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of the Seventh-day Adventists

AUGUST 17, 1978



I found a new dimension

I no longer sit and stare out of the car window, fretting at my husband for being overly long at his business.

By EDNA OLSEN

Periodically my local church conducts a program of systematically distributing *Steps to Christ* in our city, generally on Sabbath afternoons. On these occasions I used to make bright resolutions really to do my part. But, as my mother frequently said, "Promises are like pie crust, easily broken." Unexpected company had a way of dropping in Sabbath afternoons, or, I'm ashamed to say, I would even fall asleep in the easy chair just before it was time to leave for church!

Edna Olsen is a homemaker living in Floral City, Florida.

Most of the time, though, I would start out with high hopes. With 24 copies in my hand and only two hours in which to distribute them, I would hurry from door to door. The results were unsatisfactory. One day it dawned on me that I shouldn't leave the task of distributing *Steps to Christ* until Sabbath afternoons; rather, I should make it a part of my daily life.

I resolved that each time I would go on errands around the neighborhood, into town shopping, or on business, I would take a few *Steps to Christ* booklets with me, plus

Continued on page 9

THIS WEEK

Contents

General Articles	Pages 1-9
Columns and Features	
Focus on Education	6
Another Viewpoint	7
For the Younger Set	9
For This Generation	11
Family Living	10
From the Editors	12
Newsfront	15-23
Inside Washington	19
News Notes	20
Bulletin Board	22
Back Page	24

We have all seen houses that we would categorize as "monstrosities," but few, if any, of us would choose to live in such a

place. Clareen Colclessner, author of "Why We Lived in This Monstrosity of a House" (p. 4), describes in vivid detail the place in which she and her husband chose to live, and gives their reasons for doing so. Perhaps, after reading her article, some of us may choose to make a similar sacrifice.

How should we compliment friends, family, or coworkers? How should we criticize them, when such is called for? "When Praise Is Due" (p. 10), our Family Living article, answers these and other questions in this ticklish area of human relations.

Kenneth Oster has written a book for Persian Moslems that is intended to present Adventist doctrines in terms that a person of such background can understand. Besides writing the book, Dr. Oster set the type in the Farsi language himself, an achievement few Westerners would be able to duplicate. Jack Mahon, Afro-Mideast Division communication director, tells the story of the book on page 15.

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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.

Creationists

Re "What Is a Creationist?" (editorial, June 22). It is true that Adventists know that the universe at large was created before the earth, but we can only say of the ICR (Institute for Creation Research) that there, but for the grace of God and the Spirit of Prophecy, stand we.

W. W. LONGSTREET
West Columbia
South Carolina

The increasing attention that is being given to creation/evolution issues makes the "What Is a Creationist?" editorial (June 22) timely and highly important. There is a subtle hazard for the Seventh-day Adventist witness to become distorted through identification under inappropriate popular labels.

Readers of the REVIEW should be cautioned that the statement "The church holds to a recent creation of the planet earth and the solar system" is incorrect on two counts. First, the Seventh-day Adventist Church has never taken an official position concerning the extent or the time placement of the creative activity described in the first chapter of Genesis. Anyone who doubts this should consult the official statements of fundamental beliefs found in the *Church Manual* and the *Yearbook*. Second, there

is no more basis in Scripture, the E. G. White testimony, or scientific evidence for including the entire solar system among the entities brought into existence during Creation week than there is for so including the entire physical universe.

Mrs. White affirms that each day of Creation week was marked off by the rising and setting of the sun (*Testimonies to Ministers*, p. 136) like every other day since that time (*Education*, p. 129). The sun, moon, and other heavenly luminaries were not individually visible at the surface of Planet Earth during Creation week until the fourth day. Use elsewhere by Moses of the verbs translated "made" in Genesis 1:16 and "set" in Genesis 1:17 indicates that an appointment of function on the fourth day may be intended, rather than the initial beginning of existence (Ex. 25:31; Job 14:5; Gen. 9:3; Ex. 18:25; cf. 2 Chron. 2:18).

Much misunderstanding can be avoided by adhering to the definitions of "heaven(s)" and "earth" given by Moses himself in Genesis 1:8, 10, rather than reading into the text modern concepts associated with the words selected by translators.

R. H. BROWN

Geoscience Research Institute
Berrien Springs, Michigan

Government aid

Tucked away on an inside page of a recent REVIEW (News Notes, June 15) appeared the report of Loma Linda University's accepting another Government grant.

In the July 20 issue I notice

another piece (Inside Washington) informing us that the Government is tightening regulations for schools that have accepted aid and that the current rules affect "seriously Loma Linda."

For years I and certain others tried to sound the alarm about the dangers of accepting such aid, but our voices seemed only a whisper in a sea of voices saying, "Let's take it."

Some of our church leaders have sincerely felt it was proper to accept Government money to help support our institutions, reasoning that the day is coming when our schools will all be closed anyway. Would it not be far preferable to have our schools closed than be forced to operate them according to principles other than those of the Seventh-day Adventist Church, because of our indebtedness to the Government?

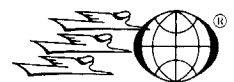
WILLIAM H. HACKETT
Hendersonville
North Carolina

Worse than lard?

I agree with the author of the letter in the July 13 issue expressing concern that we use only kosher cake mixes, especially for potlucks. But I wonder whether we Adventists are fooling ourselves into believing that we are practicing health reform just because we don't smoke, drink, use coffee or tea, and abstain from flesh foods. There are many aspects to healthful living besides these. It would seem that the sugar-laden tables of goodies at most potlucks are anything but healthful, whether or not the cakes contain lard.

LETA DAVIS
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Twentieth-century treadmill

Medical patients in increasing numbers are taking what doctors call "the treadmill test." The test, designed to show whether the heart is normal and functioning efficiently, calls for the patient to walk rapidly in place on a beltlike platform for a number of minutes. Gradually the tension on the platform is increased, thus escalating the amount of effort required to walk (or run)—and thereby increasing the strain on the heart.

The treadmill test is a relatively recent innovation, but the treadmill idea is not new. Many decades ago in the United States a train was operated by the treadmill principle. A horse was placed in the front coach on a slanting runway, and as the horse tried to keep from slipping back down the incline, its effort turned the train's wheels.

When I was a boy in China I often saw farmers using the treadmill principle to irrigate their fields. Three or four people, side by side, with their shoulders and arms resting on a horizontal pole in front of them, "walked" on pedals that turned the axle of a water "caterpillar." As the people walked, the water moved up a channel from the pond below and was dumped into an irrigation ditch. The Chinese had probably utilized this treadmill technique for centuries. In the Western world it is thought that Sir William Cubitt introduced the treadmill in 1818 as a penal appliance to keep criminals usefully employed.

The treadmill is a useful device, but obviously furnishing the power to make it work is hardly an interesting, challenging occupation. It is boring. It is so boring that the term *treadmill* has come to mean "any wearisome or monotonous round of work or life."

Most people in the twentieth century feel that their lives are little better than a treadmill. Housewives feel that day follows weary day with an almost identical schedule—get up, fix breakfast, get the children off to school, wash dishes, clean house, make beds, buy groceries, wash clothes, ad infinitum. Most men feel locked in to a repeating cycle—get up, drive to work, solve problems, maintain schedules, eat lunch, beat the competition, go home, eat supper, mediate the quarrels between the children, go to bed.

How do people relate to the twentieth-century treadmill?

Some people get off. They quit their job, sell their home, move away, and begin a new life. Some people move into wilderness areas and live like pioneers. Others move to a new country or even to a new continent. Some people, too desperate to effect an orderly change, simply

disappear. They abandon their families and other responsibilities, and head for parts unknown.

Most people, however, stay on the treadmill. They know that, in general, breaking the pattern is impractical. They know that running away is a poor answer. They know that a new situation would soon have its own treadmill. So they find ways to endure the one they are on. Some even find ways to enjoy it.

In the latter category are people who believe that what they are doing is worthwhile. Young people or adults who are involved in a school routine usually believe that getting an education is worth the hardship of the school treadmill. Parents who are on the treadmill to provide a good education for their children believe that their goal is worthwhile. Overworked physicians in the mission field stay on their treadmill because they get satisfaction from helping the sick recover their health. Housewives stay on their treadmill because they know they are meeting a tremendous need—preparing a family to fill places of useful service in this life, and to live eternally.

Besides feeling that one's reasons for staying on the treadmill are worthwhile, there are several things a person can do to make his treadmill existence less onerous, even pleasurable. If one is in a sedentary occupation, he should take time for physical exercise. And no matter what one's occupation he should balance work and recreation, get adequate sleep and rest, and try to meet the needs of others.

A sense of God's presence

But that which will best enable one to stay on his treadmill, and face every crisis and trial cheerfully and courageously, is a sense of God's presence. If God is with us, life's routine, no matter how tension-filled or boring, can become a pleasure.

Being conscious moment by moment of God's presence can transmute trials into pleasure, and turn experiences that otherwise would be almost unendurable into occasions of blessing. We need only to recall the experience of Shadrach, Meshach, and Abednego to believe this (Dan. 3:25). How precious are these promises: "When thou passest through the waters, I will be with thee"; "Fear thou not; for I am with thee" (Isa. 43:2; 41:10).

On this point Ellen G. White wrote: "Never feel that Christ is far away. He is always near. His loving presence surrounds you. . . . He desires you not only to touch His garments, but to walk with Him in constant communion."—*The Ministry of Healing*, p. 85.

As Christians we are not exempt from the strains and trials that seem to be a part of the very fabric of twentieth-century living, but we should be able to face them with more stamina and courage than do others, for Jesus is by our side. And knowing that He is with us, we can open our hearts to Him moment by moment, talking to Him about our joys and sorrows. No treadmill can be wearisome or monotonous when the dear Saviour is our friend and companion.

K. H. W.

Why we lived in this monstrosity of a house

By CLAREEN COLCLESSER



The contents of the picture box lay scattered about the table, piled in heaps in varied categories where my husband, Harold, had placed each picture according to its general theme—family, vacations, school chums, et cetera. As he reviewed each photo, his response wavered somewhere between a chuckle and a sad, repressed moan in remembrance of days long gone by.

Suddenly my reading was interrupted by a louder than usual guffaw as he handed me a wrinkled black-and-white snapshot of a house, if you could call it that, that we owned long ago. To the general public, I'm certain its status seemed debatable, as it evoked an appeal comparable to that of a spring bonnet that's just been run over by a truck.

I took the photo from his hand and gazed on the scene that had sent my spouse into fits of near hysteria as he recalled vividly this particular house and the circumstances that prompted us to buy the monstrosity in the first place. It certainly was the most rundown house on our street, or, for that matter, on many streets.

As we continued to reminisce, we became serious as we recalled why we had purchased this barn of a house many years ago. It was because as young parents we had decided our children would receive a Christian education in Seventh-day Adventist schools.

Arriving at the town where the church school we had chosen was situated, we scanned the local newspapers for ads on available homes to rent or buy, and we spent time riding around the neighborhoods we were particularly interested in, searching for empty houses. After weeks of such excursions we hadn't found a single house that suited our needs and our pocketbook. We had almost given up hope, when it happened.

There it stood, large, bleak, and forlorn-looking, with rows of big windows staring back at us. The house reminded me of the sad eyes of some lonely child begging for love and attention. It was the type of house you would not bother to look twice at except out of disbelief at what you saw the first time. It appeared so

rundown and neglected that our first impulse was to drive away as quickly as possible and forget about the whole thing.

We decided to investigate

We finally mustered up enough courage to inquire of the neighbor how we could get in to see the inside of the house. After all, what could you tell from the exterior?

"Oh, no, not this," I cried as we walked, or I should say plodded, from room to seemingly endless room. Every room needed paint and/or wallpaper and floor covering. Light fixtures hung from their respective orifices, and strips of paper dangled from ceiling and walls. The kitchen, which is the main room for almost every housewife, defied description. It was almost square, with a solitary window on the far wall. A floor-to-ceiling cupboard about four feet wide occupied the corner of one wall. In the opposite corner of the rather large room was a sink with drain and pipes exposed. The high ceilings in the house gave the appearance of rooms much smaller than they actually were, and the single window with its long narrow panes seemed to repel sunlight rather than admit it.

We examined the rest of the rooms on the first floor, then made our way up the dingy stairway to the bedrooms. Huge rooms, with hardly any closet or storage space, added to the already-dreary impression we had of the place.

The house was situated on a narrow lot hemmed in on one side by an alley and on the other side by a house similar in size and style but much less rundown. On the back was an enclosed porch, and to cap the entire package there was a three-stall garage, of sorts, at the rear of the lot. I somehow had the feeling it would topple at any moment and become a pile of lumber. For the present it seemed to hang suspended by an invisible thread that at any time could break and send the shed sprawling.

We walked around the buildings and retraced our steps. We noticed a few things that encouraged us. This was a fairly nice middle-class neighborhood, close to stores and markets, two blocks from a city park, and,

Clareen Colclessler is a homemaker living in Elkhart, Indiana.

most important, only 11 blocks from the church school. After some consternation, we considered the possibilities, reminding ourselves of our priorities, and decided this was it. We would buy the house. The owners accepted a \$15 deposit, and before long the necessary papers had been drawn up and signed.

