

Review

AUGUST 5, 1976

ADVENT REVIEW AND SABBATH HERALD + GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Ordination of Women

By LAVONNE NEFF

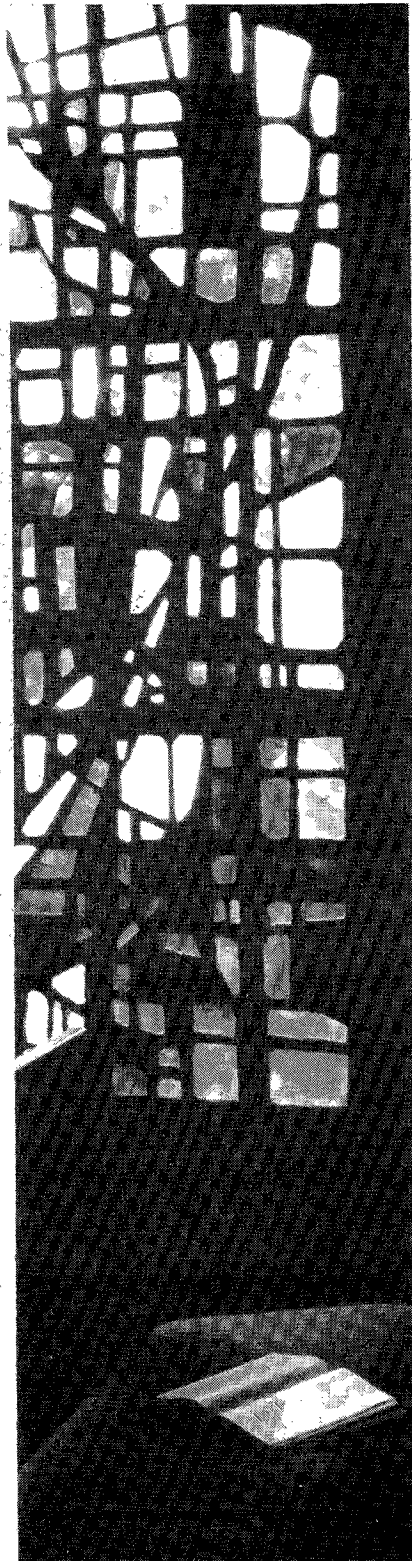
CAROL ANDERSON AND Carter Heyward, ordained deacons in the Episcopal Church, were asked to help two bishops serve Communion. The large congregation, which included a number of Episcopal priests, divided into two lines to take part. The communicant first knelt as a male bishop put a wafer on his tongue, then moved over a few feet and knelt again as a female deacon held out to him the communal wine cup. Part way through the Eucharist both Ms. Anderson and Ms. Heyward had a surprise.

As Ms. Anderson extended the cup to a serious-faced young priest, he suddenly reached for it and tried to grab it away from her. "Go to blazes!" he hissed. "You're ruining the church!"

The deacon maintained her grip on the cup. "I can't," she calmly answered. "I'm busy."

Ms. Heyward was having problems of her own nearby. She too was serv-

LaVonne Neff is a homemaker and free-lance writer living in College Place, Washington. She is also working toward a Master's degree in religion.



ing a young priest. His fingers touched hers around the bowl of the cup. As he drank, he dug his long fingernails into her until tears came to her eyes. "I hope you burn in hell," he whispered, then moved on down the line.

Deacons Anderson and Heyward represent a growing phenomenon in American Protestant churches: women at the communion rail, in the pulpit, beside hospital beds, in armed-services chaplains' offices. Magazines, journals, and newspapers—both secular and religious—are crowding their pages with articles about the ordination and hiring of female clergy. Major book publishers are bringing out books such as Priscilla and William Proctor's *Women in the Pulpit* (Doubleday, 1976), a survey of women's activities in today's churches; and Carter Heyward's *A Priest Forever* (Harper and Row, 1976), a statement of her own experiences and beliefs.

Questionnaire Presented

The women's movement is forcing itself upon our attention. It cannot force us to change our practice—no church that simply mimics other churches has a right to exist. But we must become aware of what other churches are doing and why they are doing it so that we can better understand the reasons for and implications of our own practice.

What are the other Protestant churches doing today? Has female ministry become the order of the day, or are female pastors a widely scattered but vocal handful well-exploited by the press? Are the liberal churches clearly on one side of the ordination issue, the conservative churches on

Continued on page 6

“Nothing to Fear . . . Except”

Last summer the fifty-second session of the General Conference convened in Vienna, Austria. This session made clear that the Adventist Church is conscious of its commission, determined, eager, and willing to push forward until Jesus comes.

The 10,000 Adventists who gathered there represented the more than 2.5 million members in 193 of the world's 221 countries. At Vienna it was clear not only that Adventists are a worldwide, international church but that they are united by Christ's love, defending the same faith, sharing the same hope, and proclaiming the same message. And they are proclaiming it in approximately 559 languages and dialects.

However, Satan and his agencies are relentlessly active, having as their goal to weaken the church, discourage her, deflect her from her true mission, and lead her to defeat (Rev. 12:17).

But in spite of difficulties, the church still marches forward, undeterred by geographical boundaries and ethnic differences, iron or bamboo curtains, persecutions, even prison bars and martyrdom.

This is what we felt and observed as, after the session, we visited some of our churches in other parts of the world. We found a live church, active, functioning, and winning souls for Jesus regardless of circumstances.

There is no doubt that we are a large religious movement advancing on many fronts. There are islands in the South Pacific of which every inhabitant is a Seventh-day Adventist. This is true of the islands of Tench, Pitcairn, Emira, and Mussau, the latter with 2,000 inhabitants. Around the world more than 200,000 persons join the church each year. Some divisions hope to win 20,000, 30,000, and even 50,000 converts this year.

However, the church also faces opposition and difficulties, retreats and losses. In some areas we lack freedom to spread the gospel; in others, political violence, such as the struggle in Lebanon, creates uncertainty and danger. In one country three of our pastors and one literature evangelist were in prison for many months. While in prison they conducted a Five-Day Plan to Stop Smoking for their 160 cell mates.

In the struggle between good and evil the church must be assured that the Lord Jesus is guiding His people and that He will be with them until the conflict closes (Matt. 28:20). They must hold fast the hope and have the assurance that Jesus will fulfill His promises and will return.

This assurance is what Ellen G. White expressed in her familiar statement: “We have nothing to fear for the future except as we shall forget the way the Lord has led us.”—*Testimonies to Ministers*, p. 31. She warns, “except . . . we forget,” but she also assures us that we have “nothing to fear,” providing we meet the conditions.

Are we ready for the battle? Can the Lord count on

us? Do we have Him always present in our lives? Or have we already forgotten what He has done for us as a people and individually? Are we like the Israelites in the desert—murmuring, contentious, having forgotten what the Lord has done for us in spite of dangers from without and within?

Anciently only those who had prepared themselves and were ready inherited the land of Canaan. Thus it is with us. Israel, as a people, entered the Promised Land, but many perished in the desert. Today, God's church will enter the new earth, but will we be part of the victorious company?

Questions to Ask Ourselves

Here are some questions to ask ourselves as we journey among the biting serpents, the burning sand, the lack of water, and many other difficulties:

1. Are we really Christians, Seventh-day Adventists, born again?
2. Do we practice what we believe, preach, or teach?
3. Do we read and study the Bible every day?
4. Do we pray and maintain intimate communion with the Lord every day, as He taught us in Matthew 6:6?
5. Do we know how to overcome temptation? Do we know that victory is possible in Christ?
6. Do we try to overcome discouragement, and by faith lay hold on Christ's promises?

If this is the pattern of our lives we have nothing to fear for the future, because we know that Christ is with us and that He will stay with us to the victorious end.

God expects us to be honest in our relationship with Him, communing with Him every day and living in His atmosphere every moment of our life, without any sign of religious pharisaism, without pomp or extremism. A real Christian is one who lives simply and quietly with his Lord. This is how Jesus lived in communion with His Father. This is our present need.

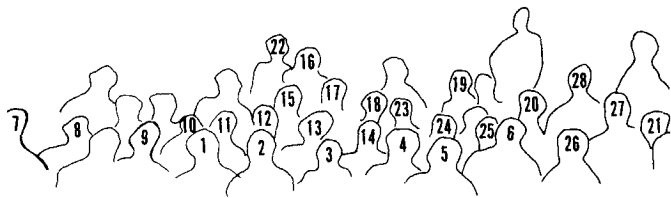
“Many seem to think the time lost that is devoted to seeking the Lord. But when He comes in to co-operate with human effort, and men and women co-operate with Him, a marked change will be seen in the work and in the results. Every heart that has been visited by the bright beams of the Sun of Righteousness will reveal the working of the Spirit of God in voice, mind, and character.”—*Testimonies*, vol. 7, p. 195.

“Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood” (Heb. 12:1-4, R.S.V.).

M. S. NIGRI
General Vice-President, General Conference



Pictured in this photo taken during the 1909 General Conference session are: 1. Mary Daniells, wife of A. G. Daniells, General Conference president, 1901-1922; 2. W. C. White, son of James and Ellen; 3. Ellen G. White; 4. Sara McEnterfer, companion, editorial assistant to Mrs. White; 5. S. N. Haskell, evangelist, administrator; 6. E. W. Farnsworth, evangelist, administrator; 7. E. R. Palmer, Review and Herald manager, 1912-1931; 8. John Burden, administrator, founder of the College of Medical Evangelists; 9. Mrs. Burden; 10. Dr. Lauretta Kress, physician, who with her husband, Daniel, founded a strong medical work in Australia; 11. A. G. Daniells (see number one); 12. Dr. Daniel Kress; 13. G. A. Irwin, General Conference president, 1897-1901; 14. Mrs. Irwin; 15. G. B. Starr, minister, teacher, administrator; 16. O. A. Olsen, General Conference president, 1888-1897; 17. A. T. Robinson, minister, administrator; 18. D. E. Robinson, secretary, editor; 19. W. C. Sisley, architect, builder; 20. Minnie Hawkins Crisler; 21. Mabel White, Arthur White's half sister; 22. Elder Henneg, brother of Mrs. C. W. Irwin, Bible teacher; 23. Mrs. Henneg; 24. Charles W. Irwin, founder of Pacific Union College, son of the G. A. Irwins; 25. Mrs. Minnie V. Irwin, wife of Charles, teacher; 26. Vesta Cady Farnsworth, author, wife of Elder E. W. Farnsworth; 27. Sarah E. Peck, teacher and Bible textbook author; 28. Leonard G. Paap, teacher.



In our 125th Anniversary issue (Nov. 13, 1975) we published a picture, which we reproduce here, that first appeared on the cover of the *General Conference Bulletin*, June 4, 1909. These were workers who had served in Australia and were then gathered at Washington Foreign Mission

Seminary, now Columbia Union College. Ellen White, then 81 years of age, addressed the delegates several times during this, the last GC session she attended.

Mrs. R. A. Paap-Mortensen, now of Loma Linda, California, along with several other alert readers, wrote to us with some corrections of our identifications of several of the persons in the photo. She writes:

"Many of these workers I knew from early childhood. My father, John H. Paap, was a New Zealander and he and my mother taught for approximately 12 years at Avondale College, during its early history. In 1910 my parents were called to the United States to teach at the new Pacific Union College."

In the new caption we are publishing, along with the picture and a diagram, we incorporate the corrections made by Mrs. Paap-Mortensen and others who have written. We realize that the "definitive" statement on this picture may not yet be made, but this is the last time we will publish corrections of the caption, otherwise we might be doing so years hence, since such a thing is always open to a difference of opinion.

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Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

Patriotic Cover

What an attractive patriotic cover for the July 1 REVIEW! The special effort that was required to prepare that issue deserves mention. However, I am sure that each issue receives special treatment. I have been enjoying every one of them for more than 30 years.

GEORGE R. KENDALL
Seale, Alabama

Fewer Possessions

Re "Move Heaven a Little Closer" (July 8).

It is refreshing to read of someone telling why he has given up some possessions instead of continuing to accumulate—especially when he went on to have a richer Christian experience because of giving them up.

BURNEY L. DYCK
Arlington, Virginia

"Move Heaven a Little Closer" should be required reading for every Seventh-day Adventist. This is one area of life in which God has especially told us that we may test Him. If more

of us were willing to try God and prove His goodness, more of the church bills would be marked "Paid."

STANLEY MURPHY
Florence, South Carolina

An Urgent Voice

I have recently read Robert Gales's book *The Urgent Voice*. I was amazed to learn that in 13 years of preaching prior to 1844, William Miller and his associates had, without any modern methods, attracted about half a million people to the Millerite movement. In terms of the population of that day that represents one Millerite to 80 other persons. This could

only have been achieved by God's blessing and by a complete dedication to duty.

I wish as a church body we had the urgency that was displayed in the years just preceding 1844.

NEVILLE E. WAINWRIGHT
Tauranga, New Zealand

Do Not Change

We realize costs force an increase in the price of a subscription to the REVIEW. Raise the price but do not change the REVIEW.

