

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

May 29, 2008

T H E RULES AND THE RULER

When you love the
ruler you're happy
following the rules.



Creation and Evolution

Face Into the Wind

Right On

Confusion? Not sure? Perhaps that explains the question marks after the "Saved?" and "Lost?" labels applied to the March 10 cover. The artist depicts man's decision from the throne of God viewpoint, as typified in the earthly sanctuary, facing the eastern daybreak.

Biblical salvation, favor, and the pleasures of eternal life are portrayed scripturally at "his right hand" (Matt. 25:33, 34), and never the left, in numerous Old and New Testament references.

F. E. SCHLEHUBER
Harrison, Arkansas

Bored in Church

"Why Go to Church?" (Mar. 24) expresses my feeling almost 100 percent.

I was brought up as an Adventist, and I also attended Philippine Union College. I like my religion, and would not think of getting out of it. I love going to church and enjoy Adventist friendship, but I have to force myself to listen to the sermon, and most of the time I fail. Almost everything in the sermon is predictable. What's new? I have multiple interests, mostly about new things. In the *Adventist Review* my favorite articles are historical, news, and those that provoke thought. But in church I have difficulty keeping still. I get bored fast.

Any suggestions? REY ABEJAR
El Monte, California

Bold Initiative

"Florida Hospital's Bold Spiritual Initiative" (Mar. 31) is gripping and compelling. It is exciting to see that a large hospital like Florida Hospital, which could so easily degenerate into institutionalism, has sought to maintain a personal, spiritual contact with both its patients and its employees. When so many negative things have been written and said about our hospitals, it is exciting, rewarding, and encouraging to see that creative and innovative programs are being carried out.

Health is more than healing. It involves the total person—physical, mental, social, and spiritual.

J. DAVID NEWMAN
Executive Editor, *Ministry*

Learning Disabilities

Thank you in a big way for "Learning Disabilities: What Every Parent Should Know" and "Learning Disabilities: What Every Parent Can Do" (Mar. 3, 10).

Having two dyslexic children has broadened my parenting experience. Unfortunately some of our Adventist teachers need as much broadening. With my first child I was made to feel guilty as a working parent who was not home educating my children, hence the reason for his lagging behind his grade level. Only in third grade was he diagnosed as dyslexic. He is now 18 and will graduate next year (I was counseled to hold him back in first grade as he "only wanted to play in school").

The workshop at Pacific Union College, June 27-July 1, should be mandatory for all teachers.

CORINA OLGUIN
El Monte, California

I have two children with special needs and have dealt with special educators in both Massachusetts and Vermont public school systems.

Parents with special-needs children should receive a statement, from the school district, of parental rights in special education. Many times it will contain a copy of P.L. 94-142, the federal law outlining those rights. The most recent format of these parental rights I received was based on *Educational Rights of Handicapped Children*, by Reed Martin (Research Press Co., 1977), pages 29, 30.

If a child has been identified as being eligible for services, an Individual Education Plan (IEP) is required to be filed for that child. If I could give parents one pinch of

advice, it would be to "know your rights."

LINDA K. ALGER
Essex Junction, Vermont

Please note that the phone number for the National Association for Children and Adults With Learning Disabilities has changed since I submitted my articles on learning disabilities. The new number at the national headquarters in Pittsburgh, Pennsylvania, is (412) 341-1515. My apology for any inconvenience.

VALERIE SMITH
Elementary School Counselor
Takoma Park, Maryland

The Signs of His Coming

I agree with the conclusion of "The Sign of His Coming" (Oct. 1) that "Adventist Christians are to live every day as a 'coming is near' day." However, there are many signs given by Jesus and the Spirit of Prophecy that help us to better understand the nearness of His coming. Ellen White says, "Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near" (*The Great Controversy*, p. 371).

Some of these signs are: 1. The gospel of the kingdom" (Matt. 24:14) has now been preached to nearly all the world. 2. False christs and false prophets have been appearing (Matt. 24:5, 11). 3. Only within the past quarter century or so has man had the capability of destroying the earth (Rev. 11:18). 4. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama" (*Testimonies*, vol. 7, p. 141).

CLYDE C. CLEVELAND
Vancouver, Washington

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or the denomination.

ADVENTIST REVIEW

May 19, 1988

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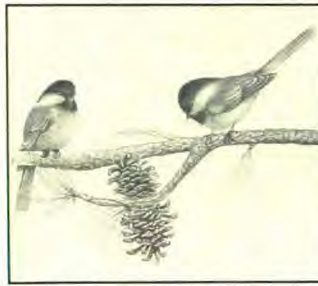
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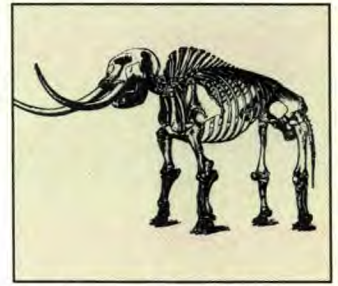
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COMING NEXT WEEK



◀ "New Signals Flash From the Kremlin," by Alf Lohne. *Glasnost* and *perestroika* present new possibilities for Seventh-day Adventist believers.

■ "Habakkuk's Lesson of

Trust," by L. P. Tolhurst. Finding contentment and joy in the face of calamity.

■ "Go Ahead and Laugh," by Lyndelle Chiomenti. Laughter is good for you—mentally, physically, and spiritually.



ADVENTISTS AND EVOLUTION

The debate over the Bible and evolution has a long and bitter history among Christians. We Adventists bring a particular perspective to it:

1. We believe in the harmony of science and Scripture.

Some advocates of creationism, in trying to bolster their case, belittle science and scientists. They make fun of changing scientific theories and instances in which scientists have revised their conclusions.

Such proponents do not strengthen the cause of creationism. They set aside the enormous contribution to modern life that science and its accompanying technology have brought.

Adventists do not belong among these people. We hold that truth is one, that it isn't fractured and fragmented, that nature and the Bible alike testify to the single Mind behind all. "Since the book of nature and the Book of Revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the Written Word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works" (*Education*, p. 128).

So Adventist schools teach science. Many Adventists are themselves scientists. Adventist institutions like Loma Linda University carry on advanced scientific re-

search. And we do it all to the glory of God, our Creator.

2. We see the issue as the age of life-forms on earth, not the age of the earth itself.

As early as the July 3, 1860, issue of the *Review* we find: "Nor is there anything in revelation which forbids us to believe that the substance of the earth was formed long before it received its present organization."

Review editor Francis D. Nichol reiterated this position in a six-part series, "How Old Is the Earth?" (Dec. 3, 10, 17, 24, 31, 1964; Jan. 7, 1965). "We have considered as rather irrelevant and academic the question of whether, at some moment much earlier than creation week, God saw fit to create this orb called earth and then let it whirl in space against the day when He would wish to give it form and shape, and place upon it living creatures" (Dec. 3, 1964).

While most Adventists see no problem in accepting that the inorganic material of the earth is possibly millions of years old, the age of life on earth is a different matter. Genesis 1 describes God's direct, creative activity to bring about various forms of life. He, the Life-giver, produced life.

We cannot be exactly sure when the Genesis 1 creation week took place. More than 300 years ago Bishop James Ussher added up the numbers in the biblical genealogies and arrived at the date 4004 B.C. His work was flawed—the genealogies contain gaps. Nevertheless, the overall thrust of the biblical account seems clear: we are dealing with a comparatively short time span of

thousands rather than millions, let alone billions, of years.

And for us, that is the issue in the creation-evolution debate.

3. Models of both creation and of evolution face difficult scientific data.

Ariel A. Roth's article in the Seminar points out some of the problems that the evolutionary model must face with the scientific evidence. We should remember that evolution is only a *theory* of origins—despite the confidence with which people customarily set it forth. The origin of the universe is unique, unrepeatable; so discussions concerning it belong in the realm of philosophy rather than of science.

In fairness to the data, we should also acknowledge that the usual creation model, which holds that all life-forms came into existence simultaneously a comparatively few thousand years ago, faces problems, especially from geology.

Early Adventist writers on creation and evolution, such as George McCready Price, refused to accept the validity of the geologic column (the order of fossils in the rocks). However, later Adventist scientists, such as Harold W. Clark, acknowledged the geologic record as a valid sequence, while at the same time rejecting the geologic time scale (the long ages of fossil layering). Clark attempted to account for the data of geology by a theory of ecological zonation, based on a worldwide flood. His approach has been followed by many Adventist scientists. Even today, however, there are several interpretations of the observable data in the geologic column.

4. Evolution isn't an option for Adventists.

Apart from evolution's problems with the scientific data, consideration of the Bible and theology remove evolution from being a viable model for Adventists. Jesus, our Saviour, is Creator of heaven and earth. The Sabbath reminds us of His creative activity. And the message He gives us to take to all the world in this end-time is "Fear God,

and give glory to him; . . . worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

We do not have all the answers. Dr. Roth and his colleagues at the Geoscience Research Institute continue to probe, seeking ever stronger ways to harmonize the scientific evidence with the Bible record. Some other Adventist scientists try to produce new models of the Genesis creation and flood. We appreciate their efforts, but realize that we may never have all the answers: the re-

mote past is shrouded in mystery.

Nevertheless, we have *sufficient* answers. "God's solid foundation stands firm" (2 Tim. 2:19, NIV). Furthermore, we believe that God used Ellen White to lessen the mystery of the past and to enlighten us regarding His purpose for our planet and the entire universe. We may go forward confidently, living for Him and proclaiming His message, our hand firmly in His that created us.

WILLIAM G. JOHNSON



A WORD ABOUT SILENCE

Many of us are about as eager to pursue silence as we are to get cancer.

Silence has many meanings. For some it is synonymous with loss and emptiness. A mother who sends her last child off to school has too much silence. A boy who has just buried his own dog has too much quiet. Those who are widowed, those who have been betrayed, those who are neglected and forgotten, know silence as an intruder rather than a liberator.

For the young, silence is next to nonexistence. The old admonition that "children should be seen but not heard" imposed more than territorial boundaries. Sound is a natural sign of life. The conquest of the sound barrier begins with an infant's first breath and seems to crescendo from there. What would happen if the umbilical cord connecting teenagers to headsets and boom boxes were irrevocably cut?

To be fair, I must admit that when I was 10, I tried to persuade my minister father to jack up the rear end of our car and install double-barreled chrome tailpipes that would fill our neighborhood with a throaty if not earsplitting roar. I was puzzled

when my enthusiastic proposal drew from him only the vaguest paternal "h'mmm."

Fortunately, also when I was young, our family took brief excursions from Nebraska and Missouri to a deserted mining cabin in Colorado. Looking back, I cherish those excursions because they introduced me to an almost unknown world—silence.

The town nearest the cabin doesn't show up on many Colorado maps. In fact, it lies in the near wilderness along the Continental Divide, miles from any cities you've heard of. The cabin itself was a good way beyond that microscopic town—and on the other side of a mountain creek.

We could reach the cabin only by dangling on a swinglike contraption attached by pulley to a slanting 150-foot cable. Hugging groceries and suitcases, we swung 30 feet above piles of boulders and rushing water and slid rapidly toward the opposite bank—hoping Dad had a good hold on the rope, hoping the cable was still strong. Once we and our gear were across the creek, we were across the creek. Silence became our companion.

In a big silence one begins to know small sounds. What we ordinarily had ignored as generic or inconsequential came to allure and soothe us. Aspen leaves trembling in a faint afternoon breeze. Birdsong before dawn. Rain tap-dancing on the roof through a summer storm. The echo of a tossed rock rattling down an old mining shaft, plunging deep into the earth. The smack of a beaver's tail on his twilight pond, startling us across a narrow valley.

Hiking the bare, craggy face of a mountain, picking our way across its flowing gravel beard, we heard only our own panting and our boots scuffing loose stones. Sometimes we heard the quick scratching of little feet on granite and glimpsed a surprised chipmunk. Sometimes we heard the sharp warning whistle of a well-hidden pika. But mostly we could not hear what we saw. Distant streams that sparkled silently in the sun. Hawks that wheeled soundlessly above. Trees that swayed on faraway ridges but did not moan. Only the wind whistled in our ears.

Such a silence expands the soul. Such a silence beckons, rejuvenates. If I were a psalmist, I might say that such a silence resonates with eternity.

Beyond Words

On those treks I began to learn there is more to life than acting upon one's environment. Words teach, but some of the things we most need to learn are beyond words.

