

Adventist Review

General Paper of the Seventh-day Adventist Church

October 18, 1984

Special emphasis: black Adventism

Pages 3-13

Cover: Detail from the cover of Louis B. Reynolds' book *We Have Tomorrow*, the story of American Seventh-day Adventists with an African heritage. Clockwise, beginning from bottom left: S. O. Cherry, M.D., Owen A. Troy, Lottie Blake, M.D., J. G. Thomas, Adolphus E. Webb, Eva B. Dykes, Calvin E. Moseley, Benjamin W. Abney.

Mixing religion and politics

Page 14

ICPA Congress meets in Rio

Page 16



THIS WEEK

In this issue we feature a cluster of articles dealing with black Adventism.

Dr. Calvin Rock, president of Oakwood College, discusses characteristics and strengths of black Adventism and the forces that have shaped it (p. 3). Paul Monk reviews the history and mission of *Message*, which he edits (p. 6). Louis B. Reynolds tells the story of Adventist Anna Knight, the first black woman missionary to India of any denomination (p. 8). Dr. Reger Smith, sociologist at Andrews University, describes the black family (p. 11).

Two anniversaries that fall during 1984 make this emphasis especially appropriate. In 1909—75 years ago—the church established the Regional

Department at General Conference level (the department was superseded by the Office of Human Relations). And 1984 marks 50 years of publication of *Message*.

Throughout the issue we have sprinkled historical tidbits about black Adventism. They were supplied by James R. Nix, curator of the Loma Linda University Heritage Room.

Also in this issue we carry a report of the International Commission for the Prevention of Alcoholism Congress recently held in Rio de Janeiro (p. 16). From the days of the pioneers of the movement, Adventists have been in the forefront to oppose alcohol and its abuses. Today we are part of an international groundswell of

concern over alcoholism. Our reporter for the congress was Lincoln Steed, who was on vacation from his editorial duties at the Signs Publishing Company, Australia, and is son of ICPA director Ernest H. J. Steed.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Alternatives

Thank you for the encouraging editorial "Alternatives" (Aug. 16).

More than 11 years ago we determined by God's grace to make homemaking our first priority. Although Sharon is a registered nurse and could earn more money than Jeff, she quit work the day our oldest daughter was born.

Through the years our children have increased to three. God has blessed us in being able to survive on one income. And although we now live in the highest housing-cost area in the country, God has seen us through.

Sharon is a very careful shopper, uses coupons, and watches for bargains. In addition, we make no time purchases. Our two late-model cars

are paid for. Our only time payment is for our home.

God has still made it possible for us to return generous offerings to the church and other evangelistic projects.

Despite the "fad" of two-income families and the dictum that families cannot survive on one income, we are living proof it can be done. Most important, we are convinced our children are much better off for it!

JEFFREY K. and
SHARON K. WILSON
Newbury Park, California

Although my wife and I struggle almost daily with the "we've got to have it now" syndrome, we feel it is essential that both of us spend as much time as possible with our two young boys.

I am a Seventh-day Adventist minister, and although our denomination takes good care of its workers financially, we really have to pinch pennies.

Two incomes would virtually solve our financial "problems" since my wife is a registered nurse, but we are convinced that our children's good character development is largely dependent upon both the quality and quantity of time we spend with

them in the early years of their lives. We have mutually agreed that it would be best for my wife to work at home with our children, at least until they start school.

It would be nice to have a new car and a better home, but when faced with the possibility of losing our boys for eternity because we did not take time for them in the rush to have the "better life," we will gladly take the "poorer life." Thus we hope to influence our children to choose to live for God when it comes time for them to choose.

ROBERT L. BURNS
Leisure City, Florida

Women

Thank you for printing the two recent articles on women—the woman of the year (Aug. 16) and the Women of Mission conference reports (Sept. 6).

Women are, and always have been, an important and integral part of God's work and the Seventh-day Adventist Church. But of late their increasingly active role has received much criticism in some church quarters. Thanks so much for helping keep the record straight.

NANCY MARTER
Silver Spring, Maryland

Adventist Review



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Vol. 161, No. 42.

Impressions of black Adventism today

THE EDITOR INTERVIEWS CALVIN B. ROCK

Sensing the pulse of black Seventh-day Adventism, Calvin B. Rock addresses the issues of its rapid growth, vibrancy, characteristics, and challenges.



Calvin B. Rock is in his fourteenth year as president of the denomination's only black college, Oakwood College, in Huntsville, Alabama. Before his presidency Dr. Rock served for 17 years as pastor-evangelist for the South Atlantic, Lake Region, and Northeastern conferences, and as the associate secretary of the Ministerial Association in the Southern Union Conference. He holds an M.A. from the University of Detroit and a Ph.D. from Vanderbilt University, in Nashville, Tennessee. His wife, the former Clara Elizabeth Peterson, serves as archivist at Oakwood College Library. Her father, Elder F. L. Peterson, served as Oakwood College president from 1945 to 1954 and was the first black vice president of the General Conference, 1962-1966. The Rocks have three daughters.

Please tell us a little about your background and how long you have been a Seventh-day Adventist.

I was born into an Adventist family and attended Adventist church schools all the way through Oakwood College.

My maternal grandmother was one of the original 16 students who attended Oakwood College in 1896. In addition, many more of my maternal relatives have been denominational employees, including my great-grandfather, the late Elder Robert Lafayette Bradford, my grandfather, the late Elder Robert Lee Bradford, and my uncle, who is my mother's younger brother, Elder C. E. Bradford, General Conference vice president for North America. My mother is an ordained local elder in the Gardena church of the Southern California Conference, and my father, who is a native of Barbados, is also an ordained local elder.

Coming from such a rich heritage of Adventist

workers, can you remember any of these individuals as specifically inspiring you to become a minister?

Yes, my association with my grandparents, Elder and Mrs. Robert Lee Bradford, had a lot to do with my decision to enter the ministry.

Knowing that you have been an observer and participant of black Adventism for many years, I would like to ask for some of your observations about black Adventism and how you see it today. I should ask you first if it is indeed appropriate to use the term "black Adventism?"

Yes it is. It is most appropriate in that it delineates a very real, live segment of our church. Its more formal use applies to the nine black conferences, the black membership of the Bermuda Mission, North Pacific and Pacific unions, and our four major black institutions—Breath of Life Telecast, *Message* magazine, Pine Forge Academy, and Oakwood College.

How does the number of black Seventh-day Adventists compare with the membership of blacks in other denominations?

We are the third largest black minority among integrated U. S. Protestant denominations. The United Methodists have 400,000 black members, the American Baptists 200,000, and we now have approximately 130,000 in the Adventist Church. Of course, 85 percent of the 12 million black Christians in America belong to six all-black denominations, which were begun during and immediately after slavery. Black Adventists are part of the 15 percent of black Christians in the United States who are a minority in church structure where the majority are white.

From your observations, what do you consider to be the chief characteristics of black Seventh-day Adventism today?

I see three characteristics that seem to distinguish black Seventh-day Adventism—dynamism, community, and loyalty.

Dynamism comes to mind first because of the rapid growth and vibrant character of black Adventist religious experience. We have grown from 18,000 blacks when regional conferences were organized in 1945, to 29,000 in 1955, 47,000 in 1965, 85,000 in 1975, and it appears that we will have at least 140,000 or 150,000 members by the time of the General Conference session in June, 1985.

Community is also a prominent characteristic of black Adventism. Of course, Adventists, as people, are highly communal anyway. Our boundary-maintaining mechanisms of church schools and our endogamous marriages help make this so. But it seems to me that black Seventh-day Adventists are particularly communal and familial in their lifestyle.

I should point out that Oakwood College is critical to this experience. Most of our black leaders are trained here, and the family atmosphere that this institution has always

maintained seems to carry over into the communities and institutions that our leaders serve. Black Seventh-day Adventists, as is generally true with black Christians, enjoy their religion, enjoy each other's company, and engage a worship style and association pattern that is very friendly, warm, and practical.

Then there's the *loyalty* factor that also stands out. One cannot comment upon the black Adventist religious experience without noting its high degree of faithfulness to the larger church organization. It is true that the church has suffered many individual casualties, but as a group, black Adventists have distinguished themselves for their avid dedication to Seventh-day Adventist principles and programs.

Perhaps the most obvious demonstration of this fact is that black institutions and individuals were noticeably uninvolved in the recent Davenport matter, and I know of no black member or minister who has given up membership or

Though complete records are not extant from Dr. J. H. Kellogg's American Medical Missionary College, in Battle Creek, Michigan, at least 67 blacks are known to have graduated from the school as nurses and doctors between 1896 and 1917. Of those graduates, 35, or better than 50 percent, entered medical missionary work—From Jacob Justiss, Angels in Ebony, pp. 94, 95.

resigned from the ministry because of a loss of faith or confusion regarding Ellen White.

While the larger church seems to have been severely shaken by these events, black Adventism has continued undaunted with its dynamic evangelism and has shown a spiraling increase in tithes.

How healthy do you think the black work is in North America?

Black Adventism is very healthy. There are some, both white and black, who honestly thought that the coming of legal integration in 1954 would negate the need for black conferences and institutions. But the sociological realities of life in America and the continued success of these units indicate that they are here to stay.

Will you recount for us some of the critical historical factors that have shaped the black work?

Yes. I regard three historical factors as primarily responsible for inaugurating and giving contour to the black work.

The first is *racism*. It was white Adventism's inability to accommodate black Adventism's plea for full participation prior to 1944 that precipitated the request for black conferences. It is unfortunate that Ellen White's counsel in 1908, that where demanded by custom, blacks and whites should worship separately "until the Lord shows us a better way," remained social policy for so long, but it did. Black conferences are, in some respects, a result of that insensitivity.

The second prime historical factor is *cultural pluralism*. The racism referred to is, of course, an evil force. But cultural pluralism is not. All the love and brotherhood in the

world does not negate the fact that whites and blacks in the United States have two very different cultures. This difference in social orientation makes for contrasting patterns of perception and reaction to secular as well as sacred stimuli.

Furthermore, even in our day of legal freedom of access, most blacks prefer the socioreligious atmosphere of the black worship experience to that of the white congregation. Racism may have had the major part in the establishment of black conferences, but racial preferences, or cultural pluralism, is the major factor in maintaining and continuing these units.

The third historical factor that I see as critical in the shaping of black work is *religious conservatism*. Most black Adventists really believe that Jesus is coming again, and soon! Furthermore, we have had a long history of outstanding ministers who, often under very discouraging circumstances, have encouraged our membership to undying loyalty to our message and our organization. The efforts of G. E. Peters, F. L. Peterson, E. E. Cleveland, and many other courageous leaders of yesteryear and today are, in my opinion, largely responsible for the high loyalty profile of black Adventism. We cannot overstate the influence of the work of the black pastorate in this regard.

What are the main problems facing the work among blacks today?

The first problem I will mention is that of holding in positive relationship the diverse elements that are becoming more and more a part of the black Adventist community. Black Adventism is not homogeneous. There are a number of polarities. One has to do with subcultures that are becoming more and more pronounced. The increase of blacks from other parts of the world, such as the West Indies, Africa, and Canada provides for a very real challenge. As black Adventists differ from white Adventists in certain cultural

Pine Forge Academy in Pennsylvania, the first boarding academy for blacks, was begun in 1946 by the Allegheny Conference on the historic 575-acre Pine Forge Farm, which the conference had acquired a year earlier.—From Richard W. Schwarz, Light Bearers to the Remnant, p. 569.

aspects, these groups differ from American blacks and even each other in some meaningful ways. It's an honest variety, but it needs to be constantly addressed; blacks cannot take each other for granted.

Another polarity that is more and more apparent involves the intellectually educated and the nonintellectual members of our community. As is the case with the church more broadly, these individuals within black Adventism are experiencing a real "comprehension gap." Problems regarding music, doctrinal emphasis, and general lifestyle are a growing source of controversy.

