

# Adventist Review

General Organ of the Seventh-day Adventist Church

April 12, 1979

Archeology  
illuminates  
crucifixion  
methods

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Why did  
Jesus die?

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The message of the cross  
is not primarily that  
Christ died, but that He  
triumphed over death,  
thus making possible the  
inheritance of eternal  
life for each of  
His followers.



## THIS WEEK

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**Archeologist** and Old Testament scholar Siegfried H. Horn has written "Archeology Illuminates Crucifixion Methods" (p. 4), a disturbing, yet profoundly moving article. Christians today see the cross not as a symbol of degradation, but as one of triumph; thus they but dimly understand "what it must have meant for the Son of God, the Creator of heaven and earth, to

hang in shame and pain on that cross in faraway Palestine." In his article, Dr. Horn can help the reader to understand, perhaps in a way he never has before, the immense love that Jesus showed all of humanity by His sacrifice on Calvary. See also the editorial "Why Did Jesus Die?" (p. 13).

On April 4, less than a week from the day this column is being written, the Review and Herald Publishing Association is holding an open house for the surrounding community. The honored guests of the day will be Harry and Ruth Anderson. Many of Mr. Anderson's original paintings will be on display throughout the publishing house. Next week's cover and Back Page will contain pictures and an article reporting on the occasion.

Visitors from Shanghai, China, Dr. and Mrs. Herbert Liu, came to our offices recently. Friends of Elder and Mrs. Marvin E. Loewen (see "To China After 37 Years," Oct. 26; and "What Is the Church's Future in China?" Nov. 2, 1978) and Kenneth H. Wood, the Lihs have graciously consented to an interview that will be published in an early issue.

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## LETTERS

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

### Regrets

Re "Regrets" (Feb. 15).

I too have regrets. A fourth-generation Adventist, I was baptized in my early teens because I believed our doctrines. But I didn't know God. I received my education in our schools, faithfully attended church, and tried to do what I was supposed to do. Only since my retirement have I realized that throughout my life I had been poor, blind, and naked.

For weeks I had been ill, unable to use my eyes. This gave me time to think, pray, and listen to a friend's tape on righteousness by faith. Later I was surprised that I, who had always preferred mission stories and biographies, began buying such books as *Why Jesus Waits* and *Laodicea—The Church That Doesn't Know*.

My husband's experience has been similar to mine. We grieve over the wasted years, especially over the fact that our children and grandchildren don't know God. But we didn't teach them, not knowing Him ourselves. We should have known Him; we have no excuse.

Our patient, loving God has forgiven us. After being rebap-

tized, our joy and peace are beyond words. For the first time in my life I have no guilt feelings. I have a learning, growing experience and relationship with God.

To any who might be in my former condition, I say, Take time to get acquainted with God! He loves you with an infinite love!

LULA KOEHN

St. Helena, California

### Writing Bible by hand

Re "Shoppers Write New Testament" (March 8).

I think the idea that H. J. Thomsen and the church members had for the shoppers during Christmas, 1978—writing the New Testament by hand—was excellent.

It is exciting to know that so many people stood in line for Christ and wrote a verse of Scripture during the time they call "Christmas rush."

LULA TURNER

Grafton, Wisconsin

### Continuous rest

While I agree with the author of "Sabbath Rest, Not Sabbath Rust" (March 8) that Sabbath-keeping becomes significant as people recognize that Christ is Lord of their lives, I find that this recognition of God's lordship must be continual if I am to be truly prepared to keep the Sabbath when it comes.

My own experience has been that it is nearly impossible for me to find God's rest on Sabbath unless I have been experiencing

it all week. If I give rulership of my life to Christ continuously, then I have spiritual rest continuously, every day, including Sabbath.

Sabbath, then, becomes a sign of rest in a more complete way. By choosing to rest physically, in addition to the spiritual rest I already have, I say to God, You are completely able to take care of all my needs.

LYDIA SCHOSNIG  
Angwin, California

### Literature requests

We are unhappy not to find any literature request lists printed in the REVIEW this year. What has happened?

