

Adventist Review

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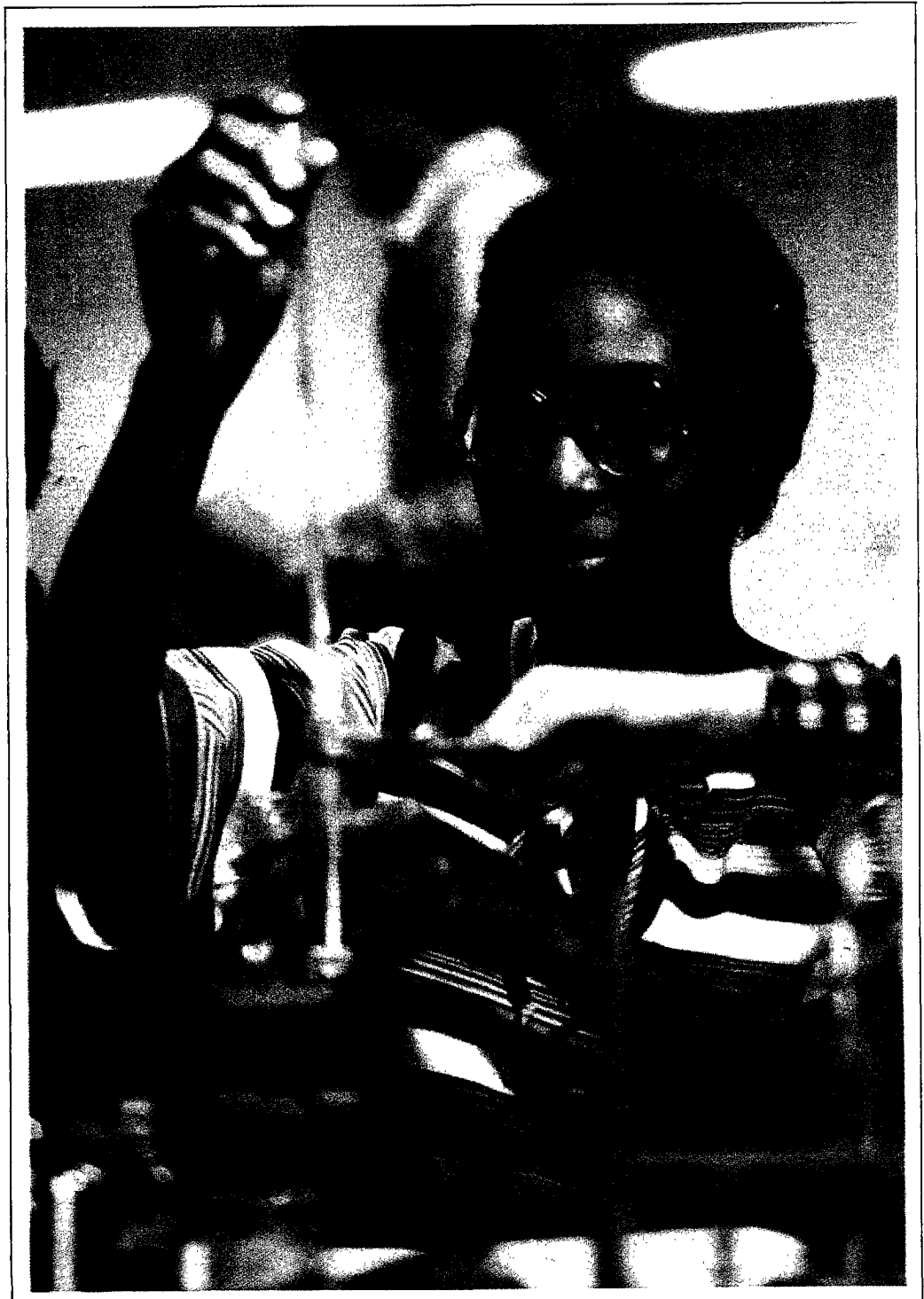
Whither Adventist education? A special report

According to one
Adventist educator,
"Education includes
all influences that
impact on the thinking
and the character
of a young person."

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A family affair

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THIS WEEK

In preparing this week's special education emphasis, the editor and associate editor of the ADVENTIST REVIEW spent a considerable amount of time talking with C. R. Taylor, director of the General Conference Education Department; R. L. Reynolds, executive secretary of the General Conference Board of Higher Education; and F. R. Stephan, director of the North American Division department of education, with responsibility for kindergarten through twelfth grade. These men represent broad and varied

experience in Adventist education.

Dr. Taylor was born in Brazil and has spent much of his working life in Inter-America, where he served as a union MV secretary; college dean, Bible teacher, and president; and division education and public relations director.

Dr. Reynolds has occupied such varied positions as academy dean and principal, college dean and president, and General Conference field secretary.

Elder Stephan served for a number of years as a pastor,

then went into teaching. He has been an academy principal as well as a conference and union education director.

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LETTERS

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Correction

Although I enjoyed and agree with "Ambassador at the Vatican" (editorial, Feb. 16), I must correct one point. The United States Ambassador will *not* technically be accredited to the Vatican State; he will be accredited to the *Holy See*. The Holy See is the seat, jurisdiction, and administrative machinery of the Bishop of Rome: the Pope and the Roman Curia.

The irrelevancy of the argument that the Vatican is a sovereign state and therefore deserves diplomatic recognition is underscored by the fact that between 1870 and 1929 the territorial sovereignty of the pope ceased to exist, but the Holy See continued uninterrupted. If that sovereignty were again removed, our diplomatic relationship with the Holy See would continue.

MITCHELL A. TYNER
General Conference
Department of Public Affairs
and Religious Liberty
Washington, D.C.

Call of small churches

I feel sure that the appeal to retired pastors and others (Letters, Dec. 1) echoed the cry of many small churches. Often there are not enough qualified members to fill Sabbath school and church offices. What a blessing it would be to some members of large churches to move where they could feel that they were filling a real need in helping a church win souls.

In our retirement years my husband and I are pastoring a small church that we raised up in a "dark" county. We need families older in the faith to give strength and encouragement and set right examples. These families at the same time would be following the counsel of Ellen White to get out of the cities and into small towns or the country. IDA CHRISTAKOS
Blythewood, South Carolina

Whose tithe?

A recent letter in the REVIEW renewed in me a concern I have long felt for the way the majority of us refer to the tithe. We say, "I am against *my* tithe being used for such and such," or we ask, "Where (how, when, to whom) should I *pay my* tithe?" As a result of this type of thinking I feel we lose a great blessing and the peace that should come from performing our "reasonable service."

The Bible tells me that "the

earth is the *Lord's*, and the fulness thereof" (Ps. 24:1). It also goes so far as to tell me that *I*, even *I*, am not my own, but that *I* belong to God (1 Cor. 6:19)! How dare *I*, then, refer to that which belongs to God as "mine," with the resulting connotation that *I* am somehow free to choose what *I* will do with it?

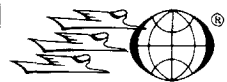
God has established channels for the return of the tithe and the offerings, all of which are His. If we choose to ignore those channels, we not only lose a blessing, but we place ourselves in a position of robbing God (Mal. 3:8-12).

Certainly, we as church members should rise up and be heard when we feel the tithes and offerings are not going for their intended use. But the ultimate responsibility for their use or misuse rests with those whom God has placed in a position to administer them. Having returned the tithe in accordance with His stated guidelines, our conscience should be clear; and we should be able to rest in His promise that "what he had promised, he was able also to perform" (Rom. 4:21; see also Phil. 1:6; Rom. 9:28; 2 Cor. 8:6).

I cannot help believing that by changing the way we think of the tithe we would spare ourselves and our church much grief.

DONNA J. RITCHIE
Walthill, Nebraska

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The three-legged stool

Review editors Johnsson and Reid discuss directions in Adventist education with specialists from the General Conference Education Department.

Reid: What are the basic objectives of Adventist schools? Why are we running such a system?

Taylor: To save from sin and to train for service. This means that our goal is to bring each young person into harmony with the character of God, and that, second, he will be trained for service, whether in the employment of the church or otherwise.

Stephan: If there is one thing Ellen White probably mentions more than anything else in dealing with the education of children and youth, it's character development. Character development is a primary concern of Christian education.

Reynolds: I look at our educational system as the only place where young people today can receive a complete education. Because we *dare*, it's our purpose to develop every phase of education. Secular colleges can't do it. We can, and I think we are doing it. Our teachers not only teach truth for today's world—they live it.

Johnsson: What elements do we have in our system that non-Adventist schools don't have?

Reynolds: Our belief in the beginnings of man, the future of man—the spiritual. I look at our educational system as the very basis for our existence as a church. Where we have a vibrant, healthy educational system we have a vibrant, healthy church.

Stephan: I think one of the key factors in elementary and secondary education is the modeling process that takes place between teacher and student. We talk about the integration of faith and learning. While it's true we are concerned with curriculum, the Christian lifestyle and the relationship between people, between students and teachers, is really the important factor. That's modeling.

Johnsson: Gentlemen, do we have data that would support the idea that young people who go to Adventist schools tend to stay with the church?

Reynolds: I cannot give you up-to-date statistics, but I believe there is no question that the longer one studies within the Adventist school system, the more likely he is to remain a church member. I have talked with a good number of my former students who are not practicing SDAs, and invariably they indicate that they are coming back. That is one of the reasons we have an open admissions policy. We decided years ago that our schools would be an evangelistic branch of the church.

Stephan: How would you like to have had an evangelistic campaign that baptized 3,704 people last year? These were elementary and secondary school baptisms alone.



Discussing the state of Adventist education are Frederick R. Stephan, North American director of education, K-12; William G. Johnsson, *Review* editor; George W. Reid, *Review* associate editor; and Robert L. Reynolds, executive secretary, North American Board of Higher Education. Also participating but not visible in photo is Charles R. Taylor, director, GC Department of Education.

Johnsson: In North America?

Stephan: In North America. There were two years when we exceeded 5,000 baptisms per year. And there is outreach too. For example, young people from three academies in Texas recently were involved in Revelation Seminars and won 197 persons. I understand these were operated wholly by students. At one of the seminars a gray-haired gentleman asked the youth conducting the seminar, "When are you going to bring the minister out?" They said, "There is no minister; this is it." He responded, "I'll keep coming." In 1984 academy youth are planning seven more Revelation Seminars in Oklahoma and Texas. That's outreach.

Johnsson: Let me pick up on something Dr. Taylor said in his earlier remark about the purpose of our schools. Is it true our schools were designed to train workers but today that is one purpose among others, that we are training for service in general?

Taylor: I think that applies especially at the college level, especially in North America, and increasingly so in other divisions.

Johnsson: Can the church afford to do this—to provide an education right through college for all our people who want it?

Reynolds: Can we afford not to? We need to provide a college education for every SDA student who desires it. In graduate education we face problems in providing graduate education in all areas, because of limited resources. But we should have strong programs especially in areas that have special significance to us.

Stephan: Hasn't someone said that education is expensive, but that ignorance is more expensive?

Taylor: I think we need to distinguish between Adventist education and Adventist schooling. Education includes the home and the church, the Pathfinders, and all influences that impact on the thinking and the character of a young person.

Reid: We spoke of how Christian education undergirds the Adventist Church and is a base underlying the extension of the gospel. Couldn't we see it as something broader than institutions, but including them?

Taylor: Of course. How else can we explain the abundance of children and young people in our churches in Russia and some other places where we have not a single school? I believe that if commitment exists in the home, wherever possible it leads parents to send their children to a school for the same kind of environment that they get in the church and home. If there is no opportunity to do that, the commitment still produces results.

Stephan: Yes, I like to think of it more simply in terms of a three-legged stool. You have the home, the church, and the school, and without any one of those legs—

Reid: —you're in trouble.

Reynolds: What are we going to do if the system continues to decline as it has been?

Taylor: It's really not declining. The Adventist school system around the world has grown by 25,000 students in the past two years. Although the enrollment continues to grow, the ratio of enrollment to membership declined from an all-time high of 30 percent in 1951 to 14 percent in 1975. Now it stands at about 16 percent.

Reynolds: You just supported what I said, didn't you?

Taylor: A large part of the decline involved the

nationalization of our entire school system in seven countries in Africa.

Reynolds: We still need to deal with this basic question: In North America, are we declining?

Stephan: Our enrollments in elementary and secondary education are declining. We peaked in elementary in 1981, but now we are beginning to level off. In fact, we have shown in a grade-by-grade analysis that our kindergarten and first grades are up significantly.

Reid: Is this related to population trends?

Stephan: Several factors are involved—population trends, finance, school availability, and, I think, attitudes.

Johnsson: Could we have a couple of representative figures there? You mentioned the peak year, 1981.

Stephan: In 1981 our elementary enrollments peaked at more than 54,000, and declined in 1982 to 52,287, and in 1983 to 52,009. In secondary enrollments it appears we peaked in 1976 at 22,000.

Reid: How about college enrollments?

Reynolds: With college enrollments it is similar. We peaked in 1980-1981, with 19,599 students, including 5,514 freshmen. Then we dropped 5 percent the next year. We should notice that the decline is unevenly distributed. Two or three of our colleges are responsible for the bulk of the loss.

Johnsson: Do these trends follow the general pattern around the country?

Reynolds: We are not doing as well as other private colleges. While they have shown a slight growth we have declined. Our Board of Higher Education (BHE) recently conducted a study to find out what had happened to students

"I look at our educational system as the very basis for our existence as a church."—Robert L. Reynolds



who had been accepted at several of our colleges and then didn't show in the fall. The study showed that a substantial number of these students would have preferred to attend an SDA college but went elsewhere for financial reasons. But we have to face another underlying problem, and that is the quality of our education. It is generally agreed that we have good-quality education, and our BHE consultants agree. But there is still the perception in the minds of some of our people that our colleges do not measure up to other private schools. So we need to reach our people with the information that will show that our colleges rate very well.

Taylor: When we accept most applicants?

Reynolds: That's right. And statistically we are doing well, especially when you compare our faculties. This is the thing we need to explain. Our schools are quality institutions.

Johnsson: Do you mean the quality of the faculties?

Reynolds: Accrediting agencies come to our schools prepared to tell us, "Look, you can't have a good corps of teachers because you aren't paying them enough." In my experience, time and time again they arrive and are overwhelmed by the quality. You see, they haven't recognized the commitment that will keep our faculty with prestigious degrees still teaching in an Adventist school. They see a teacher from Harvard coming to, let's say, Union College and teaching for \$25,000. They suppose he must be an inferior teacher. They often leave speaking highly of the quality of our teachers, their commitment, and involvement with students.

