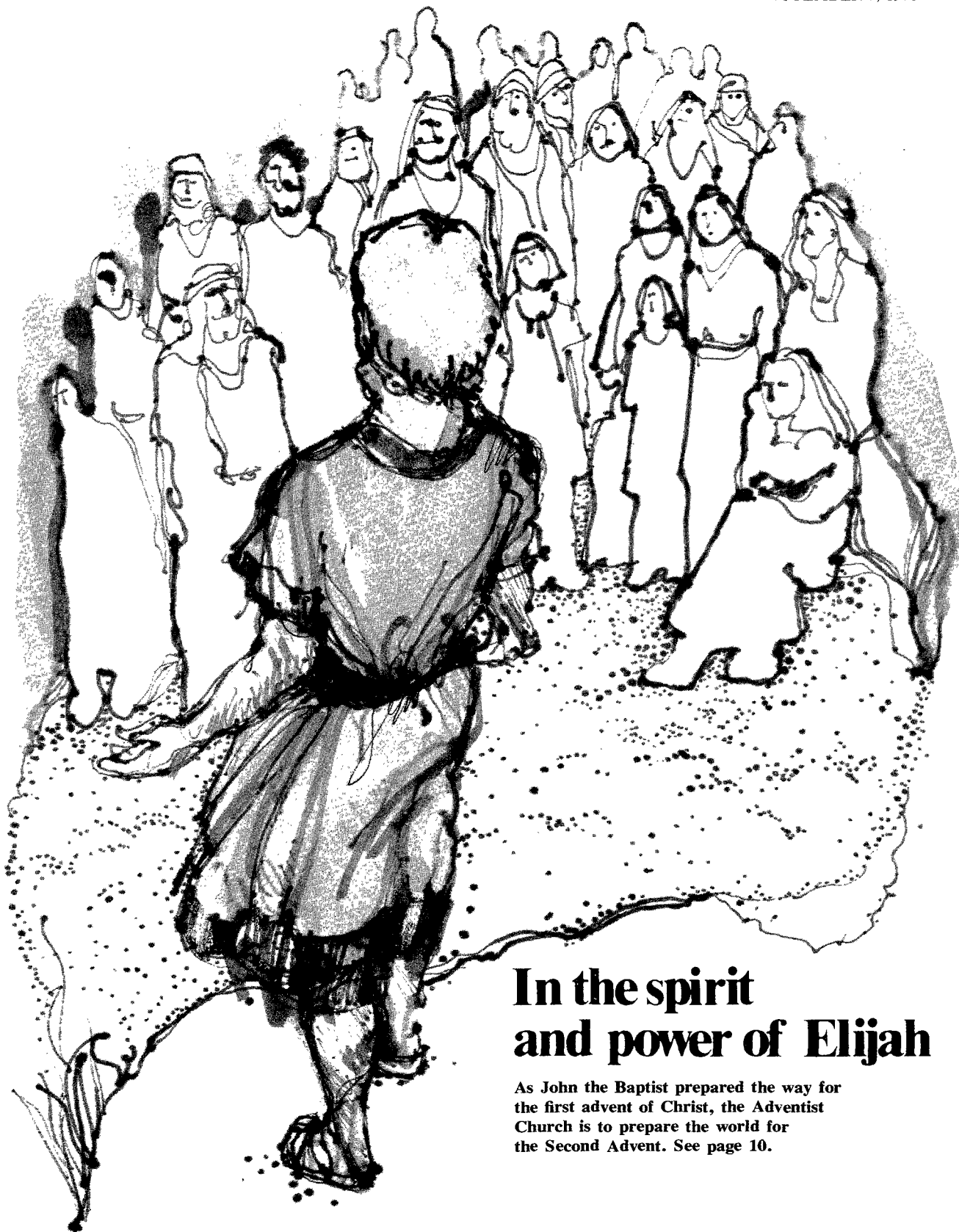


Adventist Review®

General Church Paper
of the Seventh-day Adventists

SEPTEMBER 7, 1978



In the spirit and power of Elijah

As John the Baptist prepared the way for
the first advent of Christ, the Adventist
Church is to prepare the world for
the Second Advent. See page 10.

Contents

General Articles	Pages 4-12
Columns	
Bible Questions Answered	9
For the Younger Set	11
For This Generation	12
Family Living	13
From the Editors	15
Newsfront	16-23
News Notes	20
Bulletin Board	23

The article illustrated on our cover, "In the Spirit and Power of Elijah" (p. 10), speaks both of the power of the messages of the prophet Elijah and of those of John the Baptist, of whom the angel Gabriel said, "Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children" (Luke 1:16, 17).

Drawing a picture of the parallels between the days of Elijah, John the Baptist, and our present age, authors John and Millie Youngberg write about the necessity of restoring the "two institutions that God bequeathed to man in Eden—marriage and the Sabbath."

During the 1978 Spring Meeting of the General Confer-

ence Committee, a day was spent discussing the pros and cons of establishing two black unions in North America. In the interest of helping our readers understand some of the issues involved in the decision that must be made by delegates at the coming Annual Council, we present the views of two well-qualified black members on pages 4 to 7. To the question "Should the Church Organize Black Unions in North America?" one answers Yes, the other, No.

Bekele Heye, president of the Ethiopian Union Mission, reported in "Swedish Nurse Returns to Ethiopia" (Feb. 23), that Margot Sponghagen, a missionary to Ethiopia for ten years, wanted to return to Sweden to update her education. However, not long after returning to her homeland, she grew restless and placed a long-distance call to Ethiopia, asking whether there was a post to which she might be assigned. Elder Heye wrote, "When she arrived we assigned her to our clinic at Sackie in southern Ethiopia, about 415 kilometers (260 miles) from Addis Ababa. At the time Miss Sponghagen offered to return we

were on the verge of losing this clinic because we could not meet government requirements in supplying trained personnel.

"Our members in that area prayed for a long time, asking the Lord to send a qualified nurse. The Lord impressed Miss Sponghagen to come just at the right time to save the clinic for our church and to strengthen the church members' faith by answering their sincere prayers."

In "Nurse Brings Healing to 'Place of Sickness'" (p. 16) Jack Mahon, Afro-Mideast Division communication director, brings readers up to date with the activities of this faithful nurse, who treated 16,494 patients between April 1, 1977, and March 31, 1978.

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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.

Reformers, Sanctuary

Re "The Protestant Reformers and the Ascended Lord in Heaven" (May 18).

As the author pointed out, the Protestant Reformers were strong Biblical theologians. Their main textbook was the Scriptures. Therefore, they were too astute to miss 1 John 2:2, Romans 8:34, Hebrews 7:17, 1 Timothy 2:5 and 6, and other texts dealing with the sanctuary service. Yet in all their many volumes, their comments on the subjects are brief. Because of the study of Adventist pioneers and the revelations to Ellen White, an average Adventist high school graduate knows more about Christ's ministry in the Most Holy Place than both Luther and Calvin.

In the first place, they were on an insecure foundation on many points: the Sabbath, and therefore the whole law; the state of the dead, and therefore the resurrection and the importance of the judgment; the Incarnation, which gives the main thrust to the gospel of the restoration; the temple of our bodies, and therefore the victory over the flesh, which deteriorates our understanding of obedience; the authority of the church, and therefore God's control over His children through free choice. They also misunderstood such areas as ceremonial religion, the close of probation, the 144,000, and the wounding and healing of the beast.

To the Reformers, the cross was the great fact of the gospel. They did not equate Christ's ministry of His blood in the final atonement as of equal importance. Thus how can we look to them for guidance in understanding the ministry of Christ today in the temple above?

GEORGE H. RUE
Hesperia, California

Additional quotation

I read through "What Jesus Meant by Matthew 5:48" (editorial, June 29), but didn't see this quotation, which also supports the author's views: "As God is holy in His sphere, so fallen man, through faith in Christ, is to be holy in his sphere."—*The Acts of the Apostles*, p. 559.

CHARLES E. HAMANN
Forest Grove, Oregon

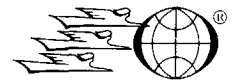
Better than tumbling

Re "I Need a Half Dozen Grandmas" (June 29).

I hope that mothers will not think they have to cart their children around to as many tiring appointments as the author does; whenever possible, let the children have freedom like little lambs, for what back-yard garden isn't more truly exciting than a tumbling lesson when the back yard contains mother and father?

I like grandmas too, but for most of us there is nobody quite like our parents.

LORRAINE GENNARO
Berrien Springs, Michigan



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Vol. 155, No. 36.

HEART TO HEART

A message from the General Conference president

Skimming or searching?

Salisbury, Rhodesia

A friend of mine—a medical student at the time—went into a sub-economic area near the medical college to deliver a baby. As he walked into the home he noticed an old lady in one of the rooms studiously reading her Bible. While he was waiting for the delivery he stepped into the room to inquire about her interest in Bible study.

"That's a good Book you are reading," my friend began.

"Yes, sir," the old woman replied fervently. "It surely is."

"What part of the Bible are you reading?" the student physician continued.

"I'm reading Ezekiel," came the reply.

"You are reading Ezekiel?" my friend queried further. "And what does Ezekiel say?"

"I don't know what Ezekiel says," the elderly seeker for truth replied with a perplexed expression on her face, "but I sure am reading it!"

As I listened to my friend tell the story I thought to myself, This is the way too many of us study God's Word, many of us more privileged than the student doctor's chance acquaintance. We read, perhaps avidly, but we don't know what is meant by what we are reading.

Then I thought of these words from the pen of inspiration found in that wonderful little book *Steps to Christ*: "There is much reading of the Bible that is without profit, and in many cases a positive injury. When the Word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with His will, the mind is clouded with doubts; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct. Whenever men are not in word and deed seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations."—Page 110.

Our heavenly Father emphasizes again and again the need to study His Word: "Search the scriptures," the Saviour admonishes; "for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

Since the way of eternal life is to be found within the covers of this Blessed Book, how earnestly, how reverently, we should search its inspired contents.

The servant of the Lord has much to say about the manner in which we should study the Word. Let us note several of her inspired comments.

"The most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent

research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, 'here a little, and there a little.'"—*Education*, p. 123.

"We should fear to skim the surface of the word of God."—*Testimonies*, vol. 6, p. 407.

"The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wrestling truths difficult of comprehension."—*The Great Controversy*, pp. 599, 600.

"No church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure."—*Ibid.*, p. 522.

We may build beautiful new church buildings, and we should! We may reach all of our church goals, and the Lord bless each one of you for what you have done to help. We may give sacrificially to see the work of God finished, and God will richly reward you for it. We may work diligently in the Pathfinders or Community Services work, and this is all an important part of God's program—never forget it. But we cannot advance in true holiness unless we are earnest students of His Word!

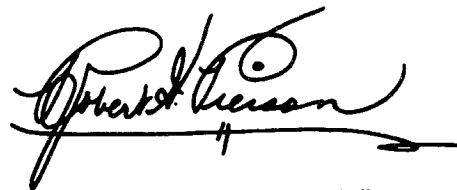
A few years ago I noted this startling newspaper headline: "U.S. Scientist Warns of World Famine." I then read an interesting prediction by Dr. R. Ewell, vice-president for research of the State University of New York. Dr. Ewell declared that a world famine striking "hundreds of millions or even billions of human beings is near. It will be the most colossal catastrophe in history," he said. He predicted such a famine in Asia, Africa, and South America during the 1970's.

What a horrendous nightmare such a famine would have been. If the prospect still exists, may God grant that means may be found to avert it.

But the Word of God, which never fails, predicts an even more horrible famine:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11, 12).

What a prospect! Today some evangelists face a problem in getting people to attend their meetings. There is spiritual indifference. The time is coming soon, God says, when, too late, people will wander from place to place seeking the Word, but their day of opportunity will be past. Now is the time for them—and for you and me—to search the Scriptures diligently. What a tragedy if you and I, as Seventh-day Adventists, members of God's remnant church, should be among the agonized searchers when the world-wide famine strikes, simply because we did not avail ourselves of our God-given opportunity to search and understand His Word and will today.



ROBERT H. PIERSON

Should the church organize black unions in North America?

A brief introduction

For a number of years some members and leaders of the Seventh-day Adventist Church in North America have proposed that the local regional conferences of North America be organized into two union conferences with predominantly black leadership. In a number of meetings held in various parts of North America the advantages and disadvantages of this proposal have been discussed. At the 1978 Spring Meeting of the General Conference Committee, held in Washington, D.C., nearly a full day was devoted to hearing presentations by advocates of the proposal. At that meeting it was recommended that a commission be set up to give further study to the idea and that the subject be placed on the agenda of the 1978 Annual Council.

Most people who have studied the matter recognize that sound arguments can be presented both for and against the formation of black unions. Most also feel that if any real principle is involved, it is organizational, not doctrinal. Ultimately, a decision will be made by delegates to the Annual Council. At that time, as in the past when other complex issues have been discussed and resolved, the church will unite behind the decision and move ahead harmoniously.