For with words we build the empires of our egos. We may not put chrome-plated tailpipes on our cars, but we learn how to work a committee and manipulate our friends. We know how to attract attention and wield power—all with words.

Perhaps only in those moments when we willingly stand together in silence can we realize our equality as human beings and our interdependence upon all living things. Perhaps only when we gaze at the horizon of a gigantic silence will we encounter an awe that stretches us toward God.

KIT WATTS

ADRA Feeds the Hungry in Panama

As the United States tightens economic sanctions on Panama a tremendous need for food has arisen among the country's unemployed and low-income families, says Israel Williams, Panama Conference president.

In response to this need, the Adventist Development and Relief Agency (ADRA) has set up food distribution centers in Panama's major cities, where the effects of the crisis are the most severe.

With a cash contribution of \$10,000 from ADRA International, and matching funds from the Panama Conference, Central American Union, and Inter-American Division, 10 food distribution centers are being operated in Panama City, Colon, David, and Chorrera. Together these centers will provide food for 750 families for at least six weeks, depending on available funds and resources.

Each center operates with volunteers, who are responsible for purchasing and distributing the food on a weekly basis to preselected families. Those receiving food are chosen on the basis of need and the size of the family. To be eligible the family must have three or more members and have no available income. Each family receives one week's supply of basic food items.

NORTH AMERICA

New Jersey Church Doubles Membership. The Browns Mill Adventist company, which was organized last December when 20 members from the Trenton, Mount Holly, and Burlington churches transferred their membership, has grown to 50 members in just four months, reports pastor Norman Zimmerman.

The growth surge took place as a result of an evangelistic meeting held in a nearby nursing center. A series of baptisms brought several new members into the company, and by April, when the company was organized into an official church, membership had grown to 50.

Soviet Leader Honored. Mikhail Kulakov (below), president of the Association of Seventh-day Adventists



in the Russian Soviet Federated Socialist Republic, was awarded a Doctor of Divinity degree at Southwestern Adventist College in Keene, Texas, on May 1.

Kulakov, baccalaureate speaker for the 125 seniors during the college's ninety-fourth commencement weekend, stated that there are no Seventh-day Adventist prisoners of conscience today. He also noted

that the church is completing two structures to house a headquarters, editing office, and seminary.

Adventist Books Blanket Idaho. Some 387,000 copies of the book *What I Like About . . .* were distributed in the Idaho Conference last January.

The project, which was funded by the Idaho Conference and the North American Division, was intended to increase awareness of the Seventh-day Adventist Church and its mission in a test-market setting, says Craig Johnson, spokesperson for Pacific Press Publishing Association, who published the book.

Thus far the awareness campaign has generated several newspaper editorials, hundreds of requests for more information, and one baptism.

First Eskimo Camp Meeting Held. Approximately 75 Eskimos recently gathered in Nome, Alaska, to celebrate the Adventist Church's first Eskimo camp meeting, reports Ed Schwisow, North Pacific Union Conference communication director. Those attending the camp meeting endured -30° F temperatures and 35- to 40-mile-per-hour winds.

Review Design Wins Graphics Award. A lamb/lion logo created for the *Adventist Review* by Review and Herald Publishing Association designer Bryan Gray recently won a DESI award from *Graphic Design USA* magazine.

Stephen Hall, Review and Herald art director, also won an award for his design of a *Vibrant Life* brochure. Both designs will be displayed at the Master Eagle Gallery in New York City.

WORLD CHURCH

Brazil College Reaps New Converts. A Revelation Seminar (RS) launched among teachers and students at Brazil College resulted in 4,200 RS courses given, 44 baptismal classes formed, 117 new converts baptized, and 700 completed Bible courses, reports Victor Griffiths, General Conference associate education director.

Harvest Gdansk Update. Thus far more than 90 people have been baptized as a result of Harvest Gdansk, which was started in Gdansk, Poland, last October. Fourteen persons were baptized on March 18, during the latest baptism. More baptisms are expected this month, says Piotr Herod, Polish Union Conference lay activities director.

West Africa Opens Literature Seminary. The West African Union recently opened its first literature ministry seminary in Accra, Ghana.

Located in a city where 36 congregations already worship, the seminary will hold classes in Christian salesmanship and psychology for current and future literature evangelists, reports Shirley Burton, General Conference associate communication director.



Taking part in the opening ceremonies was veteran literature evangelist Rosella McColpin (holding scissors) and Elizabeth Nortey, wife of Africa-Indian Ocean Division president J. J. Nortey (holding ribbon).

East Indonesia Crusade Nets 1,336 Baptisms.

An evangelistic crusade in the eastern Indonesia cities of Manado and Tondano resulted in 1,336 baptisms, reports Charles J. Griffin, Far Eastern Division church ministries director.

The two-week crusade, which ended April 30, followed 250 Revelation and Bible seminars, and 150 satellite meetings, Griffin said.

GENERAL CONFERENCE

GC Leaders Spearhead Award-winning Project.

The Mall Call, an anti-smoking awareness project launched in Montgomery County, Maryland, recently won an award from the American Cancer Society.

The project was headed in 1986 by Elvin Adams and in 1987 by DeWitt Williams, both associate directors for the General Conference Health and Temperance Department.

During these years volunteer physicians and health professionals talked to more than 1,500 people to alert them on the dangers of smoking.

FOR YOUR INTEREST

Michigan Celebrates GC Anniversary. Members and friends of Michigan conferences will gather at the Tabernacle church, Battle Creek, Michigan, to take part in a two-day celebration commemorating the 125th anniversary of the General Conference May 20-21.

C. Mervyn Maxwell, professor of history at Andrews University and author of several books on Adventist history and doctrine, will be the featured speaker. For more information, call the Michigan Conference at (517) 485-2226.

AAP to Sponsor Recovery Retreat. The Association of Adventist Parents is sponsoring a Celebration of Recovery for recovering alcoholics, addicts, and their families June 10-12 at Andrews University.

Registration is \$25 per person or \$30 per family sharing materials. For preregistration, room reservations, and information, call the Institute of Alcoholism and Drug Dependency at (616) 471-3558.

ALSO IN THE NEWS

Television Versus Church? Television is competing with churches for the souls of people, but it can't give the answers to serious religious questions, says Dr. William Fore, assistant general secretary for communications of the National Council of Churches.

Addressing the fifty-ninth national convention of the Religious Public Relations Council, Fore declared that "television, rather than churches, is becoming the place where people find a worldview that reflects what to them is of ultimate value and that justifies their behavior and way of life."

State-of-the-Art Bible Produced in Japan. The Japan Bible Society (JBS) has created a new state-of-the-art Bible involving audiovisual technology, reports the Ecumenical Press Service.

JBS has produced a laser disk with a Bible and study aids, usable with a player that plugs into any television set.

Billy Graham in China. American evangelist Billy Graham sings a song with a group of Chinese schoolchildren (below) during his three-week tour of China last month.

"I came away rejoicing that the gospel is being faithfully proclaimed in China, both in churches and in private meetings, and that the Bible is becoming more available," Graham commented.

During the five-city tour Graham met with several government officials and the new premier, Li Peng.



CHURCH CALENDAR

- May 21** Spirit of Prophecy Day
- June 4** Bible Correspondence School Emphasis
- June 4** Personal Ministries Day
- June 10** Celebration of Recovery, a retreat for recovering alcoholics, begins at Andrews University, Berrien Springs, Michigan. For more information, call (616) 471-3558.
- June 11** Serviceman's Literature Offering

BY EARL E. CLEVELAND

THE RULES AND THE RULER

How God measures us.

The laws of God have been under attack since before the Fall of Adam. These attacks have ranged from outright rebellion to declaring divine law null and void. One would expect this from the devil, Heaven's archenemy, but now men of religion swell the chorus.

As a result, large numbers of church members have surrendered principles essential to spiritual, mental, and physical well-being. And this in spite of mounting signs of disaster in consequence of disobedience.

People betray a cavalier attitude toward God. They call Him Lord. He answers, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Christians call Him King, but deny Him jurisdiction. Adventists call Him Saviour, yet cling to their sins.

"Thou shalt call His name Jesus: for he shall save his people from their sins" (Matt. 1:21). What are these sins? "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7).

Where to Begin

None of this makes sense to an *unconverted* person. Sinners don't like God's *rules*. Human nature is an enemy to the law's discipline. In all of my years of preaching, I have never told a sinner to keep the commandments. It would be as futile as telling a monkey to be a man. To the sinners in Zion and outside we say, "Ye must be born again" (John 3:7). "Except a man be born of water and of the Spirit, he cannot enter into

the kingdom of God" (verse 5). To the unconverted we say, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). To the sinner we declare, "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "And without shedding of blood is no remission" (Heb. 9:22). To the sinner we teach the cross of Jesus Christ as the means by which we are translated into the kingdom of God on earth and by which we become joint heirs with

out of obedience. For the converted person, obedience to God's law becomes an adventure in growth. "For I delight in the law of God after the inward man" (Rom. 7:22). "For thy law is my delight" (Ps. 119:77). "And I will delight myself in thy commandments, which I have loved" (verse 47).

Born-again Christians are pleased with the lifestyle depicted in the law. Their upbeat positivity is genuine. They have fun doing right. They are earth's only genuinely happy humans. They make up the "transformed" of Romans 12:2. They have experienced the miracle of conversion—which is the fine-tuning of the mind to the mind of God (see Phil. 2:5). They think as God thinks, having become integrated with the life and character of Christ. Internally they are new creatures, with fresh priorities, new appetites and attitudes.

Those among us who feel miserable are the unhappy conformists trying to do right without a new nature. Of them someone has said, "The greatest actors in the world are not in Hollywood, but in church pews." Do not merely conform, "but be ye transformed."

Of course, all Christians become troubled over personal imperfections. They have trusted, prayed, fasted, and resisted over a period of years, but they still seem to "come short of the glory of God" (Rom. 3:23). Some get discouraged and give up, concluding that God's laws cannot be obeyed. We need to understand what it means to obey God. Four ideas have proved helpful to me: trust, agreement, commitment, and conscientious effort.

1. **Trust.** The Bible teaches that we are "justified by faith" (Rom. 5:1). We are saved by having the life



Christ of the kingdom to come.

To the born again Jesus says, "If ye love me, keep my commandments" (John 14:15). "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Indeed, the law tests our relationship with Christ. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3, 4).

The new birth takes the drudgery

of Christ substituted for our own, receiving credit for His righteousness at the moment of conversion (see 1 John 5:11, 12). This is *good news* if we believe it! "Trusting only in Thy merits, would I seek Thy face," we sing.

2. **Agreement.** Don't argue with God. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). If God states, "The seventh day is the Sabbath," don't try to make a case for Sunday observance. Accept what He says. Agree with God.

3. **Commitment.** After hearing the Ten Commandments read, Israel said, "All the words which the Lord hath said will we do" (Ex. 24:3). We should congratulate them for their commitment, but they should have added "by God's grace."

Christ committed all for us; He will accept no less from us. Perfection in thought, word, and deed is the goal of our lives. Daily the Chris-

tian commits himself to this, *knowing that his best is not enough*, that *only the covering of divine merit* will provide the sufficiency!

4. **Conscientious Effort.** "Effort and labor are required on the part of the receiver of God's grace; for it is the fruit that makes manifest what is the character of the tree. Although the good works of man are of no more value without faith in Jesus than was the offering of Cain, yet covered with the merit of Christ, they testify [to] the worthiness of the doer to inherit eternal life" (*Selected Messages*, book 1, pp. 381, 382).

All the theological debate over perfection amounts to nothing but so much wasted energy. We would not recognize perfection if we saw it, because all human judgment is imperfect, incapable of objective evaluation. Christ's closest disciples misjudged Him.

Because "man looketh on the out-

ward appearance, but the Lord looketh on the heart" (1 Sam. 16:7), we are told to "judge not, that ye be not judged" (Matt. 7:1). Since neither the human evaluator nor the one evaluated can ever know when the perfection line is crossed, is not all such speculation an exercise in futility?