RUBEN SCHIAU
Scottsdale, Arizona

► We plan to hold the line on prices this year.

A Man and a Tree

From a tree of shame to a tree of search and finally on a tree of substitution the story of sin goes from problem to solution.

By LEONARD D. MCMILLAN

HAVE YOU EVER THOUGHT HOW BARREN our earth would be without trees? How barren our life would be? No fruit or nuts to eat! No newspapers to read! No cooling shade from the noonday sun! No limb for a little boy's swing!

A tree is also related to the experience of three men in the Bible. We find one man *behind* a tree; another man *in* a tree; and a third man *on* a tree.

Let us first consider the man *behind* a tree: "So when the woman saw that the tree was good for food, . . . and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. . . . And they sewed fig leaves together and made themselves aprons. . . . And the man and his wife hid themselves from the presence of the Lord God among the trees of the garden" (Gen. 3:6-8, R.S.V.).

Satan could have access to Adam and Eve only at the forbidden tree. It was at this tree that Satan successfully deceived humanity. Furthermore, Christ is as "the tree of life in the Paradise of God."—*My Life Today*, p. 50. Therefore, the tree of life and the tree of the knowledge of good and evil (Gen. 2:9) actually symbolized the great controversy between Christ and Satan in the Garden of Eden. The conflict of the ages between the forces of light and darkness, between life and death, was symbolized for our first parents by two trees. Their choice was the same as ours—choose Christ and live, or Satan and die.

However, we want to focus our attention not on the fact of sin, but on how Adam attempted to deal with sin. The first pangs of conscience must have been exceedingly painful for Adam. A perfect mind, unpolluted by sin, suddenly confronted by his God-given conscience. His initial reaction to this confrontation was to *hide* himself from his wife. No longer covered by his robe of innocence, he was suddenly embarrassed. He sought to hide his embarrassment with the leaves of a tree (cf. Gen. 3:7).

He tried to *hide* from God as well. Normally he would have come running when he heard God approaching in the Garden. But now, out of a profound sense of guilt, he tried to hide from God. Isn't it sad that Adam tried to solve his sin problem by hiding from the only One who could help him?

Even when God finally coaxed Adam out from behind the tree, he still tried to *hide* his sin behind rationalization. Notice how quickly sin perverted his reasoning, "I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself" (Gen. 3:10, R.S.V.). Did you notice that? He was afraid because he was naked, not because he had sinned. The confusion between sin and the results of sin exists to this very day. We detest the results of sin more than sin itself. We are more concerned with the *evidence* of our sin than with the sin itself. Like Adam we are tempted to hide from our Father in a futile attempt to conceal the results of our sin.

But God had a solution for sin even in the Garden of Eden. God is not caught unawares by any problem. When He pronounced a curse upon the serpent, He *promised* a solution for man's sin problem: "I will put enmity between you and the woman" (Gen. 3:15, R.S.V.). Even though Adam would also suffer under the curse of sin, God did not expel him from the Garden without the promise of a Saviour. In fact, salvation was promised before the curse of sin was made plain to man—the act of a loving God.

The second man we want to consider was not found behind a tree but rather *in* a tree. "And there was a man named Zacchaeus. . . . He sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him" (Luke 19:2-4, R.S.V.). Zacchaeus lived in the bustling town of Jericho. It was known throughout the area of Palestine as the City of Palms. In addition, its world-famous balsam groves perfumed the air for miles around. A wealthy city, it commanded both the approach to Jerusalem and the crossing of the Jordan. Josephus called it a "divine region, the fattest in Palestine." Dates and balsam from Jericho were traded worldwide by the Romans, making it one of the greatest taxation centers in Palestine. And Zacchaeus was the number one tax collector of them all, living on the extortion of excess taxes.

Zacchaeus and His Sin Problem

But, notice how differently Zacchaeus dealt with his sin problem. Zacchaeus knew the Scriptures and was convinced that his tax collecting methods were wrong (cf. *The Desire of Ages*, p. 553). This conviction led him to seek the Lord. He was *in* the tree because what he had heard of Jesus kindled hope in his heart. He reasoned that "repentance, reformation of life, was possible, even to him; was not one of the new Teacher's most trusted disciples a publican? . . . The chief publican longed to look upon the face of Him whose words had brought hope to his heart."—*Ibid*.

It took great courage for this little man to go out into the milling crowd that day. They hated the sight of him and would take advantage of the crowded conditions to kick, beat, and knock him to the ground, if they could. Determined to let nothing stop him from seeking the

Leonard D. McMillan is pastor for the LaCrosse district in Wisconsin.

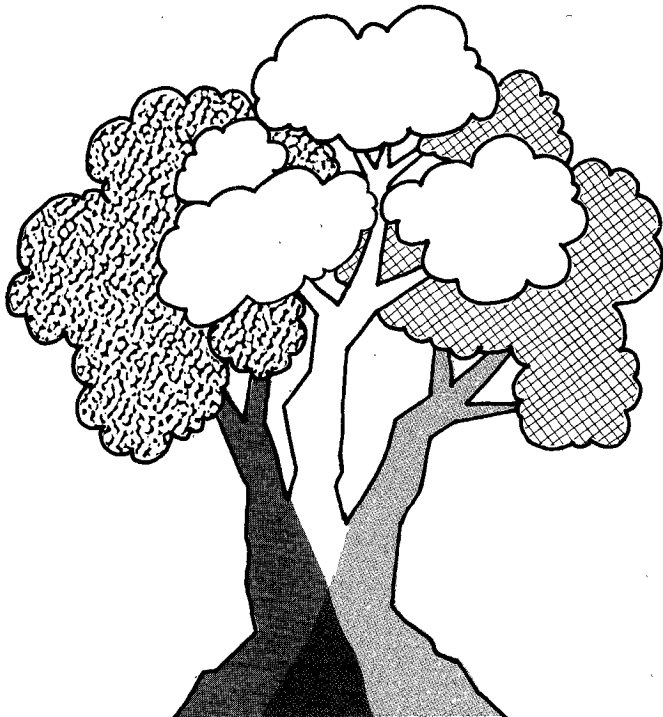
source of his hope, not even fear for his own life, Zacchaeus went out! It was God who came seeking Adam in the Garden, but it was Zacchaeus who came seeking God in Jericho.

Thus, Jesus found him sitting in a tree where he could see the hope of his salvation. Jesus acknowledged him and Zacchaeus "received him joyfully." His searching had not been in vain! "And Zacchaeus stood and said to the Lord, 'Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold'" (Luke 19:8, R.S.V.). This was far beyond the legal requirements of the day. In fact, ordinary theft required only a twofold restoration (Ex. 22:4, 7) while fraud demanded a dollar-for-dollar return, plus a 20 per cent interest charge (Lev. 6:5; Num. 5:7). His change of heart was evident by his change in life. Like the tree Zacchaeus had climbed in search of his Lord, he too could be identified by his fruits.

Just as God had a solution for Adam's sin problem in the Garden, He also had a solution for Zacchaeus' sin problem in Jericho. Before Jesus left the home of the chief tax collector, Zacchaeus knew how it felt to be completely cleansed of his sins; to know the peace and lasting joy of forgiveness that culminates in salvation. "Today salvation has come to this house!" (Luke 19:9, R.S.V.) proclaimed Jesus. "The debt of sin has been canceled and you are once again a son of Abraham to my Father." Zacchaeus knew his sins were forgiven because the Son of God had proclaimed it. We too can experience the blessed peace that comes with the canceling of our sin debt, if we come to the Lord in true repentance and reformation.

But there is yet a third Man. He was not found *behind* a tree like Adam, nor *in* a tree like Zacchaeus, but rather *on* a tree at Calvary. "And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left" (Luke 23:33, R.S.V.).

How could this happen? Only a few days earlier He



had entered Jerusalem like a king. Palm branches were waved in triumph and strewn in His path, symbolizing His kingly authority. But the winds of rejection blew stronger and stronger until they were transformed into a tornado of terror, twisting and turning through the streets of Jerusalem.

The scene of triumph suddenly changed to one of agony. The palm branches of victory became silent sentinels of sympathy as the Son of Man knelt in anguish in a garden. Once again the great controversy would be fought in a garden. "The cypress and palm trees were the silent witnesses of His anguish. From their leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Author wrestling alone with the powers of darkness."—*The Desire of Ages*, p. 689.

The Shameful Tree

Emerging from the Garden, victorious in submission to His Father's will, He was seized by a clamoring crowd and brought before a seemingly unending series of illegal trials. A cruel crown of thorns, mockingly made from a lotus tree, was jammed upon His gentle head. Finally He was led stumbling through the twisting streets carrying the shameful *tree* upon which He had chosen to die. Arriving at Golgotha, the soldiers laid the tree upon the ground and, forcing Him to lie upon it, nailed Him to its outstretched branches. Their cruel task accomplished, they lifted the tree, with its suffering Ornament, and thrust it jarringly into place.

As they stood back to survey with satisfaction their sinister handiwork, we are given a glimpse of how Jesus chose to deal with sin. "Father, forgive them; for they know not what they do" (Luke 23:34). Even though He was sinless and suffering upon the tree of Satan, His thoughts still turned in tender pity to the sinners He had come to save. He hated sin with a perfect hate, but He loved sinners with a perfect love. And though we put Him back on that cruel tree again and again with our sins, He still loves us and offers us the same opportunity for forgiveness. He willingly suffers the shame of the tree that is rightfully ours.

God's solution to our sin problem was accomplished *on* a tree. Jesus' agony confirmed, "It is finished!" The salvation that had been *promised* in the Garden of Eden, *proclaimed* in the home of Zacchaeus, was *accomplished* on the tree of Calvary. "For God so loved the world that he *gave* his only Son" (John 3:16, R.S.V.). It was here, on the tree of Calvary, that the God-man, Jesus Christ, paid our penalty for sin. "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness" (1 Peter 2:24, R.S.V.). Salvation was accomplished because God willingly chose to bear our shame before the universe.

The solution to the sin problem that caused Adam to hide behind a tree in *shame*, and Zacchaeus to climb a tree in *search*, is found on a tree in *substitution*. Upon the symbol of our shame hangs the reality of our salvation, Jesus Christ. The solution to our sin problem is not found behind a tree, or even in a tree, but *on* a tree at Calvary. Can we look upon that scene without our heart crying out in repentance, "Jesus, remember me when You come into Your kingdom"? His answer to us is the same as His reply to the repentant thief, "Truly, I say to you today, you will be with Me in Paradise." □



A number
of contemporary
Protestant churches
do not favor or practice
ordaining women
to the gospel ministry.

the other? To find out more about what is actually happening in the Protestant churches today, I sent a questionnaire or a personal letter to administrators of all the Protestant churches, as well as to deans of all the Protestant theological seminaries listed in the *Yearbook of American and Canadian Churches, 1975* (Abingdon). The responses I received represent more than 60 per cent of all American Protestant church members. From the responses I was able to ascertain the following facts:

1. *Most churches permit women to be ordained to the ministry.* Nearly four fifths of the Protestants in my survey belong to churches that permit the ordination of women. This is not necessarily to say that four out of five church members would welcome a woman pastor. Many churches with a congregational form of government permit a great deal that is rarely carried out in practice.

A number of churches that do not ordain women will allow a woman to serve as supply pastor if the need is great. Fewer than 15 per cent of the Protestants in my survey belong to churches that flatly refuse the pulpit to women. They refuse even if the nearest male is a Hindu deaf-mute in traction at a hospital a hundred miles away.

2. *Woman pastors make up only a small percentage of Protestant ministers.* In spite of the general acceptance of female clergy, most Protestants belong to churches whose female ministers make up less than 5 per cent of the total clergy. All of the churches ordaining at least one woman for every 20 men have been doing so for 60 years or more. None of the recent converts to the ordination of women can even begin to reach the one-in-20 mark, let alone equality of hiring.

3. *Churches give a wide variety of reasons to support*

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

their practice. Both those who ordain women and those who do not, cite Scripture, the Holy Spirit, and tradition to fortify their positions. The more I studied how other churches are looking at the ordination of women, the more convinced I became that I could not understand a church's practice apart from its theology. I therefore took the two groups—those who ordain women and those who do not—and subdivided them further according to the reasons behind their practice. In this article we will look briefly at the churches who do not ordain women, representing about 20 per cent of the members of the churches who responded to my questionnaire and letters.

The churches who do not ordain women fall mostly into two categories. About two thirds refer to Scripture to support their practice. The remaining third appeals to tradition. This latter group is represented by the Episcopal Church, as well as a few smaller churches. If my study were not restricted to Protestant churches this group would also include the Roman Catholic and a number of Orthodox churches, thus becoming the single most important force against the ordination of women.

Sometimes the traditionalist position is ridiculed: "We can't do it because we've never done it before." No doubt simple inertia can explain the resistance to change of

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3).

some church members and leaders, but it would be most unfair thus to dismiss the millions who take tradition seriously.