Stephan: Could I say something about the perception of the constituency? What Bob has said is true. Take elementary and secondary education, for example. We have never had a time when the certification of teachers was better than it is today. Today we have conferences where they are at 100 percent. But there's a certain attitude among some of our people that seems to say, "If it's outside, it's better. If we do it, it's not as good." Our teachers *are* competent teachers. However, I think a lot of the fault lies with us; we have not communicated this to our constituents.

Reid: The Adventist Board of Regents—who are they and what do they do?

Taylor: The Board of Regents is the denomination's accreditation agency, designed to assure the church that the schools are fulfilling the purpose for which the church established them.

Reynolds: How does it help our schools?

Stephan: Probably nothing we have done has brought more improvement to our schools than the program of accreditation in elementary and secondary education. We've seen school buildings cleaned up, curriculums enriched, instruction improved, and libraries developed.

Reid: A board of regents typically controls a school or system, but you don't control schools in that sense, do you? Is your function accreditation?

Taylor: Ours is not like the Board of Regents for the State of New York. It's not a system with one centralized control; it's concerned with accreditation. At the college level, where there are regional accrediting bodies, some have felt that our function overlaps others. We want to deal especially with those elements that are not covered by the regional accreditation in terms of the church.



**“Education includes all influences that impact on the thinking and the character of a young person.”
—Charles R. Taylor**

Reid: Specifically, what type of thing are we looking at?

Taylor: The spiritual influence of dormitory life, school homes. The religious program. The commitment of teachers to basic values of Adventist education. Good teacher-training programs that produce the teachers for the K-12 system.

Johnsson: Some people suggest that accreditation was the beginning of much evil in the Adventist school system. Could we have a few comments on this?

Reynolds: Let me give a quick illustration. Once, when I was president of Walla Walla College, we had been through our accreditation process and were waiting to meet with the accreditation board. We were scheduled for two-thirty, but at three-thirty we still were waiting. I began to wonder if possibly something was wrong with us. We thought everything was in good shape. Finally we were called in, and the accrediting agency began to ask us questions. We found they had been discussing our college and whether Walla Walla College was being made to do things by the government or them as an accrediting agency that we didn't want to do or shouldn't do. I replied, "With all due respect I will have to tell you frankly and honestly, No, we are not. If we were asked to do something we could not conscientiously do, I would have to respectfully decline to do it." Accrediting agencies, I am convinced, are not there to hurt us; they are there to help us accomplish our own declared objectives.

Stephan: In a State where we were having one of our

schools evaluated last year, we asked the regional accrediting body if they would allow us to use our instrument. They looked it over and they said, "Not only can you use your instrument, you can appoint your own chairman and your own committee. All we're asking is that one of our people serve on that committee." That's how that evaluation was conducted.

Taylor: Totally accepted, then?

Stephan: Totally accepted. I think that we may face some problems in the future, because right now many States are beginning to pass special educational legislation. We are beginning to wonder how some of these stringent requirements or actions being passed are going to apply to us.

Reynolds: We must make sure that we never allow them to force us to do anything not consistent with our belief. If that happens, it's time for us to draw the line.

Reid: The recent government report on education, *A Nation at Risk*, has had a big impact. How are we responding to the report?

Stephan: We are addressing this problem. Several union conferences have set up commissions to look at their individual situations, and also we have set up a North American Division Commission on Secondary Education to study the many recently published reports. It is clear that we have certain nonnegotiables. For example, we will not employ non-Seventh-day Adventist teachers in our schools. I think we must take a position, but we will do it kindly and proceed in a spirit of cooperation.

Johnsson: A wave of dissatisfaction with education is rolling across the United States. Is there evidence this has washed over into the Adventist system?

Stephan: Some are ready automatically to accept questionable recommendations such as a longer school day or a longer school year. What good will it do us to have a longer school day if we do more of the same? We need to establish objectives, what our expected outcomes might be, and how we are going to evaluate them. I think the critical issue is the concept of time on task. How much time is

actually being spent in the classroom in instruction? Reports have estimated that in some State schools about ten minutes of a 40-minute class period are spent in actual instruction.

ance on standardized tests in our schools—even in small one-room schools—was higher than the public school system in general.

Reynolds: A good example is Oakwood College's record of premedical students getting into medical schools. They are rated with Harvard, Yale, and some of the other top universities.

Reid: Some of our people believe that the Ellen White writings on education comprise a comprehensive plan for education. Will you respond to the "blueprint" idea? I know it's not new.

Johnsson: And along with that, the idea that we have departed from the blueprint.

Stephan: Ellen White refers to Avondale College as a sample school, but not a blueprint. Each school, within the basic general philosophy of Christian education, should examine its contribution to its constituency and the needs of its students. That might be a blueprint for that school, but certainly a rural-community school that has an agricultural program is going to have a different practical approach from a school located in the heart of a large city.

Johnsson: Have we departed from the norm, or the blueprint? Of course, that presupposes that there is a particular pattern.

Reynolds: Perhaps we can look at the idea of requiring every student and teacher to work. I was part of a committee at Pacific Union College some years ago that tried to get back to this idea. We conscientiously worked out plans so that every teacher would spend some hours working in the fields, and we presented it to the board. But they reluctantly turned it down. At that time they calculated that the plan would cost the school \$200,000 more a year to run. In things like raising our own vegetables and canning them, the comparative cost was prohibitive. The board wondered, too, how wise it would be to put a Ph.D. in physics in the fields working half time, then having to hire another Ph.D. in physics to carry the remainder of his load. We recognize that our schools are not perfect. But I do know that our administrators and our faculties are striving constantly to provide an SDA education, and to a large degree they are succeeding.

Johnsson: I started out in church work as a dean of boys. I know something of the problems of running a school.

Reynolds: In my first week as dean of boys I made the announcement that no one in that dormitory could take showers on Sabbath.

Stephan: Including the farm boys?

Reynolds: I forgot about the farm boys.

Reid: It was an aromatic dorm, wasn't it?

Reynolds: It was a wonder I ever survived.

Stephan: We have to recognize that schools reflect society, and our society has changed. As much as some people would like to think, schools do not lead society—they reflect society. Often people want change without change. In secondary education people constantly ask for a work-study program. Yet many bring their children to the school and say, "My kids are not going to work the way I had to work through school." So we have some schools begging for students to come in and work.

Reid: Let's talk about Adventist schools in other parts of the world. How does the Adventist school system fit into many different countries?

Each school, within the basic general philosophy of Christian education, should examine its contribution to its constituency and the needs of its students.

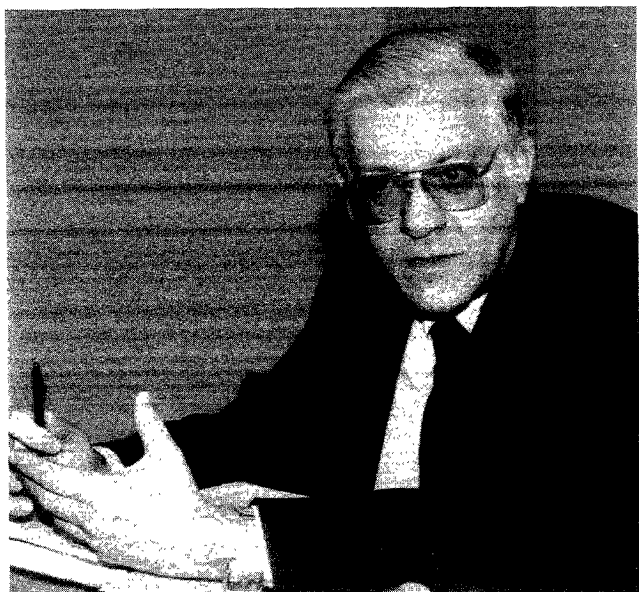
actually being spent in the classroom in instruction? Reports have estimated that in some State schools about ten minutes of a 40-minute class period are spent in actual instruction.

Johnsson: What about the rest?

Stephan: The rest is used in establishing and maintaining order in the classroom, taking the record, getting out the books, giving assignments, and so on. We don't need more class periods or longer days; what we need is focus toward time on task.

Johnsson: How well do Adventist students perform in standardized tests?

Taylor: Three years ago the Atlantic Union Conference published evidence in the *ADVENTIST REVIEW* that perform-



**“Education is expensive,
but ignorance is more expensive.”
—Frederick R. Stephan**

Taylor: The common ingredient in our educational system around the world is the commitment to God's service and to the work of the church. Beyond that there is practically no uniformity in terms of curriculum, scheduling, organization of the school program, teacher certification requirements, and so on. The main picture is that the church is changing: whereas North America once was the largest in every category, now four divisions exceed it in elementary school enrollment. We have no elementary schools at all in the socialist countries of Eastern Europe.

Johnsson: Which divisions exceed North America?

Taylor: South America is largest, with 87,389; Inter-America is next, with 83,989; Eastern Africa has 61,900; Southern Asia, 55,197.

Johnsson: It is interesting that they are all areas where the work is growing rapidly.

Taylor: Our largest secondary enrollment is 24,465, in the Far Eastern Division. Inter-America has slightly more than North America's 18,229. In college enrollment, half the world total is in North America.

Reid: There appears to be a trend from boarding academies to day academies. Is this correct?

Stephan: Yes. This is particularly the case with parents who want to keep their children at home through academy age. Of course, cost and distance also are factors.

Taylor: The growth of our church created population density centers, making day academies more feasible.

Johnsson: For the record, do we have fewer academies this year in North America?

Stephan: No, we have the same number. We have 90 academies right now; we had 90 last year. One boarding academy was closed, but one day academy became a full-fledged 12-grade school this year. We also have three or four that will become senior academies in the next year or

two, which means that we will have an increase in secondary schools.

Johnsson: How do these figures compare with ten years ago?

Stephan: There are more academies today than ten years ago.

Reid: And our membership, of course, is up by 30 percent or so over ten years ago. Back to the issue of finance, gentlemen. What kind of financing methods are being used for elementary and secondary schools, and is tithe involved?

Stephan: Policy allows 30 percent of the teachers' salaries to be paid from the tithe.

Reid: Is this being done?

Stephan: In most places. A couple of conferences have not yet adopted the policy.

Johnsson: Briefly, how did they arrive at the 30 percent figure?

Stephan: We educators quarrel with that. The policy is built on the premise that approximately 30 percent of a teacher's time is spent in teaching religion. We don't agree with that, because religion is infused into every course—teachers are engaged full-time in the ministry of education.

Reid: Why have tuition costs in our schools accelerated much more rapidly than the inflation rate over the past ten years?

Reynolds: Probably the biggest reason has been the relative decline in support from the church. I don't say that critically because I believe in a balanced program supporting all phases of the work.

Taylor: It parallels exactly what has happened in the public schools. The economy has doubled, and education costs have tripled. The pressures leading to turning down bond issues in the public sector in the past five years or so are paralleled by some of the problems faced in the church.

Reynolds: To be completely honest, I think a lot of it is that recently we have had a declining enrollment with fixed costs, and a reluctance to retrench as fast as we need to. We are doing it, but we probably should have done it faster. But you have human elements to deal with.

Johnsson: Let's explore something different. As you survey the field of Adventist education, what is new or exciting in North America?

Reynolds: I think our colleges are in better shape today than they were ten years ago in reference to the commitment of our students to the basic beliefs and goals of Adventism.

Johnsson: The student missionary program would be a concrete example of that, wouldn't it?

Reynolds: Yes. And our youth are involved in evangelism and other outreach activities. They are committed. I get the impression in some places, even though they may not say it, "Look, older folks, get out of the way. Let us finish the work. We mean business."

Stephan: For something else new, we feel good about the new textbooks being published for our elementary and secondary students. There is the new elementary reading program, and we're completing a total revision of our secondary Bible books. We also are in the process of developing a unit on origins for the biology program, working in conjunction with Geoscience Research Institute, and we are revising the elementary science and health books. Probably never before has the elementary and secondary

curriculum been so infused with the philosophy of education that we espouse as a church.

Taylor: Around the world I think the involvement of our schools at every level with the One Thousand Days of Reaping is a joy for the church and a joy for the schools themselves. Its timing and purpose have been a real blessing in many of our divisions, not only at the college level where ministerial students take part, but at the secondary and elementary levels.

Reid: What kinds of hurdles do you see as the principal challenges to our colleges in the next decade?

Reynolds: One of the big challenges will be to maintain the confidence of our people and the church. I hope we can turn what appears to me to be a slide in the commitment to our colleges to the realization that our future goes together. We are not separate entities. Together the colleges and the church are one in commitment to finishing our task.

Reid: That's an interesting response.

Reynolds: Another challenge is to find an adequate way of financing our educational system. Remember that the Adventist Church depends upon its colleges for its workers. Remember that we're a middle-class church and that the middle class in this country is having the most difficulty getting support for education. Increasingly, middle-class people are going to public universities. We are losing people who have been the backbone of the mission and working force of this church. We must do something about this problem. The BHE has established a commission to design a plan to help. I would like a merit scholarship program for our own system, and I see possibilities.

Reid: Are long-range plans being laid for Adventist schools?—an Adventist school system that might reach ten, 20, 50 years? Would you see such planning a denial of confidence in the soon return of Christ?

Reynolds: No, I think we have abundant testimony that we should continue to work and plan. This is what the Board of Higher Education is doing in its planning and why I think it

You get the impression from our youth, "Look, older folks, get out of the way. Let us finish the work. We mean business."

was wise for us to commission the study "A Strategic Analysis of Seventh-day Adventist Education in North America."

Johnsson: When was this study produced, Bob?

Reynolds: It was produced last year and given to the Board of Higher Education in January. It is current and up-to-date. We have a small board committee looking at it now, and they will be making recommendations in June for the future.

Johnsson: Who did the study?

Reynolds: A team of three professional consultants.

Reid: One last question for any or all of you. What advice would you give to Adventist parents about how best they can improve the effectiveness of Christian education?

Taylor: Keep in close touch with the teacher, the

principal, the pastor, to make sure that the home, the church, and the school are all working on agreed concepts of what God is like and what He wants us to be like.

Reynolds: Make sure that our people support their students in going to our schools.

Stephan: I would agree, and we are encouraged because our statistics show that last year we had many more Home and School meetings in the K-12 system. I think it's a matter of cooperating, realizing that the home, the church, and the school are three agencies commissioned to finish the work of God.

Reynolds: And I want to vote to fire any minister who doesn't support Christian education. □

Spiritual revival and educational expansion

Between 1890 and 1900 the number of church schools jumped from 13 to 246. Why?

