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“The mists and fogs cling to the earth; beyond the clouds God’s light is shining. Into the sunlight of His presence we may rise on the wings of faith.”--Education, pp. 118, 119.

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C. D. Henri, author of "Preparation for the Loud Cry" (p. 3), is a general vice-president of the General Conference, a position he has held since 1973. A graduate of Atlantic Union College, South Lancaster, Massachusetts, Elder Henri holds a Master of Arts degree from Andrews University, Berrien Springs, Michigan.

Elder Henri has served the church in various capacities throughout his career: pastor in the Lake Region Conference; pastor, district leader, evangelist, principal, and later mission president in Liberia, West Africa; Ministerial Association secretary and evangelist in Ghana; and editor of the West

African Union paper. During a second term of service in Africa he was president of the East African Union, a position he held until his appointment to the General Conference.

The question in this month's Reader to Reader feature, which, beginning with this issue, will appear the second week of each month, asks whether parents should wait until their child is 8 years of age before sending him to school. Those who responded to the question share their own experiences and those of their children. Parents who are weighing the advantages and disadvantages of this idea will find some food for thought in the answers given.

Joseph J. Battistone wrote our Young Adult article, "You Can Reach the Unreachable" (p. 10). This monthly feature is directed toward young adults in their twenties through early thirties. We endeavor to focus on their specific problems, such as deciding a career, choosing a mate, living happily as a single person, as well as to help in the problems they share in common with many other age groups, such as finding devotional time, making friends, coping with

anger, and working efficiently.

In this month's article Dr. Battistone talks about the making of dreams, finding worthwhile goals toward which to aim.

A brief reminder to those of our readers who are moving: Please give your forwarding address to the post office. Each REVIEW that is not forwardable for either lack of an address or because of an incorrect address is returned to us with a charge of 25 cents. The periodical department has told us that they pay approximately \$10,000 per year in returns alone. Please help us in our continual effort to keep subscription prices as low as possible by giving the post office your forwarding address and then sending us a change of address, as well.

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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.

Nonnegotiable faith

"Eighty Adventist Editors Meet in Colorado" (Newsfront, June 22) told of the meeting of 80 denominational publicists at Glacier View camp in Colorado.

As I read the statements of our leaders, I was reminded of the thrill I felt as a young boy when I heard the national anthem! I was able, particularly, to relate to these comments: "The Lord has indicated that some doctrinal subjects are nonnegotiable. . . ."

"Our journals are not open forums. They were never brought into existence for that purpose. We owe fidelity to our constituency not to mislead them, either by silence or by recasting our message. . . ."

"Ridicule and debate tactics
2 (818)

come from the arsenal of the enemy, Ellen White says."

God has fortified us, as a people, with special light for a special purpose—to bring others to salvation in the righteousness of our Saviour, and to help others to know the joy of a loving, obedient relationship with and through Jesus Christ.

We have the Word of God and, thankfully, the Spirit of Prophecy; beyond those, we need only faith and a commitment to witness to that faith.

RICHARD M. MAYHUGH
Green Bay, Wisconsin

Best audience

Re "A Man Who Cast a Long Shadow" (May 25).

I had the privilege of meeting Charles Weniger when he visited the Oakwood College campus in 1949, while I was a student there. I have always remembered the sermon he preached on Psalm 1, because since that time it has been one of my favorite passages in the Bible.

One of Dr. Weniger's most enthusiastic listeners was Mrs.

Weniger. From my vantage point in the choir, I could see her beaming as he spoke.

MCCARIN L. REID
Memphis, Tennessee

Quarterlies

About two years ago I began to realize how much research and diligent study go into the making of a Sabbath school quarterly. The dedicated authors who have spent the time and effort certainly need to be commended and thanked for these lessons. How can we throw the pamphlet in the trash can at the end of each quarter? I have now developed a simple filing system. I put the quarterlies in a box divided by large cards with my own titles printed on them. What a wealth of information I have at my disposal! Endless information on the subjects of Jesus, God, the Creation, the book of Revelation, and on and on. While we may not need to use this material now, we may wish we had it later.

JACKIE DE GROOT
LaFox, Illinois



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Preparation for the loud cry

The loud cry is the intensified cry
of the messages of the three angels.

It represents God's final appeal
to the world.

By C. D. HENRI

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (Rev. 18:1, 2).

Ellen White declares, “The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel’s message, ‘another angel’ is to ‘come down from heaven, having great power,’ and the earth is to be ‘lighted with his glory.’”—In *Review and Herald*, Oct. 13, 1904.

The message of the third angel will culminate in the loud cry of Revelation 18:1, 2. Ellen White frequently identifies the loud cry as the loud cry of the third angel. Notice, for example, the following statement:

“At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood.”—*Ibid.*, Dec. 13, 1892.

The third angel’s message and its loud cry are world-wide in extent. They give purpose to the existence of the Seventh-day Adventist Church. The church is to sound the last warning message to the world.

A call out of Babylon

In the loud cry, God calls His people out of the bedlam of religious confusion and false doctrine with which Babylon has beguiled the nations. The great theme of the loud cry of the third angel’s message is a call for men and women to accept God as the Creator, Saviour, and Redeemer. The final message to be given to the world in the end time is for people to keep the commandments of God (and the Sabbath is embodied in the heart of these commandments) and the faith of Jesus (Rev. 14:12). At the same time there is a counterfeit power at work. With signs and lying wonders he promotes a spurious apostate day of worship and “deceives the whole world” except God’s faithful people. The acceptance of the true Sabbath or the counterfeit day of worship will divide Christendom.

“At every revival of God’s work the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between

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them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

“Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.”—*The Great Controversy*, pp. 593, 594.

“So it will be in the great final conflict of the controversy between righteousness and sin. While new life and light and power are descending from on high upon the disciples of Christ, a new life is springing up from beneath, and energizing the agencies of Satan. Intensity is taking possession of every earthly element. With a subtlety gained through centuries of conflict, the prince of evil works under a disguise. He appears clothed as an angel of light, and multitudes are ‘giving heed to seducing spirits, and doctrines of devils.’”—*The Desire of Ages*, p. 257.

During this time the people of God will make earnest, persevering efforts to come up to God’s standard of preparation. They will confess their sins and overcome by the power of the Holy Spirit.

“God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us. Health of body and mind is required for this work; it is as essential to a healthy religious experience, to advancement in the Christian life and progress in holiness, as is the hand or foot to the human body. God requires His people to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. . . .

“I was shown that if God’s people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—*Testimonies*, vol. 1, p. 619.

Reformation prepares way for latter rain

When repentance and reformation have done their work, when the people of God have been cleansed from their sins and filled with the latter rain power of the Holy Ghost, then they will go forth to proclaim with special power Heaven’s last invitation to the world. They will preach the message everywhere.

“Those who have held the beginning of their confidence firm unto the end will be wide-awake during the time that the third angel’s message is proclaimed with

great power. During the loud cry, the church, aided by providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.”—*Review and Herald*, Oct. 13, 1904.

“As foretold in the eighteenth of Revelation, the third angel’s message is to be proclaimed with great power by



those who give the final warning against the beast and his image. . . .

“This is the message given by God to be sounded forth in the loud cry of the third angel.

“Those whose faith and zeal are proportionate to their knowledge of the truth will reveal their loyalty to God by communicating the truth, in all its saving, sanctifying power, to those with whom they associate. Their lives of holiness and unselfish service will be in conformity with the vital principles of the kingdom of heaven.”—*Testimonies*, vol. 8, p. 118.

“The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the Word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths. . . .

“The words of Paul will be literally fulfilled: ‘All that will live godly in Christ Jesus shall suffer persecution.’ 2 Timothy 3:12. As the defenders of truth refuse to honor

the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human vision all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed."—*The Great Controversy*, pp. 607, 608.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand."—*Ibid.*, p. 612.

Universal Sunday law

Calamities, trouble, war, and all kinds of disasters—natural and man-made—will afflict the earth. When a universal Sunday law is passed, the wicked will declare that the little group of people who refuse to acknowledge the "Lord's day," who refuse to keep the sabbath appointed by the governments, who refuse to unite with them in prayer for God to relieve them from the awful miseries that afflict the earth, are responsible for all these calamities. If it were not for these Sabbathkeepers, they assert, God would hear their prayers and remove His judgments. Then laws will be passed to destroy those



faithful ones who keep the Sabbath and acknowledge God as Creator.

Despite the threat of persecution, "the great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.' Acts 3:19, 20. . . .

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*Ibid.*, pp. 611, 612.

The church will be victorious. God's people will be vindicated because their hope rests in Jesus, who is made unto them "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Let us be earnest about this wonderful truth that God has revealed to us. Let us determine to be the angel crying with a loud voice. Let us by precept and by example take our stand on the truth of God's Word. Let us share this truth with those who know it not. To us God has given the message of the loud cry to do its work for His church and the world.

In this time of great trouble God will vindicate His people. "The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of papacy. Satan's host of wicked men will surround them, and exult over them, because there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is heard peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from heaven, as God utters His voice from His holy habitation.

"The foundations of the earth shake; buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to one another: 'We are delivered. It is the voice of God.'"—*Testimonies*, vol. 1, pp. 353, 354.

"The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal Himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity."—*Review and Herald*, April 23, 1901.

During this present time of peace, while the Spirit of God is being poured out, I entreat you, take your stand with the Lord Jesus. Give glory to Him today and forever. □

A proposed solution to a chronological problem

Many years ago, scholars for the most part abandoned any hope of finding a basis for consistency in the Biblical figures for the reigns of the Hebrew kings. A notable step toward clarifying the seemingly irreconcilable data for the early kings was made by E. R. Thiele.¹ He showed that the apparent difficulties in correlating the reigns of the kings of Judah with those of Israel resulted from a failure to recognize that the two kingdoms used different methods for defining the accession year of its kings.

However, this elucidation did not lead to the expected harmony in the figures for the later era. The period from the death of Uzziah to the fall of Israel continues to pose problems for which no proposed solution eliminates the necessity for assuming errors in the Biblical data. This situation suggests the existence of one or more as yet unrecognized factors that have prevented attainment of complete harmony in these figures.

The critical difficulty rises from the apparent inconsistency in the statements of 2 Kings 16:1, 17:1, and 15:27, 30. These verses tell us that the seventeenth year of Pekah was the same as the accession year of Ahaz, that the twelfth year of Ahaz was the same as the accession year of Hoshea, and that the 20-year reign of Pekah ended with the accession of Hoshea. This latter synchronism is confirmed by an Assyrian source that tells us that Tiglath-pileser set Hoshea on the throne after the people had deposed Pekah.² The problems do not end with these difficulties. However, the fundamental problem can be visualized by means of the accompanying simple diagram (see Chart 1), which reveals a nine-year discrepancy for the accession of Ahaz.

A variety of methods have been proposed in attempts to secure consistency in the Biblical figures. Each of these in turn raises problems as large as the original, or larger. Most of these methods require recognition of highly improbable interregna (periods when no king was ruling) either in this late era or in the earlier period or both. Thiele properly rejected this concept of interregna and proposed a solution that moves the reign of Ahaz forward on the time scale from 744-728 B.C. to 735-715 B.C.,³ extending the reign from the stated 16 years to an unstated 20 years, during the last 14 of which Hezekiah served as coregent with his father.

The construction adopted in *The SDA Bible Commentary* follows closely that

proposed by Thiele. The construction is set forth as tentative and acknowledged to be incomplete, since it does not provide an explanation of 2 Kings 17:1 short of assuming a copyist error.⁴ This construction brings the accession of Ahaz into line with the seventeenth year of Pekah but at the expense of invalidating the synchronism between the twelfth year of Ahaz and the accession of Hoshea.

If this construction actually led to the expected harmony with Scripture by assuming *no more* than a single copyist error (as of 2 Kings 17:1), one might be able to live with such a solution with some minor discomfort. If this plain statement is in error, how are we to know how many and which other statements are in error?

Not the only difficulty

But this is not the only difficulty resulting from the acceptance of this proposed solution. There are several additional discrepancies of such magnitude that they cannot be ignored. There are also numerous additional discrepancies and un-

solved problems for the earlier period of antiquity that must be considered. It is the writer's contention that all of these are related to the same fundamental errors of interpretation and that hence the entire chronology of antiquity needs to be reconsidered. The incidents of the Exodus, the oppression, and the conquest under Joshua and others pose large problems for which the conventional chronological settings call for more and still more compromise of the dependability of the Scripture. A proposed reconstruction of this total chronology has been outlined in the writer's published volumes⁵ that eliminates these difficulties in virtual totality, as well as providing solutions to many problems inherent in the conventional structure. The discussions here must be limited to the problems in the era of the late kings of Israel. This necessary limitation is not to be construed as allowing that the total problem of Biblical chronology has been solved by a clarification of the apparent discrepancies in this late era.