A second major problem for black Adventism is that of maintaining a respectable image in the non-Adventist black community. We are regarded by many of these persons as being very "other-worldly" in our theology and practice. It is becoming increasingly difficult to preach Jesus to the

ghetto while ignoring the social and political realities of our black brothers and sisters in the general society.

A third problem black Seventh-day Adventists must solve is that of a working strategy in regard to integrationism vs. self-determinism. All blacks see *structural integration* as a viable objective, but not all blacks see *social integration* as

Oakwood College granted its first baccalaureate degrees in 1945. "It took almost two more decades of upgrading staff and facilities, however, before Oakwood received full accreditation from the Southern Association of Colleges and Schools in 1964."—Richard W. Schwarz, *Light Bearers to the Remnant*, p. 569.

commonly espoused by visionary liberals as either a necessity or a possibility. These two camps function from two very different points of view, and their inability to coordinate strategies for progress results in an unfortunate loss of resources and effectiveness.

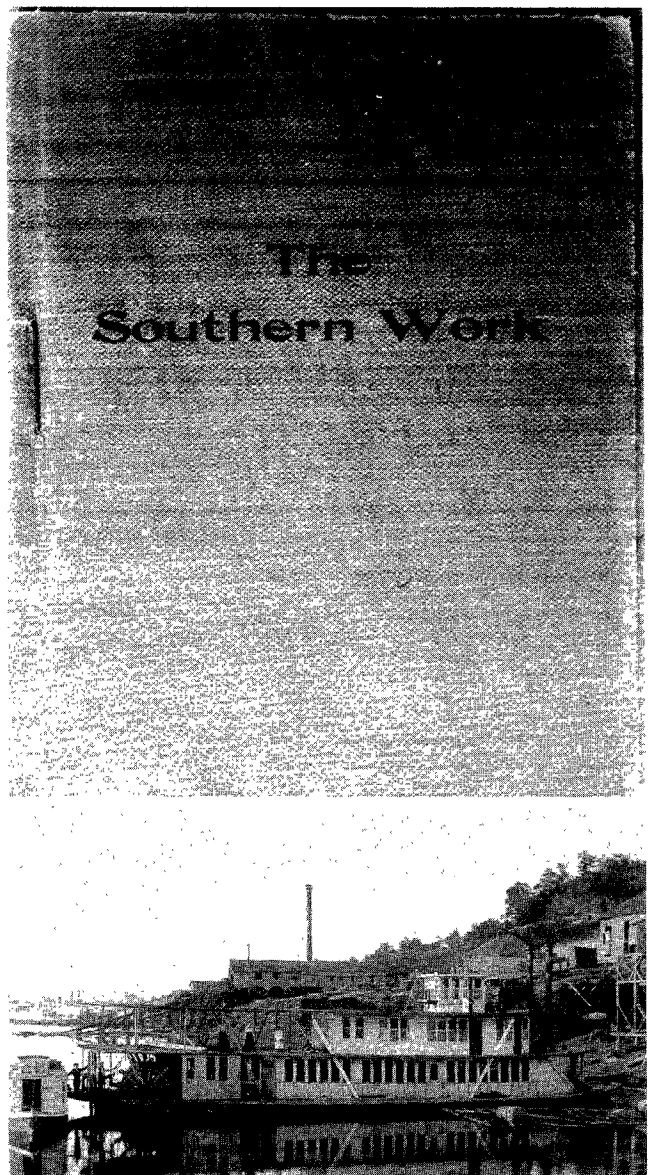
What do you now see as the chief needs of black Seventh-day Adventism today?

I see three needs. First, development of a structural umbrella for black leaders. Black leaders, as a group, have no leader. These men are representatives in a representative government, but their representation is aborted, for the most part, at the level of the union conference. But it is not only representation that suffers here; it is also communication. Black leaders need to spend much more time talking with each other and developing common goals. The present structural arrangement does not give adequate occasion for this.

Secondly, there is a great need for increased financial support of our educational institutions. Many of our schools are suffering and understandably so. The median income of blacks in America is 56 percent that of their white counterparts, yet the cost of goods and services are the same. I know that the price of Christian education is also a problem for many of our white conferences and churches, but if they are struggling with almost twice as much income, imagine what our black churches and parents are going through.

The third, and perhaps most critical, need is that of scholarly, theological endeavor. Adventist hermeneutics has developed exclusive of serious black scholarship. That does not mean that there are not, or have not been, scholarly persons among us, but it is to say that what we have inherited is the product of white intellectual reflection. Hermeneutics results when social experience, encased in prepared scholarship, meets with revelation. Revelation is unbiased; but there is no such thing as unbiased or plain theological interpretation. All theology is necessarily colored by the social experience of the medium through whom revelation has flowed. Our church needs scholarship that can interpret the gospel from the viewpoint of the disadvantaged as well as the advantaged, particularly when addressing social concerns.

Whether or not the church at large senses the need for such a point of view, black Adventism, if it is effectively going to address the kinds of issues mentioned above, must produce theologians capable of hermeneutics that speak to such



The first edition of The Southern Work was printed on James Edson White's printing press aboard The Morning Star. Because there was no proper binding equipment on the boat, the small book was stapled and then bound in canvas covers.—James R. Nix, unpublished bibliography of Ellen G. White imprints.

matters. White theologians, even those well-meaning and concerned, cannot be depended upon to provide solutions to problems they do not understand.

One last question. What do you believe is black Adventism's most positive contribution to the church?

It is definitely the arresting example and power of plain, positive, Christ-centered preaching. I am extremely proud to be an Adventist minister and educator. I am greatly challenged by my minority status within the group and deeply honored to serve at an institution so critical to the contributions of that minority to the progress of the total church. □

Message—a golden anniversary

By J. PAUL MONK, JR.

The journal launched in the war-devastated Southland in 1898 began again during the depths of the depression.

Revived in the midst of America's great depression, the missionary paper brought hope and comfort to thousands of suffering people nationwide. Even today, letters from Adventist refugees in Africa reach the editorial office, asking not for food and clothing, but for *Message* magazine.

As Adventists attempt to reach every heart with the gospel of Jesus Christ, *Message* has become our outreach journal for the black population of North America. This year marks the fiftieth anniversary of the magazine that began in 1934 as a quarterly 20-page leaflet costing 10 cents a copy or 35 cents per year.

Today approximately 80,000 subscribers around the world receive *Message*. Published by the Review and Herald Publishing Association in Hagerstown, Maryland, *Message* came from the Southern Publishing Association during the merger of 1980.

The forerunner of *Message* was *The Gospel Herald*. James Edson White, son of James and Ellen White, took seriously his mother's counsels urging Adventists to work for black people, particularly in the South. He started a printing operation on his Mississippi River boat, the *Morning Star*, at Yazoo City, Mississippi, as one of the enterprises of the Southern Missionary Society. The society also conducted adult education and welfare programs, as well as home nursing care for black refugees from the Civil War.

Oakwood Industrial School near Huntsville, Alabama, had just been started, and now Adventists were trying another major program. *The Gospel Herald* began in May, 1898, as a newsletter for likely supporters. It carried appeals for support of the Southern Missionary Society, a report of how funds were used, and a list of donors for the several projects. It spoke of the necessity of educating the masses of black freedmen, and the eager receptiveness of the adult students who crowded the *Morning Star* classroom as well as the homes to which teachers were sent.

A highlight of that first issue was an article by the famous black educator Booker T. Washington. Washington's emphasis on industrial training and education was compatible with what Adventists were trying to accomplish in the South.

Later *The Gospel Herald* was joined by a second leaflet, *The Southern Missionary*, published at the society's new headquarters in Nashville. After a few issues, the original

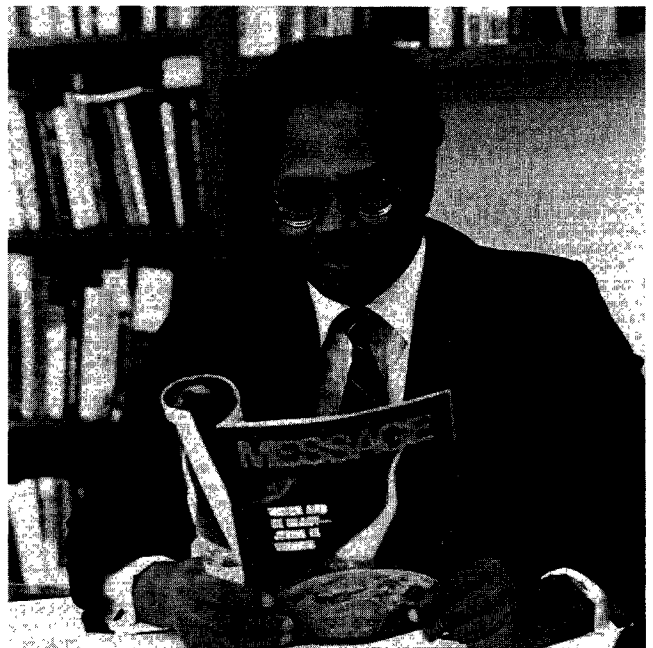
paper adopted the size and editorial tone of the new one, which then ceased publication. When the Southern Publishing Association organized, it took over publication of *The Gospel Herald*. Later two other papers joined it to form a new magazine, the *Southern Watchman*.

From this point on, *The Gospel Herald* became a missionary full-message periodical aimed at blacks in the South. Published monthly by the Negro Department of the General Conference, it was printed at Oakwood College.

Publication ceased in 1923, but a beleaguered Edson White wrote that it would shortly resume under a new name. However, the break in publication lasted nearly a dozen years, until the magazine reappeared in 1934 as *Message*. Thus the journal launched by poor but committed people in the war-devastated Southland in 1898 began again during the depths of America's depression. Since then the magazine has been largely supported by Seventh-day Adventists who send it as a soul-winning witness to loved ones, friends, and coworkers.

Both white and nonwhite Adventists have found *Message* a useful tool to advance the cause of God. The magazine is given to Filipinos, Koreans, and others, as well as blacks. In *Message*, the Adventist denomination, more than 70 percent nonwhite worldwide, has an international missionary magazine.

Physicians and dentists, particularly those with large numbers of nonwhite patients, have reported that *Message* is eagerly accepted and read. A hospital chaplain found that he



Message magazine has become the outreach journal for the black population of North America. J. Paul Monk, Jr., is editor.

J. Paul Monk, Jr., is editor of *Message* magazine.

could not display *Message* magazines in lounges and waiting areas because they quickly disappeared. He now takes them to patients in their rooms.

The magazine has gained national attention. It won a first-place award in competition with nearly 2,000 other journals, and was listed in the art directors' and advertising managers' annual. An enlargement of one cover hung for several weeks on display in the Hubert Humphrey Building in Washington, D.C.

From its earliest days *Message* attempted to analyze current events and articulate a moral position relative to them. It looked at the plight of the struggling mass of former slaves, pronounced God's condemnation on their maltreatment, and brought hope and good news. In recent issues, it

has condemned the treatment of refugees, the misrepresentation of blacks on television, the stereotyping of welfare recipients, and the attempt of religious groups to influence American foreign policy.

The Word is proclaimed in doctrinal articles such as those on the Second Coming, rebirth, or overcoming sin. A pastoral ministry is carried on by the popular Food for Health column and articles on grief, choosing a mate, getting along with family members, and how to improve oneself, among others.

The magazine is sent by faithful members to bosses, subordinates, neighbors, clergy, libraries—wherever readers can be found. The evangelistic tool “for those out of your reach,” *Message* anticipates its greatest days. □

Special Testimonies Series B, No. 12

**THE OAKWOOD MANUAL
TRAINING SCHOOL**

AN APPEAL FOR ENCOURAGEMENT AND FINANCIAL
AID

By ELLEN G. WHITE

“Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver.”

SOUTHERN PUBLISHING ASSOCIATION
Nashville, Tenn.

Special Testimonies Series B, No. 12x

The Huntsville School

The Development and Maintenance of the Oakwood
Manual Training-School, Huntsville, Alabama,
for the Education of Workers to Labor
among the Colored People

By Ellen G. White

“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, Behold, we knew it not: doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?” Prov. 24:11, 12.

