

Adventist Review

General Paper of the Seventh-day Adventist Church

May 17, 1984

The chronology
of the Hebrew
kings

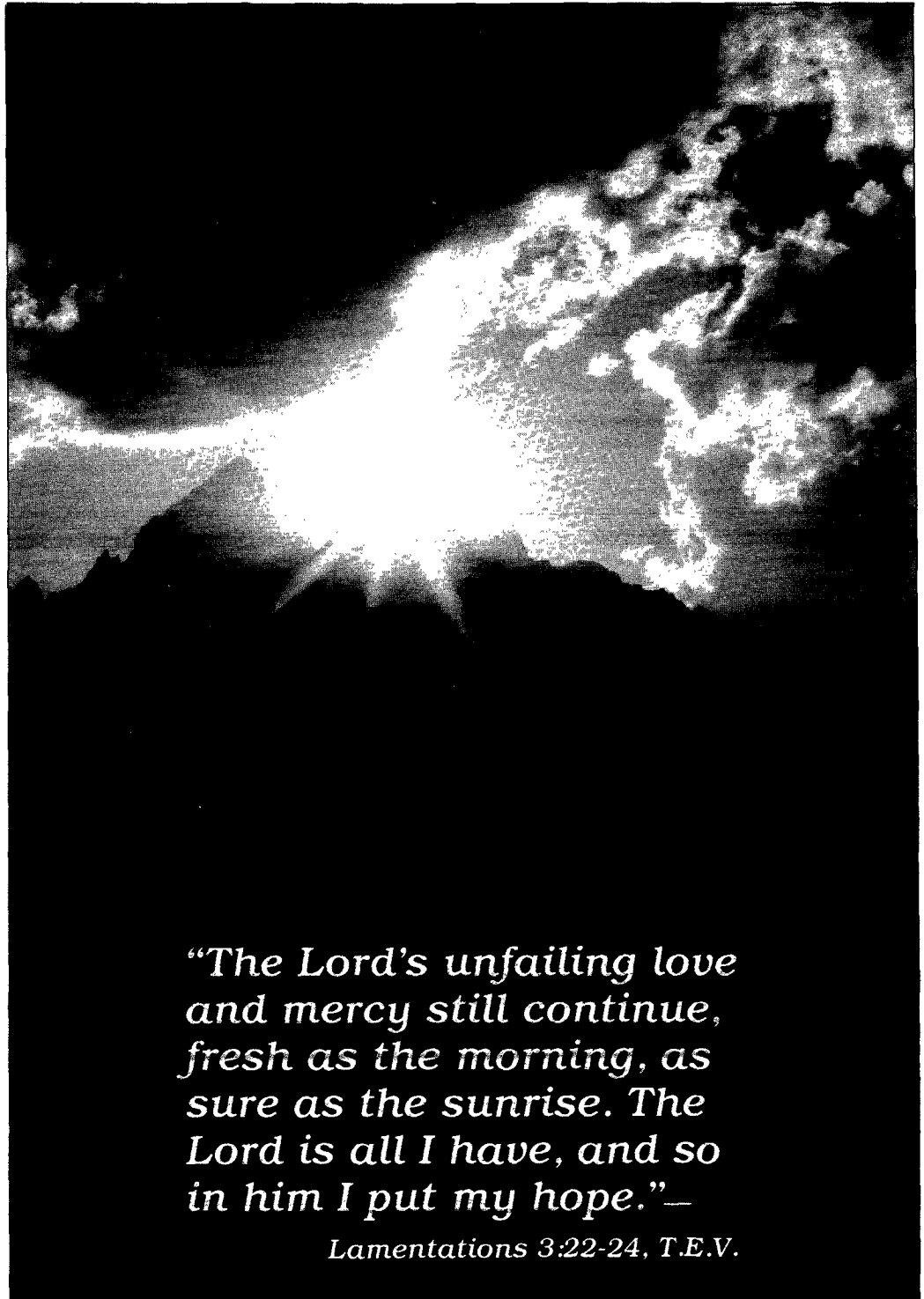
Page 3

Capital city
missionaries

Page 6

When good
things happen
to bad people

Page 13



*"The Lord's unfailing love
and mercy still continue,
fresh as the morning, as
sure as the sunrise. The
Lord is all I have, and so
in him I put my hope."—*

Lamentations 3:22-24, T.E.V.

THIS WEEK

For the casual reader of Scripture, phrases such as "Now in the eighteenth year of king Jeroboam . . ." (1 Kings 15:1) pose no problem and usually are skipped over. To Biblical scholars of a few decades ago, however, they posed a major problem—because they simply did not add up correctly.

Baffled by what appeared to be a major discrepancy in the Biblical record, Adventist scholar Edwin R. Thiele set about to unravel the mystery. By the time he was done he not only had a satisfactory explanation, but his work on the topic had become definitive. (See "The Chronology of the Hebrew Kings," p. 3.)

Commenting upon Thiele's



Edwin R. Thiele

contribution, Adventist archeologist Siegfried H. Horn said, "This accomplishment is the more remarkable in view of the fact that Thiele worked out his scheme of chronology single-handedly, by using only the

Biblical data and the available fixed dates of Assyrian and Babylonian chronology, without leaning on the work of scholars who had preceded him in the type of work in which he was engaged. It was certainly an extraordinary achievement."

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LETTERS

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Series on Moses

Re "In the Footsteps of Moses" (Feb. 16, 23, March 1, 8).

The addition of secular history and archeology to the information given in the Bible helps to enrich the process of revelation. Articles such as this add to our knowledge of the historical events and give us better insight into God's being involved in history as we review the insights of the prophets, who could appreciate the meaning of such events. GENE L. HACKLEMAN

Huntington, West Virginia

Touching

Re "Warm Fuzzies: The Significance of Touching" (Single Life, March 22).

The healing touch of a friend can indeed promote health of body and soul. But I believe a word of caution is in order. First Corinthians 7:1 tells us, "It is

good for a man not to touch a woman." This is a danger further examined in *Testimonies*, volume 5, page 595, and *Evangelism*, page 680. These passages warn about the snares of familiar touching between sexes. Let's not satisfy our skin hunger to the detriment of our eternal welfare! KEN MILLER

Loveland, Colorado

In this age when homosexuality is bold, when the church is again right upon the borders of the heavenly Canaan, when promiscuity is generally accepted as proper behavior, when premarital sex and cohabitation scarcely cause an eyebrow to be raised—in such an hour as this do we dare encourage a practice that can be very dangerous? We touch too much already!

I agree that there are conditions that call for touch. A hug between the right persons and in the right place is good. A pat on the head or hand has its place. But the statement "You may have a few friends with whom you can safely share the full body hug—a face-to-face total hug that is held until both parties feel satisfied" revolted me. In no way can I see that as proper except between husband and wife. MRS. I. N. REINKE

Kettering, Ohio

Alcoholism

"Is Alcoholism a Disease?" (March 8) touched some very deep feelings within me because I am the spouse of a recovering chemically dependent person. Because of guilt, embarrassment, shame, fear of rejection, and denial, I allowed my spouse's disease to affect me to the extent of severe depression, suicidal tendency, and questioning my own worthiness to God.

My personal situation was becoming intolerable, and our home was deteriorating. Eventually my spouse entered a loving, supportive, and spiritually oriented treatment center. During this time I became involved with Alanon, a self-help group for families of alcoholics or chemically addicted people.

While I would never wish for a repeat of the past years, I am so grateful for the understanding support I have found with the association of this group.

I am finding a growing peace and understanding of God and His will for my life. Through recovery my spouse is learning to live life without chemicals, and we both are learning to

Continued on page 15

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The chronology of the Hebrew kings

By EDWIN R. THIELE

The behind-the-scenes story of how a major problem in Biblical studies was resolved by an Adventist scholar.

It cannot be done. If the numbers had been correct to begin with, it might have been possible to accomplish something in straightening out Hebrew chronology, but the numbers of the kings were not correctly recorded at the beginning, so there is nothing that we can do with them today."

The voice was that of my teacher, W. A. Irwin, chairman of the Department of Old Testament at the Oriental Institute, University of Chicago, as he rejected my request to make the chronology of the Hebrew kings the subject of my Master's thesis. In beginning his class discussion of the books of Kings, Professor Irwin had called attention to the constant contradictions and errors in the regnal data. At the close of the class I had spoken to him about the need for something to be done about the problems he had mentioned, which led to my request for this to be the subject for my Master's thesis.

So I chose another subject. When my Master's work was over and I was beginning work on my doctorate I went again to Professor Irwin to request that the chronology of the Hebrew rulers be the subject of my doctoral dissertation. Again he refused, saying that it was entirely impossible to bring any sort of order to the chaotic state of the chronology of the Hebrew rulers.

When I spoke to him, Professor George Cameron, my cuneiform teacher, was of the same mind as Professor Irwin. And when I approached Prof. A. T. Olmstead, the renowned Assyriologist and Hebrew scholar, he said that for more than 2,000 years the most able Biblical scholars had been wrestling with this problem and had accomplished nothing. If they could do nothing, neither could I. He added that he himself had been working on the chronology of the Hebrew rulers all his life, without success. There was no use for me to make an attempt.

But I could not bring myself to believe that the Biblical numbers about the Hebrew rulers were a mass of errors. I believed the difficulty was that those who had been working on the problem did not understand the original chronological methods employed by the early recorders. If these could be brought to light, order would replace the seeming chaos. The subject fascinated me, so I gave it a great deal of attention. In time the major difficulties were resolved. I found the Biblical statements beginning to harmonize.

The professors at the Oriental Institute were delighted. Professor Irwin requested me to make the chronology of the



Ahijah, a prophet from Shiloh, predicted that Jeroboam would become king over ten tribes of Israel, succeeding Solomon.

Hebrew kings the subject of my doctoral dissertation. Professor George Cameron, editor of the *Journal of Near Eastern Studies*, the professional journal of the Oriental Institute, proposed to publish it if I would prepare it for publication. That was done. When the University of Chicago Press heard of it they told me that if I would write it out as a book they would publish it. It was issued in 1951 as *The Mysterious Numbers of the Hebrew Kings*.

Professor Irwin wrote in the book's introduction: "The seeming inconsistencies and mathematical contradictions" really were "nothing of the sort, but integral elements in a sound and accurate chronological system." "Passages commonly regarded as patent disclosures of carelessness, if not of ignorance," had been shown "to be astonishingly reliable." "It is a matter of first-rate importance to learn now that the books of Kings are reliable in precisely that feature which formerly excited only derision." "Professor Thiele has made an important contribution to our common quest of truth."

These words from a scholar who once had made sport of the Biblical numbers marked a turning point. From that point the teaching and writing of Professor Irwin took a new turn. He came to look with confidence and respect on what he had once derided.

But what about the chronological data that had brought

Edwin R. Thiele, a retired teacher and minister, now lives in Porterville, California.

ridicule and distrust? Outwardly the numbers appear to be in constant disarray. For instance, we are told in 2 Kings 9:29 that Ahaziah of Judah began to reign in the eleventh year of Joram of Israel, but in 2 Kings 8:25 we are told that it was in the twelfth year. The difference is only a year, but it is a matter of some importance because it reveals a change in the system of chronological reckoning that just then had been made in Judah.

We are told in 2 Kings 3:1 that Jehoram the son of Ahab of Israel began to reign in the eighteenth year of King Jehoshaphat of Judah. But according to 2 Kings 1:17 it was in the second year of Jehoram, son of Jehoshaphat. Both statements are true, stemming from a coregency of Jehoram with his father Jehoshaphat. Jehoram was in the second year of his coregency when Jehoshaphat was in the eighteenth year of his reign.