MRS. R. BURDETTE  
Collegedale, Tennessee

► We publish literature requests as we receive them. Both the December 14, 1978, and the February 15 issues had literature requests on the Bulletin Board page.

### Literary skill

Re "New Hebrides Mission Hospital Closed" (Jan. 4).

This article, written by Gordon Lee, was one of the best REVIEW articles I have read. I was surprised at the excellent quality of writing given to a "news" story.

I realize that the author's main goal was to make us aware of the need at the Aore hospital—I plan to do what I can to help—but I have to comment on his literary skill. Seldom does

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### 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.

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Vol. 156, No. 15.

# F.Y.I.

What kind of church members read the REVIEW in North America? Are they married? Are they young? Are they well educated? Are they affluent? What do they like about the REVIEW? What don't they like about it? Does the REVIEW offer clear answers to current issues? Should the REVIEW offer constructive criticism of the church?

Several months ago, in a questionnaire, we asked these and many other questions of about 2,000 church members in all parts of North America—regular REVIEW subscribers, nonsubscribers, and members who receive the REVIEW in combination with their union paper. In all, 881 people filled out the questionnaire and returned it to our office.

We asked the questions to help us produce a better paper, a paper that will meet the deep spiritual needs of readers in all parts of the world. In contrast to occasional letters that approve or disapprove of various aspects of the REVIEW, a well-structured questionnaire provides a broad range of information, including an accurate profile of readers and their interests. Though we conducted the questionnaire for *our* information, we think that some facts will be of interest to readers. Here, then, are a few of them For Your Information.

Twenty-seven features that appear regularly in the REVIEW were listed on the questionnaire. Of these features, more readers indicated "high interest" in the Back Page than in any other. Runner-up to the Back Page was Letters to the Editor, followed closely by the editorials, Family Living, Religious Newsbriefs, and the front cover.

About 94 percent of those who responded to the questionnaire said they read all or part of the REVIEW. The same percentage said they read the REVIEW "every week" or "almost every week." All but 1.63 percent said they find at least one item that interests them in every issue.

Lack of time was cited as the top reason why people do not read more of the magazine. Other reasons included, "Topics are not relevant," "Writing style is unappealing," and "No desire."

In answer to the question "Do you feel that some features in the REVIEW should be discontinued?" more than 83 percent said No. This answer, of course, will not make certain that the status quo will be maintained, for readers indicated a low degree of interest in some features, and this must be taken into account as we plan for the future.

An overwhelming percent of respondents gave high marks to the general appearance of the REVIEW. Likewise, the great majority declared that the magazine is

easy to read. (We assume this is in the area of graphics, not content, including vocabulary.)

In answer to the question "Does the REVIEW offer clear, direct, Biblical answers to issues, or does it sidestep the issues?" more than 59 percent said the REVIEW "always gives clear answers"; 39 percent said it "sometimes sidesteps the issues."

"Should the REVIEW offer constructive criticism of the church?" More than 86 percent answered Yes; about 14 percent said No.

"Should the REVIEW present differing points of view on controversial topics?" Nearly 89 percent said, "Yes, it should present several points of view"; 11 percent said "No, it should present only one point of view."

## The money picture

One question dealt with the subscription price. Almost 60 percent said, "It's high, but worth it." About 3 percent said they would like to subscribe, "but can't afford it." The latter response is understandable, because about 12 percent said their family's average yearly income is under \$5,000. Approximately the same percentage said their income is between \$5,000 and \$7,500 annually. About 20 percent said their income is around \$12,500, and another 20 percent gave their income as \$17,500 a year. Nineteen percent said their average annual earnings are \$25,000, and 17.12 percent said their income is more than \$25,000 a year.

