

# Adventist Review

General Organ of the Seventh-day Adventist Church

July 5, 1979

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An incident that occurred on a hot summer afternoon in a camp-meeting tent service teaches an important spiritual lesson. See story on page 6.



We thought our readers would be interested to learn more about the process by which we take and then select photographs for use in the magazine. Our cover, illustrating "As a Little Child" (p. 6), was photographed in the Review and Herald chapel, situated below grade level in the publishing plant.

Heather John, daughter of *Insight* editor Donald John, is the model. Heather wore an antique child's dress belonging to Marquita Halstead, assistant editor of *Insight*.

When the contact prints of the photographs were finished, there were two poses that the editorial staff especially liked, the one that appears on the cover and the one that appears with this column. Since the picture illustrates an incident that occurred in a camp meeting tent more than 65 years ago, the background of the photo, which showed only empty seats in a modern chapel, had to be blacked out. Our final choice was influenced by the fact that one photograph was easier to touch up than the other. However, because many members of

the staff liked both poses so well, we decided to share the second with our readers too.

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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.

### Response to open letter

► A large number of letters have been received in response to "An Open Letter to the Church" from the president of the General Conference in our May 24 issue. Because of limited space we cannot publish all the letters received, but the following letters or portions of letters constitute a representative sampling. It should be pointed out that the president did not propose a cessation of study on the subject of righteousness by faith, but pointed out that "some discussions of righteousness by faith in recent years have produced, on occasion, too much open debate and unhappy controversy . . . [engendering] confusion, divisiveness, and bitterness." He suggested that such discussion be muted so as not to create controversy among church members equally committed to righteousness by faith, but who vary to some extent in the emphasis they place on certain aspects of this truth.

My wife and I are greatly impressed with the "Open Letter to the Church" by our General Conference president, Neal C. Wilson. We are very happy that

at last our church plans to come forward with a firm stand on the righteousness by faith message.

As the letter states, so many ideas have been expressed and written that it sometimes leaves a layman wondering what to follow. Of course, after much study and prayer, as well as listening to many sermons and tapes, we have made our own decision. But may God help us to be mature Christians, so that we may be willing and humble enough to accept the findings of this committee.

May we as a people back this committee with our prayers that their decision will be directed by strong impressions of God's Holy Spirit. And when they have reached a decision, may we accept it wholeheartedly and as a united people carry this message to the uttermost parts of the earth, so that God's work here will be finished and we may all go home with Him soon.

MILTON and MARGARET ROGERS  
Battle Ground, Washington

We are much encouraged that our General Conference president would speak to the church in an open letter urging us to press together in a spirit of unity. We are puzzled, however, that he would call for the church to "refrain from involving ourselves in public presentations of the fine points and the controversial aspects of the theology of righteousness by faith." How is one to know what the "fine points" are if he wishes to comply with

the president's request when arranging for public presentation of the gospel?

He further says, "We should all seek to diminish the flood of cassettes, brochures, books, and miscellaneous documents." We have learned much and received great blessing from cassettes while riding in our car or while eating lunch. We have shared tapes and in this way have touched others for the Lord. His remarks seem to put a stigma on this ministry. We agree that "it is possible to keep talking among ourselves—to ever be learning and never coming to a knowledge of the truth," but it is also possible to ever learn and grow in Christ through the ministry of other Christians.

We will have to admit that much of our reaction may come from an ignorance of the controversy that we are told exists in our church. As this doctrine has been emphasized and greater light has been given to us personally, we have rejoiced to know the Lord in a closer relationship.

This is the course we would suggest to our leaders: Emphasize unity and a spirit of love; put before the people the counsel from inspired writings; do not discourage personal witness.

DARWIN and DELLA HEISEY  
Hamburg, Pennsylvania

I am concerned about the need of a committee to do our thinking for us. This will only be adding to the mass of documents already

*Continued on page 14*



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# Gathering flowers, not thorns



Neal C. Wilson, president,  
General Conference

In my devotional study recently I discovered a verse I thought particularly choice—"Fire goes out for lack of fuel, and tensions disappear when gossip stops" (Prov. 26:20, T.L.B.).

Why is there so much gossip in our homes, in our offices, and in our churches? Items quoted as facts are frequently found to be totally incorrect or only partially true.

People make deductions based upon incomplete conclusions that paint a dismal picture of conditions existing in our churches and institutions. To complicate matters, some people share their conclusions with others, and with each retelling of the hurtful tales the information becomes exaggerated, takes on more alleged "officiality," and adds more fuel to the fire.

Typical of some of these unfortunate statements are the following: "The church is falling apart; we are in theological confusion, and worldliness is rampant." "Our hospitals have been secularized and might as well be sold." "Seventh-day Adventist literature costs too much." "The church in some countries is very liberal and careless, and the members don't even believe in Ellen White as a channel of God's self-revelation." "Our colleges and academies have lost their way and have become a reproach. They have failed because they do not follow the blueprint." "Loma Linda University is in confusion, and the church has unofficially lost control. We owe more money than the plant is worth."

Have you heard statements and comments such as these? Did you believe them? Did you pass them on? Or did you get the facts, and help set the record straight?

I, with you, wish that some things were different. Unfortunately, there is a modicum of truth in some of these statements. But let me balance the picture by sharing the positive side. The church is in a critical struggle—the final controversy between Christ and Satan. There is a battle going on. Even though it may appear at times that the church will fall, we have been assured that God's protecting hand is at work. The church is the object of His supreme regard, and I see evidences of strength, of spiritual thrust, and of unity.

I have visited with, and personally know, too many brothers and sisters in Europe, Africa, Asia, the Middle

East, Australasia, Inter- and South America to accept some of the flippant and derogatory statements that are made.

While Seventh-day Adventist schools may not be perfect, I can attest that they are havens of refuge where many of our youth find Christ and commit their lives to Him. I have spent hours with our administrators, studying how to follow and implement the principles of true Christian education. While I know there may be defects; I do not believe these institutions are a reproach to the name of my Lord. It has been my happy privilege to serve as the chairman of the board of trustees of Loma Linda University over the past few years, and I have discovered that we have human and physical assets that far exceed any liabilities. Furthermore, in my opinion, Loma Linda University is more secure today and more committed to the mission of this church than at any other time during the 17 years I have been a board member.

## Gossip is cannibalism

We are told that gossip grieves Christ, displeases the Holy Spirit, saddens the angels, and produces destructive and devastating results in people's lives and in the church. A graphic illustration of this appears in the book *Education*, where Ellen White says that we may be horrified at the thought of a "cannibal who feasts on the still warm and trembling flesh of his victim." Then she asks whether the results of even this practice are any more terrible than the agony and ruin caused by misrepresentation, character dissection, and rumors (page 235). In the *REVIEW AND HERALD* of June 3, 1884, the following appeal for unity appeared: "Floating rumors are often the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word."

In no way do I intend to suggest that sin and selfishness have been eradicated, that everything is perfect, that there are no "weeds" in the church, and that there are no blemishes in my own life. Let us not excuse sin or mistakes or human weaknesses, but neither let us make matters worse by gossip and exaggeration and rumor-mongering. People get hurt, characters are destroyed, the reputation of institutions is damaged, and our Lord is dishonored.

The apostle Paul entreats us to be quick to believe the best and slow to believe the worst. We are invited to gather flowers and not thorns as we travel through life. God says, "Whatsoever things are of *good report*; if there be any virtue, and if there be any praise, *think on these things*" (Phil. 4:8).

Perhaps this is one of the secret formulas that will help us reach our goal in 1979 of 1,000 souls per day! We are challenged to exhibit true Christian optimism, not because things are perfect, but because we are in partnership with Christ, and are members of a divine enterprise destined to triumph gloriously.

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# The return of Jesus

It is the blessed hope that keeps the church on course in a world that is bewildered by false christs and false prophets.

By JOSEPH J. BATTISTONE

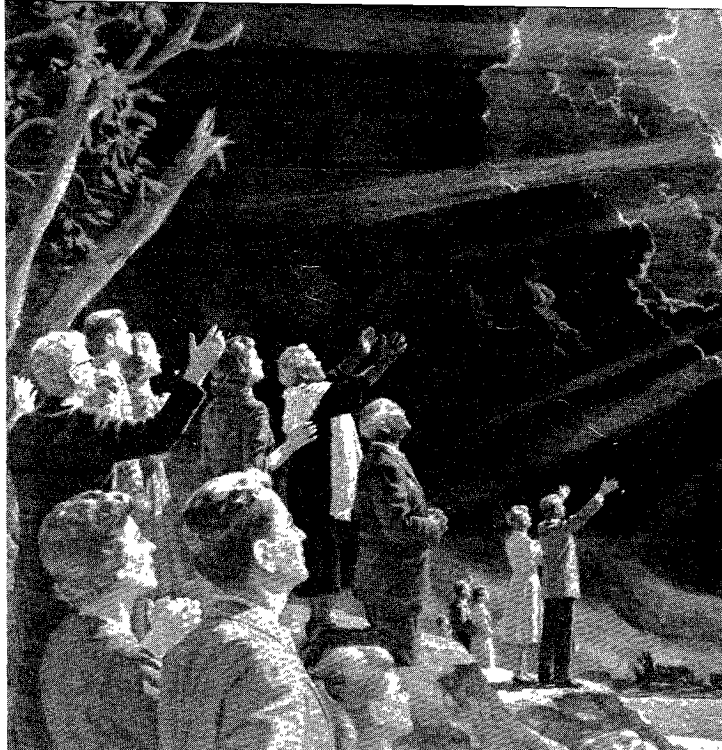
The second coming of Christ is the supreme and blessed hope of the church, the glorious and triumphant end toward which we live and labor. Yet this thrilling event evokes a mixed response of joy, disappointment, or dread among Christians. There are those who eagerly await the return of Jesus. They have invested very little of their means in this world, choosing instead to work to advance the gospel, alleviate human suffering, and heal the sick.

Others view Christ's coming as an intrusion into their lives, bringing an abrupt end to their joys and aspirations. Sermons on the Second Coming only add stress to their lives. Under the belief that the end is just around the corner, they make decisions about marriage, family, and work that they later regret. Some are not quite sure about their status with God. Consequently, the Second Advent is a day of darkness, not light, and the mere mention of this event awakens uncomfortable feelings. These uncomfortable feelings in turn create a sense of guilt, because those holding them recognize that the concept of Christ's return should awaken joy and not dread.

To my way of thinking, the fears and apprehensions that we experience in respect to Christ's second coming are a result either of gross ignorance as to what heaven is all about or of a desire to cherish sin. In the final analysis, it comes to this: We are free to choose. We may choose to believe that what the Bible says about heaven and hell is true, ordering our lives accordingly. Or we may choose not to believe, spending the rest of our miserable existence trying to defend or justify the wrong choice. Whichever the case, the consequences are clear. If we insist on seeing hell we shall not see heaven. If we accept

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*Joseph J. Battistone is pastor of the Fletcher, North Carolina, church.*



heaven we shall not be able to retain even the most delightful of the so-called pleasures of hell.

I am convinced that anyone who reaches heaven will find that what he or she has given up will turn out to be of no value at all—that the kernel of joy being sought will be experienced in the new earth beyond the saint's fondest expectations.

Nevertheless, the fact remains that the doctrine of Christ's second coming is at the heart of Biblical redemptive teaching. It warrants periodic examination and review by the church. Specifically, I have in mind the practical significance of this doctrine for the church.

If the second coming of Christ is indeed the supreme and blessed hope of the church, then should not this fact be demonstrated in our corporate existence, as well as in our individual lives? Should not there be an inseparable connection between our religious beliefs and our ethical behavior, between the doctrines we prescribe and the deeds we perform? I believe there must be a relation between the profession of faith and the fruit of faith. Jesus demonstrated this point forcefully and clearly in His Olivet discourse (Matthew 24 and 25).