If according to 2 Kings 1:17 Jehoram of Israel began in the second year of Jehoram of Judah, how could Jehoram of Judah have begun in the fifth year of Jehoram of Israel, as we read in 2 Kings 8:16? Such an understanding would make each of these kings begin to rule before the other. But the statement is accurate, for when Jehoram of Israel became king, Jehoram of Judah was in the second year of his coregency with Jehoshaphat. When at the death of Jehoshaphat Jehoram began to rule alone, Jehoram of Israel was in the fifth year of his reign.

In this way we see that numbers that at first glance seem to

I could not bring myself to believe the Biblical numbers . . . were a mass of errors.

be in disagreement actually are correct when correctly understood, and they reveal details of importance concerning the reigns of the Hebrew rulers.

In addition to these comparatively simple items, there are major problems in following the original chronological methods employed by the early Hebrew recorders. Unless we know these, it is not possible to weave the synchronisms and lengths of reign into a harmonious whole.

One important element is the method of chronological reckoning for regnal years. Two methods were in common use. One called the remainder of the calendar year in which a king came to the throne his accession year. Not until the next New Year's Day did the official first year of his reign begin. This is called accession-year reckoning. Totals of regnal years according to this system are in accord with absolute time. This was the system being used in Judah when the united monarchy of David and Solomon was divided.

But according to another system that remainder of the calendar year in which a king began was numbered as his first year, his second year beginning with the next New Year's Day. This is called nonaccession-year reckoning. Therefore, a king who employed this system was in his second year at the same time a king who used the other system was in his first year. In a nation where nonaccession-year reckoning was used the sum total of regnal years increased by one year beyond absolute time for every reign, pulling ahead of the total as calculated in nations where the accession-year system was used. Israel was employing nonaccession-year reckoning at the time of the schism.

Therefore, when Rehoboam began to rule in Judah he employed accession-year reckoning, but Jeroboam, beginning at that time in Israel, employed nonaccession-year reckoning. Some years later, however, at a time of alliance between Judah and Israel, Judah switched from its accession-year method to Israel's nonaccession-year system. This occurred when Jehoram, the son of Jehoshaphat, married Athaliah, the daughter of Ahab and Jezebel of Israel.

This change of system in Judah produced the two seemingly contradictory synchronisms for the accession of Jehoram's son Ahaziah—the eleventh year of Joram of Israel (2 Kings 9:29) according to the former accession-year system, but reckoned in the twelfth year (chap. 8:25), in accord with the newly adopted nonaccession-year method.

After Judah had employed nonaccession-year reckoning for four reigns it returned to accession-year reckoning and followed it to the end. Then Israel also adopted accession-year reckoning and followed it to the end.

It is important also to recognize that at the time Judah followed the accession-year system it employed that system for a synchronistic year of a king of Israel, even though Israel at that time employed nonaccession-year reckoning. Conversely, when Israel followed nonaccession-year reckoning and gave the synchronistic year with a king of Judah where accession-year reckoning was employed, the year was given in accord not with Judah's system but with the system employed in Israel. Not until this procedure is understood can we harmonize the chronological data of synchronisms and lengths of reign.

The month of the year when a ruler began his regnal year is also important. In Judah the regnal year began with the month of Tishri, in the fall. "And in Israel it began with the month of Nisan, in the spring."

At times in the history of Israel and Judah there were overlapping reigns. Such was the case in coregencies, such as when Jotham was placed on the throne jointly with Azariah when Azariah was smitten with leprosy (chap. 15:5). At times there were rival reigns, as when Tibni ruled over part of Israel while Omri ruled the other part (1 Kings 16:21).

In helping us understand overlapping reigns the data recorded for Omri in 1 Kings 16:23 is important. There we read: "In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years." But in 1 Kings 16:28, 29 we are told that Omri died and was succeeded by Ahab in the thirty-eighth year of Asa. Such calculations would give Omri a reign of only seven years, not 12.

Bible students have long been troubled over these data for Omri. When the Bible was translated into Greek three centuries before Christ, it was thought that the information given in 1 Kings 16:28, 29 for the end of Omri's reign in the thirty-eighth year of Asa was wrong, and they changed it to the second year of Jehoshaphat.

What the Greek translators failed to see was that the 12 years of Omri (11 actual years) began in the twenty-seventh year of Asa when Omri was placed on the throne by the people at the insurrection of Zimri (verses 15, 16). Hence the length given for Omri's reign was the total number of years that he was on the throne, commencing with the beginning of his overlapping years with Tibni in the twenty-seventh year of Asa, and terminating with the end of his sole reign at his

death in the thirty-eighth year of Asa. The synchronistic year given for his accession, however—the thirty-first year of Asa—was not the year when his overlap with Tibni began, but when it ended, and when Omri's sole reign began.

This unusual type of reckoning was employed in certain overlapping reigns, where the length of reign is the full number of years that the king sat on the throne, commencing with the year when he first became king at the beginning of the overlap and ending with his death at the close of his sole reign. But at the point where the synchronism for his accession is the year when the overlap ended and the sole reign began, I use the term "dual dating."

Dual dating was employed in five of the eight cases of Hebrew overlapping reigns—for Omri, Jeroboam II and Pekah in Israel, and for Jehoshaphat and Azariah in Judah.

The failure to understand dual dating in these five instances of overlapping reigns has been the factor most responsible for bewilderment concerning the regnal data in Kings. Not only has it created difficulty for modern Bible students, but there was trouble from the time that the Bible first came into being. The Greek translators of the Septuagint did not understand dual dating for Omri. The Hebrew editors who brought together the Scriptures into the Masoretic text on which our current Old Testament is based also had difficulty with dual dating. They did not understand the true meaning of the numbers for Pekah in 2 Kings 15:27.

They placed the account of Pekahiah's reign in 2 Kings 15:23-26 and followed it by the account of Pekah in 2 Kings 15:27-31. But this is not in harmony with the rule of sequence for the accounts of the kings as followed in the books of Kings. That rule requires that accounts of the rulers be placed in the order of sequence in which they began their reigns. If one king began before another, his account preceded that of the other. Since Pekah began in Israel in 752, in the same year that Menahem also began, and since

Pekahiah did not begin until 742, the account of Pekah should have come before that of Pekahiah.

Since the reverse occurs in the Biblical text, we know that the Hebrew editor of Kings did not understand dual dating for Pekah. He placed the account of Pekahiah before that of Pekah because he began in the fiftieth year of Azariah (2 Kings 15:23) and because the synchronism given for Pekah's accession is the fifty-second year of Azariah (verse 27). They did not understand that the year when the two-year reign of Pekahiah was over was the year when Pekah began to reign alone, not the year when he first came to the throne. Beginning the 20 years of Pekah in 740 instead of 752 causes the years of Hoshea to overlap those of Hezekiah and results in the synchronism of 2 Kings 17 and 18.

It is good to know that the numbers of the Hebrew kings . . . give mathematical support to historical soundness . . . in the Word of God.

Modern students of the Bible also have struggled with dual dating, leading some of them to make unfortunate statements about inaccuracies in the Biblical numbers for the kings. Because of their failure to understand dual dating for Jeroboam II in Israel and Azariah in Judah, they failed to understand the historical situation at that period of Hebrew history. The *Jewish Encyclopedia*, addressing the subject of chronology, reads: "The twenty-seventh year of Jeroboam II, king of Israel (II Kings xv. 1), is mentioned as the first year of Uzziah, in flagrant contradiction to all the statements of the previous chapter. . . . Intentional mutilation of the text and suppression of all notice of the temporary suspension of the independence of the kingdom of Israel by the Syrians are the real cause of the larger number. . . . The subsequent passages have been ruthlessly altered, in order to obviate the slightest mention of [the] cessation of Israel's realm. A similar mutilation has been practiced at the end of ch. xv."

The renowned Biblical scholar William F. Albright at one time believed that the numbers in Kings for this period were wrong and that the original pattern of reigns could be secured only by discarding the Biblical data and supplying new figures. He proposed reducing the reign of Athaliah by one year, that of Joash by two years, of Amaziah by eleven years, and of Azariah by ten years. (See "The Chronology of the Divided Monarchy of Israel," *Bulletin of the American Schools of Oriental Research*, 1945, vol. 100, p. 21.)

Frank Knight Sanders wrote concerning these numbers: "The exact chronology of this century is beyond any historian's power to determine."—*History of the Hebrews*, p. 141. None of these remarks would have been made if dual dating had been understood.

When the methods I have mentioned above as having been employed by the early Hebrew recorders are understood, it becomes possible to reconstruct a pattern of Hebrew history consistent with the scriptural records and in accord with the established chronology of Israel's neighbors.

It is good to know that numbers of the Hebrew kings, once regarded as wrong, are actually right, and give mathematical support to the historical soundness of the accounts of the Hebrew rulers recorded in the Word of God. □

Reigns of the Hebrew kings

Judah

Rehoboam	930-913
Abijam	913-910
Asa	910-869
Jehoshaphat	872-848
Jehoram	853-841
Ahaziah	841
Athaliah	841-835
Joash	835-796
Amaziah	796-767
Azariah	792-740
Jotham	750-732
Ahaz	735-715
Hezekiah	715-686
Manasseh	696-642
Amon	642-640
Josiah	640-609
Jehoahaz	609
Jehoiakim	609-598
Jehoiachin	598-597
Zedekiah	597-586

Israel

Jeroboam I	930-909
Nadab	909-908
Baasha	908-886
Elah	886-885
Zimri	885
Tibni, rival of Omri	885-880
Omri	885-874
Ahab	874-853
Ahaziah	853-852
Joram	852-841
Jehu	841-814
Jehoahaz	814-798
Jehoash	798-782
Jeroboam II	793-753
Zachariah	753
Shallum	752
Menahem	752-742
Pekah, rival reign	752-732
Pekahiah	742-740
Hoshea	732-723



Ronnie and Janice Vanderhorst and daughter Porshe

Capital city missionaries

Love for the Lord and His work is their life, leading them to work uncomplainingly for little pay, and at times little support.

By JOAN ANGELO ADAMS

There they lay on the floor—the bottle cap, heavy shoestring, two syringes, a razor blade, a book of matches, and a piece of tinfoil—all the drug paraphernalia from the vinyl case. Ronnie Vanderhorst explained to Sligo church's inner-city committee that the case and its contents had just been handed over to him and his wife, Janice, by a young woman they had admitted to the Detox Center at Saint Elizabeth's Hospital. They and several friends had just

completed a four-week street evangelistic series at Seventh and S streets, Washington, D.C., that included ministry to the drug community.

Ronnie and Janice Vanderhorst form an integral part of an organization called Prepare Our Youth (POY), an independent volunteer city ministry designed several years ago by Ronnie, his brother Stevan, and their sister, Yvonne, with the help of many laypeople. As missionaries to Washington, D.C., they lived in the home owned by Sligo church at Twelfth Place NW. POY works with youth and their parents in an effort to reconstruct broken lives. The Vanderhorsts began their Twelfth Place ministry in June of 1981, soon after they were married. Janice arrived with her bags packed, since they travel extensively on weekends giving programs at churches on the work of POY.

Ronnie and Janice see their work not as a job, but as a way of life guided by the Holy Spirit. POY conducts three major programs: tutoring, Restitution Plus, and health education. Tutoring seeks to instill in the children eternal values while helping them reach their academic goals. This program is staffed by students from Columbia Union College and Takoma Academy. Restitution Plus, funded by grants, allows Stevan, a social worker, to serve as an advocate for youth in trouble with the law.

Why have they chosen this way of life? Ronnie, born 28 years ago on the day his mother would be baptized, went to Adventist schools until his graduation from Pine Forge Academy. His spiritual life slipped after coming to Washington, but in time he accepted the Lord fully and now aims to help his former associates escape drug problems. "I want to reach people with the good news of the Lord," he explains.