By GEORGE R. KNIGHT

Concerning church schools," summarized C. C. Lewis in 1888, "it was the unanimous opinion that great care should be exercised in starting out. A poor Seventh-day Adventist school would be about the poorest thing in the world." This statement was part of Lewis' report to the church of the first Adventist teachers' convention. Adventists, he pointed out, were not willing to support Christian schools with either their sympathies or their means.¹ The essence of the Adventist attitude toward Christian education 44 years after the great Disappointment can be captured in two words—*caution* and *apathy*.

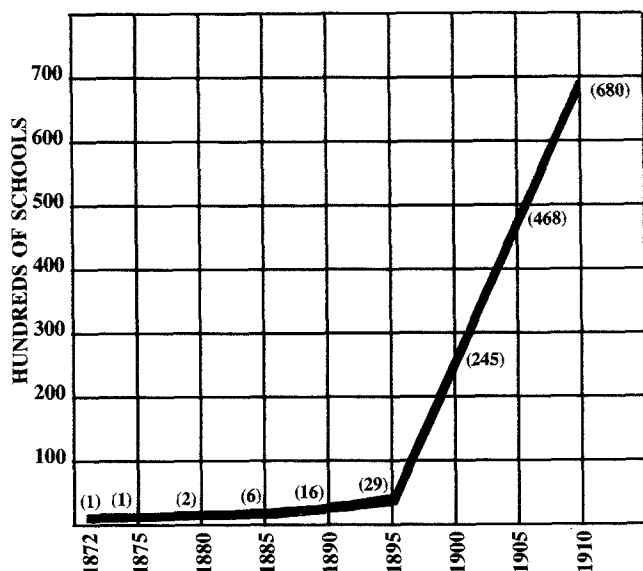
To Adventists living in 1984, it may seem that Christian education has been central to their church from its inception. However, this is far from the truth. Formal education, in fact, was the last major institutional development within the denomination. It was preceded by the establishment of the publishing work in 1849, centralized church organization in 1863, and the health-care program in 1866. By way of contrast, the Adventist Church established its first school in 1872 and did not have an extensive elementary system until nearly 1900, despite the fact that as early as 1881 the General Conference had recommended the widespread establishment of schools.²

In 1890 the Seventh-day Adventist Church had six elementary schools, five secondary schools, and two institutions that presumptuously bore the name "college." On the other hand, by 1900 the church could list 220

George R. Knight is professor of educational foundations at Andrews University, Berrien Springs, Michigan.

elementary schools and a worldwide system composed of 25 secondary schools and colleges. That this shift in educational thinking was not a temporary fad is indicated by the following graph.

EDUCATIONAL EXPANSION



A continuing burst of growth in Adventist schools began in the 1890s.

The change in Adventist attitudes toward education in the nineties has never reversed itself. By 1930 the denomination was sponsoring 1,977 elementary schools and 201 higher schools. In 1981 the church had a worldwide system of 3,921 elementary schools, 832 secondary schools, and 81 colleges and universities.

With these facts in mind, we are led to inquire into the reasons for the transformation of the church's educational mentality in the 1890s. Two major answers were developing in the late eighties.

Spiritual revival. The first stimulus flowed out of the 1888 General Conference session, with its emphasis on the centrality of salvation through faith in Jesus. Even though the "new" emphasis was largely rejected by the leaders attending the session, it was destined to become widely accepted in the early 1890s through the teaching and preaching of A. T. Jones, E. J. Waggoner, and Ellen White. These leaders preached and taught in the late eighties and early nineties at camp meetings, workers' gatherings, and in local churches across the country. Of greatest importance for the future of Adventist education, however, were the ministerial institutes held during the post-1888 winters, under the direction of W. W. Prescott, leader of the General Conference educational work. These institutes were aimed especially at enlightening the denomination's clergy on the centrality of righteousness by faith to Adventism's teaching and mission.

Early in 1891 Prescott decided to provide a similar institute for Adventist educators. This crucial meeting took place in Harbor Springs, Michigan, during July and August, 1891. Willie White, writing to E. R. Jones on July 28, described the meetings in terms of spiritual revival, stressed an emphasis on spontaneous personal testimonies, and noted

that each day began with A. T. Jones's expositions of the book of Romans. Mrs. White also spoke on such topics as the necessity of a personal relationship with Christ, the need for a spiritual revival among the educators attending the convention, and the centrality of the Christian message to education.

Prescott proclaimed to the 1893 General Conference session that Harbor Springs had marked the turning point in Adventist education. "While the general purpose up to that time," he claimed, "has [*sic*] been to have a religious element in our schools, yet since that institute, as never before, our work has been *practically* [rather than theoretically] upon that basis, showing itself in courses of study and plans of work as it had not previously."³

Before Harbor Springs, the teaching of Bible had held a minor place in Adventist education, but the convention adopted a recommendation for four years of Bible study for students in Adventist colleges. More specifically, it was decided that "the Bible as a whole should be studied as the gospel of Christ from first to last; and in which it should be made to appear that all the doctrines held by Seventh-day Adventists were simply the gospel of Christ rightly understood."⁴ Beyond reforms in Bible teaching, the convention recommended the teaching of history from the perspective of the Biblical worldview.

The Christocentric revival in the church's theology had led to spiritual revival in its educational program, accompanied by a clearer vision of its purpose. As a direct result, noted Prescott, "during the last two years there has been more growth in the educational work than in the 17 years preceding that time."⁵

Ellen White sailed for Australia three months after the close of the institute. She took with her a heightened awareness of the possibilities of Christian education and of the implications of the gospel for education. While in Australia she would have an unequaled opportunity to influence the development of the Avondale School for Christian Workers along the lines of the principles enunciated at Harbor Springs, this time in an environment free from the conservative Adventist educators in the United States who were having a difficult time deciding to commit themselves wholeheartedly to the Harbor Springs ideal. The Australian school, with its emphasis on the spiritual and its service orientation, would develop into a model school under the direction of its reforming founders.

Constant stream from Ellen White's pen

Out of the Avondale experience, which can be viewed as an extension of Harbor Springs, flowed a constant stream of letters and articles on Christian education from the pen of Mrs. White. These writings, along with the publication of *Christian Education* in 1893 and *Special Testimonies on Education* in 1897, gave guidance to the Christian development of existing Adventist schools and generated a pervasive atmosphere of awareness among Adventist leaders and members regarding the importance of Christian education.

Ellen White's counsel on elementary education during the mid-nineties was particularly important to the spread of Adventist education. School attendance was required in Australia. Speaking to this situation, she wrote to W. C. White in May, 1897: "In this country parents are compelled

to send their children to school. Therefore in localities where there is a church, *schools should be established, if there are no more than six children to attend.*"⁶

Counsel such as this was read by reformers in America, including Edward Sutherland and Percy Magan, who immediately began to push for the rapid development of an Adventist elementary system. Years later, Sutherland, who had been converted to the relevance of the Spirit of Prophecy counsels at Harbor Springs, recalled with some exaggeration that "Magan, Miss DeGraw, and myself [*sic*] practically at the end of every week would pick up a teacher and go out and establish three schools before Monday morning."⁷

Under the leadership of Sutherland, Magan, and Ellen White before the turn of the century and Frederick Griggs afterward, the Adventist elementary movement continued to accelerate. Their writings and personal influence moved local congregations to establish an ever-larger number of schools. The elementary school movement also stimulated expansion in the church's secondary and higher education. Part of this was owing to the increased need for Adventist elementary teachers, but, more importantly, it resulted from the belief undergirding the elementary movement that every Adventist young person should have a Christian education.

Minneapolis, with its stress on Christ's righteousness, Harbor Springs, Avondale, and the elementary school movement were not unrelated. Each led to the next, and the results were vigor and growth throughout the system. On one hand, spiritual revival had led to a larger awareness of the need for and potential of Christ-centered education. On the other hand, developing a more distinctively Christian education increased the demand for the product. Between 1888 and 1900 this dynamic process helped transform the Adventist attitude toward Christian schools.

Mission explosion. A second major stimulus to the expansion of Adventist education in the 1890s was the unprecedented growth of the denomination's mission program. Like the spiritual revival that it paralleled, the mission explosion grew out of the late 1880s.

It is important to realize from the outset that the mission enthusiasm of the 1890s was not restricted to the Adventist Church. Sydney Ahlstrom, a leading student of American

Adventist education at its best stands for something of great importance, rather than representing an escape from the non-Christian world.

church history, has noted that "the closing two decades of the nineteenth century witnessed the climactic phase of the foreign missions movement in American Protestantism."⁸ One of the main stimulants of this interest was the Student Volunteer Movement for Foreign Missions, which grew out of an appeal by Dwight L. Moody in 1886 for college students to devote their lives to mission service. One hundred took their stand. This number was increased to 2,200 in 1887, and within a few years many thousands of young people had pledged their lives to mission service. Their motto was "The evangelization of the world in this



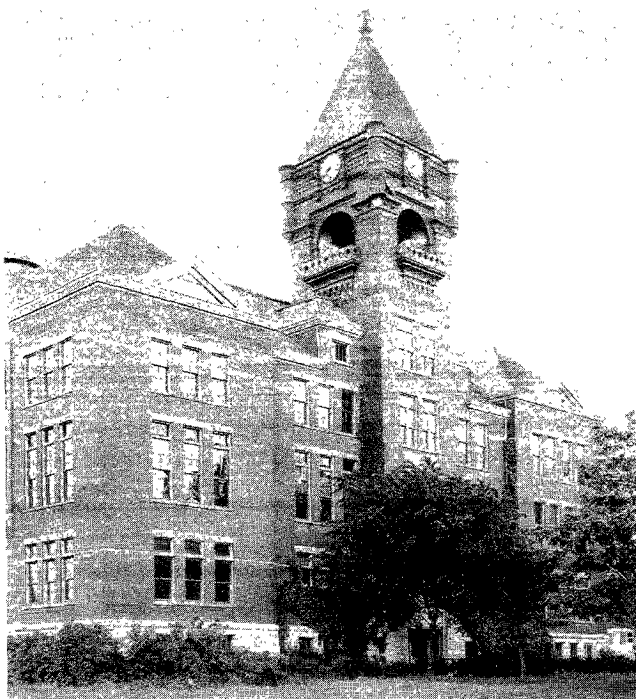
On October 5, 1896, Ellen White laid the corner brick of Bethel Hall, the first building on the campus of the Avondale School for Christian Workers (now Avondale College) in Cooranbong. Ten students and four teachers began school there April 28, 1897. Bethel Hall remains in use today on the college campus.

generation." This stimulated, claimed Ernest R. Sandeen, "the greatest demonstration of missionary interest ever known in the United States."⁹ As a result, Protestant Americans began to see such places as India, Africa, China, and Japan as their spiritual provinces.

The foremost educational result of this mission thrust was the rise of the missionary college and Bible institute movement among American evangelicals. The aim of these schools was to prepare large numbers of workers in a short period of time to staff mission outposts both at home and overseas. The schools focused on providing practical training and Bible knowledge, while avoiding academic degrees and rigorous intellectual training. Their aim was not to replace regular colleges, but to provide "gapmen" who could stand between the ordained minister and the ordinary layman. The first of these schools was established in 1883 as the Missionary Training College for Home and Foreign Missionaries and Evangelists (now called Nyack College).¹⁰

Events within the Seventh-day Adventist Church paralleled both the mission explosion of evangelical Protestantism and its educational extension. Signs of new life in Adventist missions began to surface in the mid-1880s. In 1886 *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*—a book that did much to promote a missionary spirit among Adventists—was published in Basel, Switzerland. This was followed in 1889 by S. N. Haskell's two-year itinerary around the world, during which he surveyed the possibilities for opening mission work in various places. By 1890 the stage was set for what Richard Schwarz has called the era of "Mission Advance" in the Adventist denomination.¹¹

In 1880 Adventists had only eight missions with five



Union College, Lincoln, Nebraska, is the oldest SDA institution established as a college that still operates under the same name on the same site. Ground was broken on April 10, 1890. In September, 1891, 73 students presented themselves for registration. Before the year closed, 301 had enrolled.

evangelistic workers outside the United States. In 1890 they still had only eight missions, even though the number of workers had risen to 56. By 1900, however, the number of missions had risen to 42, and the number of evangelistic mission workers to 481. The last decade of the nineteenth century initiated an accelerating trend that remained unabated throughout the first 30 years of the twentieth century. By 1930 the church was supporting 8,479 evangelistic workers outside North America, representing 270 missions. This outreach had transformed the very nature of Adventism.¹²

Mission outreach had a direct effect on the expansion of Seventh-day Adventist schooling. The denomination looked to its schools to supply the ever increasing number of workers for its rapidly expanding worldwide work, just as the evangelical expansion of missions had stimulated the Bible institute, missionary college movement to train large numbers of missionaries in a short period of time.

John Harvey Kellogg, who appears to have been the Adventist in closest touch with evangelical educational ideas,¹³ was probably the first to develop a missionary school within the denomination. His Sanitarium Training School for Medical Missionaries was established in 1889, followed by the American Medical Missionary College in 1895. Meanwhile, the Avondale School for Christian Workers (1894), the training schools stimulated by E. A. Sutherland and Percy Magan, and the Adventist missionary colleges, such as Washington Missionary College and Emmanuel Missionary College, soon were dotting the Adventist landscape—all of them similar in method and purpose to the schools spawned by the evangelical mission movement.

Mission expansion affected Adventist educational expan-

sion in at least two identifiable ways. First, it greatly increased the number of schools and students in North America, since most of the denomination's early workers came from the United States. Second, Adventists began to establish schools around the world so that workers could be trained in their home fields. By 1900, therefore, not only had Adventist educational institutions greatly expanded in number, but the system also had been internationalized.

The magnitude of this whole process was compounded by unprecedented institutional development during the 1890s. Besides churches and schools, Adventists developed hospitals, publishing houses, and eventually (to a lesser extent) health food factories in the United States and overseas. Thus the schools were called upon to supply ever larger numbers of institutional workers, in addition to evangelistic workers.

We need to recognize that from its inception nineteenth-century Adventist education had been inextricably connected with foreign missions. For example, both the opening of the church's first college and the sending of its first missionary took place in 1874. This was no coincidence. The stated purpose of Battle Creek College was to train for mission service at home and in foreign fields.¹⁴ The first great motivation for Adventist schooling had been rooted in mission. The same was true in the 1890s of the second great thrust of Adventist education.

Thus the spread of Adventist education during the 1890s was directly related to the spiritual revival of theology and to an enlarged vision of the church's mission to the world. It is important to note that these were positive motivators. Negative motivators—the need to escape from incipient Darwinism and religious skepticism—played a minor role. Adventist education at its best stands for something of great importance, rather than representing an escape from the non-Christian world.

