

# Adventist Review

General Organ of the Seventh-day Adventist Church

January 10, 1980

## Entering the epochal eighties

Page 4

## The best exercise of all

Page 12

## Divided boat family sees brighter days

Page 18

## Update

Page 24



A wilted rose picked out  
of a bouquet was what  
it took to soften  
Mrs. Jensen's heart.  
Read "Just a Wilted Rose"  
on page 8.

**Looking at the prospects** for the church in the decade of the eighties, associate editor of the *ADVENTIST REVIEW* Leo Van Dolson expresses optimism. In an article beginning on page 4 he says, "As far as the Adventist Church is concerned, our outlook is the most optimistic imaginable, since it is based on a promise that comes from God Himself that the greatest days for this church are yet ahead." Such optimism contrasts sharply with the outlook for our world generally, which is grappling with such cataclysmic problems as overpopulation and the attendant problem of feeding the masses, depletion of energy sources, and international rivalries.

**In this week's Reader to Reader** column the question is discussed as to whether it is

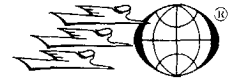
proper for an Adventist to donate his body for medical research after his death (p. 14). Not all readers are agreed on this topic. The church officially has never taken a stand on the matter, nor does it seem to be necessary that it should. Since the question did not specify the type of donation, respondents deal with two types—that of the entire body for dissection in medical studies and that of certain organs. In the former case, the medical school takes care of the disposal of the body after the laboratory work is completed; in the latter, loved ones give the body its usual burial.

It should be noted that medical schools desire only complete bodies from which no organs have been removed. Therefore a person must decide which type of

donation he desires to make. Prayer should help a Christian see his responsibility in this area. The wishes of loved ones also should be taken into consideration.

**It is important** that a Christian from time to time review the major doctrines of the Bible. In this issue Alf Lohne, a vice-president of the General Conference, reviews the doctrine of baptism (p. 9). He deals not only with the proper mode but also with the significance of the act. Though customarily performed only once, the act should affect a person's living every day of his life.

**Art and photo credits:** Cover, pp. 8, 12, 13, Skip Baker; p. 4, Gert Busch; all other photos, courtesy of the respective authors.



130th Year of Continuous Publication

**EDITOR**

Kenneth H. Wood

**ASSOCIATE EDITORS**

Don F. Neufeld, Leo R. Van Dolson

**ASSISTANT EDITOR**

Jocelyn Fay

**ASSISTANT TO THE EDITOR**

Eugene F. Durand

**ADMINISTRATIVE SECRETARY**

Corinne Russ

**EDITORIAL ASSOCIATE**

Aileen Andres Sox

**EDITORIAL SECRETARIES**

Pat Alden, Chitra Barnabas, Celia Fike

**ART**

Director, Byron Steele  
Designer, G. W. Busch

**CONSULTING EDITORS**

Neal C. Wilson, Charles E. Bradford, W. Duncan Eva, W. J. Hackett, Richard Hamill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick

**SPECIAL CONTRIBUTORS**

C. O. Franz, K. H. Emmerson, R. R. Figuhr, Robert H. Pierson, B. L. Archbold, W. T. Clark, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, K. S. Parmenter, W. R. L. Scragg, C. D. Watson

**EDITORS, NORTH AMERICAN UNION EDITIONS**

Columbia, Ernest N. Wendth  
Southwestern, Richard W. Bendall

**EDITORS, INTER-AMERICAN EDITIONS**

English, Wanda Sample; Spanish, Humberto M. Rasi, Raul Villanueva; French, Simone Doleyes

**EDITORS, SOUTH AMERICAN EDITIONS**

Portuguese, R. S. Lessa; Spanish, Gaston Clouzet

**EDITORS, AFRO-MIDEAST EDITION**

Jack Mahon, Jean Thomas

**CORRESPONDENTS, WORLD DIVISIONS**

Afro-Mideast, Jack Mahon; Australasian, Gordon A. Lee, Robert H. Parr; Euro-Africa, Pietro Copiz; Far Eastern, M. G. Townend; Inter-American, Tulio R. Haylock; Northern Europe-West Africa, Paul Sundquist; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, P. J. Salhany

**CORRESPONDENTS, NORTH AMERICA**

UNIONS: Atlantic, Geraldine I. Groul; Canadian, A. N. How; Central, Clara Anderson; Columbia, Ernest N. Wendth; Lake, Jere Wallack; North Pacific, Morten Juberg; Northern, Halle Crowson; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, Richard W. Bendall

**UNIVERSITIES:** Andrews, Kevin McClanahan; Loma Linda, Richard Weismeyer

**CIRCULATION**

Manager, Edmund M. Peterson  
Associate Manager, Robert Smith  
Field Representative, Ron D. Spear

A quarterly edition in Braille is available.

**TO CONTRIBUTORS**

Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last *Review* of June and December. The *Adventist Review* is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1980 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$19.95. Single copy, 50 cents.

Vol. 157, No. 2.

**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.

**Sin's "sides"**

Re "Babylon Is Fallen" (Sept. 6).

In this interesting and inspiring article, the author mentions that he is upset at many "examining all facets of subjects that God's Word unequivocally labels as sin. Subtle (or not so subtle) suggestions are made that we need to be broad-minded and listen to the other side, that we ought to take a look at all angles of some forbidden practice. . . . Are there two sides to sin? Is not sin still sin, no matter which side you look at?"

Perhaps it is not so much sin we should be concerned about as it is how we should relate ourselves and our church to the sinner. I have been dismayed at the way some within God's last-day church have related to sinners. Jesus dealt with sinners in ways we have yet to understand fully. When they showed an interest in becoming better persons, He opened His heart and hands to them. Yet, at the same time, He did not accept their sin.

Perhaps it's our concern with what others may think of us, with how we will appear if we receive

sinners, that makes us turn our attention from relationships to the two or more sides of sin.

Challenge us with more of this type of article, for we sorely need it as we near the end of time.

GEORGE GREEN  
Lake City, Florida

**Hymns**

Re "Enlarge Your Repertoire of Hymns" (Response From Readers, Sept. 20).

When I played and sang all the hymns suggested by the author, I was amazed that I knew only one of them. I heartily agree that we need to become acquainted with more of our great hymns.

JOYCE M. MARSH  
Loma Linda, California

**Overreacting**

Re "Sexist Language" (Letters, Dec. 6).

To do away with sex-oriented words such as *his*, *hers*, *layman*, and *chairman* is overreacting to the demands of a small fraction of our society.

LEWIS BRAND  
Winchester, Kentucky

**Loud and clear!**

I had been reading my Bible on the bus when I felt a tap on my shoulder. Turning around, I looked into the pleasant face of a woman who whispered, "Do you go to the church on Albany Street?"

I was puzzled, and answered rather haltingly, "No, I don't."

We were just pulling up to my stop when she hurriedly stated that the pastor of that church used to visit her family, but that they had lost track of him. Having never heard of this Albany Street church, I still didn't know what she was talking about, but I quickly jotted down her telephone number.

When I phoned that evening, I learned that the family is Catholic. The Adventist pastor of the Yugoslavian church on Albany Street used to visit them, and they wished him to visit again. I told her I would be most happy to put him in touch with the family.

My curiosity getting the best of me, I had to ask this woman how she knew that I was a Seventh-day Adventist.

She said, "Oh, I saw you once before, carrying the *ADVENTIST REVIEW*. The top of it was just sticking out of a bag you had."

In this case I may have been a silent witness, but the *REVIEW* spoke loud and clear!

TERRY D. GALLARDO  
Chicago, Illinois

**More food**

In "It Doesn't Make Sense, But It Works" (Nov. 22) the author says five loaves plus two fishes equaled 5,000 meals. He should have doubled that number. *The Desire of Ages*, page 809, says that more than 10,000 were fed.

CAROLYN JACOBS  
Glendale, California

# “The home is in big trouble”

“There is plenty of evidence that the home is in big trouble,” stated Billy Graham recently during a five-day evangelistic meeting in Halifax, Nova Scotia. At the meeting, which attracted people not only from Nova Scotia but from neighboring Newfoundland, Prince Edward Island, New Brunswick, and Maine, Dr. Graham singled out four aspects of life that are weakening the home and family:

1. The increasing number of mothers who work outside the home. “I know that it is an economic necessity sometimes,” he stated, “but I know also that very young children need the close bond of maternal love at this formative stage in their lives.”

2. Too much mobility. “More than 50 percent of Americans have changed addresses in the past five years, creating a rootlessness that was seldom felt by our forebears,” Dr. Graham commented.

3. Too much unedifying television. “Most of us,” he said, “at the expense of family time, watch too many shows that do nothing to uplift our minds and souls.” He deplored the fact that people choose programs that glorify sex and violence over those that are informative, challenging, and inspiring. “Like so many other things in life,” he said, “television can be a positive force or a negative one.”

4. Too little control of hedonistic appetites. Hedonists believe that pleasure is the sole or chief good in life and that moral duty is fulfilled in the gratification of pleasure-seeking instincts and dispositions. Defined loosely, hedonism may be considered the self-indulgent pursuit of pleasure as a way of life. Obviously, if people give an exaggerated place to sports, movies, television, travel, dancing, drinking, sex, and other hedonistic pursuits, the home is bound to suffer.

## The basic evils

We agree that the four life-style trends listed by Dr. Graham have much to do with the deterioration of home and family life in the West. But we see these trends as the fruit rather than the root of the problems that are destroying the home. Or, to change the figure, we see them as symptoms of the disease that is weakening the home, not the disease itself. In our view the basic evils that are destroying the home are selfishness, lack of commitment (to God and one another), mistaken goals, and rejection of divine authority.

Consider, for example, some factors that contribute to the escalating divorce rate. Why has the home become so

fragile? Because brides and grooms do not take seriously their vows to be true to each other until death takes one or the other. Too often their vows are conditional—binding only if things go well or if neither finds someone he or she likes better. Absolute, irrevocable commitment is lacking. Divorce is obtained and a new marriage entered into without regard to the seventh commandment, which says, “Thou shalt not commit adultery.” Have people forgotten that there is a God in heaven who keeps a record of every life, who reads motives, and who is not deceived by the flimsy excuses people offer for breaking their marriage vows? Do not people know that many homes could be held together and a satisfactory level of happiness achieved if both husband and wife would put forth earnest efforts to that end?

Then there is the matter of mistaken goals. Billy Graham acknowledged that “it is an economic necessity sometimes” for mothers to work outside the home. The death of a husband and/or father may require the wife and/or mother to obtain employment in the professional or business world. Or if the husband/father’s income is not adequate to provide a Christian education for the children, the wife/mother may need to augment the family income.

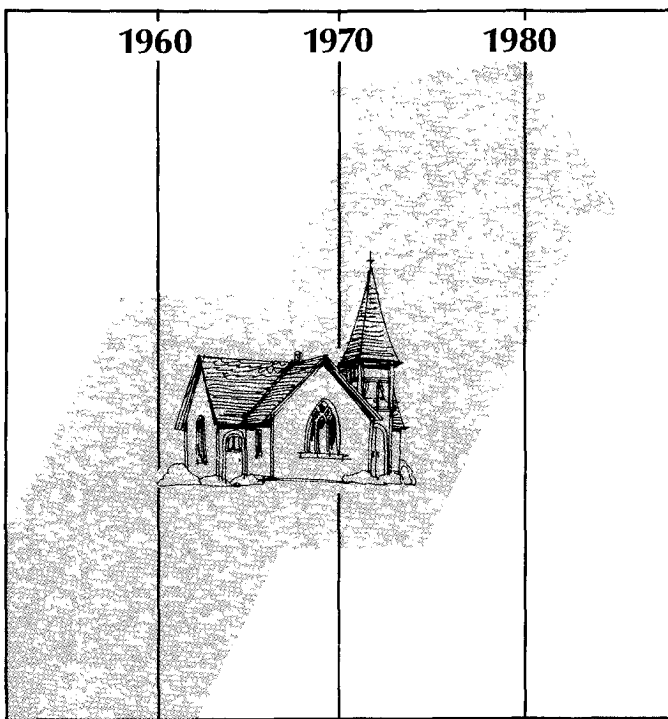
But too often the chief reason why women feel it necessary to work outside the home, leaving the family without a warm center and letting the children fend for themselves, is that the family is materialistic. They want “things.” They feel they must have new cars, television sets, stereo equipment, electronic games, cameras, sport clothes, expensive vacations, and everything else that the “Joneses” have. They could live frugally and maintain a loving home where the parents take a deep interest in each other and spend considerable time with their children, but they are unwilling to do this. They consider the quantity of things to be more important than the quality of life. The excuse that the wife/mother “must go to work outside the home” is just that—an excuse, made necessary by the materialistic outlook of the entire family.

Some women, of course, leave the home to “find themselves,” or in search of an identity. They put their own interests and goals above those of everyone else in the family. Instead of recognizing that the wife/mother is the queen of the home and that she has something very special to offer by way of love, nurturing, and molding characters for time and eternity, some women abdicate their queenly throne, preferring to be slaves in the world of work outside the home. Placing self at the center of his life turned Lucifer into Satan, and broke the harmony of the family of heaven. It will do the same on earth.

## What can be done?

We wish we could say that Seventh-day Adventist homes are unaffected by the general instability and low moral standards of today’s society, but we cannot. Seventh-day Adventists do not live in a vacuum, hence are

*Continued on page 16*



# Entering the epochal eighties

There can be no legitimate doubt about it. The greatest days for this church are just ahead.

