawa, Ontario, College Park congregation on June 10. Although retiring, he plans to continue working with the Ontario Conference as a field representative for the trust services department.
- On June 2 ground was broken for the new Dartmouth, Nova Scotia, church.
- In 1977 and 1978 Medicine Hat, Alberta, witnessed two major evangelistic campaigns, which increased the church membership by 25 percent.

Central Union

- Porter Memorial Hospital in Denver, Colorado, has expanded its services by adding comprehensive ophthalmology service and expanded oncology service. Hospital administrators expect 360 eye surgery cases during 1978 and have opened a 21-bed patient care area on oncology service (cancer treatment).
- Gordon Retzer is the new director of the Colorado Conference lay activities and Sabbath school department. He replaces J. William Basham, now working with the transportation department of the conference. Ward Scriven, superintendent of education for many years in the Colorado Conference, is now

working as a representative in the trust department.

- Approximately 1,000 persons attended the weekend meetings of the first camp meeting on the Western Slope of Colorado. This, coupled with the weekday attendance of 500 persons, has made the conference feel that plans should be laid for another camp meeting on the Western Slope next year.

- The Missouri Conference has two new district pastors. Robert Peck has come to the Springfield area and Ben Maxson has moved to the Joplin district.

Columbia Union

- The 600-member Spencerville, Maryland, congregation broke ground for its new sanctuary on April 30. The church's 34-piece junior academy band continued to play until all the church's members had a chance to take a shovel and turn some sod.
- The backpacking class at Highland View Academy, Hagerstown, Maryland, walked the Appalachian Trail from Old Forge to Caledonia State Park in Pennsylvania. This fulfilled a requirement for physical activity—a new program initiated this year at the 130-student, Chesapeake Conference academy.
- Eastwood Junior Academy, in Columbus, Ohio, has produced volume 1 of *Eastwood Echoes*—the school's first yearbook. Terri Adams was the editor and photographer, and Cindy Hatch the business manager. Cindy raised \$1,400 by selling advertising space in the publication.
- The Norristown, Pennsylvania, Health Fair, sponsored by the Grace Tabernacle church, was recently held in the local YMCA. The community's STA-WELL Center, a nutrition-education outreach, received the major emphasis at the fair. One STA-WELL program, *It's Your World of Good Health*, is a weekly radiobroadcast aired each Sunday morning at eleven o'clock on WNAR.

Lake Union

● Munising, Michigan, church members broke ground for a new church on Memorial Day. The church will seat 210 people.

● The Niles, Michigan, Westside church, built to seat 450 people, was consecrated on May 20. Organized in 1923 with 16 charter members, the church now has 250 members.

● Helen Medford Graham, teacher of the Monticello, Indiana, church school, was honored as Teacher of the Year by the Indiana Teachers Association and the Indiana Conference education department at a ceremony held during the Indiana Conference camp meeting.

● Paul Cinquemani, of Wisconsin, has joined the staff of Mid-American Health Services, Marshfield, Wisconsin, as vice-president of finance. He replaces Lyle Jepson, who left Mid-American recently to become manager of a physician's clinic being built in Berrien Springs, Michigan.

North Pacific Union

● With a \$7,222 Investment year behind them, members of the Puyallup, Washington, church have set their 1978 Investment goal at \$10,000. One member, Fred Baartz, collects discarded newspapers, cardboard, and cans for recycling. Last year he turned in \$1,800 from the project.

● Members of the Eden, Idaho, church dedicated their sanctuary recently. Reuben C. Remboldt, executive secretary of the North Pacific Union Conference, spoke during the dedicatory services. F. W. Bieber, Idaho Conference president, led out in the dedication ceremonies. Uriah Worth and O. W. Lange, former pastors, were present for the special services, coordinated by Alfred Griffith, the present pastor.

● Fred Moore, a 1978 journalism graduate of Pacific Union College, has joined the North Pacific Union communication department as an in-

tern. He replaces Ed Schwisow, the previous intern, who became an assistant in the department.

Northern Union

● Oak Park Academy in Iowa has a new principal, Carl Moeckel, and a new treasurer, Marvin Griffin, for the coming school year.

● The North Dakota Conference is conducting three regional camp meetings this year. Two of these meetings, one in Bismarck and one in Wahpeton, have been concluded. Another meeting will be held in Bismarck later in the summer.