We may conclude that the health of Adventist education is dependent upon its ability to maintain its spiritual identity and sense of mission. Without these distinctive qualities it loses its reason for being. With them it will continue to be a dynamic force in a world in need of redemptive healing. □

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Excellence in Adventist education

Effective education is tied to persons more than to technique.

By EUGENE GASCAY

Within the past months a number of national reports have been issued outlining ways in which American public education can be improved. Interestingly, these recommendations mirror the debate that has taken place in our country for several decades about what constitutes excellence.

The focus of these reports spotlights the "five new basics":¹ improving mathematical or scientific literacy,² combining traditional subjects into a few broad areas of learning,³ fostering basic academic competencies,⁴ and achieving adequate literacy in English and science.⁵

By contrast, a report issued under the name of J. S. Coleman seemed to present another formula for achieving excellence.⁶ This massive study, sponsored by the United States Office of Education, attempted to determine which variables had the greatest impact on student achievement. A surprised educational community reacted with disbelief and hostility when the report suggested that various methods, newer facilities, increased salaries, or other innovative programs are not likely to increase student achievement.

The only factor that emerged intact, according to an analysis by Gardiner, was "destiny control."⁷ The more that students felt that they could shape their own future, the more they achieved. In short, quality performance by students followed when they believed that their own personal choices affected their future.

These demands for excellence are timely and legitimate. They are also valuable in providing a climate where Adventists can look at our educational system.

Interestingly, many of these reports urge a return to a previous state of educational affairs supposedly more successful in achieving educational goals than those of the present. Even Adventist critics urge us to recapture the glories of the past by returning to the "blueprint," and we feel compelled to tinker with the curriculum in a search of an Adventist identity.

Although these efforts are commendable because they help to sharpen our priorities, they seem to bypass the human dynamic while directing our attention to elements having lesser significance. Ellen White challenges us with the idea that individuality and the power of choice must be preserved as the highest aim of education.⁸

Once I asked my son, Doug, what he would suggest to improve the academic program at school. His quick response

was "Have teachers participate more with us." I probed to make sure that this was no idle comment. He added, "Even if a teacher is disorganized and uninteresting, if he relates to us, we accept his leadership."

As I reflected on this idea I remembered many comments of my academy and college students. They all were saying the same thing. "Come to our religious activities, come to our picnics, be more personable. Pray with us, play with us, and ponder with us some of the things that we are concerned about. Share your thoughts, your convictions, your priorities, your struggles and joys. Then we will be in a better position to make choices regarding life. We'd like to have you present as a sounding board in helping us evaluate the issues that face us."

Humanity always has faced three basic questions—Who am I? Where am I going? Where did I come from? Young people also wrestle with three major decisions—Whom will I marry? What will I do for lifework? What religion do I want? Generally, adults believe these perplexing issues can be resolved by considering the cross of Jesus Christ. However, such a solution is vague to the immature mind, and our youth will be helped more when they see us able to express the peace we have when we face similar uncertainties. This way they will be able to have confidence in facing the future, being secure in the realization that they can experience peace "like my dad" or peace "like my English teacher."

This leads to my main point. The only way our church can justify its educational system and achieve academic excellence is for us as parents and teachers to focus upon building relationships with our students, thereby enabling them to make significant choices.

One of the most provocative books that I ever have read is Roger Dudley's *Why Teenagers Reject Religion and What to Do About It*. One of his conclusions is that religion always

The important factor was a sense of "destiny control." The more students felt they could shape their own future, the more they achieved. Quality performance followed the conviction that their own choices affected their future.

should be taught in ways that enhance a personal communion with God. Young people will not seek out or accept God until they see Him as someone who will add joy and satisfaction to their lives.

An Ellen White statement reinforces this thought: "The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship."⁹ It seems reasonable to conclude that acceptance of God and communion with Him are directly related to the joy and satisfaction our students experience with us.

When we think of trying to improve our educational program, immediately we think about ways of changing academic courses or organizing more religious activities.

Recently our department sponsored an educational work-

Eugene Gascay is chairman of the education department at Pacific Union College, Angwin, California.

shop featuring Dr. Alice Ginott, whose husband, Haim Ginott, has authored several best-sellers, including *Between Teacher and Child* and *Between Parent and Teenager*. In one of her comments she asserted that the major goal of any educational effort is to focus upon relationships with people. "All our efforts as parents and teachers," she said, "should be to build relationships with our children, and behavior problems will take care of themselves." She was quick to add that the presence of rules and expectations is still important to the development of a person, but the building of a relationship must come first. In the absence of relationships with people, we depend on rules to handle our dealings with them.

When we work prayerfully in partnership with the Holy Spirit to develop bonds with our students, our mates, our fellow workers, and our neighbors, confidence emerges in Christian education. I believe this is how we achieve excellence.

Unfortunately it is difficult for us Christians to be accepting toward people who display character faults that we are trying to correct. Our lack of skill leads us to confuse the person with the problem. When this happens, our value judgments in areas such as music, sports, and jewelry create an atmosphere in which we tend to attack the person and attach blame, so the student does not feel safe to make choices.

The last book of the Bible is the Revelation of Jesus Christ. Special blessings are promised to those who read this book. One of the important but frequently overlooked points about Christ is His way of developing relationships with others. In His comments to the first of the seven churches He says, "I know your works, your toil and your patient endurance. . . . But I have this against you" (Rev. 2:2-4, R.S.V.). He goes on to enumerate sins and shortcomings. However, He not only points out faults but also says, "I love you anyway." He also is trying to answer the question uppermost in our minds: "What does the God of the universe think about me, a puny human being full of sin and corruption?" He responds, "I know all that, but I love you anyway. In fact, I have a crown of life for you, and I want to help."

This message needs to come through to our students from us who are teachers. "I know you failed that last test, but I have confidence in you anyway, and I am willing to help." At any level in our relationships with our students the concept of acceptance must be the first thought communicated if they are going to want a relationship with Christ.

We all agree that giving ourselves is desirable and necessary, but how is this done in realistic ways? How can a teacher maintain personal contact with 150 students? How can the needs of spouse and children be met too? Perhaps the students leave for home on the bus immediately after their last class.

Circumstances surrounding our schools vary so greatly that it is almost impossible to prescribe standardized solutions. Therefore, whatever is done to give our companionship must be done mainly in class.

We are not always limited to class contacts, but I believe we must think creatively regarding ways of presenting ourselves more personally to our students. Unfortunately we are tempted to treat them with a kind of academic smugness that expresses indifference rather than warmth.

Another mark of Christ's method was His acceptance of the choices other people made. In His dealing with the rich young ruler, He did not press the issue. He did not prevent Judas from carrying out his decision; He did not make a public spectacle of him. He did not refrain from discussing the problem, but He did acknowledge the choice of the person.

Perhaps this is one of the greatest difficulties for parents and teachers to face. Accepting the choices of the young people for whom we are working demands that we be secure in our own choices. It also means that we must respect others

In the absence of relationships with people, we depend upon rules to handle our dealings with them.

who have different views. We may do all we can to establish right perspectives, but the choice still is up to the person.

I may be upset with a person's choice to participate in various forms of entertainment, or ultimately even to leave the church, but I must accept that choice. My only task is to present to the person an atmosphere of loving acceptance.

A simple story illustrates my point. Not long ago my daughter, Dana, went on a backpack trip. She was gone several days and got home late—in fact, after midnight. We have a dog that barks persistently when a strange car comes into the driveway. So Caesar began his duty, telling the world that strangers had come. Bark, Bark, Bark! Naturally I awakened, and he kept barking because Dana had opened the door and let him out.

So I bounded out of bed, met her in the breezeway, and blasted her for letting the dog out and disturbing the neighborhood. She went to bed upset, and I went to bed upset. It took me a long while to get to sleep. I began to think about the incident. My daughter comes home after several days of being gone, and my first greeting is a critical blast about the dog. If I had been thinking straight, I would have given her a hug and a kiss and forgotten all about that dog!

When our relationships with students, children, and friends focus upon the barking dog instead of the welcome home, why should they choose our religion? Conversely, when our relationships with others demonstrate a caring, helping, accepting attitude, we will be putting the people of our care in communion with Christ, who is the center of Christian education. Then we will achieve excellence. □

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School by mail

One of the world's best-known correspondence schools, Home Study International, reaches the 75-year mark.

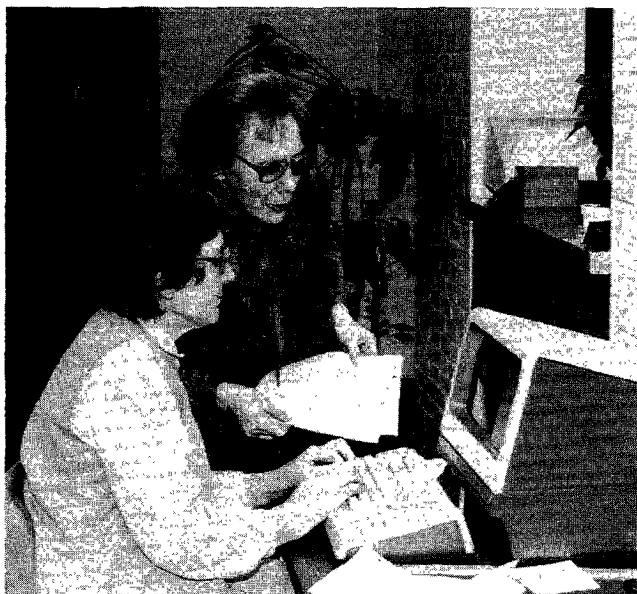
By DELMER W. HOLBROOK

The little two-bedroom, flat-roofed concrete mission house sat comfortably in a fold of the Andes Mountains. It buzzed and hummed every day with school—an unusual school of two students, two teachers, and correspondence courses from Home Study International (formerly Institute).

Bob was in the fifth grade, and Bill was in the second. While Dad taught his classes at the college several hundred feet down the mountain, Mother guided the boys through math, English, health, and social studies. Then Mother hurried down the hill to teach home economics and secretarial courses while Dad took his turn with the boys to guide them in Bible, geography, and history.

Today, 30 years later, Bob is youth director of a conference, Bill is a hospital marketing specialist, Mom heads the General Conference Home and Family Service, and Dad is president of Home Study International. We all realize that our years in the mission field made us a family and that HSI played a vital role in this process. Thousands of families gratefully echo our sentiment as Home Study International this year celebrates its seventy-fifth birthday.

Delmer W. Holbrook is president of Home Study International.



With a terminal on every desk, HSI's HP computer system is providing fast feedback and highly improved work flow. Edith Henning (seated) and Yvonne Monnier check incoming lessons.

The concept of school by mail began in the United States in the late nineteenth century. As it grew, three categories rapidly emerged: private or proprietary college-based, degree-offering schools (usually for profit); vocational schools; and Bible-based, church-related institutions. Through the years HSI has strongly influenced all three groups.

Today correspondence education has spread through the world. The British Commonwealth countries have made effective use of the method, and even doctoral level correspondence education (known in many countries as *distance learning*) is in good repute in Great Britain, Australia, South Africa, and other member states of the Commonwealth. Recent reports show that more than half the postsecondary students in Russia are studying by correspondence. In the United States approximately 6 million people currently are studying through the mail. Men and women in the armed services are the most prolific users of correspondence courses.

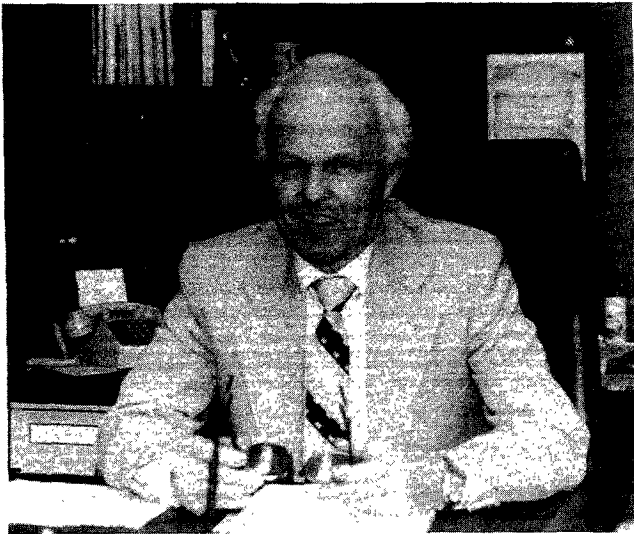
In 1909, with correspondence education beginning to gain a firm hold in the American educational scene, the well-known Adventist educator Frederick Griggs heard the president of the University of Wisconsin describe in fervent language the potential of correspondence studies. Griggs hurried back to the General Conference headquarters in Takoma Park and soon convinced the church's leadership that multiplying, expanding Adventists could benefit from a correspondence school. He argued successfully that the correspondence school would fill the gaps that resident schools could not fill.

The new organization, known for several years simply as the Correspondence School, was launched July 18, 1909, and enrolled more than 100 students by the end of the year. In 1911 the Correspondence School underwent a name change to Fireside Correspondence School, and in 1930 to Home Study Institute. In 1983 HSI became Home Study International, with approximately 5,000 active students, 55 teachers, and an administrative staff of 25.

Home Study International has had a part in educating nearly a quarter-million people and today is one of the most respected and reputable correspondence study institutions in the world. At a recent world congress of correspondence educators from 75 countries, everyone, even the Russian delegation, was acquainted with Home Study International.

Who studies with HSI? Everyone! Students of all ages, from kindergarteners to octogenarians, study HSI's courses for widely varied reasons. Some, like Lesa, a straight-A eighth-grader in Oregon, are far from any school. Lesa lives 17 miles from the nearest telephone. She breaks mules to saddle for a hobby, and mountain lions stalk through her backyard. HSI supervisor Bobbie Jane Van Dolson describes Lesa's schoolwork as "impeccable." Church workers and military families form a large percentage of HSI's correspondence students living in foreign countries. Eighth-grader Carol and her fourth-grade sister Trudy live in West Germany, where their father is a U.S. Government inspector. They combine excellent study results with exuberant accounts of life in Europe. Elementary supervisor Bonnie Perkins says they are a joy to teach.

Student missionaries use HSI courses to keep up with their college studies. Sometimes academy and college students,



Delmer Holbrook is completing 19 years as president of HSI.

pinched by finances or for other reasons, drop out of their resident school for a semester or two. By taking courses with HSI, these students keep that vital connection with Christian education. Hundreds of students with class-scheduling conflicts during the school year resolve the problem by studying HSI courses. Retirees wanting to study a language, a religion course, or something "they never had time to do before" find their studies fascinating and unhurried. Having the time to learn well and at their own speed, without competition, is appealing to hundreds of students. There is a growing eagerness to study the Bible in considerable depth. College-level religion courses fill that need.