The chore of cleaning and fixing

Then began the chore of cleaning and fixing and painting and all that goes into making such a place habitable. For several weeks during the summer the children and I went into town each morning when Harold went to work, and we spent the entire day at the house. We scrubbed and cleaned, washed woodwork and windows, painted, and hung wallpaper.

There were times I became so frustrated I sat down on the old, bare floor and wept. Soon I would dry my tears and start in again, but it seemed to be a hopeless situation, no matter what I did. The rooms didn't look much better or much different. But in time, after some fresh paint and wallpaper, the house took on a tolerable appearance. We put linoleum on some of the floors to hide the splintered wood, and, because of the generosity of relatives who were kind enough to give us several pairs of curtains, which we hung at the living-room windows, the old "monster" perked up a bit.

Because we had moved out of a four-room house, small at that, into seven large rooms, we in no way could fill up all the corners. We spread the furniture out as best

Burning their bridges behind them, a young couple find adventure in a new town, a monstrous house, a Christian school.

we could, and in time managed to buy extra chairs and end tables at a sale. We also took advantage of a commodity no longer available—orange crates—which we could pick up at the corner store, free. We brought home several of these, which we covered in bright prints and florals, and they made attractive bedside tables, vanities, bookshelves, and cupboards.

The summer passed and finally the first day of school arrived. There was much excitement as Jack left that morning with his very own lunch bucket. He found his seat in the classroom with a dozen or more other students from grades one to eight. For him life had begun, and this is where he would be for the next eight years.

Our school was small, not only physically but in number of students. It consisted of one room in the basement of the church, a situation no longer existing because of the consolidated school system and junior academies. The enrollment varied from year to year, as did the teachers. During the eight years Jack and Patti

attended school there, they had almost as many teachers, and every type imaginable—young, old, women, men, single, married, efficient, and not so efficient. The problem was not unique with our school; a small enrollment cannot support a teacher with extensive education and experience. Some of the young women teachers were just out of college, and this was a training field for them. They were hardly equipped emotionally to accept the responsibility of being principal and teacher to some students bigger, physically, than they were.

Too humble for some parents

Whether the situation appeared good or bad in the eyes of the parents, it seemed the children adjusted to some adverse conditions, and the Lord blessed the efforts of the teachers. The children whose parents insisted upon heeding the admonition that our children be in church school were blessed, as well. In a few instances parents, becoming discouraged with circumstances, removed their children and placed them in public school. The majority of these instances turned out disastrously for both children and parents.

It makes us sad when we hear of family or friends who have children seemingly not the least interested in what God and the church have to offer. The reasons are many and varied as to why many children of Seventh-day Adventist parents do not attend our Christian schools. We discovered through the years that God has a solution for every problem that may arise in any situation, whether it concerns finances, transportation, family, or some unforeseen circumstance.

I know we made many mistakes, but whatever we managed to do right, we did with the help of Christ. I did not have the advantage of a Christian education as my husband did, but early in our marriage I was convinced of its value.

We attack many negatives with a life-or-death attitude when some trivial matter is concerned; certainly we should show at least as much enthusiasm when we make decisions about the welfare of our children, who are our most prized possessions, as we do when we are considering buying a new car or stereo set.

Jack and Patti grew emotionally and spiritually in our little school. They went on field trips, joined the Pathfinders, and, under the guidance of dedicated leaders, learned many things, among them the art of getting along with people and finding their niche in the Lord's work amid perilous secular pitfalls.

We did not attempt to isolate our children from the outside world but tried instead to fortify them against the inevitable.

Through the years we took into our home six young colporteurs and students and three children from broken homes. As I think back on these events, I wonder how I ever had the courage to offer our home and facilities to these young people. We did not have running hot water in those days. To do laundry and dishes and to bathe, we had to heat all our water on the stove, and several years were to go by before we were able to change that for the

better. It was a real luxury for us when we finally installed a water heater in the basement and we had all the hot water we wanted at any time.

Gradually we were able to modernize the kitchen, replace linoleum with secondhand rugs, and purchase a used dining-room suite. The big day also arrived when the children would no longer have to share a room with the piano. We papered and painted the two rooms on the second floor, which up till then had been used for storage. We shopped for curtains and bedspreads. Wallpaper, some with tiny pink rosebuds, and some with cowboys and Indians, was put up. I guess I felt our children were really growing up at last, since they were old enough to climb the creaking stairs and go through that long hall and into their own rooms by themselves. It seemed so far from our watchful eye.

Of course, there were disappointments and some sad times during the years we lived in the house. There were a few crisis periods, but never acute enough to consider

taking the children out of school. Even when Harold became ill and had to spend some time in a sanitarium we were able to maintain a fairly normal family atmosphere. I had a part-time job during this period, so we managed quite well.

We were of the opinion that we must, as much as possible, live within our budget, so we did not have some of the material luxuries that a few of our relatives and friends had who did not share our view of what was of first importance in the home. We have never been in a position to own a new car, least of all during the years the children were in school. Some of our cars defy description. Many people would not drive or even ride any distance in some of the cars we owned. Yet we managed to make it to and from Indiana Academy, which was 125 miles from our home, for five years. At times we had flat tires going both directions, but if you can't afford a new car or even a newer car than the one you had or at least new tires for the old car, you do the next-best thing—you drive the old car with the old tires and trust in the Lord. And we did learn to trust, which was good for everyone concerned.

Harold carries in his Bible a printed quotation that is wrinkled and dogeared from years of reading and rereading, but we have been thankful we chose to adhere to the admonition contained therein. "The choices you make are more important than you think and you cannot escape the fact that they will shape the world of your children's children."

Never a doubt in our minds

Both our children are married now and have families of their own. Patti and Lanny have two children, a son in elementary school and a daughter in junior high. They also have two foster sons, one a senior in academy and the other a student at Andrews University.

Jack and Sandra have two small daughters who will not be attending school for some time, but I know what their decision will be when that time comes.

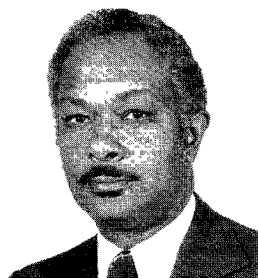
Jack is the pastor of a church in southern Indiana, and Sandra is a competent helpmate. She is a product of church schools, as is Lanny, Patti's husband.

As we look back on our family now there is never a doubt in our minds as to the advantages and values of church school, but several years were to pass before our son admitted to us that we made the right decision in choosing for him and Patti a small school in the basement of our church rather than a large public school near our home.

Admittedly, there were some disadvantages in a one-room school. For one thing, there was not much challenge, as Patti and Jack graduated from eighth grade with only one other student. But we feel the plus factors far outweighed the disadvantages.

The boy in Patti's class is now pastor of a church. I handed the photo back to Harold for him to put in a special category. He continued his sorting, while I resumed my tasks, both enriched by our journey into the past.

FOCUS ON EDUCATION



The total person

BY L. HERBERT FLETCHER
*President of West Indies
College, Mandeville,
Jamaica, West Indies*

For the members of the Seventh-day Adventist Church, God has prescribed a certain system of education. This system requires the training of the whole person.

Since the inception of the system, bold attempts have been made to fulfill the divine purpose, but the training of the hand has at times suffered, especially the use of the hand in the cultivation of the soil.

In these closing days of earth's history we should go back to the land. We should train our students by precept and example.

Ellen White says: "Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given

in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden bearers. Proper students also should in this way be educated to bear responsibilities and to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work."—*Testimonies*, vol. 6, p. 179.

A proposed solution to a chronological problem—2

Last week I set out to show that the chronological data of Scripture and of the Spirit of Prophecy for the era of the late Hebrew kings are consistent and correct. The discrepancies some see in the data result from deductions they draw from the Assyrian sources—deductions I consider unwarranted. Granting the construction I proposed in the earlier article, which harmonizes the Scripture data, there *must be* alternate and reasonable interpretations of these Assyrian sources. The aim here is to show that there are. The pertinent inscriptions are by Tiglath-pileser (746-727 B.C.), Sennacherib (705-681 B.C.), and Shalmaneser III (859-824 B.C.).

Tiglath-pileser states that he received tribute from a king whose name is given as Jehoahaz. There is no king in this era by this name. It has been proposed that the Assyrian scribe meant Azariah (Uzziah),¹ an identification allowable by the condensed chronology but not by the reconstruction. This name can be more reasonably taken to refer to Ahaz, a known contemporary of Tiglath-pileser. Scripture records this payment of tribute by Ahaz (2 Kings 16:7, 8) while there is no mention of such payment by Uzziah.

Tiglath-pileser also states that he received tribute from Menahem,² an incident referred to in 2 Kings 15:19. The name of the recipient is there given as Pul. Pul has been identified as Tiglath-pileser.³ By the proposed reconstruction, Menahem had been dead five years at the accession of this king. It is evident that this statement provided *one* source of pressure *seeming* to require an abbreviated period between the death of Uzziah and the fall of Israel. An additional factor is now introduced, which has not

been duly considered, in presuming that the Assyrian sources demand such abbreviation at the expense of the integrity of Scripture.

On the death of the Assyrian king it was customary to elevate to kingship a son of the preceding king who had been serving as general in the army. Payments of tribute were, more often than not, made to the acting general, rather than to the king in person. There is no deviation from acceptable procedure in assuming that this was so in the case of Menahem. This concept is of sufficient significance to digress briefly to present evidence in support of the application of this premise here, as well as in certain other cases where there is a discrepancy of a few years between Scripture and the Assyrian sources.

Why a shift?

Menahem paid his tribute to Pul (2 Kings 15:19). In a later verse, dealing with an incident a few years later, the name shifts from Pul to Tiglath-pileser (verse 29). Pul is the same person as Tiglath-pileser.⁴ Why this shift? The simplest explanation is that there was a shift in the status of Pul in the meantime—namely, from general to king. The fact that the recipient is said to be “Pul the king of Assyria” does not preclude this explanation. The Biblical kings were regarded as reigning from the beginning of coregency. It is not surprising that an Assyrian general who later became king would also be so recognized, though he did not name the years until accession.

At times the Assyrian kings made no distinction between their accomplishments as general from those as king. For example, Sargon claimed that it was he who conquered Samaria.⁵ This claim was altogether

ethical if he was the acting general at that time. A further example of this, for which such an explanation is clearly the correct one, will be noted shortly.

Current scholars have not hesitated to use this same premise to explain discrepancies of a few years in their proposed identifications. For example, King So (2 Kings 17:4) is identified as the Egyptian king Shabaka.⁶ Yet this identification must assume that he was then a general, since Shabaka did not become king until after the time of Hoshea.⁷

With these considerations before us, the puzzling statement in 2 Kings 18:13 may be satisfactorily explained without compromise of the integrity of Scripture. The verse reads: “Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.” Sennacherib reigned from 705 to 681 B.C. The fourteenth year of Hezekiah, based on an accession in 729 B.C. (2 Kings 18:10), is 715 B.C. This is ten years before the accession of Sennacherib. This discrepancy has been met by associating this incident with the invasion of Judah by this king in 702/701 B.C.,⁸ in terms of a chronology that assumes a 15-year coregency of Hezekiah with Ahaz and assuming that this is the fourteenth year of his sole reign beginning in 715 B.C.

The assumed misstatement in 2 Kings 18:13 is explained by others as a slip in the pen of inspiration or an insertion by a later hand. All these devices are unnecessary. The incident belongs to the fourteenth year of Hezekiah, dated 715 B.C., and occurs shortly after the fall of Israel, as suggested by the position of the statement in the sequence of events recorded in 2 Kings 18:1-13. The paragraph symbol at verse 13 in the King James Version is not part of inspiration. It belongs with verse 14. There was a historical gap of 14 years between verses 13 and 14. The time is in the reign of Sargon, predecessor of Sennacherib, and was not part of the invasion of 702/701 B.C. The explana-

tion of why the Bible writer credited this incident to Sennacherib is the same as that for crediting Tiglath-pileser with the collection of tribute from Menahem. Sennacherib was the acting general under Sargon at this time.

This explanation is not without adequate support. In the first place, Sennacherib did not take the cities of Judah in his campaign of 702/701 B.C. He intended to do so (2 Chron. 32:1), but this intention was rudely shattered with the destruction of his army. He failed to take Jerusalem, and with this destruction he abandoned his campaign (2 Kings 19:35, 36).