The editors of the REVIEW, believing that church members throughout the world would like to examine the arguments both for and against black unions, asked two well-qualified black members—one a denominational worker, the other a layman—to make statements setting forth the main reasons why some support the proposal and others oppose it. Obviously, because space is limited, the presentations are not exhaustive.

YES I believe we should get on with the business of conducting the Lord's work with what informed and experienced black leadership honestly regards the best alternative available.

By C. B. ROCK, D.Min.
President, Oakwood College

The request for black unions now being considered by the church is that the eight regional conferences scattered throughout six of the existing ten unions of the North American Division withdraw from their present structure and form two new unions of four conferences each. These black (regional) local conferences, which were created in 1944 with a total membership of 17,000 and annual tithe of \$500,000, now have a membership of almost 100,000, and in 1977 produced for the church \$18 million in tithes.

Why do advocates of this arrangement see it as critical to the welfare of black work? It is simply that regional work and workers are unable within existing structures to function in a normal and healthy manner. To put it succinctly, they are, because of differences in life style, *culturally* separated from their white brethren and, because of barriers of union organizational lines, *structurally* separated from one another.

What we are requesting, therefore, is a common umbrella under which to discuss and plan for our common needs. Each of the black conference presidents advocates this accommodation and each regional conference committee has approved this plan and has so informed the General Conference. Basically, what we are saying is that were the time and finances now utilized in travel and attendance at meetings (where we spend long hours, days, and sometimes even weeks in counsel with our white counterparts) spent in dialog with one another, the black work would benefit enormously.

A major aspect of the dilemma is that while isolated from one another, black conferences have no worker or programmatic exchange with white conferences within their unions. Thus, while the several white local conference presidents in the unions are gathered in meaningful conversation, often assisting one another in worker and/or program exchange, the

Continued on next page

NO I oppose the creation of black unions in the Seventh-day Adventist Church because I think it is too simple a solution for very complex problems.

By ALAN A. ANDERSON, JR., M.A.
Industrial Psychologist

The move to organize the black unions in North America obtained new impetus when blacks failed in three separate elections to win a union presidency in the North American Division of the General Conference of Seventh-day Adventists. Black regional conference leadership expressed strong desire to form two regional union conferences. Black laity have several other priorities and many unanswered questions.

1. Can the world organization of Seventh-day Adventists take the risk of further ethnic fragmentation by continuing to support the precedent set in 1944 when regional (black) local conferences were established? Significant organizational changes for the black constituency were made when black representatives were added to the Oakwood College board in the fall of 1931, when the board elected James L. Moran the first black president of Oakwood College in 1932, and when H. E. Ford became business manager of the newly established Riverside Hospital. All three of these early moves set the stage for the major organizational change—regional conferences.

Eighty-two years ago the "separate but equal" concept was applied by the United States Supreme Court in the case of *Plessy v. Ferguson*, establishing segregated passenger cars on railroads for black and white travelers.¹ But in another landmark decision (the case of *Brown v. Board of Education of Topeka, Kansas*), the court, headed by the late Earl Warren, struck down the former ruling by deciding that "separate" can never be "equal" in a practical sense.

In the prevailing opinion, speaking of segregating children, Chief Justice Warren said, "To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way

Continued on next page

YES *Continued*

black administrator is for all practical purposes unaffected and uninvolved. This situation prevents efficiency in many decisive areas, a chief example of which is mobility both *lateral* (worker exchange between conferences) and *vertical* (the normal flow of local leadership into union work).

Never has a black local conference president been voted union president. Rarely has any black occupied any union job without considerable agitation on the part of blacks and a quotalike decision. This is significant not only because of what it says about the quality of democracy in the elective processes of the church but also because, in the absence of a true division structure in the United States, the union presidents' council (comprising the ten union conference presidents) has become the sounding board and boiler-room council for the vice-president for the North American Division. Since this division supplies approximately 78 percent of world finance and consequently has persuasive influence upon church policy, this group must be regarded as highly significant.

However, the irony of the situation is that even if one or more blacks were elected president of existing unions, the functional problems related to the inability of black conferences to interact with one another would still exist. Electing a black president of a present union would not solve the deep and frustrating problems that stem from the dual isolation mentioned above.

Other aspects of the problem are: 1. Never in the 34 years of their existence has a black leader officially chaired a regional conference session. Result? Well-meaning but alien (white) leadership has often been unable to understand, decipher, and manage the names and issues peculiar to regional work. 2. Since the most powerful voice available to the people for appeal and representation at General Conference councils is the union president, blacks, in a fashion reminiscent of the "Indian agent" system of colonial days, have always been administratively spoken for by men whose backgrounds do not provide them an understanding of the dominant black experience. 3. Because they are locked in by percentages and procedures influenced and voted with white income and needs in mind, black administration is unable to modify and adapt General Conference policy as may best suit its distinctive situations.

Consideration of the foregoing functional needs is greatly illumined by an understanding of one fundamental, bedrock fact of American life—cultural pluralism. Of the three discernible patterns of racial interaction offered by American history—Anglo-conformity, the "melting pot," and cultural pluralism—only the last has been truly operative in the United States. The others have never been more than high-sounding theories.

What of course is most puzzling to many whites (and problematic to some blacks) is that the thrust of the 1960's and before was for full or equal participation under the name of integration. What many blacks naively had in mind was cultural homogeneity. The dominant culture formed the valued culture and was the pasture on the "other side" that we had been forbidden to enter or that if entered was tentatively enjoyed. But the disillusionment that has occurred from involvement in that experience, the dramatic resurgence of black pride, the unsolvable logistics of mixing masses of widely divergent cultures, all in the context of the recent revival of ethnicity in the United States, make it abundantly clear that what America and the church are at best capable of is desegregation, not assimilation (integration). Our local church structures across the country recognize this fact; our local conference structures recognize this fact; the present union structure ignores this reality—hence the problem.

Can the church turn the tide (if not without, at least within

Continued on page 6

NO *Continued*

unlikely ever to be undone."² In return, separation causes white children to develop an unrealistic self-image, which causes difficulty when later they are required to cope with blacks as socioeconomic equals or superiors.

The United States Supreme Court invalidated the "separate but equal" doctrine after 58 years of experience. Thirty-four years after establishing regional conferences in the North American Division, the Seventh-day Adventist world leadership has urged that the British Union avoid the creation of a black conference.³ It seems that separatism is against the policy of the SDA Church, as well as against the law of the land in America.

2. Is cultural pluralism the best answer? Cultural pluralism has been urged as a requirement for balance in human relations for our multiethnic society. But is the situation of American blacks really comparable to that of other ethnic groups in America? The separation of blacks from their cultural roots in Africa and subsequent exposure of slave blacks to European culture has left blacks in the United States of America with only one universally identifiable African characteristic—blackness. Even this characteristic has been modified by extensive miscegenation with the dominant white race. Therefore, the psychology of black Americans, as is true of no other ethnic minority, is essentially a psychology of relationships with the reference group—white people. The master-slave dichotomy created the relationship. Emancipation and 115 years of freedom have changed that relationship economically, but psychologically strong ties remain.

Attempts by blacks to establish identity with African roots tend to cause them to disavow Christianity as the "white man's religion." But genuine Christianity is the only possible solution to the race question—the new birth in Jesus Christ and a common new culture, similar to the resolution of the conflict between Jew and Gentile as described in Ephesians 2:11-22. Unless blacks are rooted and grounded in Bible-based Christianity, the Black Muslim religion, which fosters race hatred in the name of Allah, is the almost inevitable alternative. In the Advent Movement, cultural pluralism is the condition that Christianity was designed to correct, not accommodate (see Rev. 14:6, 7; Eph. 2:19-22). Therefore, cultural pluralism should be subordinated to cultural singularity in Jesus Christ.

3. Does the proposal for black unions conform to the criterion that freedom and equality mean acceptance of equal responsibility?

The unique psychological relationship between black and white has been aptly labeled "an American dilemma." The puzzling mixture of love and hate is the fruit of the interdependency relationship established during the slavery era.

That feeling of continuing interdependency is manifested in the thinking of black leaders who are advocating black unions. An example of this kind of rationale is reflected by a spokesman for black unions who presented a question and answer as follows:

"Question:

"How will the organization of black unions affect the operation of Oakwood College?"

"Answer:

"Oakwood College should be administered by the (two) black unions. However, in the light of the large income disparity between whites and blacks in America, the General Conference should be asked to continue to recognize a special responsibility to Oakwood and to appropriate directly to the school, or for the school through the combined black unions, a percentage of capital and operation funds no less than that which it is providing during the school year in which black unions are affected."

Although the definition of the funding is unclear, the de-

Continued on page 7

YES *Continued*

its own society) and so structure its internal relationships that we can have cultural singularism or at least a cultural kinship so similar that our conferences (and by inference our members, churches, and pastors) can function through the union level without the kind of material and human waste mentioned earlier? We who advocate black unions think that the task is (a) *impossible*, considering the sheer logistics of massive acculturation, and (b) *unnecessary*, considering Griessman's definition of cultural pluralism as "a complete and honest respect for culture variation."¹

While it is clear that, individually, blacks and whites may wish and must be allowed access or fellowship in all places and at all levels of church operations, we question whether the Holy Spirit has made cultural homogeneity a gospel priority or if it is correct to say that acculturation or massive integration should be a goal or ideal of the church. The New Testament example of church organization plainly demonstrates the

**"Black unions would, in principle,
be nothing new."**

model of widely differing cultures that maintained their ethnicity or group identity and sent officials to Jerusalem to represent their individual parts of the church structure.

What is remarkable is not that Jews and Gentiles in the book of Acts experienced massive integration (acculturation) at the level of primary relationships; what is remarkable is that in the early church widely differing cultures were uniformly affected by the gospel, and that Jews and Gentiles could, without guilt feelings, be separate and autonomous culturally and to a great extent (up to the final level of the Jerusalem Council) autonomous structurally while yet maintaining consensus and unity in doctrine and brotherhood. Perhaps there is more ethnical meaning than we have noticed in the fact that even on the day of Pentecost, when the Holy Spirit was establishing the foundation, each heard the gospel in his "own tongue." It is manifestly possible to be spiritually one but culturally twain.

And what about the lack of fellowship among the churches? Is there really any to lose? What about world opinion? What would society think? Eighty-five percent of blacks who are Christian attend all-black churches. They would surely understand the need for a common base in a vastly white political structure. The 15 percent who attend predominantly white churches (e.g., United Methodists) are experiencing similar problems and also will understand. For non-Christian blacks and for whites, Christian and otherwise, our answer is dual: (a) the logic of this position makes it reasonable whether or not they understand; (b) Adventists are not known to refuse to do what is right because of what others think.

Those who feel that pluralism in the Seventh-day Adventist Church is evil must be reminded that it is already here and that it was recommended by the Lord's messengers. Those who are tempted to look upon the idea as "segregation in reverse" must understand that even as are the black conferences, the black unions would be open to all races, and that this makes integration a two-way street. Those who think that the formation of black unions would precipitate a cry by minorities in America and around the world for indigenous leadership should remember that it is part of the genius of the gospel that it can prepare a people for self-leadership and that it is not successful until it is able to relinquish direction to national or ethnic talent.

Those who remember that Ellen White counsels against organizing conferences along language and nationality lines² should also recall that she was dealing with the diversities of

culture within the white race and clearly made exception for the black work,³ and those who think that black-union advocates are divisive dissidents should see in the blessings of God upon their work evidence that the quality of their divine connections is at least commensurate to that of the whole. Our point is that because of America's (and the church's) sociological realities, black unions have a need to exist, and because of America's (and the church's) political realities, black unions have a right to exist.

Black unions would, in principle, be nothing new. They would merely be a better form of accommodation than we are now experiencing. We are accommodated at union elections when, after considerable negotiation, we wring out an agreement providing "X" number of positions for blacks only. We are accommodated at General Conference sessions when all black North American Division delegates meet independent of their individual unions to choose delegates to the nominating committee, thus operating for a few revealing moments as a quasi-black union. We are accommodated at meetings of our union presidents when various black brethren are invited to make certain that the black view is heard. These and other measures have been employed in good faith. We appreciate them, but they don't solve the problem. Blacks are still unhappy because much of this structuring is obviously contrived and therefore psychologically demeaning. Whites are unhappy because they are being pressured into creating positions they view as financially wasteful.

Millions of blacks must yet hear the gospel, and black leadership must be freed to move unhindered to the task. If we need programs of cross-cultural fertilization (and we do), if the races can benefit from cultural exchange (and they can), then let us busy ourselves with the job of structuring arbitrary situations in which the races can do so at the level of primary (intimate), not secondary (tangential), relationships. Student exchange between Oakwood and our colleges that have a small number of blacks; required internship stints by black and white teachers, preachers, or secretaries in churches or institutions of the opposite race; family fellowships where Adventist couples or families spend weekends in homes of other racial groups—these and other programs (involving all minorities of significant number) would help produce the only fruit God ever required: appreciation, understanding, and love for one another. However, let us not, in an attempt to solve a pervasive sociological dilemma (and it is as old as the Tower of Babel), restrain black conferences in the clutches of benign bondage presumptuously awaiting miracles God never promised.