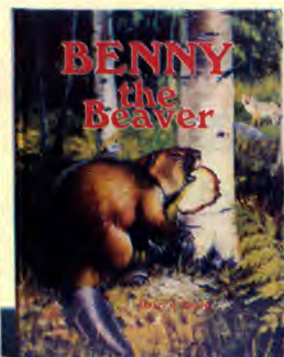
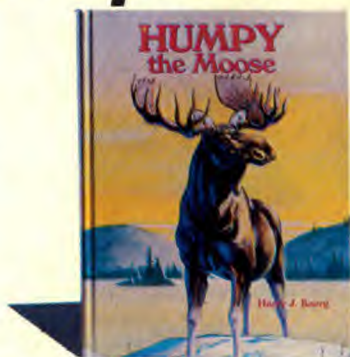
Rather, let us get on with the business of Christian growth, striving as if our salvation depends on us, trusting as if all depends on Christ—as indeed it does! □



Earl E. Cleveland, formerly associate director of the Ministerial Department of the General Conference, is now re-

tired but teaches part-time at Oakwood College and is still active in evangelism.

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IF YOU HAD BEEN THERE

JAMES R. NIX

Representatives from six state conferences arrived in Battle Creek, Michigan, for the May 20, 1863, meeting to organize a General Conference. The meeting house, as it was called, where they gathered was the second Seventh-day Adventist church built in Battle Creek. It had been erected in 1857 at a cost of \$881 and measured 28 feet by 42 feet. It had separate entrances at the front for men and for women.

First GC Session

The delegates and others assembled at 6:00 p.m. on Wednesday for the opening meeting—realizing they had come a long way since the time when only 50 people formed the nucleus of believers from which the Seventh-day Adventist Church would eventually emerge. They now had an estimated 3,500 members, served by 22 ministers and eight licentiates.

They sang number 233 from their 1861 hymnal, *Hymns for Those Who Keep the Commandments of God, and the Faith of Jesus*, to open the meeting. “Long Upon the Mountains Weary, Have the Scattered Flock Been Torn” (*The SDA Hymnal*, No. 447) had been written in 1851 by Annie R. Smith (1828-1855), the talented older sister of *Review and Herald* editor Uriah Smith.

The conference organized temporarily under the chairmanship of Elder Jotham M. Aldrich, a delegate from New York who had become an Adventist in 1860 under the preaching of J. N. Andrews and R. F. Cottrell. During his career as an Adventist minister, Aldrich would be connected for four years with the

SDA Publishing Association. He died of typhoid fever in Battle Creek in 1870 at the age of 44.

The 21 delegates included no women and only three laymen.

While James White declined to serve as the first president, he would later become president 1865-1867, 1869-1871, and 1874-1880. He died of malaria on August 6, 1881, just two days after his sixtieth birthday.

Of the three officers chosen: John Byington (president), Uriah Smith (secretary), and Eli S. Walker (treasurer), only Byington was an ordained minister. Smith would not be ordained until 1874, and it appears that Walker never was.

Self-supporting Minister

Elder Byington had first become a Sabbathkeeper in 1852 after reading a copy of the *Review and Herald*. Prior to that he had served as a Wesleyan Methodist minister, active in the abolitionist movement. He is said to have maintained an Underground Railroad station for sheltering runaway slaves in his home at Buck's Bridge, New York. After building one of the earliest Seventh-day Adventist churches in 1855, he moved to Battle Creek in 1858 at the request of James White. Besides serving as first General Conference president, from 1863 to 1865, Byington traveled as a self-supporting minister for 15 years. He died in 1887 at the age of 88.

Uriah Smith, longtime editor of the *Review and Herald*, served as first secretary of the General Conference. He held that office variously, 1863-1873, 1874-1876, 1877-1881, and 1883-1888, for a total of

21 years—longer than any other General Conference secretary has served. He was also a poet, inventor, teacher, and student of biblical prophecy, especially Daniel and Revelation. He died in 1903 at the age of 70.

Eli S. Walker, the first General Conference treasurer, held that office from 1863 to 1865, and again from 1869 to 1870. In 1861, when the SDA Publishing Association had been organized, Walker was elected its first secretary.

Walker had become a Sabbathkeeper in 1858 after having been first a member of the Brethren Church and later a Methodist. In 1860, when he moved to Battle Creek from Iowa, he connected with the publishing work, and was with it for nine years. For years Walker suffered from deafness. He continued to live in Battle Creek until 1905, when he moved to Mountain View, California, where he died in 1907 at the age of 81.

Besides the 1863 General Conference session, which met on Wednesday evening and all day Thursday, the Michigan Conference held its session on Friday. Both meetings were held over until Saturday night and Sunday. During the weekend services, eight sermons were preached: one each by Elders James White of Michigan, Isaac Sanborn of Wisconsin, B. F. Snook of Iowa, and J. N. Loughborough of Michigan, and two sermons each by Elders J. N. Andrews of New York and Moses Hull of Michigan.

As Uriah Smith concluded his report in the *Review* about the meetings, he said, “The influence of this meeting cannot fail to be good. We are certain that those who were present, as they look back upon the occasion, will not be able to discover an unpleasant feature. And as they separated to go to their homes, courage and good cheer seemed to be the unanimous feelings.”

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SURVIVING YOUR CHILD'S DRUG USE

What one family learned during the nightmare years a daughter abused drugs.

BY ANNE LINDSAY

When the children were small, we never thought that someday our home would be affected by teenage drug use. Ours was a

Christian family. Jim and I conducted worship, prayed with the children at bedtime, and took them to church. In spite of this, our family *was* affected, and our Christian home turned into a battlefield.

There is no way I can adequately describe the druggie years. I could say that while Jim and I struggled to retain—and then regain—parental authority, we failed. But that would not convey the guilt and anger we felt. I could mention that our daughter lied to and stole from us, but that wouldn't capture the feeling of looking for a credit card and finding it gone.

How could I express the terror of watching Cherie physically fight with her dad, or my apprehension when a gang of toughs threatened to burn our home? Could I explain the wariness that prompted Jim to take our large, sharp kitchen knives to the office, or my fantasies of Cherie's funeral? "Let my body rot," she said. It almost did.

As I look back, the years of conflict and crisis merge and blur. I remember doing housework mechanically, sometimes retracing my steps to the trash can to see whether I had just emptied it. Professionally, Jim's efficiency dropped so low that he felt he was taking three days to do the work of one.

But that is past. Cherie did not die, and we are thankful. Yet we believe that if from the beginning we had known and practiced the principles we learned where she was rehabilitated, those nightmare years could have been less shattering. They could have been cut short. Let me share three of those principles with you.

Awareness

Awareness, the first principle, begins with a look at our culture and the tremendous force of peer pressure on children attempting to establish identity. "Do I fit in?" is a question of overwhelming importance. Even if the child attends private school, comes from a good home, and earns straight A's, he may at some time be confronted with drugs and be vulnerable to peer pressure. That is why every parent needs to be aware.

Let's say your child has withdrawn from family activities. I mention this first because I know of one chemically dependent child who displayed none of the other behaviors symptomatic of drug use. Or suppose his grades have gone down, he's lost interest in sports and hobbies, and he acts increasingly moody and belligerent. Suppose he's picked up a set of new friends and changed his eating and sleeping habits. People who work with chemically dependent children tell us these developments are red flags. They may indicate more than "just a phase."

Most parents do not immediately suspect drugs when these symptoms occur. More likely, they doubt their performance. Perhaps they contact a guidance counselor and discuss how to tighten or loosen control of their child. They deter-

mine to listen—really listen—to him. And having taken sensible measures to correct the problem, they wait for it to go away.

And it may. But if the child is already habituated to drug use, I do not believe it will. Based on our experience and that of other parents, I suggest it will get worse.

What will happen? Typically your listening will be used to manipulate you, your guidelines will be flouted, your authority despised. “There’s not a thing you can do!” your child may tell you. Is he right? Is there nothing you can do?

There is something. Practicing awareness may not sound like action, but it is the first step toward action. For some parents, it is the hardest step of all.

The opposite of awareness is denial. Parental denial minimizes behavior, accepts the child’s explanations, and looks for another cause of the trouble.

If you have never found drugs or paraphernalia in a child’s room, never seen him high, and never gotten an admission from him, is he then innocent until proven guilty? Innocence or guilt is not the question. You’re not asking whether he’s good or no good, or whether you as a parent are good or no good. You’re asking whether your child’s life is in danger, and that’s another kind of question.

Experts have identified four stages of chemical dependency. The **first stage** involves trying a chemical substance (usually in response to peer pressure) and learning about the feeling it creates. During this stage the child uses drugs occasionally when friends provide them. There are no symptoms. Generally, parents do not know.

In the **second stage** the child seeks the feeling. He begins to cope with problems by using drugs. At home and school his behavior deteriorates as he tries to lead a double life. “I tried pot once,” he may say when parents press him, “but I didn’t like it. I don’t know why kids smoke the stuff.”

In the **third stage** the child be-

comes preoccupied with getting high. It’s not so easy anymore, for his drug tolerance has increased. He moves to harder drugs.

About this time the third-stage druggie quits hiding his habit. Dropping straight friends, school, and whatever hinders drug use, he fights with family, steals, and perhaps encounters the law. “Life stinks,” he may say—and for him it does. Worse than his red eyes, sore throat, cough, and tiredness is his guilt.

The **fourth stage** is characterized by the child’s desperation to get his mood up even to normal—a feat requiring more and more drugs. Having already lost weight, he loses more; he behaves in zombie fashion and is chronically depressed. If not inter-

The sooner a child’s pain leads him to sense his predicament, the greater his chance of survival.

rupted, this stage ends in suicide or death by accidental overdose.

Early detection is important. In the face of increasing red-flag behaviors a parent would do well to consider his lack of evidence inconclusive and the child’s denials dishonest. He would do well to admit to a drug problem in his home.

I have listened firsthand to parents who made this admission. All admitted to something else as well: the druggie child was not the only troubled person in the family. Every member was hurting. Families quarreled, fought, separated, and divorced. Religious and nonreligious families felt the strain.

Does what I describe sound famil-

iar? If it does, let me suggest some immediate actions.

1. Put your problem in God’s hands. Ask for intervention and guidance. He has handled impossible situations before.

2. Gather information about long-term drug rehabilitation programs—phone numbers, costs, and other details.

3. Attend a parent support group. You’ll find understanding and learn how other families cope.

Before taking suggestion 3, you’ll have to deal with your desire to preserve reputation—yours or your child’s. As a Christian, you want your family to be a good influence. You have to work through that. But once you’ve clarified the most important issue, you’ll face the world honestly and find most people supportive, though they may not fully understand.

Guilt is another hurdle. I had to remember that while I’d made mistakes, so had every other parent. I believe you can give your real guilt to Jesus. He died so you could. You may be carrying guilt about your child’s actions. Say no to that.

There are other no’s you’ll have to say as well.

Choose not to be manipulated by your fear (“If you don’t pay my way to the rock concert, I’ll have to hitchhike”), your hope (“Maybe I ought to start going to church again”), your love (“Who could ask for a better daddy!”), or your protective instinct (“Mom, I just can’t talk to Dad—he doesn’t understand”). I don’t mean you need to discount every threat or good omen, but be aware of the possibility—even the probability—of being conned. This is characteristic druggie behavior.

Refuse to prove your love to your child. If she has not perceived your devotion in 14 or 19 years, will buying her another new outfit convince her now?

And what about proving your Christianity? I discovered that by unfounded trust and soft love I proved only my naïveté.

Please don’t misunderstand me.

Love your child. Love him in spite of all your negative feelings. Tell him you love him; hug him if he'll let you. But the chemically dependent child also needs another kind of love—the kind that is less pleasant to give. That leads us to a second principle: strong love.

Strong Love

Strong love is the love to which our heavenly Parent resorted when people abused His kindness. Imagine His tears as Adam and Eve left their Eden home to learn the hard way. Feel His disappointment at telling His children in the Sinai desert, "No, you may not yet enter the Promised Land."

Strong love—God used it many times.

Having tried mercy (as most druggie parents have), you are not callous to let your child learn a basic lesson in responsibility. You may tell him, "You are responsible for your choices, and you must live with the consequences." Carried through, this approach allows the child to discover the truth that the way of transgressors is difficult.

What does permitting this discovery mean for you as a parent? It means you will stop taking the consequences for your child, stop bailing him out of situations he has created. Strong love understands that the sooner a child's pain leads him to sense his predicament, the greater his chance of survival.

As a parent, you've tried listening, encouraging, and giving second chances. You've attempted guidelines and discipline. You are ready for the third principle: you are *powerless* to change this child.

Powerlessness

Understand and remember your powerlessness. If you don't, you'll try to help in all the old, unsuccessful ways, and your child will fail to get the genuine help he needs.