HSI staff feels a personal bond with students and communicates much more than simple lesson assignments. When asked in a health lesson to list favorite foods, American students usually vote in large numbers for pizza, chocolate cake, and ice cream. Jesse, a seventh-grader in Australia, balances things out with "boiled onions."

Lisa, from Illinois, had the situation analyzed pretty well when with apparent innocence she inquired, "I would like to know if I'm supposed to grade my papers before I send them, or do you grade them for me?" And from Colorado, Susie complained effectively about her grades with this letter, reprinted exactly as she wrote it.

Dear HSI Computer:

I'm sorry to inform you that since you have worked so hard all year grading our papers that you have possibly burned up your transistors, blown your fuse, or blown your chip. I am very disappointed in your performance. My expectations were very high. You mark my right answers wrong and my papers I send in you can't find. I am positive you need a new micro chip. Please find the chip inclosed, and have your owner replace your old one.

Sincerely,
Susie

New or drastically revised courses, many using computer grading of objective questions, are helping improve the quality of education students receive. The computer scanner grades the tests, and a commentary on the student's work is printed out. The lesson and the printout go to the teacher,

who reviews essay questions and other assignments as well as the printout, gives the student constructive criticism and encouragement, and then assigns a grade.

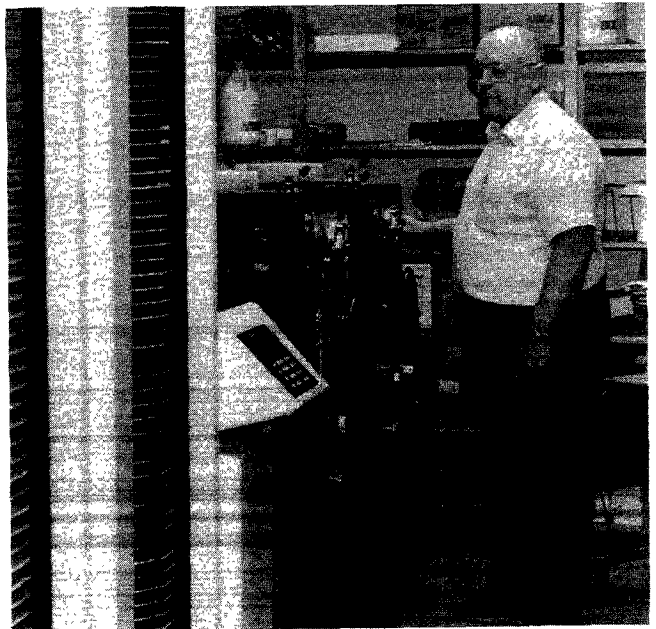
Overseas branches of HSI are operated by division offices and are designed to tailor correspondence study to local educational and language needs. Active branches are functioning in Australia, Brazil, Switzerland, Singapore, Argentina, England, India, and South Africa.

Kenneth Young, one of America's best-known educators, a specialist in accreditation and president of the National University Continuing Education Association, recently commented, "HSI is my idea of what a good-quality correspondence school should be."

For more than two decades Home Study International has been fully accredited by the National Home Study Council, a recognized accrediting organization for correspondence schools. Both its elementary and high school courses are fully approved by the Education Department of the State of Maryland, and its high school diploma is accepted on a par with any high school diploma in the State. The Seventh-day Adventist Church's Board of Regents recently has reviewed the entire operation and given its continued blessings and full accreditation.

Church members can be encouraged by the progress of their correspondence school. At HSI's first board meeting the chairman quoted the famed educator Rainey Harper, of the University of Chicago: "Work of the very highest order can be done by correspondence." The 1913 bulletin of the Fireside Correspondence School stated, "[HSI] is the rival of no other school. It aids and supplements them all. It fills in the chinks between them. . . . Its field is the world."

The current staff of HSI is still committed to those ideals and concepts. The church's 75-year-old correspondence school is committed to serve the denomination until the Lord comes. □



Sam I. Laubach, production manager, supervises the recently installed \$50,000 AB Dick Tandem, which automatically feeds masters, prints on both sides of the sheet at the same time, and collates complete study guides—all in one operation.

Whither Adventist education?

The Seventh-day Adventist message carries within itself the germ of greatness. It leads men and women and young people to aspire to higher and better things, to dream dreams, to leave behind the rut of past ways. Adventism, taken into the heart and lived, refines and ennobles, elevates and renews.

This transforming power comes from the presence of Jesus. He is the one altogether lovely, the Man of matchless charms who molds the yielded heart into His own likeness.

I have worked on three continents and have observed firsthand the renewing power within Adventism. I have seen young men and women from the humblest of backgrounds catch a vision of who they *are*, because they are Christ's, and of what they might *become* in Him. It is no accident that Adventists are better educated than the average and tend to be upwardly mobile in society.

This spirit of aspiring for the highest puts pressure on the church, however. In particular it stretches the church's resources in an endeavor to keep pace with the advancing educational goals of its members. Converts to Adventism are not satisfied merely to attain the educational level of their parents;

nor are their parents. So elementary level gives way to secondary, secondary to baccalaureate, baccalaureate to graduate level.

And the church struggles to satisfy the demand. Its finances are strained as educational needs eat into the budget. Often we cannot provide the education young people and their parents desire. Sometimes we turn away students because of inadequate facilities.

Although the Adventist Church is growing rapidly, we still are a relatively small body. Other denominations have tended to concentrate on one or two areas of Christian witness or service—such as publishing, welfare ministry, or radio-TV. But not Adventists: We operate a network of hospitals, clinics, and sanitariums; we are a major religious publisher; we run radio and TV programs; we conduct large-scale public evangelistic efforts; we undertake works of relief for the needy, the blind, and the deaf.

Open faces

By SYLVIA BARTON

*Children
Coming to the King
With open faces,
loving Him.*

*Tender hearts,
Responsive mien;
Joyous singing
Echoing.*

*Open faces,
New and aging,
Beholding Him,
Transforming, changing.*

And we run schools, colleges, and universities. In the United States we have the second largest Protestant educational system.

So comes the rub: How can the Adventist education system maintain itself in the face of the demands on it and the demands on a world church?

In this issue we have clustered several articles on Adventist education. Coordinated by associate editor George W. Reid, himself an educator of many years, these articles explore the goals, needs, and problems of our educational system. In particular the roundtable discussion with educators Taylor, Reynolds, and Stephan warrants careful consideration by the concerned Adventist.

As the church wrestles with the challenges posed by its educational program, it must keep in mind the foundations, the verities:

■ Adventist education is unique; it is not merely the addition of classes in religion to the curriculum. "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life."—*Education*, pp. 15, 16.

■ A strong church rests upon strong schools and strong homes. Christian education is costly, but it is the best of investments; it is investment in this life, and also in the one to come.

■ Every Seventh-day Adventist child deserves the chance of learn-

ing in a Christian environment. He deserves the opportunity to hear the Christian option given fair exposure; he deserves to be spared the tension that arises when the classroom is in disjunction with the home and church.

Adventist education is not perfect, but neither is the church. At its best, Adventist education provides a context for the formation of

values and friendship at a critical period in the life cycle. Given the communications explosion, "the world" cannot be physically excluded from the Adventist campus—or from any other place. But Christ can be given a chance. Young people can be exposed to sincere, dedicated Christians—to teachers who believe in the message of the three angels, and who have given their lives to hastening on the angels' mission.

A few months ago my wife and I sat in church on the campus of one of our universities. That Sabbath the pastor uplifted Christ, then

invited young people to come forward in dedication to the Master. The message was simple and powerful; the Lord was present. Without a drawn-out appeal, without music, simply under the impress of the Holy Spirit, about 100 young people sprang to their feet.

The secular campus could never provide this. Every one of those young people made the struggle to maintain the Adventist school system eminently worthwhile. W. G. J.

FOR THE YOUNGER SET

The wisdom of Solomon

By JOAN POOLE

Billy ran into the kitchen after school with his usually happy face in a frightful scowl.

"What is it, Billy? Didn't you have a happy day at school?" Mother asked in surprise.

"No, it was terrible. Jamie said I was adopted!"

"But, Billy," Mother laughed as she drew him to her for a hug, "you knew that. Your favorite story is the one telling about the day the Lord answered our prayer and we were called to the hospital to pick you up!"

"Yes, but adopted is bad."

"What could be bad about it, dear?"

"My real mother gave me away."

Mother was very sad to see her little boy so unhappy. "Billy, get the Bible and we will read a story."

Billy was glad to do this because he knew there were lots of good stories in the Bible. He liked it when his mother had time to read to

him in the afternoon as well as at bedtime.

Today he listened quietly as Mother read from chapter 3 of 1 Kings. It was the story of two women, each claiming to be the mother of the same child!

Each woman had given birth to a beautiful, healthy baby, but, sadly, one of the babies had died. Now each woman was declaring that she was the mother of the living baby.

When the women couldn't settle the matter between them they appeared before their wise ruler, Solomon, for him to judge which of them would keep the baby.

Wise King Solomon listened to each woman tell her story. It was very hard to know which woman was speaking the truth. The king then called for his servant to bring a sword and ordered the child to be cut in half and divided between the women!

The people wondered at this cruel solution. What was the king thinking of?



But as soon as the king gave the order to cut the child in half, one of the women immediately called out, "O my Lord, give her the living child, and in no wise slay it!" While the second woman insisted, "Let it be neither mine nor thine, but divide it."

Now all could see the reason Solomon would issue such an order. He knew by the way each woman responded to a threat of harm to the child which was the rightful mother—the woman

who loved the baby enough to give it up!

Mother explained to Billy that often a woman who allows her baby to be adopted is a loving and unselfish person. She is thinking more of the baby's happiness than of her own.

Billy smiled. "Then being adopted could mean you have two mothers that love you."

"It may very well mean just that," agreed Mother as he slipped from her lap and went to play.



Don't spend a penny for a graduate degree until you hear what we have to say.

If you're thinking about going to graduate school and still haven't decided on which one to attend, or if you're putting off going because the money just isn't there, here's an opportunity you shouldn't pass up.

Andrews University, in Berrien Springs Michigan, has put together a graduate scholarship program which gives qualified individuals the chance to continue their education.

The Plan

The program's policy is as simple as this: you do everything you can to finance the cost of your school tuition (through loans, grants, etc.) and whatever you can't meet, Andrews University will.

In addition, every full-time graduate student at Andrews is guaranteed work to help with their living expenses.

And there's even more: Andrews University is giving a 40% increase in salaries to graduate assistants helping professors with teaching and research.

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Foreign missions— a family affair

By ALBERTINE TILSTRA

Hundreds of people are milling about the San Francisco International Airport, carrying their luggage, watching children, or standing in line at the ticket counters. A young man and his attractive wife, obviously seasoned travelers, move quickly through the crowd. He checks in and obtains their boarding passes while she finds a seat.

"Flight 391 is ready at gate 39," a voice over the loud-speaker crackles. The passengers leave their seats quickly, preparing to board the Japan-bound Boeing 747. The couple find their seats and make themselves comfortable for the long flight, the first leg of their journey to Indonesia.

Daniel Tilstra's roots go back to Holland and Belgium, where his great-grandparents pioneered Adventism. Dan and his wife, Karen, are fourth-generation missionaries of the Tilstra-Klingbeil family. The mode of travel has changed dramatically with successive generations, but the sense of urgency remains the same.

Shortly after their marriage in 1927, Klaas Tilstra and Marie Klingbeil answered a General Conference call to go to the Netherlands East Indies, now Indonesia. Bidding farewell to their loved ones at the railroad station in Holland, Michigan, they traveled by rail to Grand Rapids. Obtaining passports

Albertine Tilstra, a retired missionary, was asked by a member of the General Conference Secretariat to write this story.

and other travel documents, they arrived in New York on a sweltering July day. Then, following an ocean cruise and weeks of sea sickness, they came to Java.

In record time they became acclimated to the tropics and the assignment. Over the years, Klaas and Marie diligently worked to spread the gospel among the Indonesians, traveling by boat, canoe, bus, bicycle, and on foot. During their 15 years there, three sons were born: Reinhold, in Java; John, in Ambon; and Albert, in Sumatra.

Then the war struck. Members of the family were separated and confined in concentration camps by the Japanese. Shortly before the end of the war, Marie, weakened by malnutrition, died in the camp. Three months afterward the three boys were reunited with their father. They went to Holland, then to the United States, where the boys resumed their education.

Following his marriage to Albertine Klingbeil (sister of his first wife, Marie) in 1947, Klaas and his bride traveled by ocean liner to Holland, where he worked four years as union president and school principal. In 1953 the Tilstras returned to the Far Eastern Division to work as pioneers in New Guinea (Irian Jaya), where they stayed until 1963.

While Klaas and Albertine were still in New Guinea, a third generation of Tilstras went as missionaries. Reinhold; his wife, Connie; and their two small girls answered a call to

Malacca (Malaysia), then Vietnam, where they worked among the Chinese Malay people. Returning home in 1964, Reinhold told of exciting experiences such as looking down the barrel of a Viet Cong gun as he was held up during his travels. He credits angels with protecting him and his family on many occasions.

In 1970 Klaas—returned from New Guinea, and while living in Loma Linda, California—was asked by Inter-American delegates to the General Conference session in

Atlantic City to go to Surinam as a volunteer worker. When Albertine agreed, they packed, stored their belongings, and sailed by freighter from Texas to Paramaribo. After two years there—with Klaas helping to build a church and pastoring several churches, and Albertine organizing a Dorcas society, going from house to house doing missionary work, and teaching health classes—they flew back to the United States.

As Klaas and Albertine were retiring from mission service, a fourth generation of Tilstras



Overseas service has been a family affair for the Klingbeil-Tilstra families. Top: Dan and Karen Tilstra are working in Indonesia. Bottom: Klaas and Albertine Tilstra are retired now, but they served for ten years in New Guinea and two in Surinam.

was preparing to fill the vacuum. John's son Dan decided to go to Korea as a student missionary to help in the English language school. "I'll finish my schoolwork after coming home," he said. His parents consented, and in 1973 Dan was off.

John's daughter Marie wanted to do her share, and soon found herself en route to the English language school in Jakarta. Reinhold's daughter Kathi was the next Tilstra to go to Indonesia. Working with her was Californian Karen Sue Banks—a Tilstra in the making.

In 1976 John's son Douglas was corresponding with a missionary on the island of Majuro, in the Marshalls. They needed a church school teacher for a year. Soon he was on his way to the South Pacific. In the meantime, Dan had been asked to return to Korea, where he spent another two years.