By LEO R. VAN DOLSON

We Adventists hope, of course, that we'll not have to live through the eighties on this earth—that Christ will come before we move too far along into this new decade. But, if for some reason Adventist Church life has to be projected through this period, we can be sure of one thing—the eighties are destined to be epochal for both the church and the world. This new decade will be a time of unprecedented change and development.

The church has been and certainly will continue to be dynamic in its growth, not static. Thus we can expect that by the middle eighties the Adventist Church will be quite different from what it is today. I make no claim to prophetic insight, yet being stationed at church headquarters does give one an overall grasp of what the trends seem to be. We also have the advantage of the writings

that come to us through the pen of inspiration, and these give us a fairly clear picture of what the church of the future will be like.

Putting these together with some of the trends observable at the recent Annual Council, along with conversations I've had in recent weeks with some of our church leaders, I would like to attempt a few projections for the church in the 1980's.

## Reorganization and tightening of structure

With the growing need to put our money where we are getting the best returns for it in the way of additions to the church, there is a need for streamlining and economizing. Adventist church leaders are dedicated to making the Adventist dollar stretch just as far as it possibly can and are determined to cut out the fat organizationally—not to the point of curtailing or retarding the work in any way, of course, but by using all our denominational resources to their best advantage.

During this next decade we are likely to see a cutting back on the number of General Conference staff members and a uniting of departments that overlap.

## Third World explosion

The four leading world divisions in growth rate in 1978 were the Inter-American Division (8.03), the South American Division (7.56), the Trans-Africa Division (6.78), and the Far Eastern Division (6.76). These four divisions now contain 55 percent of the church's membership—and all form part of the Third World.

What we're looking at is not a phenomenon peculiar to the Adventist Church. The following news item appeared in the November, 1979, issue of *Eternity*: "A global survey of Christianity and world evangelization has revealed startling and conflicting trends around the world. The report, nearing completion, is being produced at a large computerized research data base operated by the Center for the Study of World Evangelization in Nairobi, Kenya.

"The survey indicates large losses in the western world, reports Dr. David Barrett, director of the center. In the past twelve months, for example, about 1.8 million adults professing Christianity in Europe abandoned the faith to become agnostics, atheists, or adherents of non-Christian religions or cults. North America also registered a decline of 950,000. All these are net figures, Barrett points out, and they indicate total defections minus total additions (conversion to Christianity).

"During the same period, churches in the Third World have experienced phenomenal gains. In Africa, the survey reveals a net gain of 6 million new Christians in the past year—or 16,600 new believers each day.

"South Asia is another bright spot for the Christian faith. Churches and parachurch agencies of all Christian traditions evangelized just over 34.8 million previously unevangelized persons during the past year. That rate is increasing significantly each year."—Pages 10, 11.

The projections of Adventist membership and reported

**TABLE 1**  
**PROJECTIONS OF MEMBERSHIP**  
**AND TOTAL CONTRIBUTIONS, 1985 AND 1990**

*A. World Membership and Total Contributions*

<i>Year</i>	<i>Membership</i>	<i>Contributions</i>	<i>Per Capita*</i>
1978	3,117,535 (actual)	\$516,630,000 (actual, rounded)	\$165.72
1985	4,500,500	1,079,121,000	239.78
1990	5,850,000	1,826,263,000	312.18

\* Not figured the same as the per capita figures in the "Annual Statistical Report."

*B. North American Division Membership and Total Contributions*

<i>Year</i>	<i>Membership</i>	<i>Percentage of World Total</i>	<i>Contributions</i>	<i>Percentage of World Total</i>
1978	566,453 (actual)	18.2	\$358,791,000 (actual, rounded)	69.4
1985	705,500	15.7	687,532,000	63.7
1990	825,500	14.1	1,094,068,000	59.9

*C. Third World Membership and Total Contributions*

<i>Year</i>	<i>Membership</i>	<i>Percentage of World Total</i>	<i>Contributions</i>	<i>Percentage of World Total</i>
1978	2,096,337 (actual)	67.2	\$69,022,000 (actual, rounded)	13.4
1985	3,392,000	75.3	181,840,000	16.9
1990	4,784,000	81.8	363,240,000	19.9

contributions for 1985 and 1990 in Table 1 demonstrate Third World growth graphically. These projections provided by the General Conference Office of Archives and Statistics are based on data from 1968 to 1978, and probably are quite conservative. Church membership will practically double during the decade. Contributions will pass the \$1 billion mark by 1985 and be nearly \$2 billion by 1990. Notice also that the North American Division percentage of world membership and percentage of world contributions are projected to drop to 14.1 percent and 59.9 percent, respectively, by the end of the decade, whereas Third World membership and contributions will increase dramatically.

What can the church do about the changing nature of its constituency during the years to come? Obviously, the suggestion made at Annual Council to consider holding the first General Conference session ever in a Third World country in 1985 is one move toward recognizing the Third World constituency. Incidentally, it is projected that there will be 300,000 members in the Philippines alone by 1985. The proposed reorganization of territories in Africa also demonstrates the church's responsiveness to Third World attitudes.

Financially, there are two trends somewhat counter-

acting each other. On one hand there is a growing trend toward self-support in missions; on the other hand North America's contribution, when viewed from a per capita basis adjusted for inflation, is sinking tragically.

Apparently the economy in this country is moving away from the kind of affluence Americans continued to enjoy in the 1970's. If it continues in this direction, as seems likely, Americans will have to stop spending their means as profligately as they are used to doing. If this happens, we can foresee a general economizing as far as our work in this country is concerned—less elaborate building, for instance—that will result in the long run in more money for the work in those areas where the harvest seems ripest right now.

**The communication revolution**

In this age when the latest talk is of home computers communicating with each other, perhaps even through a worldwide satellite network, Adventists need to take greater advantage than we have of the opportunity God has provided for the worldwide spread of His message in these last moments of time.

Some exciting plans are being laid—a master plan is being developed through Adventist World Radio for

worldwide coverage by shortwave. A *Reader's Digest*-type magazine insert is being explored. Determined effort is being made to come up with an inexpensive missionary journal (perhaps in tabloid form) that will represent the Adventist Church monthly in every home in North America—the current 500,000 circulation of *Signs* along with the monthly distribution of our other missionary journals is only a first step in this direction. Single-copy special issues of the ADVENTIST REVIEW and *Life & Health* are being circulated by the hundreds of thousands. The Oregon Conference recently ordered 216,000 copies of *Life & Health* for Ingathering distribution.

But all that we've mentioned is just a drop in the bucket of current potential for communicating our message. We need to be continually experimenting with all

kinds of new techniques while, of course, not abandoning the tried and true ways until something better becomes clearly evident.

What has happened with our screening vans in New York City in opening the way for radio, television, and media coverage tells us that maybe we'd be further ahead if we put more of our available budgets into doing special services for the community and letting them promote our public relations for us.

Where is the army of skilled workers that we need *right now* to help us take advantage of the communications revolution? Where do we go for skilled denominational editors, writers, media technicians, computer operators, marketing and advertising personnel, advertising copywriters, layout artists, and designers with professional training and a thorough knowledge of the message

## ESPECIALLY FOR MEN By W. R. L. SCRAGG

### Today's young man

You aren't all like your father! So claims Gail Sheehy, author of *Passages*, in a recent analysis\* drawn from in-depth interviews with young American males under the age of 30.

If that's your age bracket, then, à la Sheehy, you—

Don't want to work hard.

Demand more time for personal growth.

Are obsessed by trade-offs in life.

Dream of achieving the perfectly balanced life, in which there is time for love, leisure, children, personal expression, and lots of tennis.

Says Sheehy of your group, "Their new happiness formula expresses itself in a startling shift of values. Highest on the list of personal qualities that young men consider important is 'being loving.' Dismissed to the bottom of the list of qualities they care to cultivate are 'being ambitious' and 'being able to lead effectively.'"

While you're mulling his assessment over, let me share a little of my mulling. Perhaps my memory fails me, but I seem to remember some of these values that

presently are being dismissed being very important to me and to my fellows.

I remember distinctly, in those distant pre-30 years, trying to find ways to increase my professional efficiency—not so much so that I could do more, but so that I could fit in my love for surfing and reading and writing. I think you have it wrong if you think that all post-40 men of today were workaholics at your age. What they are today does not necessarily tell you what they had hopes of becoming.

Don't let me disillusion you. We *did* have our dreams of leisure and children and personal expression, and, for me, time to crack a wave or two at Australia's Manly Beach.

There's nothing very strange, let alone startling, about most of these "new" values. What perhaps is different is the openness with which some of these "important" may now be pursued.

For example, my hours of sun-drenched leisure would definitely have been tinged with guilt had the denomination's division president come walking down the beach. Leisure was a guilt-ridden thing, to be hidden

from the eyes of peers and superiors. Society has changed radically, since leisure is not only a personally desirable goal but one admired and accepted by society.

Are there more men today who dismiss ambition and effective leadership as something devoutly to be desired? I hope so. But it's nothing new to have people around for whom such values have no significance. I'm certain your father can name high school, college, and university friends for whom these goals never had significance.

Now don't get me wrong; I like what Gail Sheehy finds. What I'm really trying to say is that if you're less than 30 and you share the values Sheehy found, you are going to have to work at those goals, or life will pick you up, create ambitions for you, give you leadership roles, drain off your leisure time, plunge you into the whirlpool of interpersonal relationships, and leave you high and dry on a land different from the shores of your expectations toward which you had so carefully charted your course.

There is another thing I think I discern in *Christian* young men that may be greater in degree now than it was in the times I remember. Love for God and His activity in the life—all more openly expressed, more admired by peers, more pervading today.

One articulated goal strikes me as distinct from

the values of my pre-30 days: "being loving." It's so different that I'm not even sure I know what is meant by the phrase. Showing affection, perhaps? Making love a predominant motive? If so, then what kind of love? How would love be defined? Love as an activity? Or loving as a principle leading to activity? Perhaps we thought more of being virtuous, or courageous, or honest. I can never remember having "being loving" as a conscious goal.

It seems such an eminently suitable and desirable goal that I wonder that we never thought of it. Too soft-sounding? Not fitting the masculine role to which culture had molded us?

We have this goal today, though. It fills our thinking and our writing; our preachers and philosophers proclaim it. It came for some of us a little late to make it an unconscious principle. We must forever assess our action and pull ourselves back to "being loving" if it is to be our "compass." For you it comes more naturally, and that is a step forward for us all. But since you have accepted it as the topmost male characteristic, it will trouble your conscience all your life. So many other demands will seek to topple it from its pinnacle.

But it will nag at you, just as the virtues of other generations nag at them. And in that nagging I, for one, find comfort and hope.

\* *Esquire*, October, 1979.

of this church? Are our ministers getting adequate background and training in communication techniques and skills so that they are knowledgeable enough to take advantage of these methods of outreach?

But, most of all, without the church itself demonstrating before the world the character and goodness of Christ, what do we have to communicate? Without a living, growing experience, communication becomes mere puffery and hot air!

However, I see something happening inside the church in the eighties.

### **A more loving fellowship**

If I am convinced about anything taking place in the future, it is that the church of the eighties will be a more loving fellowship than it is at present. There will be more unity, sharing, communion, and compassion. This change for the better in attitude must take place before we can finish our mission on earth, for the love of Jesus is to be seen in all its fullness in His people on earth. Perhaps this condition will be brought about by some form of overt pressure or even persecution. If not, greater love certainly will precipitate persecution, which in turn will result in our needing and depending more on each other.

### **Greater lay participation**

The next obvious trend, and one that represents probably our greatest needed emphasis right now, is that of greater lay participation. We can anticipate that this will not only continue but will develop dramatically, even as Ezekiel's river did, filling the whole earth. There is no way that the paid clergy alone can ever finish God's work.

What I believe will happen by the middle of the eighties, if time should last, is the development of a strong cadre of lay, self-supporting pastors and denominational workers. It could be that these persons will have been trained in an intensive one-year practical, yet professional, training program. I trust that the fine concept of every-member territorial assignment will continue to catch on.

### **More dynamic worship services**

As a result of the growing lay participation mentioned above, I see a swing away from the current liturgical trend to what will be perhaps a more meaningful form of worship. This will be beneficial to the church because it will involve those attending the services much more than is being done currently.

One example of movement in the direction indicated may be seen in the current study and experimentation that the Sabbath school department has been giving toward making the Sabbath school more evangelistic in its outreach. Challenged by the 100,000 currently attending the Pastor's Bible classes in preparation for baptism in the Trans-Africa Division the department is giving study to revitalizing this approach on a worldwide basis. In North

America, experimentation is under way with a new college-level lesson quarterly. Initial reports indicate a favorable reception.

Incidentally, a survey of 240 churches in North America indicates that 90 percent of those attending church also attend Sabbath school. Some have felt that Sabbath school attendance is much lower in ratio relative to church attendance. If this study holds true, it may suggest that we need to take a careful look at the percentage of members who attend church regularly, as well as devise the kind of programs and worship services that will provide as much spiritual food and assistance in developing members' faith and experience as possible.