My point is that black unions are not morally retrogressive. They are not attempts of power-hungry people to separate from the mainstream. Rather they attempt to bring order to a separation already existing. They are in this sense a dignified and responsible way of addressing serious logistical needs. They admit to cultural pluralism within and without the church. They say that understanding this and structuring the work of a people culturally separated from their white brethren and structurally separated (isolated) from one another is more reasonable and practical than trying to overcome all the resistance afforded by pervasive reality.

If we can as responsible agents accept the fact that pluralism is not inimical to love and that the bearers of genuine religion need neither dominate nor assimilate the receivers, we can then view black unions in the relaxed objectivity of Griessman's definition (and the New Testament example) and get on with the business of conducting the Lord's work with what informed and experienced black leadership honestly regards the best alternative available. □

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- ¹ Eugene B. Griessman, *Minorities* (Hinsdale, Ill.: Dryden Press, 1975), p. 222.
- ² Ellen G. White, *Testimonies*, vol. 9, p. 195.
- ³ *Ibid.*, pp. 206-210.

pendency relationship would be a distinct financial improvement for the black constituency in the regional conferences, which are now sharing in the contributions of their present unions to the General Conference. If the above proposal for Oakwood College is adopted, the only black constituents who would be contributing to the Oakwood College appropriation would be those blacks in unions that do not have regional conferences and blacks in white local conferences.

Equal financial support status is achievable only where self-respect exists. Do black leaders believe that the black laity will be satisfied to diminish their self-respect by accepting covert handouts from the white constituency? I believe that black church members are willing to bear their fair share of supporting the Lord's work.

4. What would be the likely impact of SDA black unions on evangelizing a black population that, according to Whitney Young,⁴ is splitting into an upper segment that is making socioeconomic progress and a lower segment that is becoming distressingly more deprived? Can we expect many in the upper segment to leave their integrated jobs and communities to fellowship in a more culturally limited worship experience? Can we expect them to witness to Christian unity and love and bring their friends to hear separatism preached in black SDA pulpits?

The roots of racism remain in our society. Wherever large, concentrated segments of blacks live in close proximity to whites, the problems appear to be worse. But our program should accommodate the full range of the black life styles and value systems rather than cater only to the culture of the lower socioeconomic segment.

5. Does the black leadership assume that black unions are necessary for advancement because of racism in the choice of union executives? Such a posture means that Christianity is not as potent in resolving competition factors as is professional sports, civil government, and business organizations. Professional baseball has seen two black major-league managers. Professional basketball has seen several black major-league coaches. This negative posture by black SDA leadership needs critical analysis. I believe that a qualified black man can be elected to be president of a North American Division union if the process is skillfully orchestrated.

The Holy Scriptures and the Spirit of Prophecy have counsel for us. The word to the laity is "Ye shall be witnesses unto me" (Acts 1:8). The word to the preachers is "Preach the word" (2 Tim. 4:2). Is being a union conference president a more important use of such preaching talent than from the pulpit warning a lost world of the soon coming of Jesus?

For the church to grow and be spiritually strong, the first three apostolic gifts outlined by Paul (apostles, prophets, teachers) must be highly vocal and visible. Administration is important, but it is not to overshadow the primacy of preaching in God's work.

Let us not follow the management error of ancient Israel when they asked for a king "to judge us like all the nations" (1 Sam. 8:5). The size, complexity, and scope of the worldwide SDA organization needs professionally trained managers in administrative posts. But is it the Bible plan to recognize successful soul winners with high administrative posts?

6. Has black and white leadership considered the possibility that other problems may have higher priority among the black and white laities than the black leadership "self-determination" issue? The increasing cost of elementary, secondary, and college education is a great threat to SDA members' Christian school commitments and traditions. Many low-income SDA blacks and whites are reluctantly sending their children to public schools because increasing church school tuition rates are "pricing them out of the market." The apathy of many second-, third-, and fourth-generation SDA

youth toward SDA church commitment is disturbing to the SDA laity. Marriage and other family-relations problems, including separation and divorce, are increasing. The laity is looking for comfort in the church—not more controversy and conflict.

The churchwide program needs clear definition of problems and workable solutions. Such definitions and solutions are in short supply. How can black leadership expect to be recognized as qualified to lead the churchwide program unless it demonstrates sensitivity, concern, interest, and capacity to articulate impartially the needs of *all* Seventh-day Adventists? Is the need for black self-determination greater than the need for Seventh-day Adventist unity?

I believe that self-determination for black SDA members can better be achieved by increasing one-on-one interaction with both black and white SDA members. The nation has

"If the gospel is the product that preachers sell by preaching, why do black preachers not believe that it works on the hearts of white leaders? . . . Does the black clergy believe that prayer changes things? Black laity believes!"

settled the issue and is working toward eliminating the effects of separatism. Black unions are a step backward.

If the gospel is the product that preachers sell by preaching, why do black preachers not believe that it works on the hearts of white leaders? If they do not believe it, why are they preaching it? I believe that Christ is in the hearts of thousands of black and white Seventh-day Adventists in the North American Division. I believe that God's people are ready to show the world that there is power in the blood of Jesus Christ to change human hearts to the extent that many more will fellowship together, along with the many hundreds in several churches. Does the black clergy believe that prayer changes things? Black laity believes!

Black and white ministerial leadership should listen to black and white students in a 600-student SDA academy who elected a black young man as student-government president for the year 1978-1979. The youth said, "We don't have a problem; it's our parents and teachers who have the problem!"

While the controversy over the black-union issue has been becoming more intense, a black man, Womack Rucker, Jr., started work as a junior management official at the SDA Kettering Medical Center in Ohio. Later, after graduate studies, he served as a hospital administration intern at Johns Hopkins University Hospital. After that final training session, he was appointed assistant administrator of Washington Adventist Hospital. The mobility process was conducted in an atmosphere of negotiation, good will, and trust.

This same atmosphere could be created divisionwide if black and white leaders want it badly enough! □

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- ³ W. R. L. Scragg, "London Churches Opt for Integration," *ADVENTIST REVIEW*, June 1, 1978.
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Jesus and human suffering

To Jesus, suffering was not a problem to be solved or a scandal to be denounced, but an evil to be fought.

By SALVADOR ISERTE

What was Jesus' attitude toward human pain? All around Him He saw disease, pain, and suffering. He saw people sick in both soul and body. Let us consider several incidents that will help us to discover Jesus' attitude toward suffering.

To the sick man at Bethesda's pool Jesus said: "Now that you are well again, leave your sinful ways, or you may suffer something worse" (John 5:14).^{*} In his case Jesus implied that the man's personal sin was the cause of suffering.

However, in the majority of cases of suffering that Jesus encountered He gave no explanation. It would seem that for Him suffering was not a problem to be solved or a scandal to be denounced, but an evil that must be fought; and above all, it implied that human beings must be set free. Jesus was interested much more in liberating people from the bondage of suffering than in explaining suffering.

Jesus did not spend time so much with suffering itself as with people who were suffering, human beings whom He found immersed in deep pain, who had faces full of tears and hearts broken for their loved ones just buried—the widow of Nain, Martha and Mary, the demon-possessed man.

To heal the suffering ones was more important to the Galilean Rabbi than respect for Jewish traditions about keeping the Sabbath day. He healed the man with a palsied hand on the Sabbath (Luke 6:6-11).

Jesus always heard appeals for help: "A boy of mine lies at home paralysed and racked with pain" (Matt. 8:6); "My daughter is tormented by a devil" (chap.

15:22); "If only you will, . . . you can cleanse me" (Mark 1:40); "My little daughter . . . is at death's door. I beg you to come and lay your hands on her to cure her and save her life" (chap. 5:23).

And our Lord ministered with lovingkindness to the master, the mother, the leper, and the father.

He sought out suffering

Sometimes it was He Himself who went to the home of the sick, as when Peter's mother-in-law was ill (Luke 4:38, 39), or when He went to the palsied man at Bethesda. Whenever He thought it was for the benefit of the suffering ones, He took the initiative, as when He multiplied the loaves and the fishes.

But sometimes it was neither He nor the sick person who took the initiative, but a third party (Mark 1:32)—for example, the palsied man carried by his four friends full of faith (chap. 2:3), or the deaf man mentioned in Mark 7:32, or the blind man whose story is told in chapter 8:22.

What was the Master's attitude in all these cases? He did not pass by, as had the priest and the Levite when they saw the wounded man by the road. Instead, He helped, as had the good Samaritan. When He heard the call of suffering, He never passed by. He always listened to the call of pain. He stopped and changed His course, modified His plans, or went out of His way and said: "I will come and heal him" (Matt. 8:7, K.J.V.).

If at times He delayed answering the appeal of the suffering one, it was because the soil of the sufferer's soul or the mind-set of His disciples was not ready. This happened in the case of the woman of Canaan (chap. 15:21-27). But as soon as the hindrances were removed, from His lips surged the healing words: "Be it as you wish" (verse 28).

Christ never looked on pain with curiosity, but always His infinite compassion made Him *one* with the suffering one. Pain at His side entered deep into His heart. Hear Him say, "I feel sorry for all these people" (Mark 8:2). "He saw a great crowd; and his heart went out to them, because they were like sheep without a shepherd" (chap. 6:34). "I feel sorry for all these people; they . . . have nothing to eat. I do not want to send them away unfed; they might turn faint on the way" (Matt. 15:32).

What was the secret of Jesus' deep and constant compassion? Unselfish love.

Humanity prays for deliverance

The prayer of humanity is: "Let thy compassion come swiftly to meet us, we have been brought so low" (Ps. 79:8). Christ is the answer to this plea. He is the great liberator from suffering.

His words to the one who suffers are not mere words, such as ours tend to be. His answers to the knocking of pain at the door of His neighbor were not counsels that the sufferer might remain patient and resigned—counsels such as we would give. He responded with actions, deeds of liberation from pain. To a leper He said: "Indeed I will; be clean again" (Mark 1:42). And to a paralyzed man: "I say to you, stand up, take your bed, and go home" (chap. 2:11).

He refused to work miracles for Himself, even when He was hungry, as He was in the desert, or thirsty, as He was at Sychar's well or on the cross, or when suffering torture on the cross. But He did not refuse to work

^{*}Unless otherwise indicated, all Scripture quotations are from *The New English Bible*.

miracles when the oppressed needed to be delivered, so great was His desire for victory over humanity's pain and oppression.

In some cases we see the battles of His saving love waged against wicked forces of moral and mental anarchy that destroy the soul. But love was the winner always. What peace, what calmness, what sanctity, what authority radiated from Jesus in these conflicts. Confronted with death, He triumphed over it.

Christ's words "Weep no more" (Luke 7:13) and "I am the resurrection and I am life" (John 11:25) are a sure promise to all mothers whose children have been laid to rest and to all those from whose hearts and homes death has removed loved ones. "If you have faith you will see the glory of God" (verse 40), He said.

The little children, the elderly people, the handicapped, those who without cause are oppressed by their

employers, can find in Jesus a friend. Those who oppress His children must be aware that their angels see always His Father's face and tell Him of every human injustice and lack of mercy.

Jesus' compassion was inexhaustible. He looked at Peter, who had just denied Him thrice, with such a tender look that Peter wept tears of repentance (Luke 22:54-62). Watch Him when, full of compassion and forgetting His own great sufferings, He promised life eternal to one of the criminals crucified at His side (chap. 23:39-43). And in the midst of great pain He told His suffering mother: "Mother, there is your son," referring to John, the beloved disciple, who took her in her loneliness (John 19:25-27). Till His last breath He lived and died full of compassion for those who suffer, even for those who made Him suffer: "Father, forgive them" (Luke 23:34). □

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Creation; spiritual gifts

Genesis 1 states that God created light on the first day, but that the sun was not created until the fourth day. If sunlight makes the division between day and night, how was it possible to have evenings and mornings before day four?

The Creation narrative is exceedingly brief. Only the broad outlines are given; many of the details are left out. It should also be remembered that Moses was not writing to readers trained in twentieth-century scientific knowledge. The vocabulary of modern-day science had not been invented yet. Using the Hebrew vocabulary in existence in his day, he told the story in a way that would be understood by his contemporaries, although he wrote for future generations, as well.

To understand what Moses was saying, we should in imagination go back to his generation, enter into the thoughts and understandings of his contemporaries, then try to grasp what the words of Moses meant to those who first read them (compare *Thoughts From the Mount of Blessing*, p. 1). There is little question that the original reader must have concluded that the light on days one, two, three, and

part of day four until the sun was created must have come from some source other than the sun. From his understanding of the words Moses used, this luminary did not come into existence until day four.