After Dan's marriage to Karen Banks in 1979, the newlyweds went to Sri Lanka for one year to do pastoral work there. Returning to Andrews University, both received their Master's degrees. Following graduation, a letter arrived from the General Conference. Nervously Dan tore open the envelope and read: "The mission board has decided to ask you and your wife to go to Indonesia to supervise all the language schools in East Indonesia. You will be located in Manado, Celebes. . . . Kindly give us your response as soon as possible."

The plane taxis down the runway of the San Francisco airport. The young couple, seasoned travelers, eagerly look forward to their return to the Far East.

Foreign mission work has been a family affair for the Klingbeil-Tilstras. There have been problems. There have been sacrifices and heartaches. But unanimously they will declare it the best life possible.

Such a love affair is contagious. No sooner does one generation move off the scene than another emerges to carry the torch borne by those who have gone before.

Seminar examines opportunities and need for youth to work

By OWEN A. TROY

One hundred lay people, business people, teachers, principals, and educational superintendents made church history this past fall as they attended the first School Industries Seminar, conducted at Loma Linda University. Those

Owen A. Troy is an associate director of the General Conference Communication Department.

in attendance represented 28 States, four Canadian provinces, and three foreign countries.

The seminar—sponsored by Versitron Industries, Pak-Rite, Inc., and the national ASI organization (Adventist-Laymen's Services and Industries)—presented ideas for higher-paying jobs for elementary- to university-level students at Adventist schools.

Paul S. Damazo, consultant to and former owner of Versitron Industries, was the seminar's director, with Richard Mesaric, president of Pak-Rite, acting as codirector. Thirty speakers, selected for their specific talents, experience, and expertise, presented timely, practical topics.

Ted Uren, business administrator on the La Sierra campus of Loma Linda University, launched the seminar with the official university welcome, and Attorney Harold Lance, then president of ASI, gave the keynote address.

Shirley Burton, communication director for the Pacific Union Conference, spoke on the "Financial Benefits of Com-



Brotherhood Day in El Salvador features Pathfinders

The highlight of El Salvador's annual Brotherhood Day—held this year in San Salvador's International Fair auditorium and attended by Seventh-day Adventists from all over the Republic of El Salvador—was a parade featuring a drum-and-bugle corps; contingents of pastors; lay preachers; literature evangelists; teachers; office workers; uniformed Community Services and Dorcas workers, all carrying banners representing their respective churches; and 1,035 Pathfinders and Master Guides, representing 42 Pathfinder Clubs.

Taking part in the parade were a 75-year-old Pathfinder leader, who has been involved in Pathfinder activities for more than 28 years, and Lillian Ford (above left), widow of Orley Ford, who, although she is in her 90s, has been a moving force in the Pathfinder program of the El Salvador Conference. At the other extreme in age were two babies—the children of a husband-and-wife Pathfinder leader team. The 6-month-old

twin girls (above right) were dressed in miniature Pathfinder uniforms complete with little neckerchiefs and other Pathfinder regalia.

As I mingled with the 6,000 members present for the occasion I was deeply impressed by their dedication, confidence, and enthusiasm, despite the fact that some face extreme hardships.

Ten Pathfinders participating in the parade had come from a little church that recently had been destroyed. Eight members of that church had been killed during the disturbances. Nevertheless the courage and faith of the Adventist believers in El Salvador seems unshaken. Their talk is not about their difficult experiences, but about their determination to share the message of a soon-coming Saviour. And they have been active—more than 3,000 new believers had been baptized in the El Salvador Conference by the close of the third quarter of 1983.

GEORGE W. BROWN
President
Inter-American Division

municating," especially as they relate to school industries.

Doug Havens, chairman of the Agriculture Department at Loma Linda University, addressed the topic "Agriculture—The Sleeping Giant." He suggested setting up a highly efficient profit corporation run by Adventist lay specialists in agribusiness to operate farms for academies and colleges in the United States. His ideas seemed to meet with the approval of the attendees.

Tom Zapara, chairman of the board of TMZ Corporation, during his presentation showed a film entitled *How Very Positive Thinkers Get Very Positive Results*.

Marketing specialist Nabil Razzouch spoke on "Emerging Lifestyles and Market Opportunities for the '80s." He gave practical suggestions for school

industries, expanded job opportunities, and financial rewards for Adventist schools.

Jonathan Mills, assistant superintendent of schools in Southeastern California Conference, dealt with a major problem facing the Seventh-day Adventist Church—the failure of many students to recognize the importance and dignity of work—and outlined ways to teach the dignity of labor.

The seminar had a full schedule of lectures, demonstrations, hands-on experience opportunities, question-and-answer sessions, and tours of a number of successful industries.

One school industry toured had been started by Versitron Industries, located in Riverside, California, ten years ago—the packaging industry at San Pasqual Academy. In addition to providing student-labor oppor-

tunities, the industry has made a substantial profit for the school, putting it on a sound basis.

The national ASI board has voted to conduct similar seminars in two locations during the summer of 1984. Plans also are under way for the first International Congress of SDA Producers, Importers, Exporters, and Distributors, to be held in the fall of 1985.

The seminar's organizers feel that as many as 100,000 productive jobs can be generated for Adventist schools around the world. Such opportunities for financial help will make it possible for many more Adventist young people to obtain a Christian education.

While more opportunities for student work are becoming available, educators express concern that far too few young people have developed good

work habits. One educator noted that many young people are not attending church school because they feel that money earned should be spent on themselves—now! Such a concept causes many Adventist youth to seek an education in the public schools. His contention is that if Adventist youth are to receive an Adventist education, they need to be willing to work for it themselves.

EAST GERMANY

Seminary is first in foreign students

The 1983-1984 school year opened with 81 students at Friedensau Theological Seminary in the German Democratic Republic. Forty-one are taking

A preview of next quarter's Sabbath school lessons

At a time when many are searching for God in a multitude of different ways, how can we find God and know that the God we find is real? The adult Sabbath school lessons this coming quarter help provide the answer. Entitled "Knowing That We Know God," the lessons demonstrate that God is more eager for us to find and know Him than we are to make this all-essential personal discovery.

Author Mervyn Warren emphasizes the fact that God has provided ample means for us to discover His love and concern for us. We can learn much about God through His names, through nature, through the Holy Spirit, through the revelation He has given in the Bible, through the life of Christ, and through the laws He has given—physical laws, as well as moral law. We can learn about Him by studying His way in His sanctuary, and through family relationships. In fact, no matter where we turn, we seem to run into God.

Dr. Warren, vice-president for academic affairs and member of the religion and theology faculty at Oakwood College, includes that which we know about God and that which God knows about us in his definition of the term *knowledge of God*. One of his concerns is that today there is so much false knowledge about God. From the beginning it has been Satan's studied purpose to create misconceptions about God. Satan seems to have succeeded in deluding most of the people in the world through one misconception or another. For that reason this quarter's lessons should help us not only to reaffirm our personal experience with God and come to know Him better, but to be better able to share our discoveries with others and to break down the walls of misinterpretation that Satan has erected.

Paul Gordon, of the Ellen G. White Estate office in Washington, D.C., has written the Teachers' Aids for this coming set of Sabbath school lessons. In summarizing the quarter's emphasis, he states: "We not only can have but should have complete assurance of God's love and presence. The means are available to know Him. We need to take advantage of His



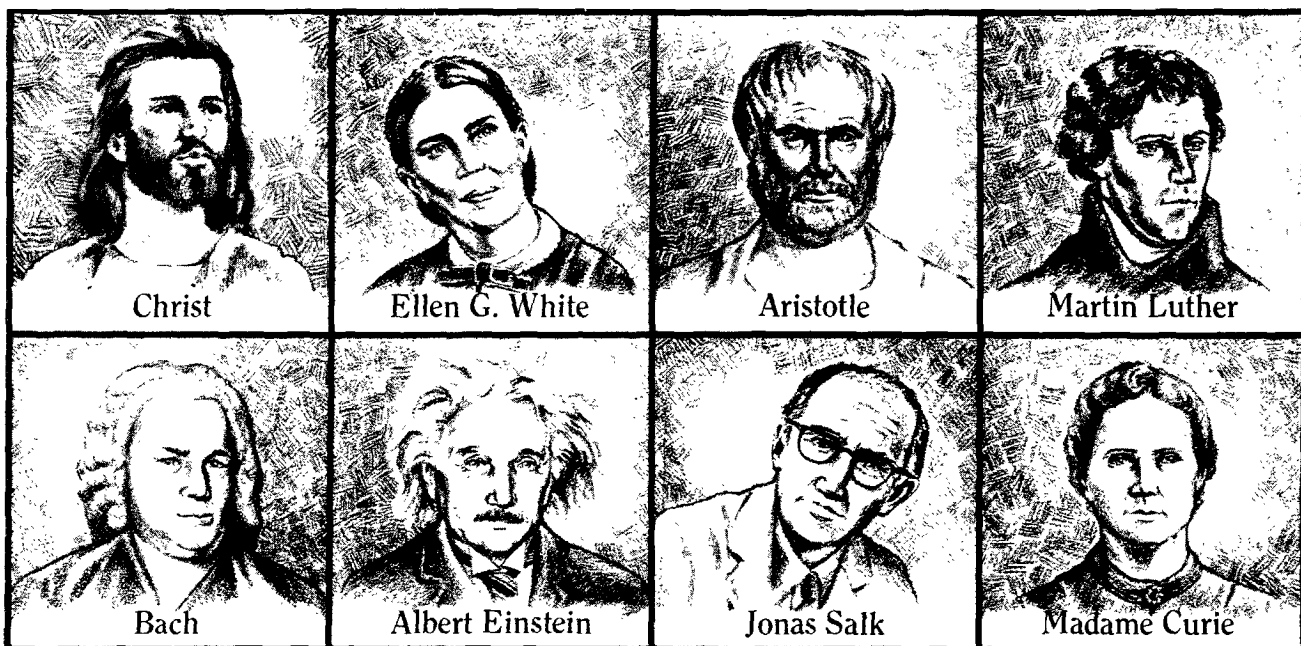
revelations and rejoice in our permanent fellowship with the eternal God."

Pacific Press has commissioned artist John Steel to prepare a series of paintings particularly for the adult quarterly covers. The beautiful cover pictured above is the third to appear since beginning this series with the cover painting on the quarterly for the second quarter of 1983. It not only illustrates the privilege and thrill of knowing God but, more subtly, indicates that He reveals Himself to us in nature and even more effectively through Christ.

LEO R. VAN DOLSON

Editor, Adult Sabbath School Lessons

Not all colleges study the same great minds...



Aristotle, Einstein, Bach . . . the great minds of history are the heart of any good college education. Part of the thrill of college is meeting these men and women in the classroom and in the library. For in our past are the clues to our present and the keys to our future.

Literature, chemistry, physics, foreign languages, history, anthropology, applied business studies and the applied sciences are all a part of any good college or university curriculum.

You can find them all at an Adventist institution — or at a good public college or university.

Who won't you meet in a public college classroom? And who will you always meet in the Adventist classroom? Jesus, Ellen G. White and modern-day Adventist scholars who bring the spirituality of Adventism to bear on the studies of traditional and modern academic disciplines.

That's the true measure of value of an Adventist college education. That's why a public college experience can never be a complete education.

Find out more about how an Adventist college education can be arranged for you — or someone near you. Send the coupon at right today.

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Career Field

Mail to: Board of Higher Education, General Conference of
Seventh-day Adventist, 6840 Eastern Avenue, NW.,
Washington, DC 20012.

pastoral training, the other 40 are enrolled in a one-year course for deacons.

Among the ministerial students are five from the Soviet Union, five from Angola, three from Mozambique, three from Yugoslavia, two from Czecho-

slovakia, and one from Brazil. The 19 foreign theology students represent the largest group of pastoral trainees from foreign countries in any theological school or university in the German Democratic Republic.

The new curriculum intro-

duced at Friedensau in September is accredited by the General Conference and compatible with other Adventist European colleges such as Newbold and Marienhoehe.


On October 5, 1983, the vice president of the Christian

Democratic Union, Wolfgang Heyl, visited the seminary, an event that received coverage by all the German Democratic Republic's major newspapers. One daily newspaper with nationwide circulation, *Neue Zeit*, sent a reporter along with Mr. Heyl, who wrote a lengthy article about Friedensau Theological Seminary.

Hail the Day That Sees Him Rise

Charles Wesley, 1739


LLANFAIR 7777 Alleluia
Welsh hymn melody
Arr. by John Roberts, 1837




1. Hail the day that sees Him rise, Al - le - lu - ia!
2. There for Him high tri - umph waits; Al - le - lu - ia!
3. See, He lifts His hands a - bove! Al - le - lu - ia!
4. Lord, be - yond our mor - tal sight, Al - le - lu - ia!



To His throne a - bove the skies; Al - le - lu - ia!
Lift your heads, e - ter - nal gates, Al - le - lu - ia!
See, He shows the prints of love! Al - le - lu - ia!
Raise our hearts to reach Thy height, Al - le - lu - ia!



Christ, the Lamb for sin - ners giv'n, Al - le - lu - ia!
He hath con - quered death and sin, Al - le - lu - ia!
Hark! His gra - cious lips be - stow, Al - le - lu - ia!
There Thy face un - cloud - ed see, Al - le - lu - ia!



En - ters now the high - est heav'n. Al - le - lu - ia!
Take the King of glo - ry in! Al - le - lu - ia!
Bless - ings on His church be - low. Al - le - lu - ia!
Find our heav'n of heav'ns in Thee! Al - le - lu - ia! A - men.



New hymnal to have more hymns on resurrection

When surveyed concerning what they would like in the new Adventist hymnal, many pastors asked for more hymns on the resurrection and ascension of Christ. Although the accompanying text is in our current hymnal (No. 131), it is set to a tune that has not made it popular.

Most of the Christian world, however, uses the glorious Welsh melody Llanfair, named after a village in Montgomery County, Wales. The village is famous for having the longest full name in any language—*Llanfairpwllgwyngyllgogerychwyrndrobwllllandysilio-gogoch*—58 characters! The local post office has chosen to shorten the name to Llanfair, P.G.

Charles Wesley, one of the founders of Methodism and probably the most prolific hymn writer of all time, visualizes in this hymn the ascension of Christ after his miraculous resurrection. The "Alleluias" were added by Welsh musician John Roberts.

The words and music are printed here in the hope that many congregations will want to reproduce it in their church bulletins. Both words and music are in the public domain, so feel free to use them any way you wish to learn and sing this new song of praise that will be in the new hymnal. WAYNE HOOPER

Executive Secretary
Church Hymnal Committee

Employees raise nearly \$7,000 for colleague

In a remarkable two days of sharing and love, White Memorial Medical Center (Los Angeles, California) employees, physicians, and clinic staff banded together to raise \$6,700 to benefit a fellow employee.