Jesus chose 12 males to be His disciples, traditionalists point out. He vested authority in these men to lead the church and to keep it pure from doctrinal error. When a vacancy occurred among the church leaders the remaining leaders assembled and, guided by the Holy Spirit, chose a successor, a man. When the seven deacons were chosen, they were set apart by the laying on of hands (see Acts 6:1-7).

Ordination to sacred office qualified a man to act as a leader in the church. In the days before the printing press gave Christians the Scriptures in their own languages, the bishop decided what was true teaching and what was false doctrine. As the church transformed the Lord's Supper from a shared meal to a sacrament it became extremely important that an ordained priest officiate at the service. And priests, as everyone knew, were males.

The question, then, for the Episcopal Church, as well as for its larger cousin, the Roman Catholic Church, is this: Can an apostolic priesthood be preserved if women are admitted to it? On the more practical level, can a woman be given authority by God to lead the church? Can she be given power to administer the sacrament? For an Episcopalian with a traditional view of the meaning of the priesthood and a sacramental approach to the Eucharist, these questions cannot be dismissed lightly.

The larger group of Protestant churches who do not ordain women bases the practice primarily on Scripture. Churches in this group quote from the Creation and Fall accounts of Genesis 1-3 and from Paul's prohibitions in 1 Corinthians 11:2-12; 14:34, 35 and 1 Timothy 2:11-15. Most of these churches believe in verbal inspiration of the Scriptures. As a result, they emphasize that the Bible was inerrant in the original documents.

These people take the Bible seriously. Although they do not always understand the Bible as we do, they are to be commended for their faithfulness in following what they believe. In general they believe Genesis teaches that man should have authority over woman. They understand Paul to mean that only men should lead the worship service.

The largest individual church in this group is the Lutheran Church—Missouri Synod, with 2.7 million members. The Missouri Synod gave women the right to vote in voters' assemblies and the right to hold certain administrative positions in 1969, claiming to understand these rights as avenues to service, not to power. The pastoral ministry, however, is still viewed in terms of power and authority. A woman cannot be a pastor in the Missouri Synod because, it is believed, she was created subordinate to man. Changing social circumstances, no matter how great, could never justify a female leader of worship.

Of the churches I contacted who for scriptural reasons do not ordain women, about half follow the Missouri Synod's example in forbidding only the pastoral ministry and the highest administrative posts to women. They allow women to teach, serve on committees, hold administrative offices, and in some cases even serve as supply pastors. The other half of this group are much more stringent in their interpretation of Genesis and Paul.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11, 12).

Women may teach only the small children and other women; they may hold administrative offices only in connection with women's organizations; they may not serve as supply pastors no matter what the circumstances. The American Baptist Association, the Southern Methodist Church, and the Wisconsin Evangelical Lutheran Synod are examples of this application.

The Mormon Church likewise claims to follow Scripture in restricting its priesthood to males. Female Mormons can administer only traditionally female organizations. Mormons are far from believing that Scripture is inerrant, so their position is not identical to that of, say, the Southern Methodist Church. All the same, in this case they apply the Scripture quite literally; their all-male priesthood seems to be in no danger of crumbling.

In this article we have looked at the churches who do

not ordain women to the pastoral ministry. We have seen that their practice is based both on their view of the Scriptures and their view of the priesthood. Next week we will look at the four out of five American churches who do permit the ordination of women. □

To be concluded

For the Younger Set

Domie's Adventures—3

Free at Last

By Dominador U. Gonzales

As told to

ELLA RUTH ELKINS

(Last week: Domie had interrupted an Adventist service in his home with loud shouts. While he was doing this his father approached Domie from behind and laid a firm grip on the back of his neck.)

"DOMIE, you bad boy! Can't you see we are having a religious service in the house?"

Ordering Domie to walk to the edge of the house, Father tied his hands behind him with a stout rope he had brought from the house, then tied him to one of the house posts.

"There, now! Maybe that will help you be quiet for a while!" Father brushed off his hands and hurried back into the house as if anxious to hear what was being said.

Left alone in silence, Domie tried to figure out his father. First he tried to kill Concordia because she wanted to become an Adventist. But now when Domie tried to interrupt this Adventist meeting his father punishes him! What has brought about this change?

Not long after that, Domie's mother and three of his sisters were baptized into the Adventist Church. Domie could not understand why his father did not object. In fact, Father seemed in favor of it! He even studied the Bible with them and seemed to enjoy it. He talked about joining the church himself!

One day when Domie came home from school he discovered his father home, sick. Father was always such a hard worker. "What would happen if Father should die?" Domie wondered.

Mother tried everything she could think of to make him well. She called the doctor. But in spite of all the medicines and everything that she did, father grew worse, and then he died.

Domie could see it was a sad day for Mother. But for himself he felt it was sort of a relief. If there was anyone he had feared it was Father.

Now I am free! Free at last, thought Domie to himself. Now I'm free to become whatever I want in life. Now I can be like the other boys. Now I can grow up free as a bird, with no do's or don'ts. It's nonsense to be an Adventist like my mother and sisters. So now that I'm free I'll just enjoy life. I'll play with whomever I please. I'll drink and smoke and learn to gamble. And whatever else I want to do, I'll do it! I'll sneak away from home to do it, so Mother won't know. But I'll do it!

To be continued



Alive to Tell About God

A student at Atlantic Union College
tells her story of repeated
miracles in her life.

By HELEN NASON

WHY AM I SO HAPPY? I'm alive to tell about God! I have reason to be grateful for life. I know what it means to face death.

When I was 7 years old I accepted Jesus as my personal Saviour. Five years later I attended the Middletown-Portland Seventh-day Adventist school in Connecticut and was convinced that I should keep the Sabbath. For one year I kept the Sabbath while continuing to attend the church to which my parents went on Sunday.

A few months later I asked my parents whether I could be baptized into the Seventh-day Adventist Church. My brother, Karl, wanted to be baptized too, but felt my parents wouldn't let us. So the family talked it over and my folks began to study.

In the spring of 1969 I was baptized, along with Karl, Mom, and Dad, into the Seventh-day Adventist Church. Just a few months later at junior camp I came down with a strep throat. The camp nurse called my folks, and they brought me home.

When antibiotics didn't seem to help my condition, the doctor sent me to Yale University Hospital in New Haven, Connecticut. I felt tired and wanted to sleep. I was bleeding from my ears, throat, and nose, which had to be packed. Special needles were injected to stop the bleeding. My left eye became blind by the second day, and I was seeing spots before my right eye because I was hemorrhaging behind the eyes. During these two days my parents were told five times that I was dying with acute leukemia. Meanwhile, in the Adventist school in Portland, Connecticut, and in the local Adventist churches God's people were praying for me.

I was brought into the hospital on Wednesday. Thursday morning the doctor told my mom and a friend that they expected me to die any minute. Pastor Daniel Lopez and Ernie Byron came to anoint me. After they prayed and stepped back, I felt strongly impressed to call on God to help me. I was able to say a small prayer. From Wednesday to Friday I was receiving constant blood transfusions of packed cells and platelets. The doctor said that I was soaking it up like a blotter but not assimilating it into my body.

None of the doctors could explain how I stayed alive from Friday night to Monday night. All the glory is God's. Over the Labor Day weekend I received no blood at all because the laboratory workers were on holiday. Monday night the transfusions started again, and they continued for five weeks. Finally I was allowed to go home in a wheel chair. I was blind in one eye, all my hair was gone, I was 30 pounds lighter, and I was now a diabetic.

By November 20, I started school for half days. One of the teachers made up a bed for me in one of the rooms so I could sleep in the afternoons. Mr. Stull, the principal, came to supper once a week to help me catch up on my schoolwork, and with God's help I graduated with my eighth-grade class in June, 1970.

After withholding the information from me for one year, my mother finally told me what many others already knew but I did not—that I had leukemia. My response to my mother was, "If I die or if I live, I know God is in control."

Two and one-half years later I had no leukemia cells in my blood, partial sight had returned to my left eye, I was no longer a diabetic, and my hair had grown out to several inches below my shoulders. At Pioneer Valley Academy, where I was attending school, the faculty showed a deep concern for me and the love of God was shown through them.

Toward the end of my junior year, I came down with a high fever and sores inside my mouth. It was extremely difficult to talk or to eat. My doctor said only penicillin would help me, but since I was allergic to penicillin, my body had to fight the infection alone.

At this time my mom, with a group of people from the church, was just learning about claiming the promises of God. We claimed a promise for healing for me. My dad was at church praying for me. Six hours later I was able to eat some mashed-up bananas. The next day, Sunday, I was feeling much better. By Wednesday I was back in school, and on Sabbath afternoon I went on a five-mile hike! God surely answers prayers!

For a year after I graduated from Pioneer Valley Academy I worked in a kitchen as a dietary aide. I was able to witness to my fellow workers and to two people whose relatives had died of leukemia. God often gave me an opening to witness for Him.

I decided to save my money for college, where I am now studying to become a food service director. I thank God for His goodness. I know He is taking care of me. □

Born to Live

By VERA KING

Born to live a life for Thee;
Born to give gifts full and free.
Born to love, to laugh, to sing;
Born to trust our heavenly King.
Born to serve when duty calls;
Born to scale temptation's walls;
One purpose here, goal that's true,
Born to die—and live anew.

Is the shape of the New Jerusalem that of a cube?

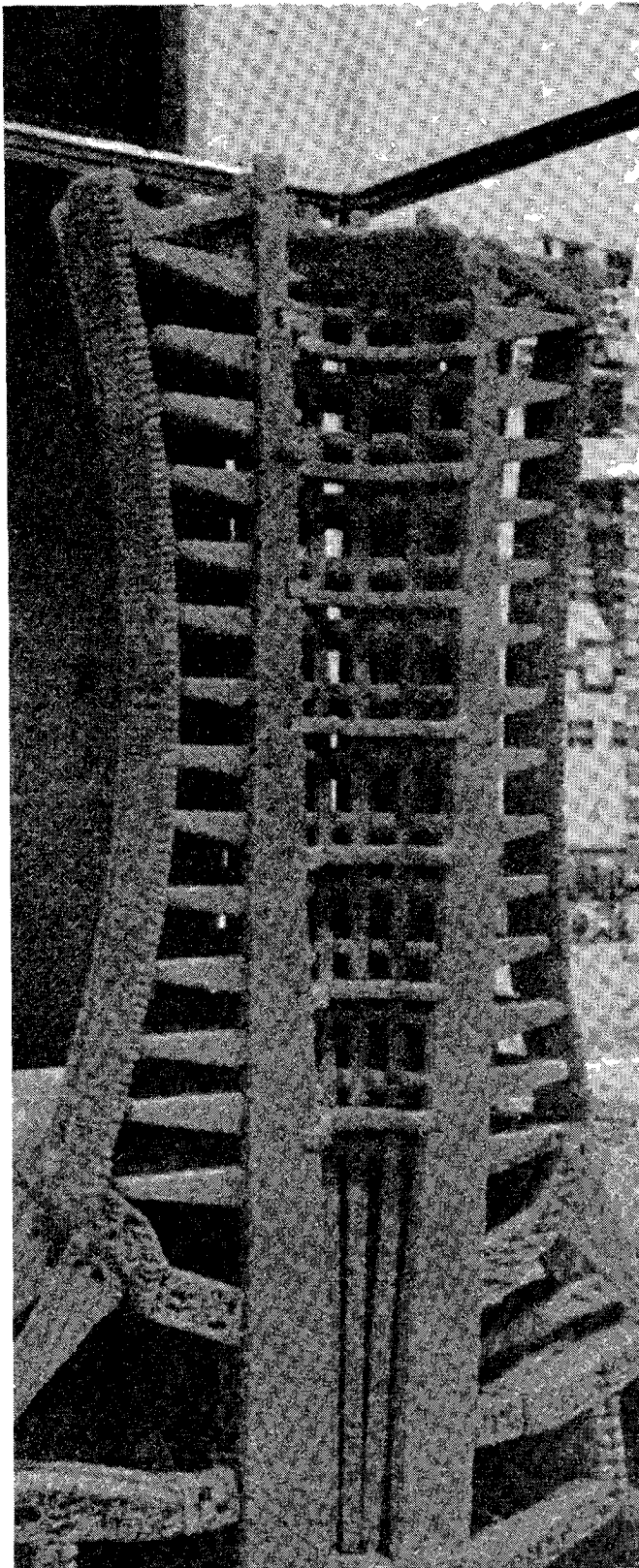
When we answered this question in this column late in 1974 a reader (Betty Scott) from Orlando, Florida, called our attention to a recent art display. She wrote, "I thought you might be interested in a picture of a model city of the future, designed by Paolo Soleri, who is an architect engineer. He had many such models on display here at the Loch Haven Art Center, in many shapes—domes, towers, and even cubical. His charts on the walls showed how they are designed and how they would function. He lectured here, telling how he believes that flat cities as we know them will eventually become obsolete.

"The cities he has designed will house about 200,000 people. He already has plans for building a small one, dome-shaped, over a canyon in Arizona, for about 3,000 people.