### **Priority of outreach evangelism**

If the 1976 Annual Council action on the priority of evangelism continues to gain support, as I believe it will, one does not need a crystal ball to predict that by the middle of the 1980's, if not long before then, the response to this revolutionary action will catch on in our organization. This means, of course, that a dramatic shift in basic objectives must take place among Adventists, with much more emphasis being given to outreach than to building institutions.

I wonder whether the church as a whole yet realizes how earthshaking the 1976 Annual Council action really was. If it is taken seriously, it will mean that budgets on every level, including that of the local congregation, will include, perhaps for the first time, priority on outreach evangelism. Before any other item is considered, an amount will be set aside to provide adequate funds to meet the evangelistic goals of the particular institutions or organization involved.

### **Total dependence on the Spirit**

The most dramatic shift of the next decade will undoubtedly be away from dependence upon humans and what they can do toward dependence upon God and the direct intervention and guidance of the Holy Spirit. We anticipate that soon the time will come when committees and plans will not be able to keep up with the direct providential leading of the full outpouring of the Holy Spirit. This does not mean that there is no room for planning. In fact, if we know this situation will take place in the near future, we will have to face the challenge of larger planning and the more adequate preparation that is necessary to meet the great harvest of souls that lies immediately before us. Think of what this means in terms of logistics. All of these converts will need a church home (not necessarily an elaborate church structure) and missionary tools to work with as they in turn take up the loud cry of the three angels' messages.

Many futurists today look with understandable pessimism upon that which will take place in the next decade. As far as the Adventist Church is concerned, our outlook is the most optimistic imaginable, since it is based on a promise that comes from God Himself that the greatest days for this church are yet ahead. □



# Just a wilted rose



Mrs. Jensen's face seemed to be shut as tightly as the door to her hospital room that she always kept carefully closed.

By JO ANNE SNOW

Sherrie stepped out into the corridor from room 105. Straightening her cap and smoothing the front of her student nurse's uniform, she sighed with relief as she pulled the door shut behind her. Mrs. Jensen preferred having the door shut.

That closed door somehow reminded Sherrie of Mrs. Jensen herself. Her face seemed shut, tight, and locked. It opened only to vent the bitter feelings that churned inside her. Sherrie had had ample opportunity to feel the heat of Mrs. Jensen's anger in the few minutes that she had spent in room 105.

As Sherrie hurried down the corridor to the desk, she

felt sorry for Mrs. Jensen, who had a terminal disease. What must it be like to be alone and so close to death?

"I'm going to throw these away. They're getting pretty droopy," the nurse behind the desk said as she picked up a bouquet of roses left for the nurses by a grateful patient several days before. As she turned to throw them into the trash can, Sherrie suddenly had an idea.

"Wait!" Sherrie caught the nurse's arm. "Let me have one of those roses. I want to give it to someone."

Picking out the least droopy of the roses, Sherrie rummaged around in one of the closets behind the desk until she found a bud vase and a piece of ribbon. The rose seemed to perk up with all the attention. With the bit of ribbon tied around the vase, it even looked pretty.

## Mrs. Jensen turned angrily

Sherrie took a deep breath as she started down the hall to room 105 carrying the rose. Pushing the door open quietly, she tiptoed in. Mrs. Jensen, lying with her face toward the wall, turned angrily as she heard the sound of the vase being placed on her bedside table. But when she saw the rose, utter astonishment replaced the anger on her face. She seemed to crumple as tears began to course down her cheeks.

"Why did you do that after the way I've treated you?" Mrs. Jensen sobbed.

Sherrie reached for the woman's trembling hand.

"Because Jesus loves you." Sherrie swallowed the lump in her throat. "He wanted you to know how much He loves you, so He impressed me to give you this rose."

Sherrie sat and held Mrs. Jensen's hand as the pent-up fear and frustration came pouring from Mrs. Jensen's lips. When the torrent of words had ceased, Sherrie tried to explain in a gentle, soothing way about God's love and care for His children and how sin and death bring agony to His heart. Mrs. Jensen drank in the words like a thirsty flower. When Sherrie rose to leave, the older woman squeezed her hand. Tears welled up in her eyes again.

"Thank you so much. You can't know how much this has meant to me."

As soon as she arrived at the hospital the next week, Sherrie hurried to room 105. The wide-open door revealed that a middle-aged man now occupied the bed by the wall.

"Where is Mrs. Jensen?" Sherrie asked the stern-faced nurse at the desk.

"Oh, do you mean the woman who was in room 105? She died last night just after I came on duty." The nurse's expression softened as she looked at Sherrie. "She left a message for you. She said, 'Tell that little student nurse, Sherrie, that I'm ready. I love Jesus.'"

Sherrie turned from the desk, tears spilling down her cheeks.

"Thank You, Lord," she whispered. "It was just a wilted rose, but some day soon I'd like to hand her one that will never fade." □

*JoAnne Snow, a minister's wife, is a homemaker and free-lance writer living in Ava, Missouri.*



# Baptism—what it means to believers

Like other great teachings of the Holy Book, the subject of baptism needs to be reviewed from time to time to impress minds with the eternal significance it has for believers.

By ALF LOHNE

The subject of baptism is one of the precious doctrines of God's Word. Like other great teachings of the Holy Book, it needs to be reviewed from time to time to impress the mind with the eternal significance it has for each person. Also, with friends and relatives who may be asking questions regarding baptism, it is important that we have ready answers.

At the first great revival meeting of the young Christian church, when asked by convicted hearers, "Friends, what are we to do?" Peter answered, "Repent and be baptized, every one of you, in the name of Jesus the Messiah for the forgiveness of your sins; and you will receive the gift of the Holy Spirit." The narration con-

*Alf Lohne is a vice-president of the General Conference.*

## Joyfully!

By MYRTLE A. POHLE

*Today I chatted with a friend.  
Such empathy!  
We talked of Jesus and His love,  
His sympathy.*

*We'll spend eternity together,  
Oh, hopefully.  
And sing the songs of the redeemed  
So joyfully.*

cludes with this happy ending: "Then those who accepted his word were baptized, and some three thousand were added to their number that day."<sup>1</sup>

The command is so plain it can hardly be misunderstood. "Repent and be baptized." A sinner, admitting his guilt, repents and turns to Jesus for forgiveness and cleansing. Baptism represents not only the washing away of sins but also the repentant sinner's union with Christ: "Through faith you are all sons of God in union with Christ Jesus. Baptized into union with him, you have all put on Christ as a garment."<sup>2</sup>

Writing these words, Paul no doubt was recalling his own experience, for when he was converted baptism was one of the first steps he was called to take. After suffering three days of blindness, during which others had to lead him by the hand, he was admonished by the devout believer Ananias, "Why delay? Be baptized at once, with invocation of his name, and wash away your sins."<sup>3</sup>

There is no question, then, about the importance given to baptism in the Bible and by the early Christians. Jesus Himself emphatically declared, "Those who believe it and receive baptism will find salvation." And He commanded His followers, "Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you."<sup>4</sup>

Does the baptismal water itself have any power or effectiveness? Can it, of itself, cleanse us or wash away sins? No. The experience of Simon, the magician, dramatically illustrates this. Even a man of God such as Philip could not remove Simon's sins by burying him in the waters of baptism. Note what happened:

When Peter and John visited the church into which Simon had been accepted, the magician, who "had swept the Samaritans off their feet with his magical arts," wanted to buy spiritual power from them with money.

But Peter's severe reply was: "Your money go with you to damnation, because you thought God's gift was for sale! You have no part nor lot in this, for you are dishonest with God. Repent of this wickedness and pray the Lord to forgive you for imagining such a thing. I can see that you are doomed to taste the bitter fruit and wear the fetters of sin."<sup>5</sup>

Although Philip had led this man into the church through the baptismal ceremony, the rite had done him no good. Why not? He had not repented. He was still fettered by sin. The water of itself could not bring about a miracle. Without repentance for sin and faith in Christ, immersion in water has no spiritual meaning or effect.

## God acts through Biblical baptism

The saving, cleansing and renewing power that the Bible associates with baptism is not based on man's action, but on God's. "Christ also loved the church and gave himself up for it, to consecrate it, cleansing it by water and word."<sup>6</sup> The "washing away" of sin prom-

ised through repentance and baptism is possible only through the power of Christ's atonement, accepted by faith.

"Not for any good deeds of our own, but because he was merciful, he saved us through the water of rebirth and the renewing power of the Holy Spirit."<sup>7</sup>

"Christ made baptism the entrance to His spiritual kingdom. He made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost. Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become members of the royal family, children of the heavenly King."<sup>8</sup>

The apostle Paul described the symbolic nature of baptism in these words, "Have you forgotten that when we were baptized into union with Christ we were baptized into his death? By baptism we were buried with him, and lay dead, in order that, as Christ was raised from the dead in the splendour of the Father, so also we might set our feet upon the new path of life. For if we have become incorporate with him in a death like his, we shall also be one with him in a resurrection like his."<sup>9</sup>

This description becomes even clearer when we realize that the word "baptize" is a transliteration of the Greek word *baptizo*, which lexicons, dictionaries, and historians define as "immerse," "plunge," or "dip." Being immersed in water portrays not only the burial of Christ but the burial of the sinner's life of sin, for "we were buried with him." Being raised up out of the baptismal waters symbolizes not only Christ's resurrection but the beginning of a new, Christ-centered life.

With these thoughts in mind, we understand better why the apostles needed a bountiful supply of water to conduct a baptism. Of John the Baptist it is said, "John too was baptizing at Aenon, near to Salim, because water was plentiful in that region; and people were constantly coming for baptism."<sup>10</sup>

When the true meaning of baptism is grasped, we see that Biblical baptism could take no other form than that of immersion. Any other form would destroy the significance of this symbolic Christian rite.

### **Based on a conscious decision**

Being immersed with Christ in the baptismal waters is more than a symbolic ceremony: It represents a solemn and conscious decision made by persons who realize what it means and does. These considerations should help us to know when baptismal candidates are ready, whether they be sons and daughters of believers, or other persons who should be taught, in the words of Jesus, "to observe all that I have commanded you."

The apostles could not read the innermost thoughts and desires of their listeners, but before immersing a person in the waters of baptism they tried to ascertain whether there was a faith basis for the rite. An interesting example is the Ethiopian statesman mentioned in the book of Acts. After having listened to the evangelist Philip's

Bible study, he asked to be baptized in some water by the wayside. Philip did not immediately say Yes. First he stated the condition.

"[Philip assured him, 'If you heartily believe, it is permitted.' And he replied, 'I believe Jesus Christ is the Son of God.'] So he ordered the chariot to halt, and both Philip and the eunuch went down into the water and he baptized him."<sup>11</sup>

When Jesus was "about thirty years old"<sup>12</sup> He was baptized by John the Baptist in the river Jordan. Why? He had no sins to bury—nothing to repent of. He did not need to be raised up to set His "feet upon the new path of life." But He wanted to leave a perfect example for Christians to follow. He could say truly, "I am the way; I am the truth and I am life." He "left you an example; it is for you to follow in his steps."<sup>13</sup> "Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do."<sup>14</sup>

### **Son or daughter of God**

Best of all, "After baptism Jesus came up out of the water at once, and at that moment heaven opened; he saw the Spirit of God descending like a dove to alight upon him; and a voice from heaven was heard saying, 'This is my Son, my Beloved, on whom my favour rests.'"<sup>15</sup>

When anyone steps out of the baptismal waters after having made a divine pact with God, the heavenly Father declares that person, too, is His son or daughter. For "the word that was spoken to Jesus at the Jordan, 'This is my beloved Son, in whom I am well pleased,' embraces humanity. God spoke to Jesus as our representative."<sup>16</sup>

To be baptized is to obey the command of Christ. It is to follow His example. But it is more than a matter of obedience and conformity to the Word of God. It also is a privilege. God has ordained, through Christ, that this rite is "the entrance to His spiritual kingdom." This is why I consider the subject of baptism as one of the most precious doctrines God has given to His church.

Since the matter of baptism is of such vital importance, does it mean that all who are not baptized will be lost? No. In the first place, when it comes to the "times of ignorance, God has overlooked them; but now he commands mankind, all men everywhere, to repent."<sup>17</sup> For me this means that God does not condemn anyone for not following light he has not seen or has not had the opportunity to receive.

Second, I believe that in many cases God accepts the will in place of the act. The thief on the cross died without having much opportunity to demonstrate that he was dead to his old life or that he had "set his feet upon the path of life." He didn't have a chance to show that he renounced the world by being baptized.

But his faith in Christ as his sinless Redeemer and coming King compelled him to pray, to confess, to witness, and to commit himself into God's hands. And

he received the promise of eternal life. If he had been able, he would have followed Jesus' command and example and joined the church through baptism. Under these circumstances, it is evident that God accepted the will in place of the act.

It comforts us to remember that we serve a God who knows our circumstances. He knows all about our advantages or lack of them. He even takes into consideration where people are born.<sup>18</sup> What a wonderful God we serve! He never loses sight of or forgets those who commit themselves to His personal care.