Second, Sargon records a campaign to the west that involved Judah, among other areas. The pertinent part of the inscription reads: “To the kings of the lands of Philiste [Philistia], Iauda [Judah], Edom, Moab, who dwell by the sea, payers of tribute tax to Assur my lord, (they sent) numberless inflammatory and disdainful (messages) to set them at enmity with me to Piru [Pharaoh] king of Egypt.”⁹

There follows reference to his victory over Iuamani (of the Philistines). The remainder of the inscription, which could be expected to record his campaign against Judah, is damaged and unreadable. Rogers recognized that this inscription has reference to the incident of 2 Kings 18:13. He wrote:

“While Sargon was engaged in these petty but annoying wars with small states, Egypt was again plotting to gain some kind of foothold in Palestine. Ashdod was now chosen as the starting point for another effort. By some means Philistia, Moab, Edom, and, most surprising of all, Judah, were drawn into this new opposition to Assyria. Hezekiah was now king of Judah and in their fresh union with Egypt, he was flying in the teeth of the advice and warning of Isaiah.”¹⁰

This placement of the incident of 2 Kings 18:13 in the reign of Sargon is confirmed by Ellen White. She wrote: “A few years after the fall of Samaria the victorious armies [of Assyria]

reappeared in Palestine, this time directing their forces against the fenced cities of Judah, with some measure of success; *but they withdrew* for a season because of difficulties arising in other portions of their realm. Not until some years *later*, toward the close of Hezekiah's reign, was it to be demonstrated before the nations of the world whether the gods of the heathen were finally to prevail."¹¹

The remaining inscriptions to be considered are by Shalmaneser III. He states that in his sixth year he received tribute from a king whose name is given as Ahab, and that in his eighteenth year he received tribute from Jehu.¹² These dates are 12 years apart. Since the last year of Ahab is separated from the first of Jehu by 12 years, these inscriptions are offered as absolute proof of the dates 853 and 841 B.C., respectively, for the last year of Ahab and the first of Jehu, thus providing a supposedly solid basis for the chronology of the subsequent Hebrew kings.¹³ But is this an unequivocal basis for "establishing" a chronology that must question the integrity of Scripture for this later era?

Apart from the continued discrepancies with Scripture in the subsequent chronology pointed out in a previous article, this interpretation represents a serious anomaly in itself. It must assume that Ahab, as one of 12 confederate allies of Syria, participated as a principal figure in a battle against Assyria fought on Syrian soil. But Ahab was slain in a battle *against* Syria in this same year.¹⁴ It is improbable that Ahab ever participated in any such adventure, but even less probable that he could have mustered the forces for a war against Syria so soon after the huge losses noted by Shalmaneser.

In this case it is not possible to assume that the incident belongs to an earlier era when Shalmaneser was general under an earlier king, since the named (eponym) year of the engagement is stated. The error is rather quite the same as that which identified

Ahaz as Jehoahaz by a later Assyrian scribe. Whatever the nature of these errors of identity, the error is of Assyrian origin, not Biblical. Ahab was long since dead by the sixth year of Shalmaneser.

The statement of Shalmaneser to the effect that he collected tribute from Jehu in his eighteenth year remains acceptable, though Scripture says nothing about any such payment. In any case the incident would belong to the late reign of Jehu, and not to his first year.

A further statement by Ellen White remains to be considered. She states that the temple of Solomon "crowned the summit of Mount Zion" for more than four centuries.¹⁵ In view of the accuracy found to hold for other of her statements when the chronology of the late kings is brought into line with Biblical data, this statement should not be ignored. Solomon's temple was destroyed in 586/585 B.C.¹⁶ On the basis of the

above assertion, the *minimal* date for the beginning of these four centuries is 987/986 B.C. While the structure could be said to have "crowned the summit" of the hill a few years prior to completion in his eleventh year (1 Kings 6:38), a minimal date for the accession of Solomon would seem to be 994 B.C.

The tentative date for Solomon in *The SDA Bible Commentary* (971 B.C.) is 23 years short of this minimal date. Even by the proposed revision, which moves the dates back 13/12 years, the date would be 984 B.C., still a full decade short of meeting this minimal figure. The *Commentary* chronology assumes a 12-year coregency between Jeroboam II with Jehoash. There is no other example of coregency in the entire line of the kings of Israel,¹⁷ suggesting an unwarranted assumption in this case. As was found in the case of the overlapping years of Pekah,¹⁸ so here these overlapping years evidently

represent rule from a different site (probably in Transjordan), and the years were not part of the 41 attributed to Jeroboam II (2 Kings 14:23). This allows a further expansion of the chronology by an additional 12 years, as represented in Chart 2 (See REVIEW, Aug. 10, p. 7.) The statement by Ellen White, as with others previously noted, is now correct and consistent. This statement could hardly have been made except by inspiration.

The beginning of the reign of Uzziah in the twenty-seventh year of Jeroboam (2 Kings 15:1) was then the twenty-seventh year of his *total* reign, not the twenty-seventh year of his forty-one-year reign. With a dating of Solomon in 994 B.C., obviously the dates for the Exodus and the 430-year period move back in time by this same 24 years. The need for these corrections was not recognized by the writer when his volumes on the Exodus problem¹⁹ were published. I find that while the absolute dates there proposed must also be corrected to meet this revision, no proposed synchronism or interrelation of significance is disturbed. The evidences offered for the revision continue to hold.

DONOVAN A. COURVILLE
Loma Linda, California
Concluded

Restored

By GERALD F. COLVIN

When Jesus comes and time is lost,
When angels sing the victory won,
Then He will call His sleeping saints,
"Come forth! Come forth! Thy sleep is done."

And they will rise from tomb and vault,
From shaded glens of tilted stones,
From cliffs and seas, from caves and dens,
From war-pocked fields of broken bones.

Immortal, vibrant, glowing, fair,
Reconstituted face and form,
The loved ones left so still and cold
Will spring forth young and warm

To grasp the hands of those who wait—
Transformed before the saving King—
O Death, where is thy victory now?
And now, O Grave, where is thy sting?

And then that risen throng will shout
Above their ancient havens rough,
"When we survey the wondrous cross,
Our earthly pain was cheap enough!"

A thrill electric lifts their hearts,
A breath divine expands their souls,
For they were blind, but now they see;
Were lame, but now made whole!

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- ² D. D. Luckenbill, *Ancient Records of Assyria*, I, par. 772.
- ³ *SDA Bible Dictionary*, "Tiglath-pileser."
- ⁴ *Ibid.*, "Pul"; *The SDA Bible Commentary*, vol. 2, p. 61.
- ⁵ J. B. Pritchard, *Ancient Near Eastern Texts*, p. 284B.
- ⁶ *The Cambridge Ancient History*, III, p. 272.
- ⁷ Shabaka is dated no earlier than 715 B.C. Still later dates are recognized.
- ⁸ *The SDA Bible Commentary*, vol. 2, pp. 87, 150.
- ⁹ Luckenbill, *op. cit.*, II, par. 195; *The SDA Bible Commentary*, vol. 2, p. 87.
- ¹⁰ R. W. Rogers, *History of Babylonia and Assyria*, I, pp. 334, 335.
- ¹¹ Ellen G. White, *Prophets and Kings*, p. 339. (Italics supplied.)
- ¹² Luckenbill, *op. cit.*, I, par. 611.
- ¹³ *The SDA Bible Commentary*, vol. 2, p. 159.
- ¹⁴ *SDA Bible Dictionary*, "Benhadad."
- ¹⁵ White, *op. cit.*, p. 459.
- ¹⁶ *The SDA Bible Commentary*, vol. 2, p. 152.
- ¹⁷ *Ibid.*, p. 82.
- ¹⁸ *Ibid.*, p. 150.
- ¹⁹ D. A. Courville, *The Exodus Problem and Its Ramifications*. These volumes are obtainable through Adventist Book Centers or directly from Crest Challenge Books, Box 993, Loma Linda, California 92354 (\$9.95 per set, two volumes, postpaid).

extra copies in the car. Into the booklets I placed little cards to be filled out if the reader wished additional information. These cards also told him how he could receive a free Bible if he enrolled in Bible studies.

Let me describe what happened on a particular day, which was typical of other days. First, I went to the bank and, after completing my transaction, handed the teller *Steps to Christ*, expressing the hope she would find time to read and enjoy it. She received it with a happy smile—"I most certainly will read it," she said, tucking it into her bag, which was in her drawer. Next stop was at the hardware store to purchase a can of spray paint. After paying for it I handed the cashier one of my books. A stop to buy gasoline for my car brought yet another opportunity to pass out a copy. Handing it to the attendant, I said, "God loves us, and the book tells us how He sent Jesus, His Son, to die to save us."

My husband loves to have me accompany him to town. But often he leaves me sitting in the car while he discusses the vagaries of the weather, politics, engines, or what have you with other men. Now I've solved this problem. Instead of sitting and reading, staring vacantly out of the window, or, worse yet, fretting while my husband is overly long at his business, I take a few books with me and look for people to whom to give them. A short time ago, when we took the car to the garage for a front-end alignment, I visited a residential area at the back of the shop, spending a delightful hour going from door to door. At the first house lived an old woman, who was so happy to see me that she kept me at the door for 15 minutes! After listening to what I had to say, her eyes misted over as she recounted how Jesus had been a friend to her for many years. She assured me she would read the book. I left her with a "God love you, honey," ringing in my ears. The woman in the next house also was warm and friendly. She, too, kept me talking (or maybe most of it was listening!) for a considerable time. On the same street was a "free-thinker" and also a woman who told me she believed that soon Elijah is coming to earth to pave the way for the return of Jesus.

A pleasant man answered

A pleasant man answered my last knock. Before I realized it, he was telling me of his childhood in northern Montana and the history of the Indians in that area. Finally, when I managed to get in a few words, I briefly explained the contents of the book, assuring him that it was indeed free. He, too, promised to read it.

Walking back to join my husband, I realized this was a much more rewarding way of "meeting my quota," than my Sabbath afternoon attempts. I know now that a person cannot be successful at attracting people to the gospel if he is in a rush. If the people we visit want to spill out their troubles, we must listen. It follows that people are more willing to listen to us if first we listen to them.

This new approach has added a greater dimension to the simple everyday chores of shopping or conducting business. It is truly amazing the number of people one meets in the course of a day, and they're not the same ones, either! New faces, new voices and problems, but all with the same need of a Saviour. □

FOR THE YOUNGER SET



The paper sack

By HELEN KELLY

Riding their bikes through an old cow pasture to each other's homes, Jack and Alton had both seen a brown paper bag leaning against a fence post. In fact, they had seen it many times, but neither boy had given it much thought.

Then one sunny day in August the two boys decided to bicycle to the creek to cool off under the willows. As they rode past the old post, the paper bag caught Jack's attention. "Hey, Alton," he called. "Wait a minute."

Alton glanced over his shoulder and circled back. "What's up?"

"That paper bag," Jack pointed to the sack. "I wonder what's in it."

Alton jumped off his bike. "Oh, that. It's been there for months. You think something's in it?"

"Only one way to find out," Jack opened the sack. "Hey, it's money. Look!"

Alton peered into the sack. "Why would anyone leave a sack of money in this old field?" he wondered. "And for so long. Just think how many times we've passed it!"

"Maybe it's stolen money," Jack lifted out a handful of bills.

"Or counterfeit," Alton suggested.

"The police would know, wouldn't they?" Jack

looked quizzically at Alton.

At the police station the officer laid the bills out on his desk; they totaled more than \$7,000.

"We'll keep the money locked up for safekeeping," the officer said, "while we see if we can uncover anything. No doubt we'll learn something before long. I'll be contacting you," he promised.

In just a few days the owner of the money had been located and his money returned to him. The officer gave the boys and their mothers this account: "An elderly farmer came to our town to visit several months ago. For some reason he concealed his money in that field where you boys found it, but he forgot where he had hid it. He filed a report that his money was missing, but no one really believed him. Fortunately, this report was still on file, along with the man's address."

"And to think how many times we passed that sack!" Jack shook his head wonderingly.

"Well, we're glad we found it for him," Alton said.

Jack's mother smiled at Alton's mother. "And we're glad for two honest boys, aren't we?"

And from the smile on Alton's mother's face, it was obvious she agreed.

When praise is due

"Contrary to accepted practice,
it is best not to mix criticism
with praise."

By PATSY MURDOCH

Not long ago I saw a cartoon depicting a little boy who had thrown a ball and told his dog to go and get it. When the dog halfheartedly returned with the ball, the boy said, "What a good dog!" Then he qualified his praise by saying, "But something is wrong. You don't seem to enjoy what you are doing."

Perhaps this is what Haim G. Ginott calls "abusive praise." In his book *Between Parent and Teenager*, Dr. Ginott tells of Todd, who says, "'My father is tricky. . . . He hands me a psychological sandwich: Two pieces of praise with blame in between. 'You are doing so well in all subjects, but you failed Spanish. There is no excuse for it. And I won't stand for it. Keep up the good work, son. You know I'm proud of you.''" —Pages 119, 120.

Do we as parents qualify our praise? Do we sometimes say, "Your room looks nice, *but* you should have hung up your clothes," or "You could make your bed look neater"?

It would be helpful to remember what Dr. Ginott says: "Contrary to accepted practice, it is best not to mix criticism with praise. It is easier and less confusing to cope with honest praise, or honest criticism, than with a dishonest mixture of them." —*Ibid.*, p. 120.