My analysis of the problem, here as well as in the earlier period, is that we have followed popular opinion too slavishly in evaluating the data of archeology as compared with inspiration. To me, the proper approach to these problems is to start with the most secure points that archeology has to offer and work from there into areas of question and of lesser security, always maintaining a recognition of the authority of inspiration as standing above popular opinions relative to interpretations of obscure source materials.

This, I believe, has not been done in dealing with the problems relative to the Hebrew kings. Rather, an insecure interpretation of an earlier Assyrian inscription has been used as an anchor point,⁶ only to find that the developing structure does not link satisfactorily with the secure synchronism of the fall of Israel to the Assyrians in 722/721 B.C.

As an alternate approach in dealing with the present problem, we shall take as our anchor point the syn-

To a sundial

By PEARLE PEDEN ENGLAND

So short is life!

So few the days!

So jet-propelled our winging ways,

The moments pass, too soon emerge

As fluttering, flying, full-grown birds.

Seconds, minutes,

Hours and days,

All catapult to distant haze.

On migrant wings they circle wide

And fan the blue-cold sonic tide.

Thou, God, dost see

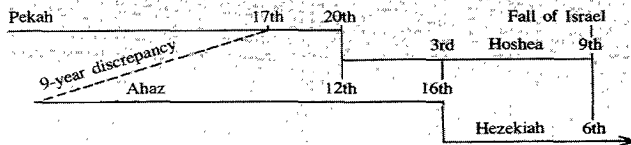
O'er span and space

The hours left a fallen race.

Help us to see through misty maze

How few the hours! How few the days!

Chart 1. The Accession of Ahaz.



chronism of the fall of Israel to the Assyrians in the ninth year of Hoshea of Israel and the sixth year of Hezekiah, king of Judah (2 Kings 19:10). This incident is mentioned in the Assyrian sources. The bases for the establishment of the date 722/721 B.C. have been presented in *The SDA Bible Commentary*.⁷ There were three kings in the era under consideration whose reigns are explicitly tied to this incident. These are Hoshea, Ahaz, and Hezekiah. The stated reigns of these kings and their placement on the B.C. time scale are shown in *bold lines* on Chart 2. This unit is our starting point for arriving at an altered construction that is in agreement with both Scripture and the Spirit of Prophecy and assumes no copyist errors.

By starting with this solid and fixed unit, two problems are immediately solved. If one proposes a coregency between Hezekiah and Ahaz, both Scripture and the Spirit of Prophecy are contradicted. If such a coregency is assumed, we must recognize either that the reforms of Hezekiah were initiated and carried out when Hezekiah was coregent to his wicked father or that these reforms belong to the later reign of this king *after* the fall of Israel. Neither of these views is acceptable. In the sequence of events recorded in 2 Kings 18:1-10 and in 2 Chronicles 29:1, 2, these reforms are placed immediately after the accession of Hezekiah. This position is clearly confirmed in *Prophets and Kings*, page 331: "No sooner had he [Hezekiah] ascended the throne than he began to plan and to execute." That this *cannot* refer to an accession after the fall of Israel (and hence after a coregency with Ahaz) is indicated in the

subsequent statement "Soon Israel would fall completely into the hands of the Assyrians."—*Ibid.*, p. 332.

That these reforms could not have been carried out when Ahaz was still alive is recognized by *The SDA Bible Commentary*.⁸

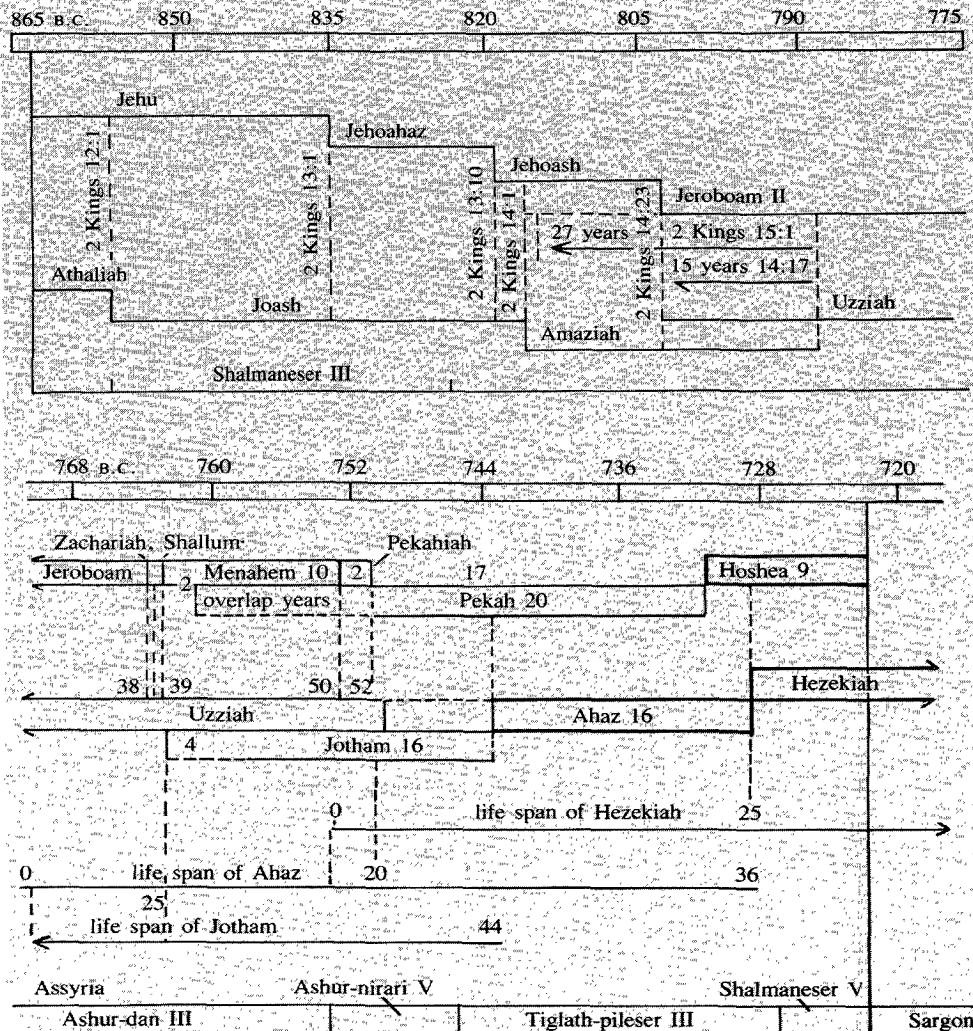
Anomalous also is the stated revolt of Hezekiah to the domination of the Assyrians, which incident also belongs prior to the fall of Israel (2 Kings 18:7). Such a bold political move by a coregent is incredible.

A further difficulty rises from the stated age of Ahaz as 20 (2 Kings 16:2) and of Hezekiah as 25 (2 Kings 18:2) when they began to reign. If Hezekiah was 25 in the sixth year before the fall of Israel (728 B.C.), and if Ahaz was 20 in the seventeenth year of Pekah in 735 B.C., then Hezekiah was born when his father was an infant. This absurdity is diminished, but not eliminated, by assuming the

statement to mean that he was 25 at the *end* of the assumed 15-year coregency with Ahaz. This still places Hezekiah's birth when his father was 14 years old. Furthermore, the assumption represents an inconsistent handling of Biblical data. Such statements of age at the beginning of reign otherwise are consistently in terms of the age at the beginning of coregency if there was a coregency (see 2 Kings 14:2; 15:2; 21:1). This applies also to Jotham, as will be shown shortly. The stated years of reign may or may not include the years of coregency.

Were it not for the uncertain meaning of the state-

Chart 2. Synchronization of Kings of Israel, Judah, and Assyria.



ment in 2 Kings 15:30 that seems to imply a reign of 20 years by Jotham, not 16 as stated in verse 33, and that these 20 years reach to the accession of Hoshea, we might add Pekah's 20-year reign to our *fixed unit*. Placement of the reigns of Hoshea and of Jotham are delayed until this point has been clarified. We proceed rather by setting up a tentative and "floating" unit not fixed to the B.C. time scale.

This unit is composed of the reigns of Zachariah (six months), Shallum (one month), Menahem (ten years), Pekahiah (two years), and Pekah (twenty years). These reigns are correlated with the reign of Uzziah by the stated synchronisms in 2 Kings 15:8, 13, 17, 23, and 27. Strangely, the reign of Jotham, son of Uzziah, is correlated with the second year of Pekah rather than a year in the reign of Uzziah (verse 32).

Single assumption

The entire problem may now be brought into focus by a single reasonable assumption, namely, that the years of Pekah that overlapped those of Pekahiah and Menahem⁹ were years in addition to the 20 years attributed to him? There are Assyrian inscriptions that have been so interpreted. The question is whether these inscriptions demand the interpretations placed on them. In a subsequent article these Assyrian inscriptions and the puzzling verse in 2 Kings 18:2 will be considered.

the death of Uzziah and the accession of Jotham. The floating unit now is part of the fixed unit. Each king is set in a position in agreement with Scripture.

The meaning of the statement in 2 Kings 15:30 is now apparent. "The twentieth year of Jotham" should be read "The twentieth year from Jotham," as dated to the death of Uzziah. This interpretation has long been recognized.¹²

This structure now fits satisfactorily into the account of Uzziah's (Azariah) becoming a leper (2 Kings 15:5). Jotham was coregent with his father for four years. He then took over the major responsibility. The remaining years to the death of Uzziah are credited to both Uzziah and Jotham by the chronographer.

The ages of Jotham and Ahaz at the birth of their sons may now be calculated. Jotham was 18 at the birth of Ahaz, and Ahaz was 18 at the birth of Hezekiah. These ages seem surprisingly young for marriage, but not improbably so.

But someone asks, Are there not Assyrian inscriptions that do not allow recognition that the overlapping years of Pekah were in addition to the 20 years attributed to him? There are Assyrian inscriptions that have been so interpreted. The question is whether these inscriptions demand the interpretations placed on them. In a subsequent article these Assyrian inscriptions and the puzzling verse in 2 Kings 18:2 will be considered.

DONOVAN A. COURVILLE
Loma Linda, California

To be concluded

REFERENCES

- ¹ E. R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, chap. 2.
- ² D. D. Luckenbill, *Ancient Records of Assyria*, 1, par. 816.
- ³ Thiele, *op. cit.*, Appendix B, p. 205.
- ⁴ *The Seventh-day Adventist Bible Commentary*, p. 151.
- ⁵ D. A. Courville, *The Exodus Problem and Its Ramifications*, 2 volumes. These volumes may be obtained through Adventist Book Centers or directly from Crest Challenge Books, Box 993, Loma Linda, California 92354 (\$9.95 per set postpaid).
- ⁶ *The SDA Bible Commentary*, vol. 2, p. 159. This inscription will be discussed in a subsequent article.
- ⁷ *Ibid.*, pp. 151 ff. See also *SDA Bible Dictionary*, article "Chronology."
- ⁸ *Ibid.*, p. 86.
- ⁹ *Ibid.*, pp. 85, 150.
- ¹⁰ See Chart 2, where these extra years are represented by a horizontal dotted line and the correlations by vertical dotted lines. See also *The SDA Bible Commentary*, vol. 2, p. 85.
- ¹¹ Thiele, *op. cit.*, pp. 32, 64, 68-70.
- ¹² See margin reading of 2 Kings 15:30.

The Rock

By E. ROBERT REYNOLDS

Sailing through the Strait of Gibraltar, which joins the Mediterranean Sea and the Atlantic Ocean between Spain and Africa, I could dimly see the historic Rock—one of the Pillars of Hercules.

As a student of history I had learned that the Rock of Gibraltar passed to the British more than 240 years ago at the close of the War of Spanish Succession. As a visitor to the island some years ago, I had listened as tourists do to many of its legends.

One of the tales concerns Barbary apes, a species of tailless monkeys found in North Africa. How they came to live there, no one seems to know. One suggestion is that they came during the long Moslem rule of the area. As a tourist travels the less frequented roads on the Rock he sees monkeys scurrying over guardrails, across the hillside, or atop somebody's roof.

The legend of the apes concerns the British presence. As the saying goes, as long as the apes continue to live there the huge piece of granite that juts out of the sea will remain British property. So Gibraltar is unique in that it is the one place in the world where apes may play at least a legendary role in international politics.