"The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world and who have received Christ into the soul

temple. These candidates have entered into the family of God, and their names are inscribed in the Lamb's book of life."<sup>19</sup> □

#### REFERENCES

- <sup>1</sup> Acts 2:38-41 N.E.B.
- <sup>2</sup> Gal. 3:26-27 N.E.B.
- <sup>3</sup> Acts 22:16 N.E.B.
- <sup>4</sup> Mark 16:16; Matt. 28:19, 20 N.E.B.
- <sup>5</sup> Acts 8:18-24 N.E.B.
- <sup>6</sup> Eph. 5:26 N.E.B.
- <sup>7</sup> Titus 3:5 N.E.B.
- <sup>8</sup> Ellen G. White Comments, on Romans 6:1-4, *Seventh-day Adventist Bible Commentary*, vol. 6, p. 1075.
- <sup>9</sup> Rom. 6:3-6 N.E.B.
- <sup>10</sup> John 3:23, 24 N.E.B.
- <sup>11</sup> Acts 8:37, 38 Berkeley.
- <sup>12</sup> Luke 3:23 N.E.B.
- <sup>13</sup> John 14:6; 1 Peter 2:21 N.E.B.
- <sup>14</sup> *The Desire of Ages*, p. 111.
- <sup>15</sup> Matt. 3:16, 17 N.E.B.
- <sup>16</sup> *The Desire of Ages*, p. 113.
- <sup>17</sup> Acts 17:30 N.E.B.
- <sup>18</sup> Psalm 87:4-5.
- <sup>19</sup> Ellen G. White Comments, on Romans 6:1-4, *Seventh-day Adventist Bible Commentary*, vol. 6, p. 1075.

#### BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

## Revivals, true and false; God's fairness; broided hair

**We are taught that the counterfeit revival comes before the true revival. I believe this (because I see it happening and because the Spirit of Prophecy says so). But, when studying the Bible with others, what passages can I use to indicate that this has been the pattern in the past?**

I would not attempt to prove this from the Scriptures. No clear pattern is there set forth. In 2 Thessalonians 2, where the activities of the great antichrist are described, in which a false revival is implied, nothing is said of a true revival to follow. It is simply stated that the wicked one will carry on his work until he is unveiled and destroyed by the brightness of the coming of Christ.

Likewise in Revelation, where the heyday of the second beast is described in a revival that sweeps all the inhabitants of the world (except a faithful remnant) into its ranks, no true revival is mentioned as following.

It is important that Adventists distinguish between

what is clearly set forth in Scripture and what has been revealed through Ellen White. The basic outline of future events has been set forth in Scripture, but through Ellen White the Lord has added numerous details. This is in harmony with a principle set forth in the Scriptures, namely, that, as an important event predicted in prophecy nears, God provides additional details through later prophets.

**Regarding Ezekiel 33:8 someone remarked, "I do not think God will deprive a person of salvation just because of my failure to witness." Was this person right or wrong?**

Because of the way the question is worded, I cannot answer either "right" or "wrong." The text reads, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." The meaning is clear. The unwarned wicked man dies in his iniquity.

But if such a man is lost, is it correct to say that God deprived him of salvation? No. God is not to blame. Sin is the culprit. It has introduced the seeming unfairness.

Because of the nature of the issues involved, there is a limit to what God can do in influencing people to accept His salvation. It is at this point that a person by his witness can add to the influences already exerted and thus increase the likelihood that those to whom witness is borne will repent.

From what is stated in the Bible, we may safely assume that every person will have been, or will be, granted an adequate opportunity for salvation. In other words, in the judgment no one will be able to blame God for his loss. God will be able to demonstrate to him that He did everything possible to effect his salvation; that if he had responded to these influences he would now be accepted.

**I would appreciate an explanation of 1 Timothy 2:9. What is broided hair? Is this scripture applicable to our time?**

1 Timothy 2:9 admonishes women to "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array."

From the context it is clear that Paul is here speaking of a woman's appearance in public worship

services. Of course, this does not mean that when she is not in public worship services the basic principles of the admonition can be ignored.

"Broided hair" comes from the Greek *plegma*, which means "something braided." In classical Greek the word is used for things twined, such as the tendrils of a vine or wickerwork. In the context of 1 Timothy 2:9 the reference is to hair. The precise method of braiding used or the hairstyle in question is not known to us today. But people living in Timothy's day knew what hairstyle Paul was talking about. It was probably a popular style whose use in public worship may already have been debated.

Is the admonition applicable in our time? Surely in principle. Modesty and sensibleness are eternal principles that can never be replaced. As to the "broided hair," since it is not known exactly what hairstyle is meant, today's women would not know what would be entailed in heeding the ancient admonition. It is unlikely that Paul is here condemning the braiding of hair per se.

The ancient hairstyle might have been overly ostentatious. Or in some other way it might have been unbecoming to Christian women. Something similarly unbecoming or ostentatious today would be similarly condemned.

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

# The best exercise of all

An ancient proverb gives the key to one of the most beneficial physical-fitness programs—“Every person has two doctors, his left leg and his right.”

By DAVID NIEMAN

Since the publication of Dr. Kenneth H. Cooper's book *Aerobics* in 1968, more than 60 million Americans have started running, swimming, cycling, jumping rope, and walking their way to better health (Kenneth H. Cooper, *The Aerobics Way*, 1977). However, along with the “fitness explosion,” concern has developed as to which of these activities are most beneficial for cardiovascular fitness and their relation to injury potential as well as to mass appeal.

One answer is provided in studies by Michael L.

*David Nieman teaches health and physical education at Pacific Union College, Angwin, California.*



Pollock, Ph.D., director of cardiac rehabilitation and the Center for the Evaluation of Human Performance at Mount Sinai Medical Center in Milwaukee, Wisconsin. The studies demonstrate that a program of walking can help the heart as much as more intense forms of exercise, such as jogging, besides providing many additional benefits.

Dr. Pollock has established that healthy adults not only can build aerobic fitness but can improve the quality of body composition (ratio of fat to muscle and bone) by following these recommendations in a consistent program of brisk walking:

*Frequency:* Walk three to five days per week.

*Intensity:* Achieve a pulse-rate level of 60 percent of maximum heart rate (the maximum heart rate is equal to 220 minus the age) during the walk.

*Duration:* 15 to 60 minutes of continuous walking.

One thing that Dr. Pollock has established in his research is that the total amount of work (energy cost) of the walking program is the most important factor—300-500 kilocalories should be expended during an exercise session to ensure fitness and body-composition improvement (roughly 100 kcal. are expended for each mile covered on foot [*The Physician and Sportsmedicine*, June, 1978]). He has shown that if duration and intensity of the 60 to 70 percent of maximum heart rate are maintained (and this would vary from 120 to 140 beats per minute for a college student down to 96 to 112 beats per minute for a 60-year-old),\* lower-intensity activities such as walking can be expected to increase fitness just as well as jogging—provided the duration is lengthened to produce the necessary energy cost minimum of 300 kcal.

To prove this, Pollock conducted a 20-week brisk-walking study with men 40 to 57 years old (reported in the *Journal of Applied Physiology*, January, 1971). The men walked for 40 minutes, four days per week, briskly enough to keep their heart rates above the 60 percent of maximum heart rate threshold. The improvement in fitness of these men in the walking program was found to be equal to that of a 30-minute, three-days-a-week, moderate-intensity jogging program with men about the same age. The longer duration of the lower-intensity walking period offset the increased intensity of the shorter jogging period.

## Slower pace, longer duration

The concept of slower pace and longer duration has important implications for both men and women who prefer walking to jogging. The lower-intensity effort makes the program more enjoyable; people participate in programs they enjoy.

The musculoskeletal system tolerates low-intensity work much better than it does high-intensity work.

\* The key to making walking a beneficial cardiovascular exercise is to ensure that the heart rate is above the 60 percent maximum heart rate threshold. For most persons, a brisk walk (3 to 4 miles per hour) is adequate. However, for young men and women, and other fit individuals, brisk walking in hilly terrain with perhaps even a backpack load is needed to elevate the heart rate sufficiently. To determine the heart rate during training, the pulse rate should be counted immediately after stopping (periodically during the walk) by placing the tips of the first two fingers lightly on the carotid artery adjacent to the voice box. Using your wristwatch, count the pulse rate for 10 seconds, then multiply the count by six. If needed, adjust the speed of the walk to attain the proper exercise pulse rate.

Besides that, exercising at a low to moderate intensity is a safer form of exercise for persons with heart disease, obesity, and other health problems.

One of the major benefits of walking as compared with jogging is the reduced injury potential, especially for beginners. Dr. James M. Glick, of the University of California Medical Center, and Victor L. Katch, of the University of California at Berkeley, reported 241 muscle and bone injuries suffered by 108 out of 120 middle-aged participants during an 11-week jogging program (*Archives of Physical Medicine and Rehabilitation*, March, 1970). The highest number of ailments observed involved muscle strains (43 percent); 20 percent involved joint sprains of the knee and ankle. The researchers suggested that sedentary individuals who begin jogging are apt to suffer jogging-induced injuries regardless of age. They therefore caution individuals entering a jogging program to do so cautiously and only after consulting a physician.

### Other benefits of walking

Other benefits of walking have been enthusiastically endorsed by such competent experts as the late Dr. Paul Dudley White, noted heart specialist. He is quoted as saying that walking "is the easiest exercise for most individuals, one that can be done without equipment except good shoes, in almost any terrain and weather and into very old age. . . . It has been said that a five-mile walk will do more for an unhappy but otherwise healthy adult than all the medicine and psychology in the world."

In an age when people are short on time and have many responsibilities, walking is especially valuable in that one can do more than just walk while walking. Quotations can be memorized, nature can be studied, and thoughts can be dwelt upon. The fifth-century Greeks believed that walking made their minds more lucid, helping them to solve the problems of logic and philosophy. Their word we transliterate *peripatetic* described both walking and thinking. Walking can be fitted into the daily schedule without drawing undue attention as one walks briskly to work, to the store, or even up flights of stairs.

The President's Council on Physical Fitness reports that "the ordinary tasks of daily living no longer provide enough vigorous exercise to develop and maintain good muscle tone or cardiovascular and respiratory fitness" (*Creative Walking for Physical Fitness*, p. 18). Walking is without a doubt the best exercise for getting Americans back on their feet. Dr. Kenneth Cooper, who has done perhaps more than any other man to show Americans both the need and the benefits of exercise, highly recommends walking, and suggests, "Take your dog on a walk whether you have one or not!" As we put into practice the advice of researchers and physical-fitness leaders, perhaps we will prove true the wisdom of the ancient proverb: "Every person has two doctors, his left leg and his right." □

## FOR THE YOUNGER SET

# The text on the wall

By AUDREY LOGAN

Pam burst into the room, full of excitement. "Grandpa has just phoned to say he is coming today, Don," she announced to her brother.

"Goody!" shouted Don. "Now we'll have some fun playing games."

The children busied themselves gathering their games for Grandpa's visit.

At last the doorbell rang. Mother opened the door and greeted Grandpa warmly. They chatted happily for some time, catching up on the family news.

Don and Pam hopped around impatiently. Finally Grandpa said, "Now I know you want me to play some games with you children. I'm ready. What shall it be first?"

"Scrabble," piped up Pam.

And so the game began. Grandpa enjoyed playing with the children, but soon he noticed that something

was wrong. Don was cheating. When he thought no one was looking he would add a few extra points to his score. Pam was so busy playing that she did not notice.

Grandpa wondered what to do. Of course, he could have said, "Don, you're cheating," and that would have been that. Instead he just said, "You know, when I was a boy my grandma had a text hanging above her fireplace. It read, 'Thou God seest me.'"

Don stopped playing. His cheeks went red. Then he said, "I think I made a mistake. I must go back and figure my score again."

Grandpa smiled. He knew his grandson understood. Don realized he must be fair to Grandpa and Pam. Don remembered that people cannot deceive God.

Because we love Him, we want to be honest, as He has commanded us to be.



## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**Is it proper for an Adventist to donate his body to medical science so that after his death others may benefit from it? What reasons have been cited for or against such a use of one's body?**

■ My colleagues and I certainly appreciated the opportunity to learn human anatomy and surgical techniques through the beneficence of people who had donated their bodies to medical science. There are few, if any, better teaching tools for these purposes. We were constantly reminded by our instructors that the cadavers were to be treated with dignity and respect, and that we should be grateful to those persons who were willing to exhibit an unselfish spirit to the very end. I certainly intend to perpetuate the favor when this dust-bound body of mine perishes. I look forward to a new and perfect body in the earth made new.

BENJAMIN S. CARSON, M.D.  
Baltimore, Maryland

■ Many years ago I made arrangements to donate my body to medical science. Why bury the body if it can be used to further knowledge? God will give us new, perfect bodies at the Second Coming, so I have no compunction about giving my old imperfect body if it can be of some use to future doctors.

ASTRID RAMSEY  
Takoma Park, Maryland

■ What are we going to do with our old cast-off fleshly body? If we bury it, it will only decompose, be eaten of worms (Job 19:26). A better disposition would be cremation, at a saving on cost. It is more valuable as a cadaver at a medical school. I like to think that Jesus' own counsel given to fit another situation can be applied here: "Gather up the fragments that remain, that nothing be lost" (John 6:12).

Someone may observe that our bodies are the temple of the Holy Ghost. Our living body, yes, but not our dead body.

Why not donate our bodies for the advancement of medical science and the benefit of humanity?

LEWIS R. OGDEN  
Juliaetta, Indiana

■ Why not donate our bodies to medical research? It's a beautiful way to continue sharing the blessings of our lives after we are gone. The God who created us will be the same God who recreates us. I do not believe that He needs our original "dust" in order to do this. He who spoke a world into being has an accurate record of us, even to the very hairs of our heads being numbered (Luke 12:7). To me that does not mean that Heaven is busy altering figures every time someone brushes his hair. It means a person's identity will be preserved even though he will receive a new, immortal body at the resurrection.