SOUTHERN PUBLISHING ASSOCIATION
Nashville, Tennessee
1909

Two pamphlets in the Series B set contain appeals from Ellen White regarding Oakwood College. The material that was originally to go into the one entitled The Huntsville School was lost on the way to the printer. With the camp meeting schedule approaching,

the material for the pamphlet entitled The Oakwood Manual Training School was hastily assembled and called Series B, No. 12. When the earlier material was eventually located it was printed and became Series B, No. 12x.

Anna Knight—doing what “couldn’t be done”

By LOUIS B. REYNOLDS

The following story is excerpted from the book *We Have Tomorrow*, the story of American Seventh-day Adventists with an African heritage, published recently by the Review and Herald Publishing Association. The author, a former General Conference field secretary and *Message* editor, died in 1983.

The first black woman missionary to be sent to India by a mission board of any denomination was Anna Knight, of Laurel, Mississippi, who sailed under Adventist auspices.

Records show, however, that Anna Knight was not the first black person to go out from America as a missionary for the Adventist Church. She went to India in 1901, but James E. Patterson, of California, went to Jamaica in 1892. There is no formal biography of Patterson available, only yearbook listings and an article announcing his appointment, which was printed in the *Review and Herald* . . .

Anna Knight, an early convert to the Adventist Church, was the next missionary of African background to be sent abroad by the Adventists. Actually Anna Knight was an

“If they will send a man and his wife to look after my work in Mississippi,” she said, “I’ll go to India and stay until the Lord comes.”



octoroon, from a community in which practically all members were of mixed parentage. Hence it was not a surprise around the turn of the century that this very fair woman with blue eyes and brunette hair should be chosen by Dr. John Harvey Kellogg to do medical missionary service in India rather than in Africa.

In 1889 and 1890 Stephen N. Haskell and Percy T. Magan, on their mission survey around the world, traveled through India from Calcutta to Bombay. A few years later the work was opened, and workers from America, Britain, and Australia came to Calcutta to pioneer as literature evangelists. Before any Seventh-day Adventist work was opened, however, Dr. Kellogg was supporting a Bengali Christian, B. N. Mitter, who was connected with the American Baptist Mission. The kindness of Dr. Kellogg to minorities and blacks had particularly endeared him to people such as Anna Knight, for whom he opened doors of opportunity when most doors were closed.

Dr. Kellogg was also in charge of the denomination’s fast-developing medical ministry; he invited Anna Knight to attend the 1901 General Conference held in Battle Creek as a delegate. She made the journey to Michigan to represent medical-missionary and self-supporting work, which, as a Battle Creek graduate, she pursued in Mississippi. At the General Conference Anna Knight heard that J. L. Shaw and his wife, who had worked in Africa, were now to go to India, and they needed two nurses to assist with the medical ministry. It had been her wish years before to engage in just such a mission, so she offered her services. She said, “If they will send a man and his wife to look after my work in Mississippi, I’ll go to India and stay until the Lord comes.”

When the reality of this seemingly rash promise dawned upon her a few days later, Anna Knight had some second thoughts. Could she bear leaving relatives she would perhaps never see again? Would anyone give the same devotion as she to the school and missionary work she had undertaken in

The first class to graduate from Oakwood Manual Training School, in Huntsville, Alabama, consisted entirely of nurses.—From Jacob Justiss, Angels in Ebony, p. 97.

Charles Bowles, a black Free Will Baptist minister from Vermont, became a Millerite preacher. He was often menaced because of his race. “Father” Bowles, as he was called because of his age when he joined William Miller, died in 1843, just short of the “passing of the time.”—From Jacob Justiss, Angels in Ebony, p. 13.

Charles M. Kinney was the first black to be ordained as a Seventh-day Adventist minister. He was converted in 1878, at the age of 23, when he attended an evangelistic series conducted by J. N. Loughborough in Reno, Nevada. Later he attended Healdsburg College for two years. He was ordained in 1889. His ministry led him to



work in both the Midwest and South. He died in 1951.—From Richard W. Schwarz, *Light Bearers to the Remnant*, pp. 234, 235, and Don F. Neufeld, ed., “Charles M. Kinney,” *SDA Encyclopedia*, p. 741.

went out to canvass with English editions of books and magazines.

When she tried to educate Indian coolies about ways to prepare soil for successful gardens, they balked and wagged their heads, saying it could not be done that way in India.

“I then took our schoolboys and did the impossible,” Anna Knight said. “We were to plant sweet potato slips. The ground was hard; they had to dig it up with a pick. I knew sweet potatoes could not grow in such hard soil; therefore, we took gunny sacks and the bullock cart and went to the river and brought sand and mixed it with the earth. Then we took some barnyard manure and added that. Next we took a mattock and mixed it all together, digging a trench for it. I remembered I had seen an American turnplow at the barn, and I told the coolie to fetch it. He began to protest again, saying it had never been used and would not work in India. ‘Might be all right in America, no good in India,’ he complained. I had it brought to me, hitched the bullocks to it, and took the handles of the plow myself. It took two boys to whip the bullocks to make them pull the plow. By the hardest kind of work I managed to lift up the soil into good rows. Then I took the slips and planted them on top of the rows. Our mission boys helped as best they could. I was wet with perspiration, and before I finished, it began to rain and I got wet again. I worked on in the rain until the job was completed; for I had been told that if one wanted to retain his leadership with the natives, he must not fail in what he undertook; therefore I persevered to the end.”

Anna Knight went into the bungalow and fainted as a result of the overwork, but she regained consciousness after

James Edson White, the son of Ellen G. White, printed a special edition of several of his mother’s small pamphlets to raise money to attend a three-week conference for concerned workers in the South, which was held in January, 1894, in Atlanta. One of the pamphlets was a reprint of Our Duty to the Colored People, the pamphlet he had read that had changed the course of his life.—From Ronald Graybill, Mission to Black America, pp. 16-19.

“When W. H. Green became the first black secretary of the North American Negro department in 1918, nine years after its organization, there were approximately 3,500 Afro-American Seventh-day Adventists throughout North America. Three years later this number had doubled.”—Richard W. Schwarz, *Light Bearers to the Remnant*, p. 564.

about thirty-six hours. She was soon back at the gardening again. “Soon there was a harvest of vegetables,” she reported, “such as had never been seen at Karmatar before. Then all the village coolies and village folk spread the news that the missionary really did make the American plow work wonders.”

In the course of her missionary service in India Anna Knight was many times in mortal danger without knowing it.

Mississippi? Would her relatives think she had fully deserted them for people she did not know, people far across the sea? A Battle Creek classmate, Donna Humphrey, had been asked to go as the second nurse, but neither of them was sure this was what she should do. On the same evening both young women went before the Lord in prayer. Anna Knight later described her agonizing on that momentous night:

“In my usual direct manner I went straight to the point. ‘Lord, You know all things, and all needs. The work is all Thine; the people are Thine in Mississippi, India, and in all the world. Lord, if You need me in India more than in Mississippi, then take away this sorrow out of my heart and stop me from crying all the time about it. If the sorrow and crying is taken away, then I’ll know You are calling me to go to India.’”

Before she had finished the prayer, she said, the crying was over, and she did not shed another tear about this appointment to India, not even when she bade goodbye to her dearest friends. The Parker Atwoods were asked to take over the Mississippi school.

Six missionaries embarked for Southern Asia on the same boat—John L. and Bessie Shaw; G. K. Owen, father of Mrs. Shaw; L. J. Burgess; Donna Humphrey; and Anna Knight, all happy at the prospect of what lay beyond on the vast subcontinent of India. Their ship, on the high seas sixteen days, reached Bombay at night; the party took a train from there to Calcutta. The mission workers in Calcutta were faced with vexing problems and were obviously delighted to see such impressive recruits who had come to assist with a task that seemed to defy all the devotion, work, honor, and high ideals they could put into it.

Anna Knight’s first assignment was with the newly established, modestly equipped sanitarium, but she was not there long. A mission family at Karmatar had to return to America because of illness, and Anna Knight was asked to take over the Karmatar operations. Sometimes she extracted teeth, lanced boils and abscesses, or did bookkeeping for the mission. More often than not she was called upon to teach Bible and English in the training school. Added to this was supervisory work in the vegetable garden, and, when sanitarium patronage was low, she and Donna Humphrey

She went canvassing with her friend Freida Haegert to the villages of Rawalpindi and Peshawar on the border of Afghanistan, where strange things happened to foreigners. "We had not had much change in diet for several weeks; no fresh vegetables, only dahl and rice, and rice and dahl; once in a while we had curry. When we got to Peshawar, I understood there was an Indian bazaar where fresh vegetables could be bought. I made up my mind to find it and get something fresh to eat. Since I had a bicycle, it was my job to do all the shopping and Miss Haegert did the cooking.

"I had finally found the bazaar. It was a large place walled in with big gates through which to enter. I rode in and began to buy fresh cabbage, cauliflower, peas, carrots, and white potatoes. I filled my shopping basket, fastened it on the handlebar of my bicycle, and rode away.

"While I was shopping I had noticed some tall native men following me around holding big knives in their hands and dressed in an odd way. As they were not too close to me I scarcely noticed them. Rather quickly I rode away feeling happy and lighthearted, thinking of the good meals we would have while these supplies lasted.

"I was soon home, and when I delivered my groceries our landlady was shocked. She told me Europeans were not allowed in that market, and that it was a wonder I got out alive. I was told that those strange men I saw had a custom to kill as many Christians and foreigners as they could in order to be in favor of their gods. How grateful I was that my God took care of me!"

Before many months had passed a letter came from Mississippi stating that Parker Atwood and his wife had been compelled to leave their work because of threats from a certain unfriendly group in the community. After they

The first black church, in Edgefield Junction, Tennessee, was organized as a company in 1883. It became a church on November 9, 1886, with Harry Lowe, a former Baptist preacher, as minister. In 1901 the members hosted the first all-Negro camp meeting.

The second all-Negro church was established in Louisville, Kentucky, February 16, 1890. Since the church in Edgefield Junction, Tennessee, is no more, Louisville is now the oldest existing congregation that was begun as an all-Negro church. The honor of being the oldest active black congregation goes to the First church, in Washington, D.C., which was organized February 24, 1889, but at the time of organization and for years afterward it was an integrated church.—From Jacob Justiss, Angels in Ebony, p. 22.

departed, the letter stated, the school building and their unfinished residence were burned to the ground. It was with a gnawing pain and disbelief that Anna Knight read this letter again and again. And here she was so far from home she could do absolutely nothing about it. All her efforts to establish a school had gone down in ashes within a few brief minutes!

When the time came, after several years, for a furlough, Anna Knight journeyed back across the ocean and to

Mississippi to rebuild her school and get her educational program going in full force once more. She had received a pathetic letter from home written in a childish scrawl begging her to return and take charge again as teacher.

"Why don't you come back and teach us yourself? You understand us, and you are not afraid. Why would you stay over there, trying to convert the heathen while your own people here at home are growing up into heathen?"

There was no doubt about it: A deserted Mississippi school needed her as teacher. A new building had been partially finished in anticipation of her coming, and her kinfolk turned out in large numbers to welcome their missionary back home. She talked to them of far-off places where she had worked and of how God had delivered her from the schemes

Many of the early Adventists were active abolitionists. Both John Byington, first president of the General Conference, and John Preston Kellogg, father of John Harvey Kellogg, maintained Underground Railroad stations on their farms.—From Jacob Justiss, Angels in Ebony, p. 16.

of thieves and evildoers. Through her eyes they saw the fabled palaces, the Taj Mahal, the beautiful people of India, and all the glories of a once-majestic civilization. As she responded to invitations to visit churches and camp meetings to tell her story many criticized her for going to India when, as they said, there was so much to be done in Mississippi. "If I had my way," one pastor said, "I would not let you go back to India; we need you here. Let the white folk go to India, and you stay here and work with us."