The indigenous residents I saw during my visit there were mostly of Spanish and Italian descent, but they had become British in their dress, language, and loyalties. The British influence on the island can be seen, for example, in the automobile traffic pattern: If one travels to Gibraltar from Spain he will have to switch from a right-hand pattern, common throughout most of Europe today, to a left-hand pattern, common in many countries that Great Britain once ruled. A causeway connects the island to mainland Spain.

Pondering Gibraltar's Rock, I was reminded of another Rock. In the Old Testament, God is often referred to as the Rock. Thus, Moses, the earliest writer contributing to the Bible, says, "The Rock! His work is perfect. For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He" (Deut. 32:4, N.A.S.B.). Several more times in this song Moses refers to God by this same figure. For example, in verse 31 of the same passage, he says, "Indeed their rock is not like our Rock, Even our enemies themselves judge this."

Using this same poetic language in 2 Samuel 22:2, 3, and again in verse 32, David composed these words and asks these questions (N.A.S.B.): "The Lord is my rock . . . My God, my rock." "For who is God, besides the Lord? And who is a rock, besides our God?" (In slightly altered form and words, this song of David appears as Psalm 18.) Over and over again, this figure for God is used in the Psalms. Parallel ideas appear also such as a shelter in a storm, a shade in the heat of the sun, a refuge, a place of strength. Note, for example, Psalm 91: "He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty. I will say to the Lord, 'My refuge and my fortress, My God, in whom I trust!'" (verses 1, 2, N.A.S.B.).

Isaiah speaks of this Rock also. In Isaiah 8:14 are these words: "Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over" (N.A.S.B.). Peter applies this verse as a prophecy of Christ (1 Peter 2:8). So does Paul (Rom. 9:32, 33).

Habakkuk employs the same figure. "Art Thou not from everlasting, O Lord, my God, my Holy One? And Thou, O Rock, hast established them to correct" (Hab. 1:12, N.A.S.B.).

Truly there is no Rock like our God.

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

Our situation is such that we are able to keep our children at home until they are 8 or 10 before sending them to a formal school. I would like to hear from parents who have kept their children home until a later age, regarding how they adjusted socially and scholastically when they entered school.

■ We are glad that we kept our daughter out of school until she was 8 years old. The extra years at home were a most rewarding experience! I assumed the role of both mother and teacher. When our daughter began school she was ready for the second grade. Although she was still one year behind her peers chronologically, being older seemed to help her develop leadership abilities.

EFFIE HALE PAMPAIAN
Reedley, California

■ With regard to the age for children to begin school, we were encouraged to follow the advice given in the Spirit of Prophecy by a minister friend. His advice was, "There is always a blessing in following the Lord's counsel."

All of our children have become well-accepted leaders and rate high scholastically in their respective fields. We can say from experience that the Lord blesses the efforts of those who cooperate with Him in the education and training of the "beautiful flock."

LAURA FRANKLIN
Denver, Colorado

■ We kept our two sons home until they were 7½ and 8. We were fortunate to have teachers who believed in challenging their pupils. As a result both of our children have made up one grade, although they will still reach academy and ultimately college at an age a little older than the average. Both boys were eager and ready to learn when they entered the classroom. We did not create any formal learning situation at home before school, but simply satisfied their curiosity, answered questions, provided interesting books for reading and for preschool learning activities, and helped make each day a learning adventure.

Reflecting on our short experience, we agree that we would repeat it, or perhaps wait even a

little longer before sending the children off to the classroom.

ELIZABETH SIMCOCK
Madison, Tennessee

■ We have two children, a boy, 14, and a girl, 12. We delayed sending them until they were just over 8 years old. Since such a practice was uncommon in our area, well-meaning friends told us that our children would become socially maladjusted and would feel odd by being kept out of school. However, happily the opposite has taken place.

In retrospect, we feel gratified with the results of our experience. Our not putting them into school until they were older provided two extra years at home to develop a strong parent-child relationship, which we feel is highly important in a society where there are so many competing influences. Today our children are confident, and others tell us that they see them as mature young people. They have a good relationship with their schoolmates and teachers, who report that they are a positive influence for good among their peers and do not hesitate to stand for what they feel to be right. They enjoy school and are highly motivated. Starting later enabled them to move ahead quickly in the learning process and to complete the first two grades in one year.

DONNA and CLAUDE
BROUSSON
Victoria, British Columbia,
Canada

■ From our experience I would suggest that if you start your child later in school you should make certain that he will not be required to stay with the first-grade class to his detriment. He needs to be able to advance according to his ability until he is with his age group. Counsel with the local church school teacher and the conference educational leader regarding your plans.

You'll find the book *Better Late Than Early*, by Raymond S. Moore (which can be obtained through Adventist Book Centers), to be helpful.

HILDA M. PRIDE
Sturgeon, Missouri

■ Experience both as a teacher and as a parent convinces me that children who begin school at age 8 or older are more ready to learn and quicker to adjust to school schedules than their younger classmates. Longer attention spans, better-developed eyes, and coordination of finer muscles result in rapid progress through initial readiness exercises, permitting satisfactory completion of two or more grades in one year. Social adjustment also comes more easily to the more mature child.

Of course, if your bright older child enters a rigid, lock-step graded school, you will need ingenuity and a good working relationship with his teacher to prevent his becoming bored and developing poor study habits. Also, in a large, carefully graded school an older child needs help to avoid self-consciousness because of his size. Usually, however, there is a large variation in size among children of the same age.

As you determine to follow the "blueprint," preparing your child with prayerful home training during his first 8 to 10 years, you may experience pressure from well-meaning friends who feel you are handicapping him for life. But that shouldn't be allowed to intimidate you. After all, how many of us have any idea as to what age our friends and business associates began their school careers?

MILDRED THOMPSON
Kelso, Washington

■ We have three children and we kept the two older ones out of school until age 8. The third began at 7. I believe it would have been better if we had kept the third child out until 8, also. The two older children took two grades last year and are only one grade behind most children their age.

For some children it can be a problem to have other children their age a grade or two ahead of them. I believe, however, that if a child has a good relationship with his parents and has learned Christian principles, this problem will be minimal. In the extra years the child spends at home he can be taught valuable lessons from nature, as well as how to be helpful in the household. I believe if we follow the instructions we've been given through inspi-

ration, the Lord will bless our efforts.

Our children have done well in school. On reading tests they usually are at a level several grades ahead of where they would be expected to be. On some tests they've been four grades ahead of the grades they are taking.

We have no regrets for holding our children back. If we had it to do over again we'd do the same.

E. ST. CLAIR
Inez, Kentucky

■ My children started church school when they were 7 and 8 years old. Now, 25 years later, it is interesting to observe their reaction to having begun late. One is planning to start his children at 6 years so they won't be teased for being so much bigger than the others. Another is planning to start his children to school at 6 or younger so they will have a challenge and won't become bored. The third doesn't have children, but feels that if he had started younger he would have learned better.

E. WILLAUER
Hagerstown, Maryland

■ When I was student teaching, my supervising teacher one day pointed out students in her class whose parents had enrolled them at a later age, and she told of these children's academic and social edge over their classmates. My heart was pounding with joy to know that the virtue of late school enrollment, which Ellen White advocates, was recognized by a non-Adventist teacher.

MRS. S. THOMAS
New Orleans, Louisiana

QUESTION FOR OCTOBER

Response deadline September 8

Our new neighbors' children frankly confess to our children (ages 4 and 6) that they have "no daddy," that the man living with their mother is a "roommate." What should we tell our children so as to preserve in their minds the sanctity of the seventh commandment, particularly in light of the fact that children often repeat everything told them?

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length and should be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published. Responses received after the deadline cannot be considered for publication.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

My-our child

By ELIZABETH R. LANE

Parent: I bring to you my little child.
Till now he has been wholly mine.
I must recede and share with you
In teaching him—a task divine.

If I should overanxious seem
Forgive me, for I love him so.
And 'tis my very life to me
The things that bring him weal or woe.

Till now the things I said and did
Were held by him as right and true.
Now he will look to you for help
And quote to me the things you do.

I know that you can teach him books,
No thought of that I need to give,
But answer me this question, please—
Will you teach him how to live?



Teacher: You've brought to me your little child,
And from this time he's partly mine.
'Twill ease my task if you have taught
The love of God and truth divine.

But if the way I teach seems wrong,
And I in error seem to be,
Speak well of me before the child—
Then come and reason it with me.

I hope that you will find in me
A friend that loves to tell the truth.
I would not have him lose his faith
Nor disappoint his eager youth.

If in the days that are to come
Some evil things *our* child should do
Remember that 'twould pain my heart
And I'd be just as sad as you.

Stop the School, I Want to Get Off,
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YOUNG ADULT

You can reach the unreachable

Goals are best kept in view if
motivations are heightened
by dreams.

By JOSEPH J. BATTISTONE

They traveled to Washington, D.C., by bus, by railway, and by plane. From north, south, east, and west, automobiles inched forward bumper to bumper on highways leading to the U.S. capital. People even came from overseas. There were diplomats from the new African nations and press representatives from the capitals of Europe. Many were there vicariously that day.

It was August 28, 1963. More than a quarter of a million people—the largest crowd ever to gather in Washington, D.C.—took their stand for civil rights. Young and old, black and white, rich and poor—all were there. Homemakers and sharecroppers, servants and state officials, gathered on the slope around the Washington Monument and then slowly marched shoulder to shoulder to the Lincoln Memorial. They came to hear Dr. Martin Luther King, Jr., and to pledge their support for human rights.

Dwarfed by the imposing statue of Abraham Lincoln, Dr. King stood before the sea of people and delivered his famous address: "I have a dream that one day this nation will rise up and live out the true meaning of its creed. . . . I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood."

At an early age, Martin Luther King sought a career that would help his fellow blacks. He chose the gospel ministry because he believed he could best speak out against racial injustice as a minister. Inspired by such civil rights leaders as Mahatma Gandhi, of India, Dr. King chose nonviolence as the keystone of his fight for civil rights. As the civil rights movement gained momentum, he recognized that by himself he could not reach his goal of human brotherhood. Somehow the

Joseph J. Battistone is pastor in Fletcher, North Carolina.

people around him must make his dream their dream.

What was true of the civil rights movement is true of other great causes, including the mission of the Seventh-day Adventist Church. The prosperity and growth of our church are inseparable from the dreams of its members. If church members cease to have dreams, the church will cease to have meaning. Its very existence will be brought into question, and spiritual disillusionment and decline will follow.

What do I mean by dreams? First, let us consider the meaning of the word *dream*. One definition of a dream is a mental activity during sleep. According to secular psychologists, dreams are symbolic expressions of unconscious wishes and fears. The key to self-understanding is said to be found in the analysis and interpretation of these dreams.

But there is another kind of dream, and that is a major aim, goal, or purpose, the attainment of which is ardently desired. Such dreams may arise from impressions made by the Holy Spirit or by those of an evil spirit in ways and at times unsuspected by us. When our dreams are influenced by the Spirit of God, we experience personal and social integration, spiritual prosperity, and boundless joy. When they are the product of an unholy spirit, we eventually experience personal and social disintegration, spiritual poverty and despair. Our inner lives be-

come horrible nightmares, plagued with frustration, ambivalence, and unfulfilled aspirations.

This brings us to a practical question. How do we determine whether our dreams or aspirations are healthy and sound? Three simple tests can be applied: Test One arises from the Socratic principle "Know thyself." It comes to us from the ancient Greek philosopher Socrates. We call this the Test of Self-understanding (see Jer. 17; Ps. 139). Does the dream grow out of a heart surrendered to God? Does it represent a sincere, genuine desire? Or is it merely an insincere, hollow wish? Is it rooted in jealousy, covetousness, or a superficial desire to keep up with the neighbors, or to imitate one's peers? (see Ellen White's comments on Rev. 3:1; *The SDA Bible Commentary*, vol. 7, p. 958). Insincere desires will never lead to great achievements, because they are too shallow. They lack spiritual depth because they are rooted in the barren, rocky ground of temporal pleasures and not in the fertile soil of the eternal concerns of life (Matt. 6:33; 19:16-22; 23:23; Luke 10:25-28).