"His ideas might not materialize in our lifetime, but seeing his models and plans made me wonder whether man isn't just catching on to ideas in architecture and building that God had a long time ago. Maybe the best translation of "the length and the breadth and the height of it are equal" is to take it literally. I'm sure Paolo Soleri would agree, although as far as I know he never mentioned the Holy City."

Please give an interpretative analysis of Isaiah 11:8. Does the original language suggest that serpents (snakes) may be inhabitants of the new earth, or is this figurative, suggesting a change in basic animal instinct, thus assuring more compatibility between various animal groups?

First of all we should notice that this section of Isaiah is beautiful Hebrew poetry, as is, in fact, most of the book. Verse 8 reflects what is known as synonymous parallelism; that is, the second line repeats in different terms the message of the first line. Following is the verse as printed in the



This model of a possible city of the future, designed by Paolo Soleri, was exhibited recently at the Orlando, Florida, Loch Haven Art Center.

Revised Standard Version:

The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den.

The parallel elements can be seen clearly—"sucking child": "weaned child," et cetera.

The poetic sections of the Bible employ many figures of speech. Care must be exercised when these sections are interpreted that figures are recognized as figures and that the figures are correctly interpreted. Literalism must not be applied when literalism is not intended. For example, in Isaiah 11:1 the Messiah is likened to a shoot from a stump, the stump representing Jesse. This figure teaches not only that the Messiah would be of the lineage of David but also that the tree of David, representing the fortunes of the kings of Judah or of the kingdom of Judah, would be greatly diminished. But then would come the Messiah as a green shoot out of a dry stump, and the tree would flourish again; that is, the Davidic kingdom would prosper, with the Messiah as king.

Unless there are literal Biblical passages interpreting figures of speech, it is best not to be dogmatic as to the precise meaning of poetic sections. When it comes to Isaiah 11:8, the context suggests not necessarily that there will be adders and asps in the new earth, but that in the Messianic kingdom the animal kingdom will cease to prey on one another; carnivorous animals will change to a plant diet; animals will not harm one another or people.

When interpreting the ancient prophets, principles to which we have called attention in previous answers in this column must be kept in mind. A summary of these principles is found in the *Seventh-day Adventist Bible Commentary*, volume 4, pages 25-38.

[Send questions for this column to the Editor, Review and Herald.]

Forgiving and Retaining Sins

Does the church have authority to forgive and retain sins? This is what John 20:21-23 implies: "Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you.' And when he had said this, he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (R.S.V.).

This text makes clear the point that some authority was delegated to Christ's disciples. The important question is whether Christ intended to extend this authority to future generations of believers. If we believe He did,

we will need to explain what the church does when it forgives and retains sins. On the other hand, if we apply this text only to the ministry of Christ's disciples, we will have to explain why we consider certain commands of Jesus as binding today (for example, the command to wash one another's feet, in John 13:14, 15) while we restrict the application of other teachings to His immediate followers.

The Roman Catholic Church defends its right to forgive and retain sins by appealing to John 20:23 and other New Testament passages as well (compare Matt. 16:18-20; 18:15-20). However, Protestants have placed a more restricted meaning on the text.

There is nothing in John 20:23 that compels Protestants to interpret Christ's words as being a defense for the Roman Catholic sacramental system. Protestants are not supporting the doctrine of apostolic succession when

Speaking Out

Helping Promising Students

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, produce constructive discussion, and to allow readers to test their validity.]

THROUGHOUT the world field there are talented and consecrated Seventh-day Adventist youth who are too poor to go to school. Many dedicated Adventists are willing to extend help to them and are contributing sizable sums. In the college where I teach, I find that a number of students are being financed by benevolent church members. Some students get help from individuals, while others get it from clubs. Some church members in the U.S. solicit from their friends and send large amounts to help students overseas. Such acts are deeply appreciated.

Recently I noticed a paragraph from an inspired source, which, I believe, will be of interest to all who are helping students get a Christian education. My family is among those involved in this program.

Ellen White wrote: "All these things are to be done, as you propose, to help students to obtain an education, but I ask you, 'Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions?' When you see a young man or a young woman who is a promising subject, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is returned, it can be used to educate others. . . . This would exert a healthy uprightness and charity and patriotism among our people."—*Selected Messages*, book 2, p. 209. From her statement I conclude that a loan will help a poor student better than a gift. Blood relatives may be considered exceptions because they have direct responsibility toward needy relatives.

Since the money will return, it seems clear that, should time allow, that same money will help educate more than one student. How

many? No one knows. Besides, the character of the student will be developed and tested. He will be made to think of others and, at the same time, learn to meet obligations.

The majority of students receiving gifts work hard. But a few, as teachers here have noticed, have become lazy because of too much help. Doubtless their sponsors are not aware of this. Some students receive a small sum from home intended for the school, but they squander it for themselves because they get enough support elsewhere. Ellen White said, "It is a sin to support and indulge in idleness those who are able to labor."—*Early Writings*, p. 57. Would the "loan" method not solve this problem?

Another problem is that there are many who are poor and deserving who are not helped. On the other hand, there are those who somehow succeed in impressing some benevolent persons that they are in need, when, in fact, their parents could afford to help them.

I submit it would be better that, instead of individuals or

clubs helping this student or that, there be created a centralized control. I believe a "Worthy Student Loan Fund" could easily be created in any school. All gifts (outright helps) coming could be converted into loans and channeled through this fund. In that way there would be a record of receipts and disbursements. The giver could still instruct as to who should receive the loan, or he could leave the decision to a committee. The student should not ask for more than his real needs. Those students who think they can afford chocolate bars or snacks from gift money should think more than twice, since the time will come when they must return all the help they got.

While doubtless there will be selfish and irresponsible students or parents of such students who would be unhappy with the loan plan, those really in need of help will surely appreciate the assistance even with a responsibility attached to it.

CRESCENTE I. ZAMORA
Bible and Mathematics
Instructor
Mountain View College
Philippines

they apply Christ's teachings to the work of the church, since they understand the church as a fellowship of believers and not as a hierarchy of priests.

Christ's words in John 20:23 should be studied along with other New Testament passages that treat similar themes. For example, Matthew 18:15-20 views the matter of forgiving and retaining sins as the disciplinary work of the church. The procedure outlined by Jesus for disciplining church members is based on the legal provisions in the Old Testament—provisions designed to guarantee the fair treatment of offenders (compare the law of witnesses, in Deuteronomy 19:15).

One critical difference between the practice of justice in ancient Israel and that in the church is found in the punishment of the one condemned. In Israel the criminal was made to pay compensation or in some cases was executed; today the church disfellowships the offender. Nevertheless, the offender must not lightly regard being disfellowshipped, since it is tantamount to being lost if carried out according to Christ's instruction (Matt. 18:17, 18). The matter of forgiving and retaining sins is thus linked with the disciplinary work of the church. While this link does not appear explicitly in John 20:21-23, it does become evident in Matthew 18:15-20.

Goal of Discipline Is Redemption

As negative as church discipline may appear, its ultimate goal is not the damnation of the offender, but his redemption. The apostle Paul made this clear when he counseled the Corinthian church to deliver the offender "to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5, R.S.V.).

It is important to note that when a person is expelled from church, or leaves voluntarily, he or she is not beyond the limits of God's redemptive grace. He can and often does respond to the gospel. The experience of the prodigal son is a case in point. Of particular significance are the father's words to the elder brother: "'It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found'" (Luke 15:32, R.S.V.). The church's responsibility to the offender, then, does not end when the guilty one is disfellowshipped; it simply changes. The church should seek opportunities to convert him once again to Jesus Christ.

We come now to the following conclusions: First, the church does have authority to forgive and retain sins, but only in a disciplinary sense. Ellen White recognized this when commenting on John 20:23: "Christ here gives no liberty for any man to pass judgment upon others. . . . But on the church in its organized capacity He places a responsibility for the individual members. . . . If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. . . . He who despises the authority of the church despises the authority of Christ Himself. . . . Let the repentance of the sinner be accepted by the church with grateful hearts. . . . Such a remission is ratified in heaven. Only in this sense has the church power to absolve the sinner."—*The Desire of Ages*, pp. 805, 806.

Second, in exercising discipline the church does not

remove or retain the stain of guilt, but simply pronounces judgment in, or against, the person's favor. The decision rendered is to be determined by prayerfully considering the behavior of the church member in the light of Biblical teaching.

Finally, the church can offer forgiveness only because of Christ's atoning sacrifice on Calvary and His present ministry in the heavenly sanctuary. Hence, when the church exercises such authority it should make clear the point that the sinner's guilt is removed only through faith in Jesus Christ. This should be done not only when the church proclaims the gospel from the pulpit but also when it pronounces discipline in its business sessions.

J. J. B.

I Heard Mrs. White Say It

By ERNEST LLOYD

"If there is one work more important than another, it is that of printing and circulating our message-filled literature." She said it at a California camp meeting about 70 years ago. And she always practiced what she preached. During her last 15 years, while living at Elmshaven, close to the St. Helena Sanitarium, Sister White was well occupied with worthy activities. She enjoyed an early morning buggy ride with her old companion, Miss Sarah McEnterfer, as they made calls at a few homes, leaving reading matter for invalids, perhaps, and always a short prayer that was long remembered.

Many years in our literature ministry have assured the writer of its great importance in our daily witnessing work. Without doubt, personal evangelism with the printed pages of truth is the great method for every church member. This includes the dedicated coat pocket, and a little space on the front seat of the automobile—just being ready to pass out our attractive tracts and papers anytime and anywhere. This little song will help us too. (Tune: "Brighten the Corner Where You Are.")

We are publishing the message that the
people need,
All the truth with others we must share.
From our blessed books and papers hun-
gry hearts may feed—
Scatter the pages everywhere.

Chorus:
Scatter the pages everywhere!
Scatter the pages everywhere!
All the blessed message we with others
gladly share;
Scatter the pages everywhere.

We'll enlist the help of others in this serv-
ice true,
Old and young in all this work can
share.
Let us pray and toil and witness, for our
days are few—
Scatter the pages everywhere.

—Ernest Lloyd

Teaching Children About God

Overriding every event in the
Biblical record is the assurance:
God is always there.

By EDNA MAYE LOVELESS

COULD THERE BE ANYTHING MORE rewarding than to introduce children to the God of heaven and His dealing? There are many wonderful adventures to tell, and pictures to paint in their little minds: the perfect garden with no biting mosquitoes or poisonous snakes; the big boat that kept all the animals and people dry and safe; the prisoner who became prime minister; a doomed baby that became a prince; a prayer that brought fire and then rain to a parched land; food for 5,000 from a lad's lunch basket; an imprisoned Peter startling Rhoda at the door of the prayer meeting!

We have been given explicit instruction:

"Let the first baby lipings be of Christ. Christ should be associated with all the lessons given to children. From the child's earliest years it is to be made acquainted with the things of God. In simple words let the mother tell it about Christ's life on earth."—*Child Guidance*, p. 487.

Compare the stories of the Bible with the folk tales of any culture. In folk tales the caprice of the magic and the unreal is emphasized. In the fables and fairy tales there is no personal assurance for the child today in learning that the main characters of the story "lived happily ever after," because the child today may not be "the fairest of them all," or the one chosen by the fabled prince. But overriding every event in the Biblical record is the assurance: God is always there; He doesn't have favorites; God is always dependable. It is a fortunate child who learns early this dominant theme of the Bible record. It is a health-producing tonic to young minds. Consider this promise:

Edna Maye Loveless, Ph.D., is a conference president's wife, mother of two, and a member of the General Conference Bible textbook steering committee.

"When very young, children are susceptible to divine influences. The Lord takes these children under His special care; and when they are brought up in the nurture and admonition of the Lord, they are a help and not a hindrance to their parents."—*The Adventist Home*, p. 321.

But as children grow older and the Bible stories are merely retold they sometimes sigh and say, "Do we have to study *that* again?" And family devotions evoke glassy-eyed attention or wiggling inattention.

With the growth of the child's understanding comes a need to make a personal application of Bible passages. When the high priest of the family applies a Bible passage to himself, he is providing the most potent example possible, and thus can follow this injunction:

"The lessons that you learn from the word you are to present to their young minds so plainly that they cannot fail to understand. By simple lessons drawn from the word of God and their own experience, you may teach them how to conform their lives to the highest standard."—*Counsels to Parents and Teachers*, p. 109.

To illustrate, after Father has read 1 Thessalonians 5:18 ("In every thing give thanks"), suppose he stops and applies that injunction: "You know, I'm really thankful our family is together tonight," or: "I'm thankful we had such a delicious breakfast this morning, and a pleasant time at the table."

After he has read 1 Corinthians 13:11 ("When I was a child, I spake as a child, . . . but when I became a man, I put away childish things"), Father might say, "I'm not sure I'm as mature as Paul was. Yesterday I found myself feeling very impatient when everybody in the family wasn't ready for church when I was; and I know my impatience was not a mature feeling. I want to work on that." Wouldn't this provide a comfortable setting for others who may have thought previously that Dad was aware only of *their* faults?