Five times He exhorted the church to watchfulness (Matt. 24:4, 23, 33, 44; 25:13). Each exhortation is distinctly associated with the uncertainty of the time of the end. Why did Jesus counsel the church this way? Is it not because the church is in constant danger of reasoning presumptuously, of behaving foolishly, and of living slothfully? Let us attempt to discover what Jesus intends for us to apply to our experience from these parables of warning:

*Matthew 24:45-51—The parable of the faithless steward:* Central to this passage is the idea of the master's delay. The faithful servant does not have more information than the faithless one, but is constantly more



alert and attentive to his duties. His attention is not focused on the event of his master's return, but on carrying out his own responsibilities. The point of this warning is that we must be spiritually and morally awake, since we don't know when the end may come. Emphasis is given to the condition of wakefulness. The one who watches is the faithful and wise steward who is busy in his master's service. "Watching," then, means faithfulness in service.

*Matthew 25:1-13—The parable of the ten virgins:* Whereas the faithless steward's mistake was to reason presumptuously about his master's delay, the error of the foolish virgins was their failure to make adequate preparations in view of the delay. The foolish virgins took their lamps but brought no oil. They are like the camper who remembered to pack his flashlight but forgot to take batteries. In the night, he and his family were forced to evacuate their tent because of a cloudburst. The emergency exposed his tragic mistake.

The foolish virgins typify shallow-minded Christians—Christians whose experiences are not rooted deeply in God's Word. Consequently such persons are poorly prepared for emergencies. They are often motivated by "sensational appeals" and exhibit a sentimental faith—one based on good feelings and expressed by slogans or trite formulas. When their commitment to Christ is put to a test by a crisis they abandon their faith.

*Matthew 25:14-30—The parable of the talents:* Here Jesus makes it clear that the use of gifts God entrusts to us is important to our eternal destiny. Responsibility is bestowed in proportion to each person's native endowments, and these may be used properly or abused. The servant with one talent was guilty of misusing what had been given to him and of slandering his lord. This behavior is characteristic of those who are unconverted.

They project onto God their own sinful traits and regard Him as a tyrant who makes impossible demands.

By his own estimate of his master, the faithless servant stands condemned: " 'You knew that I reap where I have not sowed, and gather where I have not winnowed. Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest' " (chap. 25:26, 27, R.S.V.). The parable thus contains a stern warning and rebuke against slothfulness in the church.

What practical meaning do these parables—the faithless steward, the ten virgins, and the talents—have for the church today? How are they related to the doctrine of Christ's second coming? First, the doctrine of Christ's return provides direction for the life and activity of the church. In each of the parables the theme of "watching during the waiting period" provides the setting for the lesson on Christian ethics. The Lord's delay brings out the true character of His servants. The delay is seen as a time of testing, as well as one of preparation. Hence, the question arises "How is the church to conduct its affairs during this period of waiting?"

Second, the delay of the master makes no difference to the faithful steward, the wise virgins, and the multi-talented servants. They actively go about their master's business, are alert to the times, and carry out their duties responsibly.

### **The waiting period is critical**

Third, the waiting period is critical for the church. It is a time when fraudulent activity, foolishness, and idleness occur to the detriment of God's work. But the offenders will be justly punished in the end.

Finally, these parables are messages of warning to the church, given to awaken the guilty to the error of their ways and to move them to seek repentance, renewal, and reformation. Behind this warning is a message of mercy.

What practical significance, then, does the doctrine of Christ's second coming have for the church today? Simply put, the doctrine directs our minds to the responsibilities entrusted to the church during the waiting period. The church is not confused with the future kingdom of heaven, since the establishment of Christ's reign occurs when He returns, bringing an end to the reign of sin. We will not exhaust our resources in political and social programs as have others who sincerely sought to inaugurate God's kingdom, but will invest our talents in soul winning. We will faithfully carry on the work that Jesus began and left the church to finish.

It is the blessed hope of the return of Jesus that keeps the church on course in a world that is bewildered by false christs and false prophets.

Furthermore, it forcefully affirms that righteousness and peace will eventually triumph—that this moral and spiritual victory will occur when God Himself takes hold of the reins of government and establishes His kingdom by His might and power. □



## COVER STORY

# “As a little child”

With unbelieving eyes the mother watched her child walk onto the platform and ask the speaker for a drink of water from his pitcher.

By DORIS JOAN PETERSEN

San Francisco and the East Bay Area were in the grip of a heat wave. California's usually temperate climate had become sultry and oppressively warm. Camp meeting had come right in the middle of this hot weather.

In those days everyone lived, cooked, and slept in a tent. Tents became stifling during hot weather. The main pavilion was no exception. The flaps and side curtains were rolled up as high as possible to permit breezes from the Bay to blow through, if there were any. But even so, it was not at all comfortable.

A young mother, coming for spiritual refreshing, had brought her two small daughters with her. The younger child was a 2-year-old dimpled, dark-haired darling, while the older girl was blue-eyed with slightly curling blonde hair.

The mother was eager to hear every word of Luther Warren's message that afternoon, but the children were restless. However, before long, the younger one fell asleep in her mother's arms, dark hair sticking to her hot,

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*Doris Joan Petersen is a nutritionist living in Seattle, Washington.*

moist little face. The mother tried patiently to teach the older child to sit still and listen. That was not an easy lesson for a young child on a hot afternoon. The folding chair seemed so hard. It wasn't long before the child requested the inevitable—a drink of water.

The request was ignored as long as it could be, because mother wanted to hear the sermon and was reluctant to disturb the sleeping child in her lap. Pointing vaguely in some direction, the bright-eyed thirsty youngster said, “There is a man over there who has a drink of water.”

## A brief respite

Because in those days it was not dangerous to allow a small child to ask a stranger for a drink of water, especially at camp meeting, the mother gave the little one permission to go ask for a drink, cautioning her to return promptly. Her daughter's absence gave her a brief respite for complete concentration on the service. Peacefully she began listening to the inspiring message, absorbing it all.

Suddenly, with unbelieving eyes she saw her small daughter walk onto the rostrum. She sat transfixed as the child asked the speaker for a drink from the pitcher of cold water placed on the podium. Elder Warren stopped speaking while he poured the drink for the youngster. She expressed her thanks by lifting blue eyes to gaze into his before returning to her embarrassed mother.

I was that little child. Those who remember Elder Warren will be certain that he found the appropriate words to smooth over that smile-provoking interlude. I remember mother telling me that he used the account of the Samaritan woman at Jacob's Well, speaking about the living water Christ is waiting to give any and all who will but ask for it.

“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:13, 14).

Jesus loved little children. Appreciating their simple, trusting nature, their utter dependence, their innocent purity, and their freedom from guile and cunning, the Lord remarked to His disciples and those listening: “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Matt. 18:4). “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (verse 3).

In the same way that I did in my innocence on that hot afternoon long ago, we need to come unabashed to Jesus, fully confident that our spiritual thirst will be quenched. We must come boldly as little children to the throne of grace, never doubting our acceptance by Christ. We need to believe that our heavenly Father is waiting to supply our temporal and spiritual needs, regardless of the problems of a decaying society—waiting eagerly to share with us the water of life. □



# Organizational pitfalls and eddies

In its form of government,  
the church must not become papal,  
authoritarian, monarchical, episcopal,  
presidential, or committee-dominated.  
The pattern is conciliar,  
with specific responsibilities  
vested in the elected or  
approved officers and staff.

By WALTER R. BEACH

The responsibilities of preaching the good news and shepherding the flock led the apostles gradually to institute church organization. First, they formed a council that, from Jerusalem, directed the activities of the infant church. The administration of the church soon called for deacons to join the leaders. Later, other organizations were founded, not only in Asia but also in Europe, necessitating further steps in the matter of organization. Elders were ordained "in every church" (Acts 14:23).

It seems clear, too, that the extensions of the work throughout the various provinces of the Roman Empire called for the organization of churches into groupings that might be considered conferences. Such groupings seemed to have included the churches in a specific province, such as the "churches of Galatia" (Gal. 1:2). Thus, step by step, the early church was organized into a conciliar form of government, with specific duties and authority vested locally and generally in ordained elders and deacons and in other necessary church officials.

The Seventh-day Adventist form of church government was patterned after the apostolic pattern. Final authority in the church rests with the church members.

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*Walter R. Beach, retired vice-president of the General Conference, lives in Loma Linda, California.*

Executive or administrative responsibility is delegated to representative bodies and officers. Through the voice of the members and the laying on of hands by the ordained ministry, a representative form of church government unites believers in churches, local and union conferences or mission organizations, and unions into a worldwide common body, the General Conference, which currently operates through 12 world divisions (including China and Russia). Such a form of government advances the work through councils, assemblies, and committees, with presidents, secretaries, and treasurers (and their associates) serving as officers and leaders. This organization emerged basically from the 1901 General Conference session. Later additions have been a development of the basic plans formulated there.

Looking back on the centuries of the Christian era from our vantage point, we are confronted by an amazing fact of church history: The church has followed a tortuous route in organizing effectively to preach the good news and shepherd the flock. In fact, church government has become greatly elastic at certain points of time and place. In the second century, Christians sometimes formed themselves into "burial clubs" in order to achieve a type of organization that would be considered legal under Roman law. At other times the church was organized as a "welfare society" or a "self-improvement association" in order to provide an acceptable legal presence.

Occasionally Seventh-day Adventists have had to cope with these same organizational frustrations and have succeeded in somewhat similar ways. They have extended the nomenclature by adding "the good Samaritan group," the "society of various activities," and a "society of persons." Such forms have served only to meet legal requirements while basic church structures remained intact.

## **Marginal church structures**

History also records periods when, for other than legal requirements, marginal church structures have become the order of the day. The past two decades have witnessed the spawning of many marginal units such as the Intersarsity Bible Study Group, International Christian Prayer Breakfast, Shipboard Navigator Prayer Cell, and People for Social Progress. Most church authorities acknowledge these groups as part of Christendom, even though they came into existence at the hands of zealous, well-meaning people but generally without the approval of the church structure.

What may have prompted the emergence of these marginal units? Nostalgia for the simplicity and fellowship of the early Christians who talked, worshiped, and ate together in the homes and catacombs of Rome seems to have been one of the earliest motivations.

Yet, such informal gatherings can hardly be what God has in mind as a church structure for this sophisticated, industrialized, technological, urban society. According to some estimates, 2,000 such groups meet more or less

regularly in homes, restaurants, or secular halls across America.

As for other motivations, both the chilled hands of institutionalism and the fear of constructing new forms and methods of witness have been indicted by some churchmen. The lack of aggressive, relevant types of public evangelism has been and is a negative factor. It could be, too, that in this new world situation, church leaders have failed to employ all the human resources the church possesses, leaving countless members idle and frustrated. These idle hands fashion nonchurchly structures that prompt the secularists inside and outside the church to wonder, sometimes aloud, whether the institutional church is really still necessary.

There is danger that the Seventh-day Adventist Church too can become trapped in a mild form of clericalism that leaves a large majority of the total membership unchallenged. Church leaders must delegate responsibilities and involve thousands in productive activity where now we sometimes involve only a few. This total involvement applies to worship, shepherding, and outreach.

Another historical development in the area of church government that poses danger is the intrusion of non-Biblical forms of government and influences.

It is no secret that the Roman church as a whole espoused a governmental pattern borrowed in many aspects from the civil structures of the Roman Empire. When the Western Empire collapsed at the hands of the barbarians, the bishop of Rome fell heir to the imperial post. The supreme religious authority in the church assumed many of the authoritarian practices exercised by the *pontifex maximus* of Rome's pre-Christian era. Thomas Hobbes (1588-1679) in *De Cive* makes a statement that has become a classic: "The Pope became the ghost of the deceased Roman Empire, sitting crowned on the grave thereof."