Janice, the only girl in a family of six boys, feels strongly



POY tutors children in the Twelfth Place/Faircliff neighborhoods in Washington, D.C., and in Takoma Park, Maryland. In this photo, children are gathering for a field trip to Baltimore.

Joan Angelo Adams, of Adelphi, Maryland, teaches in a Prince Georges County school and at Columbia Union College.



One of POY's outreach activities is a cardiopulmonary resuscitation class for members of the Twelfth Place and Bel Pre, Maryland, communities. This group attended a recent class.

about the cities, having been born and reared in Philadelphia, where her family runs a vegetarian restaurant. After attending Pine Forge Academy she went to Oakwood College. During her sophomore year she went to Haiti for ten months as a student missionary. "It was a turning point in my life," she says. "I came to realize that I had no needs. The city is my home, and it is a real joy to serve POY and Sligo church in this ministry."

Ronnie, Janice, and their 8-month-old daughter have no typical days—they are on the go constantly, seven days a week. Love for the Lord and His work is their life, leading them to work uncomplainingly and tirelessly for little pay, and at times little support. During some weeks their home had no heat and they had to move out, but they are always cheerful.

As their recent meetings were about to begin they needed help getting the tent up. Just then a Potomac Conference official stopped by and lent a hand. Still they had no wiring for the microphones and lights. One hour before the first meeting a man from their home church in Ohio happened by and took care of that problem. No one can convince the Vanderhorsts that the Lord does not work in mysterious and wonderful ways. That night they opened on time and welcomed some former Adventists, who continued to attend.

By day Ronnie often works at the POY office answering calls, writing seminar material, arranging tent meetings, or just helping people who come in from the street. Janice works on the block with some of the mothers, prepares materials for tutoring, and tries to be a friend to her neighbors.

Often they are called upon to travel to Pennsylvania, New Jersey, and Virginia to give talks and seminars. This past summer they spent more than seven weeks conducting a tent series in Pennsylvania.

Asked about means Christians can use to reach people, Ronnie offered this suggestion: "Without a vision people perish; sometimes we lose our vision and spend so much time on the inner workings that some of the important work tends to slip by. We need to have our talents and gifts committed to the Lord for the saving of souls in the communities where we work, live, and worship. Then we would turn the world upside down."

FOR THE YOUNGER SET

The motherless chicks

By EDNA MAY OLSEN

Tommy stood with his face pressed up against the cold window, his breath coming in little puffs of excitement. Every so often he would take his hand out of his father's and rub away the steam in order to see better.

The object of his interest was a big round metal container that Daddy called an "incubator." In the incubator were dozens of chicken eggs. Every so often one of the eggs would develop a tiny crack that would quickly grow larger. Soon a little beak would appear, and finally a small damp chick would emerge, struggling furiously until it was free. Stumbling uncertainly, with pieces of eggshell clinging to its body, it would fall over broken eggshells, to finally collapse in a pile with other baby chicks. The chicks had no feathers, but were covered with fine down.

It was the most fascinating thing Tommy had ever seen!

"We had better go home, as supper is probably ready," his father finally suggested, although Tommy didn't want to leave. Reluctantly he allowed his father to lead him away from the window.

"Daddy," he asked as they walked along the street toward home, "there were so many baby chicks. Where was the mother?"

"They don't have a mother," said Daddy. "A hen laid the eggs, but they were taken from her and put into the incubator. The incubator acts like a mother."

"Chickens who live on a farm lay eggs, and the mother hen sits on them until they hatch. Then they stay near her and hide under her wings to keep warm. Of course, sometimes when the weather turns cold the little chicks die. If they are raised in an incubator, they are kept at the right temperature so they stay healthy. When they are old enough they will be taken out of the incubator, placed in boxes, and shipped all over the country."

"I am so sorry for the little chicks we saw today, Mommy," said Tommy as he was getting ready for bed that evening. "Daddy says they have no mother to look after them. I'm so glad I have you, Mommy!"

"I'm going to ask Jesus to look after everyone that doesn't have a mother," he added happily, hugging her.



Why departments?

By VICTOR COOPER

How wheels within wheels move in unison to carry out Christ's commission through His church.

The principal areas of activity within the Adventist Church are promoted by departments. At the conference level, departmental personnel work with churches in extending their witness. At the General Conference level, departmental staff care for worldwide and interdivision needs and activities.

These specialists provide materials as well as give encouragement and aid as called upon, primarily in a training or advisory capacity. Many are professionals, and together they constitute a rich resource for the church growth program. Currently the Adventist Church has a worldwide net growth rate of approximately 5.6 percent per year.

What do the departments do? The following brief description covers only part of the answer, but you may discover information to help you in the resolution of a problem or assist in the achievement of a goal.

Communication

This department provides information for the church and for the news media, supplying biographical information and photos of Adventists in the news. The hostess at the General Conference Visitors' Center also serves in this department.

The Communication Department publishes printed materials such as *Tell*, a bimonthly paper for church and institutional communication personnel; *A Quick Look at Seventh-day Adventists*, an annual leaflet of up-to-date information for the public; *The Seventh-day Adventist Fact File*, for editors of secular publications; the *Communication Workbook*, for local church communication secretaries; and *Healthwise*, a weekly newspaper column.

The department conducts seminars and workshops on broadcasting, news photography, and community relations; where beautification and identification of local churches are stressed. Coordination of Adventist World Radio, the North American Adventist Radio Network, and Bible correspondence schools also is carried on here.

Education

Within this department are several boards. The Seventh-day Adventist International Board of Education conducts educational administration seminars, school evaluations, teachers' institutes, surveys for upgrading schools, and Bible textbook workshops. It publishes Bible textbooks in English, Spanish, Portuguese, French, Kinyarwanda, and Indone-

sian, as well as the *Journal of Adventist Education*, an *Educational Newsletter*, a *World Assessment*, *Atlas*, *Code*, *Patterns*, *Report of Seventh-day Adventist Education*, and Christian Home leaflets for parents.

The General Conference Board of Regents grants accreditation to Adventist schools and colleges.

There are two North American Division boards of education. One deals with higher education, the other with kindergarten through grade 12. Through these boards the department guides and directs the organization and operation of elementary and secondary schools, colleges, and universities in the United States and Canada. It conducts meetings for college presidents, deans, and registrars, as well as union directors of education. The boards deal with curricula, and textbooks on Bible, science and health, elementary reading, art, and music, and publish *Focus on the Adventist Home and School in the North American Division*, as well as *Spirit of Prophecy Emphasis Stories*, I-IV.

Health and Temperance

This department guides in the establishment and operation of Adventist medical institutions by conducting meetings, workshops, and seminars on hospital affairs, nursing, health, and temperance. It educates the public and the church against the use of alcohol, narcotics, and tobacco by means of publications such as *Smoke Signals*, *Winner*, *Alert*, and *Listen*. It also publishes the *Home Nutrition Instructor's News*, *Home Nutrition Instruction Manual*, and International Temperance Association catalogs.

Among its productions are the Five-Day Plan Instruction Kit, *Health Resources Guide*, health spots for radio, and films such as *Melinda*, *Count Down*, and *The First Step*.

The department operates Narcotics, Inc., the International Temperance Association, the American Temperance Society, and Non-Smokers International.

Lay Activities

The Lay Activities Department provides for the soul-winning needs of laypersons and their organizers in the areas of Bible evangelism, Community Services, Ingathering, prison ministry, and missionary literature.

It conducts workshops, seminars, institutes, and rallies as requested by divisions and unions. Its publication is *The Adventist Layman*.

Ministerial and Stewardship Association

The former Stewardship Department merged with the Ministerial Association in 1980. This combined department now encourages activities and gives guidance in pastoral and evangelistic techniques, stewardship, tithing, and evangelism, especially the One Thousand Days of Reaping. It sponsors PREACH Seminars (Project for Reaching Every Active Clergyman at Home) and operates two tape clubs:

Victor Cooper is associate director in the Communication Department of the General Conference.

Ministry and Aspire. It publishes *Ministry*, *Stewardship News and Views*, *Stewardship Materials Catalog*, and *Personal Giving Plan Update*. In addition, it provides materials, listed in the catalog entitled *Tools for Reaping*, through the Evangelistic Supply Center at the Review and Herald.

Public Affairs and Religious Liberty

This department monitors government legislation as it impinges upon church activities and policies. Its aim is to promote, uphold, and defend members' religious liberty rights, including necessary litigation regarding employment, Sabbath observance, literature evangelism, Ingathering, and education. It reaches representatives of government and the United Nations with Adventist viewpoints on religious liberty issues.

To aid in this program, *Liberty*, *Liberty Sentinel*, *Confidential Newsletter*, and *Washington Notes* are edited in its offices. Its members also participate in interchurch relations, especially where exchange of viewpoints seems profitable.

Publishing

The Publishing Department promotes the sale of Seventh-day Adventist literature through a corps of literature evangelists and Adventist Book Centers. The church's publishing program is guided through councils, workshops, institutes, leadership seminars, and ABC sales clinics, using a variety of audiovisual materials on Christian salesmanship and leadership training.

This department publishes *Digest*, *Literature Evangelist*, and *Adventist Book World*.

Sabbath School

The Sabbath school program assumes responsibility for the promotion of Vacation Bible Schools, branch Sabbath schools, and offerings to worldwide mission programs, providing Global Assignment cassettes (two mission stories per quarter) and Mission Spotlight slides and cassettes (three mission stories per quarter). Workshops offer training in leadership, teaching, and in running Vacation Bible Schools and branch Sabbath schools.

Publications include Sabbath school lessons for seven age groups; Sabbath school *Teaching Aids* and *Program Helps* for five age groups; *Worker*, *Journal of Sabbath School Action*; *Profiles of Faith* (for the pastor's Bible class); and *Mission* quarterlies for juniors and adults.

Youth

The Youth Department promotes active participation in the church by youth aged 10 to 30 years, by conducting congresses, rallies, Festivals of Faith, camporees, fairs, Bible conferences, summer camps, training courses, Weeks of Prayer, retreats, workshops, Investitures, parades, and seminars on marriage, dating, vocations, and spiritual matters.

Its publications for youth include *Cornerstone Connections*, *Youth Leaders Handbook*, youth ministry training courses, *Adventist Youth Taskforce Manual*, a student missionary orientation course, *Heritage of Truth* manuals, and *Advent Youth Sing*. Among Pathfinder publications are



The principal areas of activity within the church are promoted by departments. General Conference departmental staff care for worldwide and interdivision needs and activities. This seal of the Education Department hangs in the office of the director.

the *Pathfinder Staff Manual*, *Fact Sheet*, *Field Guide*, and *Drill Manual*, the *AY Honor Book* and *Classes Manual*, and *Bible Truths* manual. For youth camps there are the *Camp Director's Manual*, *Campfire Programs Manual*, and *Camp Directory*.

The National Service Organization publishes *For God and Country*, *God Calls Some to be Chaplains*, *The Conscience Project*, the NSO school manual, and a chaplain's manual.

Most of these organizations exist to serve the general needs of the worldwide church. A few, however, such as North American Missions, and Philanthropic Service for Institutions, concentrate on service to North America. Others, like Office Services, and Plant Services, are in-house operations.

Like Ezekiel's interdependent wheels, like ants in an anthill or bees in a hive, the disciplined reciprocal parts contribute to the efficiency of the whole body.

Adventist Development and Relief Agency

As the church's relief and development agency, ADRA conducts community-based development programs in overseas countries with support from Adventist and non-Adventist sources, which amounted to more than \$18 million in 1982.