Not long afterward Anna Knight received a letter from the Southeastern Union Conference proposing that she come to Atlanta to become medical matron of a new sanitarium to be established as an extension of a grand effort to reach the local black population. She tried it for some months, but the idea didn't catch on. Atlanta was too sophisticated to resort to water sprays and hot cloths for the cure of what they considered to be a real sickness. Then Anna Knight organized a local branch of the YWCA and used the sanitarium facilities to teach home nursing, healthful cooking, and first aid, and to conduct Bible studies. By this means she was able to double the membership of the church. In the community she was recognized widely as the nation's first Negro woman missionary to India, and as a result was frequently called upon to give lectures on its peoples and customs.

She later worked in other capacities within the union—as associate secretary of the home missionary, Missionary Volunteer, and education departments. In 1932, when the Southeastern and Southern unions were combined, she was elected associate secretary of these departments for the entire territory.

In 1945 there were thirty-four church schools, employing fifty-four teachers. Anna Knight visited all these at least twice each school term. The elementary school that serves as the laboratory school for Oakwood's student teachers is named in her honor. □

The black family in the United States

Cultural and structural differences between black and white families may owe more to the economic and social effects of discrimination than to inheritance.

By REGER C. SMITH

The contemporary black family in the United States reflects its African roots as modified by the present environment, but perhaps it has been shaped to a greater extent by its adaptations to past social and economic discrimination in the United States.¹ The relative weight of these two factors in determining the structure and function of the black family is the subject of an endless debate. This debate, like most research on black families, focuses on the segment of the black lower class that suffers many social problems and becomes the clientele of many social agencies.

"Two competing perspectives, both derived from Frazier's earlier work, tend to dominate our thinking about relationships obtaining between class, culture, and black family organization. Sociocultural determinism attributes disorganization in black family life to what were initially adaptive responses to economic deprivation but over time have become ingrained, self-perpetuating traits; while socioeconomic determinism views black family disorganization as an outgrowth of immediate economic deprivation."² To me the latter view provides the more tenable thesis.

It is shortsighted to write about American blacks, or any other ethnic group that has been or is subject to discrimination, without considering the impact of class differences. In fact, many studies of black family life do not take class into account. They present a problem-ridden lower-class family as model, and reinforce many stereotypes. One author considered the relationship between class and race so integral that he coined the term "ethnicclass."

A functional class structure for black families parallels

that for white or majority families, with a few significant differences. In the black middle and upper classes, status and prestige are not as closely tied to money. The black lower class can be divided best into (1) the nonwelfare poor that are usually "invisible," (2) the "welfare" poor that are notorious and the subject of many studies on the black family, (3) the working poor, and (4) the working nonpoor.³ The upper class can be divided into two groups: (1) entertainers and professionals who became famous and/or wealthy in one generation and (2) upper-class blacks whose families had good educations, high community status, and above-average resources for more than one generation. The black middle class probably has more than doubled since World War II, a latent benefit of lessened discrimination forced by the desperate labor needs of the wartime emergency.

The black extended family is perhaps the most significant structural response to social and economic discrimination in this country, and a cultural inheritance from family life in Africa. Martin and Martin define it as a "multigenerational, interdependent kinship system which is welded together as a sense of obligation to relatives; is organized around a 'family base' household; is generally guided by a dominant family figure; extends across geographical boundaries to connect family units to an extended family network; and has a built-in mutual aid system for the welfare of its members and the maintenance of the family as a whole."⁴ The mainstream American family now tends to be nuclear in structure—a structure that is more compatible with the mobility and skill development that support a technological society.



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The dominant family figure in a black extended family is usually the “patriarch,” or oldest male progenitor, or his wife if he is deceased. The base household is usually in the South, since initially most blacks lived in the South. Most of these families have units in Northern cities where they migrated for better economic opportunities. The annual or occasional family reunion brings all of the units together, usually at the base household.

In crises the extended family provides economic aid to its members, such as when someone is moving from one family unit to another, or for long-term support when an individual’s or subunit’s resources are inadequate. When unable to supply material resources or if they are not in need, the family, through its dominant figure or his/her representative, can provide guidance and emotional support. The family informally can sanction its members for behavior that does not promote the family’s values.

The extended black family is becoming less cohesive as its units become more urban and adapted to technological change. Middle-class nuclear families still use their extended families for moral support, but the middle class is less extended-family-oriented than its lower-class counterpart.

In lieu of extended families, many low-income blacks have developed social support networks of family, friends, and neighbors. These networks are more important for interaction and emotional support than for actual financial assistance.⁵

The base household and subunits of black extended families often include children or older relatives. Younger parents sometimes send their children home to the base household during the summer or during a financial crisis. Illegitimate children seldom are given up for adoption but are cared for by others in the extended family if the mothers are unable to care for them. We should remember that the negative psychological effects of illegitimacy follow limited extended family support. When support from the wider family is adequate, the illegitimate child suffers little emotional trauma.⁶

Most black babies born out of wedlock are kept by family. In contrast, most white babies are given away, and most of those given away are adopted.⁷

Informed students of the family in the United States recognize a trend toward instability and loss of tradition in family structure. These shifts tend to be greater among blacks because of economic stress.⁸

Marriage among lower-class blacks with limited job skills and economic resources tends to be fragile, and divorce often is viewed as a middle-class luxury. Because marriage is not strongly established and large numbers of illegitimate children are kept and reared by their mothers, a substantial proportion of black families (especially lower-class) are headed by females. There is also a greater proportion of black single-parent families on Aid to Families With Dependent Children (AFDC)—almost all women.

The strengths of the mothers and grandmothers who have successfully reared so many useful citizens, including a number who have become rich and famous, often are mistaken for dominance in male-female relationships. However, there is no empirical evidence that lower-class or middle-class black females are more dominant than corresponding white females. Most lower-class black families



Ellen G. White recommended in 1905 that children should save funds for work among the poor, including Southern blacks. One savings plan she suggested was small offering boxes that could be placed in each home to collect money for this project.—From Review and Herald, June 22, 1905.

consist of a present, working father-husband, a usually working wife-mother, and their children.⁹ The male friend of an AFDC mother tends to have limited authority in the mother’s family because a formal role for him in her family would jeopardize her income. When she relates directly with her boyfriend, however, her role is not usually dominant.

Much has been written concerning the pathology of the single-parent family, but Bilge and Kaufman recently wrote: “When viewed cross-culturally, the one-parent family is found to be neither pathological nor inferior. Children in such families do not necessarily suffer from economic or psychological deprivation. Whether or not the single-parent household becomes a personal or social disaster depends on the availability of sufficient material resources and supportive social networks and the tenor of culturally constructed attitudes towards it.”¹⁰

In the United States, single-parent families tend to have less income because, of course, they have only one income. They are usually headed by women, whose work may earn them less than men. Although a “deviant” form, single-parent families can be seen as a healthy response to the environment. The functioning of such families is not pathological, but difficult, for it can include a reduction in income, social status, and social activities, and a struggle against resentment, isolation, and self-doubt.¹¹

Black males have been largely ignored in family literature. When they have been the subject of articles, the focus usually was on “father absence.”¹² During slavery the black marital pair was equalitarian, so since slavery was abolished black women have tended to be economically independent.

McAdoo suggests that lower-class black fathers tend to be patriarchal, while middle-class black fathers tend to be more equalitarian than middle-class white fathers.¹³ Another class difference shows in the direct relationship between economic security and the black father's involvement in child rearing.¹⁴ However, even "boyfriends" and "absent" lower-class black fathers can play a part in the socialization of their children.

Others besides parents or extended family heads may be influential and provide modeling roles in black families. They can include caretakers, aunts, uncles, siblings, grandparents, spouses, cousins, great-relatives, or in-laws; even nonrelatives in education, the workplace, a mental health agency, or the church. A model can include even the family "ghost" (a deceased relative whose memory remains with the family).¹⁵

Extensive studies have been done on the significant role that religion has played in the family life of blacks—from slavery to the present. Fundamentalist black churches have many lay officers, which gives the members multiple opportunities for formal and informal involvement in the church program. The black minister has high status and provides a significant role model. Most black extended families have several preachers among their ranks, most of whom make their living at another job.

Another response to economic necessity, based on discrimination and family crises, is the flexibility and interchangeability of family roles. Father may serve as mother, and children may act as parents to their siblings or to their own fathers and mothers.

In brief, black families in the United States are culturally and structurally somewhat different from mainstream white families. The demographic differences are described by many scholars as the result of the economic and social effects of discrimination more than cultural inheritance. Alan, a recognized authority, concludes that class, therefore, is a better predictor of family structure than race.¹⁶ In view of the problems of its heritage and current economic conditions, the black family in the United States has been blessed with an ability to adapt, survive, and provide for the development of its members from generation to generation. □

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FOR THE YOUNGER SET

Making friends—2

By KAREN NUESSELE

The story so far: Rainie and Logan were roaming the beach at Birch Bay, looking at the crabs that had just hatched. When Rainie picked up a mussel clinging to a rock, a strange boy shouted at them to go look for things somewhere else. Rainie and Logan walked away from the boy, but as they were looking at a starfish, he shouted at them again, "Hey! Are you two still here?"

"This is a State park," Logan stated firmly. "Anyone can visit here."

"Do you know what a sea anemone looks like?" Rainie asked the stranger, trying to change the subject.

He frowned. "No, but I know what a crab looks like. I've seen big red ones."

"Where? Logan and I've only seen some baby rock crabs. Their shells are about as big as my thumbnail and their front legs the size of straight pins."

"You want to see a big red crab?" the boy asked.

"Sure."

He walked away.

"Why were you talking to him, Rainie?" Logan asked.

"Well, I just thought if we were friendly he might be friendly too."

"Too much to hope." Logan shrugged.

"Ooooh! Look, Logan. There's a waterspout com-

ing right up out of the sand."

"It's a clam, I think."

"Let's dig and see . . . Dig faster, Logan."

Suddenly there was a splash as something dropped into their hole. Sand and water rained into Rainie's eyes and onto Logan's shirt.

"Ooooh, Logan! It hurts. It hurts," Rainie cried.

Quickly grabbing his canteen, Logan tilted Rainie's head back and rinsed out her eyes with water.

"Are you OK now?" he asked as he got a good look at the unwelcome crab the boy had dropped into their hole.

She nodded.

"You must be awfully unhappy to try to spoil our good time," Rainie said to the stranger.

"You're wasting your time, Rainie," Logan said.

"I'm Rainie, and this is Logan. Let's pull aside some more of this seaweed and see what we can find."

"Look, a fish!" the other boy stated and bent to pick it up.

Logan grabbed his arm and stopped him. "It's a scorpion fish and has spines. Don't touch it, or you'll be stung."

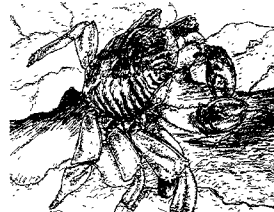
The boy grinned at Logan for the first time. "Thanks. Look over here. I found a little eel about three inches long. Really whipped all around when I picked it up. Think you'd like to see it?"

He bent to search.

Rainie winked at Logan, noticing his surprised face.

Rainie made a thumbs-up sign at him over the little eel the boy had found.

Concluded



Mixing religion and politics

As a third-generation Seventh-day Adventist who was long ago sensitized to the inherent gravity of mixing religion and politics, the present infusion of religion into United States Presidential politics has struck in me and in other Adventists, a responsive chord of uneasiness.

Several weeks have already passed since this mixing of religion and politics reached a resounding crescendo in the nation's communication media, yet comments and questions still linger on, especially in the minds of many Seventh-day Adventists.

During the three-week period

from August 26 to September 16, I collected every article on this subject printed by *The Washington Post*. The news stories and editorials counted up to more than 665 column inches. That is more than five full newspaper pages.

Time, *Newsweek*, and other secular and religious publications, along with radio and television, have also been attentive to the heightened permeation of religious rhetoric into the Presidential campaign.

Writer Kurt Andersen wrote in the September 10 issue of *Time*, "Religion has become a principal theme of the Presidential campaign. Indeed, the prominence and the complexity of religious issues may now be greater than in any previous election."