The survival of a young chemically dependent child may necessitate placing him forcibly in a drug-treatment program. Granted, that is expensive. You must weigh your

options. A child does not outgrow drug habituation.

If your child is older and living at home, you can give him the responsibility of choosing alternatives: 1. "Live straight in this home. We love you and want you here." 2. "Enter a drug treatment program. We'll support you there." 3. "Move elsewhere and support your chosen druggie lifestyle. We can no longer support you in that, but we'll always love you."

In the event of choices 2 or 3, set a deadline for the move, stick to it, and know that, whatever feelings of guilt or uncertainty you experi-

ence, you *are* showing love.

A word to families unable to finance rehabilitation: take advantage of free school counseling, find a support group, practice the principles discussed here, and pray. I do not believe your lack of means limits God. He will work for your child.

If you are a hurting parent, I have been where you are. I know your tears, terror, anger, and guilt—your almost hopelessness. I also know God's provision in our extremity. Please take from me a little gift of hope. □

Anne Lindsay is a pseudonym.

Parents in the Pew

Our child is a druggie.
You heard me right. I'm
not much for long-robed words.
Chemically dependent. (You like
that better?) Call it
what you will—and us, too.
Permissive is a good word. So
is *strict*.
I'm bitter? Not much.
More alone, I'd say.

Good to see you, Mary.
Pretty well, thank you.

When was the last time you
knelt in the dark house
with your daughter after some
pusher brought her home,
her trembling,
moonlight streaming in?
When did you last notice
bruises on her legs?
Or when did a drunken
kid with a club in his truck
come shouting down your driveway?

Pretty well, and you?
Yes, a beautiful day.

Did you answer the phone
at 3:00 a.m., talk with the
sheriff since last weekend?
Did you hide your purse,
dispense with large kitchen knives,
tense when the dog barked at night?

Morning, John.
You too.

Have you talked your child
around suicide this week,
scrawled names of counselors
beside the phone,
made appointments and broken
them,
crying?

I know.
Sounds like a cheap book
or a late show.

It isn't.
It's our home.

Pastor, don't make us
laugh today;
don't impress us with the perfect
sermon.
We came from hell to hear.

Brother, sister, with your
children in the pew,
we tried too (God knows
we're still—)

Pretty well, thank you.
And you?

—Anne Lindsay

THE MULTIGRADE ADVANTAGE

We offer something the public is now discovering to be valuable.

BY DOROTHY EATON WATTS

The day the superintendent of public schools visited my church school classroom I was nervous. I wanted to make a good impression for Christian education, but felt our small one-room school could not measure up to the excellence he represented.

Millions of tax dollars provided modern buildings and the latest in education equipment for his schools. We had little money for equipment. I wondered what he was thinking as he noted the fact that we had no playground equipment, no science laboratory, and no multimedia center.

After the children were gone, the superintendent sat on the edge of a child's desk and smiled. I relaxed for the first time since he had arrived.

"I'm impressed with what you are doing here," he said. "I hope you realize the treasure you have in this little school."

Looking at the secondhand desks, the concreteblock and board shelves, the box of kitchen utensils and bottles that served as our science lab, and out the window at our bare playground, I shook my head. "We don't have much," I sighed.

"Ah, but you have everything that counts," he continued with a faraway, wistful look in his eyes. "I went to a one-room country school like this. I wouldn't trade the experience for all the fine buildings and equipment in the country. We are learning that bigger isn't necessarily better. Fine buildings don't make fine characters."

"Do you mean things like responsibility, honesty, and self-control?" I asked.

"Exactly!" His eyes lit up. "And

you can add caring for one another, cooperation, resourcefulness, and leadership skills. Our country is run by individuals who went to one-room schools."

For the next half hour the superintendent reminisced about the good old days, shared some of the problems of consolidation, and spoke of recent educational research that pointed to the advantages of multigrade classrooms.

By the time he left, I had a new appreciation for small schools and the opportunities for excellence they offer. I was determined to investigate the research he had mentioned.

One of those speaking out for small multigrade schools is Mario Fantini, dean of the University of Massachusetts School of Education. He declares that one-room schools are making a comeback, not in rural areas, but urban ones. People are seeking an alternative to the bigness and bureaucracy of contemporary public schools. He says, "The trend in education today is toward smaller, more community-based, more intergenerational settings."¹ Adventist schools are certainly smaller, and the majority of the classrooms are multigrade. In some conferences 80 percent of the classrooms are multigrade.

Andrew Gulliford, in his book *America's Country Schools*, wrote: "Out of necessity country schools have been practicing for more than a century what the more sophisticated educational systems now encourage—smaller classrooms, programs that allow students to progress at their own rate, and students who help each other learn. We seem to have come full circle in our

appreciation of the community of values inherent in the one-room school, where the teacher taught students of various ages and abilities in a family-like atmosphere."²

The small Adventist school is a treasure that has often been overlooked. Educational research of the past 20 years reveals at least 37 advantages of multigrade classrooms.³

THE MULTIGRADE ADVANTAGE

I. FOR TEACHERS

- A. Better acquaintance with families of students
- B. Greater teacher rapport with students
- C. Better understanding of individual needs
- D. Greater permanent impact on lives of students

II. FOR COMMUNITIES

- A. Closeness of school government to the people
- B. Greater community involvement
- C. Long-term relationship between parents and teacher
- D. Greater responsiveness of school to needs of community

III. FOR STUDENTS

- A. Social development
 1. Increased social maturity
 2. More natural heterogeneous groupings
 3. Increase in leadership skills
 4. More cooperative spirit
 5. Increased tolerance
 6. Greater spirit of caring
 7. Less antisocial activity
 8. Greater self-control
 9. Greater independence and responsibility
- B. Emotional development
 1. Strong sense of identity
 2. Greater sense of security
 3. Higher self-esteem
 4. More positive attitude toward school
 5. Greater self-confidence
 6. Less pupil anxiety and stress
- C. Academic development
 1. Learning enhanced by cross-age tutoring

2. Smaller student-teacher ratio
3. Students able to progress at own rate
4. Individualization of curriculum
5. Intellectual stimulation of younger pupils
6. More flexible grouping between grades
7. Greater student sense of control of learning
8. More resourceful, self-appraising learners
9. More attention to competence and mastery
10. Learning emphasized over teaching

REFERENCES

- ¹ Andrew Gulliford, *America's Country Schools* (Washington, D.C.: Preservation Press, 1984), p. 120.
- ² *Ibid.*, p. 45.
- ³ Bonny E. Ford, "Multiage Grouping in the Elementary School and Children's Affective Development: A Review of Recent Research," *Elementary School Journal*, November 1977, pp. 149-159.

Dorothy Eaton Watts, who is a multi-grade specialist, recently was appointed editor of Mission.

FAITH ALIVE!



TAKING A STAND ON REMARRIAGE, RACISM

CALVIN B. ROCK

Understand the church has changed its position on the grounds for remarriage, that we no longer follow Matthew 19:9. Is this true? Perhaps this has led to many people in our churches changing husbands and wives. It is very confusing.

The church believes that ideally only death can end a marriage. Nevertheless, we understand that the Bible gives one reason for which a person may divorce and remarry: the committing of fornication by one's spouse (Matt. 19:9).

The change in the church that you refer to has come about not by abandoning this text, but from adopting an expanded understanding of the word *fornication* that Jesus used here. Our historic interpretation of this word limited it to sexual intimacy with someone other than one's spouse. A more recent policy, voted at the 1976 and 1977 Annual Councils, interprets fornication to include gross perversions that destroy the possibility of proper affection. The vote stipulates that in cases in which counseling with the guilty spouse fails to achieve rehabilitation, the innocent party is

freed from his or her vows.

The main reason for the growing problem of church members remarrying without a scriptural divorce, however, is not this broader interpretation of the word *fornication*. It is the failure of pastors and church boards to follow courageously the outline that the Bible and *Church Manual* provide for dealing with these cases. The confusion would be lessened if:

1. Our pastors and church boards would check carefully into the background of Adventists or ex-Adventists who present themselves for baptism, rebaptism, or admission by profession of faith.

2. People who remarry without biblical grounds for divorce would be disciplined (dismissed) as the *Church Manual* stipulates.

3. Persons who have been dismissed for this reason were not allowed to rejoin the church within a short time period that makes such discipline a mockery.

4. Membership were sought in another SDA church when the readmittance of genuinely repentant individuals would cause embarrassment or great discomfort for a congregation.

While pastors have the primary responsibility to advise in these often very complicated decisions, the obligation is not theirs alone. Every member has a duty to act with love, forgiveness, and yet with firmness in board meetings or business meetings, faithfully upholding the high standards of the Bible, the Spirit of Prophecy, and the *Church Manual*.

With all of the things going on in South Africa, why doesn't the church do something? Should we remain silent?

The church has not kept silent. In his statement on racism, issued June 27, 1985, after consultation with all 16 world vice presidents, our church president said: "The Seventh-day Adventist Church deplores all forms of racism, including the political policy of apartheid with its enforced segregation and legalized discrimination."

Of course, statements are not enough. We must extend tangible comforts and practical peacemaking efforts when we can. We cannot say we have done enough, but through various internal structural adjustments, through special financial allocations, through special educational and medical projects, etc., the church has sought to influence matters in a positive way. □

Calvin B. Rock serves as a general vice president of the General Conference. He welcomes questions on Christian ethics for this column.



VIRCHEL E. WOOD

FACE INTO THE WIND

The chickadee teaches us how to keep life in perspective.

BY VIRCHEL E. WOOD, M.D.

Of all the wild birds in existence, the black-capped chickadee ranks number one with me. When I walk through the woods,

this little bird always flits about my path. The plump little wide-eyed bundle of black, white, and gray feathers, loaded with energy and cheer, perches on a branch from which it chants its clear "Dee, dee, dee, chickadee, dee." It does acrobatic stunts in shrubs, hangs upside down, twirls around a twig, and lands in a spicy fir tree. Occasionally it drops to the woodland floor and embroiders a new blanket of snow with its delicate stitching of tracks.

This little dynamo, because of its confident air and unending resourcefulness, lives in places where other birds would fail. It is found on the sunniest days and amid the most relentless storms. At the first hints of autumn, the fair-weather birds

flee the cool air to enjoy more comfortable climates, but the chickadee remains. Its courage enables it to face the coldest, most blustery winter the north can hurl. It does not flee the wintry blasts, but revels in blizzards, sings in sleet, and sweeps the snow-covered fields in revenge of the coldest weather. It awakens in me feelings of admiration. The chickadee stays by.

Present in every season, the chickadee is a perpetual reminder of the beauty and strength of all bird life. Its optimistic nature prompts it to be friendly and live peaceably with most other creatures. And on occasion it will feed directly from a hand.

Resting on some frosty limb, the chickadee remains prepared for life or death, sleeping or eating, or sudden flight. Its courage in emergencies is a marvel. The mixture of simplicity and action, its adaptation to any situation, is the most enduring characteristic of the chickadee. It hints of how we should live.

What is the chickadee's secret for such amazing energy? How does it face the rigors of winter? The chickadee's heart supplies the furthermost reaches of the body with freshly oxygenated blood to accomplish the energy-consuming work of flight. In proportion to the bird's weight, the heart appears enormous. A human heart averages less than 1 percent of the body weight, while the bird's heart is much larger and stronger proportionately, measuring nearly 20 percent of its total body weight. The heartbeat for an adult man averages 70 beats per minute, but the heart of a sleeping black-capped chickadee beats 400 times a minute, doubling that rate when the bird is awake and active.

The chickadee inherits a voracious appetite; it consumes large amounts of food. Its sharply pointed bill pries under bark and into small openings for insects and insect eggs. It perpetually jumps about, gobbling destructive insects and harmful eggs. A chickadee will eat 30 female cankerworm moths a day. Each female moth contains approx-

imately 185 eggs, so the chickadee can consume 5,550 of these eggs in a day.

In 25 days, the period during which these moths are active, the chickadee will consume 138,750 eggs. The black-capped chickadee's high temperature, fast digestion, and rapid heartbeat and circulation require it to consume at least half its weight in food each day to maintain its existence. A growing bird requires proportionately much more for proper development.

Lessons from the Chickadee

What can we learn from the chickadee's amazing vitality? As the chickadee seeks for food and shelter, so we should seek the food and shelter of Christ's righteousness. Do we have a voracious appetite for the Bread of Life? Are we prepared to face the ravages of the cold?