Use Helpful Words

Or imagine reading 2 Timothy 4:11 ("Take Mark, and bring him with thee: for he is profitable to me for the ministry"). This might be a good time for Father to say, "Paul wasn't afraid to give someone else a compliment. I could name some people who are profitable to me, and I'd like to." Then he could name the ways in which the other members of the family are profitable to him.

Thus he would surely be following Paul's counsel: "Do not use harmful words in talking. Use only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you" (Eph. 4:29, T.E.V.).

Making supportive statements about one another, after the manner of the Bible example, should be a positive experience appropriate for family devotions. A variation of the above exercise could include members of the family, naming the ways they gain edification from one another. Or each family member could name three people outside the family who have had a profound in-

fluence on their lives. Such an exercise sometimes brings added "fruit," such as prompting someone in the family circle to write a letter of appreciation for these positive influences.

After reading portions of Hebrews 11, Father might say, "I'd like to add some 'By faith's' of our own: By faith I am finally paying a faithful tithe, and God blessed beyond what I expected—surely He influenced the wage increase I got last week." Or "By faith Harold went away to a Christian college, and he has been able to work enough to pay every school bill as it came due."

It is appropriate to experiment with new ways of proclaiming truth—it may mean the salvation of our children. Here is some specific instruction: "A life of mo-

notony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things."—*Gospel Workers*, p. 269.

For example, once the early foundations are laid, the principles of the story can replace the repetition of the factual details. For example: What questions would you like to ask God, your guardian angel, Enoch, Moses, or Elijah, if you could see one of them today?

Which of the people studied in this week's lesson would you most like to have for a friend? Why?

The blessing of God is sure if we seek earnestly to nurture the children He has given us with the best of our consecrated, creative talents. □

When You're Young BY MIRIAM WOOD

Jonah Revisited

I FOUND the Sabbath school lessons during the first quarter of this year intensely interesting. The Old Testament has always fascinated me, but you know how it is—you get involved in so many things and projects and jobs and duties that you just don't have opportunity to pursue all your interests. So it had been quite some time since I studied Old Testament history in any depth. But recently I revisited Jonah pretty thoroughly, and came up with some ideas about his whole experience that hadn't occurred to me before. Incidentally, that's one of the great things about the Bible. Its treasures are endless. There's always something new and fresh.

But back to Jonah. As a child, I was taught that Jonah really did a VERY bad thing when he refused God's command to go and warn Nineveh. Wide-eyed, I am sure I resolved that I would never refuse a command if such a thing should come my way. But it isn't quite so simple as that. I don't mean that I've changed my mind about the enormity of the consequences of refusing to do what God tells a human being to do. It's just that I'm much more sympathetic with Jonah than when I didn't understand as much about human nature as I do now.

In the first place, the thing

he was asked to do seemed, from a human point of view, hopeless. Most of us are certainly more than a little reluctant to be associated with any sort of enterprise that seems certain to fail. SUCCESS is the name of the game. And Jonah's chances of success in warning Nineveh of impending doom were slender, if not entirely nonexistent, humanly speaking. Nobody wants to be a loser. As the late Vince Lombardi is reputed to have said, "Winning isn't everything; it's the ONLY thing."

Then let's not discount the element of physical fear. Nineveh was a huge, sophisticated city, full of the elite of Assyrian society, full of wealth and power. It was about as friendly to the followers of Jehovah as a cobra is to a mongoose. Rather recently I visited a number of countries where I tried to imagine myself parading down the main boulevard, proclaiming the imminent destruction of the city, ruler and all. I should imagine that I would have lasted about five minutes before the local gendarmes would have pounced upon me and incarcerated me for the rest of my life in some noisome dungeon. And I can't imagine that the American Embassy would have been overjoyed to have attempted to rescue me under those circumstances. In Jonah's case,

there was no Judah Embassy in town to turn to in case of need.

Another aspect to be considered is that Jonah may have felt entirely inadequate for the task. Have you ever been asked to do something that you felt you really ought to do, but you felt absolutely unqualified for? And yet there was no one else, and you could feel yourself shrinking away from the job in practically every pore of your being. Jonah may have felt that he wasn't the world's greatest public speaker, or that he didn't have the right clothes to attract the "upper classes," or—well, the list is endless where feelings of inadequacy are concerned.

Finally, nobody likes to be the bearer of unpleasant news. It's so much more FUN to tell great and good things—for example, that everybody is to be given a double tax rebate! Who wants to tell people that everyone's going to die?

None of this, however, is meant as an excuse for what Jonah did. When God tells a person to do something, no matter how impossible it seems, he must go forward in faith. Just look at the record. His mission *wasn't* hopeless. On the contrary, the whole city repented, which was more than could be said about Jerusalem. He was not molested physically. Obviously his ability as a speaker proved adequate. And not only did he attract the *right* people, he attracted everybody.

One final fascinating sidelight, which proves that people in the Old Testament were just like we are: Jonah's reaction when the city wasn't destroyed. Was he happy? Not a bit of it. Here he had been Mr. Big; everyone had been hanging on his every word; the king and all the people had been groveling before him. Pretty heady stuff. Jonah figuratively dusted off his hands and took up his position on a hillside to watch the city's destruction. And then it didn't happen. So Jonah sulked and fumed to the point of actually demanding that God take his life. It almost sounded as if he were saying, "It's me or Nineveh."

Revisiting Jonah in this way reinforced my faith in the Bible for lots of reasons, one being that human nature hasn't changed much. We still suffer from feelings such as Jonah's. We still have battles to fight with ourselves over pride and selfishness and wanting to be "top dog."

The most inspiring lesson, however, was God's compassion. Abraham Heschel, in his book *The Prophets*, sums it up beautifully: "It would be easier if God's anger became effective automatically; once wickedness had reached its full measure, punishment would destroy it. Yet, beyond justice and anger lies the mystery of compassion."

God was compassionate both to Nineveh and to Jonah.

Warsaw SDA's Host Czechowski Seminar

By RAY DABROWSKI

MICHAEL Belina Czechowski, an Adventist pioneer in Europe, was the subject of a recent week-long seminar in Warsaw, Poland, his birthplace. The idea of calling a meeting to discuss various aspects of the history of the Advent Movement in Europe, especially its early period, was presented during the General Conference session in Vienna, Austria, last summer.

The idea of holding a meeting devoted specifically to the life and work of Michael Belina Czechowski, to be held in 1976, the 100th anniversary of his death, was put forward by three session participants—Jacques Frei-

Ray Dabrowski is managing editor of the Polish Publishing House.

Fyon, Giuseppe De Meo, and Alfred Vaucher. They suggested Warsaw as a place for such a symposium, since Czechowski was born in Poland.

The week-long meetings began May 17, 1976. Participants included historians and experts on early Adventist history, missions, and the life and work of Czechowski.

The symposium sessions were held at the Polish Union headquarters in Warsaw, where a collection of Czechowski artifacts was exhibited.

The meeting was organized by the Polish Union and was sponsored by the Euro-Africa and Northern Europe-West Africa divisions. The goals of its 25 participants, both European and American, were: (1) To obtain accurate, ob-

jective historical information on Czechowski's life and work; (2) to deepen the understanding of early Seventh-day Adventist Church history in Europe; and (3) to suggest problem areas or issues worthy of further investigation and study.

Some 18 papers were presented, dealing with Czechowski's life, his American sojourn (during which, in 1857, he became a Seventh-day Adventist), his work on the European Continent after his arrival in 1864, his relationship with Ellen G. White and J. N. Andrews, and other related matters. Careful consideration was given to certain legends surrounding the person of Czechowski and his pioneering work in Europe.

One factor above all was emphasized: Czechowski's missionary outreach, his life, and his labors, were based on the concept of "this one thing I do." For him everything else faded into insignificance. The participants did not overlook his human failings, but uncovered the vastness of his

mission, even to this day not fully grasped by students of early Adventist history. The presentations and discussions revealed that Michael Belina Czechowski was truly the great trail blazer for the worldwide missionary program of the Seventh-day Adventist Church. His zeal, indefatigable evangelistic work, honesty of purpose, missionary vision, self-sacrificing spirit, and strongly spiritual messages inspired the symposium participants to dedicate themselves anew to the urgent and vigorous proclamation of the Advent message, which Czechowski loved and to which he devoted all his energies.

Book Proposed

Several proposals were spelled out at the conclusion of this symposium, among them that a book including papers and documents from the symposium be prepared by the Polish Publishing House and printed in Polish and English. It was proposed that the book be placed in SDA college and other libraries so the results of the symposium will be more accessible.

It was also suggested that heritage rooms be set up at one or more colleges in Europe featuring the work of M. B. Czechowski and later pioneers in Europe, such as J. N. Andrews. The participants have felt that Adventist college faculty members and students, as well as other church members, should be encouraged to do more research on Seventh-day Adventist history. University students should be encouraged to select, where feasible, church-related topics for their research projects, especially the history of Adventism in their own countries.

It was suggested that the still-existing first Seventh-day Adventist church in Europe, in Tramelan, Switzerland, be purchased, since the old structure risks being torn down and lost. Other suggestions were that a suitable marker be erected to identify the resting place of Czechowski in Vienna, Austria, when sufficient information be-



The opening address of the Czechowski seminar was given by Stanislaw Dabrowski, Polish Union Conference president. Maps and pictures on the wall of the Warsaw Central church are of the places Czechowski worked.



Czechowski seminar delegates included church administrators on the division, union, and conference levels, editors, pastors, research center curators, and principals and professors of various schools in Europe and the United States. They are pictured formally, above, and informally, left, as they tour the city of Warsaw.



PERU

Elders and Deacons Ordained in Puno

At a meeting of church elders, deacons, and group leaders held in Puno, Peru, on April 10, 15 elders and 27 deacons were ordained. Approximately 3,000 Adventists attended the meeting, organized by the South Peru Mission.

Arturo Carcagno, president of the 21,500-member mission, and Esteban López, stewardship director, led out in the Sabbath meetings, emphasizing the need of an effective spiritual revival and of faithfulness in returning tithe to the Lord.

ARTHUR S. VALLE
Communication Director
South American Division

CALIFORNIA

Memorabilia Donated to Heritage Room

Two small diaries written in 1878 and 1879 by John Orr Corliss, evangelist and missionary between 1868 and 1923, were part of a gift recently given to the Loma Linda University Library's Heritage Room on the Loma Linda campus by his granddaughter, Mildred Corliss Martin.

Several books in the gift are of particular interest, because they were presented to members of the Corliss family by members of the James White family. A Bible was given to Elder Corliss by Elder White in 1874. In 1889 Ellen White gave a copy of *The Great Controversy* to Mrs. Corliss, and in 1911 W. C. White gave another copy of *The Great Controversy* to Elder Corliss, who had stayed with the Whites just before he became a Seventh-day Adventist in 1868.

A photograph of the delegates from the Seventh-day Adventist Church who attended a meeting of U.S. President Woodrow Wilson on June 5, 1913, regarding the separation of church and state was included. Elder Corliss gave the address on that occasion. Other photographs are of the members of the Corliss family.

One scrapbook in the collection contains the clippings of articles written by Elder Corliss during the early years of his 55 years of denominational service. The other scrapbook was collected by Mrs. Corliss and contains selected poems and events of the day. A Civil War tin cup and a compass were included in the gift.

The Heritage Room has been receiving a number of valuable and interesting gifts to add to its collection of Adventist materials. To date there are 12,004 books and 1,791 pamphlets, besides periodicals and artifacts, in the Heritage Room.

RICHARD W. WEISMAYER
University Relations
Director
Loma Linda University

comes available, and that a historical tablet be placed on Le Buisson, the building in Cornaux (Neuchâtel), Switzerland, where the first Adventist printing press was set up in Europe.

As for the future, it was proposed that at any future symposium consideration be given to studying the work of J. N. Andrews in Europe.

Many of the symposium par-

ticipants, including this writer, were surprised to discover the vastness of Czechowski's work, the significance of which generally has been left out of Adventist history books. And the symposium gave all participants a better and deeper evaluation of their Adventist heritage in Europe and a fuller realization of the tasks before the church in the contemporary world.



Daniel Oduber, in chair at right, president of Costa Rica, received the evangelistic team and spoke with them about their ten-week San José crusade, during which 404 persons were baptized into the church.

Record Number Baptized in San José, Costa Rica

By CARLOS AESCHLIMANN

AFTER six months of intensive evangelism, culminating in a ten-week series of meetings, 404 persons have been baptized in San José, Costa Rica. One hundred and forty-four of those were baptized on the final Sabbath of the campaign, the largest baptism in the history of the Adventist Church in San José. Five new congregations have been formed in the city, among them two new churches.

The evangelistic team, made up of seven mission workers and 23 theology students from Central American Union College, was headed by Carlos Aeschlimann, who was assisted by Guillermo Meléndez, Costa Rica Mission president, Mario Muñoz, Haroldo Ruiloba, and Salvador Mairena. The theology students had a goal of four baptisms each, but Domingo Hernández prepared 21 candidates; Jaime Castiblanco, 13; Demetrio Olaciregui, 15; and Orlando Magana, 12. In all, the students prepared approximately 180 persons for baptism.