Ellen G. White wrote, "Praise the children when they do well. . . . Be kind and tenderhearted, . . . thanking and commending your children for the help they give you." —*Child Guidance*, p. 260. But I think Mrs. White would agree that we must be careful *how* we praise our children, for she also wrote, "Children need appreciation, sympathy, and encouragement; but care should be taken not to foster in them a *love of praise*." —*Ibid.*, p. 141. (*Italics supplied.*)

We all have run into "abusive" or qualified praise. The boss tells you that you typed a nice-looking letter,

but "it would have looked neater on two pages instead of squeezed onto one page."

Or perhaps the boss tells you, "That's an excellent report, *but* I think it was due yesterday!"

Of course, it's not just the boss. If you are a college student, it could be a teacher commenting on a theme.

Or it could be your mother or mother-in-law. "The house looks nice." Then later she might add, "*but* I see you forgot to dust the rungs of the chairs."

According to Dr. Ginott, most parents believe that praise builds up a child's confidence and makes him feel secure. In actuality, praise may result in tension and misbehaviour.

After Billy had worked hard to clean the garage, Dad met him with a bundle of praise: "My, what a good boy you are, Billy. You are surely Daddy's big helper!"

But, Billy wonders, how can I be such a "good boy" when just last night I was wishing baby brother could be sent back and that sister would sprain her ankle? If I have mean thoughts about my family, am I really so good?

Parents react the same way to certain kinds of praise.

Dr. Ginott suggests that parents praise the accomplishment, not the personality. It would have been better for Dad to have said, "I say, the garage looks clean!" or "You must have worked a long time to get the garage looking so nice." This type of praise would have made Billy beam.

Adults react the same way to this kind of praise. Perhaps a guest says, "What a beautiful housekeeper you are; your house always look tidy and clean," or "What a delicious dinner; your meals are always the best."

And you know that just isn't so. Why, just yesterday the house looked as if a tornado had struck it; and you recall some of your meals that looked like burnt offerings.

My friend Gladys has such a nice way of saying it: "Thank you for the good dinner."

Occasionally I do some professional writing. Late one afternoon I called neighbor Terri, who keeps my son, Tommy, for me when I am extra-busy writing.

"I don't know just when I'll get through," I told her. "I have a couple more things to write up."

"Don't worry about it," Terri said. "Take all the time

Dividends

By MARIE SCRIBNER JOHNSON

As the pebble
tossed into the babbling brook
ripples into widening
and ever widening circles,
So the smile
diffused upon the maddening, rushing crowd,
triples, quadruples,
dancing, dancing,
from face to face.

Patsy Murdoch is a homemaker and free-lance writer living in Portland, Oregon.

you need to finish. Tommy can eat supper with us.”

“Terri, you’re a doll!”

Her instant reaction, “No, I’m not! I’m far from perfect,” made me realize I should have worded my praise differently.

Then there are parents who seem to feel their children will be spoiled if they are praised at all.

For example, Susie or Jimmy comes home with a piece of art work, or a paper with an A on it.

“Look here, Mommy!” or “See what I did, Mom!” they shout gleefully.

“U-m-m-m! Change your clothes and clean your room.”

Oh, the heartbreak. It won’t be long before Susie and Jimmy will turn to others for a little praise and affection.

And mother will wonder why it happened.

Then there is another aspect of praise that may not always be apparent. In “Robert Frost Confronts Khrushchev,” F. D. Reeve states, “The honors Frost received made him nervous, for honors . . . may be terrifying: it may mean you have to do something better next time, something which you fear will fail.”—*Atlantic Monthly*, September, 1963, p. 38.

Aren’t you glad Robert Frost had the same problem as you and I?

Sincere praise is always welcome. And criticism is sometimes necessary. At times praise may be used to make criticism more palatable. But let us not unnecessarily take the edge off a sincere compliment by adding a criticism. Remember the golden rule. □

FOR THIS GENERATION By MIRIAM WOOD

Drug use

So many of you have written asking me to discuss the use of drugs on the current scene that I feel I should say *something*. The problem is—what shall I say? What can I say that hasn’t been said before? I’m sure that if that’s my aim, I’ve failed before I’ve even begun, but I don’t want you to think I’m evasive, or unwilling to wade into the real issues involved with being young in the contemporary world. So perhaps this can be regarded as a kind of exploratory column, with others to follow from time to time, as more information and ideas accumulate.

During the past few months I’ve been working on the self-assigned project of reading as much material as possible on drug abuse, watching television programs that depict the “ins and outs” of this tragic practice, and discussing with as many authorities as possible why the problem exists at all with Seventh-day Adventist young people. Various reasons are given for using drugs, depending on what “authority” is being quoted; a sense of meaninglessness in life; a feeling of overwhelming failure; lack of clearly defined, solid home structure; peer-group pressure; the

urge to see what it’s like; the need to alleviate the constant feeling of isolation and aloneness, if only for a small space of time; boredom with a world where no new frontiers seem available, where everything is too easy; disillusionment with the “older” generation (does this mean anyone older than yourself?). And so on. And on. You can add to the list.

There was a time when it was thought by most people that if a person was given full and complete information he would govern his actions accordingly. If he were told that drugs are harmful to the body, may cause genetic damage in future children of his, are addictive, may (probably will) cause physical deterioration, et cetera, he would be so overwhelmingly convinced of the danger that he would firmly vow that he would never get anywhere near a drug not prescribed by a physician and used under his care.

But then psychologists discovered what is one of the fundamental principles of behavior: “Knowledge does not insure right conduct.” I was particularly impressed with the truth of this principle when I watched a TV special deal-

ing with cigarette smoking. A team of physicians had worked out a devastatingly vivid program on the effects of tobacco on the lungs, amount of air held at one time, endurance power in athletics, and so on. As they presented this at a high school in front of TV cameras, showing samples of lung tissue literally black and cancerous, and testing the pitiful lung capacities of the teen-agers, the young smokers were sobered. No doubt about it. They asked some pretty good questions. Then the cameras showed the physicians leaving the school, walking past most of the members of the group that had just been so impressed with the presentation. They were sitting on the school’s front steps—smoking.

Undoubtedly that’s the way it is with drugs. The point was made in the TV documentary that every young smoker is certain he will be the one who *won’t* contract cancer or Buerger’s disease and have to have his legs amputated. In the same way, a drug user must feel that no matter what is said about the potentially disastrous results, he is the exception. It won’t happen to him. Of course he’s playing Russian roulette, but perhaps that’s exciting in itself.

Often there is very little that can be said to a non-Christian that will be persuasive enough to prevent his starting on drugs or continuing if he is already on them. But it seems to me that one special point ought

to weigh very heavily indeed with the practicing Christian—the fact that his body is, in truth, the “temple” of God. Then how does one treat a temple? If he considers the edifice sacred, he certainly will not desecrate it by throwing rotten eggs at it, or setting fire to it, or writing graffiti on the walls. These are crude illustrations, but they make the point.

Christ really did love these earthly temples of flesh enough to die to ensure their salvation. To misuse them and abuse them is really a repudiation of His incomparable sacrifice—isn’t it? You can’t fall back on the old cliché, “It’s my life and my body, and I’ll do what I please with it.”

I’m sure you already anticipate the text I’m going to quote. “Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:19, 20).

That sounds pretty much like a command to me. It also sounds as though it could settle the drug problem. But nothing is ever simple; life and problems are infinitely complex. So we probably ought to explore the subject further.

For now, though, God is the answer to every temptation; His power and His strength are enough. He doesn’t promise that struggle and suffering won’t be a part of victory, but He *does* promise that eventually victory will come.

Importance of premarital guidance

John Finnegan, a Roman Catholic canon lawyer who teaches at Pope John XXIII Seminary in Weston, Massachusetts, predicted that the Catholic Church will soon revive the custom of betrothal. The engagement period would begin with a formal act of commitment between the parties six months to a year before marriage. Most important, he noted, there will be "befriending couples," who will guide the betrothed pair through their engagement period in preparation for their new responsibilities.

According to *Religious News Service*, Dr. Finnegan told a weekend conference on marriage preparation, sponsored last December by the Boston archdiocese, that formal betrothals are being advocated by theologians, canon lawyers, those who work with divorced Catholics, and in recent church documents. In many dioceses plans for such a program are already under development, and quite a few parishes already require a waiting period for teen-age couples who wish to be married in the Roman Catholic Church. During this waiting period the couple is asked to attend classes on marriage and meet regularly with the priest.

The Boston professor-priest said that many in the church realize that instruction for personal spiritual formation for the engaged couple must be given alongside informational programs. As the program develops, he said, there would be not only "befriending couples" to give guidance before marriage but "surrogate families" to support and encourage couples after marriage—marrieds taking responsibility for other marrieds.

Dr. Finnegan, who serves on the marriage tribunal of the Boston archdiocese, pointed out that the church faces a haunting challenge because marriage is much more difficult to sustain today. New programs must emerge to help couples to commit themselves fully to each other. He further stated that the church must add credibility to its teaching that marriages are indissoluble, by strengthening preparation for marriage and enriching the lives of those who are married.

Following the Biblical pattern

We share this canon lawyer's concern. The marriage institution is not to be taken lightly, and the Christian church ought to do all it can to maintain the sanctity of this institution. In Bible times, engagements were considered as binding as marriage, and there were formal ceremonies to celebrate these betrothals. Engagements meant something. When a couple were engaged they belonged to each other, and their relationship was rec-

ognized as such. The *Seventh-day Adventist Bible Dictionary* says, "The Oriental betrothal was a binding contract that was consummated with solemn promises and the payment of money, and which could be broken only by divorce. Certain laws relating to betrothal are stated in Deut. 22:23-29."—Page 141.

As Seventh-day Adventists we need to take engagements more seriously than we do. It is easy to succumb to the on-again-off-again syndrome pervading today's society. This does not mean that engaged couples should never break their engagement. As Ellen White says, "Even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do."—*The Adventist Home*, p. 48.

Marriage-enrichment seminars have been needed in the Adventist Church for a long time, and we would like to commend those who have launched out in providing these services. (See "Programs Developed to Strengthen Family Life," *ADVENTIST REVIEW*, Jan. 5, 1978, pp.

A learned virtue

By LOY LORRAINE RYAN

Patience is like a
peaceful stream singing
its way down mountains
and through valleys:
A ribbon of life
winding its way
across a sultry land.

Resting from week to week
in God's quiet oasis—patience
is refreshed by the springs of Living Water.

Day to day it humbly accepts the
hazardous way—hurrying past
boulders of doubt and
chasms of temptation.

Cleansed by rocks of adversity
and sands of affliction—
patience reflects a rainbow
of joyous color
against mutinous clouds.

At last—in crystalline splendor,
radiant in shafts
of supernal light—
It is drawn into everlasting
celestial sublimity:
Worthy to enter
the river of life.

14, 15.) But what is needed also is a program of personal instruction and spiritual formation *before* marriage. Marriage is one of the three greatest events men and women make a decision about in this life, the other two being baptism and a career, and these decisions are usually made when a person is young. The following statement from *Messages to Young People* highlights the importance of the marriage decision when it cautions, "If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come."—Page 460.

Because marriage is such a sacred relationship, all of us, whether parents, teachers, pastors, members, or administrators, ought to lay plans and initiate programs—suited to the needs of our locality—to care for couples contemplating marriage even *before* they announce their engagement. Once a couple have decided to marry, often it is too late to help them look at marriage objectively or to have courage enough to break an unfortunate engagement. A three-step plan for a happy marriage—(1) guidance before the engagement, (2) classes after engagement but before marriage, and (3) enrichment programs following marriage—would certainly improve the chances for the couple's being matched as well as mated, and enjoying a happy marriage.

As Ellen White says, "In business, men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. Time, money, and much careful study are devoted to the subject, lest they shall make a failure in their undertaking. How much greater caution should be exercised in entering the marriage relation—a relation which affects future generations and the future life? Instead of this, it is often entered upon with jest and levity, impulse and passion, blindness and lack of calm consideration. The only explanation of this is that Satan loves to see misery and ruin in the world, and he weaves this net to entangle souls. He rejoices to have these inconsiderate persons lose their enjoyment of this world and their home in the world to come."—*The Adventist Home*, p. 72.

J. J. B.

The five circles of the Christian life

Recently we found in a newspaper an interesting article that we would like to share. It was entitled "The Five Circles of the Christian Life."

It named as the first circle the one mentioned in 1 Corinthians 15:5-7. This passage states that on one occasion more than 500 brethren saw Jesus after the

resurrection. These were believers, people who had accepted Jesus as their personal Saviour. It was a circle of faith, a circle of salvation.

The article identifies the second circle as the circle of the 70 (Luke 10:1-11, 17). The 70 were a group of believers whom Jesus sent out to work for Him. This incident reveals the normal pattern: first, Jesus calls people to salvation, then He calls them to work. At first it is salvation without works, after that it is the works of salvation. This circle may be identified as the circle of workers, and we may include in it both laypersons and denominationally employed workers.

Then comes the circle of the 12 (Mark 3:13-19). Because the 12 were always with Jesus wherever He went, this circle has been called the circle of fellowship.