I believe that people today suffer from fragmented or disintegrated personalities because their dreams are not the true desires of their hearts, but are bits and pieces of other dreams or fantasies. Too many people go through life in a disorderly manner, making decisions on the whim of the moment. There is no master plan or design

ESPECIALLY FOR MEN By W. R. L. SCRAGG

The troubles of time

Yesterday I was guest at a service in Westminster Abbey. What impressed me as much as the pageantry and awesome architecture was the precision of the timing of the event. It was written right into the program so that one could check each segment against the planner's prognostication. It went off with the precision of a space launching. The service marked the achievement of independence by the Solomon Islands. In my mind I pictured a service I had attended years before on the little island of Choiseul in the Solomon Islands. Organized and run by the islanders, it was an event to remember. I was given a program that someone had marked off in time segments, but it was never followed. Only after more than 20 musical numbers and such other ac-

tivities did the sermon finally get preached.

Which event was enjoyed more by those present? Isn't it true that all too often we become slaves of timing rather than participants in events? I guess that it largely has to be that way. There are work hours to be kept, appointments to meet. Every day has its timings. And we pride ourselves on the meticulous way we keep to them.

I never have been completely comfortable with the idea (even though the suggestion has appeared in this column) that a father should allocate one hour a day to his children. Much more to the child's liking and understanding would be to plan an event each day and then unravel that event with the child.

The event of a game of ball, of the telling of a story,

reading a book aloud, sharing the making of a model toy, planting a garden, going shopping, should for the child be taken out of the time framing by which adults (especially in the West) are governed and structured, to search out as much as possible the elements of pleasure, learning, and involvement it contains.

Time management

In another context and to a different purpose, the principles of time management would be appropriate. But for the benefit of the home, could we not think of event management and just for a while each day and each weekend let a shared event run its course? Give yourself a certain amount of time that you know will allow the event its natural and complete fulfillment, and then take off all watches, turn the clocks to the wall, relax, and involve yourself.

As I remember that service on Choiseul, two of us possessed watches—the missionary captain of the small ship we had sailed on and I—and we were the

only ones worried by all the time it was taking to include those songs and speeches. All the others were totally involved and greatly enjoying themselves.

If you think that the bonds of time affect only small children, try approaching your wife or teen-agers with a proposition of involvement in which time is not a restrictive factor. To say to a person you care about—by your activity, as well as by your words—"I've got all the time in the world to share with you" is the nicest of compliments.

So much that passes as poor communication within families, between spouses, and within organizations has to do with the troubles time creates. Taking time to listen, to understand, to be involved, and to share events significant to the other person is basic to interpersonal communication.

If your memory is good enough, you've probably long since come to the conclusion that although birth-days check off the time we've been alive, events weave the fabric of life.

to their lives. They build haphazardly on their past experiences.

This is not true of the great inventors, the great architects, the great poets and geniuses of history. Their dreams were sincere and expressed the deep desires of their hearts. And this is true of those who are filled with God's Spirit. For through obedience to the Holy Spirit we achieve self-understanding (see *Gospel Workers*, pp. 284-288).

Test Two arises from the Stoic principle "Control thyself." It comes to us from the ancient Roman philosopher Marcus Aurelius. We call this the Test of Self-discipline (see 1 Cor. 9:25-27). A dream is not healthy or sound if it runs against the well being of others. A desire, a dream, or even a prayer must achieve a certain amount of social maturity before it can be realized. Angry, self-assertive, clamoring prayers often linger at heaven's gates because they contain antisocial elements. Prayers of spiritually adolescent saints often remain unanswered because they are self-defeating requests arising from sick and distorted views of life. We must recognize that God is no errand boy, and that He will not reorganize the world to satisfy some petty desire of ours, particularly if it will lead to the unhappiness and ruin of others. We must not only discover the sincere desires of our heart; we must also bring them under control. And the Holy Spirit will help us achieve self-discipline.

"Test of self-giving"

Test Three arises from the Christian principle "Deny thyself." It comes to us from the Master Teacher, Jesus Christ. We call this the Test of Self-giving: "Whoever would save his life will lose it, and whosoever loses his life for my sake will find it" (Matt. 16:25, R.S.V.). The law of self-renouncing love is the law of life for heaven and earth (see *The Desire of Ages*, pp. 19-21).

Ultimately, the test of a healthy and sound dream is the willingness on our part to share it. This act is necessary for the dream to come into fulfillment. We must not keep our dream to ourselves, for it will never mature, but will eventually die with us. We must give it over completely into the hands of God and resist every effort to achieve recognition or fame by hoarding it.

Martin Luther King, Jr., had a dream of first-class citizenship for every citizen of the United States. This was his foremost desire, and he was willing to share it with others. Consequently, on October 14, 1964, at the age of 35, he became the youngest person ever to win the Nobel Peace Prize, and he took his place among the great people of all lands who have given themselves freely to the cause of peace and human brotherhood.

What Dr. King's dedication did for others you can do for the global mission of the Seventh-day Adventist Church. Through the power of the Holy Spirit, you can reach the unreachable in Christian service and make the world a better place because of it. There is no limit to what any of us can accomplish in Christ Jesus (Phil. 4:13). □

FOR THE YOUNGER SET

Lynne stopped the trial

By M. R. COOPER

Lynne was just 7—much too young to know what the inside of a courtroom looked like. But there she sat with the grown-ups, and at the front sat the judge, looking very severe in his wig and robes.

She felt nervous and did not know what was going to happen next. Then she heard her name. Someone took her by the hand and she found herself sitting next to Mr. Justice Forbes on the bench at the Crown Court in Leeds.

"Do you know what it means to promise God to tell the truth?" asked Mr. Forbes.

"No," said Lynne in a small voice.

"Do you know about God?"

Lynne didn't say anything.

"Do you know who He is?" questioned the man gently.

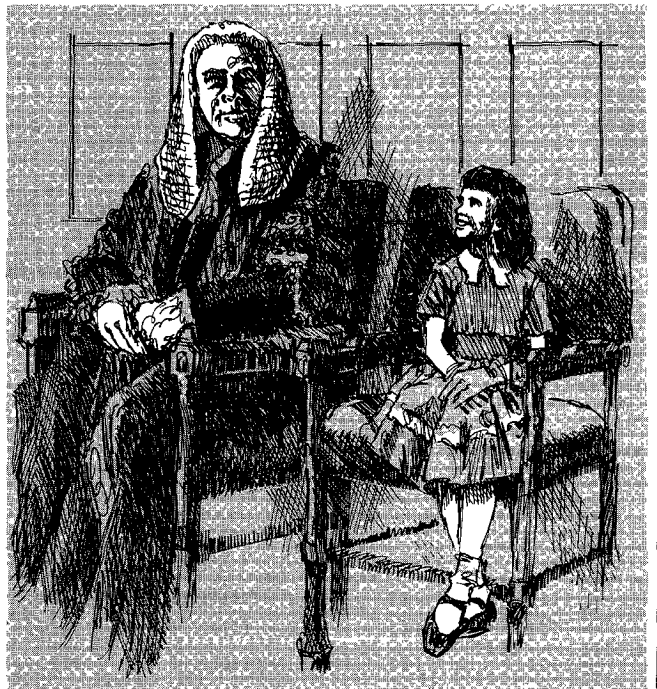
"No," said Lynne, "I don't know who God is."

Then the judge discharged the jury and declared that the trial would not be resumed until the following day. This would give time for someone to teach Lynne about God, who He is, and what it means to promise God to tell the truth.

And so it was that a minister was asked to tell Lynne the story of Jesus.

The next day, when the trial was resumed and Lynne was again asked to take the oath, she told the jury, "I know who God is now." And with Lynne as one of the chief witnesses, the trial was soon over and the accused was cleared of all charges.

Lynne's story reminded me of God, our loving and gracious Judge in the court of heaven, who also has postponed the universal trial to come at the end of the world so that people may find out who He is and what they must do to be saved.



Mr. Forbes, the judge, gently asked Lynne, "Do you know what it means to promise God to tell the truth?" Lynne answered, "No."

If Jesus were to preach in your church—3

Recovering first love

If Jesus were to preach in your church next Sabbath, what would He say? In this present series of editorials we have been picking up hints as to what He might emphasize, by examining a special message He sent to the Ephesus church via the exiled apostle John some 30 years after the Gospels were written and some 60 years after He ascended to heaven (Rev. 2:1-7).

In our analysis of the message, the topics Jesus has touched on thus far are: works, labor, patience, a sensitivity to moral issues, and a sensitivity to doctrinal issues. Whether Jesus would emphasize these same topics if He were to preach in our church today, we do not know, but at least these were items He felt were important to mention to the Ephesian congregation. There may be a lesson here. Perhaps more than they do, today's preachers and religious teachers should check to see what Jesus emphasized in His teachings, and emphasize these same things.

The message continues, "And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted" (verse 3).

What the congregation had borne is not mentioned in this clause, but it can be inferred from the context. In spite of the annoyance of evildoers inside and outside the church and the constant harassment by people claiming to be apostles, the members had borne their trials commendably. As someone has observed, the Ephesian church could bear anything except the presence of impostors in her membership.

What motivated them for undertaking and executing the difficult and often unpleasant tasks was their remembering that they were doing them for Christ's sake. They loved their Lord, whom they had only recently come to know. In view of what He had done for them, they willingly bore His cross and endured the suffering it entailed. When Jesus commended them for their wearying toil for His sake, they must have felt greatly encouraged.

They had not fainted, that is, had not become weary. Some people hold out for a time, then give up. Not so the Ephesian Christians. They maintained their guard; they refused to permit themselves to be detracted by lying apostles; they refused to compromise with evildoers.

But there was one thing Jesus could not commend: He said, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (verse 4). What is first love? Love refers to an attitude of mind that manifests itself in action. According to 1 Corinthians 13, both the attitude and the action are love. "Love is the fulfilling of

the law," Paul said in Romans 13:10. Thus love can be equated with character. When in his Epistle John said, "God is love" (1 John 4:8), he meant that God's character is love. What God is and does is love.

"First love" would refer to the character traits the Ephesian Christians manifested when they were first converted. Not all their attitudes and actions now were Christlike. They had remained orthodox, but in some respects they had become unloving.

We get a hint as to what Jesus meant by "first love" by studying the counsel He gave as to how it might be regained: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (verse 5).

The remedy

The remedy is in doing the "first works." This is further proof that love is here considered in its practical aspects of acts of love. Forsaking their first love is here equated with abandoning their first works.

There are three steps back to the first love: (1) "Remember." They needed to recognize that they had fallen. Such a recognition would be the first step toward recovery. Unless the Ephesian Christians recognized that they had fallen they would make no effort to get up.

(2) "Repent." The Greek word translated "repent" is *metanoëō*, which means literally to change one's mind. Repentance is a change of mind toward the circumstance that makes repentance necessary. The bent of mind that led a person to commit undesirable acts or to harbor undesirable thoughts or attitudes must be changed so that what is undesirable will be forsaken and not be repeated. This is what the Ephesian Christians needed to do; they needed to determine that with God's help and by His grace they would perform the loving acts they had neglected. Since human beings have been given the power of choice, God does not force them to change. But He appeals to them to choose the right.

(3) "Do the first works." By doing the first works they would be returning to their first love. Works here are the *erga* to which we referred in our editorial of July 13. Not that these *erga* earn salvation, but Jesus makes clear that without these *erga* the Ephesian Christians could not be saved. If they did not repent and do the first *erga* Jesus would remove their candlestick (literally, "lampstand"), that is, their status as a congregation recognized by Jesus. Thus it has always been true that although a person may be justified by faith, he will be judged by his works. Later in the book of Revelation, John emphasized this point again when he reported Jesus as saying, "Behold, I come quickly; and my reward is with me, to give every man according as his work [*ergon*] shall be" (chap. 22:12).

Some may wonder why Jesus makes no reference here to justification by faith, a point emphasized by Paul in Romans and Galatians and by Ellen White in her 1888

and subsequent messages. There may be a lesson here for today's preachers. In expounding a Biblical passage, they should always emphasize what the Holy Spirit led the Biblical writer to emphasize in that passage, not superimpose their ideas on what the writer said. Only in this way will they truly be preaching *the Word*. If the subject of the passage they are expounding is justification by faith, they should expound that doctrine; if the subject of the passage is *erga* (works), as is the message of Jesus to the Ephesian Christians, they should emphasize works, just as Jesus did. Only thus will they be expounding all that the Holy Spirit determined was important to put into Scripture. They must not be selective to the extent of expounding only those Scriptures that appeal to their thinking or conform to what they think is important. They must let the Holy Spirit decide what is important. *All Scripture* is inspired of God and profitable for doctrine. (2 Tim. 3:16).