The chickadee is covered with feathers that help it face the storm's blast. In proportion to its size and weight, the feather is the strongest structure that can be found on any living thing on earth. It is composed of almost weightless material so as not to be a burden, yet it is strong enough to support a bird in rapid flight.

The black-capped chickadee can withstand the hard northern blasts because its instinct is to face the wind. Like the feathers of all birds, the chickadee's feathers point toward the tail. The close matting of the feathers seals out the cold flurries, holding in the bird's body warmth.

If the bird turns its back to the cruel winter wind, snow blows in among the feathers, carrying the bitter cold next to its body. Once the warmth of the bird escapes, the chickadee freezes to death. The only way it survives is by facing into the wind.

We all dislike the frigid winds. Hardship and struggle seem severe. The cold realities of life are stern and cause us to turn our backs to the storm. But we must meet our limitations with courage and face into the wind. Each cruel blast can serve

some useful purpose or produce a joyful experience. No disaster need destroy us.

God provides an escape from every hardship into which we tumble. Our happiness rests in the inner warmth of the Saviour and His strong outer covering that withstands the freezing winter storm if we will but remember to face into the wind. □



Virchel E. Wood, M.D., is chief of hand surgery service and professor of orthopedics at Loma Linda University.

"I'm majoring in long-term health care not only because

career opportunities are expanding; I want to be personally involved in giving help and care to the aging."



Danielle DiMemmo

Danielle DiMemmo, 18
SC Freshman from Philadelphia, PA
1987 graduate of Blue Mountain Academy

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The Bible and Geology



Dinosaurs form a mysterious element in the earth's past, puzzling both creationists and evolutionists. The earliest recorded discovery of their bones was in 1818 when scientists claimed they were the remains of giant human beings. The term *dinosaur* is derived partly from a Greek word meaning "fearfully great." The tyrannosaurus, for instance, stood 18 feet tall, was 45 feet long, and weighed 5 to 10 tons.

During the 1950s science teachers in Adventist colleges in North America found themselves increasingly pressed in providing answers to questions posed by geology. In particular, the recently developed radiometric dating methods suggested that life-forms had existed on earth far longer than a creationist model would allow. At one of their meetings the science teachers recommended that Adventist scientists be sponsored for advanced studies in geology so that they might ultimately help their colleagues.

On October 25, 1957, the Annual Council approved this recommendation. The church authorized two Adventist scientists for studies in geology and paleontology, set up an annual budget, and appointed a standing committee to guide the project. Later, scientists specializing in different fields were added to the program. Thus was born the Geoscience Research Institute (GRI).

Formerly located on the campus of Andrews University, GRI was moved in 1980 to the campus of Loma Linda University. The institute publishes *Origins*, probably the most scholarly creation-oriented journal available; *Geoscience Reports*, designed for elementary and secondary science teachers; and *Ciencia de los Origenes*, a Spanish journal. It also provides grants for research by other scientists in areas important to GRI.

A statement of purpose for GRI, drawn up in 1984 by present director Ariel A. Roth, reads in part: "Its specific area of concern is the conflict between contemporary scientific interpretations and the Bible. . . . The institute serves a unique function in counterbalancing traditional naturalistic interpretations of origins with analyses based upon a broader data base. Thus information from sacred history, science, and other pertinent information related to origins is given due consideration. . . ."

"The institute firmly believes that truth can bear careful investigation, but that such investigation must be comprehensive in both its factual basis and its explanatory value." The article by Dr. Roth that follows, "The Conflict Between the Bible and the Long Geological Ages," illustrates the efforts of GRI to provide a comprehensive approach to the questions raised by geology.

The Conflict Between the Bible and the Long Geological Ages

BY ARIEL A. ROTH

Medieval man believed that the earth was only about 6,000 years old. By the turn of the twentieth century an age of 50 million years had been proposed. A few decades later the scientific community provided evidence that suggested an age of 1 to 3 billion years. Now there is general agreement on about 4.6 billion years. These differences in age prove pertinent to an ongoing conflict between scientific interpretations and the Bible. The conflict becomes especially significant as it relates to the age of the many fossils found in sedimentary rock layers. These representatives of past life on earth are often assumed to be millions to billions of years old. Is this current scientific interpretation correct?

Science has performed many wonders, and its conclusions, especially in areas amenable to direct experimentation, are usually correct. On the other hand, in areas not subject to direct observation, such as interpretation of past events, science often changes its viewpoint repeatedly. Examples include major shifts in concepts about the origin of life, the mechanisms proposed for evolutionary change, the number of ice ages, the movement of continents, and the possibility of major catastrophes in the past. These shifts should engender caution, but should not lead us to depreciate science as a whole. Science provides the best thought system we have to reveal new information about nature. Much of science is very good. Unfortunately, because some of it has proved mediocre and even false, careful evaluation is mandated.

A Basic Question

The biblical account of creation in six literal days stands in sharp contrast to the theory of the gradual evolution of life over billions of years—a theory broadly accepted by scientists. To

Seventh-day Adventists, the amount of time involved in the origin of life is especially important, both because of our firm belief in the Bible and because the seventh-day Sabbath—probably our most distinctive doctrine—finds its basis mainly in the six-literal-day creation period described in Genesis 1 and 2 and the Ten Commandments. Many denominations that do not strongly emphasize the Sabbath have accepted an allegorical interpretation of the first 11 chapters of Genesis, which describe both creation and flood. This view permits some reconciliation with the contemporary scientific interpretations that require billions of years for the development of the earth's crust and life as indicated by its fossils.

Conflicting Scientific Data

Most of the scientific community accepts the view that the earth is approximately 4.6 billion years old and that the major part of the continents and life have existed for probably 3.5 billion years. These figures rest mainly on radiometric dating methods that utilize the slow rate of disintegration of unstable atoms to measure time. The scientific literature provides impressive sequences of radiometric dates from younger to older for samples from progressively deeper locations in the rock layers of the earth. Some feel that such evidence overwhelmingly favors concepts of billions of years for life on the earth. However, these radiometric dates disagree with some other time-dependent factors, as will be discussed below.

Some believe that all age-dating methods harmonize with each other. However, discrepancies are not unusual. A few examples follow:

1. Off the east coast of Hawaii¹ a lava flow that appears to be less than 10,000 to 17,000 years old by the carbon-14



Dr. Ariel A. Roth first joined the Geological Research Institute in 1971. Since 1980 he has been its director on the Loma Linda University campus in California. He also edits *Origins*, probably the most scholarly creation-oriented journal available.



Sir Charles Lyell (1797-1875) of Great Britain laid the foundations for evolutionary biology and expanded Hutton's theory of the earth's history. An intrepid explorer, Lyell traveled widely in Europe and North America to observe geological phenomena firsthand. His book *Principles of Geology* went through 12 editions in his lifetime and influenced Charles Darwin.



The English naturalist Charles Darwin (1809-1882) is the father of the evolutionary theory. Many of his ideas originated with the observations he made during a five-year trip aboard the H.M.S. *Beagle*, which sailed along the coasts of Chile and Peru and stopped at several Pacific islands. He published *The Origin of Species* in 1859. This controversial book developed his principle of natural selection and the belief in evolution from a common ancestor.

method gives dates of 160,000 to 43 million years by the potassium-argon method. An explanation of the discrepancy holds that entrapment of excessive amounts of argon gas has caused the samples to appear older than their true age.

2. Another study² of 20 samples of crystals showed considerably more argon and helium than radioactive disintegration would have been expected to produce during their assumed very old age. A third of the samples had more than 100 times more argon and/or helium than expected, and one sample assumed to be 2.75 billion years old had more than 1,000 times as much argon as expected. These authors also explained the discrepancy as entrapment of excess argon and helium gas in the crystals. This example, as well as the previous one, showed increasingly excessive radiometric age with increasing sample depth, suggesting a systematic error related to depth and not to time.

3. A rock sample from Nigeria³ was dated at 95 million years by the potassium-argon method, 750 million years by the uranium-helium method, and less than 30 million years by the fission-track method. Again the discrepancy was explained by proposing excess gas retention for the older dates.

4. Eleven human skeletons in North America⁴ yielded an average age of more than 28,000 years when dated mainly by amino-acid dating, but averaged less than 4,000 years when redated by carbon-14 mass spectroanalysis.

While these examples are exceptional, many other discrepancies could be cited.⁵

When considering present rates of changes on our earth, one is impressed with the fact that an inordinate number are proceeding at rates far too rapid to fit directly into the generally accepted concept of billions of years for the development of our present earth system.⁶ A short summary follows:

1. The observed rate of land erosion of the earth,⁷ mainly by rain and rivers, would level the continents several hundred times in 3.5 billion years. Attempted explanations suggest a present period of unusually rapid erosion, but several hundred times faster seems unreasonable.

2. Rivers carry sediment to the oceans at a rate⁸ that would fill those oceans at least 19 times in 3.5 billion

years. The moderate amount of sediment now present in the oceans could have been produced at least 70 times in this period of time. Explanations postulating that these sediments were absorbed (subducted) into the earth conflict with some pertinent scientific data (see note 6).

3. Current rates of sediment production suggest that the volume of sediment should be at least 14 to 23 times greater than presently apparent.⁹ Intermittent action is used to explain this discrepancy, with the assumption that sediment is currently being produced much more rapidly than the past average rate.

4. The present rate of volcanic activity¹⁰ would result in 20 to 80 times as much volcanic ejecta in 3.5 billion years as now appears. Intermittent actions again are proposed as an explanation for the rapid rate presently observed.

5. Most of our major mountain chains appear to be rising at rates of 60 milligrams (100 kilograms) or more in only 100 million years.¹¹ Such unreasonable rates of uplift, in relation to the presumed geological time, are explained as a brief period of intermittent action.

6. The human population grows so rapidly¹² that its current size could have been reached in less than 1 percent of the time assumed for man (estimated at a half million years for *Homo sapiens*), on the basis of radiometric dating. Also supporting a recent existence for man are the abundant but very recent historical and archaeological data. Man (*Homo sapiens*) does not appear to have been here for a half million years. If he had, he should have left more evidence during the first 99 percent of his history.

Though current interpretations claim consistency between the present and the past for time factors that agree with accepted views of very long ages, special cases of noncharacteristic intermittent action are proposed to explain any disagreement of data. This seems somewhat illogical.

The factors given above (except number 6) are too slow to point to an earth history of approximately 6,000 years as indicated by the Bible. Nevertheless, they cannot be used as arguments against the biblical account of beginnings, because in that account we find also a unique worldwide catastrophe—the Genesis flood. This flood has the potential to cause factors 1-5 to

change much more rapidly than observed at present and thus fit them into the context of a few thousand years since creation. The rapid rates of erosion, sediment production, volcanism, and mountain building now observed may reflect the lingering effects of this horrendous catastrophe.

The Trend Toward Catastrophism

When one considers the possibility of a worldwide flood as described in Genesis, the recent trend in geological thought toward catastrophic interpretations (catastrophism) appears particularly interesting. This "major philosophical breakthrough"¹³ does not promote belief in the biblical flood. However, it provides a change from the older idea of only slow changes over long periods of time to major catastrophic events. Long periods of time are still allowed between catastrophic episodes.

The data found in the rocks themselves have forced this change. Tens of thousands of sedimentary layers, originally interpreted as having been deposited very slowly in shallow seas, are now interpreted as having been produced in minutes or hours.¹⁴ These new data support the possibility of an event such as a worldwide flood.

Also pertinent to the Genesis flood interpretation is the general lack of evidence for time between a number of sedimentary layers supposedly separated by many millions of years.¹⁵ If long periods of time had really transpired between these layers, such features as erosion, gravels, or soils should be abundant. Instead, some good evidence indicates that many of these layers formed rapidly one on top of another. Geology has unwittingly shifted some of its interpretations in a direction compatible with the Genesis flood account.

In the scientific data regarding the earth's past we find evidence for rapid action. We also see significant conflicts regarding the amount of time for the earth's history. These factors raise questions regarding the validity of the accepted view of billions of years for the existence of life on the earth.

The Six Days of Creation and the Fossil Record

Many attempts have been made to reconcile the Genesis account of begin-

nings with the long ages proposed by current scientific interpretations. Some propose that a six-day creation period occurred either many millions of years ago or, conversely, recently after many millions of years for the gradual development of life. A common suggestion holds that the "days" of creation represent long periods of creative acts and/or evolutionary development. These views cannot be adopted without seriously compromising the biblical creation account that describes God as having created all in six literal days (see Gen. 1; 2:1-4; Ex. 20:11; 31:17).