LOIS PECCE  
Centerville, Ohio

■ My husband and I have wondered about this question for a long time. Being a nurse, I have found that some doctors do not favor this practice, apparently a reaction to their work in the morgue in medical school. Being a minister and teacher, my husband knows the experiences people go through with memorial or funeral services at the time of death in their families.

We discussed this matter with our daughter, who dislikes the idea. Out of respect for her wishes we will not donate our bodies, but we have donated our eyes.

We have also written up what we wish to be carried out at the time of death in regard to the amount of money to be spent. Personally, I feel that many people spend more money than they should for a funeral. It is possible to overact at this time.

JEAN FULLER KISTLER  
Berrien Springs, Michigan

■ I wonder whether a family could ever get over the horror of being informed that the body of a loved one had been taken away by an ambulance to a lab where it would lie in formaldehyde solution, and knowing that later it would be dragged in and out for anatomy students to work on.

Many students are pitying and compassionate, but many others are insensitive and callous. I feel that it would never be of any comfort to the loved ones left behind to know that sooner or later the cadaver would be thrown into the incinerator.

Grieving loved ones are comforted to know where the people are buried. It solaces them to care for their graves and to go there to pray and commune with memories. This comfort would be denied the grieving family if there was not the usual burial.

I have asked that my name be withheld because of the differing opinions on this subject among our local church members.

NAME WITHHELD

■ My wife and I have been carrying donor cards about ten years. She had been ill for some time. Several weeks ago when she felt that she might not recover from her illness, she had me bring the signed forms to her so she could look them over to be sure that they were in order. She passed away November 20. Following is an excerpt of the letter I received from the University of Alabama for her donation:

"I would like to thank you in the name of the Medical Center and of the young people studying medicine here at the University for your understanding and cooperation with Mrs. Sellers' desire to leave her body for study. It is only through such understanding that we are able to continue this important work. I am fully aware that this is a trying time for you and appreciate your understanding."

H. DUPREE SELLERS  
Birmingham, Alabama

■ I have willed my body to the Anatomy Department at Loma Linda. I hope by so doing to enable future students to learn anatomy and become proficient in their medical profession.

I have just completed 23 years of service in the Anatomy Department. While working there I was able to observe firsthand the manner in which bodies are treated. Everything is done in a clean and scientific way with which no one can find fault.

I believe this body is my house while on this earth, and when I die I shall leave it. When Jesus comes, He will give me a beautiful new body.

RUBY WHEELER  
Loma Linda, California

■ If I were to donate my body to medical research, it would be for a double purpose. First, that the cost of a burial might be saved

and the money be given to help the unfortunate. Second, that my body might help medical science.

However, Jesus did not tell Mary she was extravagant when she poured on Him a pound of very costly ointment of spikenard. He said, "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good. . . . She is come aforehand to anoint my body to the burying" (Mark 14:6-8).

I take this to mean that consideration for the poor should come secondary to a respectable burial.

ROY A. ERTTEL  
South Williamsport  
Pennsylvania

■ I suffered from a rare eye problem that diminished my vision to the point that I was legally blind. Unless a person has experienced loss of sight, it is difficult to imagine the problems this causes in raising my young children and maintaining a home.

Last year, however, some parents permitted their 16-year-old child's corneas to be donated. I received one of them. Now, a year later, with the aid of glasses I have 20/20 vision in that eye.

Our Lord, who created us out of dust, is certainly able to recreate us when He calls us home. His life was filled with kind deeds, and I believe He will greet my young donor with a "well done, thou good and faithful servant."

KAREN ROSS  
Riverside, California

### QUESTION FOR MARCH

Response deadline February 8

**I have a severe weight problem. As is the case with many, I manage to lose weight only to find that eventually I slip back into old eating habits again. I would like to hear from people who have succeeded in losing 50 to 150 pounds and subsequently have been able to keep their weight down.**

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published.

ADVENTIST REVIEW, JANUARY 10, 1980



*How SDA's adopted the Sanctuary doctrine—2*

# Aftermath of autumn Disappointment

As noted in my previous editorial, during the summer of 1844 some of the Millerites shifted somewhat in their understanding of Daniel 8:14 from what Miller had taught as to the identity of the sanctuary to be cleansed at the end of the 2300 days, in A.D. 1844. He had held that both the church and the earth were the sanctuary, and that these would be cleansed at the Second Advent. These Millerites, prodded by a hint Miller himself had made, reached the conclusion that on October 22, 1844, Jesus would come out of the Holy of Holies to bless His waiting people. As pointed out in the earlier editorial, they came to this conclusion by reasoning from the types.

The focus of their attention thus had shifted, in part, at least, from earth to heaven. At the same time they held that when Jesus would come out of the Holy of Holies to bless His waiting people, He would proceed to purify the church and the world by fire at His advent as Miller had emphasized. The shift was important, however, for it was the intermediate step leading to the post-Disappointment enlarged understanding of the heavenly sanctuary.

The "seventh-month movement," or as it also was known, the "true midnight cry," or, simply, the "midnight cry," focusing on October 22, 1844, thus became an important link in the chain of the developing sanctuary doctrine.

When Jesus did not return on October 22, the disappointment was bitter. The reactions varied. Some gave up their faith in an Advent expectation, at least in an Advent in the foreseeable future, and returned to their churches.

## Several groups emerge

A large group, including William Miller, concluded that since Jesus had not come on October 22, there must have been some mistake in the chronological reckoning. He continued to look for the coming of Christ without fixing a specific date. Commenting on his twice being disappointed, he said, "Although I have been twice disappointed, I am not yet cast down or discouraged. . . . My hope in the coming of Christ is as strong as ever. I have done only what after years of sober consideration I felt to be my solemn duty to do. . . . I have fixed my mind upon another time, and here I mean to stand until God gives me more light.—And that is *Today*, TODAY, and TODAY, until He comes, and I see HIM for whom my

soul yearns."—Letter, Nov. 10, 1844, in *The Midnight Cry*, Dec. 5, 1844, pp. 179, 180.

While at first he held that Providence had overruled in the preaching of the definite time, October 22, in the spring of 1845 he repudiated this position, declaring that the 1844 movement was not a fulfillment of prophecy in any sense. He also declared himself to be in opposition to any of the new theories that were being expounded. His was by far the majority group.

A smaller group, definitely a minority group, held that the "seventh-month movement" indeed had been valid and that the chronological reckoning had been correct. They also held that the event expected had been correctly anticipated and, in fact, had occurred. In other words, Jesus had come on October 22, but spiritually in His saints.

The followers of these ideas were called spiritualizers or spiritualists, and their ideas were called spiritualism, to be distinguished from the spiritualism of table rappings and séances. The latter spiritualism in its modern form began a few years later in the home of a farmer named Fox living in Hydesville, New York.

## The embryo SDA Church

When Ellen White was "charged with teaching views peculiar to Spiritualism" (*Early Writings*, p. 77), the reference was to the spiritualism of the splinter group described above. Of course the charge was false. Those opposing the spiritualizers' views emphasized the personal, literal, visible coming of Jesus.

The third group to emerge from the Disappointment was the group that developed into the Seventh-day Adventist Church. To study its origin, let us visit the home of Hiram Edson, a Millerite of Port Gibson, New York, on October 22, 1844. For what he called the last meeting, he had invited a group of his friends to his home. In a manuscript on his life and experience he tells what happened. "We looked for our coming Lord until the clock tolled twelve at midnight. The day had then passed, and our disappointment became a certainty. Our fondest hopes and expectations were blasted."—Folio 8v.

Describing his near hopeless feelings, he continued, "My advent experience has been the richest and brightest of all my Christian experience. . . . Has the Bible proved a failure? Is there no God, no heaven, no golden city, no Paradise?"—*Ibid.*, folios 8v, 9r.

He then tells of how after waiting and weeping until dawn many of the Advent believers slipped away to their desolate homes. To some who remained, Edson said, "Let us go to the barn." The group went to an almost empty granary, where they prayed until the conviction came to them that God had heard their prayers and that He would send them light explaining the Disappointment.

Later Edson said to one of his companions, "Let us go and see, and encourage some of our br[ethre]n."—*Ibid.*, folio 9v. Loughborough states that this companion was



O. R. L. Crosier, a Millerite lay preacher and editor of Canandaigua, New York, who later played an important role in the developing sanctuary doctrine.

Avoiding the road where scoffing neighbors would have taunted them, they crossed a cornfield. After a time Edson stopped while his companion walked on. As he stood there, a strong conviction came over him that "instead of our High Priest *coming out* of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time *entered* on that day the second apartment of that sanctuary and that He had a work to perform in the Most Holy before coming to this earth. That He came to the marriage at that time [an allusion to

the parable of the bridegroom in Matthew 25]; in other words, to the Ancient of Days, to receive a kingdom, dominion, and glory; and we must wait for His return *from the wedding.*"—*Ibid.*

Into his mind flashed also an enlarged understanding of the prophecy of Revelation 10. The little book, which had tasted pleasantly sweet in the prophet's mouth, turned bitter in his stomach. Thus the Adventists' experience, which had been as sweet as honey in the days of a happy expectancy of the Advent, produced an aftermath bitter as gall. He thus saw the Disappointment as an event foreseen by God and predicted in prophecy. He also noted that the prophecy declared, "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (verse 11). Thus God was indicating that there was a further message for the Adventists to proclaim.

Edson's heart thrilled. He had found an explanation for the Disappointment. His companion, meanwhile, having noticed that Edson had lingered, called back, asking what was detaining him. Edson replied, "The Lord was answering our morning prayer, giving light with regard to our disappointment."—*Ibid.*, folio 10r.

D. F. N.

*To be continued*

## HEALTH CAPSULES

Sponsored by the General Conference Department of Health

# Surgeon General's report on health promotion and disease prevention

By ALBERT S. WHITING  
*Associate Director*

As virtually his final official act as Secretary of Health, Education, and Welfare, Joseph Califano released *Healthy People: The Surgeon General's Report on Health Promotion and Disease Prevention*. The report, released on July 26, 1979, was two years in the making.

Califano stated that this current prevention report has the purpose of encouraging "a second public health revolution in the history of the United States." He also stated that the prevention report "represents an emerging consensus among scientists and the health community that the nation's health strategy must be dramatically recast to emphasize the prevention of disease. The consensus is as important as the consensus announced in 1964, by the first Surgeon General's Report on Smoking and Health."

This "second public health revolution" emphasizes strategies to prevent cardiovascular disease, cancer, and accidents. The report is based on recommendations targeted at three areas: human life style, human environment, and human services. At the top of the list of kinds of intervention necessary to prevent disease is listed "health promotion directed at life style enhancement." The report states that the choices an individual makes about personal life style can increase risk of health problems in a number of areas.

Among the health goals listed in the report is the need for "enhanced general physical and emotional well-being." Specific mention is given to the need to improve the nutrition of people in the United States with prudent dietary practices that reduce calories, fat, cholesterol, sugar, and salt in the diet and increase the use of complex carbohydrates and "non-red-meat proteins." Also mentioned is the need to increase physical fitness through more physical activity.

Seventh-day Adventists advocate a life style that is now recognized by the scientific community as bringing increased health and longevity.

## "The home is in big trouble"

*Continued from page 3*

influenced by their surroundings. Divorce and adultery are so common in society that, unless Adventists study continually the Bible and the writings of Ellen G. White (The *Index* contains ten pages of references under the heading "Home[s]"), they may accept these evils as normal and necessary. The breakup of homes is so common that the magnitude of the tragedy is scarcely perceived.

What can be done to strengthen Adventist homes? Parents should set a good example for their children, maintaining a loving relationship with each other and taking time to develop in their children Christian principles, such as self-denial, sacrifice, honesty, respect for God, and obedience to His law. Young people should counsel carefully with parents, pastors, and others before deciding to get married. They should maintain sexual purity so that they will be special to each other when they marry. Above all, every member of the family should develop a personal relationship with Christ. Each should live selflessly, committing his life to God moment by moment and inviting the Saviour to dwell in his heart by the Holy Spirit.

Producing happy, stable homes requires effort. But no worthwhile goal in life is attained without effort. And what goal is more worthwhile than to have *our* families taken to heaven to join *God's* family when Jesus comes?

K. H. W.

## New Yorkers continue prison ministry

By BETTY COONEY

A prison barbershop might seem an unlikely place for a Bible study, but on most Friday nights a small group of inmates at Queens House of Detention in New York City finds its way to one for this purpose. A guard escorts as many as ten men and their Bible instructor, Desi Al-louche, to the shop and locks them inside for approximately one and one-half hours of prayer, study, and discussion.

Religious services are also held in a gymnasium at the facility each Sunday by clergy of various faiths, and on Saturday afternoons by Adventist church members. At the Saturday afternoon services members of the Adventist Laymen's Prison Council come from both Northeastern and Greater New York conference churches to spend nearly two hours with between 70 and 100 prisoners who come each week.

While many come initially to help break the monotony of the prison week, a percentage become regulars, joining in hymn singing, participating in one-to-one counseling, listening to informal sermonettes, and, in some cases, being baptized. A number of these men enroll in a free Bible correspondence course offered by the Greater New York Conference Community Services office in Manhasset, Long Island. About once a month the prisoners themselves plan and lead out in the afternoon program, including special music.