It is easy to become a one-idea person—to grasp certain points strongly and virtually ignore many Biblical passages. A person who pursues such a course in effect stands outside the Bible, and he himself decides what is important and bends Scripture to make it conform to his ideas. This is why a study of the Bible book by book, chapter by chapter, verse by verse, is to be commended. Years ago on his journey to Jerusalem where he would be arrested, Paul had confessed to the Ephesian congregation, "I have not shunned to declare unto you *all* the counsel of God" (Acts 20:27). This must always be the religious teacher's aim. He must declare *all* the counsel, not only selected portions.

D. F. N.

To be concluded

“Worth less tomorrow”

A well-written article entitled “Treasury Dance of Death” appeared in the Buenos Aires *Herald* earlier this year (April 30). The article was written in a humorous style, yet made a serious point—a thing of value today may be almost worthless tomorrow.

The article began by saying, “There can be few more humiliating fates for a bit of high quality paper than to be made into an Argentine banknote. It is doomed to a life of decline, downhill all the way.

“When issued it is greeted like an heir to the throne. Its pictures are in all the papers and it is stroked and admired by those well-off enough to come into contact with it. But this lasts only a moment, a flicker of eternity's eyelid. Within a few years it will be nothing but a ragged, germ-sodden scrap received with disgust by people who once would have been proud to be seen with it.”

The article went on to say that no “philosopher or theologian could have invented a grimmer symbol of the vanity of human pretensions than banknotes that shrivel in value from day [to day] or even hour to hour. Nor one which is more pervasive. There is not a person in the

country above the age of three who has not been taught the dreary lesson that no matter how much something may be worth today, the chances are it will be worth less tomorrow and nothing the day after.”

What the article was bemoaning, of course, was the runaway inflation in Argentina. With the peso worth only about one seventh of a U.S. cent, “the thousand peso note, regal purple in color, is now little more than a scruffy sleeping bag for germs.”

As we read the article, we could not help thinking that while the situation in Argentina may be more serious than in some other countries, it is by no means unique. With few exceptions the currencies of nations all over the world are losing value; and as the trend continues, more money is required to pay rent, buy food and clothing—and support the work of the church. It was startling to note a few months ago that because the U.S. dollar had weakened against various currencies, about 2 million additional dollars were needed by the General Conference merely to maintain the status quo in the budgets of some world divisions.

Situation not unique

The Bible never encourages people to put their trust in riches. It points out that money, if put to right uses, can be a great blessing, but it also indicates that for some purposes wealth has no value at all. In Ezekiel 7:19, for example, it says that wealth can do nothing to deliver a person “in the day of the wrath of the Lord.” The apostle Paul urged people who have money not to “trust in uncertain riches, but in the living God” (1 Tim. 6:17). He also urged “that they do good, that they be rich in good works, ready to distribute, willing to communicate” (verse 18).

At one time when Ellen White was given a view of the time of trouble she was shown that property would be a liability rather than an asset to the saints at that time. She said that “in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able.”—*Early Writings*, p. 57.

We do not know how near we may be to the time of trouble; we do know it is important for God's people to “cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice” (*ibid.*, pp. 56, 57).

Have we reached the time when we should cut loose from every encumbrance? Probably not, but we are thankful for this promise: “If they [the saints] have their property on the altar and earnestly inquire of God for duty, He will teach them when to dispose of these things. Then they will be free in the time of trouble and have no clogs to weigh them down.”—*Ibid.*, p. 57.

Of one thing we can be certain: money placed in the hands of Christ today will accomplish more than at some future date. Let us, then, give all we can now, ever asking God to reveal the right time for us to give every-

K. H. W.

Adventists stage march in Lisbon



March organizer Joaquim Morgado hosts a Portuguese AWR program.

Adventist marchers carry banners through the streets of Lisbon, Portugal, announcing the war against the use of tobacco, alcohol, and drugs. Portuguese television aired taped segments of the march.

By RON MYERS

Approximately 500 Seventh-day Adventist Church members and friends staged a march in Lisbon, Portugal, both for healthful living and against the use of tobacco, alcohol, and illicit drugs. Jointly organized by the local youth and temperance departments, old and young alike marched through six kilometers of Lisbon's busy streets on Saturday afternoon, May 6.

Complete with motorcycle police escort and parade permit, the neatly dressed, well-mannered protesters carried placards and banners, chanted slogans such as "Down with tobacco, up with pure air," and passed out tracts to bystanders.

Organizing at the Templo

Ron Myers is station manager for Adventist World Radio-Europe.

Adventista (a Government-designated national monument), the marchers queued up into a two-block-long procession. Two hours later they reached Avenida da Liberdade and Parca Marques de Pombal. Circling the statue of Pombal (who was the prime minister under King Jose I, responsible for rebuilding Lisbon after the 1755 earthquake), they moved into the park of King Edward VII.

Here Portuguese national television cameras were on hand to videotape the arrival. Taped excerpts of short speeches by parade organizers Sandoval Melin and Joaquim Morgado were aired on the next evening's newscast.

Portugal is one of the few nations in Europe that have permitted some private ownership of broadcasting sta-

tions. For many years, the Adventist Voz da Esperanza (Voice of Hope) broadcast has been aired weekly on numerous private and Government stations across the country. Perhaps this helps to explain the fact that Portugal has more than five times as many Adventists in relation to population as has the whole of Europe.

Portugal is the home base for Adventist World Radio-Europe. Leasing a massive 250-kilowatt shortwave transmitter for several hours each week, AWR-Europe beams the Voice of Hope in 14 languages to all of Europe, the Middle East, and portions of North Africa. Now in its eighth year, AWR-Europe remains the bulwark of Adventist broadcasting for a quarter of the earth's population.

But radio waves are diffi-

cult to contain within such artificial continental borders. Mail from regular listeners as far away as Australia, Indonesia, and Japan prove this fact.

While many political broadcasts beamed into Eastern Europe from the West are jammed (distorted by a network of powerful transmitters emitting an overpowering buzz-saw noise), so far AWR's strictly nonpolitical programs of faith and inspiration have been spared.

Programs for AWR-Europe are recorded on tape at 11 studios as widely separated as Greece, Sweden, and California. Some of the production studios are as simple as a single tape recorder and microphone. The most elaborate is at the Voice of Prophecy headquarters in Thousand Oaks, California, where both English and Russian programs originate.

The latest studio to be remodeled is in Lisbon itself. A soundproof wall was constructed to divide the previous 15-by-15-foot studio. The new control-room equipment has been neatly compacted, leaving a small but adequate announcer's booth. Both the Portuguese Voz da Esperanza and various English AWR programs are produced here.

Merely contacting people by radio is not enough, however. A close, warm friendship must be established with them. The bridge between the two is AWR-Europe News, a two- to four-page quarterly newsletter, sent to listeners from Lisbon. For the small paid staff, preparing the newsletter for mailing to nearly 3,000 persons is quite a job, but the local *Desbravadores* (Pathfinders) are always ready to lend a helping hand.

With the notable exception of West Germany, contributions from AWR listeners are insignificant. The main problem is the great difficulty in exchanging currency and sending it from country to country. Also, Europeans have had little practice in giving. European governments don't generally provide for tax-deductible charitable contributions. In many coun-



Pathfinders, known as *Desbravadores* in Portugal, help the AWR staff prepare the newsletter, *AWR-Europe News*, for mailing to listeners.

tries the state church is supported (and even independent denominations subsidized) by public taxation. Thus, people believe they've already done their fair share. It will take a long time, if it's even possible, to educate people here to the benefits and blessings of giving, not only for the receiver of the gift but also for the giver.

Europe—especially Western Europe—is not the easiest place to win souls. Materialism, hedonism, and atheism tightly grasp the people. Indeed, Europe is a vast mission field of 700 million souls, half of whom it can

safely be said have never even held a Bible in their hands. There are far more Adventist believers in Africa per population than in Europe.

Yet Europeans now seem more open than ever to hearing the Word of God. There are many indications that a mighty breakthrough is just ahead. The church needs to be prepared not only with adequate broadcasting facilities of its own but also with appropriate follow-up. More than this, each member needs to be powerfully imbued with a daily baptism of the Holy Spirit.

“We are your fruit”

By JEANNE JORDAN

We noticed a good-looking, smartly-dressed young man among the milling graduation throngs as we searched for our black-robed daughter, but would not have bothered to learn his identity if, running toward us and smiling broadly, he had not called us by name.

Quickly we tried to remember the accumulated grade-book lists of a score of teaching years, but failed to turn up a name to attach to the

Jeanne Jordan is a teacher at Gitwe College, Rwanda, Africa.

beaming face before us. More than we blamed our faulty memory, we silently blamed the passing years that had transformed the gangling adolescents we knew well into pin-striped professionals we could not recognize. As we studied our mystery man we narrowed the possibilities to the years 1957 to 1963, our years in Ghana. Could it be *Paul*?

“It’s Paul,” he was saying as he pumped our hands. “Don’t you remember?”

Yes, of course it was Paul, and we were soon to learn that it was also *Dr. Paul*, fin-

ishing a medical specialty in Chicago and soon to return to Ghana. In a few minutes we were joined by Joseph and Isaac, two other Ghanaians studying at Andrews. Next we found our college freshman son and finally our be-robed daughter.

After we exchanged greetings, congratulations, and remembrances, our conversation turned to mutual acquaintances in Ghana. This student was now principal of such and such a school, that one a teacher in an Adventist training college, and another was a candidate for a Ph.D. at the University of Michigan. All were our former students. Then Paul shook our hands to say goodbye and spoke words I shall never forget.

“Sir, . . . Madam,” he said in the polite African way, “we are your fruit.”

My eyes filling with tears, I realized that Yes, they were our fruit. How could we anticipate any fruit as we struggled through those six years in tropical Africa! Fruit is slow to mature, and we had known and taught these young men when they were green and far from ready to harvest. I had not thought of them as our fruit as I sat, glued by perspiration to my chair during those long sultry evenings, mopping my brow, fanning away a cloud of insects, and peppering their exercise books with corrections. Neither had my husband considered them our fruit as he summoned one or another into his principal’s office.

Paul, of course, had never had to be summoned for infractions of rules. His conduct was so irreproachable that if he was there at all it was because he had become the senior prefect, in charge of all the boys in the secondary school. But Paul a *doctor*?

We had not thought of them as our fruit even when we had seen a dozen of these grade-book names come alive before our eyes at Andrews University during the course of our ten years on that campus following the years in Ghana. We had no way of knowing that they would go back to their homeland to be-

come the leaders in our work there. Some had been sent to Andrews by the Northern Europe-West Africa Division, some by private funds, but all had ripened to the point where Paul could say, “We are your fruit.”

Matthew

There was Matthew, majoring in theology. He had been one of our students years before. We remembered his struggle to get through secondary school while working as a houseboy in the home of friends of ours. In this home he learned, among other things, to make good whole-wheat bread, a skill that was to serve him well in later years. He had gone on to the Adventist College of West Africa in Nigeria, supporting himself by colporteur work. Eventually he had come to Andrews, where we had renewed our acquaintance.

His breadmaking background had qualified him to work in the bakery, and there his path had crossed with that of our tall teen-aged son, who also worked in the food services and whom he had known years before as a carefree preschooler. Over mountains of dough, the two became adult friends.

His course finished at Andrews, and an M.A. in public health earned at Loma Linda, Matthew had returned to West Africa, serving in various capacities at the mission until he became the first president of the newly organized Ghana Conference, the first such in black Africa.

David

There was David too. We had certainly never thought of him as our fruit ready to pluck for the Lord when he first came to our school. David, who at 14 was barely tall enough to function effectively at the kitchen sink, where he washed our dishes each day after school, had also gone on to college in Nigeria. He too had come to Andrews, delighting us as a grownup with his zest for life. His enthusiasm knew no bounds; he was determined to get the most he could during his stay here, learning things as practical as

electric wiring and as theoretical as economics; things for fun, like swimming and driving a car. He wanted to travel all over the country, and every school holiday found him in a different corner of the United States, on as slim a travel budget as any business major ever devised.

Before he finished his B.A. he wrote to ask the West African Union to sponsor him for his Master's degree. When this was refused for lack of funds, he wired for permission to stay on an extra year and pay his own way. Permission was granted, and he spent the summer after his graduation earning the necessary funds by working 15 hours a day, nine hours on electrical details and six hours cleaning banks in a neighboring town.

He had been a faithful

houseboy in our home, but nothing in his work during those years would have told us that little David, up to his elbows in dishwater or chatting with our children in his African-accented English, was the budding treasurer of the Ghana Conference.

Those years when we had taught Paul and Matthew and David and the others had not been the easiest ones in our lives. The west coast of Africa was known then as the white man's grave, malaria being the great killer, the oppressive weather the great robber of energy and strength. There had been insuperable problems and not a few disappointments. We had only tried to labor on and do our best in the strength of the Lord. But fruit? We had never thought of fruit. Not until we met Paul that graduation day.