Maybe you will remember a few of these selected headlines from *The Washington Post*, possibly similar to some in your local newspaper.

"Reagan Boosts Effort to Erase

Line Between Church, State," August 26.

"Our Politics Needs Religion," September 2.

"Mixing Religion and Politics," September 2.

"Mondale Charges Republicans Mix Religion and Government," September 3.

"God and Man in Dallas," September 4.

"Religious Leaders Urge Secular Statecraft," September 6.

"Baptists Mix Church Business and Politics," September 6.

"Religion Issue Pumps Life Into Mondale Campaign in Kentucky," September 8.

"God Should Not Be Made Into a Celestial Party Chairman," September 14.

Time writer Andersen further stated, "The emotion on both sides [Republican and Democratic] reveals a fundamental disagreement in U.S. society over the role that religious beliefs should play in public life." He then asked, "Where is the wall between religion and politics?"

Comments like these seem to generate a certain apprehensiveness in the hearts of Seventh-day Adventists.

Could that uneasiness come because we have greater knowledge than others of the religious persecutions of the past? I would tend to think not, for we usually use non-Adventist historical sources for technical information concerning the horrendous acts committed by church-state confederacies.

Or could our disquietude come because we, as Seventh-day Adventists, have a distinctive insight into the future? I would believe this to be the reason. We see a future in which the infliction

Some questions to ponder

We will continue to hear of attempts to mix church and state. Here are some questions to ponder.

1. Is the current debate a flap over surface issues? Would we want our government to disavow any religious values for pure separation of church and state? It would have to abolish the present oaths of office, the Declaration of Independence, Pledge of Allegiance, and even our U.S. coins and bills, for they all signify some form of our position as "one nation, under God." It would have to fire all Congressional and armed forces chaplains, revoke the tax-exempt status of churches, and reject all tax deductions for contributions to churches.

2. Is it not true that nearly all basic U.S. laws are indebted to underlying religious principles that long ago determined rightness and wrongness?

3. Is our concern over a government that has religious values, or a government that has religious laws—restricting or enforcing religious expression? Is one OK and the other not? Will the holding of religious values sooner or later evoke religious laws?

4. Is it true that some of our laws already restrict our religious freedom? Does a law prohibiting public prayer in school offer any more separation of church and state than a law allowing voluntary prayer?

M. K. W.

The present influence of religion in United States Presidential politicking has struck in me and in other Adventists a responsive chord of uneasiness.

of persecution as in the past will become real again. A future in which our precious freedom of religious liberty will be destroyed by the union of church and state.

Hear the word of God's servant Ellen G. White: "Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before."—*The Great Controversy*, pp. 605, 606.

It is this privileged view of the future, which we are called to proclaim, that sensitizes us to the slightest move toward any alliance between our government and any church or religious organization.

This is why we knowingly, though sometimes uneasily, smile when we hear of the appointment of a U. S. ambassador to the Holy See, smile when we hear of the Pope's rise in worldwide popularity, smile when we hear of the lobbying efforts of the Moral Majority, smile when we hear of attempts to call a constitutional convention.

For we know it all could fit into the pattern leading toward the certain future we already know.

And contentedly, we also know that God is in control of the future and of its timetable. M. K. W.

Inoculation

Smallpox, one of the world's most dreaded plagues until 1977—when it was declared eradicated by the World Health Organization—fell victim to a process known as inoculation, or immunization.

By 1978, active smallpox virus existed in only 11 laboratories around the world, and plans called for that number eventually to be reduced to four. Inoculation had worked well.

Describing it in simplistic terms, inoculation is the introduction into

People who are exposed to a form of Christianity that bases its beliefs on human teachings are apt to be disillusioned.

the system of some substance—sometimes an impotent form of the virus itself—that makes the body develop an immunity to the real thing if and when it is encountered.

Today, one of the biggest dangers facing Christianity in general and Adventism in particular is that it also will fall victim to inoculation.

The gospel should be contagious. The Jewish leaders during and immediately after the time of Christ viewed its spread as an epidemic. By the end of the first century it had gone to the then-known world.

Unlike the laboratories that deal

with the smallpox virus, the church, the repository of truth, is to do all within its power to make the contagion of God's love spread. That is the major reason for its existence. However, the church also has the power to inoculate, virtually guaranteeing that people will never experience the gospel in its true beauty.

People who are exposed to a form of Christianity that bases its beliefs more on human teachings than on the Word of God are apt to be disillusioned. If that is what Christianity is all about, they might as well listen to anyone else's philosophies.

If there is an imbalance in emphasis on what God has done for us and what God can and will do in us and through us, people can easily develop the idea that God is indifferent to sin or, conversely, that He is an unreasonable taskmaster in what He expects of His followers. Either weakens the gospel's power.

When the pulpit is used merely to expound the latest findings of psychology or to provide political commentary, it is weakened, for people could gain the same information by subscribing to a good magazine or joining a professional organization or political party. While these things may be of significance to the Christian, they do not deal with the unique contribution that the gospel alone can make.

Should people come to the church expecting to find love but instead find ill feelings, grudges, backbiting, and dissension, they may want no part of it. If they come to feel that that is what Christianity is all about, they will continue to look elsewhere.

Learning to inoculate against smallpox was a great scientific breakthrough. The fact that we often so effectively inoculate against true Christianity is a tragedy.

J. N. C.

ICPA congress emphasizes family's role in prevention

By LINCOLN E. STEED

Only days after the last medal had been awarded at the 1984 Olympics in Los Angeles, another equally significant award ceremony was held in Rio de Janeiro, Brazil.

The location was the banquet room in the glistening, modernistic, 25-story cylindrical convention center known as the Hotel Nacional Rio. It was the final evening of the Fifth World Congress of the International Commission for the Prevention of Alcoholism and Drug Dependency (ICPA), held August 26-30. The theme was "Youth and the Family for Prevention."

Some 400 educators, religious leaders, youth and parent group leaders, health professionals, and government personnel from 33 countries, watched as Ernest H. J. Steed, executive director of the ICPA, presented "awards for worthy achievement" to 18 world-recognized contributors to the cause of better living.

In addition, "awards of excellence" were presented to Francis A. Soper, for prevention through journalism; Lawrence A. Senseman, for his work in prevention education and rehabilitation; and Abdul Al-Awadi, for his work in health education and prevention.

The ICPA is now in its thirty-second year. Although directed by an Adventist, and wherever possible involving Adventist leaders from around

Lincoln E. Steed is assistant editor of the Australasian Record and an associate director of the ICPA.

the world, the ICPA is a non-sectarian, nonpolitical organization. Commission members seek to make scientific and governmental thought leaders aware of the supreme importance of prevention as a means of dealing with the worldwide epidemic of alcohol and other drug use and the consequences. The ICPA has been granted status as a nongovernment organization of the United Nations.

At the Fifth World Congress in Rio—the other four were held in Kabul, Afghanistan (1972); Acapulco, Mexico (1976, 1979); and Nairobi, Kenya (1982)—Plenary sessions were held each day. In concise, 15-minute presentations that were translated simultaneously into English, Portuguese, French, and Spanish, featured speakers dealt with topics related to the theme.

One speaker, Candy Lightner, president and founder of Mothers Against Drunk Drivers (MADD), told how she became involved in prevention when her 13-year-old daughter was killed by a drunk driver. That senseless death resulted in her forming MADD, an organization that already has had significant success in obtaining legislation against drunk driving and in raising legal drinking ages.

The plenary session that seemed to precipitate the most discussion was titled "The Role of Religion for Youth and the Family Toward Prevention." Abdul Rahman Al-Awadi, minister of public health and planning for Kuwait and an



Top: Among the ICPA officers receiving Fifth World Congress participants at the opening reception was Herbert H. Hill, president of Pacific Living Centers and an ICPA associate director. Abdul R. Al-Awadi, minister of health and planning of Kuwait and an ICPA vice president, and his wife greet Ahmed Al-Twajiri, of the Saudi Arabian Ministry of Higher Education. **Bottom:** Allan Cohen, executive director of Pacific Institute for Research and Development in California, and Winton Beaven, assistant to the president of Kettering Medical Center, Dayton, Ohio, listen to keynote speaker Elias Murad.

ICPA vice president, described the Islamic view of prevention, which emphasizes man's responsibility to God.

Bernard Kinman, an Adventist minister who is executive director of the United Kingdom Temperance Alliance in London, outlined Protestant concepts. Charles Vella, a priest and the director of Famiglia Cristiana, of Milan, Italy, spoke from a Catholic perspective.

Although there are great differences among these three reli-

gious persuasions, there was a surprising consensus regarding moral imperatives to fight the use of alcohol and other drugs.

In a workshop titled "Nutrition as an Essential Key to Prevention" Pat Mutch, from Andrews University, Lorraine Boykin, professor of nutrition at Hunter College, New York, and Donald Land, director of Nutrition Information Systems, U.S.A., presented evidence about the role of nutrition as a predisposing factor toward drug

dependence of any type. All saw a clear correlation between high sugar intake and addiction. They noted caffeine also is increasingly being shown to be a contributor toward addictive tendencies. Dr. Land, in line with Adventist thought, said that meat eating also may stimulate a high intake of alcohol and caffeine.

A significant number of Seventh-day Adventists addressed the plenary sessions: Winton Beaven, assistant to the president of the Kettering Medical Center in Dayton, Ohio, and an ICPA vice president; Dr. Mutch, professor of nutrition and home economics at Andrews University; Herbert H. Hill, president of Pacific Living Centers in Arizona; Colin Standish, president of Hartland Institute in Virginia; Wynstan Dowling, editor of *Alert* and executive director of the Australian national committee of the ICPA; and Leo Ranzolin, General Conference Youth director.

A puppet presentation by the Simonella family, who are involved with Women's Christian Temperance Union youth education work in Ohio, was worthy of Sesame Street or better. One skit featured Zachary Daiquiri, on trial for abusing his body with alcohol. The judge called as witnesses his heart, liver, brain, and stomach. This educational device is one that leaves many children remembering every word of the presentation.

During the ICPA board meeting, chaired by Carlos Cagliotti, director of Argentina's Center of Social Reeducation and ICPA President for 1984, the city of Nice on the French Riviera was chosen tentatively as the site for the Sixth World Congress in 1986. (The city council of Nice has offered to pay for the convention facilities.)

Lothar Schmidt, of West Berlin, will serve as ICPA president in 1985, succeeded in 1986 by Abdul Al-Awadi. Melle Senhaji Naima, from Morocco, will serve as an assistant to the executive director, with responsibility in the Mediterranean/North Africa area. Lincoln

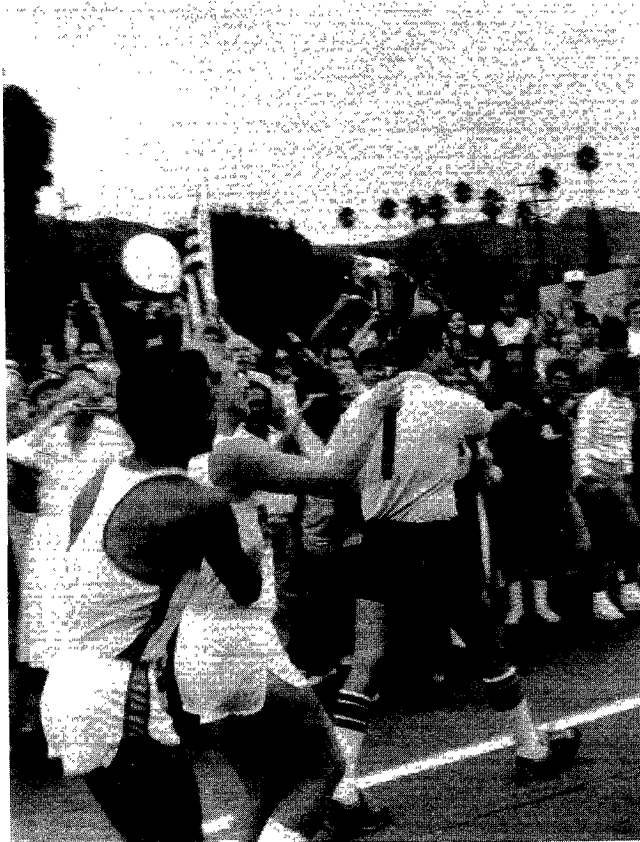
E. Steed was appointed an associate director of the ICPA. And Zildomar Deucher, medical director of Silvestre Adventist Hospital in Rio de Janeiro, was named executive director of the new Brazilian ICPA national committee. (The ICPA objective is to establish a national committee in each country of the world.)