Pacific Union

● Lloyd Sellers, chaplain at White Memorial Medical Center, Los Angeles, California, for the past five years, has been elected president of the Central Los Angeles Ministerial Association. He has been treasurer of the group the past four years.

● Joshua I. Broomfield has been called from a study leave to pastor the Tucson, Arizona, Sharon church.

● More than 30 students from the Sierra View Junior Academy called attention to the Lindsay, California, Stop Smoking Day in early May by distributing invitations to a Five-Day Plan to Stop Smoking to begin that night.

Southern Union

● Florida Hospital has instituted "Tel-Health," a telephone system of more than 300 three-to-five-minute messages of general health and medical information. An adjunct program, called "Tel-Hospital," will make 75 to 100 tapes available, dealing with such topics as prehospital entry, preparation for tests, and information on preoperative, postoperative, and recuperative care. An average of 1,000 calls per day has been recorded since the system began operating in late April.

● Up-to-date membership totals for the Southern Union

Conference show more than 1,200 new members already this year, making a total of 87,435.

● The literature evangelists in each of the seven conferences of the Southern Union have experienced gains over 1977 sales. Literature sales so far this year amount to \$227,427.

● Three churches were organized in the Florida Conference during June. Spanish-speaking membership in the Avon Park church had grown to the point of being able to organize a new church of 34 members. Other groups organized were Bushnell and Starke.

● Thirty Florida Pathfinders spent two weeks during June and July on an "Island Impact" trip to three Honduran islands. Activities included assisting in three Five-Day Plans to Stop Smoking, four Vacation Bible Schools, and four evangelistic crusades; tutoring students; setting up playground equipment; painting three churches; and planting 100 avocado trees.

Southwestern Union

● Something new is going on at Camp Yorktown Bay near Hot Springs, Arkansas—an outdoor school with remedial classes in reading and mathematics. Each day children with reading or math problems are given special classes interspersed with recreational activities. Applications for the school came from every State in the Southwestern Union, filling it to capacity quickly. Plans are now being laid for a much larger school next summer, according to Wayne Hancock, Arkansas-Louisiana Conference educational director.

● Texico Conference is hiring three new elementary school teachers. Beth Lewis, a 1978 graduate of Southwestern Adventist College, will teach in Abilene, Texas; Robert Melius, from Laredo, Texas, will teach in Hereford; and Louis Benaglio, also a recent SAC graduate, will be teaching in Deming, New Mexico.

● The Southern Louisiana Conference camp meeting this year was held in the New Orleans First church.

● Three Community Services vehicles participated in a Fourth of July parade in Burleson, Texas. The mobile medical-dental clinic tested approximately 300 persons for high blood pressure at a local park after the parade. All clients who visited the mobile clinic received the special ADVENTIST REVIEW Friendship Issue. An offer of free Bible study guides was also included.

Loma Linda University

● A group of Loma Linda University and Pacific Union College students left Loma Linda, California, on June 9, traveling across the United States to test the health of Americans in three major metropolitan areas. The testing includes executives of Blue Cross, Blue Shield, and the American Hospital Association in Chicago.

● Loma Linda University has received a five-year, \$425,000 grant for research in computerized laboratory medicine from Technician Instruments Corporation. The grant, to be applied to the purchase of computers and related hardware, was given in recognition of LLU's innovative research work on laboratory computer systems. The university's computer system is recognized as one of the finest in the country.

● Edwin Racine, director of medical center development, recently received a check for \$10,000 from a friend of Loma Linda University Medical Center in Washington State.

● The School of Dentistry, its Alumni Association, and Century Club are planning a series of continuing education programs for alumni and their dentist friends. The project, "Loma Linda Comes to You," will feature continuing education courses in seven U.S. cities. Topics will include restorative dentistry, oral diagnosis, endodontics, periodontics, and prosthetics.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

NORTH AMERICAN DIVISION

Gary A. Bevins, assistant publishing director for District Three, Wisconsin Conference, formerly same position, Chesapeake Conference.

Sandra Camp, associate professor of music, Andrews University.

William Cash, assistant director of institutional research, Andrews University.

G. Larry Gatewood, teacher, Ruth Murdoch Elementary School, Andrews University.

Wayne Hazen, instructor in art, Andrews University.