ARGENTINA

Publishing house opens offices

The Buenos Aires Publishing House in Argentina inaugurated its new administrative and editorial offices, the library, and a new auditorium on April 27 and 28.

The inauguration was attended by municipal authorities, the police of the Vicente Lopez district, directors of the Argentine Bible Society and the Industrial Association, plus representatives from firms with which the publishing house conducts business.

Enrique Chajj, director of *Una Luz en el Camino* broadcast, acted as emcee while the mayor of Vicente Lopez, Colonel Eliseo Marini, and the publishing house manager, Orlando

Cesan, cut the inaugural ribbon.

After architect Julio Podesta handed Elder Cesan the keys of the house, Humberto Treiyer, Austral Union stewardship director, offered a prayer of dedication. Then Juan Carlos Viera, Austral Union president and chairman of the publishing house board, outlined the unique mission of the institution. Since Argentina is celebrating the bicentennial of the birth of General San Martin, the country's liberator, Book Editor Juan Carlos Priora paid tribute to the general's love for books.

Visitors were then divided into several groups, each headed by an employee of the press, and were shown the different departments during the evening work schedule.

The next morning, ceremonies were held involving denominational leaders. Attending were W. Duncan Eva, a General Conference vice-president in charge of overseeing the work of the 50 Seventh-day Adventist publishing houses throughout the world; Enoch Oliveira and Roy E. Brooks, president and treasurer of the South American Division, respectively; and other division, union, and Argentine field leaders.

A history of the Buenos Aires Publishing House was presented in the auditorium by Gaston Clouzet, editor in chief of the house, who personally remembered several former pioneer managers and editors. Among the special guests were Kenneth H. Wood and his wife, Miriam, representing the Review and Herald Publishing Association.

Several Buenos Aires newspapers covered the event. The public-relations committee distributed among newsmen a press release about the inauguration, and a short history of the publishing house. In addition, every visitor was presented with a small package containing samples of Adventist literature.

GASTON CLOUZET
Editor in Chief
Buenos Aires
Publishing House



Hurricane devastates churches in South Pacific

Makish Tonga, pastor on the island of Tungua in the Central Pacific Union Mission, stands by the remains of his home in the aftermath of a March hurricane. J. H. Harris, Australasian Division youth director, visited the Ha'apai Islands, struck with the full force of the hurricane, and reports that devastation is immense. Several churches and workers'

homes were blown away into the Pacific. The Faleloa village church, on the island of Foa, has disappeared from the earth except for a few pieces of bamboo. The members are now worshipping in a hut while waiting to rebuild their church.

GORDON A. LEE
REVIEW Correspondent
Australasian Division



Sandy Guzman and Nuri Suarez, participants in Pacific Union's first Spanish Bible conference, underline in *Messages to Young People*.

CALIFORNIA

First Spanish Bible Conference

The first Pacific Union Bible Conference for Spanish youth was held the weekend of March 30 to April 2 at the Central California Conference's Camp Wawona in Yosemite National Park. The meeting was attended by some 200 delegates, who represented every Spanish congregation within the Pacific Union Conference. The event was coordinated by Eliezer Benavides, Spanish departmental director of the Pacific Union, assisted by Josue Rosado, Spanish teacher at Monterey Bay Academy, Watsonville, California, and chairman of the Central California Conference Spanish youth ministries committee.

Guest speakers were C. Lloyd Wyman, Pacific Union Conference Ministerial secretary; Eloy Martinez, Atlantic Union Conference youth director; Paul M. DeBooy, Pacific Union Conference youth director; and George Carambot, Pacific Union College director of student finance.

Elder Wyman presented a series from the book *Messages to Young People*, asking the delegates to underline their copy of the book.

Elder Martinez challenged the youth to a higher level of commitment by giving suggestions on how to make one's life a divine vessel for higher service. Elder Carambot, a former president of the Colombia-Venezuela Union Mission, explained the benefits of a college education and the various student-aid sources available.

Two special groups were featured throughout the weekend—the Coro Renovacion, a 12-member choral group from Southern California Conference, and Los Sembradores, a group of Spanish students attending Monterey Bay Academy.

Elder DeBooy was in charge of the agape feast on Friday evening and the program "Socials to Save" on Saturday night, which emphasized that socials can be soul-winning opportunities.

The Bible Conference ended Sunday morning as Elder Benavides challenged the youth to work for youth, and to set aside a special Youth Baptism Day in all the Spanish churches of the Pacific Union. The delegates chose November 18. The Spanish Council of the Pacific Union is studying how to motivate each Youth Council of the Spanish churches toward this goal.

JOSUE ROSADO

BRAZIL

New area nets 333 baptisms

An evangelistic crusade held recently in the city of Canoas, Brazil, 15 miles from Porto Alegre, the capital of the state of Rio Grande do Sul, resulted in the baptism of 333 persons. Other interested persons are attending the baptismal class. Canoas, which had no Adventists some months ago, now has 400 Sabbath school members.

Alcides Campolongo, evangelist of the South Brazil Union, led the campaign in Canoas, his first outside the Sao Paulo Conference, where he has worked for more than 25 years. He was assisted by a team of workers and laymen, and supported by the administrators of the Rio Grande do Sul Conference.

Canoas is one of many cities where thousands of people have been listening to the Adventist message on radio or television.

ARTHUR S. VALLE
REVIEW Correspondent
South American Division

MICHIGAN

Andrews hosts dietary workshop



Grace Jacques (center), granddaughter of Ellen White and cook for her, talks with dietitians.

Thirty-five professional dietitians participated in a workshop on Ellen G. White and diet at Andrews University. The workshop was under the direction of Fonda Chaffee and Patricia Mutch. Each participant prepared a research paper on selected

topics in areas such as the historical backgrounds, the Ellen G. White counsel, the current scientific opinion on the subject, and suggestions for further research and implementation.

Questions raised were: Did Mrs. White use free fat in her diet? Has the time come to abandon the use of milk and eggs? What about fruits and vegetables in combination? What about baking powder, chocolate, cocoa?

A highlight of the workshop was the presence of Grace Jacques, a granddaughter of Ellen White, who had served as a cook's helper in the kitchen at Elmshaven, California. Mrs. Jacques offered many insights into the meaning and application of Mrs. White's counsel on diet from her experience in the White home.

Also on the faculty of the workshop were, from the Ellen G. White Estate, Hedwig Jemison, Ron Graybill; Ella May Stoneburner, associate director of the General Conference Health Department; and Alice Marsh and Alanna Mozar, of the home economics department of Andrews University.

Mornings were spent in lectures, afternoons and evenings in research in the Ellen G. White vault and the Heritage Room of the James White Library. Friday evening provided an opportunity for the dietitians to share their witnessing experiences on behalf of healthful living and the religious basis of Adventist concern about diet.

The resource dietitians of the various union conferences also met during the workshop to discuss ways in which they can better serve the church. The duties of the resource dietitians are to answer questions about diet, to consult with church leaders in conferences and local churches, and to fill speaking appointments.

Those serving as resource dietitians in their respective areas are: Atlantic Union, Sylvia Fagal, Leominster, Massachusetts; eastern Canada, Mary Alice White, Oshawa, Ontario; western Canada, Ketti Goudey, Delta,

British Columbia; Central Union, Norma Medford, Denver, Colorado; Columbia Union, Linda Brooks, Philadelphia; Lake Union, Ben Chilson, Hinsdale; North Pacific Union, Geraldine Border, Walla Walla, Washington; Pacific Union, Rose Ludlow, Glendale, California; Southern Union, Dorothy Christiansen, Ooltewah, Tennessee; and Southwestern Union, Glee Kincannon, Stillwater, Oklahoma.

RON GRAYBILL
Assistant Secretary
Ellen G. White Estate

SOUTH AFRICA

Church hosts centenary service

The restored Beaconsfield, Kimberley, South Africa, church recently hosted a special service commemorating the 100th anniversary of Adventism on that continent. A. E. Birch, Cape Conference president, speaker for the centenary service in the 88-year-old church, outlined the early history and development of the church in Africa:

One hundred years ago, in 1878, the Sabbath was first kept by Protestants in Southern Africa. The handful of early believers thought that they were the only true Sabbathkeepers in the world, but eventually they made contact with Seventh-day Adventists. This little group of pioneers in Beaconsfield, Kimberley, consisting of miners and farmers, has now grown to nearly a half million adherents in Southern Africa. But their history really began nine years before 1878.

In 1869, William Hunt, an American diamond speculator, left Nevada and moved to the Australian diamond fields. On his way he stopped to see J. N. Loughborough in California to take on a supply of books, pamphlets, REVIEWS, and other SDA publications that he could find.

Later, he moved to the Kimberley diamond fields, where he convinced some South Africans of the Biblical Sabbath. In June, 1878, the

REVIEW published a letter stating that a J. H. C. Wilson and five other persons were keeping the seventh-day Sabbath, and appealed for help. The General Conference could not send any.

Pieter Wessels and the Van Druten brothers started keeping the Sabbath as they were



A. E. Birch (right), Cape Conference president, and C. D. Verwey, conference secretary-treasurer, read an old church record book.

impressed by the Holy Spirit. They also met William Hunt at a later stage and heard of the SDA Church.

The Wessels and Van Druten families had sold their farms to the De Beers Diamond Company for a pittance of the riches that eventually came out of the soil. The Wessels family gave money

for the building of the Beaconsfield church, the building of the first church in Cape Town, and the establishment of Avondale College in Australia.

The first SDA missionaries arrived in South Africa after the little group in Kimberley had written to the General Conference requesting a Dutch-speaking minister to instruct them further in the truth. With the letter they included \$250 to assist with expenses. Their letter was read to the 1886 General Conference session. The delegates were so thrilled that they arose and sang the doxology. In response to this call, D. A. Robinson and C. L. Boyd, their wives, two colporteurs, and a Bible instructor arrived in Cape Town in July of 1887. Elder Robinson remained in the Cape while Elder Boyd proceeded to the diamond fields, where he found about 40 people keeping the Sabbath. Within a month a baptism took place, and the first SDA church in Africa was organized, with a membership of 21.

The Beaconsfield church now stands as a memorial to the work of SDA pioneers. The South African National Monuments Council declared the building a national monument and listed it on all major maps and tourist pamphlets.

FRANK STEYN
Local Pastor



Members met at the historic Beaconsfield church in Kimberley, South Africa, to commemorate Adventism's 100th year on that continent.

Religious Newsbriefs

from Religious News Service

● **Black Mormon ordained to priesthood:** The First Presidency of the Church of Jesus Christ of Latter-day Saints (Mormon) has lifted the ban against black men holding the priesthood, stating that the decision came as a result of a revelation from God. Jerry Freeman, Jr., a 26-year-old black Mormon who joined the church some five years ago, was ordained to the priesthood on June 11—two days after the lift of the ban was announced in Salt Lake City, Utah.

● **Catholic membership 18.3 percent of the world population:** The Roman Catholic Church's statistical yearbook, a study of the world's Catholic population as of 1976, says there were 732 million Catholics in the world. This is a rise of 15 million over 1975.

● **Bibles to Ethiopia:** In an effort to get Bibles into war-torn Ethiopia, the Bible Society in London has airlifted 23,000 Bibles to Addis Ababa. The Bibles in the local languages, Amharic and Tigrinya, were needed because at least 50 tons of Scripture—about 80,000 Bibles—were held up in the Ethiopian ports of Djibouti and Assab.

● **Southern Presbyterians report rise in giving:** While membership in the Presbyterian Church in the U.S. (Southern) dropped by nine tenths of 1 percent in 1977, contributions increased 18 percent. Contributions rose in 1977 to \$245,281,875, up \$37,298. Per capita giving rose from \$236.67 to \$280.36.

● **Mission boat in Maine:** A welcome sight for many isolated communities and families on the coasts and islands of Maine is the appearance of *Sunbeam*, the mission boat that travels to offshore islands bringing God's Word and material needs to the people. The program is sponsored by the Maine Sea Coast Missionary Society.

Afro-Mideast

• For the first time in its history, the Afro-Mideast Division has appointed a full-time chaplain to work on a non-Adventist university campus. P. E. Giddings, from the U.S.A., will serve the 300 Adventist students studying at the Nairobi, Kenya, university and other schools of higher learning. The call for his services came from the East African Union.

• Borge Schantz, Afro-Mideast Division youth director, spent part of his furlough as a student and lecturer at the youth-ministry seminar held for youth directors in the Latin section of the Euro-Africa Division. The seminar was held at the French Adventist Seminary.