Because the apostolic organization gave way to Caesar's, today the Roman Church struggles and staggers under Caesar's authoritarian, apostate forms. When the Reformed churches appeared on the stage of history, they determined to go back to the structures of the New Testament church.

### Calvin's organization

Calvin called attention to and admired the New Testament church, but either consciously or unconsciously drew much of his church order from the Swiss cantonal government. Probably this was the origin of the now rare "collegiate ministry" in the Reformed tradition in which there is no one senior pastor or elder, but a group of equal ministering brethren.

The effectiveness of the military establishment, particularly in times of military prowess, has attracted the emulation of some ecclesiastical interests. The Society of Jesus (the Jesuits) has operated since its inception in a structure drawn in part from a military pattern. The Salvation Army follows, in a mild sense, the military pattern.

Another aping of the times is found in certain overseas indigenous Pentecostal churches. Isolated from historic ecclesiastical structures, they have adopted what is apparently a business structure. Although a businesslike church organization can be efficient, it cannot be identified with the Biblical form of church structure.

I think it must be evident from this sketchy presentation that the church needs to guard firmly against the influence, if not the intrusion, of non-Biblical forms of church government. To allow this intrusion would open the door to further and fatal apostasies. The signposts that mark the way to personal apostasy are less Bible study and prayer, reduced spiritual involvement, and a muted Christian witness. When church leaders experience personal apostasy, general apostasy is not far behind.

A study of church history reveals that there are other factors involved in church apostasy, including the acceptance of apostate church organization.

### BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

## Zechariah's horses; Moses; first fruits

**What is the significance of the horses mentioned in Zechariah 6—the two white horses going into the north country, the grizzled pair heading for the south country, and the bay team?**

The vision of the horses recorded in Zechariah 6:1-8 is the most obscure of Zechariah's visions. The best interpreters can do is to come up with only a general meaning. Zechariah prophesied during the rebuilding of the Temple in Jerusalem after the Babylonian captivity. Working against great odds, the builders needed encouragement. For a time it appeared that the permission granted to the Jews to rebuild would be withdrawn. Zechariah's vision gave courage to the builders.

When Zechariah asked the meaning of the vision, an angel told him, "These [the four chariots drawn by horses of various colors] are the four spirits of the heavens, which go forth from

standing before the Lord of all the earth" (verse 5). It would seem from this that the chariots represent the divine agencies at work in the world through which God works to control human history.

The north country represented the region of Babylon, which, though east of Palestine, was reckoned north because Babylon's invaders entered Palestine from the north. During the time of Zechariah's visions the Persians had taken over the territory of Babylon; hence Persia seems to have been the country visited by the chariot drawn by the white horses. Concerning this delegation, verse 8 declares, "These that go toward the north country have quieted my spirit in the north country." This seems to mean that the heavenly agencies had accomplished their work satisfactorily in Persia in securing from the heads of government responses favorable to the rebuilding of the Temple.



Organizational principles and structured lines of authority have played a large role in many religious apostasies. A classical example is that which occurred in North Africa. Some of the largest Christian churches and centers of influence developed in the geographical area that extends from Alexandria to Tunis. A host of church leaders, including Augustine, came from North Africa. But the contribution from the region ceased as the Islamic faith swept across North Africa, leaving a complete Christian desolation.

### Total apostasy

Churchmen have debated for a long time the question of why there was such total apostasy in North Africa. Some have claimed that the North African church was Roman or Latin and did not become indigenous to North Africa. This appears farfetched when one remembers that Augustine himself was a Berber (a native North African). The church was indigenous.

The fact that there are four chariots going forth in various directions might be taken to represent the universality of God's operations in the earth; and the horses being of various colors, the varied operations of God.

The fact that certain passages of the Bible are obscure should not discourage us. The vision of Zechariah 6:1-8 was given to encourage the Jews of Zechariah's day, and we can assume that in relating the vision Zechariah would have explained it to the people if there had been any obscurity. We today have only the limited information contained in chapter 6, and it is not necessary that we know more. If it had been necessary, God could have provided additional information.

### How could the parents of Moses at his birth tell that "he was a proper child"?

Let me show how one seriously interested in the meaning of the word *proper* should go about discovering its meaning.

First, let me mention several ways that could be misleading: (1) looking up "proper" in an English dictionary. The problem is that the author of Hebrews 11:23 wrote in the Greek language, and he used the word *asteios*. While in one of its meanings "proper" cor-

rectly translates *asteios*, "proper" also has many other meanings, not all of which are found in *asteios*. Therefore, the person who reads "proper" in his Bible may pick up meanings that are not in the Greek text.

(2) Looking up *asteios* in a Greek dictionary. This would bring a person closer to the meaning the author of Hebrews 11:23 had in mind. A good Greek lexicon will indicate what the author of the lexicon believes *asteios* means in Hebrews 11:23. *Asteios* occurs only twice in the New Testament, in Hebrews, as already pointed out, and in Acts 7:20, where it is translated "fair." Both references are to Moses. But the same problem exists here as in (1) in that *asteios* is a translation of the Hebrew word *ṭob*, for the reference is to Exodus 2:2. And *asteios* may convey certain meanings that *ṭob* does not convey.

The author of Hebrews was writing to Hebrew Christians, and when writing Hebrews 11:23 was doubtless thinking of the Hebrew word *ṭob*; but since he was writing in Greek, he chose the corresponding Greek word in the Septuagint.

So what does *ṭob* mean? It is the Hebrew word for "good." It is very common in the Old Testament, occurring 390 times. Because the Hebrew language has

Another point made by some is that the North African church became bogged down in theological hairsplitting. When a church tends to major in minors and minor in majors, the result is a muted witness and, ultimately, apostasy. This did occur in North Africa to a degree. But why did the church turn inordinately to theological discussion and deny mission outreach?

At least one outstanding scholar claims that the cause was rooted in the soil of church government there. When the organizational center of the Christian church, which had been based in Jerusalem and on the Old Testament background, shifted to Rome, the structural organization of the Roman Empire became the structural organization of the church. The papal system replaced the "assembly of the brethren" and the normal functions of New Testament organization. This resulted in the North African church's becoming detached from its Christian background and center. The former North African bulwark disintegrated in general bewilderment, unable to with-

few adjectives, *ṭob* is used to cover a wide range of ideas. The precise meaning must be determined in each context.

Therefore, what does it mean when the text says that the parents of Moses saw that he was a "good" child? Almost any parent could fill in the meaning—healthy, good-looking, bright, et cetera. Such traits are discernible at birth.

### I understand that God's people are required to give the first fruits to the Lord. In the case of a salaried worker, how would the first fruits be calculated?

The ancient Israelites were commanded, "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God" (Ex. 23:19). Before the general harvest of the grain and the fruit, an offering of some of the first produce harvested was to be made to the Lord. These gifts signified that the people acknowledged their lands and crops to be gifts of God. The offerings were also expressions of thankfulness for the harvests. There were both national offerings and offerings made by individuals. Given to the priests, these offerings helped to support them in their services to the congregation.

The ancient law as a specific code is no longer valid today. It passed away when

animal sacrifices and other requirements of the law of Moses ceased to be binding. Hence the Christian today is not obligated to bring some of his grain harvest or the produce of his garden or the yield of his orchard to the Lord before he harvests the rest of his crops.

However, the principles of acknowledging God as the giver of the gifts of the harvest, rendering thanks for gifts received, and supporting the workers in God's cause are still valid, but we fulfill these principles in a different way today. The salaried worker sets aside a portion of his salary beyond his tithe as freewill offerings to the cause of God. The farmer, on the other hand, contributes from his profits.

The ancient Israelites contributed from one quarter to one third of their increase to the cause of God. Christians could aim at similar fractions as they determine how much they should give. However, they should remember that the ancient contributions supported also civil government, which involved religious education. Today a person pays taxes and supports public education.

The Bible enjoins liberality, but leaves to the conscience the exact amount of freewill offerings.

Send questions for this column to the Editor, ADVENTIST REVIEW.

stand the assaults of Islam. Other historical events concurred, but apostate church organization no doubt was a large factor in this disaster.

The fact is that whenever the church deviates from the Biblical pattern and the Heaven-inspired principle of church organization, the whole church organization very soon is brought into question, and many times into disrepute.

It is sometimes easy to believe that new forms and structures are better adapted to current needs, particularly those that are the mode in political governments. Possibly there must be certain adaptations; relevancy and growth can be their justification. But anything that undermines the basic church structure, however effective and alluring the program might be momentarily, will eventually end in disaster and apostasy.

Today we can expect to see church forms of organization conforming to a degree to the political and business forms of government abroad in the land and society, as they did in the past. However, the church must look hard at such intrusions and preserve itself against this

tendency. Were we not to do so, one immediate result would be to find one type of church government developing under one political and economic form, while quite different types of church government would soon appear under other political and economic forms. The result would be divisiveness and misunderstanding within the ranks of a world church.

The Seventh-day Adventist Church must not become authoritarian, papal, monarchal, episcopal, or committee-dominated in its form of government. The pattern is conciliar with specific responsibilities vested in the elected or appointed officers and staff. Under the influence of the Spirit of Prophecy and in harmony with the early apostolic church pattern, our pioneers chose a collective leadership for our church organization, rather than a unitary system with authority and power centered in one person. Presidents, secretaries, and treasurers, with the president acting as a sort of first among equals, are to lead committees, assemblies, and constituencies—within the framework of total church responsibility and control—to action, victory, and final triumph. □

#### FOR THIS GENERATION By MIRIAM WOOD

## Voices from the past

Recently a friend gave me a real treasure—a bound volume of *The Youth's Instructor* for the year 1892. I can't tell you how much pleasure it has brought me to read through these papers that were edited for the young people of that time. There's so much good, solid common sense that applies to any day and age; then there are other charming segments that are now sadly outdated because of time's relentless march.

I want to share some excerpts with you from time to time; after all, we need to look at our Adventist roots, don't we?

For instance, one recurring item of concern through the papers is proper care and treatment of horses. Such instruction may be relevant in some parts of the world today, but when I encountered my first article of this kind, I was puzzled for a moment until I realized that, at the time it was written, horses were the means of transportation for every family not living in the

direst poverty. These animals were possessions to be treated as one might choose. But the fascinating thing in these *Instructors* is that young people were led to see, in no uncertain terms, that a barometer of their Christianity was found in their treatment of the horses in their care. So you see, this generation—the one living right now—is certainly not the first one to place strong emphasis on caring, grass-roots caring. I hope you'll like this small article, "Cruel Drivers," that your long-ago-roots young people were reading and pondering:

"Are you one? Let us see.

"1. Do you ever use the whip when not *absolutely necessary*, or with needless severity?

"2. Is your horse bright-eyed and happy, or is his eye dull, and his heart heavy with the miseries of overloading, fast driving, or your severities and neglects?

"3. Do you frequently

rest him, and favor him when the road is soft, or the load heavy, or the grade upward?

"4. Do you distress him with a check-rein (a cruel strap), or obstruct his sight with blinders, or expose him to the torment of flies by shortening his tail or mane?

"5. Do you clip his legs in the fall or winter—a rank cruelty?

"6. Do you protect him, as much as possible, from storms, cold winds, severe weather, and from hot summer sun?

"7. Are you careful to have him regularly fed, frequently watered; to keep his stable clean, light, and wholesome, and his bed free from sticks, cobs, and other discomforts?

"8. Does he regard you as his kind and considerate friend, or his dreaded taskmaster?

"9. Do you realize that he has no voice to tell his distress, and must *rely on you* to protect him from misery? Are you forbearing, kind, and patient with him? Do you study his comfort, and treat him as you would wish to be treated *were you in his place*?

"10. Are you not a *cruel man*, if you do not?