Adventist-Laymen's Services and Industries

ASI serves as an analyst to encourage evangelistic endeavors among business and professional Seventh-day Adventists. It holds an annual convention and publishes the bimonthly *ASI News*.

Adventist World Purchasing Services

AWP purchases items for missionaries and institutions in

North America and overseas. Annual sales amount to approximately \$3 million.

It also provides discount cards for worker travel and accommodations, and film processing service for the General Conference staff.

Archives and Statistics

This organization preserves General Conference records and assists researchers in their study. It produces the *Seventh-day Adventist Yearbook* and Annual Statistical Report, as well as documentary studies on critical periods in Adventist history.

Auditing Service

This service audits financial records of overseas divisions, North American unions and conferences, colleges, and other institutions, with the exception of hospitals. It also provides assistance with the audit of the General Conference, which is conducted by an external auditor.

In a report attached to financial statements and in letters issued to management, the auditors give recommendations for improving accounting operations and/or correcting denominational policy deviations.

Biblical Research Institute

The BRI addresses theological problems, providing representatives to address Bible conferences and workers' meetings. It publishes studies on such topics as hermeneutics, the seventy weeks, existentialism, Biblical archeology, and the gathering of Israel—studies available for purchase by church members. In addition, it coordinates theological work among denominational scholars around the world.

Central Departmental Services

Workers in this area serve as bulk shippers of the materials produced by the General Conference departments.

Gencon Risk Management

By far the largest specialized group in the General Conference, Gencon provides risk management services to denominationally owned institutions, including conferences, corporations, colleges, hospitals, and churches.

Gencon guides church administrators in evaluating exposure to property losses and liability claims, and advises in the selection of insurance coverage or other risk management procedures.

Home and Family Service

This organization conducts Family Life workshops, Marriage Encounter seminars, parenting programs, and Couples in Ministry seminars for pastors and their families, as well as providing marriage enrichment materials.

Home Study International

HSI provides educational services by correspondence—kindergarten through college level—for students in remote areas and those who are otherwise unable to attend schools. It is approved by the State of Maryland for providing elementary and secondary studies and is accredited by the National Home Study Council. HSI has eight overseas branches.

Information Systems Service

This is the computing and word-processing service for administration and the departments and services.

Legal Services

Providing legal counsel for the General Conference, they oversee litigation affecting the church and members with religious freedom problems, and monitor legal approaches to religious issues.

North American Missions

Here ethnic groups in North America receive encouragement and funds for literature production in 25 languages. Material also is produced for Jews and the deaf. NAM holds seminars and workshops for non-English-speaking members.

Office of Human Relations

This office conducts workshops on human relations, conflict management, and cross-cultural management.

Office Services

Service to the General Conference staff in addressing, duplicating, mailing, micrographics, and office supplies is provided here.

Personnel Administration

Personnel interviews prospective employees and inducts new employees, as well as conducting evaluations, audits, and continuing education programs for employees, and keeping payroll records.

Philanthropic Service for Institutions

This staff provides a fund-raising consultancy service, which includes holding a client relationship with hospitals and colleges in the North American Division and providing research information for the institutions' voluntary support programs.

Plant Services

Workers here maintain equipment, buildings, and grounds, in addition to providing custodial and security services.

Telecommunications

Telephone and telex services operate from these offices.

Trust Services

Trust Services assists enquirers in developing a program of planned giving that may involve wills, trusts, annuities, and/or present and deferred gifts. It coordinates training and development programs for denominational trust officers.

White Estate

Here is a service designed to keep before the church and world the writings of Ellen G. White.

This brief overview provides a cursory look at the many services General Conference departments and services provide to the worldwide church. ☐

To be concluded

Yours, ours, everyone's

Ten practical suggestions for easing parent-teen conflicts.

By KAREN NUESSELE

Well, what do you do? He still looks like your boy, but he does not talk or act like him. He is only 11 years old, and suddenly there is a stranger in your house!

The polite boy of yesterday now balks at chores, advice, or any form of communication. When Mom or Dad start to talk, an attitude of "Yeah, yeah, get it over with" creeps across his face, and suddenly you hush or get angry. Do not feel alone. I have been there too.

The child full of fun bursts into tears without warning, or words of unknown origin pour from his lips. Neat boys become slovenly or vice versa. A shy child becomes more shy yet. Those with bravado to spare become overwhelming.

This may sound like the symptoms of some fatal illness attacking your child. Although virulent, it is not normally fatal. The disease has a technical as well as a common name. One is listed as puberty, the other as the turbulent teenage years.

The cure is always in sight, although the condition usually takes years to run its course. Time alone can bring a conclusion. Mom and Dad's experience counts for little, for this is a time when children, now called young people, must learn on their own.

So what do you do? Grin and bear it? Grit your teeth and say, "I'm going to survive it if it kills me"? Will you follow Dr. James Dobson's suggestion (in jest): put the child in a barrel and feed him through a knothole until he is 16, and when he reaches that age, plug up the hole?

There are survival techniques. Here are just a few.

1. Accept the fact that most parents of teenagers experience similar circumstances. As parents most of us feel alone—that no one ever has gone through these trials. Relax. Almost every parent has at least one difficult teenager, and often two or three. For your comfort, no two teenagers in the same family ever follow an identical pattern. Simply knowing you are not alone on the precipice with your teenager is some comfort.



Look around. There are many people with children beyond the teenage years. Not all of them are frantic or prematurely gray. Some of them even manage to look cheerful, so there is hope.

2. To your best ability keep communication lines open. This is a special time for noncommunication, when everyone cuts everyone else off with a look, sarcastic word, or a timely raised eyebrow. It is helpful to have established a good relationship with your child before the teenage years. Teenagers are notorious for standing around with bored looks while Mom and Dad talk. At times like these you are tempted to want to "nail their ears to the wall" and focus their eyes for them to make sure they are looking at and listening to you. In many ways it is easier to have pets.

3. Explain body changes and keep them in mind yourself. Hormonal changes are causing many of the mood swings your child is experiencing. Of course, he is pushing parental

Karen Nuessle is a homemaker living in Ferndale, Washington.

limits to test your maturity. One day Mom and Dad are dealing with someone who seems an adult, the next a child. It seems that these are minute-by-minute changes. If both parents and child understand that adolescence is a time of hormonal variation, both will be more able to cope with it. Stress can be a positive reaction if all the people involved show concern and understanding.

4. Plan ahead. No child leaps from 10 to 20, though his parents might be pleased with such a solution. A few early years are available when every parent can become well acquainted with his child. Use those years before puberty to the best advantage. Lay the groundwork by spending time with your child. Then he will learn to love you not only because you are parents but because he knows you—you are fun to be with, willing to listen, reasonable in a crisis, and dependable in any situation. He knows that you will not always agree with him, but that you are willing to listen and to take time to give him a hearing when necessary. Though these things may be lost in times of crisis, they pop into your teenager's mind occasionally to bump his conscience and remind him that although the waters are choppy at the moment, Mom and Dad are pretty nice people. If the teenager has a sense of family loyalty built early before harrowing times, that loyalty can be the tool to bridge the communication problems associated with this age.

HEALTH CAPSULES

Sponsored by the General Conference
Department of Health and Temperance

Childbearing and the later years

By DON G. KING, M.S.P.H., M.A.
Assistant Director

Between 1970 and 1979 the number of first births to women in their 30s and older doubled in the United States. But, according to a release from the National Center for Health Statistics, this trend toward later childbearing may not carry as many risks of having deformed children as previously thought.

The center reports that women who are delaying childbirth are principally the better educated, and therefore more likely to begin prenatal care early in the pregnancy. As a result, the delayed birth may carry fewer health risks now than it did even a decade ago. The report also said, "The desire of many women to complete their education and become established in a career appears to be an important factor in recent high levels of later childbearing."

This contrasts with the infrequency of women who had their first child in their 30s—not by choice, but rather after years of difficulty in conceiving and carrying a baby to term.

Another reason for this later childbearing boom in the mid-to-late 1970s, explains the study, is the fact that so many women had postponed childbearing when they were in their teens and early 20s.

5. Be adaptable. Parental rigidity cuts off communication between parents and their offspring more than anything else. Do not listen to every suggestion thrown at you from well-meaning friends and relatives who have weathered teenage seas. Listen, but adapt, innovate, and create your own solutions designed for you and your family. You will find many clever ideas for enjoying and bringing more fun into these years in a book by Alvyn Freed called *TA for Teens (and Other Important People)* (Sacramento: Jalmar Press, 1976).

6. Keep your sense of humor. Laughter, especially puns (you will be surprised how they pop up if you are looking for them) that your teenager can share, can solve or diffuse many a sticky situation. I am not suggesting laughing *at* your teenager or preteener, but *with* him. If you must laugh inappropriately, do it alone. During this time it is especially helpful to laugh at yourself. Be willing to admit that parents are not omnipotent and omniscient. The admission may come hard, but your child will love you (eventually) for being willing to tell him you are not perfect.

7. Remember you are not bigger than your child anymore. Avoid strong-arm methods. You may end up on "the bottom of the pile." Reason with the adult when he surfaces in your private Dr. Jekyll and Mr. Hyde. Threats and bribes will not work now. This is the time to act, not just talk about what will happen. If limits are set, they should be enforced. Suspension of privileges is a better method than threat, bribe, or bodily force. However, a strong preadolescent relationship is a parent's most important help during adolescence.

8. Admit that every parent makes mistakes, no matter who or where he is. Parents cause themselves greater distress from dwelling on past mistakes than for any other reason. Forget yesterday. You will have sufficient trials today with your teenager without burdening yourself with more. You can only hope and pray that the past mistakes will not be repeated.

9. Pray. God can change hearts and minds. As a parent, you can batter at a problem with words from the outside. But God works from the inside. He can help you know when to talk and when to be silent (a miracle for a parent with a teenager in the house). He can give you words and thoughts you would have never thought of on your own. He can help you keep your young person in perspective so that you will not be overwhelmed by despair or dismay.

10. Enjoy your teenager. Each stage a child enters is meant to be an additional joy to parents. The teen years are those used by our children to test what we as parents have taught them. Although they would never admit it, our children want us to be close during this time—but not too close. They need freedom.

The umbilical cord was cut at birth, and the severance was quite painless. Yet tearing off the apron strings during these adolescent years can be painful for parent and child, but it does not have to be. Keep loving that child, enjoying him; he was a gift from God to you. Surprise packages are fun to receive, and teenagers are brimming with surprises.

Why did I write this article with all these suggestions? I received one of those looks: you know—"OK, Mom, get it over with, I have more important things to do." I decided I better sit down and give myself a few words of advice before I run out and buy a barrel. □

When good things happen to bad people

In his recent book Rabbi Harold Kushner sought to help readers react positively *When Bad Things Happen to Good People*. Its place on the best-seller list indicates he touched upon a question troubling many people. While offering help in dealing with suffering, the author

failed to tell us why these things happen, nor did he present a God who can do anything about them.

Though much has been written about suffering, less attention is paid to prosperity. But it can be an equally troubling problem. The universal lament "Why me?" probably is not uttered any more often than the common complaint "Why him?" "Why did he get the job instead of me? He's not even a

Christian." "Why does she prosper when I'm the one who's paying tithe?" "How come he's so wealthy when he doesn't even believe in God?" "She's living in sin, but hasn't had half the trouble I've had!"

How do we react when good things happen to bad people? With envy, usually, which according to Paul is not a Christian attitude. In fact, he lists it with 22 other abominable sins deserving of death (Rom. 1:29-32). Could it be that when we envy the wicked, we place ourselves in their category?