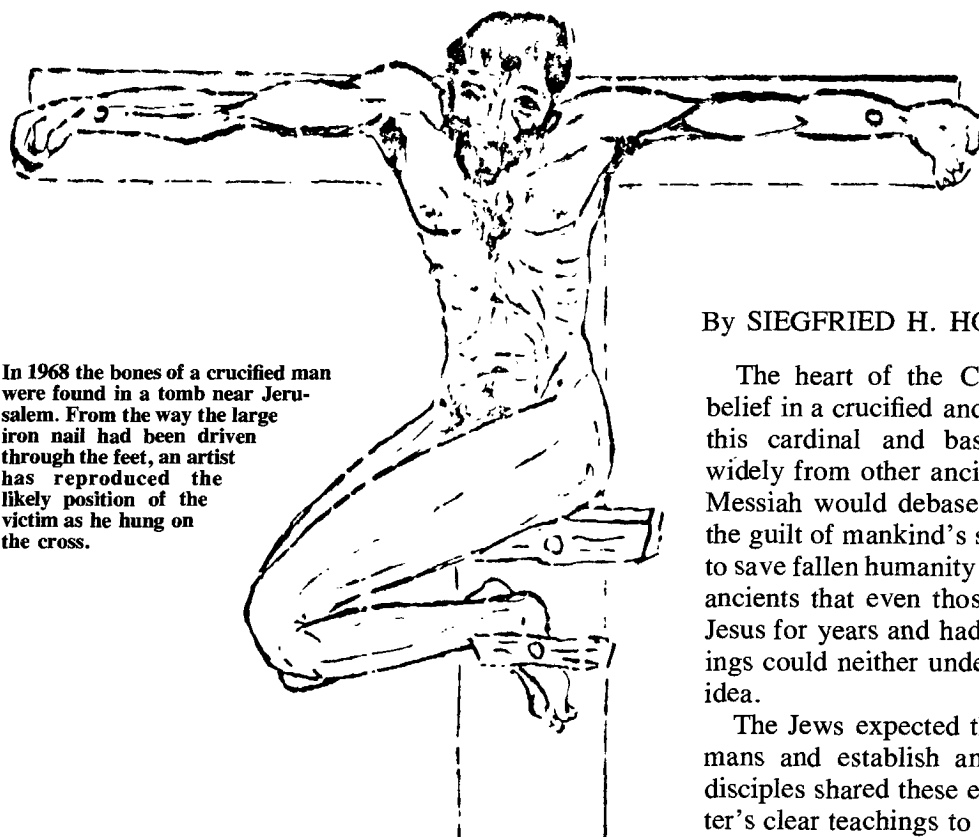
Church leaders have always said that people who read the REVIEW stay in the church. Whether people stay because they read the REVIEW, or because, being spiritually inclined and stable, they read the REVIEW, has never been established. But our questionnaire confirmed that REVIEW readers are longtime Adventists. They average 31 years as baptized members of the church.

Female readers outnumber males—61.21 percent to 38.79. Seventy-one percent are above 41 years of age. Nearly 76 percent are married. More than 19 percent are single or widowed. Nearly 5 percent are divorced. (These figures may indicate that approximately one fourth of adult REVIEW readers are unmarried.)

How well educated are REVIEW readers? Nearly 20 percent have graduate degrees; more than 30 percent have baccalaureate degrees; 37.25 percent finished high school; and fewer than 10 percent concluded their education with grammar school.

Much more information was obtained from the questionnaire. All of it has been fed into a computer and will be studied carefully.

The REVIEW staff is pleased that an overwhelming percentage of REVIEW readers feel comfortable with their magazine, this magazine that has filled a key role in the Seventh-day Adventist Church for 128 years. But this approval will not cause the editorial staff to relax its efforts to improve the magazine. That this editorial For Your Information may encourage constructive criticism and suggestions—as well as continued support—from readers, is the earnest hope of the staff. K. H. W.



In 1968 the bones of a crucified man were found in a tomb near Jerusalem. From the way the large iron nail had been driven through the feet, an artist has reproduced the likely position of the victim as he hung on the cross.

## Archeology illuminates crucifixion methods

Since the discovery near Jerusalem in 1968 of the bones of a man crucified in the first century A.D., crucifixion methods are better understood. The cruel executioners used all their ingenuity to make the last hours of the condemned man as painful and unbearable as possible.