The fossils in the earth's crust often represent different kinds of organisms at various levels. If any significant length of time for the origin of life-forms in these different levels is mandated, God could not have created all basic forms of life within six days as stated in Scripture. The Genesis account of creation speaks of a world that "in the beginning" was both empty and dark (Gen. 1:2). Because light is necessary for life, these assertions seem to exclude the possibility of life before creation week. Also, the sequence of creative acts described in Genesis does not fit the sequence indicated by the fossils.

As Darwin's evolutionary concepts increased in popularity during the second half of the nineteenth century, the intermediate views between creation and evolution given above, along with other ideas, gained acceptance. It was sometimes postulated that God destroyed His first creation before recreating another. Some suggested that the devil may have been involved in creation over long periods of time. This latter concept raises questions about God's being the Creator of all, as the Bible repeatedly states that He is (see Gen. 1; 2; Ex. 20:11; 31:17; Neh. 9:6; Ps. 146:6; Isa. 40:26; John 1:3; Acts 4:24; Col. 1:16). The Bible does not describe life as the result of an extended process of development. It portrays God as having accomplished His creative acts in six literal days, each delineated by an evening and a morning (see Gen. 1:5-31).

Unfortunately, as secular trends advanced, intermediate ideas between evolution and creation often gave way, especially in Europe, to ever more skepticism about God's function in creation. Probably no factors in Western



Acknowledged as the man who laid the cornerstone of the science of geology, James Hutton (1726-1797) of Scotland originated the uniformitarian principle. According to this principle, natural processes now at work on and within the earth—such as rivers, glaciers, and volcanoes—have been operating in the same general manner throughout the ages. Hutton was one of the first to assume that the history of the earth covered an enormously long span of time.



Harold W. Clark (1891-1986) advanced Adventists' understanding of geology during his 35 years of teaching at Pacific Union College. Price, his predecessor, had believed that fossils were distributed haphazardly throughout the earth's rock formations. But Clark's study in the Oklahoma and Texas oil drilling fields led him to accept the predictable occurrence of fossils in the geological column. He developed the theory of ecological zonation to harmonize geology and creation.

thought have done more to destroy confidence in the Bible and God as described therein than have evolution and its related concepts.

One of the more serious consequences of the lack of confidence in the factuality of the biblical creation account is the doubt cast on God's plan to re-create and redeem us. Such doubt undermines the all-important gospel of salvation.

Gradual Changes

The process of changing from belief in creation to ideas of evolution can be gradual and insidious, moving from models closely related to the Bible to concepts completely incompatible with Scripture.¹⁶

The Seventh-day Adventist Church faces the same pressures that have contributed to loss of confidence in Scripture within many other churches. We must learn from the experience of others. The drift away from God and the Bible presents a pattern too common to be ignored. In Old and New Testament history God's people drifted repeatedly and rapidly into secular practices. Sometimes He had to use such drastic means as a flood, a sojourn in the desert, captivity, and plagues to return them to His plan.

In recent times a significant number of modern churches have gradually departed from their original beliefs and commitment to the Bible and have come to have a primarily sociological coherence.¹⁷ Ellen White points out subsequent dangers: "Those who doubt the reliability of the records of the Old and New Testaments too often go a step further and doubt the existence of God and attribute infinite power to nature. Having let go their anchor, they are left to beat about upon the rocks of infidelity."¹⁸

Educational institutions in the United States also illustrate a pattern of drifting away from God and the Bible. Many originally church-related schools have gradually become secular. These include such well-known universities as Auburn, Boston, Brown, Dartmouth, Harvard, Princeton, Rutgers, Southern California, Tufts, Wesleyan, Wichita State, and Yale. I am unaware of any institution of higher learning that began as secular and became religious. The trend goes in the opposite direction.

This should not surprise us, for as

soon as a primarily secular educational process is allowed to dominate, an institution will gradually adopt a secular philosophy. Adventists should be grateful for their strong educational system that includes a number of institutions of higher learning. But we can take warning from the experience of other church-related schools that no longer accept the biblical concept of creation. The often-observed trend of His chosen people drifting away from God, as described in the Bible and demonstrated by modern churches and educational institutions, reveals a pattern that we need to be keenly aware of and studiously avoid.

Relation of Genesis 1-11 to the Rest of the Bible

Modern scientific interpretations regarding the earth's history do not incorporate creation or the flood as described in Genesis 1-11. Such an approach undermines the Bible as a whole, because the leading Bible personalities (either directly or by implication) refer to Genesis 1-11 as factual. Their testimony supports the truthfulness of the biblical account of beginnings.

The apostle Peter accepted Genesis 1-11 as factual. In 2 Peter 3:3-6 he states that scoffers in the last days would be willingly ignorant of creation by God and destruction by the flood—a prophecy that has seen remarkable fulfillment during the past two centuries. Evolution has replaced creation, and long geologic processes have replaced the flood in most modern thought. Peter also authenticates the account of Noah's surviving in the ark during the flood (see 1 Peter 3:20; 2 Peter 2:5).

The apostle Paul did not view Genesis 1-11 as allegorical. Several times he mentions the creation of Adam and Eve or Adam's being the first man (see Rom. 5:12-14; 1 Cor. 11:8, 9; 15:22, 45; 1 Tim. 2:13, 14). He also authenticates the existence of Abel, Cain, Enoch, and Noah (see Heb. 11:4-7) and refers to the serpent's beguiling of Eve as a literal event (see 2 Cor. 11:3).

Christ refers to both the creation and flood accounts in Genesis 1-11 as factual. In Matthew 19:4-6 and Mark 10:6 He cites the scripture describing God's creation of male and female. In Matthew 24:37, 38 and Luke 17:25-27 He refers to the evil days of Noah and the day that Noah entered the ark. Christ believed in

both creation and the flood as described in Genesis.

God authenticates both the creation and the flood accounts of Genesis. In Isaiah He repeats His promise: "I have sworn that the waters of Noah should no more go over the earth" (Isa. 54:9). Likewise, in the Ten Commandments (Ex. 20:11; 31:17) He authenticates the Genesis account of beginnings. This runs counter to all the models for the development of life by an extended process over millions of years. In His own words, He created all in six days.

The suggestion that Genesis 1-11 is allegorical has far-reaching consequences. It casts doubt on the testimony of the leading Bible personalities. One can propose a God who created over long ages yet stated that He accomplished His creative acts in six days, but this would not be the God described in the Bible who declares things that are right (Isa. 46:10) and never tells falsehoods (Titus 1:2).

The Bible cannot be reconciled with concepts of the development of life over millions of years.

Conclusion

The Seventh-day Adventist Church has a crucial mission. The strength of this church lies primarily in the trust it places in the Word of God. Adventism would become greatly weakened if it followed the all-too-common pattern of losing confidence in Scripture. Internal evidence, related history, and even science provide adequate support for the Bible's authenticity. Views that have been proposed as alternatives to the creation account of Genesis provide, in my opinion, a much less satisfactory explanation. The evolutionary models face serious problems, and the scientific data regarding long ages have notable conflicts. Furthermore, geological studies are producing abundant evidence of major catastrophic activity such as would be expected in a worldwide flood.¹⁹

In the broad context of all the information we have, the biblical model of origins makes the best sense. Likewise, there is no sound reason to adopt alternative views that present a larger number of unresolved problems. □

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George McCready Price (1870-1963), a Seventh-day Adventist author and educator, was one of the nation's leading proponents of creationism in the first half of this century. After his retirement from the classroom in 1938 he devoted himself to writing. Many of his 23 books vigorously oppose the theory of evolution.



Several youngsters gathered at Forest Lake Academy to hear CIPA's anti-drug pitch.

PHOTOS BY: CYNTHIA KURTZHAUS

Canadian Anti-Drug Team Takes Its Message to Students

Star athletes and a \$60,000 Drugmobile help teenagers turn on to temperance.

We appeal to kids' sense of adventure as we compete with breweries and Hollywood marketing techniques," says Bob Sparenberg, founder/director of the Canadian Institute for the Prevention of Addiction (CIPA). Accompanied by CIPA's Natural High racing team and the 40-foot Drugmobile, Sparenberg reaches Canadian adolescents with a "drugs are a loser's game and no one wins" message. He is now setting up the American Institute for the Prevention of Addiction (AIPA) in Florida.

With the help of Canadian motocross champion Glen Nicholson and his

500-cc Yamaha motocross bike; award-winning motorcycle racer Mike Wilkinson of London, Ontario; and 1986 Canadian novice women's figure skating champion Joelle Batten, named Miss CIPA, Sparenberg has presented programs to thousands of Canadian students. Independently and with Community Crusade Against Drugs in Miami, he began the

same programs in central and south Florida on March 7.

The team brings with them the \$60,000 (Cdn\$80,000) Drugmobile, a converted racing trailer sporting a flashy paint job with sponsor logos. "The Drugmobile look is based on the special events units of beer and tobacco companies that you see at all major sporting events, fairs, and other community activities," says Sparenberg. Copying modern techniques of reaching the young generation, his Natural High racing team and Drugmobile get out the "natural high" message. Besides being a showpiece, the Drugmobile is an education unit with colorful



Glen Nicholson

graphics, videos, displays, free literature on substance abuse, and a drug education counselor.

Currently there are two Canadian Drugmobiles (one temporarily in Florida). Another one is under construction for use in Newfoundland, and two more are on the drawing board for Toronto and Vancouver. Two units will be built for Florida, with plans to expand into California.

Challenged to Set Goals

In a 50-minute motivational program, team members demonstrate sports skills and promote goal-setting, self-esteem, commitment, and training. "No matter what you want in life, you have to have vision," says Sparenberg to the youngsters. "If you want to be an athlete, a veterinarian, or a lawyer, you have to have vision, and make sure your vision involves helping someone else." Involving students with cue cards and visuals, he emphasizes idealism, optimism, commitment, and enthusiasm. "Winning does not always mean coming in first," he tells them. "If you come in fourth you are a winner if you came in fifth the week before. You grow and learn every day until you achieve what you want to do in life."

"Living drug-free is the only way I could do what I'm doing now," says Glen Nicholson, the 22-year-old professional motocross racer. "When top athletes fall victim to drugs, it ruins their career and their life. Never take drugs because you're bored or because your friends say you're a wimp or pressure you into it. Stand on your own two feet." Nicholson credits racing and his parents for keeping him away from drugs. "I've got to keep my head clear for what I do, but you don't have to be a motorcycle racer to say no and stick with friends who are clean."

What about those who already have a drug problem? "Challenge yourself to get out of it, and you'll find out right away how bad it was," he says. In autograph sessions the

By Cynthia Kurtzhals, editorial assistant, Florida Conference.

champion finds that "kids are frightened about their parents' health. Their parents drink a lot or smoke, and it scares them."

At the end of the program, Natural High team pledges are offered. Youth signing the pledge recognize as young Americans that the future of their country depends on chemical-free youth and making America stronger through drug-free minds. The pledges are signed by Sparenberg, Fergie Jenkins, and Rick Johnson. Jenkins is the Texas Rangers pitching coach for their farm club in Oklahoma, and he played for the Rangers, the Chicago Cubs, and the Philadelphia Phillies. He holds the major league record for striking out 3,000 batters and walking less than 1,000.

Jenkins has won the Cy Young Award, is in the Canadian Baseball Hall of Fame, and becomes eligible



With the aid of a \$60,000 Drugmobile and a racing trailer, CIPA teaches positive values to young people.

this year for the American Hall of Fame. He serves as CIPA and AIPA's public relations director, making appearances with the Natural High racing team as his schedule permits.

Johnson has agreed to be the AIPA Natural High motocross team captain. He won first place March 5 in one of the most prestigious supercross races, the AMA Super Cross by Honda—250-cc Class, at the Daytona International Speedway. He's a two-time champ on that track and

holds dual titles for the National 500-cc Motocross Championship and the National 250-cc Motocross Championship for 1986 and 1987.

Effective Follow-up

Parents become involved in the pledges, and their children are then placed on a computer for further follow-up—poster and essay contests, a Miss Natural High teen contest, Natural High teen camps, and birthday cards. Community follow-up includes business participation with families in discounts at concerts, sporting events, and restaurants when the wallet pledge card is presented.