In September, nurse Theresa Kummer, director for surgery and recovery, was diagnosed as suffering from metastatic cancer. Just before Thanksgiving several employees learned that Ms. Kummer's condition was deteriorating rapidly and that she had expressed an earnest desire to see once more her 81-year-old mother, who lives in Idaho and is restricted to a wheelchair.

After consulting with Ms. Kummer's family and physician, the employees established the Theresa Kummer Fund to raise the money to fly the seriously ill nurse to Boise,

Idaho, by air ambulance. In two days the medical center employee family raised the funds, and on Friday morning, November 18, a group of employees gathered at the Burbank Airport to see Ms. Kummer off.

Within hours of reaching Idaho she sent a telegram to the medical center: "Arrived safe and sound. Thanks to all of you at White Memorial. The generosity you have shown can never be duplicated. Please extend to everyone my deepest gratitude for what they have done. There are no words that can convey what is in my heart. God keep you all safe until I return. Love, Theresa."

On Monday, December 12, Theresa Kummer died in Boise in her sister's arms. At Ms. Kummer's special request, a memorial service was held at the White Memorial Seventh-day Adventist church, although she was a Roman Catholic.

CAROL M. JOBE
Public Relations Officer
White Memorial Medical Center



Review and Comment

By JAMES COFFIN

■ **It appears that Ellen G. White**—who called agriculture the ABC of education—was about a century ahead of the times. A growing number of international agencies now see a strong local agricultural base—not foreign aid—as the solution to the world's hunger problem.

■ **Harmless pastime?** That's not how University of Illinois psychiatrist Thomas Radecki views the Super Bowl. Dr. Radecki notes how commentators alluded to the Raiders' reputation for playing "dirty," and liking "to get into street fights," without condemning—thus indirectly condoning—such behavior. The National Coalition on Television Violence reports that in 48 studies of violent sports, 45 found harmful effects to the average participant and viewer, and no study has found that viewing violent sports reduces anger or violence. One study revealed that between 1976 and 1982 more camera coverage was given to football and hockey players who were injured or made vicious tackles than to those who had just executed a spectacular play.

■ **The October issue** of the American Bible Society *Record* reports the success of one of its youngest Scripture sellers. Samuel Peguero, a 10-year-old fourth-grader from Santo Domingo, Dominican Republic, spends his after-school hours selling Bibles and New Testaments. The commission he earns goes toward the support of his seven brothers—but only after he has paid his tithe. Samuel is a Seventh-day Adventist who is making a profound impact on those he meets and setting an example of dedication that all of us should attempt to follow.

■ **Apparently believing** that church services are nothing to sneeze at, the senior minister of the Fort Worth, Texas, University United Methodist church has begun holding special services for allergy sufferers. According to a Religious News Services release, patrons of the services are allergic to such things as "the smell of new books—including Bibles and hymnbooks—new clothes, mothballs, dust, shoe polish, new leather, deodorants, perfume, after-shave lotion, smoking, natural gas, carpet, fingernail polish, hair spray, and an endless list of items. . . . Although the group members are tolerant about theological beliefs, they lay down strict rules for those who attend." Should you ever visit, don't expect an embrace or handshake, and be prepared for the regular attenders to sit as far from you as possible.

■ **According to statistics** released by Christian Blind Mission International, which provides a ministry for blind people in 91 poor nations, there are some 40 million blind people in the world today, 80 percent of whom live in Third World countries. Three out of four victims could have been rescued from blindness. Eighty people become blind every hour, 60 of whom are children under 14. In West Africa there are many villages where up to half the population is blind. Most blindness is a result of ignorance, poor sanitation, shortage of medical aid, or malnutrition. Should any sighted person be having difficulty finding blessings to count, the foregoing statistics should put him or her in a state of perpetual gratitude.

■ **Lack of funding** is making it increasingly difficult for Bible societies to subsidize some of the more expensive forms of Scripture. For example, the American Bible Society English Bible in Braille—which is comprised of 18 volumes, each several inches thick—is sold at no profit for \$235.80. A less known service that is becoming more difficult to finance is the providing of scholarly editions of Scripture in Greek and Hebrew for use by seminary students.

Women of the year to be chosen

The Association of Adventist Women is seeking nominations for women to be recognized for their outstanding contribution to the Adventist Church in the role in which they have been called to serve, whether mother, wife, missionary, church officer, professional, active retiree, or other. The women selected will be honored at the national convention of the Association of Adventist Women to be held at Andrews University, Berrien Springs, Michigan, July 13-15.

The purpose of the Women of the Year Awards is to promote and encourage women in the Adventist Church to reach their highest potential and provide role models for all women.

In placing nominations, please provide the following: your name, address, and telephone number (including area code); nominee's name, address, and telephone number; explanation of why the person was nominated and her category (homemaker, secretary, musician, writer, or other). Each nomination must include three references for the nominee—one of which must be the church pastor or local elder—and their addresses and telephone numbers.

Send nominations to Women of the Year, Association of Adventist Women, P.O. Box 3884, Langley Park, Maryland 20787. All nominations must be received by June 1, 1984.

PEGGY HARRIS

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CORRESPONDENTS, NORTH AMERICA—UNIONS: Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallace; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Andrea Steele; Loma Linda, Richard Weismeyer

Far Eastern

■ At its year-end session the Japan Union Mission was reorganized into local conferences and a mission—East Japan Conference, West Japan Conference, and Okinawa Mission. The Japan Union is expected to be the second union mission in the Far Eastern Division to gain union conference status, an event that should take place later this year. The Korean Union Conference was the first.

■ The Far Eastern Division recently voted a continuing-education program for ministers, similar to the continuing-education program in the United States. The program will encourage all ministers to improve their activities and knowledge each year.

■ 1984 is the Year of the Youth in the Far Eastern Division. The youth have set as their goal baptizing 70,000 people during the One Thousand Days of Reaping. By the end of the first four quarters of the One Thousand Days of Reaping, the youth had been instrumental in the baptizing of 27,731 persons. In the division there are 6,063 youth societies.

■ During 1983 the church in the Far East had a total of 34,323 baptisms. Of these a large share—13,013, or 38 percent—were during the second quarter. Of the total, almost 32

percent were baptized in the South Philippine Union Mission.

North American Atlantic Union

■ Two members of the Mount Olive church in New London, Connecticut, Laura Bellinger and Lucille Smith, distributed more than two tons (1,814 kilograms) of government-surplus cheese and almost a ton (907 kilograms) of butter during January. The 1,020 recipients included those who are on low incomes, unemployed, handicapped, or on strike.

■ Pathfinders and members of the Portuguese church in Queens, New York, prepared a meal for the street people in New York City, taking the food to a number of subway entrances to give to those seeking shelter inside. A stop also was made under a bridge where an elderly man lives.

■ The Greater New York Conference and the North Bronx church have decided to initiate a new company in the North Bronx area. Under the leadership of its pastor, Samuel Bulgin, the new group conducted its first Sabbath service in rented facilities on December 3, 1983. Veteran members of the North Bronx church have joined the new company, as have many newly baptized members.

Canadian Union

■ During 1983 the literature evangelists in the British Columbia Conference showed a sales gain of \$58,521 over 1982. The 12 regular and 13 part-time literature evangelists claimed 22 baptisms as a result of their 1983 ministry.

■ Women of the Barriere, British Columbia, church recently

made a beautiful quilt, which they displayed for four weeks in a local store, inviting bids and stating that the proceeds would be donated to the Barriere Food Bank. A local woman bid \$320, and a Food Bank representative expressed thankfulness to the Adventists for their support.

■ Adventists have offered health-age appraisals, smokers' profiles, and computerized risk evaluations to the British Columbia public during the past few months. As a follow-up to this highly effective outreach, a brochure entitled "Feelin' Good" is being mailed quarterly to participants.

■ As a result of a survey sponsored by the personal ministries council in the Hazelton, British Columbia, church, a "Grandmas' Prayer Breakfast" was begun recently. The grandmothers in the church meet once a month to pray together for specific concerns, relate answers to prayer, read poetry, sing, and have breakfast together.

Columbia Union

■ Attendance at an It Is Written Seminar in Hyattsville, Maryland, more than doubled as a result of a mini-cooking school held each Tuesday evening prior to the seminar. Sixty persons attended.

■ To discourage bad language in the non-Christian school where Elaine Watkins of the Mount Olivet church (Camden, New Jersey) teaches, she imposes a 25-cent fine for each use of profanity. Moneys collected go to Investment. Mrs. Watkins said she wins whichever way the project goes—and it seems that both the income and the profanity are diminishing.

■ All seven Columbia Union College graduates who for the

first time took the Medical Laboratory Technician (MLT) and the Medical Technologist (MT) registry examinations passed well above both the minimum qualifying scores and the national average. Since 1977, 93 percent of the MLT graduates have passed the test, and since 1979, 90 percent of the MT graduates have passed.

■ An interfaith community service focusing on thankfulness for the healing ministry was cosponsored by Kettering Medical Center (KMC) and the Kettering, Ohio, Adventist church. Former KMC patients, members of the hospital staff, and community clergymen participated. Consideration is being given to making this unique service an annual program.

Lake Union

■ In 1983 seven lay-conducted Revelation Seminars produced 24 baptisms in the Michigan Conference. In 1984, 20 lay seminars are in progress, and plans are being made for as many as 100 by the end of the year.

■ Three Breath of Life programs recently were taped in Chicago during Shiloh church's regular Sabbath worship service. According to church pastor Fred White, Breath of Life has taped on location at Adventist churches in Alabama, California, and Costa Rica because the telecast feels a need to share the multidimensional aspects of the Seventh-day Adventist Church with its viewing audience.

■ Glendale Heights Community Hospital in Illinois is helping high school students become aware of hospital careers. According to Louise Ferrebee, public relations assistant, hospital staff volunteer their time two evenings a

month to advise students. The Explorer Scouting Program, organized through the Boy Scouts of America, allows students to contact the director of a hospital department to arrange a tour or lecture.

■ Indiana Conference students attending Southern College in Collegedale, Tennessee, and Andrews University in Berrien Springs, Michigan, were treated to dinners by the Indiana Conference. Conference staff members interviewed ministerial students, future teachers, and future literature evangelists while attending the campuses. "We want to keep in touch with our youth," said Robert A. Thompson, conference president.

North Pacific Union

■ The Walla Walla College social work department has received accreditation from the Council on Social Work Education, the national accrediting body for all sociology programs. The school is the second Adventist college to receive accreditation in this area.

■ Members of the Seattle, Washington, Maranatha church have broken ground for a new sanctuary scheduled for completion this summer. The congregation was organized five years ago as an outreach of the Seattle Spruce Street church and now has 150 members. Ewart Brown is the pastor.

■ In a major remodeling project at Upper Columbia Academy, Spangle, Washington, three small workrooms in the library were combined into one large area. A new storage area for textbooks and magazines and a teachers' workroom were created. A new classroom/computer laboratory, which houses seven Apple computers, was created adjacent to the library. And a new phone system was installed.

■ In past years, Red Cross blood drives in Gold Beach, Oregon, have been rather poor. When the Gold Beach Seventh-day Adventist church contacted the Red Cross about having a blood drive again, the Red

Cross was rather skeptical, but finally agreed to come. The church asked the Red Cross to set their goal at 100 units, but was told that a town the size of Gold Beach usually yields about 60 to 65 units. On the day of the drive, 220 people showed up and gave 180 units of blood. The second drive, some months later, brought in 190 units. Shortly after the beginning of 1984 the church sponsored another drive, which resulted in 191 units of blood. Members of the church distributed posters and personally invited people to donate blood.

Pacific Union

■ The Fairfield Suisun company recently was organized in Northern California with 27 charter members. More than 100 people were present for the organizational ceremonies, according to Edison Nembhard, black ministries coordinator.

■ New pastors in Southern California include Hyung Chong Pak, Los Angeles Olympic Korean church; Moon Kyong Ko, Los Angeles Central Korean church; and Gerald Fuentes, associate at Los Angeles Central Spanish-American church.

■ Theodore H. Im has transferred from Northern California, where he was assistant treasurer, to the Central California Association, where he is serving as treasurer.

■ Newbury Park, California, pastors Oliver Stimpson and Jim Ponder have added a new dimension to their Five-Day Plan. They have begun working in the Conejo Valley High School. Their first session attracted 26 students.

■ Students from Castle Valley Institute near Moab, Utah, recently assisted with a Five-Day Plan for the Moab church. Medical information was shared by dentist Dale Magee and physician Jay Munsey, who were pleased to have a number of patients in attendance. Benny Gabardi, Castle Valley's speech teacher, helped her students provide some of the motivational lectures.

Southern Union

■ Six institutions in the Southern Union participated in the United Way fund drive in 1983, contributing \$58,550. Participants were Florida Hospital, Oakwood College, Southern College, Madison Hospital, Medical Center Hospital, and Takoma Adventist Hospital.

■ Southern College of Seventh-day Adventists recently was the recipient of a \$1,300 grant presented by the Sears, Roebuck Foundation. Plans are to apply the funds toward the completion of the new humanities building, expected to be completed in May. The building will house the college radio station, WSMC-FM, and the communication, business, history, language, and English departments.

■ Southern Junior College Alumni (1918-1944) are spearheading a fund-raising drive to renovate the old music building, Miller Hall, for the division of religion. The project is expected to cost about \$150,000, according to Jack McClarty, vice president for development and alumni relations. About \$30,000 has been raised. Renovation is expected to be completed by the fall of 1984.

■ About 500 pastors and conference and Southern Union administrators and office staff members met January 8-12 at Lake Lanier, Georgia, for the first unionwide ministerial meeting in many years. The meeting, organized by Southern Union Ministerial secretary Harold E. Metcalf, was described as a Caring Church and Conflict Management seminar. Guest speakers came from Andrews University, the General Conference, the Lake Union Soul-Winning Institute, L.E.A.D. Consultants, and the National Council of Churches.

Southwestern Union

■ The Oklahoma Conference reports an Ingathering goal overflow of \$12,126.56, with a per capita average of \$27.01.

■ On January 15 the Southwest Region Conference opened its own Adventist Book Center in

its conference office building. For more than 20 years the Texas Adventist Book Center had served the Southwest Region Conference.

■ Chisholm Trail Academy students who recently elected to take the Preparatory Scholastic Aptitude Test scored exceptionally well. The test is designed for students in their junior year who anticipate going to college after completing secondary school. Of the 24 juniors taking the test, four scored above the ninetieth percentile, and another four scored above the eightieth percentile. Chisholm Trail Academy is a day school in Keene, Texas.