"Blessed are the merciful."—*Sel.*"

This, then, was one of the concerns of the February 4, 1892, issue. Another aspect of the paper that you might find interesting is that nowhere is the slightest clue given as to who served on the editorial staff.

I am sure it would be possible to obtain this information, but apparently the reading public didn't consider the names of the staff to be as vital as we currently do.

You will, though, want to ponder this line on the masthead: "75 Cents per Year. In Clubs of Ten or More, 60 Cents." And we're referring to a weekly magazine of eight pages 15 inches long and ten inches wide. Though some illustrations were used, in general the reading material was tightly packed in order to give the young people more content each week.

As I realized how young the Seventh-day Adventist Church was at that time, I was impressed by the sturdy, undefeated spirit of our progenitors. How in the world could such a small group of people have been bold enough to feel that they could establish magazines and publishing houses and all the rest?

They believed totally that they had a message for the world.

# Closing the church's back door

Why is it that a large percentage of the church's young people give up the faith?

By VARNER L. JOHNS

If every one of the children of the church, and the children's children, had remained in the church during the twentieth century, what a multitude there would be; what an influence for righteousness!

But many have not remained. Why? Here are some of the reasons why young people leave the church.

1. *The father is a stranger to his children.* "I never knew my father" said a fine-looking man. "My mother died when I was 7 years old. I had a nagging stepmother. My father was away from home most of the time."

I knew his father, a prominent, much-sought-after preacher. He was a world traveler, beloved by believers in near and faraway places. But none of his children remained in the faith.

A father should set aside time to spend with his children. One father I knew would sit in the stands at baseball games, shouting encouragement to his sons who were playing in the game. On Sabbath afternoons he could be found out in the woods with his boys, helping them identify the birds and trees. He and his wife always welcomed other children to their home. They never accepted a dinner invitation unless the children were included. Their children have remained in the church.

2. *Working wives.* With the ever-increasing cost of living (including tuition for the church school), many couples decide that it is necessary for the wife to supplement the husband's income. But is it necessary? Often it means an extra car; eating ready-prepared foods; lack of time for mending old clothes, hence spending money for new clothes; and sometimes buying better furniture. Are modern families ahead financially? Perhaps, but there is a far more important question for parents to ask: "Is our home truly a city of refuge for the children in this corrupt age?"

Many have precious memories of mother's prayers before they left for school, her smile as she welcomed them from school. The humble home was her castle—and theirs. But too often this is no longer the case. Working wives are the order of the day.

However, the price we pay is too high. Fourteen pages in the January 15, 1979, issue of *U.S. News & World*

*Report* were devoted to the discussion of "Battered Families: A Growing Nightmare" and "Working Women—Joys and Sorrows." The statistics are frightening: each year 6.5 million children are harmed and 8 million children assault their parents. There is violence in the home, sex crimes are committed, and children run away from home. Broken homes and bleeding hearts seem to be the expected rather than the unusual in our twentieth-century society.

Is a contributing cause found in the fact that more than half the country's 84 million women, including a majority of mothers with school-age children, are now working or seeking jobs? If present trends continue will the family become like a vanishing species?

3. *Careless conversation.* There are listening ears around us. Do we criticize the sermon or the minister? As a visiting preacher I sat at the table of the young pastor of one of our churches. The entire conversation concerned the faults of the members of the church. Two children, aged 10 and 12, listened. Afterward I counseled the young pastor never to discuss either real or fancied wrongs of church members before the children.

At the age of 17 I became an Adventist. Two years later I was placed on the nominating committee. It was a sickening experience. The faults of the "brethren" were freely discussed—with the exception of the faults of the members of the committee. We were the "saints," those not on the committee were the "sinners." I cannot but wonder how many children lose faith in the church because of critical church members and parents.

4. *Television.* Properly supervised television can be informative. There are travel pictures that take us into faraway lands. The symphony soothes and enriches. The news helps us realize that we face the perils of the last days. But there is much on television that can sear our souls if we allow it in our homes.

5. *Evil companions.* An old motto reads: "Show me the company you keep and I'll tell you what you are." Select well the "chums" for your children. Invite other children to your home. A poem by Edgar Guest, containing these words, "There's always a house in every street where the children meet," is a delight to read. The fences may sag; the grass may be trampled under foot; the furniture may be scratched—but the children come

*Varner L. Johns, now retired, is a minister living in Loma Linda, California.*

there to play. Don't be too critical of other children. A cartoon showed a boy leaning against a post, saying, "The trouble with me is that I'm the kind of boy my mother doesn't want me to play with."

6. *Literature.* Of supreme importance is the choice of books children read. There were twins in one family. One boy became a minister; the other an agnostic. At the age of 14, the agnostic brother had read a book written by Robert Ingersoll he had obtained from the library. Spending money for good books is one of the best investments a parent can make.

Many more items are important—a cheerful home, radiating happiness; discipline by love, rather than in the spirit of legalism; a work program for every child; training by example rather than by precept—remembering that we were once children and that our children inherited our tendencies, our dispositions, our weaknesses.

However, we need to remember that decisions are made on an individual basis. In spite of all that we do, some children still choose not to fellowship with the church. We need to realize that the Holy Spirit never ceases to strive with our children. Some will be saved even after we are gone.

A 14-year-old boy faced his father with the statement "You'll never see me again." The father listened in amazement to a rush of profane words that told of evil associates.

After many years had passed, the boy, now a grown man, casually remarked to his wife that his parents lived in a town not far away. "But," he said, "they wouldn't want to see me." She urged him to make the attempt. He finally took the train to the little town. When he arrived he noticed that people were dressed in dark clothes. There were carriages near the depot. "You must be a stranger here," the station-master told him. "We are having the funeral for old Father Jones." It was his father.

Taking the next train back to the city, he decided to "go by the old church." It was prayer-meeting night. Going in, he sat on the back seat. As the closing song was announced, the minister hurried back to talk to him. The result? He became a much-loved deacon in our church. But the father and mother never knew what happened to their boy.

Even when our children leave the church, there is hope. But how much better it is to keep them in the church if at all possible. □

## FOR THE YOUNGER SET

# "Money back, please"

By NETTIE EDEN

"We will be going to camp meeting next Sabbath," Father announced to Todd and Jon one day. Jon was 5 and Todd 4. Father told them about the camp meetings he had attended when he was a boy. It sounded thrilling. They asked him questions all week.

"Every day at camp meeting is almost like Sabbath—filled with stories, new songs, and . . ." Father would say.

"Oh, Daddy," they interrupted, "when can we go?" As the days went by their excitement grew. Early Sabbath morning the family started to camp meeting, taking a picnic lunch with them.

When they arrived at the campground, Mother led Jon and Todd to the kindergarten tent, where already a

large group of children had gathered.

As they entered the tent the two boys dropped their offerings into a tiny white church with an opening in the steeple. It was difficult finding two seats together. Finally, they found seats much too far back to suit the boys.

"Jon and Todd," Mother said, "you will need to listen carefully to hear what is said. Wait here until I come for you. I don't want you to get lost. Be good boys."

Stretching their necks, Jon and Todd tried to see what was happening up front. But there was so much confusion around them that it was difficult for them to see. Some of the children were laughing and talking. It seemed to Jon and Todd that no one was paying any attention. Some

boys were even playfully hitting one another.

About that time a loud announcement broke through the commotion: "Provision has been made for the kindergarten overflow to meet in the building at the end of the walk, left of the tent." Jon and Todd jumped up. Which way should they go? Hand in hand they left by the same way they had entered. A smiling lady helped them find the right building. Jon and Todd were delighted to find front seats.

When Mother returned about an hour later it took her a few minutes to dis-

cover where the boys were.

"Mother, Mother," they both said at once, "we learned new songs, and they gave us these birds. We put our money into a little gravel dump truck, and —"

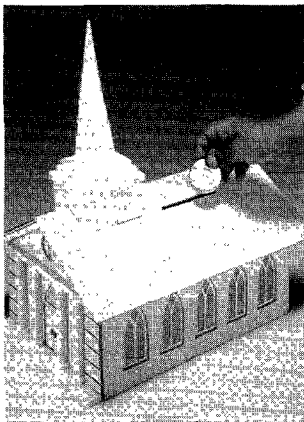
"Your money?" Mother asked in surprise, "I thought you dropped your money into that little church when we first arrived? How could you have put it into a truck?"

"We didn't have a good seat over there," Jon answered for both of them.

"We were too far back and the other children were making so much noise we couldn't hear. When they said we could move, Todd and I asked them to give us our money back so we could get in here. We sat right in front, and it was a wonderful Sabbath school!"

"Our offerings are love gifts to Jesus," Mother explained. "It doesn't matter which Sabbath school we give them to. They all go to help other little boys and girls know about Jesus. They are not entrance fees that we pay to enjoy songs and stories. Do you understand?"

Jon and Todd nodded. They understood.



# Making the King James Version even better

Although it is 368 years old, the King James Version (K.J.V.) of the Bible is still preferred by more readers than are all other translations combined.

Not many are aware that the K.J.V. has been updated three times. The last time it was updated was in 1700. Since that time the English language has changed substantially, making it difficult for many readers to understand clearly the meaning of the Authorized Version.

Four years ago an international team of 119 scholars, editors, and church leaders began work on an update to be known as *The New King James Bible*. The New Testament, published by Thomas Nelson, has recently been released for purchase.

At a press conference in Washington, D.C., in May, Dr. Arthur L. Farstad, the New Testament editor, told the surprisingly small handful of those of us who attended that he had gained a new respect for the accuracy of the K.J.V. during his work on this revision. He admitted that he had been biased by his studies at various seminaries in the direction of accepting the view that the K.J.V. contained numerous inaccuracies in translation.

He now has reversed this conviction, concluding instead that the initial K.J.V. translators worked with extreme accuracy, selecting valid options in the Greek text.

The team of international scholars commissioned to produce *The New King James Bible* claims it has done everything possible to retain the originally intended meaning and the poetic beauty that characterizes the K.J.V. and makes it precious to millions of readers.

This revision is unique in that it takes a different approach to manuscript selection than do all other modern versions. Dr. Farstad and the scholars working with him decided to follow the same Greek text tradition selection as did those who originally translated the K.J.V. They maintain that there are good arguments for the superiority of the traditional text as over against the more modern critical editions.

Explaining this position, Dr. Farstad states, "The editors and scholars on *The New King James Bible* project considered it far wiser to accept the consensus of the thousands of manuscripts that are in basic agreement rather than the few different but older manuscripts that have so heavily influenced recent translations." *The New King James Bible* thus follows the "traditional text" concept. The result is that it is tied more closely to the 1611 version than are most modern translations.

As a consequence, such familiar readings as Revelation 22:14 have been left in. In the recently published *New Testament* this text reads: "Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the city."

## The New K.J. Bible compared

1 *Thessalonians 4:*

K.J.V.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

New K.J. Bible

*The Comfort of Christ's Coming*

13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, that you not sorrow as others who have no hope.

14 For if we believe that Jesus died and rose again, so also God will bring with Him those who sleep in Jesus.

15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.

16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

18 Therefore comfort one another with these words.

T.E.V.

*The Lord's Coming*

13 Brothers, we want you to know the truth about those who have died, so that you will not be sad, as are those who have no hope. 14 We believe that Jesus died and rose again; so we believe that God will bring with Jesus those who have died believing in him.

15 For this is the Lord's teaching we tell you: we who are alive on the day the Lord comes will not go ahead of those who have died. 16 There will be the shout of command, the archangel's voice, the sound of God's trumpet, and the Lord himself will come down from heaven! Those who have died believing in Christ will be raised to life first; 17 then we who are living at that time will all be gathered up along with them in the clouds to meet the Lord in the air. And so we will always be with the Lord. 18 Therefore, cheer each other up with these words.