To fund construction of American Drugmobiles, a Natural High wheelbarrow tour from Miami to Tallahassee will be kicked off May 1. Original plans called for a full po-

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lice escort, with AIPA participants pulling a specially designed and painted wheelbarrow along major Florida highways (as was done in Canada), collecting donations for the project. Because of Florida's traffic congestion, state troopers have counseled AIPA to drive the wheelbarrow to various cities. Sparenberg's team will be assisted by 17 state troopers and officials from the federal Drug Enforcement Agency based in Miami as they start from mile marker 0 in Key West. AIPA plans to generate \$1 million for its American drug education program. The Canadian wheelbarrow tour proved successful.

CIPA is sponsored by STP, with moral support by Nascar's winningest driver, Richard Petty, and two-time Indy winner Gordon Johncock. Other sponsors are Sertoma service clubs, Pirelli tires, Yamalube, Champion spark plugs, and local churches, to name a few.

Dr. John Scharffenberg will be joining the team March 28 in Miami as the nutritional consultant for school programs, because of the correlation between drug dependency and nutrition. Scharffenberg is professor of nutrition at Loma Linda University, California.

Plans are being finalized for the participation of the Forest Lake Academy, Florida, gymnastics team and setting up the AIPA Florida headquarters in an unused building on the academy campus.

Robert Sparenberg once had a drug problem, but was converted in 1974 following two years of Bible study. He had worked in the automotive industry on an assembly line. He is a car and motocross racer who worked for eight years in the Canadian Union as a pastor and public evangelist. Sparenberg got his new idea in 1982 and put a Drug-mobile into action in 1986.

Winton Beaven, currently at Kettering Medical Center, Ohio, serves as president and senior adviser for CIPA and AIPA. He has been responsible for helping Sparenberg develop the project from its beginning.

Conference Challenges Youth to Share Drug-free Lifestyle

Southern Union rally shows how to "fly high naturally."

Youth from the Southern Union and delegates from as far away as California, Michigan, and Bermuda met at Cohutta Springs Convention Center in northern Georgia, February 18-21, for the first Adventist Youth to Youth Conference, an intensive weekend designed to show how to "fly high naturally."

Youth to Youth, a program in which youth work with other youth, is the brainchild of Pat Mutch, director of the Institute of Alcoholism and Drug Dependency at Andrews University. It works on the premise that youth can help other youth more effectively than adults can. Delegates learned how to reach out to others, to develop a positive, caring attitude that would enable them to help other youth get off drugs or remain drug-free.

Bob Sparenberg, founder/director of the Canadian Institute for the Prevention of Addiction, encouraged staying drug-free through commitment to a natural lifestyle. He introduced Glen Nicholson, 22, a Canadian champion motocross racer who gave a motorcycle demonstration, us-

By Herb Crawley, communication director, Carolina Conference.



The T-shirt says it all.

ing the natural hilly terrain to become airborne. Nicholson shared his message with the youth: "Today's life is fast; that's why I encourage a drug-free lifestyle. As an athlete, there's no room in my life for drugs, booze, or tobacco. Saying no takes a commitment, but makes you a winner. Saying yes could make you a loser. You

could come in dead last."

Delegates learned rules for getting along with others: (1) don't put others down, (2) be friendly, (3) be accepting of others as they are, (4) respect others, (5) be positive, (6) give affirmation (warm fuzzies), (7) be honest, (8) be yourself, (9) keep confidentiality, (10) listen while others talk.

Workshops and health/temperance exhibits provided information, guidance, and materials. Mass meetings in Magnolia Auditorium presented components of Positive

This conference delegate has a lot to smile about. She received affirmations from the warm fuzzies board.





Delegates closed the session with music, prayer, and a drug-free commitment.

Peer Prevention Programming. Bill Burns, from Loyola Foundation, Washington, D.C., gave facts about drugs and the brain.

Elvin Adams, M.D., of the General Conference, shared information about tobacco and AIDS. Dan Clark gave a humorous motivational talk entitled "If It Is to Be, It Is Up to Me!" Though not a church member, he declared, "You should be positive about yourself, for Seventh-day Adventists are a great group of people." Clark seemed impressed with the young people at the conference, asking many questions about Adventists.

Wintley Phipps provided a spiritual feast to begin the Sabbath, with his rich baritone voice. He shared his dream as a teenager to "sing before tens of thousands and really be somebody. At 16 I had the chance to join a band. But I knew it would not be the right kind of music. I really prayed for the first time in my life, then gave my life to God and told Him that whatever He wanted I would do." Phipps added, "I've recently been nominated for a Grammy award; I've sung at the wedding of Diana Ross and before millions of people on national television. I've done it all in the name of my God. He gave me all I wanted and then some!"

Paul and Carol Cannon, of the Bridge Fellowship, brought their Bridge Teen Panel, which shared

their stories of substance abuse and recovery. Other musical concerts featured Buddy Houghtaling and Steve and Joni Darmody. Saturday evening each academy group described their plans for encouraging a drug-free future.

The final meeting on Sunday morning challenged the youth to "celebrate life drug-free—go for it!" Attendees committed themselves to a drug-free lifestyle and to helping others do the same. "Warm fuzzies" of thanks were handed out to speakers, youth leaders, adult leaders, and all who helped organize the conference. All agreed that "being drug-free is great and you can have a wonderful time."



Get-acquainted games allowed many youth to interact with one another and laid a foundation for dialogue.

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The partially completed community medical center at Busoni, near Tanzania.

Completion of Burundi Medical Centers Planned

A lack of health care in Burundi has had serious effects on the population of that small central African republic, in which a change of government this past September brought religious freedom to many Christians, including more than 20,000 Adventists. When the former regime canceled expatriate residence permits in 1985, work on four community medical centers under construction by Adventist Development and Relief Agency (ADRA) and funded by USAID came to an abrupt halt.

The latest information about the centers comes from Africa-Indian Ocean communication director Jack Mahon, who accompanied the Burundi Association officers on a countrywide survey of church properties at the end of February. He indicates that two of the medical centers are in full operation by the Burundi Health Ministry. Situated as they are in districts in which the already dense population is swollen by refugees, they are making an im-

portant contribution to health care in the country.

When the survey team paid a courtesy visit to the governor of the country's northernmost province, Kirundu, on the Rwanda border, that worried official outlined the critical shortage of medical personnel, medicines, and equipment, and the proliferation of waterborne diseases. He appealed for ADRA to complete the partially constructed medical center at Busoni, near Lake Rugwero. The nearest medical help to the group of villages the center is meant to serve lies more than 30 miles (48 kilometers) distant along unpaved road. "Many patients die before they reach help," the governor explained. "My people also are dying for lack of clean water," he added. "Anything your church can do to help them will be a blessing from God."

Faithful Watchman

The partly completed Busoni Center, where the team arrived soon after assuring the governor that his request would be conveyed to the highest church authority, had been jealously guarded. Not only did the periphery fence remain unbreached, but the watchman—un-

paid for four years—had not deserted his post of duty. All the stockpiles of building components stood intact, but wind had caused minor damage to a temporary site hut. Rain had entered and ruined the cement stock. Otherwise, given the resumption of funding and the presence of a determined team of builders, this lifesaving unit could be in effective commission in a matter of months.

As soon as the local population saw official personnel inspecting and photographing the site, a crowd of enthusiastic villagers assembled to welcome the visitors. Traveling to the next village, the team encountered 300 villagers in a forest clearing. These residents had been discussing their desperate medical situation and had formulated an appeal for help to the central government to complete "their" medical center. Pastor Senkoma repeated his statement to the provincial governor that the request would be considered by the church at the highest level.

At the Mugeru Medical Center site in the southeast of the country, close to the Tanzanian border, building was much further advanced than at Busoni. The watchman not only had remained at his post but had kept encroaching vegetation at bay.

With materials at the ready, the whole site seemed to make a mute plea for completion. The local population, quickly on the scene at the first click of a shutter, seemed delighted at the return of ADRA representatives after so long a time. Here medical needs appear no less urgent than in the north. The local church leaders pleaded for swift action on the part of the Adventist agency.

Africa-Indian Ocean Division ADRA director David Syme, in close touch with the Burundi situation, has already earmarked medical supplies from European and Australian governments to meet urgent needs. He awaits either resumption of USAID funding for the four Burundi centers or a new sponsor to finance the final stages of this long-delayed but sorely needed project.

By Jack Mahon, director of communication, Africa-Indian Ocean Division.

Uganda Prime Minister Visits Trans-European Division

Dr. Samson Kisekka, prime minister of Uganda and a Seventh-day Adventist physician, visited the church's Trans-European Division (TED) headquarters in St. Albans, England, on January 12 while on a private visit to Europe. He was welcomed by Dr. Jan Paulsen, division president, and met with the office's international staff.

"It is always so good to meet with your brothers and sisters wherever you go," he said. Dr. Kisekka, who was invited from exile by President Yoweri Museveni to form the present Ugandan government in early 1986, is also a well-known lay

By Ray Dabrowski, communication director, Trans-European Division.

leader of the Adventist Church in his country. His public duties do not keep him from active involvement in the progress of his church, as when it received independent administrative status in January 1987.

Addressing the division staff, Dr. Kisekka expressed appreciation for development projects by the Adventist Development and Relief Agency (ADRA/TED) in his country and encouraged more such activities in Uganda. ADRA/TED channels funds from several European government and private donor agencies for projects such as rebuilding schools and medical clinics.

During the past decade several Adventist workers from Britain and

other European countries, among them teachers and medical personnel, have served in East Africa, including Uganda.

Dr. Kisekka also spent a few days at Skodsborg Sanitarium in Copenhagen, Denmark, a renowned Seventh-day Adventist health institution, and visited with a gathering of Danish Adventist communicators in Kikhavn.

Half of All Alaskans Receive Gifts From Adventists

During the past year nearly every household in Alaska, outside of metropolitan Anchorage, received a packet entitled "A Gift for You."

Thanks to a group of laymen under the leadership of Jim Barclay, from Western Springs, Illinois, copies of *Steps to Christ* have gone out with cards inviting people to request Bible lessons from The Voice of Prophecy, or local conference Bible school study guides. More than half the population of Alaska have received these materials, with nearly 300 signing up for the Bible lessons.

Sharon McPherson, wife of the conference president, has directed the weekly mailings of lessons to these isolated students. Various pastors' wives as well as laymen have gotten involved in this correspondence ministry. Once the Bible lessons have been requested, a new lesson is mailed out each week. Not all respond, but many write, telling of their joys and sorrows, as well as asking for further information on various topics. Responses have come from the rain forests and logging camps of the southeast to the frozen Arctic and the desolate Aleutian Islands.

Plans call for follow-up contacts during the next few months. Getting around to all these isolated places will tax the resolve and resources of our members and leaders in Alaska.



EVERETT McDEVELL

The new General Conference headquarters is shaping up quite nicely, reports Charles O. Frederick, project coordinator. By the end of May the completed steel structure, above, will actually be three times the size shown. Construction workers already have poured the concrete decking for the first floor, and brick masons began laying brick for the building's exterior at the beginning of May. The scheduled occupancy date is May 31, 1989, says Frederick.

Literature Requests

Each address below is in need of the following materials: Bibles, Spirit of Prophecy books, devotional books, periodicals (*Adventist Review*, *Ministry*, *Liberty*, *Vibrant Life*, *Message*, *Insight*, *Guide*, *Primary Treasure*, *Our Little Friend*), hymnals, songbooks, sermon ideas and illustrations, cassette tapes, Picture Rolls. Specific requests are listed after the address.