If we look at it from a merely human perspective, envy makes no sense. It has been said that "the envious man is tormented not only by all the ill that befalls himself, but by all the good that happens to another." Other sins may bring some pleasure; this one brings none.

Yet even the psalmist admitted to being envious at the prosperity of the wicked who appeared trouble-free in spite of their pride, corruption, violence, and oppression (Ps. 73:3-12). In fact, he almost lost his faith in God over the injustice of it all (verse 2). He had forgotten that the Lord sends sunshine and rain on both the just and unjust (Matt. 5:45); that to want what others have is to focus on *things*, whereas God's people have something far more valuable in *spiritual* riches. Furthermore, as one sage said, "If we did but know how little some enjoy of the great things that they possess, there would not be much envy in the world."

Unable to understand God's apparent injustice, the psalmist

In His hands

By LOIS PECCE

*God's sufficiency
Encompasses my own,
Yet never blots away
The tasks for me.
"I can't," I've cried
A thousand times,
"I can't!"*

*And from every tangent
Of my globe
He echoes softly back:
"You can, My child,
You can."*

*Until I realize
That every cross
I shoulder,
Every duty carried,
Every weight I bear
He also bears—
For through it all
He carries me.*

stopped trying and went to the sanctuary to commune with his Lord. There he saw that the good fortune of the godless often is short-lived. In contrast to Rabbi Kushner, who refuses the comfort of looking to the future world as a way to deal with suffering, the psalmist was encouraged by a revelation that the rebellious would eventually perish, while the faithful would be received into glory (Ps. 73:16-28).

The writer of Psalm 37 also understood this when he counseled, "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass" (verses 1, 2). The 40 verses of this psalm repeat God's assurance of His present care for His own and final judgment upon the prosperous wicked. Here we are informed that our meager possessions are more desirable than the riches of the unholy. Therefore we

are to "trust in the Lord, and do good, . . . rest in the Lord, and wait patiently for him" (verses 3-7).

An understanding of the controversy between Christ and Satan helps us to realize that God cannot always intervene on behalf of the righteous or immediately punish the wicked. Such knowledge provides at least some answers to the questions "Why me?" and "Why him?"

E. F. D.

PERSPECTIVE By WILLIAM G. JOHNSON

Up from the grass roots

"We need strong-minded persons of deep convictions in leadership, but we need to surround them with men and women of strong minds and convictions who can work together in unity."—Francis W. Wernick.



In 1925 two Adventist families in Lake City, western Iowa, decided they should have a church school. They hired a teacher and started school—in the living room of one of the homes. The following year they built a little schoolhouse nearby.

It was the Wernick home that provided the living room. And Francis Wernick, now a general vice president of the General Conference, was one of the students during the first year of school and for eight more years in the new schoolhouse.

The Wernick home was an Adventist center. The school-teacher usually lodged there, as did ministers making their rounds (the local church had no pastor). These men of the cloth would tell stories and share themselves with parents and children.

The Wernicks were simple, unpretentious people. They were conservative Christians, with values shaped by the conviction that Christ was coming again. Father Wernick, widely read, served on the local conference committee and the board of Union College. An independent thinker, he was not afraid to express his views.

Strong supporters of Christian education, the Wernicks canned spinach to help Francis attend Oak Park Academy in Nevada, Iowa (now closed). They gave liberally in support of the church, setting aside generous offerings for camp meetings.

Their values found lodgment in young Francis. After academy he taught church school for six months, then assisted a pastor in conducting an evangelistic meeting. By the end of the year his mind was clear: he would go to Union College and prepare for a lifework as a Seventh-day Adventist minister.

After 15 years in pastoral-evangelistic work, Francis Wernick was elected president of the West Pennsylvania Conference. Advised Father Wernick on his appointment: "Stay with your committee, lean on your committee."

Francis listened. As chairman of the General Conference Committee or Annual Council, he shows great skill in allowing all viewpoints to be heard and in getting business transacted.

After 26 "very rewarding" years in church administration, he summarizes his philosophy of leadership. A chairman should not expect the committee to be merely a "rubber stamp" for his ideas, nor should he throw problems on the committee without suggesting solutions. Instead, the relationship should be cooperative and participatory: the chairman presents possibilities but does not preempt the committee.

How does Francis Wernick view the church today?

Its growth: "When I started school in the living room of our home, we had only 250,000 members worldwide. Now we have 4 million. We mustn't forget how the Lord has blessed this church in its outreach to the world."

Its values: "Some of our Biblically based values are being eroded. The history of God's people tells us the Lord can deal with outside threats, but the internal problems are more dangerous."

Its young people: "I see as much or more dedication among young people than when I was growing up."

Francis Wernick describes himself as "an average Adventist that the Lord has called to His work." The values of the grass roots are still with him. Today he brings them to bear on one of the most important assignments of his career—chairing the Commission on the Role and Function of Denominational Organizations.

Next time we will take a look at the work of the commission.

rebuild our family with God as the center.

As church members I feel we are not immune from the effects of chemical dependency—alcohol or drugs. It is only through education about this disease that we can give love and understanding to those families in our midst who may be afflicted, suffering silently, unaware of the help and hope that are available to them.

NAME WITHHELD

As an alcoholism counselor and a recovering alcoholic, I would like to share a few observations concerning this article and its assertion that the disease concept model is "bankrupt," weak, "a mess," and "unsound."

1. God indicates that alcoholism is a disease. "With these self-indulgence is not only a moral sin, but a physical disease."—*The Ministry of Healing*, p. 172.

2. Alcoholism has diagnosable physiological markers including cirrhosis of the liver, other liver dysfunctions, nerve deterioration, and other physical problems.

3. When not using alcohol, the alcoholic population exactly replicates the nonalcoholic population. When using alcohol, the alcoholic population is marked by antisocial behavior, an increase of depression, family deterioration, and markedly increased amounts of sickness.

4. If the alcoholic continues to use alcohol, his/her deterioration will progress until some outside force stops the progression. That outside force can be death, insanity, incarceration, sickness, treatment, or God.

5. Specific treatment will arrest the progressive disease of alcoholism. That treatment consists primarily of a spiritual program that assists the alcoholic in not drinking and of introducing the alcoholic to a God who can help him not to take that first drink.

6. Research has indicated that alcoholism is a hereditary issue. This idea keeps alcohol-

ism in harmony with other physiological disorders like cancer, heart disease, and diabetes. It is also in harmony with a statement in *The Ministry of Healing*, page 331.

The article goes so far as to state that "treatment does not work very well." My experience is that treatment does work. Every day I see miracles of people changing and getting victory over a terrible habit. I also see people not changing, but I attribute that to the fact that they are free moral agents. They can choose to get help or they can resist, but the problem is not the disease concept, but the wrong exercise of freedom of choice.

There is a tendency in the scientific community to separate the spiritual, or moral, from the physical. Whenever this separation occurs, the tendency is to want to remove responsibility from the sick person and attribute everything to the disease. This is not the way successful treatment occurs. The most successful treatment program for alcoholism, Alcoholics Anonymous, states that alcoholism is a disease and at the same time indicates that one necessary step to recovery is to face one's own defects of character and prepare to make amends for one's behavior. This focus keeps the disease concept successfully attached to the moral issue.

GREG GOODCHILD
Alcoholism Counselor
St. Helena Hospital
Deer Park, California

The article left readers with the impression that the question has been scientifically resolved and that "the disease theory is a mess."

My concerns are two: that hundreds of Seventh-day Adventists, including laypeople and ministers already affected by alcoholism, will now retreat even further from reaching out for help; and that readers unfamiliar with the vast scientific literature on alcoholism and the complexity of the primary, secondary, and tertiary prevention

issues may be impressed by the author's selection of references and his mixing of disease-concept, treatment-efficacy, sociological, preventive, and public-health issues.

Interested readers may benefit from the quotation from the same respected scientist quoted in the article. He commenced his own commentary on alcoholism with the same question, "Is alcoholism a disease?"

"The term 'disease' also suggests suffering and sometimes death, and surely no one would deny that these are attributes of alcoholism.

"The narrow definition of disease holds that every disease has an underlying biochemical, physiologic, or anatomic abnormality, the nature of which may not be known.

"Alcoholism, in fact, may even meet this narrow definition. Alcoholism runs in families, even when the children are separated from their alcoholic parents and raised by nonalcoholic adoptive parents. This suggests a biological susceptibility (or abnormality, if you prefer). Twin studies also indicate a genetic factor in alcoholism."—Donald W. Goodwin, M.D., "Commentary: On Defining Alcoholism and Taking Stands," *Journal of Clinical Psychiatry* 43 (1982):394, 395.

DAVID MEE-LEE
Director
Addictions Treatment Center
New England Memorial
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Stoneham, Massachusetts

The article does not enumerate issues that need to be addressed in the treatment of alcoholism, such as teaching alcoholics how to better handle their feelings to promote emotional intimacy, and how to get them to be honest with themselves and others around them about their thoughts, feelings, and behavior.

Among mental health practitioners, alcoholics are felt to have personality disorders. The implications of this last state-

ment are far-reaching because personality-disordered people are always very rigid, inflexible people who have trouble thinking issues through well, and have to be dealt with very firmly. Clinicians have to be willing to confront clients tactfully and repeatedly, after rapport has been established, until they hear what is being said. This process can be very tedious, but is necessary.

JEANNE FLEMING
Clinical Psychologist
Longview, Washington

I have been a member of Alcoholics Anonymous for more than five years. I have seen hundreds of people brought out of their affliction to become useful citizens. No one of us ever says we are "cured," but now we have a choice that we did not have before. To infer that the program of recovery never works disregards known statistics. AA has a membership of many millions all over the world. Granted, the best cure would be never to let it happen, but as long as alcohol is made, there are people who will drink it.

The article states that alcoholism "is controlled by an act of the will." Such could not be further from the truth—will-power avails nothing. We have no power over alcoholism by ourselves; we turn our life and our will over to the care of God, and through daily meditation and much prayer we are given a daily reprieve. Physical desire is too strong for most of us to overcome without the help of an all-loving God.

NAME WITHHELD

The article failed to mention the X genetic factor that is recognized by all serious investigators as the reason that only about 10 percent of those exposed to alcohol and drugs become addicted. For that 10 percent, sometimes even the amount of alcohol in a cough preparation will be enough to set up an uncontrollable urge to drink anything that has alcohol in it.

ELMER BOTTSFORD
Ridgetop, Tennessee

Movement in the mulberry trees: impressions from Asia

By G. RALPH THOMPSON

Attending the 1983 year-end meetings of the Far Eastern Division afforded me the opportunity to become better acquainted with the leaders, workers, and a cross section of the church members in this fascinating section of the Seventh-day Adventist world church.

The Far Eastern Division's territory is divided into nine unions and the Guam-Micronesia Mission, directly attached to the division. The Philippines, where we now have more than 300,000 members, contains the third-largest number of Seventh-day Adventists of any nation in the world, exceeded only by the United States and Brazil. Indonesia has some 90,000 members, and the membership in both the Philippines and Indonesia is increasing rapidly. Financial needs continue to challenge the resources of the members as they try to keep pace with the opportunities and challenges of a rapidly expanding work.

The Korean Union, the first union mission in the Far Eastern Division to become a union conference, has more than 60,000 members. All the union's local fields and institutions are in excellent financial condition, and the future is bright for evangelistic outreach, with ministers and laypeople both involved in soul winning.

Japan, which reorganized its local field structure at its union session in November, 1983, is looking forward to becoming

the division's second union conference, an event scheduled for December. Wages and cost of living in Japan are on par with the United States. The great challenge there is to increase the membership (currently about 11,000) and quicken the growth rate.