■ Students at the Texico Conference's Sandia View Academy conducted a Week of Prayer in January, using the theme One Step at a Time. More than half the student body participated through talks, skits, or music.

Loma Linda University

■ The American Cancer Society, California Division, has awarded the School of Dentistry a grant totaling \$1,000. The funds will be used for student education by the Department of Oral Medicine.

■ Reese Jenkins, director of trust development at Loma Linda University, recently retired after many years of service to the university. Prior to coming to Loma Linda, Elder Jenkins served as director of trust services for Andrews University and the Lake Union Conference. Although officially retired, Mr. Jenkins will continue to work on a part-time basis in trust development for the university.

■ Some 160 university and oil-company paleontologists attended a symposium on fossil floras of Western North America. The one-day gathering was organized and chaired by Lanny Fisk, chairman of the Department of Geology in the College of Arts and Sciences, and featured 18 papers, some of which were presented by Loma Linda University faculty, alumni, and students.

To new posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Robert Gary Garner (SC '70), to serve as manager, Adventist Health Centre, Blantyre, Malawi, **Sharon (Pendleton) Garner** (SC '71), and two children, of Hendersonville, North Carolina, left New York City, January 8.

Robert Burns Grady, Jr. (AU '61), returning to serve as director, Sabbath school department, Far Eastern Division, Singapore, **Carol JoAnne (McBroom) Grady**, and one son, left San Francisco, January 1.

Mary Amelia Kovarick, returning to serve as dental hygienist, Adventist Health Centre, Blantyre, Malawi, left New York City, January 8.

Douglas Charles Matacio (So. Ill. U. '75), returning to serve as director, Adventist English Conversation School, West Indonesia Union Mission, Jakarta, Java, Indonesia, left Los Angeles, January 9. **Verla Rae (Newman) Matacio** (WWC '73), and two children, left Seattle, January 29.

Guy Richard Nash (LLU '83), to serve as dentist, Hongkong Adventist Hospital, Hong Kong, and **Patti Jan (Mullins) Nash** (SC '80), of Loma Linda, California, left Los Angeles, February 1.

Scott Gregory Newbold (LLU '78), to serve as physician/surgeon, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Martha Rose (Knowlton) Newbold**, and one son, of Kettering, Ohio, left Los Angeles, January 24.

Joseph Nubuo Nozaki (LLU '57), returning to serve as physician, Kaohsiung Adventist Clinic, Kaohsiung, Taiwan, **Verna Keiko (Kuninobu) Nozaki** (LLU '58), and three children, left San Francisco, September 11, 1983.

William Dale Perry (LLU '71), to serve as laboratory technician, and **Bernadette Heather (Henrickson) Perry** (WWC '62), to serve as assistant sister/tutor, Kanye Hospital, Kanye, Botswana, of College Place, Washington, left Chicago, January 3.

Gerald Robert Reynolds (PUC '75), returning to serve as mathematics teacher, Helderberg College, Somerset West, Cape, South Africa, **Janet Rae (Hamilton) Reynolds**, and one child, left Los Angeles, January 15.

Kenneth Dale Seery (SC '81), to serve as maintenance supervisor, Mwami Adventist Hospital, Chipata, Zambia, **Rebecca Diane (De Pas) Seery**, and one son of Alvarado, Texas, left Dallas, September 28, 1983.

Harry Vega, to serve as director, dental laboratory, Montemorelos University, Montemorelos, Nuevo León, Mexico, and **Joanne LaVonne (Bennett) Vega**, of Riverside, California, left McAllen, Texas, January 24.

Donna Maurine (Monks) Worley (WWC '71), and one daughter, of Ann Arbor, Michigan, left Chicago, January 22, to join her husband, **Richard Harvey Worley**, Solusi College, Bulawayo, Zimbabwe.

Volunteer Service

Franklin Norwood Crider (LLU '44) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Jane Gibson (Baumgartner) Crider** (CUC '44) of Tillamook, Oregon, left Seattle, Washington, January 23.

Nancy Louise Habenicht (Senior Dental Clerkship) to serve as dental assistant, Nairobi Dental Clinic, Nairobi, Kenya, of Loma Linda, California, left Los Angeles, June 22, 1983.

Roger Theodore Nelson (LLU '44) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, of Wildwood, Georgia, left Los Angeles, January 31.



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AR01

Lilah Scalzo (Special Service), to serve as nurse, Mwami Adventist Hospital, Chipata, Zambia, of Loma Linda, California, left Los Angeles, April 20, 1983.

Randal Edward Schafer (Medical Elective Service), to serve as medical assistant, Mwami Adventist Hospital, Chipata, Zambia, of Loma Linda, California, left Los Angeles, November 30, 1983.

Jeffrey Clinton Shepherd (Senior Dental Clerkship), to serve as dental assistant, Adventist Health Centre, Blantyre, Malawi, of Loma Linda, California, left Los Angeles, June 30, 1983.

Student Missionaries

Karen Lynne Heidenreich (SC), of Lakewood, Ohio, to serve as teacher, Ponape Seventh-day Adventist School, Kolonia, Ponape, left Los Angeles, January 11.

Diane Lynn Wilks (SC), of Portland, Tennessee, to serve as teacher, Ebeye Seventh-day Adventist School, Ebeye, Kwajalein Atoll, Marshall Islands, left Los Angeles, December 26, 1983.

EURO-AFRICA DIVISION

Regular Missionary Service

Marc Jaeger (and Blondine), of France, to serve as mathematics teacher, Ivory Coast Secondary School, left September 11, 1983.

Bernard Salzmänn (and Denise and family), of Switzerland, to serve as manager, Adventist University of Central Africa, Rwanda, left September, 1983.

Volunteer Services

Sustentation Overseas Service: 1

INTER-AMERICAN DIVISION

Regular Missionary Service

Luis Alaña (and family), of Panama, to serve as president, Atlantic Colombia Mission, left November 1, 1983.

Brunhilda Alvarez, of Puerto Rico, to serve as radiologist, Montemorelos University, Mexico, left November 1, 1983.

Braulio Concepcion (and family), of Panama, to serve as lay activities and Sabbath school director, North Chile Mission, left November 23, 1983.

Hedrick Edwards (and family), of Trinidad, returning to serve as dean, School of Public Health, Philippine Union College, left August 7, 1983.

Samuel Galanth (and family), of Guadeloupe, returning to serve as teacher, Ivory Coast Secondary School, left September, 1983.

Peter Obel Krumbein (and family), of Colombia, to serve as physics teacher, Montemorelos University, Mexico, left September, 1983.

Noel Fitzgerald (and family), of Haiti, returning to serve as French teacher, Ivory Coast Secondary School, left October 1, 1983.

Elizabeth Nuñez, of Mexico, to serve as bilingual office secretary, Africa-Indian Ocean Division office, Ivory Coast, left July 6, 1983.

Silburn Reid (and family), of Jamaica, returning to serve as president, South England Conference, left June, 1983.

Theodore Anthony Sargeant (and family), of St. Vincent, to serve as pastor-evangelist, South England Conference, left July, 1983.

SOUTH AMERICAN DIVISION

Regular Missionary Service

Enrique Treiyyer (and Mireille), of Argentina, returning to serve as teacher, Gitwe College, Rwanda, left September 13, 1983.

Prayer circle for evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of Review readers as they conduct evangelistic meetings during the One Thousand Days of Reaping.

Information to be included in this listing, including opening and closing dates, should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W. C. Scales, Jr., NAD Ministerial Association Secretary, General Conference of Seventh-day Adventists.

Columbia Union

Glenn Farinola, through May 19, Wheeling, West Virginia
Jay C. Baker/Ron Thompson, May 5-June 23, Chillicothe, Ohio
Ted Struntz/Leroy Bruch, through June 16, Steubenville, Ohio

Mid-America Union

Lester Jones, through May 13, Ames, Iowa
Russell Jensen, through May 17, Keokuk, Iowa
Keith Hansen, through May 25, De Soto, Missouri
David Weigley, through May 19, Columbia, Missouri
Don Richards, through May 9, Fairfield, Iowa
Buddy Brass, through May 19, Jefferson City, Missouri
Joe Crews, through May 25, Kansas City, Missouri
Lyle Davis/Joe Crews, through May 25, Grandview, Missouri
John Morrison, through May 19, Lebanon, Missouri
Steve Vail, through May 26, Centerville, Iowa
Dale Brusett, through May 12, Aurora, Iowa
Henry Barron, through May 9, Rock Springs, Wyoming: May 25-June 20, Rawlins, Wyoming
Don Shelton, through June 2, Grand Junction, Palisade, Fruita, Colorado
Bill Colburn, through May 12, Parsons, Kansas
Larry Pitcher, through May 14, Ottawa, Kansas
Bill Zima, through May 26, Grand Island/Valentine, Nebraska
Halle Crowson, through May 26, Kearney, Nebraska
Lyle Albrecht, May 12-June 12, Omaha, Nebraska

SHOULD YOU JOIN A LABOR UNION?

Traditionally, the Seventh-day Adventist Church has discouraged its members from joining labor unions. This has often caused misunderstandings among labor officials.

Adventists and Labor Unions in the United States looks at the relationship of the church to the labor movement. The author, Robert C. Kistler, shows that the denomination views the compulsory union membership issue from the perspective of religious liberty. He also traces the growth of the labor movement and points out the benefits it has brought to the workplace.

This balanced presentation is appropriate to share with labor union officials, employers, new Adventists—anyone who might have questions about the church's position. Available at your Adventist Book Center for US\$8.95. Call toll-free (800) 253-3000 and charge your order on Visa or MasterCard. When ordering by mail, add tax and 10 percent (minimum \$1) postage. **12**

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Applicants with previous college and health care experience are considered, such as nurses, paramedics, and other allied health professionals.

PA graduates find that job opportunities are numerous, the pay is excellent, and there is room for high

levels of professional growth and personal fulfillment.

For more information, write or call the Physician Assistant Department, Kettering College of Medical Arts, 3737 Southern Boulevard, Kettering, Ohio 45429, (513) 296-7238.



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IAD membership doubles every ten years

Baptisms in the Inter-American Division during 1983 reached 72,628, an average of almost 200 a day. By the close of the year membership totaled 774,807.

Inter-America's membership has doubled on an average of every ten years. In 1917, the first year for which statistics are available, membership was only 5,875. By 1927 the total had reached 11,622. The next doubling, to 23,667, took only six years. From then on the membership has doubled on an average of a little less than every ten years:

1943	47,473
1953	96,179
1965	192,740
1974	390,283
1983	774,807

At this same rate of growth, by 1993 the number of Seventh-day Adventists in the Inter-American Division should exceed one and a half million.

J. H. FIGUEROA

For the record

Fifth Angel: It Is Written recently received its fifth Angel Award from Religion in Media, an organization that evaluates hundreds of media productions each year and presents awards to those that excel in presenting moral and religious values. It Is Written, the first religious television organization to have received five Angel Awards for regularly scheduled programming, received the award for its six-part series *Roots of the Bible*.

Church growth: The South American Division reports 68,452 baptisms during 1983, nearly 188 per day.

Died: Odd Palmer Jordal, 62, development aid director for the

Northern European Division, while on a four-week itinerary in Gambia, West Africa, March 3. □ Bernice Fridley, wife of Jack Fridley, pastor and teacher in California and West Africa, Murphys, California, February 5.

R & H sponsors book contest

Prizes of up to \$750 are being offered in a book-writing contest sponsored by the Review and Herald. Novice and veteran authors are encouraged to submit book manuscripts on how to stay healthy spiritually, physically, emotionally, socially, and mentally.

All entries must be submitted by July 30, and winners will be announced in November. The first prize is \$750; second prize, \$450; and third prize, \$200. Regular royalties will be paid in addition to the prizes, and on manuscripts published that do not win a prize. The Review and Herald reserves the right not to award prizes if submissions are not acceptable for its needs.

Direct queries concerning the contest to: Now II, Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740; (301) 791-7000. TOM KAPUSTA

CBS to air features about Adventists

CBS network television soon will feature Adventists in three programs. On Sunday, April 22, 11:00 A.M. EST, the hour-long program "A Celebration of Hope" will be broadcast from the Camarillo Seventh-day Adventist church in California. On Sunday, July 15, at 11:00 A.M. EST, *For Our Times*, a weekly religious 30-minute program, will feature the work

of Seventh-day Adventist World Service in Peru. The program will be concluded on Sunday, July 22, beginning at 11:00 A.M. EST. (A report of the CBS two-week visit to Peru appeared in the ADVENTIST REVIEW of November 10, 1983.)

Local CBS affiliate stations will have the opportunity of receiving these programs. They may rebroadcast the program at the same time it is received from New York, record the program for later broadcast, or fill the time slot with paid broadcasting. Therefore, Adventists can play a part in making sure these broadcasts are used.

First, consult local program schedules to see whether *For Our Times* is broadcast in your area. In most places these broadcasts will be aired only if church groups persuade the director of programming at the local CBS affiliate station to schedule them. He will do this only if assured of a large audience. Adventist churches can mount campaigns to make programmers aware of local interest.

Each conference should alert pastors and members to the need to organize for action. They may give to the CBS program director a request from the local Ministerial Association; signatures of 1,000 or more people requesting to see the program; samples of suggested advertising in local newspaper, *TV Guide*, circulars to churches; an invitation to lunch attended by the most influential Adventist supporters in your area; information about the ways in which your church has supported Seventh-day Adventist World Service; or a report on what the church is doing for local citizens.

If these programs are to make their optimum impact, your action is needed.

VICTOR COOPER

Publishing Work Taskforce holds final session

The General Conference-appointed Publishing Work Taskforce recently held its fourth and final session at the Pacific Union Conference office. Reports were given on the progress of the two publishing houses and such items as annual financial surveys of each publishing house, book royalties, incentive plans, a health journal, development of audio and video products, and the expansion of cash sales.

The greater part of the three days was devoted to assessing the suggestions and recommendations of the taskforce's marketing subcommittee, chaired by Richard Leshner. Issues discussed included the development of new subscription literature, direct order of periodicals and textbooks, improving circulation of such journals as *Listen and Your Life and Health*, trade literature promotion, and the preparation of literature for mass distribution.

The respective role of the Home Health Education Service, Adventist Book Centers, and the literature evangelists received special scrutiny. After prayerful consideration of both the information presented and the counsels of Ellen G. White, the taskforce made recommendations to the General Conference officers, whose responsibility it is to study the reports and make recommendations to the General Conference Committee.

Because the literature ministry is a traditional, vital arm of the Advent Movement, the taskforce was anxious that their recommendations help revitalize the literature ministry as a soul-winning outreach of the Adventist Church.

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