Some Hebrew scholars express the view that "in the OT [Old Testament], the view that the brightness of the day comes from the sun is not expressed. For a correct understanding of the OT idea of light, the distinction between light and sun is important. Of course, the sun shines during the day, but the moon and the stars do the same thing at night, and in spite of this the night is not really bright. Thus, by itself a shining body in heaven does not cause brightness. In the OT the sun is understood essentially as one of the several lights of the firmament."—*Theological Dictionary of the Old Testament*, revised edition, 1977, vol. 1, p. 151.

Whether or not these scholars are right, one does find set forth in the Bible the idea that light apart from that of the sun exists. Notice the following theophanic [a theophany is a personal manifestation of the Deity] texts: "The Lord came from Sinai . . . ; he shined forth from mount Paran" (Deut.

33:2); "Out of Zion, the perfection of beauty, God hath shined" (Ps. 50:2); compare "Thou that dwellest between the cherubims, shine forth" (chap. 80:1); "O God, to whom vengeance belongeth, shew [literally, "shine forth"] thyself" (chap. 94:1). The light here spoken of was obviously independent of the light of the sun.

However, what was the source of light prior to day four is not specifically revealed. The record of the first day says simply, "And God said, let there be light: and there was light" (Gen. 1:3).

Looking at Genesis 1 from the perspective of present-day scientific knowledge, some Adventist scholars have reasoned that since the light of the sun distinguishes the day from the night, God created the sun prior to day four. They conjecture that it may have been obscured in some way, though still able to light up the earth, and that on day four the obscurity was removed.

Although this is a noble attempt to harmonize Genesis 1 with science, it is difficult to read this interpretation into the Hebrew text. It seems better to let Moses tell the story in his brief way, without superimposing our scientific knowledge on him. Moses was inspired of God to tell the story the way he did. From God's other book, nature, we can fill in many of the details Moses did not include.

Ellen White says, "God is the author of science. Sci-

entific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. . . . Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works."—*Counsels to Parents and Teachers*, p. 426.

What is meant by Acts 8:15-17 concerning praying for the Holy Spirit? Why was it necessary to have special prayer for the Holy Spirit to fall on baptized believers in Samaria? Is not the gift of the Spirit automatic with baptism or conversion?

It is important to make a distinction between two aspects of the Holy Spirit's work: (1) in conviction, regeneration, and spiritual growth, and (2) in supernatural gifts. What is referred to in Acts 8:15-17 is the latter. The Holy Spirit had done His work in conversion, but the believers had not received a specialized spiritual gift. The specialized gifts are enumerated in 1 Corinthians 12:8-10, and these gifts performed a special function in the apostolic church. For a discussion of the nature of these gifts and of how they relate to the present situation, see my series of editorials in the following issues of the REVIEW: Nov. 28, Dec. 12, 26, 1974; Jan. 9, 23, 1975.

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



COVER STORY

In the spirit and power of Elijah

With the earnestness that characterized Elijah the prophet and John the Baptist, the Seventh-day Adventist Church is to prepare the way for Christ's second advent.

By JOHN and MILLIE YOUNGBERG

Like a bolt of lightning out of the blue the most singular and colorful of the Old Testament prophets appeared on the stage of the nation. Nothing is known of his parentage and early life, except that he came from Tishbe in Gilead. Some 60 years after the division of the kingdom at Solomon's death, he appeared uninvited and unannounced before the startled Ahab in Samaria to predict an impending famine. He pronounced divine retribution against a nation steeped in apostasy and sold by Jezebel into Baal worship.

Halfway between the ministry of Elijah (around 870 B.C.) and the birth of a second Elijah (John the Baptist) came the remarkable prophecy of Malachi (around 430

John Youngberg, Ed.D., is assistant professor of religious education at Andrews University, Berrien Springs, Michigan. Millie Youngberg, Ed.D., is associate professor of education at Andrews University. Together the Youngbergs direct the Family Life Workshop at AU each summer.

B.C.), which closes the Old Testament canon: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5, 6).

Like the prophecy of Matthew 24, the Elijah-message prophecy has a double application. The work of John in preparing the way for the first advent foreshadowed a larger work that will prepare people for the Second Advent.

Concerning the message to be given "in the spirit and power of Elias" (Luke 1:17) in the last days, Ellen White says: "In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that which John did, is to be carried on in these last days. . . .

"In this time of well-nigh universal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the Ten Commandments, so we are to give, with no uncertain sound, the message: 'Fear God, and give glory to him; for the hour of his judgment is come.' With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent."—*The SDA Bible Commentary*, Ellen G. White Comments, on Mal. 4:5, 6, p. 1184.

Messengers (plural) will proclaim this last-day message. This ministry need not be limited to the work of one mighty prophet. It is rather a message entrusted to the church.

The work of the church today

What parallels can we draw between the work and messages of Elijah, John the Baptist, and the Seventh-day Adventist Church? Christ said, "Elias verily cometh first, and restoreth all things" (Mark 9:12).

As Seventh-day Adventists we have been called to restore *two* institutions that God bequeathed to man in Eden—marriage and the Sabbath. In an age when apostasy on these two points is well-nigh universal, a holy people is to be Exhibit A to the universe to the praise of a God, who has called them out of darkness into His marvelous light.

The fourth commandment is a seal of their faithfulness to the true God, as His character is expressed in the first table of the Decalogue. The seventh commandment is their seal of faithfulness to their spouse, and of purity toward others, as enshrined in the second table of the Decalogue. Thus, should not Seventh-day Adventists be known just as much for their positive, happiness-giving message for the home as they are for their witness about the Sabbath?

The prevailing sin in Elijah's day was Baal and Ash-toreth worship with its sensuous cult deifying fertility and the reproductive principle. Baal was venerated as the

male principle of reproduction, as husband of the land he fertilized. Ashtoreth was the female counterpart of Baal. The Greeks named her Aphrodite. The Sidonians had a custom that girl devotees had to give up their long tresses to Ashtoreth or surrender themselves to the first stranger who solicited their love in the precincts of the Temple.

The prevailing sin in John's day was a profession of truth, without heart religion and corresponding action to bless one's fellow men. These false gods were clearly denounced by John the Baptist (Luke 3:7-14).

The prevailing sins of our day undoubtedly include sexual indulgence, intemperance in eating and drinking, inverted priorities that make family life a mockery, as

well as Satan's overt attack on the Sabbath commandment. These, together with doctrinal errors, accumulate into the fall of Babylon. The church's message is to unmask the real issues and to give a straight testimony that calls sin, wherever it appears, by its right name.

Prayer and the last-day message

James 5:17, 18 says that Elijah, though "a man subject to like passions as we are, prayed earnestly. . . . And he prayed again." His prayers were powerful and persevering. Seven times he prayed until a small cloud betokened God's coming answer. He prayed on Mount Carmel for fire from heaven and he prayed in Zarephath for the resurrection of the dead.

Elijah and John the Baptist viewed the decline of the nation from their hill-country retreats. They prayed for God's intervention and were almost surprised when God commissioned them to give a message in answer to their prayers. They instantly obeyed and proclaimed a message imbued with the power of prayer.

The church's message today also will be characterized by deep, earnest intercession. By prayer, fathers will be daily building a wall of protection around their wives and children to shield them from the power of temptation. "The effectual fervent prayer of a righteous man availeth much" (verse 16).

When announcing the birth of John the Baptist, Gabriel said: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children" (Luke 1:16, 17).

Under the first angel's message, shortly before 1844, "the hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest."—*The Story of Redemption*, p. 359.

Again, under the combined three angels' messages as they swell into a loud cry, we may expect to see the hearts of parents turned to their children, and the hearts of children to their parents. How could it be otherwise? As the modern idols of materialism—business before family and inverted priorities—are dethroned, the sin that estranged hearts will be swept away. Parents will make heartfelt confessions to their children, and the children will respond in kind.

Reuniting estranged hearts

There is nothing cold or impersonal about God's message. What could be more tender than meeting the needs of others and reuniting estranged hearts? Look at Elijah, who, after testing the faith of the woman of Zarephath, met the needs of that struggling single-parent family, promising that "the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (1 Kings 17:14). See him imploring God to resurrect the widow's son and tenderly returning him to his mother's embrace.

FOR THE YOUNGER SET

Hector the hexapod

By M. R. COOPER

Let me introduce you to Hector the hexapod. He is called a hexapod because he has six legs. Hector is a harvester ant.

Just watch how he grasps that huge kernel of wheat and either drags it or bulldozes his way along. Hector is one of many ants going to ant city, a vast area 20 to 30 feet across, which in human terms would be about a mile and a quarter (two kilometers).

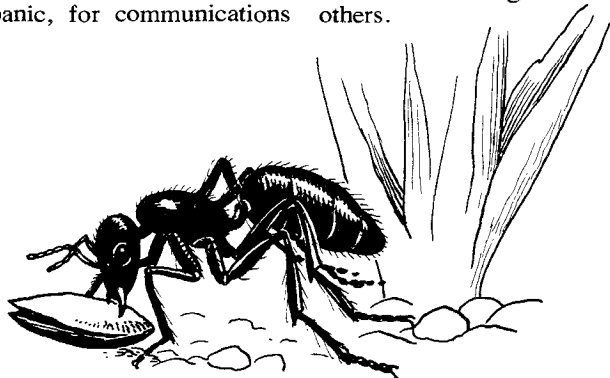
On the outskirts Hector is met by a larger worker who, seizing the wheat, strips off the husk with his more powerful jaws. Eventually the kernel is rolled, tugged, pulled, and pushed into position in the granary underground, and the carrier makes his way back to the surface to get another load.

Meanwhile Hector is still working steadily, when suddenly there is a heavy shower. But there is no panic, for communications

are excellent in ant city, and everyone knows what to do.

Unfortunately the rain penetrates the grain storage area, making it necessary for each kernel to be brought up and dried as soon as the sun shines. Hector gets the message and, without wasting time complaining, he goes to help. It is a tremendous task, but just the right number of workers report for each duty, as if programmed by an intelligent computer at headquarters. Enthusiastically the workers begin the gigantic task of moving kilo after kilo of wheat, kernel by kernel.

Maybe you will think of Hector when you see jobs around the house that need to be done. He is an amazing little fellow, isn't he? If we keep in touch with our heavenly headquarters, Jesus Christ will show us how to work together for others.



John the Baptist's message spelled out practical religion that met people's needs. To the crowd he said, "The man who has two shirts must share with the man who has none, and the man who has food must do the same" (Luke 3:11, Phillips).

Children of today will be predisposed to accept their parents' concern for them as they perceive that their father and mother are meeting their basic physical and emotional needs.

"You are the only parents among my circle of friends who don't let their children watch TV or stay out at night!" Such comments from one's children are not easy to take, but we can thank God that Elijah was willing to stand alone against 850 false prophets on Mount Carmel. True, in a moment of discouragement he complained, "I, even I only, am left" (1 Kings 19:11). Yet God answered, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal" (verse 18).

John the Baptist was not "a reed shaken with the wind" (Luke 7:24). "In his faithfulness to principle he

was as firm as a rock."—*The Desire of Ages*, p. 218. He stood alone and died alone. Yet he wasn't alone, for He that promised, "Lo, I am with you alway" (Matt. 28:20), was with him. Only those today who value God's word above social approval and who will guide their families accordingly will be made guardians of the holy trust of transmitting God's last-day message.

Not only did Elijah preach a message but his own life exemplified the truth of that message. He was transformed under the control of the Spirit of God so that he was translated to heaven without seeing death. If the work is done on earth as it should be, and the message is fully heeded by God's people, they can be translated to heaven as was Elijah. What a sight it will be to see families translated into glory to be reunited with other dear ones who have been wrenched from them by death!

There is nothing more powerful than an idea whose time has come. As God's remnant people, let us join in a correct relationship with God and with our families and thus "prepare . . . the way of the Lord" (Isa. 40:3).

FOR THIS GENERATION By MIRIAM WOOD

The right to live

I saw Chloe, Judy and Tom's baby, for the first time several months ago. Here was this tiny thing wrapped in a pink bunting. Darting for the baby, I scooped her up, nuzzled her soft sweetness, talked volumes of rubbish into her minute, puzzled ears, and tried hard to convince her young parents to at least rent the baby to me for a whole day.

And little Chloe herself? Well, she did her very best to participate, to hold up her end of the social situation. She smiled beautifully at this babbling stranger who had seized her, she emitted tiny, chirping noises, and by her whole demeanor let it be known that she would join the human race as a full-fledged member just as soon as possible.

It was beautiful seeing how Tom and Judy loved her and related to her. Judy, who used to be one of the editors of *Insight*, exclaimed, "Why didn't anybody ever tell me that this would be the greatest experience of my life, and the most interesting? I thought

I'd be giving up all the fun and worthwhileness of my life, and now I discover that it's just the opposite!"