Gary Holback, instructor in building construction, Andrews University.

Glenn Johnson, assistant professor of mechanical engineering, Andrews University.

Terrance Newmyer, director of student labor, Andrews University.

Louise Richardson, secretary to treasurer, Southern New England Conference, formerly secretary in the General Conference.

Paul B. Riley, assistant to the vice-president for development and public relations, Andrews University.

Beverly Ruskjer, instructor in nursing, Andrews University.

Donald R. Sahly, executive secretary, Alumni Association, Andrews University.

Jay Shanko, secretary-treasurer, Southern New England Conference, formerly assistant treasurer, Southern Union Conference.

Dale Twomley, associate professor of business administration and chairman of the Business Administration Department, Andrews University.

Albert Withrow, teacher, Ruth Murdoch Elementary School, Andrews University.

C. L. Yauchzee, pastor at Los Banos in Central California, formerly from the Ontario, Canada, Conference.

Regular Missionary Service

Walter E. Barber (PUC '43), to serve as pastor-evangelist, Guam-Micronesia Mission, Majuro Island, and **Erva Lucille (Hewitt) Barber**, of Hilo, Hawaii, left Honolulu, June 1, 1978.

Robert L. Hancock (AU '63), returning to serve as head, Bible department, West Indonesia Union College, Bandung, Indonesia, **Janet P. (Baker) Hancock** (CUC '53), and two children left Los Angeles, June 6, 1978.

John E. Keplinger (CUC '45), to serve as civilian chap-

lain, Frankfurt Servicemen's Center, Niederrad, West Germany, and **Nellie L. Keplinger**, of Knoxville, Tennessee, left New York City, May 30, 1978.

Najeeb W. Nakhle (AU '74), to serve as theology teacher, Chile Union College, Chillan, Chile, **Aneesi B. (Mashni) Nakhle** (AU '73), and one child, of Berrien Springs, Michigan, left Miami, June 5, 1978.

Robert W. Prunty (LLU '70), returning to serve as dentist, Yaounde Dental Clinic, Yaounde, United Republic of Cameroon, **Kay J. (Reiswig) Prunty** (LLU '68), and three children left Chicago, Illinois, May 24, 1978.

Nationals Returning

Wada S. Kibadau (Atlanta U '77), to serve as minister, North Nigerian Mission, Bukuru, Nigeria, left Montreal, Quebec, June 6, 1978.

Regulo B. Rivas (LLU '77), to serve as pastor-evangelist, West Venezuela Mission, Barquisimeto, Venezuela, **Fanny C. Rivas**, and one child left Miami, May 23, 1978.

Adventist Volunteer Service Corps, Sustantation Overseas Service, Special Service

Arthur A. Anderson (SS), to serve in construction and maintenance, Nicaragua Adventist

Hospital, La Trinidad, Nicaragua, and **Sybil M. (Savage) Anderson**, of Harlingen, Texas, left McAllen, Texas, May 29, 1978.

Ernest T. Gackenhaimer (Jefferson College) (SOS), to serve as associate stewardship director, Central Jamaica Conference, Spanish Town, Jamaica, and **Bernice M. (Bengston) Gackenhaimer**, of Collegedale, Tennessee, left Miami, June 7, 1978.

Coming

August

5 Dark County Evangelism
5 Church Lay Activities Offering
12 Oakwood College Offering

September

2 Lay Preachers' Day
2 Church Lay Activities Offering
9 Missions Extension Offering
9 to Oct. 7 *Adventist Review, Guide, Insight Campaign*
16 Bible Emphasis Day
23 Pathfinder's Day
30 Thirteenth Sabbath Offering (Afro-Mideast Division)

October

7 Medical Missionary Work
7-14 *Life & Health Emphasis Week*
7 Church Lay Activities Offering
14 Voice of Prophecy Offering
21 Sabbath School Community Guest Day
21 Community Relations Day
21 Temperance Offering
28 to Nov. 4 Week of Prayer

November

4 Annual Week of Sacrifice Offering
11 to Jan. 6 Ingathering Crusade



This month in LIFE & HEALTH

- Learning to Love
- Seven Self-help Steps for Preventing Back Pain
- Seven Self-help Steps for Dealing With Back Pain
- How to Get Along With Your Back
- Can Anything Stop the Town Killer?
- Bounties From the Vegetable Garden
- *Life & Health* Marathon Draws 1,000 Runners
- Activity Arrests Aging
- Painless Dentistry: A Possibility in the Near Future
- Our Crusade Against Clutter
- Love or Anger? It's Your Choice

Enjoy your copy of *Life & Health* today. Order from your local conference Adventist Book Center.