The fourth is the circle of the three. The three were James, Peter, and John. At least on three occasions we find them alone with Jesus. On the first occasion Jesus resurrected Jairus' daughter (Mark 5:22-24, 35-43). Ordering the wailers out of the house, Jesus showed the three disciples His power over death. They had the privilege of being witnesses to a wonderful manifestation of might.

On the second occasion, Jesus was transfigured before them (Mark 9:1-10). His raiment shone as Moses and Elijah were talking with Him. The kingdom of God was represented there in miniature—Jesus, the King; Moses, as a representative of those who will reach the kingdom after death; and Elijah, as a representative of those who will not pass through the tomb. The disciples saw Jesus manifest His glory and divinity. He was God! What a privilege was theirs!

Circle of privilege

On the third occasion Jesus invited the three to watch while He agonized in prayer in Gethsemane (Mark 14:32-42). They saw that He was a man, a real man. He had to be a man in order to save man. He had to be in the place of man, as a man, on Calvary's cross. And they had the privilege of witnessing all this.

Thus this circle may appropriately be called the circle of privilege.

The last circle is the circle of the one. Mark records that the disciples "all forsook him, and fled" (chap. 14:50). Thus, for a while, He remained alone. But one of His disciples followed Him. This disciple (John, the beloved) was the only one to follow Jesus into the palace of the high priest (John 18:15; 21:20). This circle may also be called the circle of love.

Now, to which circle do we wish to belong? We may think of these circles as belonging not only to the first believers or disciples but also to us, who are also believers and disciples. First, we belong to the circle of those saved by the grace of Jesus; then, to the circle of those who work for Him. In a third step, we are always with Him. Then we share His glory, which is His character. And finally, and always, we share His love.

G. C.

SDA professionals study the healing ministries

A physician summarizes discussion at a recent conference at
Loma Linda University on healing ministries.

By HARVEY A. ELDER

Seventh-day Adventist teaching on health and healing are not vestiges of nineteenth-century culture; rather, they are a specific group of teachings and practices selected with divine authority, and thus they become doctrine for proclamation. The challenge for today is not to rediscover the dust surrounding the roots of this doctrine, but rather to discover and understand the power that emanates from its roots. Thus we will be able to apply the doctrine to new eras and other cultures.

Approximately 85 persons connected with the healing professions attended a conference in Loma Linda, California, May 19 to 21, on "The Healing Ministries." This is the first time the University church congregation and the Loma Linda University Department of Religion have sponsored such a session.

Five speakers presented papers during the weekend sessions. Jonathan Butler, of the Loma Linda University, La Sierra Campus, presented "Health and the Making of an Adventist Culture." Gottfried Oosterwal, of Andrews University, presented "Made in the Image of God" and "A Ministry of Healing." Wilber Alexander, of the Loma Linda University Medical Center, spoke on "Healing and the Laws of Living" and "The Practice of Spiritual Medicine." A. Graham Maxwell, of the Loma Linda University Division of Religion, explored "Salvation as Reconciliation and Restoration." Jack Provonsha, also of the Loma Linda University faculty, spoke on "Making the Whole Man Whole."

The conference can best be summarized by its key word, *wholeness*—wholeness in relationship to God (physical, mental, emotional, spiritual), wholeness in relationship to man (physical, mental, emotional, spiritual), and wholeness in relationship to the environment (physical, mental, emotional, spiritual).

Law describes wholeness, the multidimensional interrelationships. Law is universal. It describes reality as God made it, since it is a description of the sacred work of creation. It also describes salvation. It describes harmony and it describes wholeness. If we are out of harmony with law we are broken, and brokenness in one of man's multidimensions is brokenness of the whole man, brokenness in all relationships.

Brokenness, thus, is sin—sin because it rejects God as the center of life; sin because it rejects our necessary relationship to God, man, and our environment; sin because it denies that we are made in the image of God. The resulting brokenness of sin is brokenness in every relationship, brokenness in every dimension, marred as the image of God, broken in both desire and capacity to obey.

In Scripture the problem of disease is seen as broken relationships with God and not as a physical problem. Healing is healing of every relationship, healing of every dimen-

sion, the restoration to wholeness, the restoration of relationship. Healing is available by trust, the acceptance of God's gift of healing, trust that is willing to listen, trust that is willing to be whole, trust that is willing to be healed. The ministry (service) of this healing is the work of every church member.

Christ's revelation of God showed that in the Father there is healing. In the Father there is restoration of relationship. God's forgiveness is not window dressing, but is a means of restoring relationships. Forgiveness is requisite for healing.

Man's many evidences of distrust of God—loss of identity, restlessness, loneliness, guilt, doubt, and alienation—characterize man today. The healing that is necessary is salvation from broken relationships. We need to have our relationship with God restored (our child-ness), our relationship to man restored (our we-ness), our relationship to our environment restored (our stewardship).

We are to minister the gift of healing

We, the church, are to minister (serve, offer) the gift of healing. We are to be a healing church, a community of healers, a fellowship of love, a fellowship of caring. The individual members of the church are to help people place their trust in God, and we do this by building relationships of love that demonstrate care for others. Every member of the church is called to this ministry.

Those who are in the healing professions are part of the healing ministry of the church (they are not *the* ministry of healing, they are *part* of the ministry of healing). Patients with brokenness come to healers, desiring to trust them. They come with their brokenness wrapped in symptoms, they choose a healer they want to trust. Healers can offer relationship, trust, and thus provide healing. In so doing they can make the whole man whole.

The ministry of healing occurs in the clinical setting (operative chairs of dentistry; exercise rooms of physical therapy; office or hospital bed, for physicians and nurses) and involves all the dimensions of the patients and the healing person. Under God's guidance the healer identifies areas of brokenness—alienation, meaninglessness, guilt, or doubt—and under the authority of Scripture often says a few words that reinforce the relation building of the healing person's caring behavior. The patient is not force-fed doctrine, but given an opportunity to choose relationship, wholeness, forgiveness, faith, and acceptance.

As we clinicians of the multiple healing professions began to grasp the vast view God was offering and the narrowness of our programmed approach, there was confession of our dependence on human approaches that heretically fraction man; that offer behavioral conformity, not wholeness; programs, not relationship. There was earnest prayer for participation in an eloquent sharing of the ministry of healing.

In the planning stage is another conference similar to this one, but enlarged to include more participants.

Harvey A. Elder, M.D., is an associate professor of medicine at the Loma Linda University School of Medicine.

Adventist writes book for Persian Moslems

By JACK MAHON

"In the name of God, Most Gracious, Most Merciful,
Praise be to God the Cherisher and Sustainer of the worlds;
Master of the Day of Judgment
Thee do we worship and Thine aid we seek.
Show us the straight way,
The way of those on whom Thou hast bestowed Thy grace,
Those whose portion is not wrath and who go not astray."

These first words of the Q'oran, in the aesthetic shapes of Arabic lettering and Persian art, adorn the title page of a unique book written by Kenneth Oster and published by Middle East Press of Beirut, Lebanon. The title, *Deed-e Kulli Az Khoda Va Eusan* (Farsi for *An Overall View of God and Man*), indicates that the book is what publishing personnel would call a "full-message" book. Not only is it written in the Farsi language, but it uses the vehicles of Moslem terminology to convey characteristically Adventist teachings—a completely novel, revolutionary approach to those "other sheep . . . not of this fold," those who pray five times daily in the direction of Mecca.

The manuscript was completed five years ago while the author was directing the activities of TEAM (Thrust for Evangelism Among Moslems) in Beirut, and it must therefore be considered as part of the TEAM effort. The volume is the child not only of the author's brain but also of his hands. He set the type for the book himself, an accomplishment few Western nationals have the knowledge or background in the Persian language to achieve.

Kenneth Oster is currently director of the Adventist Gulf Mission, with territories covering the oil-rich lands of the Middle East, including southern Iran, his home base.

Besides presenting Adventist doctrine to Moslems in easily understood terms,

Dr. Oster has recently performed another service to the dialogue between Islam and Christianity by writing a second book, this one in English, titled *Islam Reconsidered*. This book of 300 pages, published by Exposition Press, Hicksville, New York, will be available at Adventist Book Centers.

Just as some followers of Islam have a distorted view of Christianity, many Christians have a biased understanding of the Islamic faith. Since one sixth of the world's population are Moslems, Adventists should become more knowledgeable as to how Moslems

think and feel about their religion. There is something to be said for the religion of a country where travelers can walk the streets of its cities unmolested at any hour of the day or night, where drunkenness is rare, and hospitality to strangers a fundamental principle. This is true in many Middle East cities.

An Overall View of God and Man consists of four sections. The first section contains a prophetic interpretation of the second and sixth chapters of Revelation, which explains that in the time of the prophet Mohammed—the period when Moslem views of Christianity seem to have become crystallized—the "faith which was once delivered unto the saints" had become decadent and corrupt. The second section discusses man's relationship to God, particularly the two faiths' common doctrines, such as the Creation and Fall. An interesting feature of this section is the author's exposition of the Ten Commandments, which he quotes in full, not only from the Old Testament and New Testament but also

from the Q'oran. In the third section, Dr. Oster examines the long controversy between Christians and Moslems, and presents the essence of Christianity—man's need of a Saviour and the plan of salvation. The Sabbath and its relation to redemption is also discussed.

Finally he presents the prophecies of the future, signs of the Second Advent, the final judgment, and God's dwelling place. In his concluding section Dr. Oster makes many allusions to Persia in the Scriptures, particularly the prophecy concerning "Cyrus, the Lord's anointed," and the so-called Cylinder of Cyrus, which he suggests is "the world's first recorded charter of religious freedom."

Though comparatively few ADVENTIST REVIEW readers are linguistically equipped to understand Dr. Oster's Farsi text, it is hoped that all will pray earnestly that, like the greater work of which this is a reflection, it will "not return . . . void" but will accomplish God's eternal purpose in the ancient land of Persia.



First Spanish church is organized in Canada

The Canadian Union's first Spanish church was organized in Toronto, Ontario, on Sabbath, May 13. E. C. Beck, Ontario Conference president, led out in the service, which began with the baptism of eight persons by church pastor Antonio Bueno (standing at pulpit). Arriving in Toronto from Italy just two years ago, Pastor Bueno has been working among the city's Spanish and Italian population.

The service ended impressively when the new church's 60 charter members marched to the front behind the flags of the nine Spanish-speaking nations that they represent. The flags were placed in a fan-shaped frame, making a colorful display. Pastor Bueno expects to see many more flags added to these with the addition of new members. M. S. NIGRI

General Vice-President
General Conference

Jack Mahon is Afro-Mideast Division communication director.



This family has paddled down the river to meet the launch *Luzeiro*. People travel long distances when they know the *Luzeiro* is nearby.

SOUTH AMERICA

New missionaries run *Luzeiro XIV*

Following in the steps of such pioneers as Hans Mayr, Andres Gedrath, John L. Brown, and Leo Halliwell, and others who dedicated a large part of their lives to Brazil, Eric and Francoise Monnier are today serving in the Amazon region of South America.

Working on the missionary launch *Luzeiro XIV*, the young Monniers examine the sick, provide the necessary treatments where possible, teach hygienic and sanitary principles, prescribe medications, pull teeth, care for cuts, tend to those bitten by snakes and other animals, and sometimes even perform surgery when the patient cannot be transported to a hospital. The distances are immense. At times they find themselves hundreds of miles from their post. Often the launch itself is transformed into a small clinic to care for maternity cases and, at times, Caesarian births.

Eric states, "Wherever we go, many remember Leo Halliwell, who spent 30 years here. The Halliwell family did a marvelous work, and

left a brilliant and positive influence wherever they went on the Amazon. My wife and I wish to be worthy to continue the work of this great missionary and of others who served here." Eric's father, Samuel Monnier, associate



Pastor and Mrs. Eric Monnier care for the sick by the *Luzeiro XIV*.

director of the Lay Activities Department of the General Conference, also worked for many years in Brazil.

The Brazilian Amazon region, called the "Green Inferno," is being studied by the government, and a 3,000-mile highway was recently cut through this jungle area. The Brazilian fluvial system includes 25,000 navigable miles. The Amazon is the second-longest river in the world, after the Nile, with 1,100 tributaries. Originating in Peru, the Amazon extends 4,000 miles, of which some 2,000 miles are in Brazilian territory.

In this area the rivers are the "roads." Boats carry passengers, and medical launches carry aid to people in need. Those who choose to work as missionaries in the Amazon jungle area do so with a spirit of sacrifice and self-denial.

Although the population has increased since the time of Pastor Halliwell, as have the needs, the people of the Amazon are thankful for the missionary spirit that exists in the Adventist Church. There are millions who suffer and are looking for someone to extend a hand to help them.

As Eric Monnier says, "The work is immense, and we appeal to other young people to join us, giving of themselves, so that suffering may be alleviated, and the news of our Lord's soon return announced."