I'm telling you about little Chloe because it was such a high point for me. I don't see all that many babies nowadays, let alone hold them, and so this little person has been very much in my thoughts. For she is a person, decidedly so. She has her own place in the universe, she is the polar point of her parents' lives just now. She matters. She counts.

Just one day later, on Sabbath, I tuned in to a discussion program on the Columbia Union College radio station that is a very popular feature of this area—Saturday Seminar. The program was already in progress, so I didn't get the total focus, but a prominent area obstetrician was outlining some new facts and discoveries that have been established regarding infant and maternal health. He made several interesting observations concerning the sensitivity of the fetus; for instance, with a new and highly sophisti-

cated device called an ultrasound scanner, the reaction of the embryonic person to even the slamming of a door can be seen as a kind of shudder.

As he continued to discuss points of this kind, the doctor remarked, "As a matter of fact, when a needle connected to a syringe of saline solution is inserted into the womb to perform an abortion, on the scanner one can see the efforts of the baby to get away from the needle. The little hands try desperately to bat it away."

At that point I was totally sick. I pictured this helpless, vulnerable tiny life—and the human infant is, you know, the most helpless of all babies—trying with all its feeble might and main to save itself from being murdered. As I had just held and loved Chloe the day before, my arms seemed attuned to the shape of her little body. What if she had been coldly and calculatedly destroyed?

I've had many letters recently asking me how I feel about abortion, and I haven't said a great deal. Now, though, I think my feelings are pretty firmed up. If the accusation is made that I'm a sentimentalist, so be it. First, I do not believe that abortion must ever be a substitute for birth-control practices. Prevention is one thing. A death sentence to a life is another.

It is all well and good for the feminists to shrill that "a woman's body is her own, and she should have control over it." I suggest that the control begin *before* a situation in which abortion enters the picture materializes. Certainly her body is her own. If she keeps it inviolate, fine. If not, she may have to share her body with a tiny guest who has no other place to go, no other milieu in which to develop. I wonder how she'd feel if the roles were reversed and the baby were calling the shots?

Actually, a girl (or woman) makes the decision about whether or not her body is her own and under her control when she decides to share or not to share it with another adult. On that decision rests future serenity or heartbreaking problems.

Thinking over what the physician said, I find this question burning in my mind: Who speaks for the tiny new human? Won't anybody give voice to his rights?

The world wouldn't be nearly as bright a place without my tiny new friend Chloe. Jesus said, "Take heed that ye despise not one of these little ones" (Matt. 18:10). He didn't specify how little they might be and how precarious their life passage.

Learning to parent



Youth marry, and suddenly
parenthood is upon them,
for which they have received
no formal instruction.

By LESLIE L. LEE

Youth marry, and suddenly parenthood is upon them. They are far from being prepared for the role. Often they little realize the tremendous responsibility that is theirs. The task is not merely to provide for the physical needs of the child, but more important, to develop him or her socially, emotionally, intellectually, and spiritually.

Why should men and women not train for parenthood as they do for other occupations and professions? In most societies a person spends approximately a dozen years of formal instruction gaining a basic education to which he adds a few more years specializing in a chosen career. His teachers and professors are specially prepared to impart knowledge and develop skills. Yet society does not train him for the most important work he must do—preparing the next generation to live happily and successfully in the present world and to gain the next world.

The father and mother are the child's first teachers. As

Leslie L. Lee, Ph.D., is director of the department of education, Greater New York Conference, Manhasset, New York.

they gaze upon the infant born to them, they should be awed at the task that presents itself. Ellen White states: "More than human wisdom is needed by parents at every step, that they may understand how best to educate their children for a useful, happy life here, and for higher service and greater joy hereafter."—*Child Guidance*, p. 21.

Each morning parents should pray that God will give them understanding in how to teach their child that day. Ellen White states further, "Parents are to look upon their children as entrusted to them of God to be educated for the family above."—*Ibid.*, p. 23. If all parents were aware that their offspring are the children of God, they would not scream at them or slap them. Little do parents realize to what degree through angry actions they are educating their children in a negative manner.

However, ignorance does not remove from parents the responsibility of properly educating their children. Through His messenger the Master Teacher instructs: "They [parents] should make it their first object to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds and sound bodies."—*Ibid.*, p. 22.

Parents train their children through their own attitudes toward people and objects. The manner in which the mother and father speak, the words they use, and the gestures they employ affect the child. Actions both calm and angry educate. Only through God's help and by following divine direction can fathers and mothers become the kind of Christian parent-teachers He wants them to be.

One important training component is planned activities. Through planned activities parents may help their children to grow socially, emotionally, intellectually, spiritually, and physically.

In the social-development realm, children learn how to relate to other children. Parents should arrange to take their child to play with other children for a few hours. They also should invite other children to their home. In playing situations children learn to share and to take turns, which are two important social acquisitions.

The parent will find it necessary to guide the child as stresses arise. While playing, the child will frequently come to the parent to show a toy or ask him to watch as he performs. He is seeking approval and attention, which are essential for his social development. The young child is interested in people and what they do. Parents should not neglect to take him on trips where he observes people at work and play. They will need to answer his host of questions. Such an activity is part of his social education.

Children need to feel success and even experience some failure. It is highly desirable for the child's emotional development that he be successful to some degree in the tasks given him. Parents should begin with an easy task, such as, "Put these socks in the drawer, please." Praising the child when the work is well done encourages him and makes him willing to attempt future assignments. When a task is done incorrectly, such as the child's breaking of a dish while setting the table, the mother can do much toward the child's proper emotional development by expressing displeasure at what happened and not at the child. She should say, "What a mess! Please bring the broom." A patient attitude gives the

youngster the opportunity to correct the situation without damage to his self-image.

A definite routine in the home also assists in the emotional development of the child. It brings stability to his life, and he comes to trust that each day will have similar events. This training enables him to adjust to school and later to work assignments.

Children seek security just as much as do adults. They need to know that their parents trust them when they are alone or with friends.

Parents may do much to assist in the intellectual development of their children. The young child enjoys books about nature and about things with which he is familiar. The parent should select a comfortable place to sit and make the child on his/her lap feel cozy and secure. The book he reads to the child should contain attractive pictures. To help the child in language development and ability to express his feelings, the parent should ask questions as the story is read. The questions may take the form of: "What do you think will happen next?" "What do you think the little boy felt in this picture?"

Answering a child's questions

After supper, before bedtime, or any time when the parent is relaxed is a good time to ask the child questions such as: "What happened today?" "What did you do after lunch?" Talking about the bad, as well as the good, happenings enables the child to feel he can talk freely with his parents.

In the spiritual training of the child, some of the songs and stories in the daily worship should be directed toward his intellectual level. He will find worships more interesting if his parents show pictures and other visuals while reading or telling stories. Also, in worships he learns to pray. Parents should remember that because the attention span of the child is short, the worships must not be long. He can learn a reverent attitude in worship, which will extend to church services. Offering the blessing before meals teaches him to be thankful and that God provides and cares for us.

Children love physical activity—running, jumping, tumbling, pulling, et cetera. A romp in the park with the child will be good physically for both parent and child and will provide a closer relationship between them.

Mrs. White writes, "If they [parents] would gather the children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among them, they would make the children very happy and would gain their love and win their confidence."—*Ibid.*, p. 265.

My greatest enjoyment as a father was entering into the physical activities of my two boys. We played softball, tennis, golf; we swam in the ocean, and hiked in the mountains *together*. Children will learn to love and respect parents who express an interest in and join in their activities.

The methods and activities that parents can employ to develop their children's social, emotional, intellectual, spiritual, and physical powers are legion. Parents should search the Bible and the Spirit of Prophecy for guidance and thoughtfully plan activities that will enable them to be successful as their children's first teachers. □

The label on the seamless robe

By ALMA L. CAMPBELL

When Christ came to earth as the Son of man, He owned and wore a seamless coat or tunic. I like to think of His wearing of this coat as symbolic of the paradox of Christ's life: He was different from any other man who has lived on this planet, yet He was the same.

During His three years of ministry, which were preceded by a 40-day "seminary course" in the wilderness on meeting temptation, He showed Himself truly a human being, entirely dependent upon His heavenly Father. "Home" for Him was the homes of His friends—Peter, John, Mary, Martha, Lazarus, and others who provided Him with food, shelter, an "upper room," and a colt.

But who provided His clothing, especially the seamless coat? No doubt some of the women who followed Jesus made clothes for Him. But can one really make a seamless garment? Concerning His coat, John 19:23 states, "Now the coat was without seam, woven from the top throughout." Perhaps it was a circular knit garment with an opening in the center so that it could be pulled over the head. Regardless of how it was made, it was more than a piece of clothing. I think of it as a symbol of Christ's wholeness. Embodied as He was in human flesh (Heb. 4:15; 2 Cor. 5:21; 1 Peter 2:22), Jesus declared, "The prince of this world cometh, and hath nothing in me" (John 14:30).

Scripture records that the soldiers at the cross cast lots to obtain the seamless garment. "Let us not tear it," they said (verse 24, R.S.V.). It was probably worth owning in its entirety.

Could this seamless garment also be a symbol of righteousness—an emblem of His perfection—such as Christ expects His church to attain, "without spot or wrinkle or any such thing" (Eph. 5:27, R.S.V.)?

The poet John Greenleaf Whittier expressed the power of this robe when he wrote:

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

Thus we may think of Christ offering to us His wholeness, His righteousness.

Surely Christ's robe of righteousness is worth owning. And there is no chance involved, such as was the case with the soldiers at Calvary when they cast lots for that seamless coat. It has been multiplied symbolically beyond our comprehension. There is a seamless robe available now for any person who *chooses* to clothe himself in its wholeness. Have you asked for yours? It's free, though it has a costly label. The imprint on it is GRACE.



Soldiers at the cross cast lots to obtain the seamless garment.

Teachers: role-models for youth

From its earliest years the Adventist Church has emphasized Christian education and recognized the importance of dedicated teachers. The year 1978 has been designated as Education Year, to give renewed emphasis to the education of our young people from kindergarten to university, and to the value of Christian teachers.

The influence of teachers on developing minds is beyond computation. Both in and out of the classroom the teacher's example has its effect on the behavior of the students. As Ellen White says, "Those who would impart truth must themselves practice its principles. Only by reflecting the character of God in the uprightness, nobility, and unselfishness of their own lives can they impress others."—*Education*, p. 41.

This principle of behavior influence applies to all levels of education. The rules of a college are as much for the teacher as for the student. Not all college rules can apply to teachers (dormitory rules, for instance), but those regulations that govern the overall program of the college are to be observed by teacher and student alike.

Arthur Holmes, professor of philosophy, told students at Wheaton College, "You and I are unequivocally expected to keep the rules of the college. That should be a matter of personal integrity. Don't ask me for a letter of recommendation if I know you are breaking the rules, for business houses and graduate schools of every sort want to know if you are reliable, trustworthy, cooperative, a person of integrity. Don't ask me to encourage your girl friend to marry you, because a man without utter integrity is going to be a very bad risk for any girl."—*Wheaton Alumni*, March 1977, p. 13.

Integrity

We applaud Dr. Holmes's emphasis on Christian integrity. And it certainly is right to expect the same sort of integrity from faculty members as we expect from students. Accountability is an integral part of Christian maturity. If students and teachers are not comfortable in a Christian environment, they are always free to go elsewhere. If they feel that the school rules infringe on their individual rights, then they ought to go to a campus where there is little or no restraint on conduct, and where self-discipline is optional.

However, faculty members and students who have chosen a Christian school are accountable for the reputation of the institution they associate with. They are governed not only by the norms of high ethical standards but by those Biblical norms that require each believer to be an example to others. This is applicable whether they are on or off campus. Integrity does not permit dual standards. There are too many Christians who change behavior as they would a suit to fit the occasion.

Christian idealism is not dead and to say that school

rules are outmoded simply because some of them are not convenient is nonsensical, to say the least. Parents, students, and the Christian community have a right to expect the best for themselves and their children. Spiritual immaturity is not a viable option anywhere, much less on a Christian campus. Faculty members and older students have a responsibility to serve as role-models for others whether in the classroom or elsewhere. Chronic character flaws have no place in the Christian economy. To think otherwise is the grossest perversion of Christian values and of God's sanctifying grace that could possibly be imagined.

The purpose of a Christian school is to develop the whole person. That oft-used quotation from the book *Education*, page 18, is still apropos: "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."

J. J. B.



Prayer from the hospital

By ROBERT W. NIXON

"O God," I prayed,
As I slipped my hand
Through the railing of the bed.

"O God," I prayed,
"Give her strength and healing."
And my hand, with love, clasped hers.

"Water," she whispered,
And as I dipped the straw
Toward dry lips, her hand clasped mine.

I kissed her head
As tears of inner pain
Trickled down her twitching cheeks.

"O God," I prayed,
"Thank You for skilled surgeons
And Christian hospitals and staff.