Renewed fighting in Beirut forces church members outdoors

With shells and rockets falling in the area of their church building, members of the Ashrafieh church in Beirut, Lebanon, met in the open air to pray for their fellow members confined to their homes by the heavy fighting during the first week of July. Charles D. Watson, right, Afro-Mideast Division president, preached on the eternal verities while the church pastor, George Raffoul, translated into Arabic.

For a time concern was felt for one family, the Deeb Farahs, in the heart of the danger area, but on Sabbath, July 8, the family reported through a telephone link reestablished after a five-day cutoff that they were safe and well, although many shells had fallen close to their home and one large building nearby had been razed.

JACK MAHON

Adventists aid flood victims in Minnesota

Seventh-day Adventists have donated relief supplies to victims of the July 5 Rochester, Minnesota, flood.

The Red Cross designated the Rochester church as the official receiving agency for clothing, bedding, and food coming into the area. Many Adventists also volunteered to assist in flood cleanup operations.

PERRY F. PEDERSEN

VOP evangelist wins 400 in Indonesia series

Fordyce Detamore, Voice of Prophecy evangelist, celebrated 50 years of preaching by conducting an evangelistic meeting in Manado, in the East Indonesia Union, from May 13 to June 11.

At the evening meeting on May 23, the anniversary date,

Elder Detamore made an altar call. With all the lights in the meeting hall turned off, a team worker carried a candle forward and lit a candle being held by Elder Detamore. Both men then lit a candle held by someone else in the hall, and the process continued until everyone in attendance held a lighted candle. Then, in the soft, flickering light, Elder Detamore made the first of the series' four appeals for a personal commitment to Jesus Christ.

His moving appeals, the music of Emil and Ruth Moldrick, also of the Voice of Prophecy, and the influence of the Holy Spirit resulted in the decisions of more than 400 persons to commit their lives to Christ, according to Nathan Ruhupatty, East Indonesia Union Mission assistant publishing director.

Paul Wuisang, West Indonesia Union Mission evangelist, coordinated the visitation program that brought former Adventists and interested persons of other faiths into the church.

Newbury Park is VOP's new home

The Voice of Prophecy has completed its move from its home in Glendale, California, to the SDA Radio, TV, and Film Center in Newbury Park, California. The new building, situated approximately 45 miles northwest of Glendale, away from the congestion of expanding Los Angeles, provides more space for the expanding radio and Bible school programs.

Contributions from VOP friends have not been used in constructing the new offices. "We are grateful to the General Conference of Seventh-day Adventists for providing these facilities without our having to ask listeners and church members for construction funds," says H. M. S. Richards, speaker emeritus.

Dr. Richards recalls that his first office for the broadcast, then known as the Tabernacle of the Air, was in a chicken house. Later offices included a garage, the committee room of the Southern California Conference, a home, and a store building. The first building constructed specifically for the Voice of Prophecy was the one occupied from 1950 until the recent move.

The mailing address for the radiobroadcast remains Box 55, Los Angeles, California 90053.

ELDYN KARR

North Pacific votes funds for "insta-churches"

The North Pacific Union Conference has voted approval of an "insta-church" project to benefit the 28 new churches and companies that have been organized in the union during the past 18 months. Under the program, the union will join with the local conference on a 50-50 basis in the purchase of a prefabricated church. The company or church would furnish the land for the church site. After a three-year period

the congregation would have the option of beginning construction on a church or starting payments on the temporary building.

According to Max Torkelsen, union president, the purpose of the project is to enable new congregations to have a means of getting started. Present plans call for the purchase of up to six structures a year, one for each conference in the union.

MORTEN JUBERG

For the record

New position: Ben J. Liebelt, president, Wyoming Conference, formerly associate director, General Conference Sabbath School Department. He replaces Don Schneider, new president of the New Jersey Conference.

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