Burma

Biakliana, SDA Mission, Bokkan, Tamu Township

Pastor Davidson, Delta Mission, Myette, Bassein
Saya Sang Hlei, SDA Mission, Haka, Chin State
Pastor Malsawma, SDA Mission, Tamu
L. Sangpuia, SDA Mission, Letpanchaung, Tahan P.O., Kalemmyo

Aung Shein, Delta Mission, Myette, Bassein
Saya Thanga, SDA Mission, P.O. Kalemmyo, Tuingo, Tahan

Biak Thangi, SDA Mission, Cherry Road, Maymyo

Pastor A. Thankuma, SDA Circle Office, Myitkyima, Kachin State

Saw Vinton, Adventist Movement, SDA Mission, 152 13th Street, Pyapon: prophetic charts, Christmas greeting cards

Central Africa

Pastor M. Bwalya, Kasama Mission District of SDA, P.O. Box 410308, Kasama, Zambia: clothes for Dorcas Societies

Mutale Y. Chimpinde, P.O. Box 23006, Kitwe, Zambia

Zachariah Kapambwe, Nchelenge Conference of SDA, P.O. Box 740068, Nchelenge, 740000, Lupula Province, Zambia

East Africa

Mrs. Grace K.A., c/o Hezron Onditi Sanaya, SDA Church, P.O. Box 2633, Kisii, Kenya: used greeting cards

G. K. Prison Kamiti, P.O. Box 65501, Nairobi, Kenya

Mel H. M. Matinyi, P.O. Box 15083, Dar es Salaam, Tanzania: *Captains of the Host*, by Arthur W. Spalding (1949 edition)

Philippines

Bobby C. Atun, Sea-Manna Inc., P.O. Box 78, Roxas City, Capiz 5800

Mrs. Nenita B. Batulayan, Banga, South Cotabato
Mrs. Angelita Beltran, Dagao, Cabanglasan, Bukidnon

Manny R. Bustamante, North Philippine Union Mission, P.O. Box 401, Manila

Mr. Leopoldo Catayoc, Tambilil, Kiamba, South Cotabato

Rachel Cosep, c/o Northern Mindanao Mission of SDA, P.O. Box 127, Cagayan de Oro City 8401

Mr. and Mrs. Danilo Dasigan, Tambilil, Kiamba, South Cotabato

Leo Garsuta, c/o Leopoldo A. Gupit, Sto. Nino District, Pagadian City

Cresencia L. Gupit, Purok Ferdinand, Sto. Nino District, Pagadian City

Darlyn May Lauzon, c/o Leopoldo A. Gupit, Sto. Nino District, Pagadian City

Pastor E. P. Pagunsan, Church Ministries Director, West Visayan Mission of SDA, P.O. Box 241, Iloilo City 5901

Mrs. Conceza Pepito, Brgy. Lopez Jaena SDA Church, Brgy. Lopez Jaena, Sagay, Negros Occidental

Pastor James S. Ramos, secretary-treasurer, West-

ern Mindanao Mission, P.O. Box 13, Ozamis City 9101

Mrs. Lydia I. Ramos, CE Director, Western Mindanao Mission, P.O. Box 13, Ozamis City 9101: felt visual aids

Anerjuel Sarsoza, Salvacion, Buenavista, Guimaras, Subprovince, Iloilo 5044

Miss Elda R. Villante, c/o Miss Remedios Luat, Sprinter Hardware, Koronadal, South Cotabato

Poland

Aleja 1000 Lecia PP19, DS 4 Pok 78 B, 25314 Kielce

South Africa

F. Edgar Nunes, 33 Warbler Way, Yellowwood Park, 4011 Durban

South America

Brazil College, Caixa Postal 12630, 04798 Santo Amaro, SP, Brazil

South Pacific

David E. Hay, President, Tonga and Niue Mission, P.O. Box 15, Nukú alofa, Tonga

Sri Lanka

Samson Bastiam Pillai, 31 Sri Dharmakirthirama Road, Colombo 3

West Africa

Owusu Ansah Abraham, SDA Church, P.O. Box 22, Kintampo, Brong-Ahafo, Ghana: *SDA Bible Commentaries*

Ruth Owusu Ansah, SDA Church, P.O. Box 22, Kintampo-Jema, Brong-Ahafo, Ghana

Alfred N. Baba, Asawasi SDA Church, P.O. Box 3421, Kumasi, Ashanti, Ghana

Nana Kwakye-Bempong, SDA Church, P.O. Box 1555, Penkwase, Sunyani, Ghana

P. K. Boamah, P.O. Box 4335, Kumasi, Ashanti, Ghana

J. K. Donkor, SDA Church, P.O. Box 22, Kintampo, Brong-Ahafo, Ghana

J. M. Donkor, Publishing Director, Mid-West Ghana Mission, P. O. Box 727, Sunyani, Brong-Ahafo, Ghana

Mr. L. M. Gabriel, P.O. Box 533, Kaduna, Nigeria

Baffour Gyamera, P.O. Box X123, F.N.T., Kumasi, Ashanti, Ghana: flannel board for children

Adu John, SDA Church, P.O. Box 22, Kintampo-Jema, Brong-Ahafo, Ghana

G. B. Matthews, Bonwire SDA Church, P.O. Box 30, Bonwire, Ashanti, Ghana

Joseph F. K. Mensah, P.O. Box 532, Sunyani, Brong-Ahafo, Ghana: projector and slides

Charles E. Ntim, SDA Church, P.O. Box 262, Mawaasi, via Agona, Swedru, Ghana

Daniel Owusu-Nyantakyi, P.O. Box 34, Kintampo, Brong-Ahafo, Ghana

Elder C. William Oeki, SDA Church, P.O. Box 262, Agona, Swedru, Ghana

Mr. Johnson Kofi Yeboah, P.O. Box 1054, Sunyani, Brong-Ahafo, Ghana: projector and slides

To New Posts

Nationals Returning

Samuel Adewole Daniyan, to serve as health director, Nigerian Union Mission, Ikeja, Lagos State, Nigeria, and Caroline Olajumoke (Akandi) Daniyan left December 1, 1987.

Modesto Vazquez, to serve as accountant, West Puerto Rico Conference, Mayagüez, Puerto Rico, Milca (Prosper) Vazquez, and two children left August 1987.

Regular Missionary Service

Hugo R. Gambetta, returning to serve as chairman, Theology Department, Adventist Center for Higher Education, Alajuela, Costa Rica, Mabel Christina (Mascheroni) Gambetta, and three children left March 2.

David Lee Gates, to serve as director, Computer Services, Inca Union, Lima, Peru, Rebecca Sue (Duerksen) Gates, and three children, of Apison, Tennessee, left February 21.

Roy Evan Maki, returning to serve as music teacher, Chile College, Chillan, Chile, and Teresa (Espinosa) Maki left February 23.

Volunteer Service

Thomas Harrison Blineoe (AVS), to serve as theology teacher, Hong Kong Adventist College, Kowloon, Hong Kong, and Helen Ruby (Hamm) Blineoe, of San Marcos, California, left February 28.

John Anthony Peralta (AVS), to serve as mission worker, Mountain Provinces Mission, Baguio City, Philippines, of Putnam Valley, New York, left October 26, 1987.

Siegfried Julio Schwantes (AVS), to serve as theology professor, Brazil College, São Paulo, Brazil, of Silver Spring, Maryland, left February 9.

Harold Eugene Shull (AVS), to serve as English teacher, Korean Union College, Seoul, Korea, and Sonja (Castberg) Shull, of Merlin, Oregon, left February 21.

Hedwig Susan Wharton (AVS), to serve as elementary teacher, overseas church school, Adventist Medical Center, Nishihara, Okinawa, and Donald M. Wharton, of Coalmont, Tennessee, left August 12, 1987.

Obituaries

ANDROSS, Jennie Hansen—b. Mar. 17, 1895, Armona, Calif.; d. Nov. 15, 1987, Spokane, Wash. She served with her husband in the Southern California and Potomac conferences and the Inter-American Division, where she began branch Sabbath school work. They also served in Arizona and Hawaii and retired in California. Her husband, Celian E., preceded her in death. Survivors include one sister, Kathrine Magan; two brothers, Louie and Nis Hansen; two daughters, Barbara Folkenberg and Sophie Becker; six grandchildren; and nine great-grandchildren.

BLAIR, Betty Esther Norman—d. Oct. 16, 1987, Orlando, Fla. After receiving her nurse's training, she worked and taught in the Hydrotherapy Department at Madison Hospital for 14 years. While still at the hospital, she later worked for a pediatrician. Her husband, Jim, preceded her in death by three months. Survivors include one daughter, Beverly Wilson; one son, Buddy (Wallace); five grandchildren, Candance, Kevin, and Kent Wilson, and Kenny and Lisa Blair; and one brother, Clifford Norman.

CHAND, Dal—b. Dec. 1, 1912, Siana, Bulandshahar, India; d. Aug. 19, 1987, Moradabad, India. He pastored in various places in India and helped establish schools wherever he pastored. Survivors include his wife; four sons; two daughters; 16 grandchildren; and two great-grandchildren.

HUNTER, LeRoy E.—b. Mar. 16, 1901, Harvard, Iowa; d. Nov. 3, 1987, Loma Linda, Calif. He served as a nurse at the Battle Creek Sanitarium and in several hospitals and clinics in southern Asia. After returning to the United States, he pastored in various states. Survivors include his wife, Ina Edna; one daughter, Lois; one grandson, Michael Harwell; and one brother, Donald.

ALWAYS A BAND-AID

Ouch!" I examined a bone-deep cut on my left index finger and chided myself for not checking out an improperly closing door on my new car.

Everything was loaded for the predawn beginning of a trip my wife and I were making to take our daughter Nancy and her three children to their home across the state.

Blinking sleep from his eyes, 4-year-old Elliott watched me strip open a Band-Aid. "That will make it feel better, Granddad!"

Prodded all day by the throbbing finger, I resolved to be more careful.

When Nancy asked me to turn off the pilot light on her floor furnace the next day, I grabbed a pair of pliers. With Elliott on standby, I lifted the grate, did some cleaning, and turned off the valve. As I dropped the grate back into place on the carpeted floor a sharp pain shot up my right index finger. A nail used to hold the carpet in place had stabbed me to the bone.

At the sight of oozing blood Elliott knew what to do. He trotted off to the bathroom, calling back, "I'll get a Band-Aid, Granddad."

Blessed Assurance

Elliott also knew what to say. "That will make it get well, Granddad. After you go back home, and when you come again and do something to help us, if you get hurt we'll have a Band-Aid for you. There will always be a Band-Aid!"

My two bandaged fingers kept Elliott's summary declaration running through my mind for several days. Medically, the Band-Aid's value is questionable. It may hold the sides of a cut together and confine oozing blood, but infection is less likely and the healing process is

better in the open air.

Elliott and his peers will argue the point. They know about the Band-Aid magic that brings relief for all kinds of scratches, cuts, and bruises—magic not exactly lost on adults.

When Elliott runs to his mommy crying, "Put a Band-Aid on, Mommy! Quick!" he doesn't expect instant healing. He hopes for love and sympathy; and when Mommy measures out proportionate doses of Band-Aids, hugs, and kisses, Elliott soon goes his way dry-eyed, showing off his combat decoration. He expects, and gets, preferential treatment, even though he may have

God provides instant balm for the wounded spirit.

brought on the injury by violating a family rule.

Mommy refrains from telling him, "You did what I warned you not to, so there's no Band-Aid for you." Instead, she does what she can to begin the healing process.

Every injury is an affront to the human spirit, a violation of selfhood. Physical injury has its emotional reverberations, and emotional injury its physical. I detect therapy for both injury and insult in Elliott's ultimate philosophy: "If you get hurt, we'll have a Band-Aid

for you. There will always be a Band-Aid!"

Greater than Elliott's wish for my hurt fingers or his own to receive immediate Band-Aid balm is our heavenly Father's desire for us to recover from the lacerations and abrasions of life. A wrong choice, an impropriety, an outright blunder, may cause physical injury and emotional distress. But help is present for those who seek it.

God is waiting to begin the healing process. He who "heals the brokenhearted and binds up their wounds" (Ps. 147:3, NIV) has relayed through His Son the standing invitation "Come to me, all you who are weary and burdened, and I will give you rest" (Matt. 11:28, NIV).

Unconditional Promise

This invitation is unconditional. Jesus doesn't say, "You violated the rules and brought this on yourself; therefore there is no help for you." He may elect to allow physical healing to take place in the slow, natural way; He usually does. But for the wounded spirit He provides instant balm.

In God's offer of solace and comfort to His injury-bent children I see the same spirit of concern and benevolence as that carried in Elliott's declaration to his accident-prone granddad: "There will always be a Band-Aid!" I know no reason to doubt either one. □



Alden W. Follett writes from Middletown, California.

BY ALDEN W. FOLLETT

LOVE



Even in the world's largest Adventist hospital

Love cannot be defined by words alone. It is best understood through demonstration. Love is patient. Love is kind. It always trusts. Always hopes. Always perseveres.

A hospital is high-tech equipment. Sophisticated facilities. Knowledgeable physicians. But without love, all this is nothing.

Christian nurses and doctors at Florida Hospital demonstrate love through the gentle touch. The tender moment shared. The empathetic conversation. They define it by allowing God's gentleness to reach their patients through word and deed.



FLORIDA HOSPITAL
Orlando, Florida