Hong Kong and Taiwan—which make up the 9,000-member South China Island Union—present a formidable challenge. When the People's

Republic of China indicated its plans to take over Hong Kong when British rule ends in 1997, less than 15 years from now, there was a degree of panic among investors. Although it has subsided somewhat in recent months, some apprehension remains. Taiwan, of course, has been at the center of international tension for the entire time of its existence. Nevertheless, millions of people in both these countries need to hear the Adventist message.

Singapore is headquarters of both the Far Eastern Division and the Southeast Asia Union, which has approximately 34,000 members in such countries as Thailand, Vietnam, Kampuchea, Laos, Malaysia, and Brunei.



Solusi College students preach to soldiers

Students and staff members of Solusi College in southwest Zimbabwe have been holding special services for soldiers and security police attached to the North Korea-trained Fifth Brigade based in Matabeleland.

At one of these services, Nyasha Musvosvi, a third-year theology student, preached to 16 of the approximately 70 men temporarily camped on Solusi property. His topic: "The Prodigal Son."

"Solusi Mission is a good place," the commanding officer was heard to remark. "If I had a child, I would want him or her to attend here. Solusi is strict. The students don't behave as I have seen in other schools."

The army unit now has moved off college property.

G. PADDERTZ
Solusi College

Guam-Micronesia, with its many islands and atolls, presents its own peculiar challenge, met bravely by some 1,900 members.

For the first time in many years the division year-end meetings were held on the division compound, using the Far Eastern Academy chapel and the division offices. By conducting division departmental councils at midyear instead of year's end, a smaller number of delegates were on hand, resulting in considerable financial savings by not having to use hotel facilities as in the past.

As Francis Wernick, a General Conference general vice president, and I listened to the various reports we were inspired by what we heard. The Far Eastern Division is blessed with solid, experienced, educated national leaders in almost all of its unions and many of its institutions. Each union has a senior college, and the Seventh-day Adventist Theological Seminary of the Far East and the School of Graduate Studies—situated on the campus of Philippine Union College—provide an educational level comparable to that available in any other area of the world field. Furthermore, the division operates the largest number of hospitals of any division outside North America.

While I was in Hong Kong it was my privilege to visit the grave of Abram La Rue, the first Seventh-day Adventist missionary in the Far East. It seemed almost as if we stood on hallowed ground, and we who were standing there bowed our heads, rededicating our lives to the finishing of the work not only in the Far East but in all the world. It was a moving experience.

Attending the Japan Union session led me once again to admire the organizational capa-

G. Ralph Thompson is secretary of the General Conference.

bilities of the Japanese. Two conference sessions and one union session were going on at the same place—sometimes simultaneously, sometimes consecutively, sometimes collectively. All delegates were involved in the elections at the union session, for all delegates were union session delegates—but not all union session delegates were delegates of a conference session. Confusion compounded? Not in the hands of Yonezo Okafuji, Japan Union president.

It was a pleasure working with division president W. T. Clark and his fellow leaders as we traveled to many parts of the division and enjoyed the friendship and fellowship of our great Adventist family. The work of God is moving onward in the Far East. There is “a going in the tops of the mulberry trees.” God is at work in the land, and as a result, more than 500,000 people in the Far East are looking forward eagerly to the grand climax of the everlasting gospel.

100,000 coconuts, 630 baptisms: signs of a healthy church

By JOHN M. FOWLER

Twelve-year-old Rebecca is on her way to Sabbath school. For several weeks she has been planning and praying for this special day. In her arms she carries a big hen.

Mr. Mathew, 60, is a hard-working farmer. He has spent his life caring for a small paddy field, a grove of coconut trees, and some tapioca plants. As he goes to Sabbath school this morning he is carrying his well-used Bible and hymnal. In his hand he also has a heavy sack containing two dozen coconuts.

A service is in progress in the simple little church in an equally unpretentious village. Inside, people are singing. Outside, a goat and a calf stand tied to a tree.

Sabbaths during December, 1983, in India's South Kerala Section witnessed many scenes like these just described. For the whole of 1983, the section administration promoted Operation Fellowship—Objective Evangelism. Begun as Coconuts for the Church, the initial aim was to collect 100,000 coconuts.

Some 185 churches and companies readily accepted the plan. The rural members liked

the idea of an offering in kind for special evangelism projects. They did not stop with coconuts, however. Goats, chickens, vegetables, rice, and tapioca plants all began to arrive at the churches.

At first the plan called for all offerings to be brought to a central place and auctioned. But transportation proved difficult and costly. So each church sold the items and brought the offerings to Trivandrum—the capital city of Kerala State and the

headquarters of the South Kerala Section.

On Sabbath, December 17, nearly 2,000 church members assembled in Trivandrum for a weekend of fellowship and spiritual feasting as the year-long program came to an end. Division president G. J. Christo preached about the meaning of fellowship in the context of the Advent hope. During the morning worship service the churches were asked to bring to the altar their contributions to the Operation Fellowship—Objective Evangelism. Against a faith objective of Rs100,000 (US\$9,302.33), the coconuts, goats, and chickens had yielded Rs113,199.95 (US\$10,530.23).

An appeal then was made to those members who had not been involved in the in-kind offerings. Various groups and individuals made their commitments, and before the day ended, Rs373,627.65 (US\$34,756.06) had been received—a fund-raising record for the section.

Although the morning service gave an example of fellowship and giving, the afternoon was in fact the high point of the weekend. As 34 ministers stood in the cool waters of the Karamanayar River, 630 people were baptized. It seemed a fitting finale to 1983, and an inspiring introduction to 1984.

ANTILLIAN UNION

Pastor declares health approach highly effective

As a graduate student of Loma Linda University's off-campus program, Eligio Contreras, a pastor in the Antillian Union, pondered where he could spend the 600 hours of fieldwork required to finish his Master's degree in public health.

When the union gave him permission to enter a new field and establish work there, he reasoned that he first should survey the needs of the community. Doing so, he found not only at least three major health problems but an interest in attending health programs that would address the problems.

He solicited help from local physicians—most of them non-Adventists—and found them supportive of his proposals. His plans included health screening; five-day smoking-cessation clinics; health, nutrition, and stress-control seminars; and other programs new to the community.

Once the plans were laid, Pastor Contreras and his group worked intensely for 35 days, generating much enthusiasm. Many of the physicians volunteered their assistance.



The baptism of 630 persons was the climax of a weekend of fellowship for members in India.

John M. Fowler is education director in the Southern Asia Division.

Later, when an evangelistic program was conducted, many students from the health programs attended. Directly or indirectly, as a result of this class assignment 52 persons joined the Adventist Church. Pastor Contreras remarked, "Health evangelism proved to be a powerful entering wedge." But that was not all.

Encouraged by his success, Pastor Contreras decided to teach a smoking-cessation class in the Dominican Republic, where few such programs have been run. Choosing the city of Bonao, near Dominican Adventist College, he laid plans to involve faculty and students in the venture.

With the help of the public relations officer for the college and the director of the medical center in Bonao, Pastor Contreras planned to conduct a five-day stop-smoking program at a casino in Bonao. The first night the mayor of the city, the president of the Lions Club, and the director of the Universidad Madre y Maestra extension in Bonao were among the attendants. Nightly attendance fluctuated between 700 and 800. Some 450 of those who came to the meetings decided to stop smoking, and since the program was broadcast on the radio, another large group also stopped.

The mayor of the city, a two-pack-a-day, 29-year veteran smoker, had come to the first meeting. Pastor Contreras was visiting him at his home when the man's wife, about to leave to go out, asked her husband how many packs she should get for him. "Dear, don't bring me any" was his reply. "As of this moment I'm quitting for good." Eight months later the mayor proudly said, "Not one cigarette has been put to my lips since the class. And, believe me, it seems that the whole city has stopped smoking since then."

The ex-smokers formed a club, headed by a five-member board. The club is still active. Its president, after attending a seminar on natural remedies based on the book *Philosophy of Health*, by Mervyn G. Harding, decided also to quit

drinking alcoholic beverages.

"This assignment," commented Pastor Contreras, "was a great blessing to me and taught me the value of using the tools of health evangelism in soul winning. Many years ago Mrs.

White pointed to health teaching as the right arm of the message. I have experienced it."

IRMA VYHMEISTER
*Health and Temperance
Department
General Conference*

Temperance advocate visits Inter-America at "right time"

By ERNEST H. J. STEED

"You've come at the right time, because we are becoming increasingly aware of the need to emphasize prevention when dealing with alcohol and other drugs." Such was the often-repeated comment of government and professional leaders as I recently visited 14 countries of the Inter-American Division to highlight the work of the International Commission for the Prevention of Alcoholism and Drug Abuse. The purpose of my trip was to stress the importance of prevention, organize national prevention committees in the various countries, and to promote the ICPA's Fifth World Congress in Rio de Janeiro, Brazil August 26-30. Theme for the congress is "Youth and the Family for Prevention."

During my trip, accompanied by local Adventist leaders, I was able to visit some 29 officials of cabinet rank or above. We received excellent publicity through television, newspapers, and radio. Not only did they receive us, but they also elaborated on the issues.

The president of Dominican Republic and his wife received us, commending our emphasis on prevention. The governors-general of both the Bahamas and Jamaica welcomed us, as did the governor of Puerto Rico, who, with four of his aides, spent an hour in conference with us. Our audience included ministers of justice, education,

health, and welfare, as well as police commissioners.

In Mexico the Foreign Affairs Department arranged a meeting of several government departments, chaired by the Mexican representative to the United Nations. Participating at the Mexican conference was Rafael Velasco Fernández, an educator, a former government department director, and currently secretary of the National University Associations. A dedicated supporter and member of the ICPA, he will be a key speaker at the upcoming congress in Brazil.

New values

Although most countries in Inter-America are strongly Catholic, their leaders recognize the necessity for groups to work together to counteract the drug problem by providing new social and spiritual values. One vice minister of health sug-

gested that the medical model—which views substance dependence as a disease—has failed because "the cause is more social and spiritual." I found many professionals coming closer to the Adventist viewpoint, which contends that our choice, coupled with divine power, is the avenue to overcome all false cravings and desires.

The Church of God (Seventh-day) in San José, Costa Rica, invited me to preach and pray in their city church. They indicated their desire for closer relations and cooperation with our church, especially in the field of temperance. The Salvation Army there is operating an excellent alcoholism rehabilitation center, which harmonizes as nearly with the Spirit of Prophecy concepts as any that I have seen. It combines spiritual support, farm and workshop activity, and group guidance in Christian principles.

In Carácas, Venezuela, the Adventists have opened a well-run and attractive vegetarian restaurant. In most cities of Inter-America there are vegetarian cafés, but the majority are operated by proponents of Eastern religions, which offer a counter-spiritual approach to the alcohol and drug issues. Our people must awaken to the urgency of the times and the opportunity open to us to reach high and low alike with God's answer to the problems of intemperance.



The president of the Dominican Republic and his wife, left, received the author and a delegation from the Antillian Union.

Ernest H. J. Steed is executive director of the International Commission for the Prevention of Alcoholism and Drug Abuse.

Conference tries outreach to new unentered areas

The Victorian Conference in Australia recently initiated a new adventure in literature outreach to unentered areas by purchasing a four-bunk vacation trailer and a large station wagon to tow it.

Both the trailer and towing vehicle were secondhand, in excellent condition, and available at greatly reduced prices. All funds were provided by interested church members. The vacation trailer has been named the Reekie Van, in memory of F. W. Reekie, an Adventist pioneer colporteur in Australia who pedaled a bicycle thousands of miles through all types of terrain selling Adventist books.

The concept of the Reekie Outreach Project is that for one week each month three literature evangelists and a literature leader will tow the van—their living quarters—to an area where there are no Adventists,

to begin saturating the area with literature.