By SIEGFRIED H. HORN

The heart of the Christian message of salvation is belief in a crucified and risen Saviour (Acts 4:10-12). In this cardinal and basic doctrine Christianity differs widely from other ancient and modern religions. That a Messiah would debase Himself and take upon Himself the guilt of mankind's sin and accept its penalty in order to save fallen humanity was so alien to the thinking of the ancients that even those who had intimately lived with Jesus for years and had constantly listened to His teachings could neither understand nor accept such a strange idea.

The Jews expected the Messiah to subjugate the Romans and establish an earthly kingdom. Even Jesus' disciples shared these expectations in spite of their Master's clear teachings to the contrary. Only after the Holy Spirit enlightened their minds after Christ's ascension did His death become comprehensible to them. By contrast, the pagans believed that eternal life would come to them possibly through magic or that the gods would simply forgive their sins if they would perform good works or carry out the right kind of ceremonies and religious acts, but no pagan believed or expected that a god would become a human being and take humanity's sin upon himself.

One of the most profound theological statements regarding Christ's involvements in the outworking of the plan of salvation comes from the pen of the apostle Paul. Paul was without question the greatest theologian and deepest thinker among the New Testament writers. And some of his most profound statements are embedded in the letters he wrote during his Roman incarceration, letters that we usually refer to as Prison Epistles.

One such statement is Philippians 2:5-8. (For evidence that it was penned in a Roman jail, see chap. 1:13.) In this passage Paul advises us to bring our minds onto the wavelength of Christ's mind (chap. 2:5). He tells us that Christ "emptied himself" (verse 7, R.S.V.) when He transformed Himself from the "form of God" to "the form of a servant" (verses 6, 7). The Greek word *kenoō*, rendered "to empty" by the translators of the Revised Standard Version ("to make of no reputation," K.J.V.),

*Siegfried H. Horn, Ph.D., formerly chairman of the Department of Old Testament at the SDA Theological Seminary, Berrien Springs, Michigan, and recently dean of the Seminary, is currently engaged in research writing.*

may also be translated "to make invalid," "to render something void," "to destroy," and "to deprive one of something." All of these meanings should be taken into consideration when one speaks of Christ's incarnation. It seems that Paul, by using this many-faceted word *kenoō*, wanted to convey the idea that without reservation Jesus left everything behind when He came to earth and became a servant.

The Greek word *doulos*, rendered "servant" in verse 7, actually means "slave" in non-Biblical Greek and does not connote a man who hires himself out as a servant. It seems, therefore, that the apostle Paul in the passage under discussion desires his readers to understand how immense was the contrast between the pre-earthly existence of Jesus and His position on earth. He transformed Himself from the highest form existing in the universe, from that of God Himself, to the lowest form of existence among fallen mankind, the form of a slave. He was born in a stable and never owned enough to have a place to lay His head down. He washed the feet of ordinary fishermen and was buried in a borrowed grave.

Furthermore, since the plan of redemption required Christ to pay the penalty of sin by dying, Christ chose the lowest, the most horrible and most shameful mode of death known at that time—the death of crucifixion as a condemned criminal. It would seem that He as God's Son could easily have arranged to die in a way that was less ugly, less messy, and less shameful than crucifixion. Instead, He chose a form of death that would demonstrate to the whole universe that He was willing not only to go through the lowest status of human life on earth but also to suffer the worst possible death at the end of that life. In this way both the enormity of sin and God's deep love for fallen humanity would be accentuated.

### **What was it like to be crucified?**

For men and women of the twentieth century, the cross is an honorable symbol. Crosses are proudly and prominently displayed on houses of worship, receive places of honor behind altars or pulpits inside churches, and are worn as treasured pendants on necklaces by many Christian laymen and clerics. Every Christian looks on the cross as a sign of triumph and victory, since it symbolizes the Saviour's triumph and victory over sin and death.

Grateful for what the Son of God did for them, Christians seldom stop to think of the sufferings the Redeemer endured when crucified. Having never witnessed such an execution, they but dimly comprehend the gruesome and cruel mode of death Jesus experienced.