What differences are there in this revision as compared to the K.J.V.? The major changes may be summarized as follows:

1. Addition of quotation marks, since this is a style with which modern readers are most familiar.
  2. Capitalization of pronouns referring to deity.
  3. Changing of "thee" and "thou" pronouns and their accompanying verb forms such as "shouldst" and "doest" to more contemporary forms.
  4. Use of oblique type for quotations from the Old Testament.
  5. Use of italics for foreign words only. There is no indication of supplied words.
  6. Modernizing a small number of archaic words, such as "prevent" in 1 Thessalonians 4:15 (see box).
- The *New King James Bible* retains the grammar and

syntax of the K.J.V. except for about half a dozen places where it would no longer be understandable. With only minor exceptions, the basic K.J.V. word order has been preserved, so that people who have memorized portions of the K.J.V. will be able to adjust to the revision with a minimum of difficulty. A careful attempt has been made to retain the theological terms used in the K.J.V. as much as possible.

Although the initial revising of the Old Testament has now been completed, it will be at least three years before the entire *New King James Bible* is published. Having had a copy of this new edition of the New Testament for only a few days but having read as much of it as time has permitted, we believe that this more traditional revision will be appreciated and widely used by our Seventh-day Adventist readers.

L. R. v.

## LETTERS Continued from page 2

available on righteousness by faith.

The Palmdale committee of 1976 did little in reaching a lasting and unanimous agreement. Why repeat the same mistake? True unity will come as we place more emphasis on Bible study.

GRAHAM DUFFIN  
Toronto, Kansas

The "Open Letter to the Church" by our General Conference president came as a refreshing shower on a soil parched by all too many fruitless theological discussions. Let us all respond wholeheartedly to his call by devoting our best energies to the completion of the work in our hearts and in the world.

Indeed, the subjects of justification and sanctification and their intricate relationships are exhaustless themes. Complete understanding can hardly be expected in our present state. Although it is important that we grow in knowledge and experience, we cannot hope to settle all our differing viewpoints before finishing our task in this world.

It is welcome news that church leaders will give further study to this vital topic. It is to be hoped that this study will never end in this world. But whatever the outcome of their prayerful investigation or their conclusions, let us always be careful to practice what we already understand, and in love and unity pursue evangelism in all the world to its triumphant end.

REINHOLD L. KLINGBEIL  
West Linn, Oregon

I appreciate the problem of bitterness and division that Elder Wilson refers to. I believe that

Satan will work arduously to corrupt righteousness by faith, which is the very core of the gospel. What I must take exception to is what appears to be suppression of free and open discussion.

While we were encouraged to study for ourselves, we were asked not to share it in a public way. This is the very subject that needs wide discussion. Jesus, the apostles, and the reformers openly proclaimed this subject to believers and nonbelievers. To suppress discussion makes the leadership look dictatorial and makes any controversy more appealing to devil-inspired excitement seekers.

Rather than closing discussion, I would suggest an invitation to open discussion of all Biblical topics in Christian love and courtesy. The truth will not fall in open discussion.

ART CALHOUN  
West Union, West Virginia

The open letter encourages us that God is leading in paths of peace.

The statement "Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification" reminds us that a good part of God's leading is to come through the writings of Ellen White. A few more sentences from her pen almost clear up this whole matter for me.

"Pardon and justification are one and the same thing."—*The SDA Bible Commentary*, Ellen G. White Comments, on Romans 5:1, p. 1070.

"Forgiveness [pardon] has a broader meaning than many suppose. . . . It is not only forgive-

ness for sin, but reclaiming from sin."—*Thoughts From the Mount of Blessing*, p. 114.

"The only question asked in the judgment will be, 'Have they been obedient to My commandments?'"—*Gospel Workers*, p. 315.

May God increase our knowledge and strengthen our faith in His Word.

HARRY J. WEBER  
Hot Springs, Arizona

We would like to say a hearty amen to Elder Wilson's "Open Letter to the Church." It takes a lot of courage for church leaders to take the stand they have, knowing that they will be criticized and even opposed for it.

Any time a church becomes too introspective it is in danger of losing its sense of mission. We have a message to give to the world; when theological nit-picking occupies our time and attention it tends to immobilize us for witnessing. There is a psychological reaction—subconscious, to be sure—"If I'm not sure about my own theology, how dare I try to share it with others?"

Instead of debating the fine points and semantics of righteousness by faith, let us live it day by day by knowing the Lord Jesus Christ in a personal and real way. Then let us confidently share that experience with others so that the work can be finished and Jesus can come quickly.

ROSALIE HAFFNER LEE  
East Detroit, Michigan

It is time, I believe, for us to heed the counsel in the "Open Letter to the Church." Why should we attempt to define mi-

nutely every aspect of righteousness by faith when the Holy Scriptures themselves leave open to individual understanding much of this topic? Perhaps we have two extremes to avoid: (1) shallow thinking that refuses to drink deeply of the well of salvation but is content with the elementary aspects and (2) dogmatic theological hairsplitting that seems so often to have as its purpose the elevation of one's ego.

The Bible seems to deal in two great levels: that which is absolutely clear and plain, and that which is deep and difficult and is thus open to individual understanding. Such topics as which day is the Sabbath, how will Christ return, what happens when a person dies, are at the level of "clear and plain." Such questions as, how to observe the Sabbath, the order of events at Christ's coming, and the relation between justification and sanctification are open to individual understanding. Perhaps this is one way God separates legalists from real-love Christians.

If we all began actively to claim God's promises for our own victories, and actively to share with others those things "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1:1), then the intoxication of theological debate would give way to the joyous experience in the Spirit of "bearing much fruit" to the glory of Jesus and to the salvation of Christ's lost sheep!

ALBERT E. LIERSCH  
Savannah, Georgia



## Stoneham health-education program really works!

By ROBERT STOTZ with MELINDA HOWES

Can a health-education program of only four weeks duration *really* have a significant impact?

James Boyle and Paul Robb say it can.

They are two of 54 employees at New England Memorial Hospital, Stoneham, Massachusetts, who completed the Progressive Self-Improvement program, and two of many who have reported dramatic improvements in their health.

Mr. Boyle, associate hospital administrator, reports that his resting heart rate dropped from 72 to 48; his exercising heart rate dropped from 114 to 72; his physical endurance increased from "never thinking I could ever run more than a mile" to a daily three-mile run, and a recent five-mile race; and his blood cholesterol level, while already low, dropped from 129 to 105.

For Dr. Robb, chief of Pathology, the program resulted in a blood cholesterol drop from 295 to 168; a loss of 12 pounds; increased endurance, from "being able to run only a few hundred feet" to a daily two-mile jog; a drop in blood triglyceride level from 230 to 130; and a drop of ten beats in his resting heart rate.

The Progressive Self-Improvement, known as PSI, is a test program developed by the hospital's administration and staff. It combines a controlled daily exercise program with a low-fat/high-complex carbohydrate diet, reinforced by health-education classes.

The PSI program, scheduled to fit around participants' work or daily living schedules, is offered on an outpatient basis, involving early-morning exercise classes,

*Robert Stotz is director of health education at New England Memorial Hospital. Melinda Howes is a freelance writer living in West Virginia.*

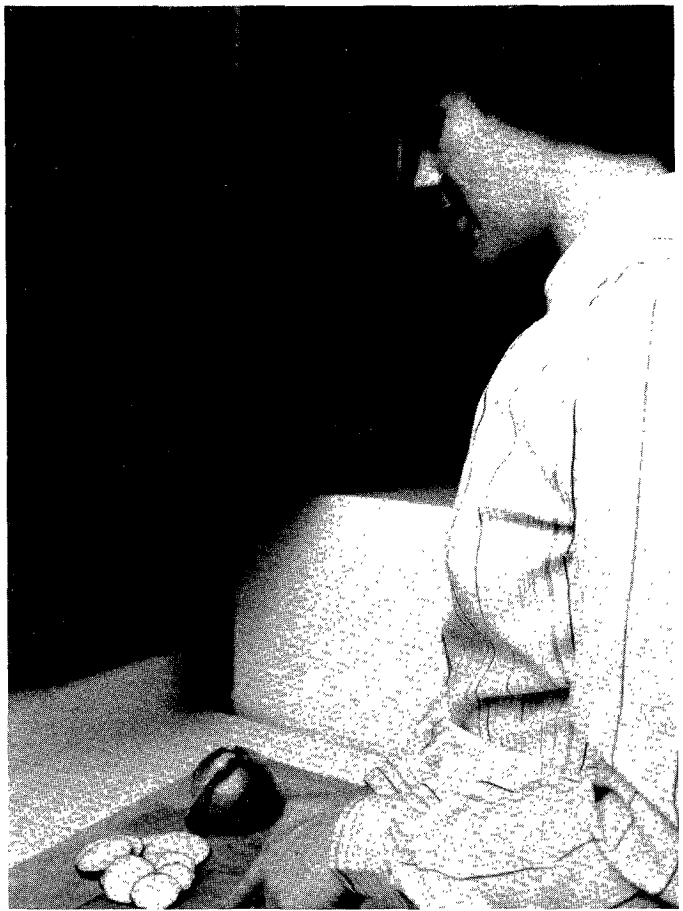
after-work classes, and night classes, so that participants do not have to leave work in order to be part of the program.

"This is one of the most exciting aspects of this program—both in terms of benefits to the participants, and also in terms of a cost savings," Walter Day, health educator and director of the program, reports.

He points out that most conditioning centers involve a four-week or longer period of residential treatment, costing from \$1,000 to \$6,000.

The PSI program, however, costs only \$150, and is designed to fit around the participant's daily schedule—with no time (or money) lost from taking an absence from his or her job. For hospital employees, the program is an even better bargain—\$25, refundable if they satisfactorily complete the classes by attending at least 75 percent of all activities.

PSI not only focuses on improving physical fitness and lowering the risk of cardio-



Debbie King demonstrates nutritional meal planning during program.

vascular disease, but also includes a battery of tests.

After completion of the program, participants again go through the battery of tests, then meet a week later to evaluate the program and discuss the results.

One of the most interesting—and unexpected—benefits of the PSI program has been its ability to motivate changes in diet, not only for participants but also for their families.

"We are not as stringent now as we were during the four weeks of the program, but I would have to say that our eating habits have definitely changed," states Dr. Robb, one of the four physicians who completed the program. He reports that his family has learned "to be satisfied with a lot of foods that previously were unacceptable," including skim milk. They have reduced their consumption of eggs, and amounts of fats and oils used in cooking.

"We feel very good about these changes," he says. "In fact, we no longer notice most of them. It was not as difficult to change as we'd anticipated it would be."

The 54 employees mentioned participated in classes beginning in April of 1978. The third class, which began in January, for the first time included community participants as well as employees.



Health Educator Walter Day gives Dave Kellogg a blood pressure test.

## “Day of good tidings” arrives in Uganda

By JACK MAHON

When D. K. Bazarra arrived in Nicosia, Cyprus, on May 10 for the Afro-Mideast Division's annual council, he came almost directly from Kampala, Uganda. The Uganda-born president of the East African Union had tragic news to bring to the assembly. Four members, all men of influence and stature, had died as a result of violence by men from the Idi Amin government. A message from Kampala two days later brought further sad news. Two literature evangelists and the young son of one of them had been murdered in northern Uganda. This brought the death toll to seven.

Amin expected to eliminate the Adventist Church. He assumed that by forbidding public worship the members would join other religious organizations, but this was not the picture Pastor Bazarra presented. Exact figures are

*Jack Mahon, Afro-Mideast Division communication director, is a REVIEW correspondent.*

impossible to obtain, but there is no doubt that many Adventist members were imprisoned and beaten because of their insistence on closing their businesses on Sabbath or conducting worship in their homes on that day.