"But most, O God,
Thank You for Jesus, Your loving Son,
The Christ, the Water of Life."

And tears of love
For wife and divine Blood
Fast flowed from my thankful heart.

Nurse brings healing to "place of sickness"

By JACK MAHON

She moved as if in a dream, eyes dull, face pale and expressionless, walking onto the Nairobi-bound plane as if each step were a supreme effort.

I don't think I've ever seen a human being so completely exhausted as when she left Addis Ababa in May, 1978. A robust, plainly attired, middle-aged woman, Margot

Jack Mahon is Afro-Mideast Division communication director.

Sponghagen is charge nurse at the Sackie Clinic in Ethiopia. Two weeks after she arrived in Nairobi, I talked to her in the home of the temperance and medical director, David Syme. I found a completely transformed Margot. Face animated, eyes shining, she told me, "This has been the greatest year of all my experience in Africa."

As I began to question her, incredible facts emerged. With the help of a 16-year-old boy, whom she taught ban-

daging, and an eighth-grade girl dispensing pills prescribed by her, she had treated 16,494 patients between April 1, 1977, and March 31, 1978.

One might ask where, in a place like the small Ethiopian town in which the clinic is situated, she could have found that number of people, let alone treat them! Sackie, it seems, actually means "place of sickness." Many people, especially children, suffer the diseases of malnutrition, including kwashiorkor, because the land does not produce much more than corn and beans. Rheumatism, gastritis, and parasites are widespread.

Unable to bear the sight of patients huddled outside the clinic in the torrential downpours of the rainy season, Margot had a tin-roofed waiting room built with funds donated by a women's club in Sweden. In addition to treating large numbers of patients, Margot visits more than 500 Adventist homes, praying and eating with each family.

For one woman to treat 16,500 patients in one year is impressive. I asked her for a few pages, as it were, from her casebook. That this figure did not refer merely to the routine dispensing of pills or administering of injections quickly became apparent.

There was, for instance, the family who came to her clinic to take the body of a patient home for burial, only to find that the patient was still alive! The patient, Bogalech Anebu, had experienced difficulties during childbirth and lost a great deal of blood. The woman's family carried her for hours through the bush to Margot's clinic. Because of her loss of blood, complicated by the weakness and illness caused by her poor diet, Bogalech lay close to death for three days. Realizing that no blood was available for a transfusion, her family returned to their village to make arrangements for her burial.

Margot, however, refused to give up. She worked unceasingly, feeding Bogalech small amounts of carrot juice and olive oil, hoping that it would restore her strength. In

between feedings, Margot and the local evangelist prayed for God's intervention and healing. Work and prayer continued, despite severe complications.

On Friday morning when Margot entered the tiny ward attached to her clinic, she heard a clear, lucid voice say, "Good morning, sister, I am fine today!"

Bogalech remained in the clinic for two weeks, becoming well enough to return home. In March of this year, she walked for several hours through the bush, back to the clinic for no other reason than to thank the one who had cared for her so devotedly. The two women fell into each other's arms and wept. Margot sat with her a long time talking of Jesus and His love.

Wizero Gidami, another woman who "came back from the dead" to give her heart to Jesus, came to the clinic with a high fever, gastritis, and an enlarged spleen from malaria. Her condition seemed hopeless. But again, God answered Margot's prayer, and the spark of life was not extinguished. With intravenous feedings and small, regular amounts of nourishment, the patient slowly responded. For two weeks she was an inpatient, during which time, says Margot, "a dramatic change took place in body and soul." But just as Margot does more than prescribe pills, she does more than aid adults.

Many of Margot's patients are small children who are especially vulnerable to disease because of their low-grade diets. One such tiny 2-year-old girl had tonsillitis. She was not brought immediately to the clinic but was treated by the local witch doctor, who used an unsterilized instrument to scratch her tonsils. The lacerations were deep enough to damage the underlying nerves. When Margot finally saw the girl, the infected wounds had affected her lungs, causing pneumonia. The baby's throat became so swollen that Margot devised a makeshift nasal-feeding system that allowed her to feed the baby soup three times a day. Mar-



Nurse Margot Sponghagen examines a patient still in his primitive "ambulance" outside her busy clinic in Sackie, southern Ethiopia.

Celebrations highlight Education Year

By CHARLES R. TAYLOR



Known to many as "Mamma Margot," Miss Sponghagen shows her love for young people through her choice of youthful medical assistants.

got continued the process for three weeks, realizing that this was all she could do.

The local evangelist knew the family and told them that with the limited clinic facilities, Margot could not give their baby the treatment she needed. He advised that they take her to a hospital. That being physically and economically impossible for the family, the evangelist called the church to a special session of fasting and prayer on Thursday. Friday morning at seven-thirty, when Margot came to her patient, she found that the throat wounds had healed and that the child did not need the tube to eat. From that point, the baby improved rapidly and was soon reunited with her family.

"If you had stayed at home in Sweden, you might have had a home and family of your own," I said to Margot. "Don't you miss these 'normal' conditions of life?"

Margot gave me a big smile. "Oh, there are many children who call me 'Mamma Margot.' In one year I had 11 children that I adopted."

The smile faded as she said, "A few of them have not turned out as I had hoped." Quickly she added, "But one of my boys is studying to be a doctor in America. He is Falasha, an Ethiopian Jew. He works hard to earn his fees."

The maternal smile was

firmly in place as she told me about her boy at the Akaki Secondary School near Addis Ababa. "He came to my clinic with tetanus. I had to feed him with a tube for three months."

Another of her boys was no scholar but clever with his hands. Margot sent him to tailoring school and later gave him his own sewing machine.

When asked if she missed the conveniences of urban living, especially that of a car, she responded: "But cars are so expensive! I have many other ways of using that kind of money. Besides, I have a good pair of legs and I still have my Swedish bicycle. Where I can't ride I can walk."

Advertisement

River Plate College in Argentina is celebrating its eightieth anniversary this year, giving an added historical touch to 1978 as Education Year for the world church. Adventist education, through this one institution, has provided 2,300 workers for the church in Spanish South America.

Adventist education in Portuguese-speaking Brazil was recently highlighted by a celebration at a little church school at Rolante, Rio Grande do Sul. This one-room school has produced more than 100 denominational workers over a period of 50 years.

One reason for such worker-training success is that all five Adventist colleges in South America have education models of missions or conferences in which students play the role of mission president, secretary, treasurer, departmental directors, and pastors. There is a similar experimental program at the school near Lake Titicaca on the secondary level. Roberto Turco, the coordinator of these programs, took over the work that had been initiated in five places by his predecessor, Felix Bendezu.

The hands-on philosophy of education is best illustrated by the following experience. One Friday a group of seven students planned a special mission among the miners at Villa Esperanza. They went on their bicycles and en route met with heavy winds. When they arrived on the hilltop, they found the members concerned because the wind had blown half the roof off the church after they had invited people for the opening meeting.

The students dismounted

Charles R. Taylor is associate director of the General Conference Education Department.

and, praying for the wind to stop, they started to replace the sheets of corrugated iron. Soon the wind ceased. The moon came out, and by the time they were finished repairing the roof, 200 people had arrived for the meeting. After the meeting and the return of the villagers to their homes, the wind picked up and blew violently all through the night. As a result of the students' work, 16 people were baptized, including seven boys, four of whom are canvassing and three of whom are planning to train for the ministry.

Literature evangelists

Many student colporteurs fan out from their schools during the summer, selling books and winning others to Christ. Experiences such as the following still inspire these young colporteurs.

More than 40 years ago an Adventist colporteur on the northern coast of Brazil sold a book of Bible studies to a Protestant pastor, who used it as a basis for his sermons. The members noticed the difference and asked about the source of his materials. He refused to show them his book. One of the members pressed him about this, but while the pastor refused, the member managed to catch a glimpse of the title of the book.

The member, hurt by the attitude of his pastor, saddled his donkey, rode 25 miles to the nearest railroad, and bought a ticket to the end of the line. He asked every person on the train whether he sold a book of Bible studies, but always he got a negative reply. At every station he got off, asked the same question of people on the platform, and received the same answer.

Finally, at one of the stations somebody said, "I don't sell books, but there is a man

who is selling a book that has made the priest very angry."

"That must be it," the member said to himself. But when he found the guest house where the book salesman was staying, he was told, "He always leaves on Monday and returns on Friday."

The member waited from Wednesday till Friday, and when he found the colporteur, he bought the last copy of the desired book. He returned to the station where he had first boarded the train, rode 40 kilometers back to Maria Peireira, and shared his find with his fellow members.

As the members studied from the book, they found that some lessons had been omitted in their pastor's sermons, such as the keeping of the seventh-day Sabbath. Soon the whole church accepted the Sabbath, except the pastor. When he saw the colporteur, he told him, "You know that book you sold me? One of my members got it, and he is causing me a lot of trouble."

"Thanks for the news," said the colporteur, and started out to confirm these believers in their new-found faith.

Another experience that has inspired young literature evangelists is the instance in which a colporteur went to a town to sell books, but was repeatedly told, "I already have that book."

"Who sold it to you?" he asked. "Nobody sold it to us," they said. "Mr. Manuel gave it to us."

Finally the colporteur found Don Manuel.

"Did you buy a box of my books?" he asked.

"I don't know," Mr. Manuel replied. "A box of books was delivered to my door. I found that all the books were alike, so I distributed them to my friends. We all belong to that religion now."

"I do too!" the colporteur replied. "Call your friends together, so I can meet with them." When they came, he found they were all "keeping" the Sabbath. They did not work on Sabbath, but because of lack of information on how to observe the day,

they went hunting and fishing. The colporteur gave them more Bible studies, and they were later baptized and organized into a church.

Campus sanctuaries

Symbolic of a new spiritual emphasis in Adventist schools is the increasing number of churches on academy and college campuses. Two years ago River Plate College in Argentina was the only college with a building exclusively dedicated to worship. Since then, the Adventist academy in Misiones has erected a sanctuary, and a second church at River Plate College for the sanitarium staff and community has been completed. Churches have also been erected on academy campuses at Petropolis, Campinas, Taquara, and Rio Grande do Sul in Brazil, as well as on the campus of Brazil College.

New horizons

In metropolitan Sao Paulo, there are 150 churches, 15 of them within a six-mile radius of Brazil College and a direct result of the missionary influence of the institution.

The progressive thinking of the Adventist Church in edu-

cation in South America has resulted in six new schools either under development or planned for opening during the 1978 Adventist Education Year. These are: (1) the Upper Magdalena Conference agricultural-industrial school, on 867 hectares on the plains of the upper Amazon basin in Columbia; (2) the self-supporting school developed by four youth in the forest at the foot of the Andes, surrounded by 100 SDA families who have staked out homesteads; (3) the 2,800-hectare school that opened in March on the Trans-Amazon Highway in north Brazil; (4) a 500-hectare island in the Amazon River that was offered to Adventists for a school; (5) the Los Angeles boarding academy in southern Chile; (6) property purchased near Bahia Blanca for a second boarding academy in Argentina.

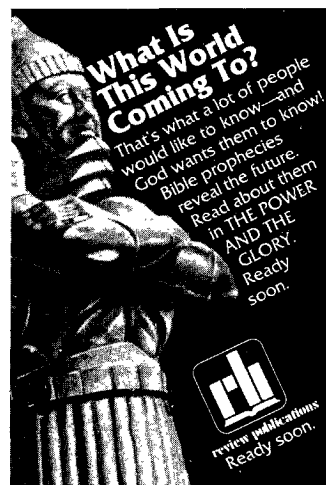
Like a breath of fresh air, the new developments and the enthusiasm in Adventist education in South America inspire all who come in contact with them to attempt greater things for God and to rededicate themselves to the ideals of Christian education around the world.



New mission plane for Bolivia

Andrews University's president, Joseph G. Smoot, presents the keys to a newly dedicated Cessna 186 airplane to missionary Allan Payne and his wife, who are headed for service in Bolivia. This was the first dedication ceremony to be held for an aircraft leaving the new Seventh-day Adventist Aviation Center at Andrews. The plane was donated by The Quiet Hour radiobroadcast, and equipped and checked out at Andrews.

Advertisement



MALAWI

Crusade is held in capital city

After several years of canceled plans, evangelistic meetings have been conducted in Lilongwe, the capital of Malawi. A. M. Long, associate Ministerial secretary for the Trans-Africa Division, was to conduct both meetings and a ministerial training school for selected ministers from the South-East African Union. According to all reports, the plans were progressing as scheduled for May 21 to June 10.

Two days before Pastor Long was due to arrive for the training school, however, union officials received word that the community hall could not be secured until June 4. Because of prior commitments, it was necessary for Pastor Long to leave by June 11, just after the meetings were originally scheduled to close. The pastors were also scheduled to return to their districts right after the meetings.

The meetings' planners decided that Pastor Long would conduct the training school and that Harold Johnson, union Ministerial secretary, would conduct the crusade.