Three months before the meetings were held, a Missionary Mailmen program,

under the direction of David G. Poyato, pastor, and Mrs. María González, generated interest in the territory. The 1,200 Bible course graduates solicited through the Missionary Mailmen provided 80 per cent of those baptized.

The San José campaign was multiple, with meetings held in three principal evangelistic centers and other smaller centers. Although there was never an extraordinary number attending, people attended regularly. The meetings were bolstered by a program of personal visitation, and baptismal classes.

Several thousand dollars are left in the campaign funds and will be used to continue meetings, although the major portion of the campaign is over. The goal of the workers and lay persons of the Costa Rica Mission is 1,000 won to Christ in 1976.

MICHIGAN

Nutrition Instructors Earn Certificates

A certification program was held Tuesday, May 11, for 87 graduates of the Home Nutrition Instructor's Course given for the Graduate Guild as a yearly function of Andrews University's Department of

Home Economics. Speaker for the program was Don A. Copey, A.S.I., health, and stewardship and development director of the Lake Union Conference.

The course was directed by Alice G. Marsh over two quarters, during which time Seminary wives and several Seminary students completed 15 clock hours in nutrition for the lay person and 15 clock hours in demonstration techniques. Because of the large number completing the course, it was necessary to hold two laboratory sessions per week during the course. Fonda Chaffee and senior dietetic and graduate food-systems management students assisted with the laboratory sections.

Thirty-one Seminary wives received a certificate indicating the completion of the nutrition section only, but did not participate in the laboratory session necessary to receive a General Conference certificate.

The Home Nutrition In-

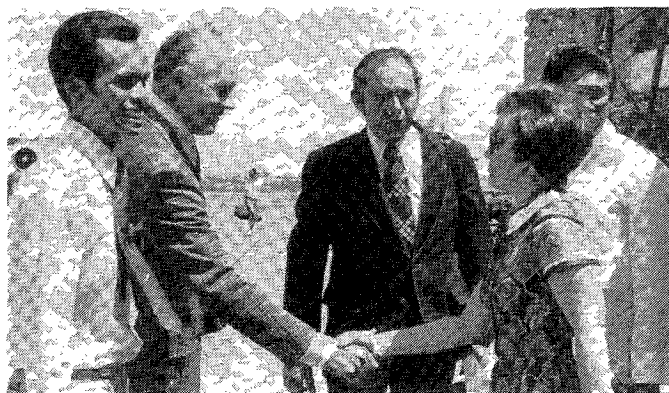
structor's Course is sponsored by the General Conference Department of Health. It is designed to provide vegetarian-cooking schools in communities and churches based upon sound nutritional and food preparation principles.

TANZANIA

University Students Attend Retreat

The second annual retreat of the Association of University Seventh-day Adventists of East Africa (AUSDAEA) was held in Arusha, Tanzania, from April 15 to 19. About 150 students, faculty, and guests from the three East African countries of Kenya, Uganda, and Tanzania participated.

The Seventh-day Adventist Church operates only one junior college in East Africa, Bugema Adventist College, near Kampala, Uganda. Consequently, the great majority



TEMPERANCE LEADERS VISIT PHILIPPINES

Francis A. Soper, second from left, editor of *Listen* magazine and associate director of the American Temperance Society, visited the Philippines recently with G. Ray James, center, Far Eastern Division temperance and youth director. Welcoming them are Samuel Ada, left, North Philippine Union Mission associate VOP and communication director; Marietta Deming, NPUM associate medical director; and Nelson S. Pallasa, chaplain, Movement of Adventist Students, and public relations officer, Philippine Council Against Smoking, Alcoholism, and Drug Dependency.

Elder Soper and Elder James attended a Lions Club banquet and a luncheon meeting of the Philippine Council Against Smoking, Alcoholism, and Drug Dependency, and they were interviewed by television reporters.

They also paid courtesy calls on government officials in Manila and toured cities in the Visayas and Mindanao.

NELSON S. PALLASA

Carlos Aeschlimann is Ministerial secretary for the Inter-American Division.

of Adventist students receiving advanced education must attend one of the state universities. This number is quite large because of a sizable membership and previously widespread system of primary and secondary schools.

In these universities Adventist students experience the usual pressures to compromise their beliefs and to take part in the routine Saturday classes and examinations.

In the face of these difficulties Adventist students sensed the need to organize themselves both to strengthen one another and to present a unified voice to each university. These organizations sprang up in various forms and with varying degrees of participation and success. During 1973 and 1974 the few SDA faculty members of the universities, along with some of the church leaders and others, saw the need to support and strengthen these campus organizations. This assistance was started by regular weekly meetings and encouraging more support from the local church and greater participation by church leaders, particularly educated laymen.

The desire to share experiences and provide further impetus to this development led to discussions about an East African university students' retreat. With the promise of some financial support from the local unions and with faith and enthusiasm plans were made for this retreat to be held in Nairobi, Kenya, over Easter weekend, 1975. The Nairobi students organized a program that included panel discussions, individual papers on pertinent topics, personal testimonies, music, and group activities. About 85 students participated. Subcommittees were formed to lay plans for strengthening campus organizations, to start more active campus witnessing programs, and to begin a newsletter.

The ensuing year saw some new chapters organized, with better planning and more outside participation for the regular Friday or Saturday night meetings. Several campuses organized temperance programs, which met with



GASTON, OREGON, CHURCH IS DEDICATED

A \$300,000 church completed without a penny of borrowed money and called a work of faith, was dedicated the weekend of May 1 in Gaston, Oregon.

Taking part in the weekend ceremonies were, left to right, Ralph Gladden, former pastor; Ted Lutts, Oregon Conference treasurer; Rankin H. Wentland, Jr., conference executive secretary; Reuben Remboldt, North Pacific Union executive secretary; H. J. Harris, conference president; and Kurt Johnson, pastor.

In January of this year the congregation sold their 75-year-old church and held the first services in their new "Wayside Chapel."

The church is on sloping land, which leaves much of the basement above ground. Its uniquely styled roof supports a bell tower. The simplicity of the white exterior is ac-

cented by contrasting trim and varicolored patterned glass windows.

The interior encompasses 10,000 square feet; seating capacity of the main-floor sanctuary is 400 to 500.

A dominant feature of the Gothic-style chapel with sweeping arches is a nine-by-six-foot memorial window behind the pulpit and choir loft. In colored leaded glass an open Bible, praying hands, and a scroll are pictured, with the inscription "I Will Come Again."

"The church never had a loan," says Pastor Johnson. "There were no pledges, no fund drives, no dinners, no devices. Gifts from both members and friends of the church came as answers to prayer for specific needs."

LORRAINE JUBERG

Office Secretary, Oregon Conference

interest among the entire student bodies. As Easter, 1976, approached, plans intensified for the second retreat. Again finances presented a major hurdle. With an even larger group anticipated and traveling distances and expenses great in many cases, the estimated cost of around US\$4,000 seemed insurmountable. As a measure of their own commitment the students agreed to pay US\$12 each toward expenses. The Tanzania and East African unions voted to match this amount. With the assurance of the use of a government boarding

school free of charge, final invitations were sent out.

The meetings began on Friday, April 16, with an early morning devotional by E. Mpyisi, principal of the Arusha Adventist Seminary. After breakfast F. A. Mrindoko, a student from the University of Dar es Salaam and leader of the Tanzanian group hosting the retreat, chaired the first meeting, in which reports from each of the main campuses—Dar es Salaam, Makerere University, Bugema Adventist College, and the University of Nairobi—were presented. Panel discus-

sions followed on "Self-reliance in the Church" and "Social and Cultural Activities for Church Members." Friday night was a time of special music and personal testimonies.

By Sabbath many new friends had been made, and a strong spirit of fellowship was present among the 150 participants. During the main church service Earl Richards, a dentist from the Nairobi Clinic, called for further strengthening of this spirit of cooperation and love among all members of the church. Sabbath afternoon was spent

at Arusha National Park and Mount Meru Game Sanctuary.

Sunday saw increased activity by subcommittees dealing with such things as campus witnessing, communications, campus organizations, programming, finances, and the relationship of the church to various cultural traditions. One of the most important topics was presented and discussed Sunday evening by the Nairobi students: the role and importance of the Spirit of Prophecy in Africa today. The group strongly encouraged wider availability of Ellen White's books for students and other church members.

RICHARD H. HART
Assistant Professor
Loma Linda University

NEW MEXICO

Former GC School Holds Reunion

On April 30 and May 1, Sandia View Academy, the secondary school operated by the Texico Conference in Coralles, New Mexico, hosted the annual alumni reunion. This is a unique alumni reunion within the Seventh-day Adventist Church in that Sandia View Academy was established in 1942 as the Spanish-American Seminary and operated by the General Conference to train young men and women of Hispanic origin to serve as workers in the Spanish-speaking areas in the United States and other countries.

For a time the Spanish-American Seminary operated as a junior college. Spanish-speaking students from almost all the Latin-American countries enrolled, in addition to Hispanic-Americans from California, Colorado, Arizona, Texas, New York, and other areas of the United States. This was one of four seminaries operated at various times by the church to serve special language groups. The other schools were Clinton Theological Seminary (German); Hutchinson Theological Seminary (Danish and Norwegian); and Broadview Seminary (Swedish).

In 1953 the General Conference voted to turn the Spanish-American Seminary over to the Texico Conference for adoption as the conference secondary boarding school.

Leading out in the alumni weekend activities was Jerry A. Ruybalid, an anesthetist from Wooster, Ohio, and the alumni president for 1975-1976. At the alumni business meeting a Century Club was formed of alumni who pledged to give \$100 during the coming year for school improvements.

Speakers for the weekend were Joe Reynolds, pastor in Wilmington, Delaware, a 1963 graduate, who spoke Friday night; A. R. Torres, pastor of the Seattle, Washington, Green Lake church and a 1957 graduate, who preached the Sabbath sermon; Don Clay, business consultant from Las Vegas, Nevada, a 1956 graduate, who was Sabbath school superintendent; and M. Keith Ruybalid, of Gaithersburg, Maryland, who gave the general lesson study.

M. KEITH RUYBALID

HAITI

New Practical Courses Prove Popular

The Franco-Haitian Adventist Seminary (Séminaire Adventiste) has completed its first year offering a practical vocational program for the community. The courses taught include English, French, Spanish, Bible, accounting, and secretarial studies, all designed to appeal to the general public in Port-au-Prince. Among the students are government employees, members of the armed forces, students from other educational institutions, and mission workers. Secretarial science has proved the most popular of the course offerings, and currently it has an enrollment of 84 students.

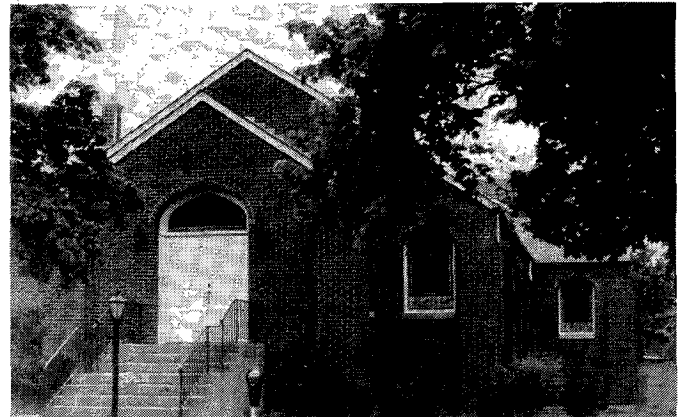
The same facilities are used as for the regular classes at the Séminaire Adventiste. The hours are staggered so as not to conflict with the regular program of the school. The campus has thus been transformed into a veritable beehive of activity. English

classes, which are in great demand, begin at 6:00 A.M. The primary and secondary students occupy all the classroom space during the forenoon. In the afternoon the theology students meet for classes, and every room not needed for them is used for the vocational program.

Teachers and faculty are

working overtime to assure the success of the program. The board of trustees has named Georges Aristide vocational coordinator, and under his leadership and the blessings of God the classes are growing every day.

P. G. MILLER
Principal
Séminaire Adventiste



TWO PENNSYLVANIA CHURCHES ARE DEDICATED

Two spring holidays, Easter Sabbath and May Day, served as dedication days for the two churches in the Stroudsburg-Easton district of the Pennsylvania Conference.

On April 17 Arthur J. Patzer, assistant to the vice-president of the General Conference for North America, preached the dedication sermon in Stroudsburg. The Stroudsburg church (top) was the outgrowth of tent meetings in 1907 and serves as a home for 143 members. Situated in the foothills of the Pocono Mountains, this church welcomes many visitors each summer.