Carla Lowe, keynote speaker

for the closing banquet, said that parents must teach their children by example and guidance that one *cannot* drink responsibly—it has to be “OK not to drink.” In addition, she told how studies are beginning to show that “marijuana just may be the most dangerous drug of all.”

The comparison of the Olympic Games to the ICPA

has more relevance than might be supposed at first. The ancient Greek Olympians stressed abstinence from all harmful food and drink in their preparation for winning. So does the ICPA. However, one major difference exists between the Olympics, old and new, and the ICPA's goal: By pursuing the latter, everyone, young and old, can be winners.



Two California SDAs carry Olympic torch

Two Southern California Conference Adventists took part in the relay that took the Olympic torch across the United States to Los Angeles.

A former Special Olympics gold medalist, Teddy Bauer, carried the torch for a kilometer in Eagle Rock, near the church his family has attended for 23 years. Bauer, 21, who is mentally retarded, has competed in State and local Special Olympics, winning the 400-meter run in the 1978 California State Championship competition.

Eagle Rock associate pastor Derris Krause helped Bauer train for the relay, and church members wearing “Go Teddy Go” buttons were among the thousands of local residents lining the route as the torch passed by on July 22. Bauer's run was sponsored by the Eagle Rock church and the Southern California Conference.

Nat Pisciotta, an 80-year-old marathoner and member of the Whittier church, ran a kilometer in the Los Angeles suburb of Ontario on July 23, five

days before the opening of the Olympic Games. Pacificare, a health maintenance organization in Cerritos, California, sponsored him to run because of his outstanding example of fitness.

Pisciotta took up running at the age of 68 and ran the first of his 14 marathons in 1979. Last October he was the second-oldest finisher in the prestigious New York City Marathon. His personal best in the 26.2-mile event is 4 hours and 9 minutes.

Pisciotta, a member of the Loma Linda Lopers running club, runs an average of 40 miles a week. At the TAC Western Regional Master's Track and Field Championship held in July, he competed in the 200-, 1,500-, 5,000-, and 10,000-meter (219-yard, 0.9-, 3-, and 6-mile) events—all within a 24-hour period.

MARILYN THOMSEN
Communication Director
Southern California Conference

Health and Temperance Day: opportunity to combat alcohol

By NEAL C. WILSON

Social drinking is an accepted practice in most societies and, regrettably, through the years has come to be accepted by most church groups. This tragic compromise is a new and disturbing phenomenon.

News magazines, television, and radio constantly barrage people with advertisements that laud the use of beverage alcohol, portraying it as a socially acceptable and highly desirable practice. Society's acceptance of alcohol in general and advertising in particular have made an unbelievable impact on all age groups—including some Seventh-day Adventists, particularly the youth.

As the members of our spiritual community increasingly expose themselves to the entertainment of the world, the effects on life and morals follow the psychological laws of body and mind—"by beholding we become changed."

The increasing number of voices proclaiming the acceptability of social drinking come not only from the purveyors of beverage alcohol—some scientific journals publish articles (the research sometimes is funded by the brewers) claiming that the moderate use of alcohol does no harm and may have specific benefits.

All drugs—even those that under certain circumstances are beneficial—have side effects that are undesirable. If alcohol is used therapeutically and in socially accepted amounts, it most assuredly still has its detrimental side effects.

Alcohol, an interesting chemical, is completely soluble in both water and oil, meaning that it can travel freely to all body tissues. Because about 25 percent of the alcohol entering the stomach is absorbed directly into the blood through the stom-

ach wall, the effect from drinking can be almost immediate. Neurophysiological research has shown that even the smallest concentration of alcohol in the blood passes to the neurons of the cortex. These neurons, which are part of the central nervous system, are affected even by these minute amounts.

In other words, the highest functions of the human brain, the God-given and Godlike capacity for insight, fine discrimination, choice, and decision, are affected and dulled by even the smallest social drink.

Jesus, looking down to these days, warned that "if it were possible, even God's chosen ones would be deceived" (Matt. 24:24, T.L.B.). Notice this significant sentence from Ellen G. White: "All our senses are to be kept sharp and keen that we may place ourselves in right relation to God."—*In Heavenly Places*, p. 170.

Remember, even the smallest amounts of alcohol will dull the senses so desperately needed in our spiritual warfare with Satan and his angels.

We live in a world today in which the moral fabric of society is being wrenched and torn severely. Temptations are pervasive, and conduct that was embarrassing only a few years ago now is accepted openly.

Never have young and old been exposed to such a variety of open and subtle temptations. Never has error been made to look less harmful and more desirable. Never have we as followers of Christ been called upon to keep our moral discernment more alert.

October 27 is World Health and Temperance Day. Your liberal offering and continued support will greatly strengthen our struggle against the forces of evil identified in this appeal and their relentless invasion of our homes, our churches, our schools, and our society.

Neal C. Wilson is president of the General Conference.

BANGLADESH

SDA-initiated handicraft program grows

Pollywog Handicrafts of Bangladesh, begun in 1980 by Lyle Spiva, former local SAWS (Seventh-day Adventist World Service) director, and his wife, Sondra, now provides work for more than 50 women.

Some 25 women work in the Mirpur area of Dhaka, using their stitchery skills; another 25 or more work north of Dhaka in the Moslem village of Dattapara, where they weave baskets of bamboo, cane, or leaf.

The women thus employed are almost all widowed or abandoned, and many have several children. Their only income comes from Pollywog Handicrafts. Some do piecework, others receive hourly wages.

In March of this year Pollywog Handicrafts moved to a larger, more convenient, air-

conditioned showroom in Dhaka, and now it is open 16 to 20 hours a week. (Pollywog also provides handicrafts to many other local shops and handicraft stores.) Many new products have been added to the original line of stuffed toys, children's clothing, household items, and decorations for the holidays.

Sales have increased steadily over the past months, making it more likely that the workers not only will have enough rice for their families but sometimes the curry to go with it. Pollywog has been on its own financially since January 1, 1984, and is meeting all salaries plus paying back debts.

Most of the workers benefiting from the Adventist-initiated program are not Adventists. However, each morning the supervisor in each location conducts a 15-minute Seventh-day Adventist Christian worship.

MARIE ADAMS
*Missionary
Bangladesh Union*

Newsbeat

By VICTOR COOPER



■ **It's a record:** For 36 years editor Francis Soper has been responsible for *Listen*, one of the largest, if not *the* largest, of all temperance magazines—both in size and circulation.

Published by Narcotics Education, Inc., of the General Conference, the monthly magazine circulates in 50 countries and has helped save thousands of youth from entrapment by alcohol, tobacco, and drugs. *Listen* is slanted particularly toward high school youth and has been approved by the commissioners of education in most States for use in the public school curriculum. A teaching guide for classroom use is supplied with each issue.

As of November 1, Francis Soper will retire. His successor will be Gary B. Swanson, the magazine's associate editor.

■ **A gift:** ADRA (Adventist Development and Relief Agency) is sending 700,000 textbooks to Third World libraries—a gift from ADRA in cooperation with the publishers. Government funds are to be provided to help meet the cost of sending the books overseas, according to Lee Grady, ADRA's material resources director.

■ **We're proud:** Congratulations go to General Conference Trust Services director Lt. Col. Alva R. Appel, CAP, wing chaplain, of the National Capital Wing of the Civil Air Patrol Auxiliary of the United States Air Force, Bolling Air Force Base, Washington, D.C.

For his volunteer public service, Appel has received three awards: the Exceptional Service Award, the Lifesaving Award with Star (for saving a man's life at the scene of an accident on the Baltimore-Washington Parkway), and the Gill Robb Wilson Award (for the highest level of training for the Civil Air Patrol).

In addition, the National Capital Wing has been awarded a plaque: First Place in Nation for Chaplains' Programs.

CORRESPONDENTS,

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

CORRESPONDENTS,

NORTH AMERICA—UNIONS: Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ron Graybill; Lake, Jere Wallace; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; South-western, Richard W. Bendali

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

North American Atlantic Union

■ On Memorial Day weekend 450 Portuguese-speaking Adventists and their friends gathered for a youth congress at Camp Berkshire in Wingdale, New York. Guest speakers were General Conference vice president Enoch Oliveira and Teofilo Ferreira, a native of Portugal who introduced Adventism to the Portuguese-speaking people in the Holy Land.

■ The combined Granville and Kingsbury, New York, congregations met in their new sanctuary for the first time July 28, thanks to the help of 88 people who participated in the first project of the Atlantic Union chapter of Maranatha Projects.

■ On June 23, three Northern New England Conference pastors were ordained: Dennis Campbell, Edward Fleisch, and Ron Mills.

■ The Massachusetts House of Representatives officially congratulated the Sterling, Massachusetts, church when its new sanctuary was dedicated August 11.

■ Joanne Sheperd, a former Roman Catholic nun, was baptized April 14 in the Worcester, Massachusetts, church.

■ On the night of August 21 the youth pavilion on the Southern New England Conference

campground was set on fire and destroyed. Suspects were arrested. The building, insured at replacement value, will be rebuilt in time for the 1985 camp meeting.

Columbia Union

■ Adventist pastor Stephen T. Lewis recently was reassigned by the Allegheny West Conference to pastor the Glenville church in Cleveland, Ohio. With 1,323 members, Glenville is the third-largest church in the Columbia Union. The congregation has spawned several smaller churches in the area.

■ The Columbia Union College bookstore has become the second-largest outlet for Hewlett-Packard microcomputers in the Washington, D.C., metropolitan area. The normal staff of six student employees in the bookstore has been doubled. Last year bookstore sales jumped from \$300,000 to \$1.1 million. If sales continue at the current rate, 1984's revenues should reach \$3 million. Bookstore manager Brian Show points out that "not only do such sales provide additional jobs for students, but profits benefit the general operating budget of the college."

■ Adventist nurse Lynda Smith, of Virginia's Wytheville Hospital, recently taught 80 women in a Fitnessize program. Fitnessize was developed at the Loma Linda University School of Health to provide a Christian aerobic exercise program that substitutes "upbeat" classical music for the jazz and rock music used in other exercise programs.

■ A physician who first learned the Adventist message from books checked out of the public library was baptized recently in Greensburg, Pennsylvania. Juan Martinez took *Daniel and*

the Revelation and *The Great Controversy* from the library, read them, then called Adventist pastor Darrow Foster for more information. (The Columbia Union communication department provides local churches with a list of Adventist books they recommend for placement in public libraries.)

■ Frederick S. Herz, a senior biology (premedicine) major at CUC, presented a report on his research on the "Effect of Milk on High Density Lipoproteins" at the annual meeting of the Federation of American Societies of Experimental Biology in St. Louis, Missouri. His report also was presented in poster form at the annual meeting of the American Association for the Advancement of Science in New York City.

Lake Union

■ The four Adventist Health System North hospitals in the Chicago area have developed an advertising campaign that promotes the Adventist Church's more than 100 years of health care. It also draws attention to the up-to-date technology and services provided by the hospitals. Surveys show that consumers generally are not aware that hospitals offer different care and services.

■ More than 100 churches in the Michigan Conference conducted Vacation Bible School programs this past summer. About 5,000 children attended, 65 percent of whom were from non-Adventist homes.

■ Four family-sized tents were used for an Adventist booth at the La Porte, Indiana, county fair recently. Some 325 of those who took the computerized analysis of health and longevity registered an interest in attending either a Revelation Seminar, a grief recovery program, a parenting program, or a Five-

Day Plan to Stop Smoking. The La Porte and Michigan City, Indiana, churches worked together on the booth.