To acquaint the world field with news from Uganda during the ban could have endangered our members. Now that most of Uganda is free and normal church communications are being restored, it is possible to put together some kind of profit and loss account. Seven murdered, at least 20 fatherless, an unknown number beaten, tortured, imprisoned; our 80-bed hospital at Ishaka systematically looted; a self-supporting Adventist hospital in Kampala similarly treated—it is a tragic story.

But wait! This is a day of good tidings! The Adventist Church in Uganda lives! Persecution and peril have strengthened it spiritually. Knowing the horrors that they risked, Adventist preachers baptized 91 persons in Kam-



The youngest of widow Ruth Kyazze's nine children sits disconsolately by the remains of their roof, which was destroyed by a rocket grenade.

pala alone during the period the church was banned.

By closing the Adventist churches, Amin effectively increased the number of their members.\* Scores of “home” churches operated. Every Sabbath day found the church at study. Never had God's promises been more precious to the members. Pastor Bazarra even referred to the holding of camp meetings in rural areas during Uganda's “time of trouble.”

In spite of a destructive war that has razed 75 percent of the buildings in some Ugandan towns, there are no reports of major damage to churches. Bugema, our beautiful, large college campus near Kampala, is completely functional. Ishaka Hospital, 200 miles south of the capital, is now firmly back under church control and Sam Biraro, its former medical director, is back in charge. (See accompanying article by David Syme.) Kireka, the Uganda field headquarters perched on a hill on the outskirts of Kampala, was virtually surrounded by the barracks of Amin's troops, but apart from some looting, it is intact and functional.

One of the first acts of Uganda's new president was

to declare religious freedom. Adventist members in Kampala did not wait for a formal decree. In the absence of their oppressors, by common consent they opened church doors, which had been closed since 1977. The church members flooded in. No church in the city was large enough to hold the congregations. Nor did the members come empty-handed. Oppressed and afflicted, subject to economic deprivation, their future insecure, they have never given such offerings in Uganda! One Kampala church counted more than 25,000 shillings in tithes and offerings for the two Sabbaths April 14 and 21—well over US\$3,000.

### Testimony meetings

Pastor Bazarra was deeply moved as he spoke of the testimony meetings held in Kampala's Najjama Nkumbi and Makerere churches on April 28. M. E. Lind, former Afro-Mideast Division president, shared that day's ministry with him. (See “Former AMD President Helps Church in Uganda,” REVIEW, May 31.)

Among the many testimonies of God's protection, providence, and guidance, the East African Union president told of a district chief to whom police brought a group of Adventist members from an outlying village. They said, “These people are reb-



When the undamaged Najjama Nkumbi church in Kampala was opened in April, after being closed for almost 19 months, the members flooded in.

\* Uganda Field membership in 1977 was 12,702. In 1978 it grew to 13,010. Tithes increased from 1,653,699 Uganda shillings (US\$103,356) in 1977 to 1,822,372 shillings (US\$113, 898) in 1978. The author reports that a number of those joining the church during the ban were former members whose consciences were stirred by the example of their Adventist friends.

els, Seventh-day Adventists who have been worshipping on Saturdays." The chief sent the police away with the assurance that he would "deal with them."

"Do you admit to being Adventists?" he asked them. The reply was positive and emphatic.

"Do you intend to go on keeping your Sabbath?" he asked. They left him in no doubt about their future behavior.

"Go back to your village and stay faithful to your baptismal vows," the old chief told them. "I, too, am a Seventh-day Adventist!"

Questioned about the most urgent needs of Adventists in Uganda and the population generally, Pastor Bazarra indicated that Uganda is a fertile country, so basic food items are available. Medicines of all kinds are in short supply. The complete inventory of Ishaka Hospital must be replaced quickly.

Bicycles to make our pastors more mobile are an urgent need, according to Pastor Bazarra. Under the former administration the price of bicycles increased so much as to be out of the reach of our workers. The union president also spoke of other scarce commodities, such as white-wash and paint to brighten the churches that have not been repaired for more than two years.

On Friday, May 11, Donald C. Swan, manager of the Africa Herald Publishing House, arrived in Nicosia and reported to the division council that on May 8 David Syme and he had driven the Africa Herald truck, loaded with two and one-half tons of medicines, food, and literature, across the Kenya-Uganda border. The truck, identified as a SAWS vehicle, was quickly processed by customs and was given an ecstatic welcome at the headquarters of the Uganda Field.

Before Pastor Swan left Kenya, a thief snatched his briefcase, containing all documentation for border crossing. Pastor Swan and Pastor Syme gave chase and eventually recovered the abandoned case, with all the documents intact but with two cameras and cash missing. Despite his loss, Pastor Swan was overjoyed to have had a part in taking the first Adventist vehicle across the Kenya-Uganda border since 1977.

When the Adventist Church was banned in Uganda, members were preparing to celebrate the fiftieth anniversary—the golden jubilee—of the commencement of Adventist work there. Although delayed, the celebration will take place. The East African Union is planning a dual celebration later in the year at the time of its year-end meetings.



Left, a Bugema College student, Sebuliba, survived a massacre when the vehicle he was traveling in with Enoch Naikoola Mpata was hijacked. Above, top, Brethren Mweya and Semwanga, of Kampala's Makerere church, were imprisoned for studying their Sabbath school lesson together. Bottom, willing hands unload the Africa Herald emergency truck.

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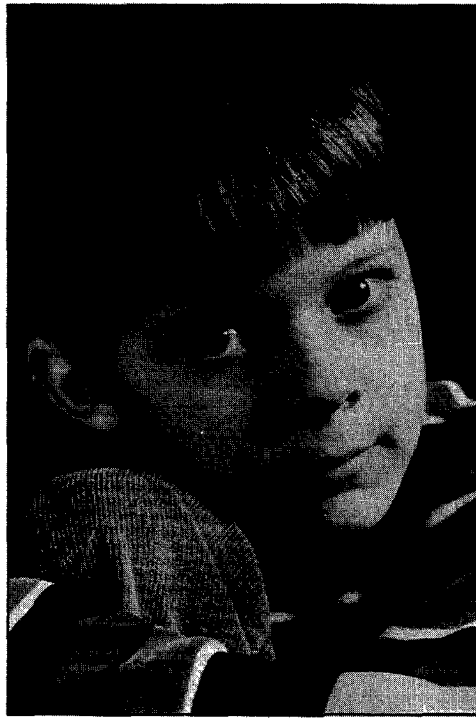
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## Buildings at Ishaka, Uganda, are in good order

By DAVID SYME

It was only a few weeks after D. I. Isabirye, Uganda Field's executive director, unveiled the Golden Jubilee commemorative monument of the three flying angels of Revelation 14 on the grounds of Ishaka Adventist Hospital, on August 27, 1977, that the Adventist Church was banned in Uganda. Ishaka Hospital was taken over by Uganda's Ministry of Health, and its medical director, Sam Biraro, was forced to flee the country.

Some 18 months later, when hostilities broke out on the Tanzanian border, Ugandan troops turned the hospital into barracks. When government leadership changed, Dr. Kiseka, Adventist physician and health supervisor of the Uganda Field, two laymen, and I were able to visit the hospital.

We left Kampala at dawn on Sunday, April 29. After a somewhat hazardous trip, dodging numerous shell holes in the road and passing many Tanzanian-manned checkpoints, we reached Masaka, where we were relieved to hear that although 40 percent of the town had been flattened, our church remained undamaged. Further on, at Mbarara, where 75 percent of the town had been leveled by heavy artillery fire, we had to obtain a freedom pass in order to proceed to Ishaka. We eagerly drove the remaining 40 miles, wondering what we would find.

Arriving at the gates of the hospital at 11:50 A.M., we were disturbed to see a group of people in the church. Rumor had it that local Sundaykeepers had moved in. To our satisfaction and joy, we discovered our Adventist members doing a much-needed clean-up job.

Prepared for the worst, we

walked into the hospital. With great relief we found that the buildings were in good order, apart from a few broken locks and smashed doors. Most of the heavy items, including beds, X-ray equipment, and operating tables, were still in place. All medicines, mattresses, and small equipment had been taken, but when we compared our loss with the loss in other places, we felt greatly blessed.

The next day, after our return to Kampala, Dr. Kiseka visited the Ministry of Health. He was given a letter from the director of medical services that read: "I have been informed by my Minister to tell you that we have no intention of looking after the hospital taken from you two years ago. We wish, there-



Although Uganda's Ishaka Hospital became a barracks for Amin's soldiers, the memorial tablet identifying it as Adventist was not removed.

fore, that you take over responsibilities for this hospital with immediate effect."

The task of rehabilitation is great. It will cost much

money, but knowing that the Lord is guiding, the East African Union is moving ahead in faith. The three angels will continue to fly at Ishaka.

## Members killed in Uganda fighting

K. Sewanga Kalebu, 63, senior elder of Kampala's Najjama Nkumbi church, had just completed family worship on Friday, March 30, when seven soldiers broke into the back of his house. They demanded his car papers and keys, then shot him twice. A neighbor drove the wounded man 10 kilometers through street fighting to the hospital, where he died from loss of blood. A civil engineer, Mr. Kalebu had translated several Ellen G. White books into the vernacular and had assisted in the preparation of the new Luganda Bible. He leaves 11 children.

SAWS worker Festo Tabyetise lived not far from Kampala. On Thursday, April 5, he was asked to go to the city and bring back a patient from the hospital. En route, his car was stopped by fleeing troops and he was forced to drive his captors north. The car was later ambushed by a Tanzanian unit, and the Makerere church lost a much-loved member who had performed much valuable service visiting and relieving distress.

On the same day, 200 miles south of the capital, in Ishaka, Ephraim Karasi, Sabbath school superintendent of the Ishaka church, father of nine children, was involved in a confrontation with looters frustrated at not being able to strip his home. False accusation followed, and Mr. Karasi has not been seen since.

Enoch Naikoola Mpata, 24, staff member of Bugema College near Kampala, had been repairing the college truck on Wednesday, April 18. As he was test driving it on campus, a squad of troops forced him and a student, Sebuliba, to drive them north to the infamous Malire barracks at Bombo. With 24 others they were loaded onto a truck and taken out of town. In a forest area the truck stopped and the men were ordered to jump out one at a time. As they did so, five soldiers directed machine gun fire at them. Mr. Mpata was killed instantly, but Sebuliba, his arm smashed, survived. When he heard the truck drive away, he ran into the forest and eventually was rescued by Tanzanian soldiers, who took him to Mulaga Hospital in Kampala, where he has since recovered. A week after the massacre, Mr. Mpata's body was recovered by his friend, Mr. Minani, and his funeral took place at Bugema on April 26.

The Bugema vehicle was not lost—eventually it broke down and was abandoned at the gates of Katikamu Girls' School, an Adventist institution north of Kampala.

Apart from the fact that they happened in the northern district of Mbare, no details are available on the murders of two literature evangelists and a child.

*David Syme is health and temperance director of the East African Union.*

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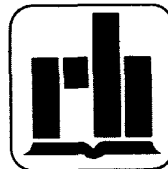
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## Afro-Mideast

- Two hundred friends and government officials gathered in the garden at the Heliopolis church, Cairo, Egypt, on March 22 to honor Mama Kruger (Erna Kruger) for the 48 years of service she has given as nurse and matron at the Matariah Mercy Home in Cairo.
- A goal of one million shillings (approximately US\$138,000) has been set by the Tanzania Union for the development of the junior college scheduled to open in October, 1979.
- Interest in the Arabic health course continues in Jordan, where 320 enrollments have been reported for the first quarter of 1979, and 122 have received certificates upon completion of this course.
- Odd Jordal, Northern Europe-West Africa Division's director of development aid, is visiting the Afro-Mideast Division, making a survey of projects that could receive foundation aid.
- Treasurers and auditors from the four unions in the Afro-Mideast Division—East African, Tanzania, Middle East, and Ethiopian—have spent a week at a treasurers' and auditors' council held in Nicosia, Cyprus.