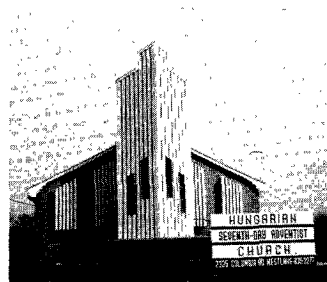
ARTHUR S. VALLE
REVIEW Correspondent
South American Division

VENEZUELA

Caracas youth share Christ

Young people from the metropolitan area of Caracas, Venezuela, shared their faith on Mother's Day by presenting a musical program in the acoustical shell in Parque del Este (East Park), while Pathfinders, Master Guides, and other youth witnessed to visitors. The young people distributed more than 3,000 *El Centinela* magazines.

LUCAS M. DIAS
Youth and Education
Director
East Venezuela Conference



38 Hungarian SDA's in Ohio build church

Members of the Hungarian church in Cleveland, Ohio, recently celebrated the official opening of their new sanctuary at 2335 Columbia Road, Westlake. R. A. Wilcox, General Conference general field secretary; Donald G. Reynolds, Ohio Conference president; and other friends worshiped with the 38-member congregation.

Except for the masonry and electrical work, the \$450,000 church, including the pews and pulpit furniture, was built by the members at a saving of \$200,000. In addition to their labor they gave nearly \$67,000.

FRANKLIN W. HUDGINS
Communication Director
Columbia Union
Conference

PHILIPPINES

Officials offer clinic, hospital, to SDA's

Health authorities in Marawi, capital of the Lanao del Sur province in the Philippines, recently requested the Mindanao Sanitarium and Hospital to accept responsibility for their city's health program. The hospital had offered to conduct the Five-Day Plan to Stop Smoking, but the health official for Marawi responded by offering two and one-half acres in the heart of the city for an Adventist clinic. There are 42 towns in this province, with a population of 400,000, and only two doctors.

The hospital accepted the offer and appointed Peter

Donton, hospital chaplain; his wife, Milcah Donton, physician; and other staff members to care for the program. After the group moved to Marawi, Elder Donton made several attempts to contact the mayor to express his appreciation for the donation of the land, but without success. When the mayor returned from Manila, he called on Elder Donton and offered the group help to get settled. He also arranged for Elder Donton to address the city council to outline the Adventist philosophy of health. The mayor then issued an order to all heads of departments, requesting them to coordinate their work with the Adventist health instructors.

A further meeting was arranged with all health officials of the Lanao del Sur province to explain to them the Adventist philosophy of health. Next the local radio station responded by offering free radio time each day for health broadcasts.

Soon the word spread that a clinic was needed. Two weeks after the arrival of the health team, the Philippine Army general for the province called a meeting of all government agencies and offered the Adventist health team a new floating clinic on nearby Lake Sultan Alonto. The clinic was launched only last September, with capacity for 100 patients, but it was never used because of a lack of trained personnel.

When the mayor of Tamparan, 20 miles away, heard and saw what the Adventists were doing, he offered them a new \$2 million, three-story, 50-bed hospital that was waiting for qualified personnel to staff it.

This hospital was built in the area to serve 100,000 Moslems who are without a doctor or nurse. If the Adventists accept the offer, they are free to staff and run the hospital according to their health standards. If the Adventists are unable to accept the offer, the hospital will be made available to another denomination.

HOWARD F. RAMPTON
Sabbath School Director
General Conference

COOK ISLANDS

Youth director is speaker

A Week of Prayer for the youth of Cook Islands was held April 15 to 22 under the direction of Tangi Tuaineiti, youth director of the Cook Islands Mission.

The first-weekend activities included a camporee and Pathfinder Fair day, with Guest Speaker, J. H. Harris, youth director of the Australasian Division.

The final meeting was held in the Avarua church on Sabbath afternoon, at which G. C. Porter, Cook Islands Mission president, challenged the youth to "put on the whole armour of God" (Eph. 6:11). He emphasized the need for youth to dedicate their lives to action, not just words.

The services closed with a special foot-washing ceremony and the celebration of the Lord's Supper.

KENYA

Medical students updated on SDA health ministry

Seventh-day Adventist medical students at Nairobi University in Kenya were recently updated on activities of the Adventist health ministry, by Samuel DeShay, director of the General Conference Health Department. The 20 Adventist students at the university's Medical School operate a student association apart from the 600 students taking medicine, dentistry, or pharmacy.

The University of Nairobi was established in 1970 when Kenya, Uganda, and Tanzania decided to operate their own national universities instead of continuing as part of the University of East Africa. The university is situated in the center of Nairobi, and is surrounded by churches of many denominations.

The Adventist students come together every Friday evening for Bible study, or to listen to taped sermons. Occasionally they schedule one

or two speakers from the Nairobi Central church to guide them in Bible study. They are active in local MV work. Their religious activities at the university are open to all, and their Faith in Action films, which they show weekly, are well attended.

Realizing the urgent need of indigenous physicians and nurses to staff Adventist hospitals and health centers, two students worked at Kendu

Mission Hospital this past academic year as part of their elective term experience. "We are hoping that some of our group will help the church to meet this need," says their student-association president. "It is our sincere prayer that the Lord's will be done and His cause go forward until we finish the work."

PRESIDENT
SDA Student Association
University of Nairobi



Middle East College holds first graduation in three years

Hanna Abboud (left), Middle East College registrar, smiles as she congratulates Khilla Khilla, from Egypt, one of 19 who graduated from Middle East College on June 11 in the first graduation ceremony since the college closed in 1975.

Welcoming the guests, relatives, and friends to the commencement service, Ralph L. Koorenny, president of Middle East College, briefly reviewed the three years since the last graduation by reminding the audience that in 1976 the graduating class had to be evacuated and in 1977 the five students who finished had no graduation.

"We are especially grateful," Dr. Koorenny continued, "that Middle East College has finished this current school term, and that we can assemble here for this significant ceremony recognizing the 1977 and 1978 seniors."

Baldur E. Pfeiffer, associate professor of history at the college, opened the commencement weekend as speaker for the Friday evening consecration service; and G. J. Bertochini, associate director of the General Conference Temperance Department, spoke at the baccalaureate service on Sabbath morning. Verne Fletcher, president of the Near East School of Theology, gave the commencement address, followed by the senior class president, James Makinde, who urged his classmates to submit to God's sovereignty and to serve their respective countries faithfully.

Of the seniors, six are now employed by the Adventist Church and six others expect to enter graduate school to prepare for future denominational service.

PAULINE KOORENNY
Middle East College

ALABAMA

Blood pressures taken in Athens

A computerized blood-pressure screening program sponsored by the Athens, Alabama, church won many friends and much favorable publicity. The screening, which was conducted from 8:00 A.M. to 5:00 P.M. from June 12 to 16, was held at the Athens City Hall and utilized a new Filac 1400 electronic computer device to measure blood pressure.

During the five days, 1,103 persons, or one in every 11 adults in the city, took advantage of the program. Some 10 percent of those screened showed above-normal blood pressure and nearly half of that group, or some 50 persons, were advised to seek medical help. One of them was the mayor of Athens, DeWitt Garrett, who, upon visiting his doctor, was advised to take a few days off from the city's business.

A small questionnaire completed by each person screened revealed some interesting statistics that could guide the church in its health-evangelism outreach: 341 were interested in weight-control programs, 266 in physical fitness, 260 in hypertension, 197 in stress control, 132 in stop-smoking programs, and 128 in nutrition classes.

FAR EASTERN DIVISION

Dentists active in evangelism

Twenty-one dental clinics in the Far East are operated by national and overseas personnel, according to a recent Far Eastern Division report.

One of the national dentists is Cornelio Aba, of Mountain View College, in the Philippines. Every week Dr. Aba is active in outreach evangelism in the barrios around the college. He also witnesses among the dentists of Bukidnon Province, where the Dental Society meetings were always on Sabbath until Dr. Aba joined. Soon the dentists

changed their regular meetings to another day to permit him to attend, and then they elected him president of the society for 1977.

Under his leadership a dental seminar was held on the campus of Mountain View College for members of three provincial dental societies. Only two of the 45 dentists attending were Seventh-day Adventists, and for some this was their first seminar in dentistry in 30 years. Lectures were provided by Robert Kinzer, of Loma Linda University School of Dentistry, and Robert Ringer, dentist in Korea. Included in the schedule were religious music and vegetarian meals. Several dentists were so impressed by the approach of a Christ-centered dentistry and the MVC campus that they want to send their children there.

Dental evangelism in Indonesia is also leading many to Christ. B. Ginting is actively witnessing to others through his dental clinic in Tanjung Karang, South Sumatra, as well as through his outreach clinics. In a nearby village five families have joined the church, and a branch church has been formed.

In a village ten miles away, a medical and dental clinic was started with monthly visits by Dr. Ginting and J. Sihotang, a male nurse. Now every Sabbath worship services are held, and a large group is preparing to join the church. Although the road is difficult to traverse, especially in the rain, the faithfulness of the Adventist workers has been rewarded, and a church home is being built from local materials by the new members.

In North Sumatra, Adventist dentists from four clinics in the city of Medan are busily engaged in evangelism. They have given health lectures, held cooking schools, and conducted dental field clinics in distant villages. Through numerous means Christ is being brought to the non-Christian people of the area.

J. R. WAHLEN
Associate Health Director
Far Eastern Division



Fiji students hold revival meetings

Seven Fulton College students—five from Fiji, one from New Guinea, and one from the Cook Islands—holding a series of revival meetings in Vatukoula, on the main island of the Fiji Islands, won converts and reclaimed members. Shown above are (back row, from left): Sairusi, Apii, Siteri, and Kelepi; (front row) Vosa, Jack, and Waisea, the group's leader.

With no resident minister in Vatukoula, the membership had dropped from 50 to ten. Noticing the drop, Waisea had shared his concern with other students. When the school term ended, six had decided to join him in a series of meetings. The church members warmly welcomed the young people and cooperated by inviting all former members to attend the series.

Approximately 50 adults and 20 children, most of whom were former church members, attended the first meeting, crowding into the small hall until all seats were taken and latecomers had to stand outside. On the last Sabbath one family of seven, two other families, and four young people responded to the invitation from the Fulton students to renew their commitment. One man from the community who had not attended any of the meetings but who had observed the happenings of the week requested Bible studies.

Two weeks later, on a follow-up weekend, Waisea found all those who had responded during the revival meetings still attending Sabbath services.

L. R. DOSE
Fulton College Church
Communication Secretary

Inside Washington By M. CAROL HETZELL

● **Returned from China tour:** M. E. Loewen, former director of the General Conference Religious Liberty Department, reported at Adventist world headquarters on his visit to mainland China. He expressed surprise at the feeling of freedom that seems to exist there. A former missionary to China, Elder Loewen looked up some of the former Adventist facilities. These are being put to other uses. Churches are not functioning as such, but he noted that people are living better, eating better, and seem happier than they were under earlier governments. Radios, he said, are commonplace. Women are beginning to wear a bit brighter garb, and people in general expressed no resentment toward the foreigners, merely curiosity.

● **Help for Vietnamese refugees:** With Vietnamese still emigrating from their homeland to other countries, the Indo-China Relief Committee and Seventh-day Adventist World Service are providing \$10,000 to assist in the resettlement of some 200 Vietnamese families.

● **Not classed with other churches:** Perhaps it is because of the way Adventists eat or because of what they don't eat, but in the southern Philippines, where Moslems and Christians have been fighting each other for survival, Moslems do not classify Adventists with the other Christians. Pastor Duane S. Johnson, reporting to the General Conference Committee, stated that at least partial credit should go to the Mountain View College radio station, which carries an hour-long program on health each day. In fact, the church has been invited to take over and operate a 50-bed hospital in the heart of the Moslem area.

● **Arthur White begins biography:** Arthur H. White, secretary of the Ellen G. White Estate board for 40 years, and associated with the White Estate for 49 years, has left that post to apply himself fully to a biography of Ellen G. White. Succeeding Elder White as secretary of the White Estate is Robert W. Olson, who joined the White Estate in 1974 as associate secretary. Dr. Olson came to the White Estate from Pacific Union College, where he was chairman of the department of religion.

● **Church officers' manual coming:** The Ministerial Association has been masterminding a manual for church officers that will include an overview of the responsibilities of the pastor. The job descriptions will prove helpful to nominating committees, as well as to those elected to office. The manual will be loose-leaf, so as to facilitate additions and changes.

● **Continuing education for nurses.** Nurses in the Far Eastern Division will have opportunity to update their education this fall. The General Conference Committee approved a visit to the Far East by Marilyn Christian, dean of the School of Nursing at Loma Linda University. Dr. Christian will conduct nurses' continuing-education seminars.

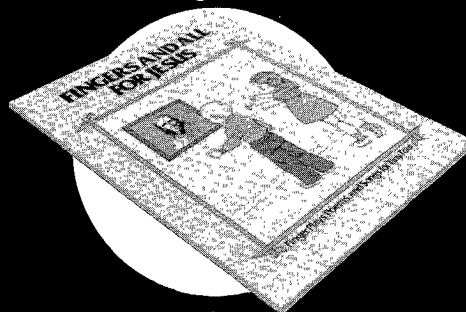
● **To attract corporate support.** A special committee has been appointed at the General Conference to study means of attracting major corporate and foundation support for Adventist institutions. The committee will also seek to involve more hospital administrators in this area of fund-raising. Chairman of the committee is Undertreasurer Martin E. Kemmerer, with Milton Murray, of Institutional Consulting Services, as committee secretary.