Prisoners often voice surprise to council members that people care enough about them to come each week to hold the services. One inmate, who admitted he had come to the meeting for a good laugh, had tears in his eyes as he remarked in awe, "People love us."

A manual followed by the members contains their motto: "Every Inmate Is Re-

deemable." While this statement has obvious spiritual overtones, it refers also to the overall goal of the council to help rehabilitate the whole man. Where such help is requested, members contact prisoners' families, on occasion call their lawyers for them if the situation warrants, and even go to court with them to offer moral support. Inmates know, too, that if they are released or transferred they can always write or call council members for counsel on maintaining the new spiritual direction they acquired while in prison, and they frequently do call or write for such aid.

James Watkins, an administrator in social-services work for the retarded, serves as director of the council. He would like to see the council membership expand so more prisoners could be helped in

"getting back into the mainstream of society once they leave prison." To aid prisoners further, the council would like to operate a halfway house to help released prisoners get their bearings and begin reconstructing their lives.

Dave Pierce, an employee of the Community Services' health-screening-van program, has occasionally visited prisoners enrolled in van Bible school. He also had one ex-prisoner come on his van for a blood-pressure check and to ask how a former Bible counselor was doing.

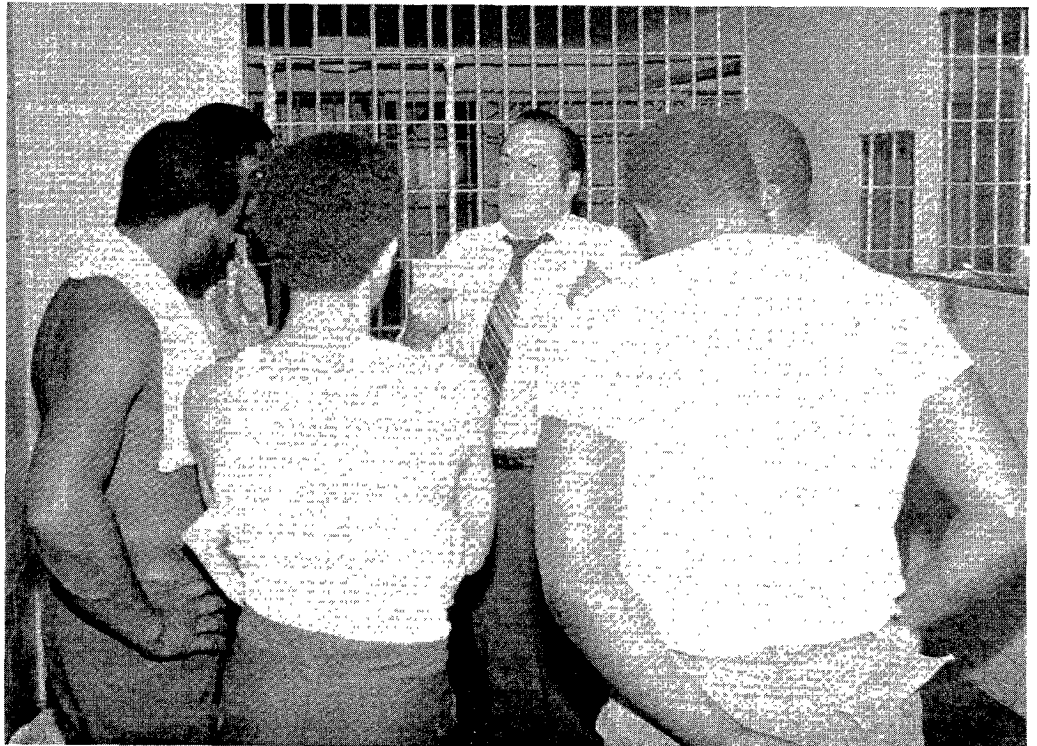
Mr. Pierce sees the prison ministry as a positive force. He once met a man who had been on drugs 20 years and served prison terms during that period of his life for various offenses. "When I met him," Mr. Pierce says quietly, "he was a minister on the West Coast, but he had made his decision to enter the ministry in a prison, where someone had introduced him to Christ."

Other council members tell of reclaimed lives. A murderer who served time is now

back in society, employed and active in an Adventist church. An arsonist was baptized in one of the prisons not too long ago. Another recently baptized man still in prison pledges that "under no condition would I want or choose to return to my former life. It's a good feeling to be a son of God."

Such stories of changed lives have kept both council members and prison officials interested in prison ministry. Although it is becoming more difficult to secure permission for prison ministry in some facilities, in most New York City prisons the guards and the officials alike have been cooperative in granting permission to qualified persons to give Bible studies or lead out in counseling and services.

Prison council members admit to only one pressing need in their special ministry in New York City, and that need is for many more church members to help them with one-to-one counseling, leading out in meetings, and giving Bible studies to the prisoners who request them.



A Friday night Bible study group meets in the barbershop of the Queens House of Detention in New York City.

One visitor commented, "If others could sit down and talk with some of these inmates as I did recently, and see how eager they are to learn about God and how He changes lives, they would be amazed. One prisoner about to be sentenced requested prayer that God would be with him. I was thrilled to have an opportunity to assure him that he could know God

would be with him even as he asked for His presence."

A growing number of prisoners are being rehabilitated by the Adventist Laymen's Prison Council, which has affiliates in Pennsylvania, Washington, D.C., Texas, Florida, and southern California. For these inmates, a new spiritual life has given them a special kind of release—even behind bars.

aged 16 and 17, respectively, left for the United States on September 17.

The three boys had taken a boat to Malaysia. At the time, the Malaysian Government was not accepting any boat people, so the boat was towed out to sea and overturned. In August a letter was received from the eldest son, 24-year-old Hung, reporting that the 22-year-old son had drowned and that the 20-year-old was listed as missing, leaving him the sole survivor.

Meanwhile, Rockne Dahl, pastor of the Thousand Oaks church in California, had proposed to his church that they sponsor a refugee family. Members enthusiastically accepted the idea and set up a committee, cochaired by Ann Gallagher and Marilyn Ames. Plans were laid, and donations of furniture, food, clothing, and money began pouring in from members and friends.

The mother and two girls arrived in Thousand Oaks on October 12, sooner than expected. Jiggs and Ann Gallagher opened up their home and took in the refugee family, even though the Gallaghers had but recently arrived in Thousand Oaks from Washington, D.C.

"We had such good times together," relates Ann. "We tried to communicate in each other's language, and Jiggs and I started teaching them English and the American way of life. And," she continues, "Trinh loved to cook for us!"

Ann and Marilyn speak glowingly of the way church members and friends responded to the needs of the newcomers. One of the dentists in the church gave thousands of dollars' worth of dental care.

Now, in but a few weeks' time, Trinh has been employed at the city's Holiday Inn and is enrolled in an English class at one of the city churches. The two girls are attending the nearby Newbury Park Adventist Academy and are studying English evenings at a city high school. In November they moved into a condominium within walking distance of Trinh's work and the academy.

Members of the Thousand Oaks church made arrangements with the International Rescue Committee to sponsor this family. The IRC is making every effort to locate the surviving son and reunite the family.

#### TANZANIA

### Members win 2,000 converts

Of the 2,800 new Adventist believers brought into the church in Tanzania during the past year, at least 2,000 joined because of the witness of lay members. L. A. Mwakumonda, Tanzania Union lay activities director, has been active in promoting the Territorial Assignment Plan, in which church groups are assigned territory for their witnessing program.

## Divided boat family sees brighter days

By THEDA KUESTER

Like the stories of many boat families who survive and establish new homes, the story of a mother and her two daughters now living in Thousand Oaks, California, has a tragic beginning.

The family, consisting of a father, mother, three sons, and two daughters, originally lived in South Vietnam, in a tiny province called Tayninh, close to the Cambodian border. They operated a grocery store and a bean-powder factory that made a type of noodle.

When the need arose for them to leave their country, they divided into two groups so that the entire family might not be wiped out if their escape was thwarted.

The father, mother, and two daughters paid \$10,000 each in American dollars to board a boat that held 178 people. In addition to this \$40,000, they had to pay a substantial amount as their share toward the purchase price of the boat.

For eight days they sat in an area approximately the size of the front seat of a mid-sized car. Their boat was turned away from several ports, including Singapore and Malaysia, but finally arrived in Indonesia.

Here, in the Indonesian

refugee camp, on September 13 the father died of a heart attack, due to high blood pressure. The heartbroken mother, Trinh Phuong, and two daughters, Kim Hoang and Kim Phong Ngo, and Kim Phong Ngo,



Kim Phong Ngo, left, and Kim Hoang Ngo join George Vandeman, It Is Written director and speaker, for a telecast entitled "The Refugees."

*Theda Kuester works in the public relations department of the Adventist Media Center, Thousand Oaks, California.*

J. Kajula, Tanzania General Field lay activities director, tells how "four generations" have been brought into the church by the use of Voice of Prophecy lessons, which are distributed from door to door. A man was led to Christ through a contact made by one member. After his baptism he went door to door with the VOP lessons and brought another man to Christ. After his baptism, this man in turn studied with still another man, who later was baptized. Within three years, four persons were brought into church fellowship in this way.

The lay activities director of the North-East Tanzania Field, M. Yohana, says that in some areas of his field the density of Adventists is so great that a team's assigned witnessing territory is only nine homes. In order to find sufficient work, these people up in the Pare Mountains are now venturing into the valleys and starting branch Sabbath schools among a neighboring tribe.

Eighteen groups are at work around the shores of Lake Victoria, led by the Mara Field lay activities director, Thadeus Chacha. In this area the church members spend time correcting the lessons with the VOP students before giving them the next lesson. This has resulted in a much greater percentage of baptisms than in other places.

At a lay activities rally held in the Busegwe church on October 6, many members told their stories of soul winning. They told how some newly baptized members have suffered persecution by family or friends but how through severe trial they have become more steadfast in their faith.

The Holy Spirit is at work among the members of this vast and interesting union. A movement has begun in the churches that is growing into a mighty force for the spreading of the third angel's message and the preparation of God's people for last-day events.

BORGE SCHANTZ  
Lay Activities Director  
Afro-Mideast Division

## ENGLAND

### NEWAD leaders discuss changes

The Northern Europe-West Africa Division committee convened on November 20 at the division office in St. Albans, Hertfordshire, England. A major item of business was the change contemplated in the territory of this division—with the African sections joining a new division to be established on the African continent (see REVIEW, Nov. 29, 1979).

Walter R. L. Scragg, division president, called the meeting to order as delegates from the West African Union, Netherlands Union, Finland Union, Nigerian Union, Polish Union, British Union, Swedish Union, West Nordic Union, and Iceland Conference filed into the large committee room of the division headquarters. Elder Scragg presented a comprehensive report of the progress in the division, giving the background and history of the division throughout its many years of organized work. He pointed out that in the past four and one-half years 31,637 persons have been baptized, bringing the total membership to 121,608. The African sections of the division have been greatly blessed during the past four to five years in spite of uncertainty and great economic problems.

One of the highlights of the report was on literature distribution in Finland. Said Elder Scragg, "Consider the distribution of 80 tons of magazines in a country of 4.5 million—one magazine to each 4.5 residents! A fantastic undertaking by the Finland Union, financed by Dr. Miettinen, a dedicated layman who himself is a successful evangelist and soul winner. The equivalent in North America would be an edition of nearly 49 million *Signs of the Times* or Friendship Issues of the ADVENTIST REVIEW distributed."

There have been great advances in the area of Seventh-day Adventist education, as well as evangelism.

Colleges have been strengthened and enlarged. The costs of Christian education are exceedingly heavy for several of the smaller unions, but in spite of the costs, the division and the unions feel that these schools are a vital and absolutely necessary segment of the work.

The financial condition of the division remains strong. R. Unnersten, treasurer, reported an increase in title of \$2.5 million from 1977 to 1978. Ingathering and mission offerings increased 20 percent in the same period. All division institutions seem to be progressing, particularly the medical institutions, which are making a large impact on the non-SDA population.

The Swedish Union Conference president related a soul-winning story from a local pastor that was typical of the Lord's working in many lives throughout the division: "One day I got a telephone call from a woman who told me that she had bought a book named *The Great Controversy* [in Swedish, *Konfrontationen*] from a Brazilian student colporteur. She had read the book with increasing interest and was deeply moved about what she read. She told me she was a seeker for truth and had for many years tried to find the right church. The contents of the book convinced her that here was the truth. She looked for Adventist churches in the telephone directory and at last found the number of a pastor who referred her to me.

"The first visit to her was moving. She was so happy to meet the people of the book that she cried for joy. She said she had found what she had been looking for, for many years.

"She lives in a mining district, and her work involves responsibility for an iron ore crushing machine. She usually works nights, when she has time she reads on the job. One night she realized that her heavy smoking was unhealthful, so she threw her cigarette packet into the machine.

"Now she wants to be

baptized. She is happy and is looking forward to doing her part in spreading the gospel."

Delegates discussed in detail the proposal for reorganizing the divisions, accepting the challenge of advancing the work in the division as it is now and as it may be in the future.