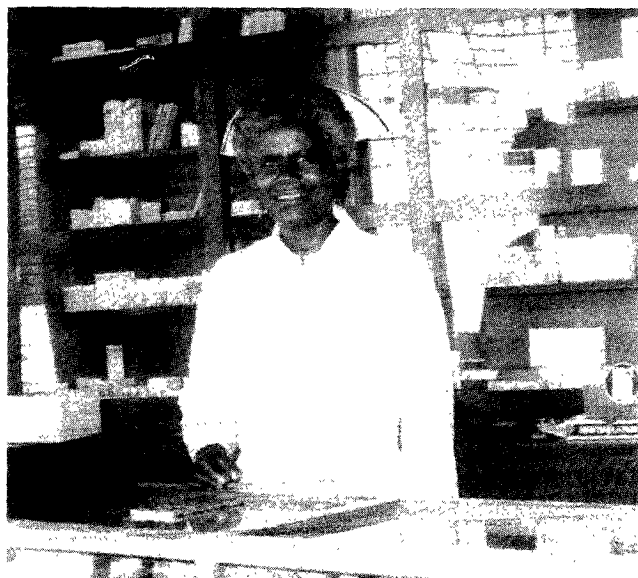
On the first such trip, the team sold literature worth \$A4,700 (US\$5,264), besides distributing a large quantity of free literature. They also had the joy of meeting descendants of people who had purchased books from colporteur Reekie and who said to the literature team, "Don't wait another hundred years before coming around!"

The Reekie Project, in progress in Victoria for several years prior to the purchase of the van, has been blessed with a high measure of success. But previously it was confined to towns in which there were Adventists with whom the literature evangelists could stay. Now they will be able to widen their sphere of influence, and already the Victorian Conference is thinking of adding a second van.

Last year the Victorian Conference led in Australian Division literature sales, placing \$A360,000 (US\$403,200) worth of literature.

G. E. GARNE

*Editor, Signs Publishing Co.
Warburton, Victoria, Australia*



Ethiopian nurse sells 2,000 Bibles

Meheret Borrou, a Seventh-day Adventist nurse who graduated from the former Empress Zauditu Memorial Adventist Hospital, recently sold 2,000 Bibles within a three-month period. Witnessing is a way of life for her. She sells Bibles at her pharmacy in Addis Ababa and gives away gospel tracts. People she meets attend church, take free Bible correspondence courses, and some have been baptized.

GIRMA DAMTE

Newsbeat

By VICTOR COOPER



■ **Current issue:** How does church structure need to be adjusted for greater efficiency? For several months Walton Brown has been working as executive secretary of a General Conference-appointed commission to examine the role and function of denominational organizations, which will present its recommendations at the Annual Council in October.

Several other groups are conducting similar studies. They include the Pacific, North Pacific, and Mid-America unions, and the Oregon, Upper Columbia, Montana, and Idaho conferences. An unofficial group, the Association of Adventist Forums, has received a report from its Task Force on Church Structure, based on a two-year study supervised by James W. Walters, assistant professor of Christian ethics at Loma Linda University.

A variety of options are under consideration, some of which might alter to some degree the roles of the local conference, union conference, and North American Division. Discussion continues on ways to increase lay involvement in decision-making and ways to improve the flow of news and information.

■ **A swarm of literature evangelists:** The General Conference has appropriated \$60,000 for the purchase of equipment for the Tanzania Adventist Press in Morogoro, Tanzania. The press supplies approximately 1,000 literature evangelists with Swahili and English condensations of books by Ellen G. White.

■ **121 years ago:** On May 21, 1863, early Adventists in Battle Creek organized into the Seventh-day Adventist Church. General Conference archivist F. Donald Yost will tell the story to George Wilson during the May 21 broadcast of Daybook, a program carried by 150 radio stations in North America. Check local listings for broadcast times.

■ **July 1985:** After the General Conference session in New Orleans, Paul Gordon of the White Estate is to host delegates who wish to make a seven-day visit to New England sites related to early Adventist history.

■ **Sabbathkeepers:** Some of those sent out as missionaries (known as Lollards) from Lutterworth, England, by Reformer John Wycliffe were Sabbatharians, according to researcher Bryan Ball, president-elect of Avondale College. In announcing this discovery to those who attended the General Conference Spring Meeting, General Conference president Neal C. Wilson said that Dr. Ball unexpectedly discovered a number of historical documents confirming Sabbathkeeping during the fourteenth century.

■ **Misrepresentation:** The General Conference Communication Department has informed all world divisions that a section of a feature film called *The Disappearance of Azariah Chamberlain*, produced in Australia, misrepresents the theological views of the Chamberlains, who are Seventh-day Adventists. The producer has refused to delete the inaccurate portions of the film, according to Australasian Division communication director Russell Kranz, who reports that his department was successful in keeping most of the objectionable portion from being shown on Australian Television.

■ **Headquarters relocation:** General Conference treasurer Lance Butler has been appointed chairman of a committee to develop plans for the sale of the present General Conference headquarters facilities and the establishment of a new headquarters building some ten miles to the north in Silver Spring, Maryland. Other members of the standing committee are Arthur Patzer (vice chairman), Frank Jones (secretary), David Baasch, William Bothe, Charles Frederick, and Francis Wernick.

CORRESPONDENTS, WORLD DIVISIONS—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Ruby Patterson; Euro-Africa, Heinz Hopf; Far Eastern, S. Wayne Young; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Assad Bechara; Southern Asia, A. M. Peterson

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

Eastern Africa

■ A number of education leaders in the South-East Africa Union recently attended an International Association for Educational Assessment seminar hosted by the Malawi Certificate Examination and Testing Board.

■ Five youth camps were conducted in the South-East Africa Union recently, at Lunjika, Nsensedzi, Nkulumadzi, and Malamulo. More than 500 young people took part. During the camps 17 youths decided to begin ministerial training.

■ Women from various parts of the North Lake Field in Malawi attended a seminar where they learned aspects of child care, nutritious food preparation, sewing, cloth dyeing, and basketry. There is a great demand in Malawi for more programs of this type.

Inter-American

■ When Ana Esther Lievano heard her parents, Pastor and Mrs. Luis Lievano, of the West Venezuela Mission, talk about the work of evangelism, she wanted a project of her very own. Although she is only 10, she now is conducting a branch Sabbath school in Agua Viva-Cabudare, Venezuela. This past quarter the attendance in her

little Sabbath school increased from 15 to 30.

■ Twenty-two literature evangelists in the Surinam Mission distributed 6,466 books and 41,166 magazines—total value US\$95,537.22—during 1983. Books in the Dutch language valued at US\$111,111 recently arrived from the Netherlands Publishing Association in Holland. The literature evangelists of Surinam were glad to have their book supply replenished, as 1984 promises to be another good year for the publishing work.

■ Antillian College conducted both its annual College Day and Alumni Day February 12 in Mayaguez, Puerto Rico. The opening program featured a parade of students carrying the flags of the countries that were represented by this year's student body. With 783 students on the Mayaguez campus and 128 on the Rio Piedras campus, Antillian College has the largest college-level enrollment of any Adventist college or university in the Inter-American Division.

Northern European

■ Ivor Margerison has been appointed headmaster/business manager of Stanborough School, beginning in the summer of 1984. Mr. Margerison, who was born in Wales, is a graduate of Newbold College and Atlantic Union College. He holds an M.A. from Columbia University and has many years' teaching experience in both public and denominational schools.

■ London's *Daily Telegraph* of February 15 (readership 4 million) included the following interesting paragraph: "The Seventh-day Adventist Church in New York sports a computer-

ized sign which flashes a running total of the world's population. Usually the sign shows something like 4,761,942,000 people, but recently the display has been reading: "The Earth's population is now: Out of order."

■ At a recent British Union Conference committee, approval was given for the formation of clubs of retired denominational employees. The first such club was formed at Grantham on November 29, 1983.

■ Evangelist Derek Marley recently conducted a series of evangelistic meetings in England's Southend-on-Sea. A good crowd responded to the 21,000 handbills given out

inviting the public to a "fantastic visit to the Holy Land."

South American

■ When the new headquarters of Mato Grosso Mission in Cuiaba, Brazil, was opened this past November, the city mayor joined church leaders and members as they dedicated the three-story structure.

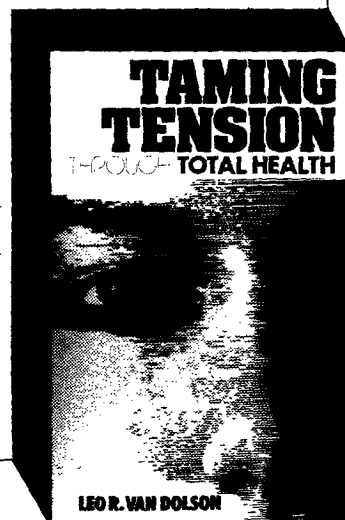
■ Since 1981 three young Adventists—Carlos and Euclides Menezes de Sa, singers, and Amilton Luis de Menezes, sponsor and speaker—have been broadcasting a Voice of Youth program over Municipal Radio Tenente Portela. They broadcast on Sundays at 12:30 P.M., and the

HOW TO DEAL WITH DAMAGING STRESS

No one can escape stress. The mere act of living produces tension. But there are ways of coping. You can learn how to deal with damaging stress in the present and to avoid health-destroying stress in the future. Leo Van Dolson, health educator, outlines a revolutionary way to combat stress. He calls it "total health," and the strategies he presents cost little or nothing—except a little time and effort. *Taming Tension* is available at Adventist Book Centers for US\$4.95. For Visa/MasterCard orders call 1-800-253-3000.



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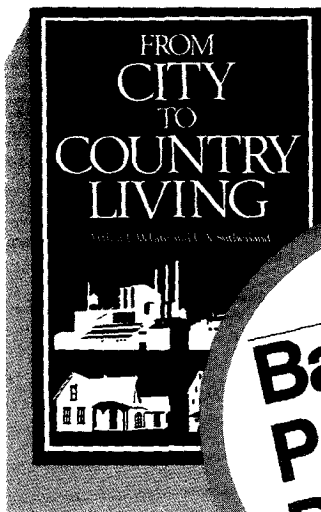


How do people accustomed to city conveniences make the transition to country living? This book not only encourages us to comply with inspired counsel but offers helpful tips on how to do it. Only \$2.95 at Adventist Book Centers. For Visa/MasterCard orders call

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12



**Back by
Popular
Demand**

program features music, Bible facts, letters, health tips, poems, and prizes. Last year 17 persons were baptized as a result of their ministry.

■ Northeast Brazil College was founded in 1943 with 15 students. The student body now numbers 612.

■ The South American Division recently commissioned the Gallup Poll Institute to ask Brazilians what they knew about Seventh-day Adventists. Results show that some 52 percent of the respondents had heard about SDAs at some time, but more than half of these knew nothing of what Adventists believe. Twenty-two percent knew that Adventists believe in God, or Jehovah (a possible confusion with Jehovah's Witnesses). Nine percent knew Adventists believe in Jesus Christ; 3 percent that they keep the Sabbath; and only 2 percent knew that Adventists preach about the world's end. Baptists were best acquainted with Adventist belief and work,

while Roman Catholics knew the least about Adventists.

Southern Asia

■ As a result of an evangelistic effort that began at Chathamalm in North Kerala, India, last November, 24 people have been baptized and another 15 are ready for baptism.

■ A Five-Day Plan conducted by Pastor and Mrs. Garth Anthony in Colombo, Sri Lanka, attracted 30 people, 26 of whom were successful in giving up smoking. A newspaper reporter who attended gave wide coverage to the event.