● **Bombings on rise.** The U.S. Treasury Department has released figures showing that bombings in the United States in 1977 increased to a record 1,058, and that the leading motive for the bombings was labor strife. Property damage came to \$11,300,000. Increased violence of this type fits the picture portrayed by Ellen White in her concern about labor unions.



NEW! Especially for Those Who Work With Children—

Two books you can use to entertain, as well as to instruct, children and youth of all ages—from preschoolers to teen-agers.



FINGERS AND ALL FOR JESUS

General Conference Sabbath School Department

This volume of finger plays is designed to make Jesus real to the very young while helping them enjoy religious instruction and increase their motor skills. The book can be used effectively at home or at day-care centers, as well as in the lower divisions of the Sabbath School. Price \$2.50.



REAL FUN—BIBLE QUIZZES AND PUZZLES

Phyllis Bailey

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REVIEW AND HERALD PUBLISHING ASSOCIATION

Australasian

- A Week of Prayer for the youth of the Cook Islands was conducted April 15 to 22 under the direction of Tangi Tuaineiti, Cook Islands Mission youth director. The event included a camporee and Pathfinder fair, with J. H. Harris, Australasian Division youth director, as guest speaker.
- Mrs. George Porter, wife of the Cook Islands Mission president, has been appointed a member of the Government Christian Education Committee, which is responsible for Christian education in state schools. The official textbook being used for Bible classes is *The Bible Story*.
- Pastors Wilfred Billi and David Hay represented the Adventist Church at a special church service marking independence for the Solomon Islands on Friday, July 7.
- Five hundred people attended the opening ceremony on July 17 for the new church in Galston, an outer suburb of Sydney, Australia. The church seats 250 people and is valued at \$200,000.
- Last year, mission planes in Papua New Guinea were in the air approximately 2,300 hours. Recently Gordon Stafford, district director and pilot for the Menyama District, flew a local policeman who had been stabbed in the chest to a hospital in Lae for medical treatment. Mission planes, in emergencies, serve the community as well as the church.

North American

Atlantic Union

- Ground was broken in June for the North Bronx, New York, congregation's new church.
- The Pelham Parkway Center company was organized in the Bronx, New York, recently. Six persons were baptized on the day of the organization, bringing the membership to 20. Kenneth Harding is the pastor of the

group, which began as a missionary endeavor of the Jackson Heights, Queens, church.

- During a recent three-week series of nightly meetings held in the Corona, New York, church by the Metro Ministry team, 27 persons were baptized.
- The Community Services center of the Rochester, New York, church has begun "Operation Soup," which provides soup and homemade rolls to approximately 60 senior citizens.

Canadian Union

- Sabbath, June 10, the first formal graduation exercises were held for the Greater Montreal church school in Quebec. Six students received diplomas presented by Robert Sams, pastor of the Westmount church.
- Three young people were baptized in Port Alberni and Duncan, British Columbia, at the conclusion of It Is Written meetings held there.
- Two students of Pleasant Valley Academy, Vernon, British Columbia, won national first prizes in the recent Women's Christian Temperance Union contest. Troy Wright, grade 2, won the poster competition, and Loren Agrey, grade 10, won the essay contest with a paper discussing marijuana.

Central Union

- The Edwards-Coe evangelistic team recently concluded meetings in St. Louis, Missouri, with the baptism of 36 persons. Two area pastors, Stephen Gifford and Stephen Snow, assisted them.
- Denver, Colorado, youth are buying a building for use as an outreach center for youth work in the city. The building is the old Central church. Many parents and church members are pledging money to assist the young people in reaching their goal.
- Twenty-two college students and four academy students are assisting in the camp ministries of the Central

Union Conference this summer. These youth are working with other youth ages 8 to 16.

- The American Association of Blood Banks has awarded a two-year accreditation to the Shawnee Mission Hospital, Kansas City, Kansas, according to Howard F. Taswell, AABB president.

Columbia Union

- When the York, Pennsylvania, church and school are completed, the chapel will display an interpretation of the three angels of Revelation 14 by Delores Phillips, a local sculptor.
- Ruth Michaelis, of Worthington, Ohio; Mary Benson-haver, of Lancaster, Ohio; and Vivian Dunson, of the Columbus, Ohio, Eastwood church, were all given special

recognition at the Ohio Conference's third press secretaries' workshop, held at the Dayton Far Hills church.

- Constituents were told that the Hackettstown Community Hospital in New Jersey has experienced steady growth this year, with a 75 percent occupancy compared with 66 percent last year. The number of surgical patients has greatly increased, but the greatest increase occurred in obstetrics.
- Robert Gentry participated on April 13 in a symposium on cosmochronology, geochronology, and neutrino crisis at Louisiana State University in Baton Rouge. Dr. Gentry is an associate professor of physics at Columbia Union College, on research leave at Oak Ridge, Tennessee.

Filipino excused from Sabbath exams

"Adventists! I know those people, and I know their religious convictions. There is no way to convince them to take any sort of examination on Saturday, which is their Sabbath," said Narciso Albaracin, deputy minister of education and culture in the Philippines. He was talking about Policarpio G. Tindugan, a Seventh-day Adventist district supervisor of schools in Caramoran, Catanduanes, whose religious convictions would not permit him to take his examinations on Saturday, but who was one of the thousands of educators scheduled to take the recent National Examinations for Superintendents, Supervisors, and Principals throughout the Philippines.

How to protect Mr. Tindugan's religious convictions in the face of a national mandate for all educators to take the examinations on Sabbath was Dr. Albaracin's problem. Confidentiality of the national examination is maintained by giving it to all candidates on one day.

To solve the problem, Dr. Albaracin volunteered to administer the special examination in his office on Friday morning, the day prior to the national schedule, and to be responsible for maintaining its confidentiality. While Mr. Tindugan was writing his examination, the deputy minister was called to his home in Quezon City. Faithful to his commitment to the lone examinee, he invited Mr. Tindugan to his house to finish the examination.

To Mr. Tindugan, the experience indicated the providence of God. The Adventist school superintendent said, "Before the examinations, my ambition was to score the highest in the nation, but now, what I am aware of is Christ's sovereignty over His Sabbath. This experience gives me faith and courage to witness more than I ever did before."

N. S. PALLASA
Public Relations Director
Philippine Union College

Lake Union

● The Eau Claire, Wisconsin, church is the only church in its county to provide group volunteer services. Nearly 50 members have registered to help with such needs as transportation, housekeeping, child care, and visitation. The county volunteer-services coordinator and the local church coordinator work together on this project.

● On May 6 Harry Beaty, pastor of the Livonia, Michigan, church, baptized three persons.

● Members of the Jeffersonville, Indiana, church recently broke ground for a new sanctuary.

● A new Spanish company was organized in Northlake, Illinois, on June 3. Each week members distribute approximately 200 leaflets to Spanish-speaking people in the area.

North Pacific Union

● Edith Green, former congresswoman from Oregon, accepted the 1978 Religious Liberty Award on July 18 in Gladstone, Oregon. Glenn Patterson, Adventist Governmental liaison officer for Oregon, presented the award to Mrs. Green for her efforts to provide exemption for those not wishing to participate in union membership because of their religious convictions.

● The most remote Vacation Bible Schools in the North Pacific Union Conference are held on Saint Lawrence Island, some 50 miles from Siberia and more than 2,000 miles from the union office in Portland, Oregon. Correspondent Grace Slwooko reports that the two villages of Gambell and Savoonga held successful schools this summer. The enrollment at Gambell was 58, and another 50 attended in Savoonga.

● The Canby, Oregon, church became the newest member of the conference when it was voted into membership during a special constituency meeting held in Gladstone. The organiza-

tional services were conducted early in July, with conference officials participating. According to James Cox, pastor, the new group has 47 charter members.

● Delegates to a special constituency meeting conducted during the Oregon Conference camp meeting approved the plans for a new conference office. Three possible sites on the south side of Portland were discussed.

Northern Union

● Worship services began to be conducted in the new church in Albert Lea, Minnesota, on April 1.

● North Dakota Seventh-day Adventist churches coordinated the distribution of relief supplies to victims of the July tornado that killed four persons and destroyed homes and other property in Elgin, North Dakota. Community Services groups from Williston, New Leipzig, Bismarck, Mandan, Bowman, Dickinson, and Hebron helped with the distribution of clothes, bedding, and furniture at the request of Red Cross officials. The supplies were obtained from the Jamestown warehouse and from a collection center established by the Mandan church.

● The eastern North Dakota regional camp meeting was held July 22 and 23 with N. R. Dower, General Conference Ministerial Association secretary, as guest speaker.

● Union and conference evangelists are conducting meetings in five locations in the Northern Union. John VanDenburgh is in Rapid City, South Dakota; William Stringfellow is in Detroit Lakes, Minnesota; John Morrison is in Cedar Rapids, Iowa; W. G. Zima is in Des Moines, Iowa; and Robert Boggess is in Spencer, Iowa.

Southern Union

● The figure of \$277,427 reported in the August 3 issue of the REVIEW for literature sales in the Southern Union thus far in 1978 should have been \$1,557,092. The

smaller figure is the gain during the first six months of this year compared with the same period in 1977.

● Baptisms in the Florida Conference for the first six months of 1978 total 606.

● The Gainesville, Florida, church was commended for the best display at the Alachua County Health Fair by the public-relations director of the mall. More than 120 persons signed up for a cooking-and-nutrition school as a result of the booth, and a number of others signed up for stop-smoking and weight-control programs.

● The Southern Union Ministerial Association reports that baptisms so far this year average 12 persons a day.

● Churches in the Southern Union are using professionally prepared display units at fair booths in their areas. Four lighted panels summarize the church's involvement with people through its healing, teaching, and good-neighbor programs. A seven-minute film runs continuously, explaining the world's need of Christ and the ways in which the Seventh-day Adventist Church is answering that need. Literature supplementing the information in the film is available.

Southwestern Union

● Installation of the new Wang computer equipment will be completed by Southwest Estate Service, Inc. (a recently organized trust-services corporation for the Southwestern Union), before August 20. The trust accounting of all the union's local conference associations will be placed on a centralized computer program.

● In the fellowship hall of the Keene, Texas, church, hot meals are being served each weekday to anyone in Johnson County 60 years of age or older. The plan is being sponsored by the local church and the Johnson County Commission on Aging.

● The Monroe, Louisiana, church set a goal of at least two subscriptions per member

to the missionary journal *These Times*. So far they have reached 113 percent of their objective, according to Peter Bertot, pastor.

● Thomas Bunch, associate professor of physical education at Southwestern Adventist College, met the requirements for certification as an exercise technologist as established by the American College of Sports Medicine. This certification enables Dr. Bunch to administer stress and exercise tests, write exercise prescriptions, and direct cardiac-rehabilitation programs under medical supervision.

Andrews University

● Allen R. Steele has been named manager of WAUS, Andrews University's FM radio station. He succeeds Wayne Woodhams, who has accepted a position with the Seventh-day Adventist Radio, Television, and Film Center in Thousand Oaks, California. Steele is a former manager of Adventist World Radio, based in Portugal.

● The Whirlpool Corporation recently donated a laboratory incubator to Andrews' Biology Department. The 32-cubic-foot controlled-environment chamber will incubate bacteria for studies by nursing students. It has been used in a program of microbiological testing of food samples. When the project was discontinued, the incubator was given to Andrews.

● Gregory J. Constantine, chairman of the Andrews Art Department, exhibited his paintings at Bucharest's Galleria Rotonda during two weeks in June at the invitation of the Romanian Government. He displayed paintings of well-known Romanian and American personalities done in his unique "television" style. Later in the summer he plans to install an 8-by-16-foot mural at the Seventh-day Adventist Radio, Television, and Film Center in Newbury Park, California, featuring pioneers in Adventist religious broadcasting.

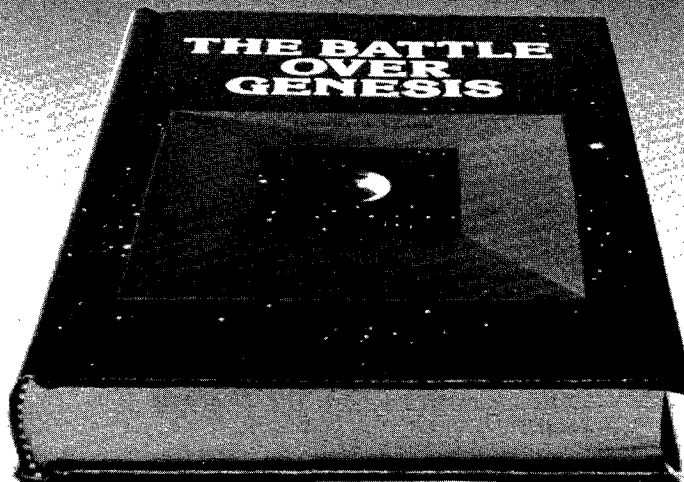
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BULLETIN BOARD

To New Posts

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

NORTH AMERICAN DIVISION

Duane Barnett, principal, Adelphian Academy, Holly, Michigan; formerly same position, Cedar Brook Academy, Rehoboth, Massachusetts.