I, myself, since childhood have been thankful to my Saviour for what He suffered for me and have sung with other Christians such hymns as "On a hill far away stood an old rugged cross, the emblem of suffering and shame," "In the cross of Christ I glory," and "When I survey the wondrous cross on which the Prince of glory died," but I never fully realized what it must have meant

for the Son of God, the Creator of heaven and earth, to hang in shame and pain on that cross in faraway Palestine until I read Martin Hengel's book *Crucifixion* (Philadelphia, 1977), which deals with the history, mechanics, and other aspects of this ancient mode of execution. The reading of this book opened my eyes and caused me to be much more grateful to my Saviour for His unspeakable love for fallen human beings than I had ever been before.

Let us review what is known about crucifixion in the period of the Roman Empire during which time Jesus Christ lived and died. The origin of crucifixion as a mode of execution is not clear. Either the Persians or certain barbarian tribes, such as the Scythians, during the second half of the last pre-Christian millennium, may have initiated this cruel form of putting a person to death. By the time of Christ's birth, crucifixion had been adopted by the Romans and was used throughout the empire to execute runaway slaves, foreign criminals, pirates, and political rebels in subjugated nations. However, Roman citizens were by law exempted from suffering this mode of death, which, throughout the ancient world, was considered to be the most severe, horrible, and shameful form of execution.

Persons condemned to be crucified were first cruelly flogged. The flogging instrument was an intensely inhuman tool of punishment. It consisted of four or five lead balls, which, by means of chains, were connected to a wooden handle. From each ball, which was about three quarters of an inch in diameter, protruded small iron thorns in all directions. This cruel instrument, with which the naked back of a person sentenced to be tortured was lacerated, not only broke his skin but also tore into muscles and tissue, and, if used to excess, could easily kill him. For that reason, the soldiers who administered the flogging to a person condemned to be crucified were careful not to kill him and made sure that he would be sufficiently alive and conscious to suffer the crucifixion agonies that were to follow.

During the fourth season of excavations at Heshbon, conducted by Andrews University, a flogging ball with its barbs and chain was discovered. I remember how a shudder went through my body when I took this cruel object into my hands after it had been unearthed. I asked myself the question How many backs of unfortunate victims did this little ball tear to pieces? The Bible mentions flogging in only two instances, once in connection with Christ's crucifixion, when it was actually carried out (Matt. 27:26; Mark 15:15; John 19:1), and a second time in connection with Paul's arrest in Jerusalem, when it was not administered after Paul informed the military tribune that he was a Roman citizen and therefore could not legally be flogged (Acts 22:24-29).

After flogging had taken place, the condemned man, profusely bleeding, was led to the place of execution. Crucifixions were always carried out in busy thoroughfares or in public squares so that the greatest possible number of people would witness the actual execution or at least see the executed men hang on the crosses in their

agony and shame as they passed by. This was done because this mode of death was designed to be a deterrent.

Crucifixion victims were stripped of all their clothes and hung naked between heaven and earth for public ridicule and derision. Thus it is evident that the ancients considered this kind of execution not only the most horrible but also the most degrading and shameful way of dying. The famous Roman statesman Seneca reports that the heartless and sadistic soldiers sometimes even drove nails through the private parts of crucified men. Jesus was not spared the shame of being stripped of His clothes before being crucified, as all four gospel writers indicate (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23, 24). Artists have always gracefully enshrouded Jesus with a loincloth in their representations of the Crucifixion. The Gospels also inform us that by means of darkness God the Father mercifully withdrew the shameful scene on Golgotha from the gleeful eyes of enemies and onlookers during the last three hours of Jesus' life (Matt. 27:45, 46; Mark 15:33; Luke 23:44).

While pictures and sculptures of the crucified Christ have been produced by untold thousands of artists for many centuries, few, if any, of those artists or sculptors ever witnessed an actual crucifixion, since such executions ceased to be performed in the fourth century. One can therefore not be certain that these representations present a true picture of what actually happened. It was, therefore, of great significance that in 1968 the bones of a crucified man were found in a tomb near Jerusalem, the first time that such remains from ancient times have been unearthed. The bones were those of a man between 24 and 28 years of age. His name, written in Hebrew letters on the stone ossuary (bone receptacle), was Jehohanan,

**“Let the cross of Christ be  
made the science of all  
education, the center of all  
teaching and all study.”  
—Testimonies, vol. 8, p. 320.**

the Hebrew equivalent of the English John. The analysis of the bones shows that the man had never been engaged in any heavy manual labor, and therefore may have been either a member of a wealthy family or a schoolteacher, who may have been executed for anti-Roman political activities. The archeological evidence indicates that his death occurred in the first century A.D., but before the first Jewish-Roman war, hence either during Christ's life or not many years thereafter.