## Australasian

- U.S. Evangelist Fordyce Detamore and his team began an evangelistic crusade in Avondale Memorial church on April 7. Ministers from all over Australia attended to benefit from Elder Detamore's knowledge and wide experience, especially in bringing former members back into the church.
- Christian Services for the Blind in the Australasian Division, under the direction of R. A. Vince, has grown rapidly since it was inaugurated in 1973. At present there are 337 persons using the service, which provides a library of large-type books, books on

tape, recorded Sabbath school programs, and access to an extensive Braille library. A new venture is planned for December 16 to 21, 1979, when a camp for blind children will be held at Yarrahpinni in northern New South Wales.

● Youth in Papua New Guinea participated in 105 Voice of Youth meetings and 499 Share Your Faith projects, and were instrumental in 1,450 baptisms during 1978.

● A Bible Read-A-Thon organized by the Eastern Solomon Islands Mission youth department was conducted over the Easter weekend in Honiara, Solomon Islands. Beginning on Friday, April 15, at 5:30 P.M., it concluded 78 hours and 30 minutes later.

● Gordon Lee, division communication director, was guest speaker at a special service in the Adventist church, Lord Howe Island, to celebrate the 100th anniversary of the school on the island.

## Far Eastern

● Philippine Union College was the venue for the Far Eastern Division's first Youth Witness Training Seminar, held March 1-4. Similar seminars are being conducted this year at each college and academy in the division and will culminate in a division-wide Youth Festival of Faith in Baguio, Philippines, the first week in December.

● Seventh-day Adventists were invited by the Indonesian Government to attend a consultation meeting, March 21-27, to discuss "The Role of the Christian Church in Nation Building."

● The original 50-year-old wooden building of the Tokyo Sanitarium-Hospital in Japan is being dismantled to make way for a new building.

● Taiwan Adventist Academy is soon to relocate from the southern end of Taiwan to a more central site at Yu Chih, adjacent to Taiwan Adventist College.

● Mountain View College, Philippines, recently hosted a three-day seminar on Biblical interpretation for 122 pastors. Guest speaker was Edward Zinke, of the General Conference Biblical Research Institute.

● March 23-25 marked the twenty-fifth commencement exercises of Mountain View College, Malaybalay, Bukidnon, Philippines. Since its founding, in 1953, the college has graduated more than 1,000 students to service both in the Philippines and in many other lands.

## Southern Asia

● The first Malayalam-language Seventh-day Adventist church in the city of Bombay was organized on Sabbath, April 28. Services are conducted on Sabbath afternoons in the Bombay English church. Work for Bombay's Malayalam people was begun in 1974 by A. I. John. The current pastor is M. Matthew.

● Karachi Hospital has received recognition from the Government of Pakistan for internship training in surgery, medicine, and pediatrics. Previously recognition has been granted for the school of nursing and the school of midwifery.

● The manager of the National Home and Health Service in Poona, India, J. M. Curnow, is transferring to California as a field representative of the Christian Record Braille Foundation. He will be replaced in Poona by K. G. George, previously the editor of the Malayalam health magazine.

● A half-hour program of Adventist music has been broadcast by Air Shillong in Assam. The recording was made in the Shillong church, with music presented by the Living Circle Singers and C. L. Brooks from the General Conference.

● B. S. Moses, a retired pastor, conducted an evangelistic crusade in Ardhavaram, Andhra Section, resulting in 11 baptisms.

## North American

### Atlantic Union

● Atlantic Union College recently received a new educational trust fund for its students. According to Kurt Ganter, director of development, the creation of the Theodore S. and Nellie T. Kimball Educational Fund will provide \$2,000 each year to be divided equally among four AUC students.

● On Friday night, May 18, a Spanish-speaking church in Patchogue, Long Island, New York, was organized with a charter membership of 33. Four converts were baptized that evening. Marco Valencia is pastor.

● Thirty-six non-Adventist clergymen, some accompanied by their wives, met in the West Genesee church, Syracuse, New York, for a recent Ministry Seminar sponsored by the New York Conference.

### Canadian Union

● Forty-three students are enrolled in grades 1 to 10 in the Bella Coola Mission School. Ten of the students are from Seventh-day Adventist homes, but the majority are from the native Indian community. This school is an outgrowth of the medical-dental mission program of the British Columbia Conference.

● Early in May a group of eighth-grade students from College Park Elementary School, Oshawa, Ontario, and ninth-grade students from Kingsway College, in Oshawa, visited the Inuit village of Rankin Inlet on Hudson Bay, about 250 miles south of the Arctic Circle. The Ontario students stayed in Inuit homes, where the warmth of the hospitality made up for the cold temperatures outside.

● Members of the Toronto, Ontario, Yugoslavian church donated \$2,500 and 600 pounds of clothing and blankets to victims of the April earthquake in Montenegro, Yugoslavia.

### Central Union

● Every member of the Kirkwood, Missouri, church in the Central States Conference is participating in Sabbath school Investment. The 37 members have given \$350.

● A small group of literature evangelists met with Arthur Page, Colorado Conference publishing director, and Clayton Peters, associate publishing leader, for a concentrated coverage of Cortez-Dove Creek, Colorado. This effort on the part of the literature evangelists was to find those interested in studying the Bible with the pastor, Jerry Page, and laymen. The conference evangelist plans to conduct meetings there this fall.

● On April 28 a new church was organized in Lamar, Missouri, with 25 persons signing the charter membership list. A small company was organized after an evangelistic series was held in this dark county a year ago. The members plan to buy the church they are currently renting.

### Columbia Union

● The Tidewater Memorial Hospital and the Tappahannock, Virginia, church have joined hands in a strong health-education ministry for the community this year.

● Forty-six of the 52 victims who took part in a recent mock disaster at the Kettering Medical Center, Kettering, Ohio, were students from Spring Valley Academy.

● More than 40 Spanish-speaking and 35 English-speaking members took part in a one-day Ministry Seminar in the New Jersey Conference.

● The Reading, Pennsylvania, Kenhorst Boulevard church had 150 people attend the opening night of its faith seminar. Follow-up meetings were conducted two nights a week for 11 weeks.

● Margaret Wells received a Community Services Award from the Stroudsburg, Pennsylvania, congregation for her

activity in Church Women United and the Meals on Wheels program she established in 1972.

● A 25-voice choir from Highland View Academy, Hagerstown, Maryland, under the direction of James Wood, gave a 30-minute *a cappella* concert recently at the National Cathedral in Washington, D.C.

● A band clinic and festival under the direction of Dan Shultz, from Union College, drew 120 students during a two-day intensive rehearsal at Shenandoah Valley Academy, New Market, Virginia.

### Lake Union

● More than 300 young people from Michigan attended a Festival of the Word youth rally at Battle Creek Academy on May 5. Organized by Don Williams, Jr., Michigan Conference senior youth coordinator, the rally included guest speakers and a community religious survey conducted by the young people.

● The Burr Ridge, Illinois, church with 78 members was officially organized on May 5. One elder and four deacons were ordained for this group, which is meeting in rented facilities in Burr Ridge, a suburb of Chicago.

● Christian Education Day, planned by Herman Davis, pastor, and Carolyn Palmer, Home and School leader, was held at the Independence church in Chicago on May 19. The church members want to open a school this fall.

● Members of the Pinedale, Michigan, church conducted a groundbreaking ceremony for a new sanctuary on April 25.

● More than one million pennies were collected by Adventists of District One in the Upper Peninsula of Michigan to benefit Camp Sagola, the youth camp for that area. The church members raised \$6,827, and the Michigan Conference matched the first \$5,000, bringing the total to \$11,827. The pennies filled a canoe to the brim.

### North Pacific Union

● Southern Oregon Pathfinders have been working to restore the old youth camp at Milo. Camp Umpqua was constructed in the mid-1940's and served as the conference summer camp until the present Big Lake facility was purchased. With donated funds and volunteer work, Terry Bolton, assistant youth director of the conference, expects the main lodge to be ready for use this fall.

● With the formal organization of the Woodburn congregation, the first Spanish church in the Oregon Conference has come into being. The group had its beginnings in the Portland-Mt. Tabor church, when a Sabbath school class for Spanish-speaking members was formed in the early 1970's. Through an Adventures in Faith project by the Oregon Conference, the church was built in the spring of 1975.

● The Roundup, Montana, church was dedicated recently, with Max C. Torkelsen, North Pacific Union Conference president, giving the dedicatory address.

● Students from the Shelton Valley, Washington, Adventist School visited Governor Dixy Lee Ray's office recently to give her two maps they had made of one-inch-square pieces of colored tissue paper.

### Southern Union

● Ground was broken April 22 for the new Ramah school in Savannah, Georgia. The previous school plant was destroyed by fire in February, 1978. The school presently serves students from kindergarten through grade 10, but the new plant will accommodate 12 grades.

● The mayors of Orlando and Winter Park, Florida, signed a proclamation declaring the month of May "Stop Smoking Month." The occasion, which took place on April 16 on the steps of the Orlando City Hall, came as a result of a plan initiated by Richard Faber, pastor of the Kress

Memorial church in Winter Park.

● The Tri-City church in Stockton, Georgia, was occupied May 5. Its 25 members come from the three adjacent communities of Stockbridge, Jonesboro, and McDonough.

### Southwestern Union

● Marvin Reeder, General Conference associate communication director, assisted by George Schram and Warren Skilton, of the Southwestern Union and Texas Conference communication departments, respectively, conducted a three-day photo-journalism workshop at the Texas Conference camp meeting. Emphasis was given to taking pictures that tell the story of the church.

● J. M. Phipps, Southwest Region Conference evangelist, recently conducted a crusade in Beaumont, Texas, for Breath of Life viewers. So far, 11 persons have been baptized.

● R. E. Brown, pastor of the Ephesus church in New Orleans, recently conducted a crusade in a house trailer in Slidell, Louisiana. Average attendance has been 65.

● One of the Oklahoma Conference's newest churches has been organized at Summit Ridge Retirement Center. Forty-five persons became charter members of this new church.

● Tom Good, Oklahoma Conference evangelist, is pastoring the newly organized church in Cushing, Oklahoma. Donna Nicholas was instrumental in establishing this new group of Adventists.

● The West Memphis and Forrest City, Arkansas, communities have recently received the Adventist health message through the efforts of the local churches. Mrs. James Ward conducted four nights of instruction in making bread and preparing meatless entrees. Lorelei Halstead presented gift copies of *The Ministry of Healing* to representatives from two local health food stores that are owned and operated by non-Adventists.

**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**

**Gordon Rea Doss** (AU '75), returning to serve as associate Ministerial secretary, North Lake Field, South-East Africa Union, Blantyre, Malawi, **Cheryl Diane (Brown) Doss** (AU), and one child left New York City, May 8, 1979.

**MariLyn Fellows** (WWC '70), returning to serve as medical technician, Bella Vista Hospital, Mayaguez, Puerto Rico, left Miami, May 10, 1979.

**Glenn Ray James** (PUC '52), returning to serve as president, Guam-Micronesia Mission, Agana, Guam, left Los Angeles, May 6, 1979. **Ruth Eveline (Gaggin) James** left Los Angeles May 17.

**William Milton Lee** (PUC '36), returning to serve as radio-TV evangelism director, Taiwan Mission, Taipei, Taiwan, and **Helen Virginia (Warren) Lee** left San Francisco, May 13, 1979.

**Robert David Mitchell** (LLU '78), to serve as dentist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Susan (Bradley) Mitchell** (WWC '76), of Loma Linda, California, left Miami, May 18, 1979.

**James Ronald Wood** (LLU '44), returning to serve as physician-medical director, Adventist Medical Center, Naha, Okinawa, and **Eloise (Callender) Wood** left San Francisco, May 6, 1979.