WILLIS J. HACKETT  
General Vice-President  
General Conference

## UGANDA

### Church helps fill program gap

With the change of government in Uganda a few months ago came a crisis in communications affecting both radio and television outlets. Program material for objective broadcasting was in short supply. There were shortages of trained personnel, and transmitters urgently in need of overhauling or replacing were subject to frequent breakdown. The state of the national economy made any radical (and expensive) solution to these problems untenable.

It was at this critical time that the writer, who is the Afro-Mideast Division communication director, and his East African Union health and temperance colleague, David Syme, arrived in Kampala on November 18 to present a Five-Day Plan to Stop Smoking—the first in almost 15 years in Kampala's City Hall. In consultation with the Uganda Field emergency broadcasting committee and then with officials of the broadcast media, we outlined a number of broadcasting possibilities, some with immediate application and some involving prerecorded programs from overseas to follow speedily. We telexed the General Conference Communication Department requesting that the major producers of Adventist programs rush some of them to Nairobi. The Director General of Television, Apollo Lawoko, expressed his appreciation for the Adventists' initiative.

Many hours were spent in the TV and radio studios re-

cording programs, and when the evening curfew came, a professional tape recorder was set up in a hotel to tape additional material.

The first TV program on smoking and health was screened twice while we were still in Kampala. As we walked the city streets to the radio studio, residents stopped us to comment on the program.

Although the TV studio video recorders were non-functional, we suggested that some of the many temperance films we had brought could be recorded for future screening. The projector was set up in the studio, and the studio camera relayed the picture to an outside broadcast mobile

unit through its land line. With a highly unorthodox sound link from projector to camera engineered by David Syme, a recording of considerable technical quality was achieved. Undoubtedly the material recorded—several complete films and excerpts from others—will be aired repeatedly.

Undoubtedly a wonderful opportunity to make positive contacts for the church has been providentially offered at a time when, because of curfew restrictions, city dwellers are confined to their homes, with radio and TV their chief medium of information and entertainment.

JACK MAHON  
REVIEW Correspondent

## PENNSYLVANIA

### Fire damages men's dormitory

On the morning of November 1, disaster struck Pine Forge Academy, Pine Forge, Pennsylvania. Six rooms in the Robert L. Handy Hall, the young men's residence, were destroyed by fire. Damage was estimated at more than \$100,000. Several of the young men lost all of their life's possessions in the fire, which started from a faulty electric heater. But in this fire, as in the fire three years ago that destroyed the cafeteria, not one student lost his life.

In several rooms various items refused to burn. In one room a picture of Jesus was unscathed, while the other pictures on the walls either burned or were damaged by smoke. In another room a student lost his entire book collection—textbooks, reference books, and others—but not his brand-new set of Ellen White's Conflict of the Ages Series. Both of these seemingly miraculous acts left an impact on the students.

Members of churches in the Allegheny East and West conferences, as well as friends and alumni of the academy, have sent cash donations, clothes, bedding, and other items to replace those lost by the young men in the dormitory. Members from the Washington, D.C., area visited the campus recently and took all of the young men who lost their possessions in the fire to a nearby mall and purchased personal items.

CHARLES D. BATTLES  
Social Studies Instructor  
Pine Forge Academy

## PHILIPPINES

### MVC continues to train SM's

As part of its continuing and expanding student missionary program, Mountain View College, Malaybalay, Bukidnon, Philippines, recently held its third student missionary training and ori-

entation seminar. Included in the instruction were the objectives of the MVC evangelistic program plus numerous other subjects of benefit to the missionaries and their work. Various faculty members from MVC gave instruction in such areas as health education, agriculture, community sanitation, caring for the sick, pastoring, teaching, and anthropology.

From a humble beginning with two student missionaries, Mountain View College now has 13 full-time student missionaries working among mountain tribespeople, one working as a technician with Islamic people in the southern Philippines, and five working in the Mindanao Sanitarium and Hospital in a chaplaincy follow-up project.

From its beginning, MVC's student missionary program's sole support has come from donations and church assistance. Countless lives have been changed. Requests for additional outreach far exceed the resources available to expand the program.

DONALD CHRISTENSEN  
PR Director and  
Financial Consultant  
Mountain View College

## EURO-AFRICA DIVISION

### European SDA's aid Vietnamese

Adventists are among those aiding the thousands of Vietnamese refugees who have found a new homeland in the towns and villages of the European continent.

In certain fields, such as the West German Union Conference and the Swiss Union Conference, considerable sums have been taken from disaster and famine relief and welfare funds and made available to the fund for assistance to Vietnamese refugees. Thus far this amounts to about 30,000 Swiss francs (US\$19,350). The Euro-Africa Division has granted 20,000 Swiss francs from its own disaster and famine relief fund.

The Austrian Union has  
ADVENTIST REVIEW, JANUARY 10, 1980



### Members distribute tabloid paper to Nairobi residents

Two thousand members of the six churches in Kenya's capital city, Nairobi, distributed 100,000 copies of a tabloid newspaper, *The Keen Observer*, in two hours on Sabbath afternoon, October 13. It is estimated that 500,000 people read this paper. Many asked for more copies.

This first edition of a two-color, four-page, undated paper, edited by the division lay activities department, was made up of 12 articles written either by Africans or people having an understanding of Africa, all relating to the signs of the end of time and Christ's second coming. All pictures were from Africa. Also included were advertisements for the Better Living center's health-oriented classes, the New Life and health courses from the Voice of Prophecy, and a number of Adventist books and magazines.

The response to the advertisements has been "overwhelming," according to F. K. Wangai, East African Union lay activities director, who is stationed in Nairobi. It has been difficult to keep up with requests for books and the Bible correspondence courses.

BORGE SCHANTZ  
Lay Activities Director  
Afro-Mideast Division



undertaken, in harmony with other welfare organizations, a kind of foster-parent relationship with a group of more than 100 refugees who are temporarily housed in a camp near Thalham (Attergau), about an hour's drive from Bogenhofen Seminary. The union obtained warm clothing for these refugees, who are used to tropical heat and who

are visibly affected by the cool climate.

Once a week, during their free time, two teachers from Bogenhofen drive to Thalham to teach the refugees German. Two young Vietnamese men were invited to attend Bogenhofen as regular students, which will give them the opportunity to be integrated more quickly into their new

surroundings, from both a linguistic and social point of view. The college industry "Optimo" is helping them to earn part of their fees, and the Austrian Union is caring for the balance.

Four days after their arrival, on a Sabbath morning, one of the young men suddenly realized he was at a Seventh-day Adventist insti-

tution. He rushed to his room to fetch a Bible and Sabbath school lesson quarterly in Chinese. Finding Otto Riegler, the principal, he asked in broken English, "Are these people going to church today, Saturday? Is this an Adventist college?" The affirmative reply brought tears of joy to the young man's eyes, for he had been

## UPDATE

### Batuna airstrip opened

The new Cessna mission plane donated by The Quiet Hour recently made the first landing on Batuna airstrip in the western Solomon Islands. Batuna mission station is a vital link in the Morovo Lagoon area. Access to a 12-bed hospital on the mission compound formerly has been only by sea. Steve Fitzclarence has literally moved mountains to get the 1,400-foot strip completed. An additional 600 feet is to be added so that the mission's twin Aztec can land.

### Two buildings finished in Korea

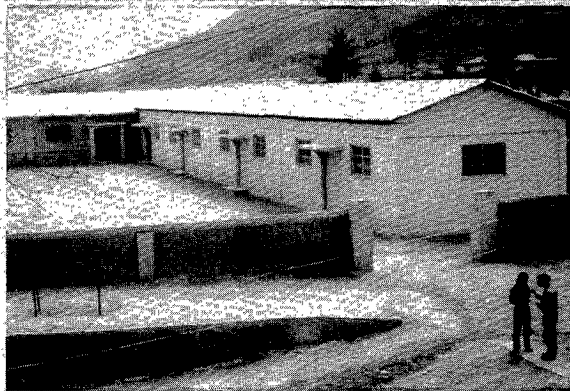
Not every Thirteenth Sabbath project gets the kind of built-in help that the Korean Union Vocational Training Institute is receiving from its students. The institute received US\$88,758 as its share (25 percent) of the fourth quarter, 1978, Thirteenth Sabbath Special Projects Offering. This money is being stretched further than usual, because the buildings are being erected in a professional manner by the vocational arts students as a part of their academic training. Tremendous enthusiasm and personal interest in seeing a job well done is being engendered by an appreciative student body.

Latest word from Jo Sung-Kee, vice-principal and teacher, indicates that the workshop and dormitory already have been erected. Teachers' housing and a dining room will be constructed next. Greatly needed industrial arts equipment that has been ordered will arrive soon at the institute.

Previously, because of limited facilities at the vocational training institute, enrollment has been limited to a maximum of 23 students. Because of the new facilities enrollment has jumped to 40, and beginning next school year will go to 50.

Graduates of the Korean Union Vocational Training Institute are in great demand in Korea by denominational, private, and government employers. Young

graduates are not only trained to do plumbing, plastering, carpentry, painting, and welding, they also are prepared to take major roles in lay leadership of the church. The enthusiasm and dedication of the graduates often have been marked with evangelistic fervor and revival in the communities where they have gone to work.



Vocational arts students have constructed two buildings in Korea, a dormitory (top) and a workshop (bottom). Funding came from a Thirteenth Sabbath Special Projects Offering.

chosen completely at random, the only Adventist in the large group of youth in the camp. Immediately he felt at home, no longer a stranger, even though he understood scarcely anything of the German worship services that Sabbath day.

A few days later Brother Riegler visited the camp to teach German and learned that the family of this young man was in the class. He asked the father in English and German what religion he observed. The father replied immediately, "Seventh-day Adventist," whereupon Brother Riegler said that in that case he was his brother, for he was a Seventh-day Adventist too.

The father was lost for words for a few moments; then with tears welling up in his eyes he embraced the teacher, feeling that having

left his homeland, he had found another real home in Austria. The other Vietnamese in the class were astonished at the warmth of the greeting, and certainly had an object lesson in the fellowship of Adventist believers, no matter what their race, color, culture, or language.

This whole Vietnamese family—father, mother, son, and two daughters—have now been moved into suitable accommodations at the college, where, although they are wrestling with the mysteries of the German language, they have found a secure haven as they begin their new life in the Western world.

European Adventists are grateful that they can bring help to these refugees not only materially but also by making it easier to start a new life.

MALAWI

## TAD committee hears reports

The Trans-Africa Division year-end committee meetings, held in Blantyre, Malawi, November 13 to 16, were conducted in an atmosphere of urgency. Merle L. Mills, division president, guided the committee and subcommittees in their deliberation and actions, reminding the delegates of the division challenge, "It Is Harvest Time."

Reports from the presidents of the various unions composing the division and its 329,000 members, plus another 255,000 baptismal candidates, were most encouraging. Stories were related of conversions ranging from a paramount chief of Barotse-land to a humble villager in

Rwanda. Manifestations of God's blessings were recalled through providential protection in war areas.

Recommendations from the General Conference regarding the establishment of a new African division were presented. This decision will come before the world delegation at the forthcoming General Conference session in Dallas.

Statistical committees revealed an encouraging report on the growth of the church, stating that during the past five years the number of baptisms, church members, and Sabbath school members was more than had been anticipated.

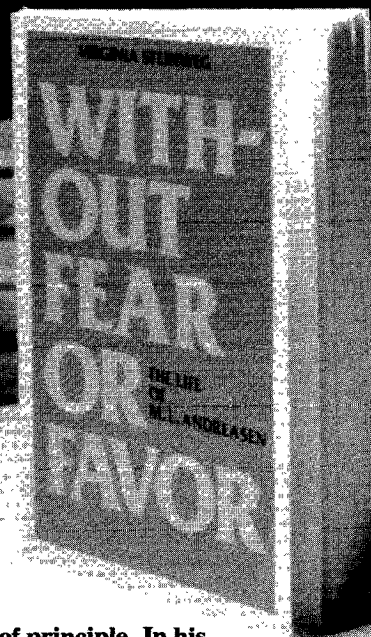
Attending the executive committee were representatives from 15 countries, speaking 12 major languages.

P. J. SALHANY

REVIEW Correspondent



Review and Herald Publishing Association  
Washington, D.C. 20012



A stand-out biography of  
a man willing to stand  
for principle...

Milliam Lauritz Andreasen to all who knew him was a man of principle. In his work as preacher, scholar, administrator, teacher and author, he never compromised truth as he saw it. **WITHOUT FEAR OR FAVOR** by Virginia Steinweg carefully details the events of his life, with attention to the events which made him controversial to the point of having his ministerial credentials temporarily withdrawn.

Until the writing of this book, few knew the story of his life, although many are the anecdotes passed from person to person concerning this colorful giant of the Faith. **WITHOUT FEAR OR FAVOR.** US\$6.50.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary and add 10 percent or a minimum charge of 85 cents for mailing.



**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Dennis Carlson**, manager, Adventist Book Center, Arkansas-Louisiana Conference; formerly an assistant manager at the Adventist Book Center, Illinois Conference.

**Don Shelton**, evangelist, Colorado Conference; formerly the same position, Kentucky-Tennessee Conference.

**Regular Missionary Service**

**John William Ash III** (WWC '65), returning to serve as principal, Taiwan Adventist Academy, Taipei, Taiwan, **Connie Marthelle (Hartzell) Ash** (WWC '65), and two children left Portland, Oregon, August 15, 1979.