The Easton church, which has a membership of 67, was dedicated on May 1. Two former pastors, B. P. Gernet and M. T. Reiber, were among the special visitors. The dedicatory address was given by W. B. Quigley, Columbia Union Conference president. The pastor of both churches, Eugene B. Wood, presided over the dedication services.

CHARLES EUSEY
Communication Director
Pennsylvania Conference

Australasian

● Sir John Kerr, Governor General of Australia, Lady Kerr, and Mr. Lawlor, the permanent head of the Department of Administrative Services, attended a special service in the church on Norfolk Island on Sabbath, June 5. The Governor General presented an Australian flag to the church, and members in return gave the official guests presentation copies of *Your Bible and You* and *Faith Alive*.

● When Anau, the mother of Ma'afu, Adventist nobleman, died on May 13, John Lee, Tonga and Niue Mission president, was invited to conduct the funeral. Anau was also the aunt of His Majesty the King, and members of the royal family were in attendance at this funeral. Pastor Lee shared with them the Adventist Church's belief in the second coming of Christ and the state of the dead. The Beulah Adventist College band led the long procession that went from the home of the nobleman to the cemetery.

● Eric Were, the Australasian Division's film producer, retired on June 30 from full-time denominational service after having been associated with the work of the division for more than 16 years. During that time he has produced films for Australasia and other divisions. Mr. Were's associate, Warren Judd, will now carry the full film-production load.

Southern Asia

● The visit of R. I. Clarke, Southern Asia Division associate health and temperance advisor, and R. F. Mattison, associate General Conference Temperance director, resulted in some prominent news coverage in Colombo, Sri Lanka.

● Radio Ceylon broadcast a half-hour program of Eastern music in Sri Lanka on April 18, presented by the Shiloh church choir. Four similar programs are being prepared.

● Eight evangelistic crusades are being planned for Sri Lanka.

● The Review and Herald Publishing Association has donated a Miehle printing press to the Lakpaha Press in Sri Lanka.

● A temperance convention was conducted May 9 to 12 in Tiruchirapalli, Tamilnadu, India, for both the North and South Tamil sections of the South India Union. Attending were all the workers from both sections and at least one member from each church. R. F. Mattison, General Conference associate Temperance director, was guest speaker. Other speakers included P. K. Peterson, Southern Asia Division temperance director, and D. S. David, South India Union temperance director.

● An evangelistic crusade was held in the Hindu holy city, Benares, India, from April 18 to May 4, by S. M. Mall and H. A. Paul. First fruits are four persons baptized.

● R. N. Baird has been appointed chairman of the Northern Union Conference during the furlough of the president, W. H. Mattison.

North American

Atlantic Union

● There are approximately 75 students enrolled in the July seminar for the adult degree program at Atlantic Union College. Three years ago, when the program began, the enrollment was five students.

● Elder and Mrs. Chester Kellogg were honored on Sunday, May 30, by the Manchester and Nashua, New Hampshire, churches as they celebrated their sixtieth wedding anniversary. During the 18 years they have been members of the Manchester church they have been instrumental in establishing the Kellogg Elementary School in Bedford, a monument to Elder Kellogg's 53 years of service as a teacher and an administrator.

● Myrna Candelaria, a jun-

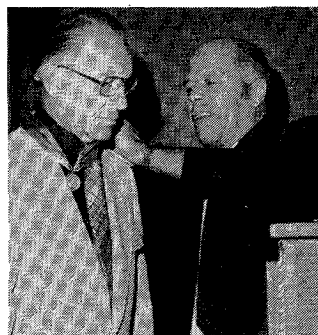
ior student at Greater New York Academy, is the first student on the high-school level to serve as a student missionary outside the Atlantic Union Conference. She left June 11 to serve at the La Vida Mission in Farmington, New Mexico.

● Arthur Slagle has joined the Greater New York Conference to serve as assistant pastor of the Congregation Hebrew Adventist in New York City. The congregation meets in the New York Center.

Canadian Union

● Five young people have been baptized recently into the Henderson Highway church in Winnipeg, Manitoba.

● Beverly Klatt, of Oliver, British Columbia, will be leaving at the end of August



MERIT MEDALLION GIVEN TO EDUCATOR

Vernon W. Becker, left, Southern Union Conference education director, was awarded the Medallion of Merit on April 26, during the quinquennial session of the Southern Union Conference. Elder Becker is retiring after giving 45 years of denominational service.

The Medallion of Merit is the highest award granted by Adventist education. Shown making the presentation is Garland J. Millet, General Conference associate education director.

H. H. SCHMIDT
President
Southern Union
Conference

to serve as a student missionary at the Lakpaha Adventist Seminary in Sri Lanka. She will complete the organization of the library begun by another student volunteer and serve as librarian.

● The Westmount youth choir from Montreal visited Plattsburgh, New York, on Sabbath, June 12. This was the first program outside Canada for the 36-member choir, under the direction of Edson Phipps.

● Twenty-five students from Schaber Memorial Junior Academy and Saint John Elementary School in New Brunswick participated in a 25-mile walkathon to raise more than \$1,500 for school projects.

● Five persons were baptized recently into the newly formed North Vancouver church in British Columbia. Since the members rent a church that does not have a baptistry, the baptism was conducted in a swimming pool in a nearby apartment block.

● Eight baptisms resulted from a campaign conducted in Beauséjour, Manitoba, by Bob Hossack, evangelist.

Central Union

● Camps were held in Nebraska, at Camp Arrowhead, and in Kansas, at Broken Arrow Ranch, for blind children of the Midwest. Many of the 48 youth who attended the camp in Kansas and the 60 who attended in Nebraska were sponsored by civic organizations.

● Everett Dick, research professor of history at Union College, has published his twelfth major work, a history of early Nebraska, entitled *Conquering the Great American Desert*. The book was published by the Nebraska State Historical Society and represents four years of research and writing.

● Two hundred persons took advantage of the recent free blood-pressure clinic sponsored by the Sheridan, Wyoming, Adventist church, and about a month later 180 attended a second clinic.

Columbia Union

● At the recent Mountain View Conference workers' meeting in Parkersburg, West Virginia, Perry Pedersen, Columbia Union lay activities director, urged the pastors to involve all members in a witnessing program.

● The Mountain View Conference Committee and constituency have agreed to sell their campground in Parkersburg, West Virginia, and use \$100,000 from the sale for additions and renovations at the conference's new campsite, Valley Vista. The remaining money will be used for education programs.

● New vice-presidents chosen for the Pennsylvania Conference Lay Advisory Council were: Gordon Alexander, for evangelism; Barry Kohl, for education; Robert McAuliffe, for finances; Steve Mallery, for youth; Bob Davidson, for revival; and Arlin Owen, for general plans and administration.

Lake Union

● As a result of home Bible studies and a ten-day revival meeting held by Mr. and Mrs. Clinton Youngman, 15 persons were baptized into the Danville, Illinois, church.

● Helen Thompson, a Seventh-day Adventist, of Fairmont, West Virginia, has been sending *These Times* for the past 12 years to the Charles Walfords, of Port Huron, Michigan. As a result of this contact, the Walfords were baptized on June 12.

● One of the last events of the school year by students of Michigan's elementary schools was their participation in two choral and two band festivals. The festivals were held in Grand Ledge, Berrien Springs, Battle Creek, and Pontiac. All together 675 students from 22 schools participated in the music festivals.

● One hundred and twelve years after the first Seventh-day Adventist in Cedar Lake, Michigan, was baptized, the Cedar Lake congregation

moved into its own church building. A church was officially organized with 13 charter members in July of 1879. A few years later there were enough young people for the congregation to build an academy. Since then the church has met in the academy gymnasium. Now the members have a church of their own, with a seating capacity of 900. Charles Keymer, Michigan Conference president, and James Hayward, conference secretary, were guest speakers at opening-day services.

North Pacific Union

● Roy Gee, pastor of the Auburn Adventist Academy church, has recorded the New International Version of the Bible for a Seattle firm, which is marketing the tapes. Elder Gee was asked to do the recording after members of the tape firm listened to his daily radio broadcast, "Your Friends the Adventists."

● Edwin A. Schwisow, a 1976 journalism graduate of Walla Walla College, has been named communication

intern for the North Pacific Union Conference. He will serve a two-year internship under a new program instituted by the 1975 Annual Council.

● Denny Evans, for several years a pastor in Alaska, will be the pastor of the Parma and Homedale, Idaho, churches.

● Joining the ministerial staff of the Idaho Conference as associate pastor for the Boise and Meridian churches is Philip Samaan. A native of Syria, he attended Portland



COMMITTEE COORDINATES SPANISH LITERATURE

Approximately 16 per cent of the church's \$80 million annual evangelistic literature sales is composed of Latin literature produced by the Pacific Press Publishing Association, Mountain View, California, the Buenos Aires Publishing House in Argentina, the Brazil Publishing House in São Paulo, and the Spanish Publishing House, Madrid, Spain.

The 1976 Spanish Literature Coordinating Committee was held May 11 to 13 in São Paulo at the Brazil Publishing House (Casa Publicadora Brasileira).

Major subjects were Bible textbooks, doctrinal volumes, Spirit of Prophecy books,

The SDA Bible Commentary, medical publications, the REVIEW AND HERALD, and the exchange of rights, stock, and ideas between publishing houses. Members of the committee, from left to right, are: Elbio Pereyra, O. E. Cesan, R. R. Drachenberg, J. H. Figueroa, Jr., R. E. Osborn, J. C. Clouzet, F. L. Baer (left rear), Bruce M. Wickwire, C. O. Franz, B. E. Schuenemann, N. N. Viegas (right rear), E. Oliveira, B. L. Archbold, L. A. Ramirez, C. M. Laue, and A. Tejel.

BRUCE M. WICKWIRE
Publishing Director
General Conference

Adventist Academy and was graduated from Walla Walla College in 1973. He holds a Master's degree in divinity from Andrews University and a Master's degree in public health from Loma Linda University.

● A labor union "conscience clause" is now a part of the Alaska Public Employee Collective Bargaining Act and was signed into law by Governor Jay Hammond on May 26.

● Ground has been broken for the new Orchards, Washington, church. This Oregon Conference congregation was begun by a group of missionary-minded members of the Meadow Glade church who wished to see a new work established in the Orchards area.

● Some 50 students were slated to receive their diplomas during summer commencement exercises August 6 to 8 at Walla Walla College. The president of the class is Robert G. Finkbiner, elementary-education major.

Northern Union

● Building and financial plans for the new Dakota Adventist Academy in Bismarck, North Dakota, have been approved by the General Conference. Construction has begun, and it is planned that the academy will be ready for the beginning of the 1977-1978 school year.

● Baptisms in the Northern Union for the first six months of 1976 show a gain of 34 over the same period of 1975.

● One hundred and ten persons were baptized in Iowa in May, more than have been baptized in any previous month in that conference.

● Five young pastors, Orrie Bell, Robert DuPuy, Don Edwards, Ray Kelch, and Patrick Morrison, were ordained at the recent North Dakota camp meeting.

● As a result of increased emphasis on evangelism in the South Dakota Conference, nearly \$20,000 was donated for direct public evangelism during a Sabbath afternoon program at camp meeting.

Pacific Union

● As a result of "Blanket Wilcox With the Signs" emphasis by the Arizona Conference, a company has begun midweek and Sabbath services in Wilcox, Arizona.

● When Carol True was baptized into the Phoenix, Arizona, Camelback congregation she immediately set to work organizing a Neighborhood Bible Club and becoming active in Vacation Bible Schools. Her own conversion had come about as a result of these outreaches, combined with the pastor's Bible class. In the past 18 months Carol has seen five persons baptized who were first contacted through a 1974 VBS.

● New to the post of director of ministerial affairs and continuing education for the Pacific Union Conference is C. Lloyd Wyman, formerly pastor of the White Memorial church in Los Angeles.

● Five persons were baptized, and one joined the church on profession of faith at the close of an unusual nine-week evangelistic series in Cloverdale, California. Titled "Come, Let Us Reason Together," the series featured friendly Christian debates between Eric Syme, of Pacific Union College, and Fred Ramsey, Cloverdale pastor.

● Thomas Cummings, previously in practice in Auburn, California, is the new medical director of the Monument Valley Adventist Hospital. Nicola Ashton and Cyril Hartman will continue to serve on the staff there.

Southern Union

● The Berean church in Jackson, Mississippi, was dedicated May 1. J. A. Jones is the pastor of this 500-member congregation.

● A new church building was opened in Natchez, Mississippi, April 24. Present for the occasion were the mayor of the city and C. E. Dudley, South Central Conference president. William Freeman, conference construction consultant, and Antoine May-

cock, pastor, led out in the erection of the structure.

● Mission Portrait, a new feature designed to enhance the Sabbath school mission report, has been launched in the Southern Union and selected churches in other union conferences. It consists of a professionally written ten-minute script focusing on an event or accomplishment in the area to benefit from the offering overflow for that quarter. The oral presentation is augmented by a 29-by-21-inch color photograph displayed on an easel. One portrait is provided each month. All 562 churches in the Southern Union have been provided with an easel and three portraits. If the response is favorable Mission Portrait will be produced on a continuing basis beginning January, 1977, and will be available as a supplement to the Mission Spotlight program.