**Nationals Returning**

**Beyene Ogato** (Howard U. '78), to serve as business teacher, Ethiopian Adventist College, Shashamani, Ethiopia, left Washington, D.C., May 16, 1979.

**Volunteer Service**

**Rudyard Hamilton Forrester** (Rollins College '76) (Special Service), of Madison, Tennessee, to serve as technician to install radio station-transmitters, Guatemala, left Los Angeles, March 19, 1979.

**A. Gordon Goude** (LLU '48) (Special Service), of Riverside,

California, to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, left New York City, May 10, 1979.

**Wayne Randal Hixson** (U. of Wash. '59) (Special Service), to serve as teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, and **Lyla Elizabeth (Dewey) Hixson** (WWC '49), of Sequim, Washington, left Seattle, May 13, 1979.

**John Lavon Nerness** (LLU '63) (Special Service), of Fletcher, North Carolina, to serve as physician, Tokyo Sanitarium-Hospital, Suginami-ku, Tokyo, Japan, left Chicago, April 29, 1979.

**John H. Ordelheide** (Special Service), to serve as builder, Parane Secondary School, Mamba Myamba, Tanzania, and **Glenda (Little) Ordelheide** (Ball St. U. '61), of Englewood, Colorado, left New York City, May 17, 1979.

**Clifford R. Tym** (LLU '78) (Special Service), to serve as dentist, Seventh-day Adventist Health Center, Blantyre, Malawi, **Beryl Ann (Marsa) Tym** (LLU '69), and three children, of Innisfail, Alberta, Canada, left Montreal, Quebec, May 16, 1979.

**Ordinations**

**Jerry Armstrong**, on April 7, in Poway, California.

**Ole Bakke**, on March 24, in San Marcos, California.

**Dean Belleau**, on March 24, in Fallbrook, California.

**Duane Clark**, on March 31, in Mira Loma, California.

**Linton Manier**, on May 5, in Perris, California.

**Juan Rivera**, on May 5, in Colton, California.

**Eusebio Silva**, on April 7, in Santa Ana, California.

**John Toews**, on March 31, in San Diego, California.

**Douglas Versteeg**, on February 24, in Ramona, California.

**Deaths**

**BEACH, Esther I.**—70, d. April 4, 1979, Orlando, Fla. She served with her minister-husband Clarence W. for 36 years in denominational work. Twenty-seven of these years were spent in Florida. Survivors include her husband, Clarence;

a son, Robert L.; three grandchildren; and one great-grandchild.

**DAHLSTEN, Nils Olof**—b. Oct. 6, 1895, Indol, Sweden; d. May 12, 1979, Loma Linda, Calif. He served as a missionary in China, India, and Ceylon for 35 years. Survivors include his wife, Esther; a son, Arne; and two daughters, Susan Hughes and Joyce Jordan.

**FORD, Geneva F.**—b. Jan. 10, 1890, in Montana; d. May 9, 1979, Loma Linda, Calif. She served with her husband, Frank, who was treasurer of the South-eastern California Conference. Survivors include her daughter, Iris G. Dean; five grandchildren; and four great-grandchildren.

**KISOR, Eva L.**—b. Dec. 16, 1896, Morristown, Minn.; d. March 21, 1979, Paradise, Calif. She served as a lay Bible worker in Minnesota for several years. Then she worked in the housekeeping department at St. Helena Hospital and did colporteur work in Vallejo and Fairfield, California. Survivors include her sister, Mrs. Lawrence (Glenice) Fuller.

**LINDT, Sidney H.**—b. Oct. 18, 1892, Portland, Oreg.; d. May 10, 1979, College Place, Wash. He served the denomination as preceptor at Lodi Academy, Lodi, California; evangelist, Northern California Conference; teacher for 21 years in China; teacher for four years at Walla Walla College, College Place, Washington; and again as a teacher in China for ten years. Survivors include his wife, Myrle Yvetta Judd-Lindt; and two sons, Milton Charles and Chester C.

**NAUDE, Arnold E.**—b. April 26, 1937, Ventorsdorp, Transvaal, South Africa; d. March 17, 1979, Anchorage, Alaska. He served the denomination in the following capacities: teacher, Lower Gwelo Training School, Rhodesia, Africa; teacher of Bible, history, and sociology, Helderberg College, Cape, South Africa; pastor in Montana Conference; and Ministerial and departmental secretary, Anchorage, Alaska. Survivors include his wife, May; a son, Andre; a daughter, Therese; his parents, Tom and Mary; and a sister, Annette Sparrow.

**THOMPSON, Vina M.**—83, passed away March 9, 1979. Well known for her music and her love for youth, she served with her husband, F. S. Thompson, for many years in Inter-America while he was treasurer of West Indies College, the Jamaica Conference, and the Antillian Union, and president of the Caribbean Union. Survivors include her sons, Garth and Royce; and one daughter, Iris.

**Newly Published**

**Pacific Press Publishing Association**

**Love in Escrow** by J. Orville and Mary Iversen (85 cents). The Christian principles in this book, shared by the Iversens in many counseling sessions, come to the reader experience-tested.

**"Whoa!" I Yelled, "Whoa!"** by Loren L. Fenton (\$3.95). These true stories from the growing-up years of a farm boy show how the influence of a God-fearing mother guided her son, who became a missionary evangelist for God.

**"A Good Fight"** by Ruby Ratzlaff (\$2.95). As Paul's life and labors stirred to action his fellow Christians of old, so the inspiration of his loyalty and steadfastness are meant to challenge those who will endure a time of trial before the coming of Jesus Christ.

**Hey, Kids, Stay Well, Feel Good** by Kathryn Smith (\$2.50). A nurse and medical missionary has made a collection of health posters for children.

**Review and Herald Publishing Association**

**Baseball, Popcorn, Apple Pie, and Liberty**, compiled by Roland Hegstad, (US\$6.95, introductory price \$4.95). *Liberty Magazine's* editor has prepared a cross section representing the best articles of two decades. Church-state entanglements, Ulster, freedom of the press, mail-order religions—all these and more are examined in carefully documented style or with humor as the need may be.

**Big Animals of Long Ago—the Dinosaurs**, by Ruth Wheeler (US\$2.95). This bright and colorful book, just right for primary-age children, tells how the dinosaurs lived and what they ate, how they died and were buried in the Flood, and why there are none alive today. Illustrated by Harry Baerg, noted wildlife artist.

**Discovery on a Summer-Ripe Day**, compiled by Pat Horning (US\$3.95). This book takes a close look into the lives of more than 20 young people who brinked disaster and were saved from drug abuse in the nick of time.

**Don't Step on the Pansies**, by Kay Kuzma (US\$ .85). This booklet of spiritual poetry about children was planned particularly as a thought-inspiring and encouraging message for parents.

**The Glad Game**, by Vickie Hyde Corey (US\$3.95). Vickie and Sue begin their student-missionary adventure with the hopeful hearts typical of young Christians, but the girls, coming suddenly into a new culture, find life in Sierra Leone to be one of growth and adjustment.

**Mary Is No More**, by Ruth Jaeger Buntain (US\$ .85). A Christian perspective of grief is the subject of this practical but gentle little book.

## Overseas youth at NAD camps

The Overseas Summer Camp Volunteer Program, in which youth from other divisions work in North America, is growing. From a small beginning of two volunteers in 1977 and 1978, the program had 18 applicants for 1979, all of whom have been assigned to summer camps in the North American Division. The group includes young people from Finland, Peru, Sweden, England, Germany, and Switzerland.

Volunteers are screened in their home divisions, and their applications are routed through the General Conference to the local conferences. Applicants are responsible for their own round-trip air transportation. Camps provide room and a small weekly stipend for each volunteer. Minimum age for applicants is 18.

It has been found that this program enhances the NAD summer camp program, gives overseas students an opportunity to participate in North American activities, and is of benefit to volunteers, campers, and regular camp staff.

LEO RANZOLIN

## World literature sales increase

Denominational literature production and distribution made large gains in 1978 over 1977. This growth reflects both world conditions and increased efficiency in production.

Publishing-house sales increased from \$89,994,673 in 1977 to \$111,568,080 in 1978, a 24 percent increase. Sales by literature evangelists increased 16 percent from \$58,502,288 to \$67,872,132. Sales by students increased by a slightly higher percentage, 16.3, from \$5,898,202 to \$6,358,564.

At the end of 1978 the church was operating 203 main Adventist Book Centers, 95 branches, 44 bookmobiles, and 43 other vehicles for transporting

books and journals to church literature sales.

Total world sales figures are not yet available, but the North American figures show an increase of more than \$1 million.

Sales in 1978 by the four largest denominational publishing houses are as follows: Pacific Press Publishing Association, \$34,684,320; Review and Herald Publishing Association, \$19,881,990; Brazil Publishing House, \$9,184,615; and Southern Publishing Association, \$8,869,662.

BRUCE M. WICKWIRE

## AWR broadcasts seeds of truth

After a modest beginning seven years ago in Lisbon, Portugal, Adventist World Radio now includes short-wave and medium-wave programs emanating from Portugal and India. The first Seventh-day Adventist owned and operated radio facility is ready to open its doors in Guatemala, and AWR is being offered the shortwave portion of this operation.

Today AWR-Europe broadcasts in 15 languages—including Russian, Ukrainian, Chinese, Serbian, French, German, Arabic, and Greek. Evidence that these programs, filled with Christ's love, are getting through comes in a letter from a listener in Eastern Europe who signs himself "Your brother in Christ":

"We always listen to your Voice of Hope radio messages, and I know my neighbors are also listening. Please pray for us; I am not sure if I will be permitted to take this magazine [which he requested] home with me."

The Lisbon station, on which the church rents time, sends the Advent message out over the airwaves on 240,000 watts of power. In its initial stage, the Guatemala short-wave station, run by the Central American Union, operates on 10,000 watts. AWR hopes to take over the operation and increase its power to 100,000 or 150,000

watts as soon as possible. With that kind of power it will be able to blanket Inter-America, South America, and part of North America.

Radio has been called the most pervasive and efficient medium of reaching people in the world today. Certainly Adventist World Radio is growing into the kind of "angel" messenger that can carry the good news of the gospel to nearly every person on Planet Earth.

The original, preelectronics meaning of the word "broadcast" was to spread seed at random, as the sower did in Christ's parable. There could hardly be a more fitting symbol of Adventist World Radio, broadcasting the seed of truth to a hungry world, a world already ripe unto the harvest.

Please remember AWR in your prayers and your giving.

FRANCIS W. WERNICK

## Shawnee Mission nets \$225,000

Last year the volunteers and auxiliaries of Shawnee Mission Medical Center gave the suburban Kansas City, Kansas, hospital nearly a quarter of a million dollars. More than \$55,000 was contributed from money raised by operating the gift shop and sponsoring special events. An additional \$170,000 was contributed in 42,000 hours of volunteered time.

THOMAS W. FLYNN

## Christian Record seeks support

The eightieth anniversary offering for the Christian Record Braille Foundation will be received on Sabbath, July 14. Through the support of the public and the membership of the church, this special ministry has been providing services to the blind and visually handicapped since 1899.

Year by year the public contributes 85 to 95 percent of the funds used to provide Braille, large print, full-vi-

sion, and recorded materials for those with serious visual impairment. (There are an estimated 6 million people in the United States plus thousands more in Canada who cannot read normal ink print.) These funds are carefully audited and cannot be used to promote the doctrinal teachings of the Seventh-day Adventist Church. Only 5 percent of the income received by the Foundation during the past five years has come from the annual offering. This portion is used for supplying the Adventist message to those who daily experience the problems of sight impairment.

Those who give on July 14 will help to fulfill the appeal of the visually handicapped: "Open my eyes, illumine me, Spirit divine."

WILLIAM R. LAWSON

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