■ The Adventurers (pre-Pathfinders) and Wolverine Pathfinders of the Sharon church in Inkster, Michigan, were among 3,000 people who recently participated in their city's annual parade.

Mid-America Union

■ One hundred and eight people participated in a health screening sponsored by Moberly Regional Medical Center at the Iowa-Missouri camp meeting. Results showed that 26 percent of the participants had less than optimum vision, 41 percent were not optimum weight, and 57 percent did not have optimum cardiac fitness.

■ A new church school was opened this fall at Great Bend, Kansas, with the city mayor participating in the ribbon cutting. Eight students are enrolled; the teacher is Doris Reile.

■ Evangelist Ben George, of the Southern California Conference, is using his annual vacation to fulfill a longtime dream—holding an evangelistic crusade with his son, David, at Sundance, Wyoming.

■ The Cedaredge (Colorado) Mountaineers Pathfinder Club has grown to 21 members. Half of the members are non-Adventists, and eight of them regularly attend Sabbath school.

■ Boulder Kids for Christ, of Boulder, Colorado, last summer conducted a Vacation Bible School at LaVida Mission near Farmington, New Mexico. More than 100 Navaho Indians attended regularly.

■ Two inmates of the North Dakota State Penitentiary

recently were baptized by Lowell Rideout, pastor of the Bismarck church. Seven inmates have been baptized so far this year.

■ Twelve churches in the Dakota Conference held Vacation Bible Schools this past summer. More than 300 children attended.

■ Three congregations participated in local fairs in the Minnesota Conference. At Mankato, vegetarianism, nutrition, and smoking were emphasized. A computer program showing health risks was featured at Dodge Center. "Freedom of Religion" was the theme at Grand Rapids.

■ The 1984-1985 annual-fund goal for Union College is \$355,000, according to Frank Rice, vice president of Union College's annual fund. Of this amount, \$265,000 is expected to come from alumni, with the remaining \$90,000 coming from friends of the college. Last year the \$335,000 goal was surpassed, and the percentage of alumni giving rose to more than 33 percent.

■ During the 1984 United Way campaign Union College received \$5,272 in pledges from faculty and staff, a 5 percent increase over last year. Union was one of 14 organizations chosen to be a "pacesetter" this year, meaning that it conducted its fund drive before the regular fund drive began.

North Pacific Union

■ When Bill and Betty Ridley, of the Auburn, Washington, Academy church joined with his three sisters, Millie Haubry, Dorothy Doll, and Mary Atkins, to give a home demonstration on how to cook without sugar and oil, 60 people crowded in, including 20 or more non-Adventists. Four subsequent demonstrations drew an average of 70 people.

■ To promote the Bible Labs Program developed by the General Conference Education Department, the Washington Conference has named two full-time area coordinators—Ed

Norton and Dave Gillham—to foster the program. Nathan Merkel, education superintendent, explains that each of the 27 schools in the conference has scheduled half a day each week for Bible Labs. The purpose is to enable the students to share their faith with others.

■ Young adults from the Seward Park church join members and youth from other area churches each Saturday night for street ministry in downtown Seattle, Washington. With a supply of blankets and warm clothing, Bibles and sandwiches, the workers go two by two to contact street people.

■ Alaska literature evangelist Roger Rockwell recently spent several days canvassing in Barrow, a small, predominantly native village on the shores of the Arctic Ocean. In the course of his work he took orders for cash sales of \$9,000 and discovered two Adventists, neither of whom knew the other.

■ After the recent camp meeting for the deaf held at Milo Academy in Oregon, four persons from various areas of the United States were baptized.

■ Adventist Community Services workers from southwestern Washington were among 65 volunteers from community assistance organizations who recently were honored by the governor and his wife at a reception at the governor's mansion in Olympia, Washington.

■ Work has been completed on an all-purpose gymnasium for students at the Havre, Montana, Adventist elementary school. The school began in the basement of the church, but eight years ago a separate school building was constructed.

■ When Norma and Bruce Brunson, members of the Woodland, Washington, church, showed a slide program to a Portland, Oregon, Catholic youth group about their Maranatha Flights International trips to Inter-America, the children were so deeply impressed by the needs in Mexico that they planned a bake sale and raised more than \$300.

Pacific Union

■ Quadruplets born at the Glendale Adventist Medical Center resulted in considerable media attention for the hospital. Because the hospital added *Adventist* to its name a few years ago, references often were only to the "Adventist hospital."

■ White Memorial Medical Center treated employees to a special "day in the park"—on the lawn of the White Memorial church. Scheduled over two shifts, the employee appreciation event featured Los Angeles mayor Tom Bradley and actor Erik Estrada—the latter because of the number of Hispanics associated with the health center.

■ Floyd O. Rittenhouse was asked to trace the history of Elmhaven, Ellen White's home in California, at a September meeting of the Napa County Historical Society. Dr. Rittenhouse told of its recent renovation and its historical significance to Seventh-day Adventists. The home is listed by Sunset books as a historic site for visitors to northern California.

■ Latest additions at the Nevada-Utah Conference office are Elder and Mrs. Michael Solazzo and Mr. and Mrs. Kenneth Ladd. Elder Solazzo is the new educational superintendent and youth ministries director. Mrs. Solazzo is secretary to conference secretary-treasurer Charles Snyder. Mr. Ladd is chief accountant. His wife is secretary to conference president Ralph W. Martin. The Solazzos transferred from Northern California; the Ladds most recently had been at Weimar Institute.

■ Recent Pacific Union ordinations include James McMurry, Lloyd Henderson, and Palo Cedro, Northern California Conference; and David Calderaro and Curtis L. Perkins, Southeastern California Conference.

■ San Diego's 80-year-olds were invited to be special guests at the eightieth birthday of Paradise Valley Hospital September 16. Mickey Rabuka is

president of the 210-bed, five-story facility.

Southwestern Union

■ The Oklahoma City Spanish church, led by pastor Claudio Consuegra, reports 12 baptisms during recent months, bringing total membership to 31. The church was sponsored in its formation some two years ago by the Oklahoma City Southern Hills church.

■ Tulsa (Oklahoma) Adventist Academy, which became a senior day academy two years ago, opened the 1984-1985 school year in new quarters, with 38 students. The new building, an 8,000-square-foot (744-square-meter) addition to the existing facilities, was built with a great deal of volunteer labor for less than \$120,000. The cost was borne by Tulsa members, other constituent churches, and the Oklahoma Conference.

■ The Southwest Region Conference's Kenner, Louisiana, church broke ground on August 5 for a new sanctuary. Frank Williams is pastor.

■ Industrial arts students at Chisholm Trail Academy, Keene, Texas, under the direction of their teacher, David Chase, renovated an old highway bus, putting it into excellent condition to meet the school's transportation needs.

■ A new church in Richardson, Texas, a suburb of Dallas, was opened recently. Conference president Cyril Miller was guest speaker for the occasion.

■ Ten churches in the Fort Worth, Texas, area have united in preparations for a citywide evangelistic campaign in October and November. Evangelist Kenneth Cox will conduct the crusade in the Will Rogers Coliseum. Members have set a goal of 400 baptisms.

■ The Big Spring, Texas, church was dedicated during the Texico Conference's Asian camp meeting held there. Willis Hackett, retired vice president of the General Conference and former missionary to the Philippines, was guest speaker.

To new posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Disciple Amertil (AU '80), to serve as French teacher, Songa Institute, Kamina, Zaire, **Ninon (Philogene) Amertil** (AU '84), and three children, of Bertien Springs, Michigan, left New York City, August 14.

Harry Alfonso Cartwright (AU '70), returning to serve as ministerial secretary, Eastern Africa Division, Harare, Zimbabwe, **Beverly Jeanne (Douglas) Cartwright**, and one child, left New York City, August 1.

Lowell Calvin Cooper (LLU '78), returning to serve as director, Lay Activities Department, Southern Asia Division, Poona, India, **Rae Lee (Figuhr) Cooper**, and two children, left San Francisco, August 26.

Albert Ronald Deininger (George Washington U. '73), returning to serve as administrator, Taiwan Adventist Hospital, Taipei, Taiwan, left Seattle, July 15. **Marilyn Gail (Wehtje) Deininger** (WWC '67), and three children, left Seattle, August 22.

William Sherman Edsell (AU '58), returning to serve as youth/communication director, Eastern Africa Division, Nairobi, Kenya, East Africa, **Patricia Ann (Neal) Edsell** (AUC '80), and one child, left Chicago, August 29.

James Gray Fulfer (AU '71), returning to serve as director of ADRA, Franco-Haitian Union, Port-au-Prince, Haiti, and **Olive May (Tyson) Fulfer** (LLU '83), left Miami, August 15.

Dennis Keith Grumbling (Ashland Coll. '80), to serve as assistant librarian, Antillian College, Mayaguez, Puerto Rico, and **Heidi Annette (Vyhmeister) Grumbling** (AU '80), of Flora, Indiana, left New York City, August 28.

Patricia Jo Gustin (AU '75), returning to serve as teacher, Bangkok Overseas Church School, Bangkok, Thailand, and two children, left San Francisco, August 17.

Eric Henri Georges Hermans (U. of Montreal, '84), to serve as history and geography teacher, Adventist Seminary of Higher Education for French-speaking Africa, Nanga-Eboko, Cameroon, and **Diane Marie-Louise (Laroche) Hermans**, of Longueuil, Quebec, left Montreal, August 19.

Clarence Sinn Fook Ing, Jr. (LLU '63), returning to serve as physician, Youngberg Adventist Hospital, Singapore, **May (Chan) Ing** (Southeast Asia U. Coll. '57), and three children, left Los Angeles, August 19.

Wallace Neil Ingram (Oreg. St. U. '71), returning to serve as vocational instructor, Far Eastern Academy, Singapore, **Elizabeth Ann (Hessong) Ingram**, and three children, left Honolulu, August 13.

Peter Arthur Jorgensen (Com. Sch., Copenhagen, '43), returning to serve as administrator, Andrews Memorial Hospital, Kingston, Jamaica, and **Tove Sofie Jorgensen** left Miami, August 12.

Ralph Segrid Larson (Andover Theol. Sch. '75), returning to serve as chairman, church and ministry department, Seventh-day Adventist Theological Seminary (Far East), Manila, Philippines, and **Jeanne Marjory (Riederer) Larson** (AU '68) left Los Angeles, August 19.

Barbara McDonald (PUC '54), returning to serve as teacher of nursing, Antillian Adventist College, Mayaguez, Puerto Rico, left Miami, August 16.

Najeib Wasout Nakhle (AU '74), returning to serve as theology teacher, Chile College, Chillan, Chile, **Aneesi B. (Mashni) Nakhle** (AU '73), and two children, left Miami, August 28.

Harry Charles Nelson III (LLU '73), returning to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Lynda Marlene (Kostenko) Nelson** (LLU '74), and two children, left Miami, August 22.

Roy Elmore Perrin (U. of Mo. '61), returning to serve as Bible teacher, Lukanga Institute, Butembo, Kivu, Zaire, and **Fern Agatha (Beltz) Perrin**, of Galt, California, left Chicago, August 22.

Jerry Lee Potter, returning to serve as publishing director, Thailand Mission, Bangkok, Thailand, **Sharon Rose (Sproul) Potter**, and two children, left Los Angeles, August 21.

Mary Sue Potts (WWC '71), returning to serve as assistant director of nurses, Bella Vista Hospital, Mayaguez, Puerto Rico, left Atlanta, August 14.

Luis Ricardo Ramirez (Calif. Coll. of Arts & Crafts '75), to serve as fine arts teacher, Montemorelos University, Montemorelos, Nuevo Leon, Mexico, of Laurel, Maryland, left McAllen, Texas, August 22.

Lenoa Michelle Rios (CUC '76), returning to serve as nursing instructor, Antillian College,

Mayaguez, Puerto Rico, left Baltimore, Maryland, August 13.