Southwestern Union

● C. E. Guenther, General Conference Community Services director, and Pauline Hart, Community Services worker in Denver, Colorado, recently presented a seminar for Community Services personnel of the Texico Conference.

● As a result of the efforts of the 21 literature evangelists in the Oklahoma Conference, ten persons have been baptized recently.

● When Houston, Texas, was declared a disaster area by the President of the United States as a result of heavy flooding during June, the Texas and Arkansas-Louisiana conferences responded to an appeal from the American Red Cross. Two semi-trailers operated by the conferences provided the base from which bedding and clothing were provided to approximately 1,100 families. G. M. Schram, Southwestern Union Conference Community Services director, coordinated the activities, assisted by P. A. Kostenko, Arkansas-Louisiana Conference Community Services director, and Hollis Morel, pastor of the southeast Houston church.

Loma Linda University

● Reuben A. Hubbard, assistant professor of health education in the School of Health, will be directing and participating in a 12-week health evangelism program in Downers Grove, Illinois, from July 17 through September 28. Four students from the School of Health will also be working with the program.

● Two sisters left Denver, Colorado, on June 18 to become Loma Linda University's first Allied Health missionaries to Africa. Nancy Smith and her sister, Tina Hoagland, will work for the next two years at Yuka Hospital and Leprosarium in Zambia. Miss Smith's role as a physical therapist will continue the work that she, along with Pamela Bright, began three years ago. Miss Hoagland will add to the already existing program by donating her skills as an occupational therapist.

● Faculty of the departments of health education and nutrition and graduate students majoring in health education in the School of Health have been actively involved in soul winning in communities surrounding Loma Linda. As part of their course work, students divide into groups and spread out into the communities of Azure Hills, Beaumont, Banning, Colton, Riverside, San Bernardino, and Yucaipa. Surveying the residents, they determine the areas of health the people are most interested in. Programs presented by the students include "Heartbeat" (a coronary-risk-evaluation program), dietary control and prevention of heart disease, weight control, physical fitness, stress testing, stop smoking, and cooking.

● A new book by a faculty member of the School of Health has been published by Southern Publishing Association. *Help! What Do I Do Now?* by Marilyn F. Bennett, relates her experiences during a two-year mission stint at Saigon Adventist Hospital during the height of the Vietnam war.

Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

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TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Review is indexed also in the Seventh-day Adventist Periodical Index.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

STUDENT MISSIONARIES

Carl A. Beck (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 13, 1976.

Jane Carolyn Berlin (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist English Language School, Tokyo, Japan, left Los Angeles, California, June 10, 1976.

Robert David Boram (LLU), of Riverside, California, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 10, 1976.

Violette Campbell (WWC), of College Place, Washington, to serve as teacher, Ekamai English School, Bangkok, Thailand, left Seattle, Washington, June 6, 1976.

Douglas Dean Carr (UC), of Lincoln, Nebraska, to serve as English teacher, Japan Union Mission, Osaka, Japan, left Los Angeles, California, June 16, 1976.

Grace C. Chavez (SWUC), of Keene, Texas, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 10, 1976.

Timothy Byron Clay (OC), of Huntsville, Alabama, to serve as teacher, Ekamai Adventist English School, Bangkok, Thailand, left Los Angeles, California, June 2, 1976.

Mark P. Duarte (WWC), of College Place, Washington, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 9, 1976.

Virginia R. Elliott (SMC), of Collegedale, Tennessee, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 1, 1976.

Jeffrey A. Erhard (AU), of Berrien Springs, Michigan, to serve as secondary teacher, Ecuador Academy, Santo Domingo de los Colorados, Ecuador, left Miami, Florida, June 9, 1976.

Richard Felder (AUC), of South Lancaster, Massachusetts, to serve as teacher, Chiba Academy, Chiba-ken, Japan, left Los Angeles, California, June 13, 1976.

Georgette Foster (AUC), of South Lancaster, Massachusetts, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 11, 1976.

C. Loring Gimbel (WWC), of Beiseker, Alberta, Canada, to serve as ministerial worker, Karnataka Section, Bangalore, India, left Calgary, Alberta, June 13, 1976.

Karen Graves (AU), of Berrien Springs, Michigan, to serve as teacher, Chiba Academy, Japan Missionary College, Chiba-ken, Japan, left Los Angeles, California, June 9, 1976.

Edward and Joanne (Zulka) Greene (AU), of South Lancaster, Massachusetts, to serve as teachers, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 11, 1976.

Herbert W. Helm, Jr. (AU), of Berrien Springs, Michigan, to serve as teacher, Haad Yai Language School, Haad Yai, South Thailand, left Los Angeles, California, June 9, 1976.

Michael Ray Helm (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 9, 1976.

Judith C. Henderson (WWC), of College Place, Washington, to serve as teacher, Haad Yai Language School, Haad Yai, Thailand, left Los Angeles, California, June 6, 1976.

Lucinda S. Hill (AU), of Berrien Springs, Michigan, to serve as teacher, Kalimantan Mission, Balikpapan, Kalimantan, Indonesia, left Los Angeles, California, June 13, 1976.

Kathy A. Holding (WWC), of College Place, Washington, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Portland, Oregon, June 9, 1976.

Ronald B. Holiman (SMC), of Ooltewah, Tennessee, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 13, 1976.

Keith Masao Horinouchi (PUC), of Angwin, California, to serve as English and Bible teacher,

Japan Union Mission, Osaka, Japan, left Los Angeles, California, June 13, 1976.

Cheryl L. Ivey (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 10, 1976.

Darlene K. Jackson (UC), of Lincoln, Nebraska, to do general diet work, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, left Houston, Texas, June 17, 1976.

Jerrold L. Jacobsen (AU), of Berrien Springs, Michigan, to serve as teacher, Haad Yai Language School, Haad Yai, Thailand, left Portland, Oregon, June 13, 1976.

Virginia C. Johnson (WWC), of College Place, Washington, to serve as teacher, Seventh-day Adventist English Language School, Japan Union Mission, Osaka, Japan, left Portland, Oregon, June 11, 1976.

Christine D. Kagels (AU), of Berrien Springs, Michigan, to serve as teacher, Taipei City church, Taipei, Taiwan, left Los Angeles, California, June 9, 1976.

Vera F. Kelley (SMC), of Collegedale, Tennessee, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 1, 1976.

David G. Knott (AUC), of South Lancaster, Massachusetts, to serve as teacher, Seventh-day Adventist English Language School, Bandung, Java, Indonesia, left Los Angeles, California, June 18, 1976.

Coming

August

7 Church Lay Activities Offering
14 Oakwood College Offering

September

4 Lay Preachers' Day
4 Church Lay Activities Offering
11 Missions Extension Offering
11 10
Oct. 9 Review and Herald campaign
18 Bible Emphasis Day
25 JMV Pathfinders
25 Thirteenth Sabbath Offering
(Far Eastern Division)

October

2-9 Health Emphasis Week
2 Church Lay Activities Offering
9 Voice of Prophecy Offering
16 Sabbath School Community Guest Day
16 Community Relations Day
23 Temperance Offering
30 to
Nov. 6 Week of Prayer
November
6 Annual Week of Sacrifice Offering

The Back Page

SAWS Aid Sent to Two Countries

Earthquakes in West Irian and Bali, Indonesia, have brought Adventist mission aircraft into action with mercy flights, delivering relief supplies and dropping food. SAWS and the Far Eastern Division are sending 700,000 Anoxicillin tablets, clothing, cash, and supplies amounting to more than \$20,000.

Floods in Mexico affected more than one third of the country's 31 states and more than 300,000 persons. SAWS and the Inter-American Division sent an initial \$10,000 to help. Community services of the Southwestern Union, Oklahoma, and Texico conferences have supplied nearly 12 tons of relief clothing to those affected by the floods.

H. D. BURBANK

Student Volunteers Enter New Project

Most of the 1976-1977 student missionaries either have arrived or soon will arrive in their new fields. Among them are Michael Johnson and his wife, Nancy, of Pacific Union College, who have just taken up their new 12-month assignment as the first student missionaries to work among American military service personnel in Europe.

Living in Frankfurt, Germany, Michael and Nancy will be giving Bible studies and making other contacts, as requested, on military bases. For some time Adventist service personnel in Europe have asked that help be given them

in following up the interest in the church among their friends, who are not otherwise reachable by civilian religious workers. This opens a new ministry to student missionaries.

One hundred eighty-one student missionaries are working in 37 countries. Since 1959, when the first student missionary went overseas, 1,388 young people have served in such capacities as teachers, builders, secretaries, nurses, mechanics, and pilots. The 18 English language schools in the Far Eastern Division are staffed almost entirely by student missionaries.

CHARLES MARTIN

Kresge Awards \$625,000 to Five Institutions

The Kresge Foundation announced grants in mid-July to five denominational medical and educational institutions. The largest, \$250,000, is for Hadley Memorial Hospital in Washington, D.C. These monies will be utilized to remodel and renovate certain existing facilities to accommodate the group practice program presently being instituted.

A challenge grant of \$150,000 was awarded to Huguley Memorial SDA Medical Center in Fort Worth, Texas. To qualify for these monies, \$750,000 more must be raised in the near future from Texas and local sources. The Huguley Hospital fund effort of \$3,250,000 represents one of the largest capital campaigns undertaken in Fort Worth.

Shawnee Mission Medical Center in Kansas obtained a challenge grant of \$100,000, which must be matched by an additional \$350,000 before payment will be made. Shawnee Mission's new and expanded facilities, with more than 400 beds, will become fully operational on or about January 1, 1977.

A grant of \$100,000 was awarded to Kettering Medical Center in Ohio to assist in the financing of a computer-assisted tomography scanner—a \$400,000 piece of equipment for the department of radiology. The check received in Ohio was endorsed in the handwriting of Stanley S. Kresge with "Given in the name of Jesus Christ."

Pacific Union College received \$25,000 toward an agriculture classroom facility, which is a \$120,000 project.

These grants, at least in part, are the result of concerted local and regional fund support efforts. They came because committed administrators and civic leaders worked cooperatively and effectively. But above all, they represent a measure of God's blessing and His leadership in the affairs of institutions that seek to honor His name.

We appreciate this substantial support from The Kresge Foundation. The motives of the late Sebastian S. Kresge have prompted its awarding some \$260 million since 1924.

KENNETH H. EMMERSON

Oakwood Develops Furniture Industry

With costs of education constantly climbing, Oakwood College, Huntsville, Alabama, is strengthening its student work program in a move it feels is in harmony with counsel from the Spirit of Prophecy. The college will construct a plant in which students can make furniture.

Until now, some of the students at Oakwood have had to find employment in a tight job market, since not all could be employed by the college farm or laundry. Now there is an opportunity to provide work

for many students in an industry that will teach them skills along with their college education.

Half of the Oakwood College offering on August 14 will be earmarked for this facility. The remainder must go toward operating the college for the next fiscal year. Contributions to this project will help make it possible for many of Oakwood's more than 1,000 students to meet their school expenses.

In Brief

Lebanon report: In spite of the continuing civil war in Lebanon, Middle East College was able to complete its 1975-1976 school year. Twenty-five seniors finished their undergraduate work. About 60 foreign students left Lebanon and have arrived safely in Cyprus. Many of these will be engaged in the literature ministry in Europe during the coming weeks. Most of the church's expatriate workers in Lebanon are out of the country at present on vacations, furloughs, and permanent returns to their homelands, some for reassignment to overseas service. However, Dieter Gramkow, Middle East Press manager, is in Lebanon at the time this is being written, along with a large number of national workers.

Hospital nationalized: The Afro-Mideast Division reported on July 10 that a few days earlier the 135-bed Empress Zauditu Memorial Hospital in Addis Ababa, Ethiopia, was nationalized. Afro-Mideast Division officers plan to reassign most of the hospital's expatriate staff to other locations in East Africa.

New position: Herman R. Murphy, Sabbath school director, Atlantic Union Conference, formerly Sabbath school, public affairs, and religious liberty director, North-eastern Conference.

Baptisms in Central America: More than 3,000 persons were baptized during the first five months of 1976 in more than 300 lay-conducted evangelistic crusades in the Central American Union.

MFI LOOKS FOR VOLUNTEER CHURCH BUILDERS

Maranatha Flights International is organizing groups of volunteers who are willing to assist in the reconstruction of more than 20 churches that were destroyed in Guatemala during the earthquake in February. Work assignments will be for two to three weeks, although the project is expected to last for eight months after its initiation the first of September. Those interested in participating can receive further information from John Freeman, Box A, Berrien Springs, Michigan 49104. Telephone (616) 471-3961.

ROBERT S. FOLKENBERG

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Requirements:

8 units required for graduation; a unit equals one semester's work. Students must be 25 or over. Some previous college work is desirable, though exceptions are sometimes made.

For more information write:

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Phone: 617-365-4561 Ext. 12

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