**Maitland Anthony Di Pinto** (AU '78), to serve as health educator, Sarawak Mission, Kuching, Sarawak, East Malaysia, **Cynthia Ann (Davidson) Di Pinto** (LLU '71), and two children, of Jacksonville, North Carolina, left Los Angeles, March 17, 1979.

**David Andrew George Gay** (AU '62), to serve as treasurer, Pakistan Union, Lahore, Pakistan, **Phyllis Joyce (Trites) Gay**, and one child, of Madison, Tennessee, left Los Angeles, November 8, 1979.

**Evelyn Sylvia Jordan** (Norwegian Am. Sch. of Anesth. '45), returning to serve as nurse, Malamulo Hospital and Leprosarium, Makwasa, Malawi, left New York City, November 12, 1979.

**Roy Dale Roberts** (UC '64), to serve as treasurer, Korean Union Mission, Seoul, Korea, **Marlys Ann (Fandrich) Roberts**, and three children, of Cicero, Indiana, left Los Angeles October 8, 1979.

**Allen Edwin Shepherd, Jr.** (LLU '73), to serve as surgeon, Malamulo Hospital and Leprosarium, Makwasa, Malawi, after a three-month stop at Yuka Hospital, Kalabo, Zambia, **Judith Lorraine (King) Shepherd** (LLU '71), and three children, of Santa Barbara, California, left New York City, August 24, 1979.

**Oliver Leo Stimpson** (CUC '44), to serve as minister, Pitcairn Island, Pacific Ocean, and **Yvona (Drew) Stimpson**, of Turlock, California, left San Francisco, August 22, 1979, by way of Australia, where they boarded the freighter *Townsville Star*, which sailed November 11, 1979.

**Paul Malcolm Stirling** (PUC '69), returning to serve as industrial arts teacher, Ethiopian Adventist College, Shashamani, Ethiopia, **Judith Arlene (Stilson) Stirling** (PUC '67), and two children left Los Angeles, November 19, 1979.

**Dale A. Strawn** (LLU '45), returning to serve as surgeon, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Rachelle Phyllis Claire (Haley) Strawn** left Los Angeles November 12, 1979.

**Volunteer Service**

**Dorothea R. Hilde** (SOS), to serve as office secretary, Bangladesh Section, Dacca, Bangladesh, of College Place, Washington, left San Francisco, November 3, 1979.

**Joseph Carr Johannes** (LLU '29) (SOS), transferred from relief physician, Adventist Medical Center, Naha, Okinawa, to Ruby Nelson Memorial Hospital, Jullundur, Punjab State, India, and **Lois E. (Fouts) Johannes** left October 16, 1979.

**Steven James Mattison** (WWC '79) (Special Service), of Loma Linda, California, to serve as physical-education teacher, Roorkee High School, Roorkee, Uttar Pradesh, India, left Los Angeles, September 22, 1979.

**Arthur Campbell Miller** (LLU '42) (Special Service), to serve as surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, and **Dorothy Carolyn (Lukens) Miller** (LLU '41), of Days Creek, Oregon, left San Francisco, November 6, 1979.

**Donald Blair Miller** (LLU '44) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Wilma Arlene (Hall) Miller**, of Sandy, Oregon, left San Francisco, November 6, 1979.

**Thomas Noble Mullen** (LLU '72) (Special Service), to serve as physician-instructor, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura District, Pakistan, and **Bethany**

**Karyl (Westermeyer) Mullen** (AU '69), of Edmore, Michigan, left New York City, November 13, 1979.

**Quintes Perry Nicola** (LLU '69) (Special Service), to serve as dentist, Pakistan Adventist Seminary and College, mobile dental unit, Chuharkana Mandi, Sheikhpura District, Pakistan, and **Norene Marie (Neal) Nicola**, of Monument Valley, Utah, left Los Angeles, November 15, 1979.

**Nellie Gladys Odell** (Col. U. '49) (SOS), of Modesto, California, to serve as elementary teacher, Japan Union, Yokohama, Japan, left San Francisco, September 4, 1979.

**George Henry Rue** (LLU '24) (SOS), to serve as physician, Seoul Adventist Hospital, Seoul, Korea, and **Zilda Grace (Lea) Rue** (LLU-LSC '29), of Nordland, Washington, left Seattle August 20, 1979.

**Tamara Jean Sleeter** (LLU '76) (Special Service), to serve as physician, Ottapalam Seventh-day Adventist Hospital, Ottapalam, Kerala State, India, of St. Louis, Missouri, left St. Louis, October 31, 1979.

**Geraldine Mae (Tupper) Stites** (Calif. St. U. '78) (Special Service), to serve as physician/teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura District, Pakistan, and two children, of Toppenish, Washington, left Los Angeles, August 5, 1979.

**Robert Julius Wieland** (AU '65) (Special Service), to serve as Adventist Pan-African editorial consultant based in Nairobi, Kenya, and **Grace (Thomson) Wieland**, of Chula Vista, California, left Washington, D.C., November 20, 1979.

**Deaths**

**KRIETZKY, Michael S.**—b. Nov. 22, 1892; d. June 24, 1979, Munising, Mich. During his 40 years of service to the denomination he was a colporteur in the North Dakota Conference for two years, a teacher in the Virginia Conference, and a minister in the North Dakota, Saskatchewan, Greater New York, New Jersey, and Michigan conferences. He also served as director of the seminary in the Polish Union.

**MOSELY, Ruth A.**—b. Aug. 29, 1886, Kansas City, Mo.; d. Nov. 15, 1979, Concord, Calif. She assisted her first husband, W. W. West, in the Book and Bible House work in northern California. Survivors include her two sons,

Joseph and Walker; and a brother, James Moore.

**STORZ, Lester G.**—b. July 17, 1921, Woodland, Calif.; d. March 8, 1979. He served the denomination in the following capacities: Bible teacher, Philippine Union College; Bible teacher, treasurer, and later president of the Vietnam Mission; teacher in the Bible department of Mountain View College in the Philippines; pastor in the Oregon and Nevada-Utah conferences. Survivors include his wife, Mabel.

**VANSANFORD, Grace C.**—b. June 6, 1916, Utica, N.Y.; d. Nov. 24, 1979, St. Helena, Calif. After graduating from Atlantic Union College in 1940, she and her husband, Edward, taught at Union Springs Academy in New York. Later they served in the Book and Bible House in Syracuse, New York. Survivors include her husband, Edward L.; one brother, Richard O. Evans; and two sisters, Helen Nolan and Joyce Acheson.

**WARREN, Norma M.**—b. Aug. 31, 1895, Delta, Colo.; d. Oct. 31, 1979, St. Helena, Calif. In 1920 she was in charge of the Western Colorado Conference Book and Bible House. From 1945 to 1961 she served as a secretary in the sales department of the Loma Linda Food Company. Survivors include her husband, Clark; three daughters, Lorraine Newell, Mamie Jeys, and Norma Burton; eight grandchildren; five great-grandchildren; and a brother, Lamond Landry.

**Coming**

<b>January</b>	
12-19	Liberty Campaign
19	Religious Liberty Offering
26	Medical Missionary Day
26	Adventure in Faith Offering
<b>February</b>	
2	Bible Evangelism
2	Church Lay Activities Offering
9	Faith for Today Offering
16-23	Christian Home and Family Altar
23	Listen Campaign
<b>March</b>	
1	Tract Evangelism
1	Church Lay Activities Offering
8-15	Adventist Youth Week of Prayer
8	Adventist Youth Day
15	Sabbath School Community Guest Day
22	Andrews University Offering
29	Thirteenth Sabbath Offering (Inter-American Division)
<b>April</b>	
5	Missionary Magazine Campaign
12	Church Lay Activities Offering
15	Literature Evangelism Rally Day
19	Adventure in Faith Offering
26	Educational Day and Elementary School Offering (Local Conference)
<b>May</b>	
3	Community Services Evangelism
3	Church Lay Activities Offering
10	Disaster and Famine Relief Offering
17	Spirit of Prophecy Day
<b>June</b>	
7	Bible Correspondence School Emphasis
7	Church Lay Activities Offering
14	Inner City Offering
21	North American Missions Offering
28	Servicemen's Literature Offering
28	Thirteenth Sabbath Offering (North American Division)
<b>July</b>	
5	Vacation Witnessing
5	Church Lay Activities Offering

## \$1 million in ten months

Southeastern California Conference literature evangelists have set an all-time record for North America. In just ten months they have passed the \$1 million mark in processed sales for 1979. They have also reported nearly 100 customers baptized as a result of their contacts this year. Publishing Director P. H. Kamilos gives all the credit for this year's outstanding success to God and to his literature evangelists' new emphasis on circulating Spirit of Prophecy books.

He also believes God has led in the development of a strong new *Listen* magazine program. George French, career literature evangelist, was appointed *Listen* leader and has recruited and trained 16 workers.

By enlisting assistance from the business community, these workers have supplied *Listen* magazine and a better way of life to thousands of public high school students. J. N. HUNT

## N.A. Ingathering report—5

Total Ingathering funds raised through December 15 amounted to \$6,512,898. The amount raised this week is \$1,030,760. Newfoundland, Manitoba-Saskatchewan, and Indiana have obtained Silver Vanguard status. The Canadian Union and Northeastern Conference joined the ranks of those exceeding last year's final totals.

Recently Ron Flowers, pastor of the Washington, D.C., Capital Memorial church, received the following letter:

"Dear Adventists: A group of your young people sang carols on our doorstep this evening. They sang well, and they were an exceptionally fine-looking group. I gave them a few dollars, meaning to be generous, but later realized what a pittance it was.

"When I was ambassador

to Peru I saw and admired your work there. Perhaps I was favorably disposed by an act of simple kindness. Shortly after I arrived there in 1956, I was trying to see as much of the country as quickly as I could. We traveled in the air attaché's plane, and as we were leaving Puno, the wife of your representative there gave us a home-made apple pie. (It took me weeks to get the tin pie plate back to her. There was no way except by hand.)

"Anyway, my admiration for the Adventists and all you are doing prompts the enclosed. God bless. Sincerely, Theodore C. Achilles."

A check for \$500 was enclosed. Later, with Associate Pastor Fred Harding, Pastor Flowers visited Mr. Achilles in his government office and gave him a set of the Conflict of the Ages, which Mr. Achilles greatly appreciated. DON CHRISTMAN

## K-12 curricula for 1980 studied

The North American Division Curriculum Committee, K-12 (kindergarten through grade 12), met in Washington, D.C., December 2 to 5, 1979, to study curriculum materials recently developed for SDA schools in the NAD and to plan for the preparation of additional curriculum materials during 1980.

Composed of educators from each of the ten unions in the division and from three SDA colleges, NADCC has been assigned the basic work of structuring each discipline, K through 12, identifying the major concepts and skills to be taught, and, in doing this, incorporating the unique features of the SDA faith and philosophy into each subject area.

Of interest to SDA "school parents" is the committee's reaffirmation of an earlier action regarding the planned elementary reading-textbook program for grades K through 8. This new series will differ from the present series and those used in our schools in the past in that it will incor-

porate a skill approach to the teaching of reading. The subject matter of each text will be selected by SDA editors to ensure that it meets denominational standards. Sections of the Bible, the Spirit of Prophecy, and special articles by SDA writers will be included in the new reading series.

A full-time editor, Mrs. Patricia Habada, formerly a supervisor in the Pennsylvania Conference, has joined the GC Education Department staff to lead in the editorial work in this project. The process of preparing our own SDA reading-textbook series will involve an SDA steering committee composed of reading specialists and headed by George P. Babcock, of the Education Department. Before printing, the series will be subject to the approval of the North American Division Curriculum Committee and the North American Division K-12 Board of Education.

REUBEN L. HILDE

## VOP to observe Golden Jubilee

During 1980 the Voice of Prophecy will observe its fiftieth anniversary. Plans include at least one Golden Jubilee meeting in each union in North America.

The programs will be old-fashioned gospel meetings with the entire VOP broadcast team: H. M. S. Richards, H. M. S. Richards, Jr., the King's Heralds quartet, soloist Del Delker, and pianist Jim Teel.

With good preaching and gospel music, each program is planned to be a spiritual feast for church members and their relatives, neighbors, and friends.

Programs are planned in Long Beach and Sacramento, California; Portland, Oregon; College Place, Washington; Orlando, Florida; Colledge, Tennessee; New York City; Worcester, Massachusetts; Keene, Texas; Oklahoma City, Oklahoma; Detroit and Berrien Springs, Michigan; Chicago, Illinois;

Minneapolis, Minnesota; Oshawa, Ontario; Takoma Park, Maryland; Denver, Colorado; and Lincoln, Nebraska. FRANCIS WERNICK

## For the record

**Camp accredited:** Jeffrey K. Wilson, youth leader and camp director of Little Grassy Lake Camp in Illinois, reports that he has just received an official letter from the American Camping Association giving it full recognition as one of the accredited camps in the United States. The American Camping Association is the largest camp leadership organization in this country. This new accreditation makes a total of nine Seventh-day Adventist camps accredited in the United States.

If you're moving, please let us know six weeks before changing your address. Print your new address below, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Prices subject to change without notice.

- New subscription
- Renew my present subscription
- One year (US\$19.95)
- Single copy 50 cents

Attach label here or print old address:

name (please print) \_\_\_\_\_

new address \_\_\_\_\_

city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_