■ In northeast India's growing city of Tura, the 22 Adventist members rallied to help John Willmott, Southern Asia Division Ministerial director, as he prepared for an evangelistic campaign. In faith they booked the town hall, which has a seating capacity of 400. They were greatly pleased when the hall was packed nightly.

North American Atlantic Union

■ A Five-Day Plan to Stop Smoking was broadcast on cable television March 5-8 in Albany, New York, according to local pastor Wib Dale. Joint sponsors of the smoking cessation panel were the Albany Public Library, the Adventist Health and Retirement Center in Livingston, New York, and the Adventist members of the Albany area. The Albany Public Library has asked permission to use the videotapes of the program periodically. The library also has requested that the Adventists prepare a Stress Management program for similar use.

■ Members of the Framingham, Massachusetts, Hispanic church recently broke ground for a new church. The building will seat 130 people and is expected to cost \$167,000. Church members are hoping to meet in their new church by the end of July.

■ On March 1, 1984, Laura Ann Ubbink celebrated her one hundredth birthday. Her main interest in life is sharing the message of Jesus Christ to the many people who visit her. Although she has difficulty walking, she still attends the Brattleboro, Vermont, church every Sabbath. At 90 she learned to crochet afghans and soon will have completed 100. The afghans have been sent all over the United States, as well as two to Germany and one to England.

Columbia Union

■ After waiting 15 years, the West Philadelphia, Pennsylvania, church has started construction on a new building, which will have a sanctuary seating capacity of 450.

■ Elders and church leaders of the New Jersey Conference have committed themselves to conducting 100 Revelation Seminars during 1984.

■ Norman Meager has been called from the pastorate of the Akron, Ohio, church to serve

the Ohio Conference as a consultant to churches involved in building projects. He has had 30 years of building experience in his ministry.

■ Charles E. Loney, director of Community Services for the Stroudsburg, Pennsylvania, church, was a guest speaker at a recent county Head Start meeting. After telling of the work of the church's Community Services, he invited the group to take advantage of the center's services.

■ The Hyattsville, Maryland, church has reactivated its health clinic to better witness in the Washington, D.C. area. Fifty years ago, F. D. Nichol, then associate editor of the *Review and Herald*, led in the establishment of the church and a clinic. Now the congregation and the Hartland Institute, a self-supporting health and education center in Virginia, are operating the Capital Health Center.

■ Douglas L. Griffin, director of pastoral care at Shady Grove Adventist Hospital in Rockville, Maryland, has been named to a special advisory committee on medical ethics for the Maryland Hospital Association.

Lake Union

■ A plaque recently was presented to Louis Gordon, administrator of Adventist Health System/North's Thorek Hospital, in appreciation for the upholstered pews given to the North Shore church in Chicago. Local pastor Stanley Cottrell made the presentation.

■ Steve Nugent, local elder of the Shelbyville, Indiana, church, teaches a Skills of Caring class each Sabbath afternoon. Church members are taught to listen to people's real needs. Nugent says, "A caring church must be tuned to hear the hurting member or former member." Class members practice their skills in a systematic visitation program.

■ Young-Mi Kwon, a senior at Cedar Lake Academy, performed as a guest violin soloist with the Alma, Michigan, Sym-

BOOK CONTEST

Prizes of up to \$750 are being offered in the Write Now Author Award II book contest. Category: practical Christian living. New and published authors are encouraged to write on how to stay healthy spiritually, physically, emotionally, socially, and mentally.

Deadline: July 30, 1984. Winners will be announced in November, 1984. First prize, \$750; second, \$450; third, \$200 (plus regular royalties). The Review and Herald Publishing Association reserves the right not to award prizes if submissions are not acceptable for our needs.

All entries should be typewritten, double-spaced, on 90 to 160 sheets of 8½" x 11" paper (no easy-erase paper). Unlimited submissions per author; include return postage. Write today for "AHM . . . as you write your manuscript." Mail your manuscripts on practical Christian living to:

WRITE NOW II

Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740.



phony recently. She earned the right to perform by winning the Young Artist Concerto Competition in December. She performed "Allegro Non Troppo" from the Symphonie Espagnole, Op. 21, by Edouard Lalo.

■ The King's Daughters, of the Capital City church in Indianapolis, Indiana, are engaged in a women's prison ministry. Members visit the prison every month and have a birthday party for all prisoners who have had a birthday. Once a year the King's Daughters provide a party for the entire prison population, including the guards and administrative staff.

■ Dr. and Mrs. Gladstone Payton, of the Warren, Michigan, church, recently donated a TRS 80 Model 3 computer to the Detroit Northfield Junior Academy. Principal Clarence Newton, Jr., said that in addition to students using the computer, it is being used for school office records.

North Pacific Union

■ Construction of a philanthropy-funded health education building is expected to begin this fall on the campus of Portland Adventist Medical Center. Total funding for the one-story building is expected to be \$1 million. Included in the facility will be an amphitheater seating about 300, as well as smaller conference rooms. A glassed-in atrium and solarium will be available for patient and visitor use. The building will be attached to the existing education center.

■ The Oregon Conference executive committee voted recently to combine the Sabbath school and personal ministries departments under the leadership of Ron Watts. George White, former Sabbath school director, has accepted a call to be pastor of the Portland Glendover church.

■ Kindergarten children, of the Bremerton, Washington, church, enjoy a monthly outreach program in which they visit shut-in members of the congregation. Recently their

visit took them to the home of a member who was celebrating her ninety-fifth birthday.

■ The North Pacific Union Conference has instituted a program called Project PATCH, which stands for Planned Assistance for Troubled Children. It is being set up as a separate corporation under the direction of Tom Sanford, formerly pastor of the Hood River, Oregon, church. In his pastorate he found a need for Adventist children who become wards of the court and need placement. Sanford will work with the courts in placing children in Adventist foster homes. The program is being financed by voluntary contributions.

Southwestern Union

■ *Spotlight*, the magazine of Southwestern Adventist College, received honorable mention in the 1983 National School Public Relations Association's Publication Contest, according to Berney Neufeld, college vice president for development and public affairs. Mary Ann Hadley is the magazine's editor.

■ BTI Computer Systems, of Sunnyvale, California, has chosen the Southwestern Adventist College computer center as an "alpha test site" for quality assurance of new software produced by the company. This is the first time the company has used outside quality control. The corporation is the maker of Southwestern's state-of-the-art BTI 8000 computer, which has two CPUs, 2 million bytes of main memory, 500 million bytes of disk memory, and 44 ports at present.

■ One thousand balloons, a 90-layer cake, campus decorations, and tributes from local dignitaries highlighted Southwestern Adventist College's ninetieth birthday party in February. The college opened its doors in 1894 to 56 students. Spring enrollment, 1984, was 670. Other celebrations included a homecoming weekend, campus photo and essay contests, historical-roots features on bulletin boards, and radio spots.

Sabbathkeeping poses problems for servicemen

Seventh-day Adventists in the military still face potential problems over Sabbathkeeping, as demonstrated by two recent cases that still are not resolved totally. On February 10, Sgt. First Class George Dessauer was ordered to attend a leadership school that lasted over the Sabbath. Unable to obey conscientiously, he was court-martialed in Fort Hood, Texas. Tried April 10-11, he was sentenced to six months in prison, fined \$397 each month for six months, and reduced in rank from sergeant first class to private. Although a difficult experience for his family of five, their faith remained strong, and the Killeen, Texas, church family gave strong support.

As the National Service Organization and its appointed attorney, Randy Elkins, made contacts at the Pentagon and elsewhere, many prayers were offered. Following a careful review of the case, the convening officer suspended the prison sentence, dropped the fine to \$397 for only one month, and reduced Sergeant Dessauer's rank only one grade instead of six.

Those concerned are grateful for the reduction of the sentence. However, because of the issues involved and the potential for future Sabbath problems that could affect the suspended prison sentence, the NSO is pursuing the case further.

In Berlin, Germany, another Adventist family faces an uncertain future. Capt. James McDowell, after 11 years in the Army, was baptized an Adventist three years ago.

McDowell, who has accumulated more than 3,000 hours of flying time as a helicopter

pilot, had a critical decision to make several months ago when a VIP flight for a visiting foreign general was scheduled on Sabbath. In spite of two other pilots' offers to make the flight, the commanding officer refused McDowell's request for release.

When Capt. McDowell stood firm, he received a poor efficiency report, and other statements were made that may affect his opportunities for promotion, barring some unusual intervention. The NSO is working closely with McDowell to find a solution.

Such problems are particularly difficult for military personnel who are new converts. Therefore, we need to remember in prayer those of our members who are in the military. We also should urge our young people *not* to enlist, for not only in basic training but also in later assignments Sabbathkeeping can present major problems. C. D. MARTIN

Woman gives \$3 million to Loma Linda

A southern California woman has given \$1 million to Loma Linda University Medical Center and has promised to contribute an equal amount for each of the next two years to help fund an addition to the hospital.

Although neither Virginia Schuman nor her late husband, Irwin, had ever been patients at LLUMC, both had interest in the 546-bed institution. The Palm Springs couple recognized the medical center's role in the area and on occasion had dealt with medical center representatives on various matters.

In addition, Mrs. Schuman's grandmother had been cared for many years ago at Boulder Memorial Hospital in Colorado, giving her insight into a Seventh-day Adventist health-

care facility. Likewise, the late Mr. Schuman, according to his wife, was known to remark on more than one occasion that if he should fall ill while on his world travels, he wanted to be taken to an Adventist hospital.

After her husband's death, Mrs. Schuman learned of the hospital's plans to build a four-story addition to house the new imaging technology known as magnetic resonance. To memorialize her late husband, she decided to make the \$3-million contribution, which represents approximately a quarter of the overall cost of the project.

Because of the significance of the gift, the northeast wing is to be named the Irwin and Virginia Schuman Pavilion. Ground-breaking ceremonies for the 52,000-square-foot (4,836-square-meter) addition took place on April 23.

JOHN D. RUFFCORN

German liner visits Pitcairn

When one of Germany's largest and most modern cruise ships—the *M. V. Europa*—visited Pitcairn Island on February 28, many of the island's 54 inhabitants were privileged to tour the luxurious vessel. They also were delighted when the ship's captain, Michael von Neuhoff, on behalf of the ship's owners, Hapag-Lloyd, gave them a new chain saw.

Aside from being able to exchange their handcrafted souvenirs for locally useful items, the islanders were able to consult with the ship's doctor and visit its dental clinic—an opportunity not available to them every day.

As chances to leave the island are few and far between, the ship's captain responded favorably when one of the young islanders requested free passage to Auckland, New Zealand.

R. H. EBBINK

Polish research demonstrates SDA longevity

Polish Adventists live longer than the rest of Poland's population, according to researchers at Krakow's Medical Academy, where Polish epidemiologist Wieslaw Jedrychowski has conducted a longevity study among Seventh-day Adventists. The study shows that the probability of Adventists reaching their 80s is ten times higher than for the general populace.

In a study paper to be released in June, Dr. Jedrychowski concludes that Adventists live longer because they live "differently." He attributes Adventist longevity to the fact that their "religious practices encompass every aspect of life."

A study team will test the reliability of these early findings by doing further research among churches in other parts of the country. The results so far support research done in the United States and Europe, which likewise shows that Adventists live several years longer than the average person.

RAY DABROWSKI

For the record

Fellowship: Columbia Union College student Ouida Thomas, from Upper Marlboro, Maryland, has accepted a fellowship at Ohio State University to pursue a Master of Science in nursing. Chosen from more than 200 applicants, Thomas was one of about 50 students to receive the university's one-year minority fellowship. The scholarships are awarded on the basis of academic excellence, clarity of future plans, a written biographical statement, and an interview with the directors of the program.

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