• Despite a cholera epidemic in Morogoro, Tanzania, which forced cancellation of most public meetings, 35 persons were baptized after meetings held by J. Onyango. Another 21 persons are enrolled in the baptismal class and soon will join the church.

• Irene Touchard has been appointed dean of women at Middle East College, succeeding Carla Battle, who has returned to her homeland, the United States. Mrs. Touchard is the wife of the Middle East College librarian, Wolfhard Touchard.

• After serving Middle East College as chairman of the chemistry department for the past seven years, Bertram Chan has accepted a call to connect with the chemistry and mathematics departments of Atlantic Union College, South Lancaster, Massachusetts.

Euro-Africa

• Two leadership seminars were held in June, one in the German language at Muhlenrahmede, the other in French at Oertlimatt, Switzerland. There were 60 participants at the former and 40 at the latter, and the agendas were similar. Topics such as

evangelism, financial efficiency, administrative duties, personal relationships, committee functions, and coordination of departmental activities were studied and discussed freely.

• The midyear Euro-Africa Division committee met in Bern, Switzerland, June 26 to 28, with a full attendance from all the European fields except Romania. B. B. Beach, Northern Europe-West Africa Division secretary, and John Hancock, General Conference Youth Department director, also were present. Topics discussed at the meeting included the ecumenical movement and divorce and remarriage.

• Eighty-seven young people successfully completed the government 13-grade examination, the Abitur, at Marienhoehe Seminary and secondary school, Darmstadt, Germany, in June.

South American

• The North Peru Mission, with headquarters in Chiclayo, Peru, has a baptismal goal this year of 1,770, an average of 93 baptisms for each of the mission's 19 district pastors.

• Juan Carlos Sicalo, Inca Union evangelist, is holding a series of evangelistic meetings in the Peruvian city of Trujillo from August to October. He is assisted by Inca Union College theology students, who are receiving practical experience in public evangelism.

• The Superbom vegetarian restaurant in Belo Horizonte, Brazil, is now serving 300 meals per day. Altogether, the South American Division's three restaurants (two in Sao Paulo and the third in Belo Horizonte) serve 1,000 lunches. The division is making an effort to establish two additional vegetarian restaurants, one in Porto Alegre, Brazil, and another in Buenos Aires, Argentina. In Sao Paulo there are possibilities of opening two more of these restaurants.

• Eugenio Rodriguez has begun work as Ministerial Association secretary, and the SAWS, Sabbath school, and lay activities director of the North Brazil Union. He and his family arrived in Belem from the Southern European Union office in Rome, Italy, on March 7.

• The Brazil Publishing House, in Sao Paulo, is facing a growth crisis. The house needs to publish nearly a million books this year for the literature evangelists, while its machines and facilities will permit it to print only 800,000. Employees are now working two shifts to meet the demand.

• Showing the missionary work potential in 1977, a group of 100 church members, part of the Austral Union's 37,000, won nearly 1,000 souls. Enforcing the union's wish to intensify its missionary work through its lay force, the Buenos Aires Publishing House has printed 600,000 four-color tracts entitled "Urgent." This tract is easy to use and is a friendly way to communicate the Adventist message in personal, house-to-house work. It includes an enrollment coupon for the Bible correspondence course.

Southern Asia

• Two hundred people from 13 churches gathered at Gari, in the Northern Union, to celebrate the golden jubilee of the commencement of the Adventist work in that area. The work began in 1925, when a local resident had a dream telling him to make contact with a nearby Adventist missionary.

• A group of 50 workers and their families participated in a week-long workers' retreat in Bangladesh. They collected a special offering to begin new work in this area.

• The Southern Asia Division's original goal of 100,000 members, set for achievement by 1980, may now be reached by the end of 1978.

North American

Canadian Union

• Ed Richards has accepted a call to begin evangelism in the Greater Halifax area of Nova Scotia.

• Several queries from non-Adventists prompted the teachers of the Yorkton Junior Academy, Saskatchewan, to host an open house for the public. Guests included three principals and several teachers from the public schools in Yorkton and the surrounding areas.

• The Metro Toronto Community Services Center officially opened on Sunday, June 18. Mrs. L. L. Reile, wife of the Canadian Union president, performed the ribbon-cutting ceremony.

• Kathleen Paper, of the Victoria, British Columbia, church, has been awarded the communication award for excellence in communication work.

• Eva Benson, a 67-year-old member of the Victoria, British Columbia, church, was the first member of her senior citizens' group to swim a total of 25 miles. Mrs. Benson, a vegetarian and avid gardener, has now swum a total of 125 miles and is the proud possessor of a bronze medal to prove it.

• Students of the Pleasant Valley Academy, Vernon, British Columbia, expect to harvest a crop of 11,000 pounds of tomatoes from their 30-foot-by-96-foot greenhouse. This will be more than double the production of last year, the first year of their work-study project.

Central Union

• Clinton Adams, Kansas Conference evangelist, reports that 40 persons have joined the church during the meetings he conducted the past six months in Hutchinson, Ottawa, Great Bend, and Leavenworth, Kansas.

• Twenty-nine members living in the area of Green River, Wyoming, have or-

ganized a church. Thurman Petty, district pastor, assisted in the church's organization. Members living in the area have traveled to Rock Springs for years to attend services.

- The Lyle Albrecht evangelistic team has concluded meetings in Loveland, Colorado, with 27 baptisms. The local pastors assisting were Max Ritchie and Richard Warner.

- The Central States Conference youth camp meeting centered on the theme "Into the Word—Into the World." Guest speakers were Randy Stafford, from Detroit, Michigan, and Ivan Warden, from Andrews University.

Columbia Union

- The 350-member Worthington, Ohio, church has grown by parenting a new congregation at Westerville, Ohio, six miles away. Sixty members presently attend the Westerville church.

- Lawrence Maurer, mayor of Barberton, Ohio, and Walt Greenfelder, Barberton Red Cross director, were among the dignitaries attending the March 6 opening of the Barberton Community Services Center.

- The Chesapeake Conference conducted its 1978 Pathfinder fair recently at the Paint Branch High School in Burtonsville, Maryland. Pathfinders of the Year, Craig Luecke and Evelyn Marsh, offered prayer during opening ceremonies.

- More than 200 students from six schools in the Tidewater, Virginia, area combined their talents on April 8 and 9 to promote Christian education. Sabbath services, a gymnastic program, a band concert, and junior Olympics on Sunday were part of the promotional weekend.

- Thirteen persons have been baptized in Vineland, New Jersey, where Spanish evangelist Eradio Alonso studied the Bible with them.

- Eighteen years after its beginning, the Bethel church of Cleveland, Ohio, has been

dedicated debt free. Its membership, now 355, started with 12 persons who left the Glenville church to form the new Bethel congregation.

North Pacific Union

- The fact that the ten-member Mineral County, Montana, company is too small to be classified as a church hasn't prevented members from exercising their influence in their hometown of Superior. Under the direction of the pastor, Ron Bottsford, of Missoula, and a local member, Linda Walcker, the group conducted a successful cooking school for the community.

- The 650 members of the Grants Pass, Oregon, church have outgrown their present structure and broken ground recently for a new sanctuary. The present facility was built in 1950. According to the pastor, Charles Brown, the members expect to occupy their new church next spring.

- Norman Ostrander, pastor of the Anchorage, Alaska, congregation, has found the Five-Day Plan to Stop Smoking an effective witnessing tool in the northern State's largest city. During the past five years nine clinics have been conducted. Because of difficulty in finding a location for the clinics, the last one was held in the Anchorage church. Pastor Ostrander notes no diminishing of interest in the program because of its church location.

- Called by some the "biggest barn-raising job in the West," the 71,000-square-foot industrial-technology building on the campus of Walla Walla College is nearing completion. Much of the work on the new building has been done by volunteers during the past two years of construction. With the construction of cabinetwork and interior finishing, the building will be ready for the fall quarter.

- Under the leadership of their pastor, Glenn Gingery, 30 members of the Fairbanks, Alaska, church are conducting weekly Bible studies.

Southern Union

- The Loma Linda University School of Health team conducted a stress clinic at the Madison Professional Plaza in Nashville, Tennessee, June 26 to 30. Hundreds of Nashvillians were tested for their susceptibility to major health problems such as heart disease, hypertension, and obesity. Nashville's three TV stations, two daily newspapers, and several radio stations dispatched news teams to cover the activities at the stress clinic. Although individuals at the clinic were given blood-pressure, resting-electrocardiograph, and grip- and lung-capacity tests, the emphasis was on the treadmill test, with the evaluation and counseling that followed. The entire procedure, which included filling out a life-style questionnaire, lasted approximately an hour and a half. More than 42,000 persons have completed the Loma Linda University stress-testing course over the past 12 years.

- The South Central Conference reports that three churches are under construction. Buildings in Columbia, Tennessee, West Point, Mississippi, and Morristown, Tennessee, should be ready for occupancy in September or October.

Southwestern Union

- Members attending the final Sabbath meeting at the Texas Conference camp meeting gave more than \$7,000 for community services. According to Barbara Oliver, conference Community Services director, the offering will be used for the development of the conference's health-screening projects.

- A new Koenig and Baur four-color, sheet-fed press has just been installed in the Southwestern Adventist College press, Southwestern Colorgraphics. William Esquilla, general manager, says that this press is one of the most modern in design and the fastest sheet-fed press

built. The press has also added new phototypesetting equipment. This new equipment will allow for greater quality and faster production in both denominational and commercial printing.

- Texico literature evangelists have a 54 percent gain over the same six-month period for 1977. In June the sales of \$54,244 represented a 100 percent increase over June of 1977.

- Texico literature-evangelist contacts have led to 14 baptisms through June 29, 1978, surpassing the conference literature-evangelists' total for 1977. Jim Risk, of Hatch, New Mexico, currently leads with six baptisms as a result of his literature-evangelist contacts.

Loma Linda University

- The Department of Speech and Language Development at Loma Linda University Medical Center during the week of July 17 to 20 conducted a workshop on Blissymbolics, a symbol system developed in the 1940's by Charles K. Bliss to help communicatively handicapped people. Loma Linda University is one of only three locations in the United States licensed to carry on Blissymbolics training.

- A restricted perpetual-endowment fund for the Department of Internal Medicine has been established at LLU School of Medicine. The Merrill O. and Violet F. Dart Endowment Fund for Sabbatical Studies was named in honor of Dr. and Mrs. Merrill O. Dart, of Denver, Colorado. The purpose of the endowment fund is to provide salary continuation during sabbatical leaves for faculty in the Department of Internal Medicine.

- Fifteen students registered for Loma Linda University's first physician's-assistant course. The new 15-month course is designed to provide academic and practical training to health-care professionals, qualifying them as physician's assistants in primary care.

Health Personnel Needs

INTERNATIONAL

Dentists: Guyana, Guam, Okinawa, Rhodesia, Puerto Rico, Trinidad
 Med.-lab. tech (inst.): Taiwan, Malamulo
 Nursing-ed. consult.: Korea
 Nurse (Fr. speak.): Rwanda
 Nurse (dir.): Lesotho
 Physician (anes.): Singapore, Okinawa
 Physician (fam.-practice): Zambia, Jamaica, Puerto Rico, Guam, Hong Kong, Okinawa, Taiwan
 Physician (intern.): Bangkok, Okinawa
 Physician (OB-gyn.): Bangkok, Singapore
 Physician (ped.): Taiwan
 Physician (surg.): Zambia, Singapore, Bangkok, Zaire, Rwanda, Botswana, Hong Kong, Zaire
 Physician (EENT): Puerto Rico
 Physician (ophth.): Puerto Rico

For further information on any of these positions, write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 371 or 372. At night call (301) 572-7150.

NORTH AMERICA

Accountant	Med. transcrib.
Baker	Nuclear-med. tech- nol.
Carpenter	Nurses, all serv.
Dietitian	Nursing-serv.
Electrician	Occup. ther.
Engineer	Phys. ther.
Food-serv. dir.	Plumber
Groundskpr.	Radiol. technol.
Health Eductr.	Resp. ther.
Housekpr.	Secretaries
Key-punch oper.	Soc. wrkrs., MSW
Med.-rec., ART	Med. technol.

Write or call Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, ext. 349.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

To New Posts

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

NORTH AMERICAN DIVISION

Karen Ballard, dean of girls, Champion Academy, Loveland, Colorado, formerly dean of girls, Oak Park Academy, Nevada, Iowa.

Arthur L. Covell, Oak Park Academy, Nevada, Iowa, formerly, pastor of the Lansing, Michigan, church, and superintendent of Michigan District Seven.