Clyde F. Brooks, assistant publishing director, Southern Union Conference, formerly from Michigan Conference.

Mike Cauley, pastor, Walden's Ridge, Tennessee, formerly from Andrews University.

Trevor Fraser, pastor, Lexington, Kentucky, formerly from Greater New York Conference.

Mark Golson, pastor, Florida City-Key West, Florida, formerly from Andrews University.

Larry D. Groger, pastor, Dade City and Zephyrhills, Florida, formerly from Warren, Ohio.

Milton Hallock, pastor, Jackson, Florence, Mississippi, formerly from New Jersey Conference.

Bert Herrick, associate publishing director, Missouri Conference, formerly same position, Colorado Conference.

Darrell Holtz, pastor, South-eastern California Conference, formerly same position, Nebraska Conference.

Ed S. Kasner, director, social work services, Loma Linda University Medical Center, formerly director of social work services at Portland Adventist Medical Center, Portland, Oregon.

Richard Long, assistant pastor, Atlanta-Berean church, Georgia, formerly from Cleveland, Ohio.

John H. H. Mathews, pastor, Fort Walton Beach, Crestview, DeFuniak Springs churches, Florida, formerly from Andrews University.

T. A. McNealy, pastor, Atlanta-Marannatha church, Georgia, formerly from Southeastern California Conference.

J. J. Millet, evangelist, Alabama-Mississippi Conference, formerly from Texas Conference.

George Pangman, associate pastor, Columbus church, Georgia, formerly from Andrews University.

James Parham, pastor, Day-

tona Beach, Florida church, formerly from Andrews University.

William D. Pearson, chairman, education department, Southern Missionary College, formerly from San Diego Academy, California.

Les Speer, evangelist, Florida Conference, formerly from Solusi College, Africa.

M. Warfield, pastor, Columbia church, South Carolina, formerly from Allegheny West Conference.

Kenneth Wilbur, pastor, Elijah church, Georgia, formerly from Las Vegas, Nevada.

Regular Missionary Service

Patricia Jo Gustin (AU '75), returning to serve as dean of girls, Chiang Mai Academy, Chiang Mai, Thailand, and two children left San Francisco, June 20, 1978.

John F. Werner (U. of Cape Town '67), returning to serve as ophthalmologist, Bethlehem Medical Centre, Bethlehem, South Africa, **Cecilia (Grobler) Werner** (Peninsula Maternity Hospital '67), and two children, of Loma Linda, California, left Montreal, Quebec, Canada, June 18, 1978.

Student Missionaries

James Sedao Akamine (LLU), of Loma Linda, California, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Honolulu, June 20, 1978.

Helen Elizabeth Battles (AU), of Stevens, Washington, to serve as teacher, Manado English Language School, Manado, Sulawesi Utara, Indonesia, left Seattle, Washington, June 16, 1978.

Rodney Dean Brunken and **Debra Livingston Brunken** of Burlington, Iowa, to serve as teachers, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Claudette Renee Caine (SMC), of Grand Bay, Arkansas, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Honolulu, June 21, 1978.

Sandra Debra Chandler (OC), of Queens, New York, to serve as teacher, English Conversation Schools—West Indonesia, Jakarta, West Indonesia, left Los Angeles, June 19, 1978.

Scott W. Davis (WWC), of Bozeman, Montana, to serve as English teacher, Language School, Jerusalem, Israel, left Seattle, Washington, June 19, 1978.

Mark Louis Dupre (AU), of Woodridge, Illinois, to serve as teacher, English Conversation Schools—Jakarta, West Indonesia Union, Jakarta, West Indonesia, left Los Angeles, June 19, 1978.

Gayla Joy Edsell (CaUC), of Oshawa, Ontario, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Carl Frederick Enzor (CUC), of College Park, Maryland, to serve as teacher, English Conversation Schools—Jakarta, West Indonesia Union, Jakarta, West Indonesia, left Los Angeles, June 19, 1978.

Barbara Elaine Jones (LLU), of Simi Valley, California, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Susan Elizabeth Kinnard (AU), of Wichita Falls, Texas, to serve in English school evangelism, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Daniel Kevin Kittle (SMC), of Dayton, Ohio, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 14, 1978.

Brian Glenn Klatt (CaUC), of Willowdale, Ontario, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Gary Keith Larkin (SAC), of Mobile, Alabama, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Jeannie Sue Lawry (UC), of Mena, Arkansas, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Robert Clark Marcus (WWC), of College Place, Washington, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Annette Frances McKay (WWC), of Brewster, Washington, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Lenita Ann Neal (CaUC), of Calgary, Alberta, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Ann Keiko Obata (LLU), of Honolulu, Hawaii, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 2, 1978.

Bryan Tatsuya Oshiro (LLU), of Los Angeles, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Robert Fred Rains (SMC), of Cordova, South Carolina, to serve as an auto mechanic, Tasba Raya Mission, Cabezas, Nicaragua, left Miami, June 19, 1978.

David Aaron Rikustad (SMC), of Bozeman, Montana, to serve as mechanic, Tasba Raya Mission, Cabezas, Nicaragua, left Miami, June 19, 1978.

Joyce Evelyn Schroeder (AU), of Oto, Iowa, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Korean Union Mission, Chung Ryang, Seoul, Korea, left Los Angeles, June 19, 1978.

Larisa Lynn Taylor (PUC), of Scottsdale, Arizona, to serve as English teacher, Haad Yai English School, Haad Yai, Thailand, left Los Angeles, June 19, 1978.

Burton Genard Villaverde (PUC), of Loma Linda, California, to serve as teacher, English Conversation Schools—West Indonesia, Jakarta, West Indonesia, left Los Angeles, June 19, 1978.

Susan Nelwyn Williams (LLU), of Bakersfield, California, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Randal Ron Wisbey (WWC), of Bozeman, Montana, to serve as teacher, Language School, Israel Mission, Jerusalem, Israel, left Seattle, Washington, June 19, 1978.

Vernon Koyu Yamashiro (LLU), of Kailua, Hawaii, to serve as teacher, Seventh-day

Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

AUSTRALASIAN DIVISION

Regular Missionary Service

John Ashton (and Margaret and family), of Australia, to serve as teacher, Beulah College, Tonga, left January, 1978.

Graham Blackburne (and Vera), of Australia, to serve as teacher, Betikama High School, Solomon Islands, left January 22, 1978.

Raymond Coombe (and Daphne and family), of Australia, to serve as departmental director, Papua New Guinea Union Mission, left January 23, 1978.

Cedric Hess (and Penelope and family), of Australia, to serve as teacher, Sonoma College, Papua New Guinea, left January, 1978.

Raymond Holt (and Joyce), of Australia, to serve as district

director, Fiji, left January 22, 1978.

Raymond Newman (and Susan and family), of Australia, to serve as president, Bougainville Mission, Papua New Guinea, left January 29, 1978.

Graeme Plane (and Jeanette and family), of Australia, to serve as teacher, Kabiufa High School, Papua New Guinea, left January 22, 1978.

David Potter (and Janice and family), of New Zealand, to serve as teacher, Kambubu High School, Papua New Guinea, left January 25, 1978.

Ray Roennfeldt (and Carmel), of Australia, to serve as district director, Kavieng, Papua New Guinea, left January 22, 1978.

Neville Tosen (and Rhonda and family), of Australia, to serve as principal, Betikama High School, Solomon Islands, left January 19, 1978.

Brian Townend (and Daphne), of Australia, to serve as head of primary-teacher training, Fulton College, Fiji, left January 1, 1978.

Maxwell Townend (and Eunice), of Australia, to serve as communication director, Far Eastern Division (Singapore), left January 16, 1978.

Carl and Diane Voigt, of New Zealand, to serve as teachers, Betikama High School, Solomon Islands, left January 22, 1978.

Volunteer Services

Adventist Volunteer Service Corps Workers: 2.

Student Missionaries: 9.

Coming

September	
2	Lay Preachers' Day
2	Church Lay Activities Offering
9	Missions Extension Offering
9 to Oct. 7	Adventist Review, Guide, Insight Campaign
16	Bible Emphasis Day
23	Pathfinder's Day
30	Thirtieth Sabbath Offering (Afro-Mideast Division)
October	
7	Medical Missionary Work
7-14	Life & Health Emphasis Week
7	Church Lay Activities Offering
14	Voice of Prophecy Offering
21	Sabbath School Community Guest Day
21	Community Relations Day
21	Temperance Offering
28 to Nov. 4	Week of Prayer
November	
4	Annual Week of Sacrifice Offering
11 to Jan. 6	Ingathering Crusade

Gypsies baptized in Romania

At Targu-Mures (pronounced Tur-go-moo-resh), a city in the Carpathian Mountains of Romania, and in other cities throughout that country, about 500 gypsies have recently joined the Adventist Church. Abandoning their typical life of wandering in horse-drawn wagon caravans, attired in dirty, brightly-colored clothes and practicing petty thievery, they have become respectable citizens, newborn men and women in Christ. Government agents have expressed their deep appreciation to the Adventists for this contribution to law and order and decency.

D. A. Delafield, Oswald Bremer, and I met them in Targu-Mures at our church

there. About 40 of them, still dressed in colorful but clean garments, sat in the front. The change was dramatic. We heard them talk and sing in their rich gypsy language.

The gypsies' swarthy faces were wreathed in smiles of joy and happiness. The children, too, were a bright picture of hope. A tall young man with a mustache rose at the request of the pastor and told of his joy that his people had been received kindly by their Romanian and Hungarian brethren. For them it was the beginning of a new life.

"Our people," he said, "had had no goals in life except to wander and to live as best we could in our own world, despised and rejected by all men. But the Adventists loved us and took us in. They taught us patiently how to be Christians and to follow

Jesus. Now we have learned to be different and we have risen to stand by the side of other people as the sons and daughters of God."

The gypsy group in Targu-Mures has been absorbed into that congregation, but there are two churches in Romania made up almost entirely of gypsies. And other congregations also claim small groups of these redeemed people as a part of the family of more than 50,000 Seventh-day Adventists in the Socialist Republic of Romania.

PAUL GORDON

Million copies of Friendship issue

The circulation of the Friendship issue of the ADVENTIST REVIEW passed the million mark when 100,000 copies of the fourth printing (204,000) were mailed out the first week of August.

A church of 50 members ordered 16,000 copies to give to everyone in their city. Another church recently ordered 34,000. Many church members are ordering large quantities to give to neighbors and loved ones. A Jewish woman, who is studying the Bible through the Voice of Prophecy, wrote for ten extra copies to share with her friends.

The Friendship issue, which is undated, will continue to be available through Adventist Book Centers. The North American Division Publishing Council of 1978 voted to recommend its use as a follow-up piece of literature for Ingathering.

E. M. PETERSON

SM's leave for overseas service

Recently a group of 54 student missionaries left the United States en route to Tokyo to work in the Far Eastern Division. These young people joined others for their in-country orientation course, held in Japan prior to beginning their year-long term of service in the division.

Student-missionary re-

sponsibilities are varied, including nursing, teaching, construction, agriculture, business, evangelism, and pastoring. This past school year about 200 youth from North America served in 38 countries. Several youth were sent from other divisions.

New developments have included a new English-language school in Lubumbashi, Zaire; expansion of the language-teaching program among the Arabs near Jerusalem; and additional student missionary activities in Athens.

The students help raise money for their fares and while serving receive a small stipend for living expenses. Next year's requests are now being received from world divisions for publication on North American college campuses in October.

C. D. MARTIN

Testing the messages

Occasionally the General Conference receives inquiries from church members who wish to know what are the sources of various messages that come to them or are offered to them, whether in print, in mimeographed form, or on cassette tapes.

Although truth is not dependent upon or limited to any one human resource and always must be tested as it was by the noble New Testament Bereans, members can rest assured that materials that bear the imprint of denominational publishing houses or one of the General Conference departments have had the benefit of some evaluation by workers of experience. As far as cassette tapes are concerned, unless they come through a channel such as the Ministerial Association's Tape of the Month Club they have not usually received any experienced evaluation.

Although many feel that all ideas should have equal freedom in the marketplace, God has placed His ministers as watchmen on the walls of Zion, and He holds them responsible to warn and counsel the church and to advise of dangers imminent or potential.

Because every human source is fallible, each believer needs to search diligently to discern God's voice among the many voices clamoring for attention, and should pray earnestly for the spirit of discernment. The Bible and the counsels of the Spirit to the Adventist Church are safe yardsticks. It should also be remembered that all forms of communication may be subjected to modification from their original form in the reproduction processes.

There is danger in waiting for others—any others—to decide what is truth and duty. Church members need to build solid foundations for personal faith now, for it may be tested sooner than they think.

GORDON M. HYDE
Director
Biblical Research Institute
General Conference

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