When Pastor Long arrived in Lilongwe, he agreed to hold a short crusade at Chilinde for ten days, as requested, as it would give good training to the pastors attending the field school. But

after seven meetings Pastor Long had to return home, so Pastor Johnson came to Chilinde to finish the meetings. At the close of the crusade, 27 took their stand for Christ and joined the Bible class in preparation for baptism.

Although permission to hold the Lilongwe crusade was not granted until the morning of June 3, leaving no time for the planned advertising, 180 persons attended the opening meeting. The next evening 280 were present. The third night there were more than 300, and from the fourth night on, attendance averaged more than 350.

During the closing week, 76 persons took their stand for Christ. On Sabbath, June 24, the meetings concluded with the baptism of 50 persons in the Lilongwe River.

NEW ZEALAND

Samoan church is dedicated

Members of the Samoan Central church, New Lynn, Auckland, New Zealand, who worked many hours to build their new church, conducted dedication services on June 4.

After raising money to buy three quarters of an acre of land for their new sanctuary, the members began in October, 1977, to demolish an old brick building on the site and to build their new church, some members taking time off from their regular jobs. The group totaled approximately 25,000 hours in voluntary labor by dedication day and saved about \$50,000 in construction costs.

Church and government leaders were among the guests who attended the dedication ceremonies. Speakers were R. W. Taylor, Australasian Division secretary, and R. J. King, North New Zealand Conference president. Mrs. J. McCorquindale, wife of the local mayor, cut the ribbon officially opening the church. After the service, members provided lunch for the approximately 550 people in attendance.

During the first Sabbath in

their new church, members of the Central church were joined by members of the other Samoan church in Auckland. During that combined service, 32 persons were baptized.

MRS. TAIMAMO SIOPE
Lay Activities Secretary
Samoan Central Church

AUSTRAL UNION

Family-witness plan launched

The campaign "Win One Soul per Family in 1978" was launched recently at the Austral Union Council held at the Los Quebrachos campsite in Argentina, where workers and laymen dedicated themselves to carry the plan to their churches. Members would then be urged as families to unite their efforts in winning others to Christ.

Last year this union, made up of the countries of Argentina, Paraguay, and Uruguay, with headquarters in Buenos Aires, Argentina, surpassed its baptismal goal of 4,200, with a total of 4,344, the only union in the South American Division to do so. It also had a growth rate of 12 percent, the highest in proportion to its church membership. During 1977 one group of 100 laymen led 987 persons into the Adventist Church.

The 1978 plan was presented to the workers and laymen meeting at Los Quebrachos, by Juan Carlos Viera, Austral Union Conference president, who assured them that "in our day house-to-house work is indispensable in winning people to Christ. This kind of effort is necessary so that we may soon see the coming of Christ."

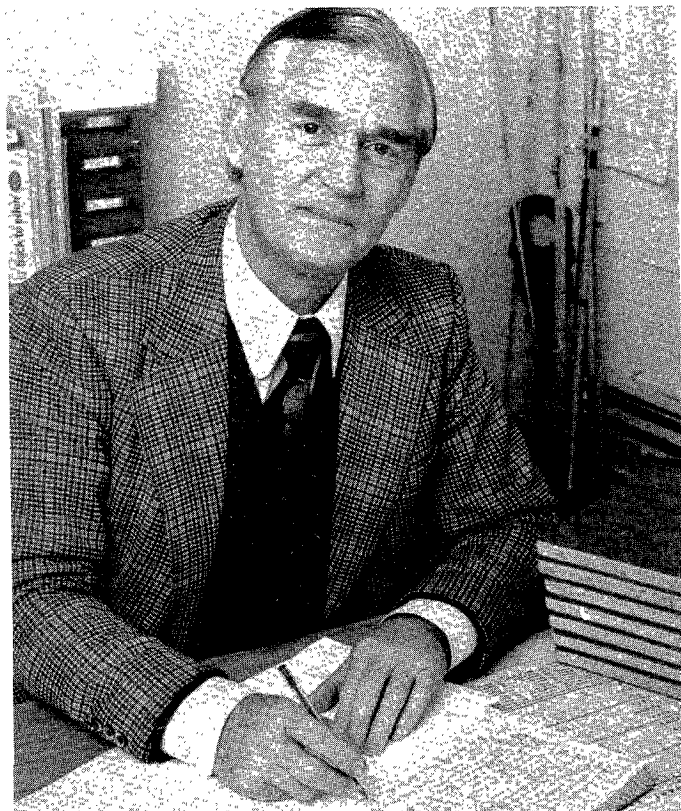
For use in personal evangelism by the laymen the union has ordered from the Buenos Aires Publishing House 600,000 four-color tracts, entitled "Urgent." Each tract includes an enrollment coupon for a Bible correspondence course. The radio programs *The Voice of Prophecy* and *A Light in the Way*, produced by Henrique Chaij, as well as the Advent-

ist television programs, prepare the way for person-to-person contact. Ninety radio stations and 20 television stations carry the message to some 10 million people.

The Austral Union has also created an audio-visual pro-

duction center in Buenos Aires for the preparation of slides and cassettes to be used in evangelism by pastors and laymen.

ARTHUR S. VALLE
REVIEW Correspondent
South American Division



Australian pastor copies Bible

Tom Turner, minister of the Chatswood church, New South Wales, Australia, recently completed copying the entire Bible by hand.

"It's taken me three and one-half years," said Pastor Turner, pointing to eight volumes of 196-page foolscap exercise books containing his work, "and I've enjoyed every moment of it." Each morning Pastor Turner devoted one hour to his task. He believes that writing, by slowing him down, enabled him to see what lies behind the words. Not even the genealogies of the Old Testament bored him, because he kept coming across names he had met before. Many situations confronting people in the past are similar to today's situations, he found.

"I'm amazed at the relevance of the Bible. No matter what people say, the Scriptures are surprisingly fresh and up to date."

Pastor Turner feels he has gained a new sense of history and has improved his handwriting at the same time. He is beginning at Genesis 1 of his second Bible as he begins to fulfill promises for copies for each of his three children.

RUSSELL KRANZ
Communication Director
Greater Sydney Conference

North American

Columbia Union

• The Philadelphia, Pennsylvania, Chestnut Hill church sponsored a vegetarian "taste-in" to interest people in their upcoming cooking school. An average of 55 people attended the school each night.

• Sixteen persons joined the church at the end of a series of meetings in the Collingswood Park church, Tinton Falls, New Jersey, conducted by Kenneth McComas, retired evangelist.

• Eighty-three years after the establishment of their church Huntington, West Virginia, members dedicated their sanctuary.

• Harding Hospital, Worthington, Ohio, has received approval to proceed with a \$5.9 million renovation and modernization program that will include two new 24-bed inpatient units.

• The first Maranatha Flights International project outside the Adventist Church organization was the construction of a wilderness school for boys near Charlestown, West Virginia. For the Love of Children (FLOC) is a Washington, D.C., nonprofit organization established in 1965 to aid neglected, dependent, abused, and abandoned children of the city.

• Forty-one people from eight Washington-area churches have established a new congregation in Olney, Maryland.

• Students and faculty of Garden State Academy in Tranquility, New Jersey, worked side by side for six hours, planting 1,570 fruit trees to expand the school's orchard program.

Lake Union

• Pastors of the Marquette, Warren-Troy, and Pinedale, Michigan, churches are assisting evangelists from the Voice of Prophecy and Faith for Today in three crusades that began on September 9.

• Ralph Sellers, formerly

Southeast Asia Union Mission publishing director, is the new Illinois Conference publishing director.

• Services marking the completion of the Valparaiso, Indiana, church were held recently. Two persons were baptized.

North Pacific Union

• After years of planning and saving, members of the McCall, Idaho, congregation will move into their new church in mid-October. According to Dave Johnson, district pastor, the new sanctuary will seat 140 people. The ten children in the church's elementary school will attend classes in the church fellowship hall.

• Eight camp meetings have been held in the Alaska Mission this summer. Because of travel difficulties in the southeastern part of the State, mission officers scheduled seven weekend sessions for members in Juneau, Sitka, Wrangell, Craig, Ketchikan, and Adventist logging camps at Shipley Bay and Whale Pass on Prince of Wales Island. Six guest speakers shuttled between churches, each one meeting appointments in two areas. For the first time, members in central Alaska held their camp meeting in the newly erected auditorium on the grounds near Palmer. Approximately 500 attended the Sabbath services.

• A new division of responsibilities in the North Pacific Union trust services has been announced by Charles F. O'Dell, Jr., director. Wayne Massengill, who retired recently, continues as associate director until November. Bernard L. Cook, trust reviewer, will also be trust officer for Washington and for trustors living outside of the Portland area in Oregon. A. L. Brown, treasurer, will also serve as trust officer for Montana and Idaho. Elder O'Dell serves trustors in the Portland area and in the Upper Columbia Conference.

• Newly established congregations in Philomath and Central Point, Oregon, have

been given approval by the Oregon Conference for the "Insta-Church" program recently initiated by the North Pacific Union. Under the provisions of the plan, new churches or companies have free use of a prefabricated church for three years. They furnish the land and the moving expenses. The union conference joins with the local conference on a fifty-fifty basis in the purchase of the temporary facility.

• Washington Conference members will dedicate their new office on Sunday, September 10. The official opening of the new office for the Upper Columbia Conference is scheduled one week later.

Pacific Union

• John Altsman has been called from the Chesapeake Conference to be assistant publishing director of the Central California Conference.

• Pacific Union literature evangelists have recorded a 27-percent gain in deliveries for the first six months of 1978 over the same period in 1977. All seven conferences show a gain, the largest being in Hawaii, where deliveries were up 73 percent.

• Marilyn Thomsen has been elected director of the Southern California Conference communication department, replacing Roy Naden, who has transferred to a teaching position at Andrews University. Mrs. Thomsen has been a public-information officer at Andrews.

• Another Filipino company has been organized in the Central California Conference, this one in San Jose, as a result of an evangelistic outreach by a layman and R. R. Liwag.

Southern Union

• Membership in the Southern Union Conference at the end of the second quarter totaled 87,521. This represents a net increase of 1,353 for the year to date. This figure is expected to grow considerably during the final two

quarters of the year, owing to an aggressive evangelism schedule. The union has set an objective of 101,000 members by 1981.

• Members of the Upward Road church, near Hendersonville, North Carolina, held opening services in their new building July 15.

• The Boone, North Carolina, church was organized July 8. Members are laying plans to reach with the gospel the 10,000 students of Appalachian State University in Boone.

• The Corinth, Mississippi, church was organized September 2, the first anniversary of the group's organization as a company. Property has recently been purchased for a church building.

Southwestern Union

• The Southwestern Union youth department's prayer objective for 1978 has been for youth to be instrumental in the baptism of 600 persons. As of June 30, 295 have been baptized and seven Voice of Youth crusades have been conducted. The long-range objective is to reach and surpass the goal set for the Southwestern Union youth department of 1,650 persons whom youth have helped to win. So far 1,426 have been baptized.

• A goal for the 1975-1980 quinquennium that already has been met is the goal set at

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review public affairs

the 1975 North American Youth Advisory for a total of 90 Pathfinder Clubs in the Southwestern Union by 1980. This year 107 Pathfinder Clubs are operating, with a membership of 1,728.

- Paul Schmidt, Southwestern Union temperance director, reports that by the end of the second quarter 84 Five-Day Plans to Stop Smoking had been conducted in the union.

- Philosda, a club for single Seventh-day Adventists, recently conducted a camp meeting on the campus of Southwestern Adventist College, Keene, Texas. Mildred Wagner was elected president of the club for the coming year by the more than 400 who attended the meetings August 10 to 19.