Harold Grosboll, vice-principal, Champion Academy, Loveland, Colorado, formerly 22 (838)

principal, Oak Park Academy, Nevada, Iowa.

D. Wayne Jackson, Loma Linda Foods district manager for the Northwest United States, formerly assistant sales manager for the Eastern United States.

Richard W. Simons, Jr., Loma Linda Foods district manager for the Great Lakes District, formerly with the American Can Company from 1974 to the present time.

Regular Missionary Service

Floyd V. Courtney (LLU '68), to serve as physical therapist, Valley of the Angels Hospital, Valle de Angeles, Honduras, **A. Elvira (Pulido) Courtney** (Our Lady of the Lake U. '72), and two children of San Antonio, Texas, left McAllen, Texas, June 14, 1978.

Bruce A. Roberts (AU '50), returning to serve as principal, Konola Academy, Monrovia, Liberia, **S. Joan (Dunkel) Roberts** (Oreg. St. U. '63), and one son left New York City, May 1, 1978.

Adventist Volunteer Service Corps, Sustentation Overseas Service, Special Service

Gerald F. Austin (SOS), to serve as teacher, Indonesia Conversation School, Jakarta, Indonesia, and **Helen L. (Brown) Austin** (LLU '63), of Colton, California, left Los Angeles, June 12, 1978.

G. Bruce Carrico (ES), to do elective service, Hongkong Adventist Hospital, Hong Kong, **Judith E. Carrico**, and two children, of Loma Linda, California, left Los Angeles, June 3, 1978.

Daniel Injo (Indonesia U Coll '72) (ES), to do elective service, Bandung Adventist Hospital, Bandung, Java, Indonesia, of Loma Linda, California, left Los Angeles, June 12, 1978.

John M. Jones (LLULSC '75) (ES), to do elective service, Trinidad Dental Clinic, Port-of-Spain Adventist Hospital, Port-of-Spain, Trinidad, **Violet R. (Sagon) Jones** (LLULSC '74), and one child, of Loma Linda, California, left Miami, June 12, 1978.

Randolph A. Knight (PUC '75) (ES), to do elective service, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Pamela (En-**

neberg) Knight (PUC '75), of Loma Linda, California, left Los Angeles, June 10, 1978.

Gary P. Meyer (ES), to do elective service, Seoul Adventist Hospital, Seoul, Korea, and **Michelle L. (Miller) Meyer**, of Colton, California, left Los Angeles, June 12, 1978.

Dean Paul Smith (LLU '62) (SS), to serve as physician, Kaohsiung Clinic, Kaohsiung, Taiwan, **Princie Lou Smith**, and three children, of Chico, California, left San Francisco, May 31, 1978.

National Returning

Daniel Cruz (AU '72), to serve as pastor/evangelist, East Puerto Rico Conference, Rio Piedras, Puerto Rico, **Sandra P. (Craig) Cruz** (AU '72), and three children, of Gering, Nebraska, left Miami, June 9, 1978.

Student Missionaries

Lisa June Bissell (WWC), of Battle Ground, Washington, to serve as teacher, Ekamai Adventist English School, Singapore, left San Francisco, June 7, 1978.

Robert D. Hare (WWC), of Walla Walla, Washington, to serve in English School evangelism, Japan Union, Asahi-ku, Yokohama, Japan, left Portland, Oregon, June 11, 1978.

Elaine Mai-te Hsu (PUC), of Camarillo, California, to serve as teacher, South China Union College, Hong Kong, left Los Angeles, June 15, 1978.

Herbert N. Jackson (OC), of Memphis, Tennessee, to do teaching, Ekamai Adventist English School, Bangkok, Thailand, left San Francisco, June 13, 1978.

Terry Allen Lee (SMC), of Knoxville, Tennessee, to serve as teacher, Korean Seventh-day Adventist Language Schools, Korean Union Mission, Seoul, Korea, left Los Angeles, June 13, 1978.

Dean T. Sandow and Tammy T. (Turner) Sandow (PUC), of Angwin, California, to serve as teachers, Japan English Language Schools, Japan Union Mission, Asahi-ku, Yokohama, Japan, left San Francisco, June 14, 1978.

Randall Owens Wylie (PUC), of Novato, California, to serve as English teacher and in evangelism, Seventh-day Ad-

ventist Language Institute, Korean Union Mission, Seoul, Korea, left Trans Air Force Base, California, June 14, 1978.

Stephen Joel Zager (SAC), of Cleburne, Texas, to serve in English School evangelism, Japan Union Mission, Asahi-ku, Yokohama, Japan, left Ontario, California, June 12, 1978.

Deaths

ANDERSON, Dorothy I.—b. July 5, 1920, Corinth, Vt.; d. May 19, 1978, Portland, Oreg. She served as a teacher in our schools, worked as a secretary in the publishing department of the North Pacific Union Conference, and New York Conference, La Sierra College, Southeastern California Conference, and Inter-American Division offices. Survivors include her husband, William E.; a stepson, Robert Anderson; a stepdaughter, Marilyn Anderson; and three sisters, Harriet Abbott, Audrey Ruprecht, and June Castro.

PRATT, Forest A.—b. March 3, 1895, Durham, Maine; d. May 10, 1978, Orlando, Fla. He served as a missionary in Bangkok, Siam (now Thailand), where he was director of the Siam Mission, and in the Philippines, where he was director of the Central Luzon Mission; he also did editorial work for the Philippine Publishing House. Later he served as missionary and Sabbath school secretary for the Far Eastern Division, all together rendering more than 40 years of denominational service. Survivors include his wife, Jennie Vieva; a son, Robert O.; a daughter, Ruth E. Cornog; four grandchildren; and two great-grandchildren.

SCHMIDT, Isaac C.—b. Sept. 17, 1887, Shafer, Kans.; d. May 23, 1978, Loma Linda, Calif. He taught at Walla Walla College for two years, and in 1915 went as a missionary to Java in Indonesia, where he served for a total of 26 years in the following capacities: mission director, pastor, educator, and school administrator. After returning to the United States, he served in ministerial work in the Upper Columbia Conference. Survivors include his wife, Marie; a son, Clarence; a brother, David; a sister, Naomi Beltz; eight grandchildren; and 13 great-grandchildren.

WHEELER, Clarence E.—b. Jan. 16, 1890, Tyro, Kans.; d. April 30, 1978, Forest City, Fla. He served for a number of years as a missionary in Africa. At Solusi College he did much to develop the agricultural program there. Survivors include his daughter, Mrs. Helen Sanbo; two stepsons, Preston and Bailey Ingram; and one granddaughter.

Notices

Corrections

George Gibbs, formerly pastor of the Drums, Kingston, and Slocum, Pennsylvania, churches, will be youth director of the Pennsylvania Conference, not the Columbia Union Conference as stated in the Review of July 6.

Joyce A. Miller, listed in the To New Posts column of April 13 as having gone to Kendu Mission Hospital in Kenya, is at the Nairobi Medical Center in Kenya.

Students learn PR skills

The largest class in ten years completed the annual "Perspectives in Communication" class at the Theological Seminary at Andrews University, July 7.

Thirty-eight students (a majority were graduates who had spent time in the ministry or were about to do so) became acquainted with the skills involved in the communication of the Adventist message. These skills included church public relations, pre-evangelism communications, advertising, exhibits, newswriting, radio-script writing, photography, and fund raising. The students visited a newspaper office, a radio station, and a TV studio.

Among the lecturers were Jiggs Gallagher and Harold Reiner, of the General Conference Communication Department; Milton Murray, of Institutional Consulting Service; and James Chase and Colleen Garber, of the Andrews University Communication Department.

As a project, each student prepared a detailed public-relations program for a church, institution, or business. Productions included materials on an elementary school in Maryland, the New York Center, and a church in the West Indies.

The next such course is to be offered February 12 to March 15, 1979.

V. H. COOPER

Pathfinders gain publicity

"Youth Battle Drugs and Other Vices" was the headline of a feature story about Pathfinders in the San Jose, Costa Rica, *News*, of April 28.

The *News* reported the activities of the club, the construction of their new headquarters, and the sale of their official magazine (*Viva Mejor*, or "Live Better") for \$1.00 to help fund their activities. It published a picture of a large poster designed by the Pathfinders entitled "You

Can Live Longer and Better Without Smoking." It told how the club, now in its second year in Costa Rica, tries to instill values in young children by making them aware of the dangers of alcohol, drugs, and tobacco use.

All this publicity is the result of active Master Guide leaders who keep busy not only with Pathfinders but also with assisting in a variety of activities in the San Jose church. LEO RANZOLIN

Oakwood invites partnership

The special offering for Oakwood College this year is to be received in all the churches throughout North America on Sabbath, August 12. Although it is a thrill to see the improvements that have been made on this campus during the past several years, it is even more thrilling to witness the dramatic growth in enrollment from little more than 600 less than a decade ago, to the present 1,300 students. The annual offering has been a great blessing to Oakwood.

Through participation in the annual offering many believers throughout North America can testify that their interest has quickened, and spiritual ties with Oakwood and its unique mission have been formed, drawing them into partnership with the college and its ministry—and all this even though they have never visited the campus. Such disinterested benevolence brings unity among believers and helps fulfill the prayer of Jesus, "that they all may be one."

The General Conference has invested heavily in Oakwood. This investment is paying dividends. The rapid growth and development of the work among America's largest minority can be credited largely to workers who have left Oakwood imbued with the spirit of service and sacrifice. More young people than ever before, many of them newly baptized, are eager to attend the college that has trained so many soul winners.

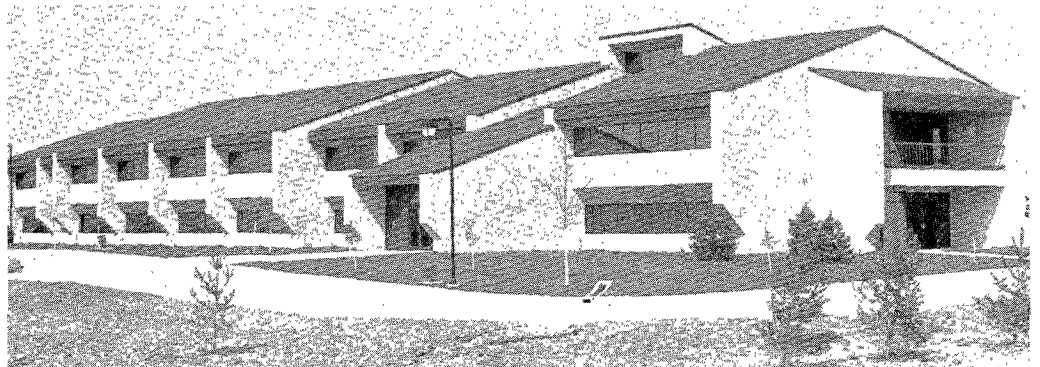
Won't you join me in becoming a spiritual partner in Oakwood's unique ministry?

C. E. BRADFORD

For the record

Israel honors SDA layman: John Weidner, first elder of the Pasadena, California, church, recently visited Israel, where he was awarded the Yad Vashem's Righteous Gentile Medal and a tree was planted in his name at the Holocaust Memorial in Jerusalem. Mr. Weidner's story of saving 600 Jews from Nazi detention camps is told in the book *Flee the Captor*, written in 1966 by Herbert Ford.

Kresge Foundation awards challenge grants: The Kresge Foundation in mid-July awarded major challenge grants to Oakwood College in Alabama (\$200,000) and Portland Adventist Medical Center in Oregon (\$100,000). According to Neal C. Wilson, General Conference vice-president for North America, the money will be received when these institutions qualify for their respective grant by having obtained additional significant support from corporations, other foundations, and their respective constituencies and patrons.



Central Union formally opens new office

The new office building of the Central Union Conference in Lincoln, Nebraska, was formally opened on June 11. Neal C. Wilson, General Conference vice-president for North America, was the guest speaker. Other special guests included the following former Central Union presidents: N. C. Wilson, Sr. (1941-1946); Theodore Carcich (1957-1962); and W. O. Coe (1975-1978), administrator when the office was built. Also present were Mrs. R. H. Nightingale, whose husband was president from 1962 to 1975; and E. S. Reile, current president. They and approximately 500 visi-

tors from the city toured the building.

Until last November, when they moved into the new office, the Central Union Conference staff worked in a building that had been the union headquarters for approximately 50 years.

The new building, on a 15-acre site overlooking Lincoln, provides ample office and storage space for present and future needs of the union and the Central Home Health Education Service. The total investment in the property is about \$1.75 million.

CHARLES R. BEELER



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