Arthur William Robinson (PUC '61), returning to serve as principal, Far Eastern Academy, Singapore, and **Lola Beth (James) Robinson** (PUC '61), left Los Angeles, August 14.

Donald Ross Sahly (U. of Mich. '83), returning to serve as director of Far Eastern Division Home Study School and academic dean, Southeast Asia Union College, Singapore, **Weslyne Cynthia (Choban) Sahly** (Southeast Asia U. Coll. '83) and two children, left Los Angeles, August 8.

James LeVerne Smith, Sr. (WWC '59), returning to serve as nurse-anesthetist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Ruth Joy (Cain) Smith** (Antillian Coll. '65), left Chicago, August 31.

Mogens Holmelund Sorensen (AU '71), returning to serve as teacher, La Rue Villa School, Hong Kong, **Sidsel Linnea (Norheim) Sorensen**, and two children, left Los Angeles, August 28.

Thomas George Staples (PUC '67), returning to serve as treasurer, Southeast Asia Union Mission, Singapore, **Karen Eleanor (Cloete) Staples** (Helderberg Coll. '63), and three children, left Honolulu, August 21.

Charles Herman Tidwell (U. of Nebr. '59), returning to serve as secretary, South China Island Union Mission, Hong Kong, left Los Angeles, May 30. **Evelyn Ruth (Graves) Tidwell** (Framingham St. Coll., '68), left Los Angeles, August 16.

Date Vanderwerff (WWC '71), returning to serve as principal, Lukanga Institute, Butembo, Kivu, Zaire, and **Corrine Belle (Kandoll) Vanderwerff**, left Toronto, August 23.

Leonard Alden Westermeyer (PUC '78), returning to serve as business manager, Bolivia Adventist College, Cochabamba, Bolivia, **Linda Jeanette (Meier) Westermeyer** (UC '70), and three children, left Miami, August 22.

Carl Henry Wilkens (WWC '81), returning to serve as industrial arts/maintenance teacher, Lower Gwelo College/Lower Gweru Adventist Secondary School, Gweru, Zimbabwe, **Teresa Lynne (Wick) Wilkens**, and one child, left New York City, August 28.

National Returning

Lamartine Honore (AU '70), to serve as public affairs/religious liberty director/associate publishing director, Inter-American Division, Coral Gables, Florida, arrived in Miami, August 1.

Deaths

BARTON, Verna Cossentine—b. Sept. 9, 1921, Rome, N.Y.; d. Aug. 2, 1984, Grand Terrace, Calif. She was director of nurses at the Adventist Hospital of Glendora, California, at the time of her death. Survivors include two sons, Victor L. and Donald D.; one daughter, Martessa A. Alpert; one brother, Robert E. Cossentine; one sister, Ruth Maschmeyer; one foster sister, Clara Merris; and five granddaughters.

CARTER, Ellen Elizabeth Vance—b. July 10, 1903, Severy, Kans.; d. July 17, 1984, Phoenix, Ariz. A church school teacher, she also served with her husband, Lee, in the Arkansas-Louisiana, Colorado, Florida, Texico, and Wyoming conferences. She is survived by one daughter, Marilyn Senier; and two sisters.

HARDIN, Clifton Bryan—b. Oct. 29, 1897, Chadron, Nebr.; d. May 30, 1984, Napa, Calif. For 37 years he served as a hospital administrator in California and Florida. He is survived by his wife, Irene; one son, Gene; one daughter, JoAnn Sargent; two brothers; one sister; five grandsons; and three great-granddaughters.

CANNON, William John—b. Sept. 16, 1908, Pontypridd, South Wales, Great Britain; d. Aug. 23, 1984, Takoma Park, Md. A graduate of Stanborough College, he served as a pastor-evangelist in Great Britain for 19 years before joining the staff of Sligo church, Takoma Park, Maryland. He later served on the faculty of Columbia Union College and in the General Conference Education Department. He is survived by his wife, Lois; one daughter, Ruth; six stepchildren; and 14 grandchildren.

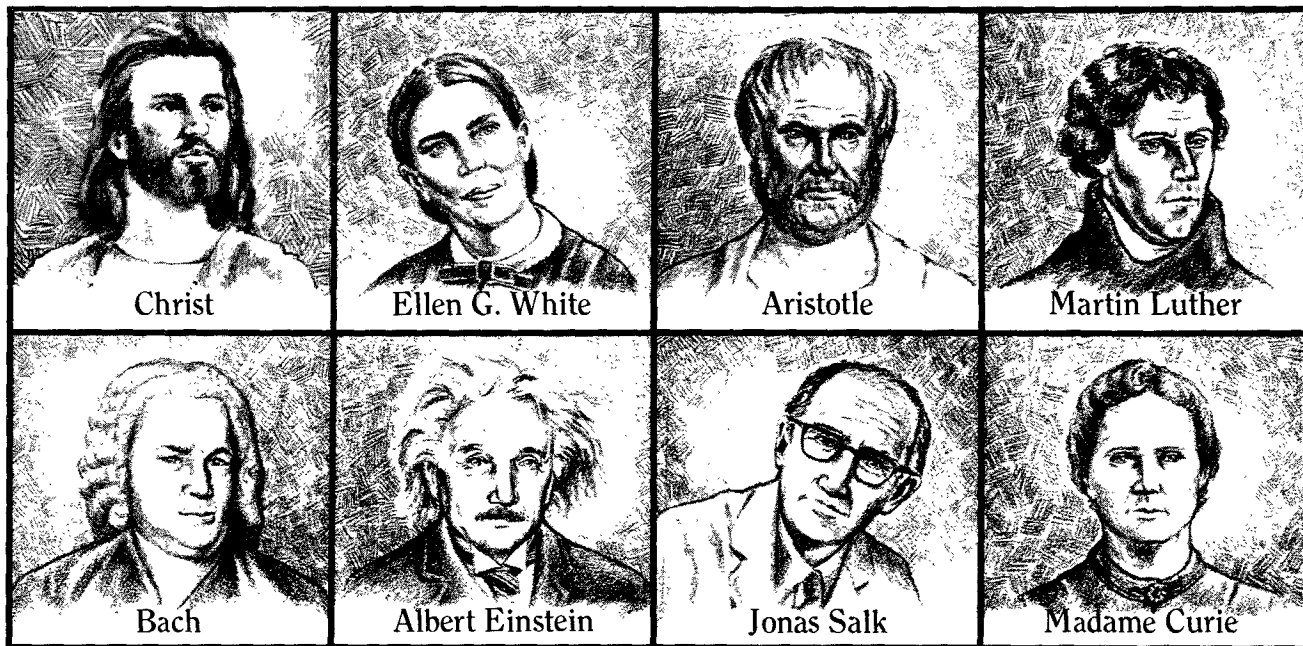
COON, Miles Roy—b. Sept. 20, 1889, New York, N.Y.; d. June 14, 1984, Portland, Tenn. A pastor and evangelist for 31 years, he also served for 16 years as Bible and speech teacher at Madison College, in Tennessee. Survivors include his wife, Marjorie; one son, Roger W.; one daughter, Ardyce M. Graham; and two brothers, Lester O. and Glenn A.

EDEBURN, Cleo Woodall—b. Sept. 1, 1906, Keene, Tex.; d. Aug. 19, 1984, Keene, Tex. While working as a secretary in Panama, she married Arthur L. Edeburn, and together they served for many years in the Inter-American Division and at the General Conference. Survivors include one daughter, Esther Jean Hintz; and four granddaughters.

LARSEN, Anna Elizabeth Jensen—b. June 1, 1899, Mosebole, Denmark; d. Aug. 29, 1984, Santa Cruz, Calif. She and her husband served for 34 years as missionaries in the Inca Union Mission. Survivors include her husband, Bent A.; and two sisters, Marie Jacobsen and Inge Mathiasen.

LIEN, Claire E.—b. Oct. 8, 1913, Newfolden, Minn.; d. Aug. 19, 1984, Collegedale, Tenn. For nearly 50 years she assisted her husband in evangelistic, pastoral, and teaching ministry, and also served as executive secretary of the Southern College Alumni Association. She is survived by her husband, Jerry; one son, Jerry Dick; two sisters, Evelyn Herrmann and Florian Lee; and one brother, Duane Grinstead.

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NSO program conducted in St. Croix

The National Service Organization's Conscience Project was conducted in St. Croix, Virgin Islands, September 11 and 12—the first time the program has been featured outside North America.

The 12-hour Conscience Project training seminar deals with the Christian's relationship to government, the church's position on military service, questions concerning the draft, and related issues. Oriel Fleming, youth/NSO director for the Caribbean Union, and Charles Martin, NSO director at the General Conference, led the St. Croix program, which was planned especially for church leaders. Some 38 workers from various sections of the Caribbean Union attended. The group included youth directors, educators, administrators, and pastors.

Church members from the area, especially those with military-age youth, were invited to attend the last evening meeting. During the next morning's chapel period at the St. Croix SDA school, the NSO directors gave the students information concerning military service, concluding with a question-and-answer period.

CHARLES D. MARTIN

R&H cutback pays dividend

Studies conducted at the time of the merger of the Review and Herald and Southern publishing associations in 1980 projected a payroll savings of \$1 million a year.

On August 31, 1984, the Review and Herald employees numbered 280 (down from 438 at the time of the merger),

reflecting a savings in weekly payroll expenses of more than \$29,350, or \$1,526,200 in annual savings. Eighty-seven percent of these cuts were achieved through attrition; 13 percent came from layoffs.

The Review and Herald is carrying a workload similar to that once carried by the two publishing houses—but with 36 percent fewer employees.

ROSE OTIS

Southern Asia holds first education council

One hundred and twenty educators—including three from the Burma Union—convened at Lakpahana Adventist Seminary and College in Sri Lanka August 20-26 for the Southern Asia Division's first divisionwide educational council.

At the council George Akers,

of Andrews University, lectured on the integration of faith and learning and time management for educators. George Babcock, of the General Conference Education Department, discussed the philosophy of Adventist education, the role of curriculum committees, and the General Conference Board of Regents accreditation program.

John Fowler, Southern Asia's education director, presented the keynote address, emphasizing the council's theme, "Educating for Excellence."

M. E. Cherian, president of Spicer College, and Ralph Jones, director of the college's graduate program, gave advice on the administration and development of Adventist institutions. Other educators and three union presidents presented devotional talks.

On Sabbath, August 25, Dr. Akers spoke at the eleven o'clock service and officiated at

an afternoon communion service, at which the educators rededicated themselves to finish their God-given tasks.

The session ended with a Saturday night talent show presented by the delegates, which featured cultural selections from every part of the division.

GEORGE P. BABCOCK

PUC honors Hong Kong philanthropist

At the tenth anniversary meeting of the Chan Shun Gospel Foundation in Hong Kong, held July 10, Pacific Union College honored Adventist philanthropist Chan Shun for his generous support of the college over the years.

Wong Yew Chong, a professor at Pacific Union College and former president of Hong Kong Adventist College, presented Dr. Chan a plaque, signed by college president Malcolm Maxwell and college board chairman Walter Blehm.

Since it began ten years ago the foundation has given out some US\$1.2 million in grants for many types of Adventist work: buildings, education, evangelism, and professional development for SDA workers. Some 60 percent of this amount has been for work in Hong Kong; the remainder has gone to various parts of the Far East, Australia, and North America.

At the tenth anniversary meeting, \$346,000 in grants was approved for 1983, and \$705,000 was projected for grants in 1985.

As of June 30, the foundation was worth US\$5.77 million—which is 50 percent larger than Dr. Chan's entire Crocodile Garments Company some 13 years ago. In the intervening years, however, the company has grown many times over.

CHARLES H. TIDWELL



Pacific Press soon to occupy new facility

Construction of the new Pacific Press Publishing Association headquarters in Nampa, Idaho, is continuing at a rapid pace, thanks to "good weather and good planning."

The schedule calls for some of the presses to move into the facility by the end of October and for partial production to begin there early in November.

CRAIG JOHNSTON

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