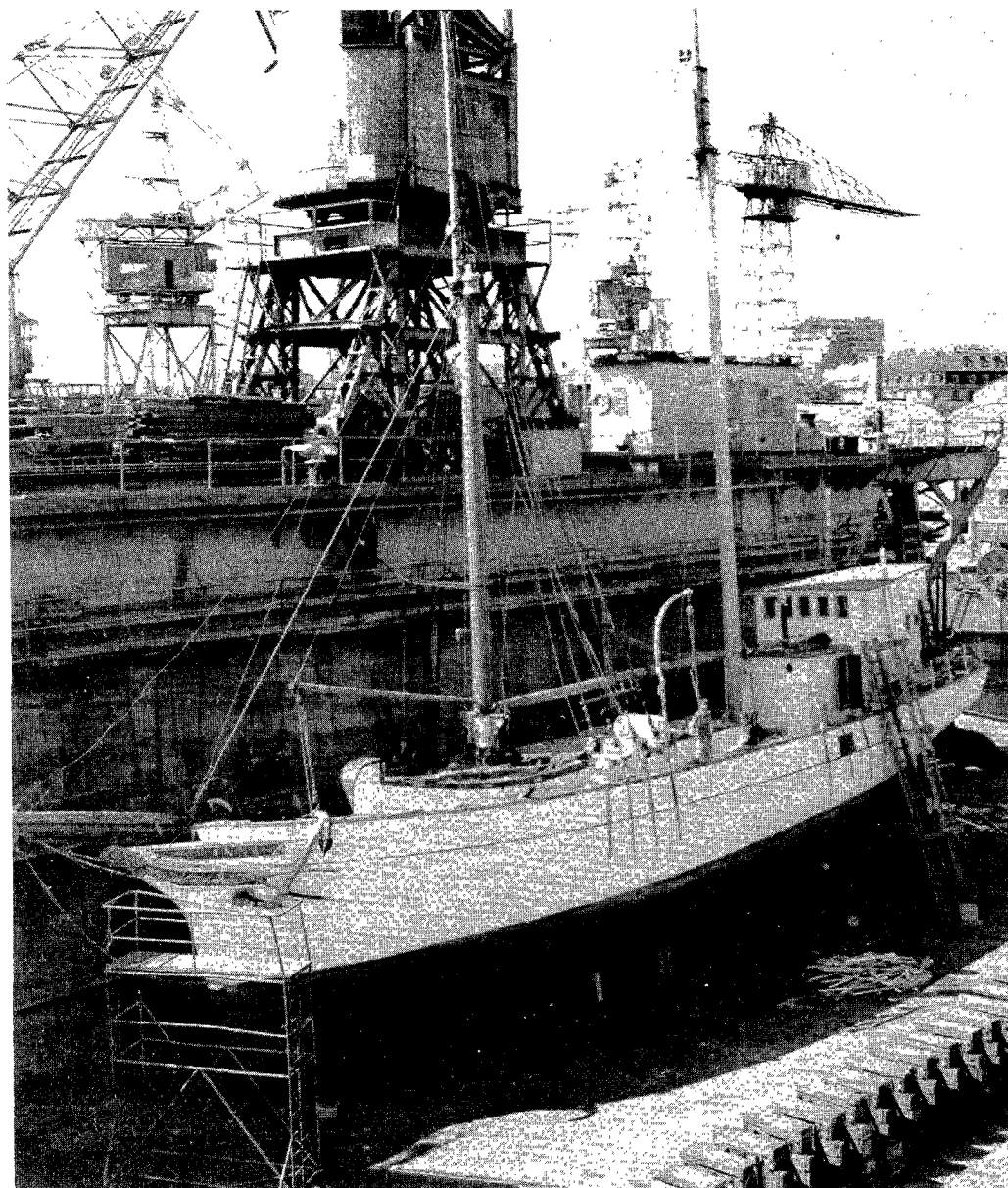
- Jay Baker and Gary Herr, Arkansas-Louisiana Conference evangelists, report the baptism of 25 persons as a result of their meetings in Russelville, Arkansas, where previously there were 46 members.

- Camp Yorktown Bay, Mountain Pine, Arkansas, has served 653 campers so far this year, and there are 160 applications for the blind camp yet to come. Last year the camp served a total of 389 campers.

Loma Linda University

- Thirty-eight dental professionals and their spouses attended the first annual Huckleberry Dental Seminar held July 28 to 29 in Sandpoint, Idaho. This program is part of an overall plan for Loma Linda University School of Dentistry faculty members to take continuing education courses around the country.

- Ophthalmological surgical equipment valued at \$6,000 has been donated to the Adventist Welfare Service by the Surgical Products Division of Alcon Laboratories, of Fort Worth, Texas. The equipment will be used by ophthalmology resident John Werner when he returns to mission service in Lesotho, South Africa.



Norwegians will sail in a bit of history

Dwarfed by giant cranes in a dry dock in Oslo harbor, Norway's oldest schooner is being readied for what probably will be its most important voyage since it was built in 1868. At present being restored, the historic ship, which has been carrying goods from the northern tip of Europe to southern Spain, will be yet another tool in the witnessing endeavor of the Adventist youth of Norway—that is, if the hopes of Magne and Aage Indahl, two brothers from Tromso, come to fruition. They have visions of *Anne Rogde*, the ship they bought with their savings and are now restoring, sailing in and out of the fiords of Norway, carrying witnessing youth groups to coastal towns.

The cargo room, converted to an exhibit

center, will show the global work of the church; and sleeping quarters for a crew of 24 are being prepared.

In going through the old ship's papers, Aage, recently graduated as a medical doctor, and Magne, staff manager at a large Norwegian newspaper daily, found maps printed in 1844, a date of significance to Seventh-day Adventists. The date the *Anne Rogde* again sets keel to water, this time as a mission ship, may also go down in history as a significant date for Adventist youth, who will go, by whatever means love can invent, to take the Advent message to people in the deep fiords of Norway.

PAUL SUNDQUIST

Communication Director
Northern Europe-West Africa Division

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The thieves. They're out to get your family. The *Adventist Review* will help you keep it.

Notices

The International Insurance Company, Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 9:30 A.M., Monday, October 16, 1978, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

The International Insurance Company
Takoma Park, Maryland
JOHN E. ROTH, Secretary

General Conference Risk Management Services

The annual meeting of the General Conference Risk Management Services will be held at 9:30 A.M., Monday, October 16, 1978, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Risk Management Services and the election of directors for the term of three years.

General Conference
Risk Management Services
JOHN E. ROTH, Secretary

Ordinations

Richard Cathell, minister of youth and family life, Takoma Park, Maryland, church, on June 23 in Takoma Park.

James H. Cobb, Jr., Review

and Herald Publishing Association personnel director, on June 23 in Takoma Park, Maryland.

Larry E. Fletcher, pastor, Lawton, Duncan, and Addington, Oklahoma, churches, on July 7 at the Oklahoma Conference camp meeting.

John Fox, pastor, Danville-Martinsville, Virginia, on June 23 in Takoma Park, Maryland.

Samuel V. Gramlich, Jr., Nebraska Conference director of education, at the Nebraska Conference camp meeting.

Marwood L. Hallett, district pastor, Slidell, Louisiana, on June 24 at the Arkansas-Louisiana Conference weekend camp meeting in New Orleans.

Randy Heggard, pastor, Kelso, Washington, church, on July 15 at the Oregon Conference camp meeting.

Carl Hobson, minister of evangelism, Takoma Park, Maryland, church, on June 23 in Takoma Park.

Neal Jamison, district pastor, Lancaster and Lebanon, Pennsylvania, at the Pennsylvania Conference camp meeting on June 24.

Donald L. John, Jr., editor, *Insight*, on June 23 in Takoma Park, Maryland.

Calvin Johnson, district pastor, Las Cruces, New Mexico, on June 23 at the Texico Conference camp meeting.

Ertis L. Johnson, district

pastor, Guymon, Hooker, and Beaver, Oklahoma, on July 7 at the Oklahoma Conference camp meeting.

Kurt Johnson, pastor, Gaston, Oregon, church, on July 15 at the Oregon Conference camp meeting.

Ted Lutts, pastor, Portland, Oregon, church, on July 15 at the Oregon Conference camp meeting.

Don E. McAnally, district pastor, Harrison, Arkansas, on June 17 at the Arkansas-Louisiana Conference camp meeting.

Samuel M. Miller, district pastor, Killeen-Temple, Texas, on June 17 at the Texas Conference camp meeting.

Larry R. Moore, district pastor, Lake Charles, Louisiana, on June 17 at the Arkansas-Louisiana Conference camp meeting.

D. R. Pierson, secretary-treasurer, Southern Publishing Association, on July 7 at the Oklahoma Conference camp meeting.

Fred L. Robertson, pastor, Shawnee and Seminole, Oklahoma, churches, on July 7 at the Oklahoma Conference camp meeting.

David Snyder, pastor, Orchards, Washington, church, on July 15 at the Oregon Conference camp meeting.

L. Harvey Stephens, pastor, New Hope and Atlanta, Texas, churches, on June 17 at the

Texas Conference camp meeting.

Lloyd Summers, pastor, The Dalles, Oregon, church, on July 15 at the Oregon Conference camp meeting.

Clare Tillman, assistant director, Northern Union Conference publishing department, at the South Dakota Conference camp meeting.

Max Torkelsen II, pastor, Woodland, Washington, church, on July 15 at the Oregon Conference camp meeting.

Alvin A. Wilson, district pastor, Malvern, Arkansas, on June 17 at the Arkansas-Louisiana conference camp meeting.

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Righteousness by faith consultation in Washington

One of the major points of discussion during several eras of denominational history has been the relationship of justification by faith in the imputed merits of Jesus Christ to the continuing obligation and authority of the law of God. This issue was involved in the controversy that resulted from the preaching of Elders A. J. Jones and E. J. Waggoner at and following the Minneapolis General Conference of 1888.

Only a stranger to current experience in the Seventh-day Adventist Church—possibly in some countries more than others, and in some denominational centers more than others—could be unaware of the deep interest in the doctrine at the present time. Some names have come to be known among us for their association with varying views or emphases within the total subject. From time to time there have been conversations with some of these individual students of the Word at denominational headquarters.

From August 6 to 11 a number of theologians, writers, editors, pastors, evangelists, and church administrators met together in the Washington area and, in a free and open climate of discussion and prayer, shared their points of view. There was an evident and earnest desire to hear one another and to determine as accurately and as fully as possible the areas of agreement, as well as areas of disagreement.

No formal agreements or recommendations were voted at this meeting (which may prove to have been an exploratory session) other than to indicate the need for continuing communication by mail, and possibly the need for future meetings.

There was general agreement that in the relationship to the provision of justification by faith in the imputed righteousness of Jesus Christ some have a real and deep fear of "cheap grace," anti-

nomianism, and any other attitude that tends to lower standards of Christian living by a presumptuous and promiscuous prostitution of the mercy of God in Jesus Christ. On the other hand there were a number who articulated the somewhat opposite fear of a form of legalism that gives nominal assent to the initial need for justification by faith but then becomes absorbed with the performance of good works (albeit with acknowledgment of dependence on the Holy Spirit).

The discussion of these opposing fears led to a number of questions. If imputed righteousness is our *title* to heaven and is associated with repentance, confession, acceptance, regeneration, and other elements of the beginning of a salvation experience, so that God views the genuine believer as if he had never sinned, then where does he go from there? Is the need for imputed righteousness gradually reduced or eliminated by receiving imparted righteousness? Is salvation identically and equally dependent upon justification and sanctification? Is salvation dependent on justification, with sanctification appearing as the fruitage of the faith relationship to Jesus? Does the true believer ever cease to need justification? What will carry one through the judgment—justification alone, justification and sanctification alone, or sanctification alone? What is the "wedding garment" of Christ's parable—imputed or imparted righteousness, or both, or something else?

Those who understand the Bible to present the "all-along" sufficiency of justification hold that sanctification is the inevitable fruitage or outgrowth (through the indwelling Holy Spirit's presence and power working with the believer's will in the daily life) of the faith relationship of justification, that it is the evidence or test of the reality

and maintenance of the justified relationship. They believe that never does the righteousness of Christ cover cherished sins, but that no portion of the sanctified life earns merit toward salvation, now or in the judgment.

Many questions remain unanswered. There will be much earnest prayer, meditation, and study on the part of all who participated in the Washington meeting until they meet again.

Those who participated were Charles E. Bradford, W. Paul Bradley, Herbert E. Douglass, W. Duncan Eva (chairman), Desmond Ford, Edward Heppenstall, Gordon M. Hyde (secretary), Hans LaRondelle, W. Richard Leshner, Everett L. Marley, Robert W. Olson, Robert H. Pierson, Robert E. Spangler, Morris L. Venden, Elden K. Walter, Robert J. Wieland, Neal C. Wilson, Kenneth H. Wood, E. Edward Zinke.

GORDON M. HYDE

Southern States Association. Their library also needs to be expanded.

Other educational institutions, dispensaries, clinics, and projects around the world also will benefit from the Missions Extension Offering. The offering goal for 1978 is \$500,000.

JOSE H. FIGUEROA

For the record

Offering to Australasia: Projects in mission areas of the Australasian Division will receive a record-high Special Projects portion of the first quarter, 1978, Thirteenth Sabbath Offering. Sabbath school members around the world contributed \$1,112,910 on March 25. One quarter of this offering, \$278,228, will be devoted to meeting critical needs of missions in the South Seas.

Offering to aid two colleges

The 1978 Missions Extension Offering to be collected in churches in North America on September 9 will help two of the senior colleges of the Inter-American Division: Antillian College, in Puerto Rico, and West Indies College, in Jamaica.

Antillian College has just received accreditation from the Government of Puerto Rico, the Middle States Association, and the General Conference Board of Regents. In order to be accredited, the college had to make a commitment to upgrade its library facilities. For the past few years the college has been using all monies available for this purpose and has been adding thousands of books every year. The Missions Extension Offering will help the college to achieve the goal set by the accrediting bodies.

West Indies College has received accreditation by the General Conference Board of Regents and is working toward accreditation by the

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