Both heel bones were found transfixes by a large iron nail, and his shins had intentionally been broken. Jesus escaped the procedure of having His legs broken before being removed from the cross at sundown, since He had already died (John 19:31-33). The most unexpected discovery was to see that Jehohanan's legs had been bent

sideways, and that the nail had been driven from the left side through his left heel and then also through the right heel from the left to the right side. Whether this procedure was always followed is uncertain, nor do we know whether Christ was crucified in this way. Nailing his feet in this way to the cross certainly added to the agony of the condemned man, for cramps must soon have set in in his twisted but immovable legs. The skeleton of Jehohanan showed clearly that the cruel executioners of Christ's time seem to have used all their ingenuity to make the last hours of the condemned men as painful and unbearable as possible.

### **The folly of the message of the Cross**

Having described the horrible procedures followed in a crucifixion in Roman times, let us now consider what it meant to believe in a crucified Saviour and preach Him as such to a skeptical world. It was certainly not easy in the ancient world either to preach or to accept a religion that included the belief in and worship of a God who had been executed in the most shameful way possible as a condemned criminal. The apostle Paul after many long years of preaching as a Christian minister refers to this difficulty in 1 Corinthians 1:18 and 23 by saying that “the preaching of the cross” or of a “Christ crucified” was to the Jews a *skandalon* and to the non-Jews *mōria*.

Let us consider the two Greek terms that were used by Jews and Gentiles to identify Christianity. The word *skandalon* is rendered “stumbling block” in the K.J.V. and *mōria* “foolishness.” *Skandalon*, from which the English word “scandal” is derived, means also “offense,” “object of anger,” and “stain,” according to the Greek dictionaries. All of these terms are applicable to what Paul means. On the other hand, the word *mōria* means, according to the dictionaries of ancient Greek, “silliness,” “folly,” and “absurdity.”

Let us now put ourselves in the place of first-century Jews and see how they felt about the Christian religion. The Jews themselves, as well as the surrounding non-Jewish people, considered Christianity as a kind of Jewish offshoot movement. The reasons for this can easily be understood when one remembers that its founder, Jesus Christ, had been a Jew, that most of the first-generation members of the movement and their leaders were Jews, and that their sacred book, the Old Testament, on which they based their beliefs and teachings, was the Jewish Bible. Was it not a scandal that this movement existed—an unending embarrassment to the Jewish nation—that a sect flourished that most people considered to be part of the Jewish religion in general and one that taught such an absurd doctrine of faith as the Christian missionaries did? For the Jews from Rome to Jerusalem and everywhere between, Christianity was a “stain” on their own nation and an “object of anger.” It is understandable that to them it was a real scandal that Christians with the Jewish Bible in hand preached and worshiped a God who had died as a condemned criminal. This and much more is included in what the apostle Paul



meant when he said that the preaching of Christ crucified was a *skandalon* to the Jews.

Having tried to put ourselves in the place of the Jews of Paul's day, let us now attempt to put ourselves in the place of educated Gentiles, be they Greeks or Romans. Was it not absurd to believe in and worship a God who had been an ordinary man and had died as a condemned criminal? It is true that in Greek and Roman mythologies, demigods had lived on earth and some of them had died, but none of the Greek or Roman gods or heroes is known to have come to a shameful death as a common criminal sentenced by an earthly tribunal.

In all of what has been preserved of the centuries of Greek and Roman history, there is mention of only one hero having possibly been crucified. If the reports that he was crucified are true, this mode of death had undeservingly come to him. It was the Roman general M. Atilius Regulus, who had been captured by the Carthaginians during the First Punic War. Sent to Rome by his captors to negotiate a peace treaty, he encouraged the senate to remain firm and press the war to victory. Having given his word to return after his mission, he did so and was put to a cruel death by the disappointed and angry Carthaginians. According to some sources he was crucified, the most common mode of execution in Carthage. The Church Father Tertullian referred to this episode in Roman history to point out to his pagan opponents that a hero can innocently die a shameful death and still deserve to be honored and revered. But Regulus was a human hero, and his death was therefore no exact parallel to that of Christ. Hence for pagans living in Paul's time it was simply "silly," "absurd," and "foolish" to use the meanings embedded in the Greek word *mōria* to consider a crucified Jesus Christ as the Son of God, the Redeemer of the world.

## Contempt for Christianity

This contempt for Christianity is reflected in the first mention of Christians by a pagan writer that has survived. Speaking of the fire of Rome in the time of the Emperor Nero and how the Christians were blamed for it, Tacitus, the Roman historian, says, "He from whom this name [Christian] originated, Christ, had been executed under the reign of Tiberius by the procurator Pontius Pilate; and this superstition which had been suppressed broke out anew not only in Judea, the homeland of this nuisance, but also in the capital [Rome]."—*Annales*, 15.44.

Another piece of evidence that shows in what contempt Christians were held by their contemporaries because of their "silly" religion comes from the imperial palace of Rome. The palace was situated on the Palatine Hill, adjacent to the famous Forum Romanum. Here, such sumptuous palace buildings as the Domus Augustana and the Domus Flavia, lavishly furnished structures erected by the emperors Augustus and Domitian, respectively, were found. In this complex an interesting discovery was made that has bearing on our subject.



In the ruins of the Palatine palace in Rome the spade has uncovered a rough sketch showing on a cross a human figure with an ass's head before which a slave kneels. The inscription reads, "Alexamenos worships his god." The caricature shows the ridicule early Christians were called upon to endure for their worship of a crucified Lord.

During the excavations of the domestic quarters a sketch, crudely scratched into the plaster of a wall, was discovered. It shows a crucified person with an ass's head and in front of this person a man standing with raised arms in the attitude of adoration. Underneath is an inscription in Greek, which says, "Alexamenos worships his god." It is generally recognized that this is a caricature in which fellow servants in the palace ridiculed one of their Christian colleagues. Nothing can better illustrate how much ridicule Christians had to endure in the Roman world for believing in a religion—and practicing it—that, to their contemporaries, seemed to be silly, crazy, absurd, and foolish. Every visitor to Rome not only should go to the catacombs to see where the early Christians buried their dead, and to the Mamertine Prison in which, according to tradition, the apostle Paul had been imprisoned but also should go to the Antiquarium, the museum on the Palatine Hill, and look at the crude sketch used to ridicule a low servant of the palace. He will thus see with his own eyes evidence of what it meant to be a Christian in the apostolic and postapostolic age.

## Crucifixion abolished by Constantine

In Constantine's time the cross was suddenly changed from a symbol of shame and contempt to a symbol of honor and victory. It happened this way. Constantine adopted Christianity as the result of a dream in which he

claimed he was instructed to wage his war against his enemies under the sign of the cross. When his venture turned out to be victorious, he put the cross on his military standards. After this it did not seem appropriate to continue the execution of criminals by crucifixion. Thus he replaced crucifixion with hanging, and crucifixion was never reinstituted in the Western world. Only in non-Christian countries of the Far East did crucifixion survive until the early nineteenth century.

Christians today, who have never witnessed execution

by crucifixion, are unable fully to comprehend the agony and shame of the death suffered by Christ on our behalf. It would be well for them occasionally to spend some time meditating on this great event that took place almost two thousand years ago in faraway Palestine. Time spent in this way is profitably expended. On the one hand it will make them more aware of the enormity and heinousness of the sin that required the Son of God to endure such a death, and on the other hand it will deepen their gratitude to Him for what He has done for them.

**FOR THIS GENERATION** By MIRIAM WOOD

## Golden windows

A little story (actually a kind of parable) that I read the other day was so universal in its appeal that I want to share it.

"A small boy lived in a simple cottage on the side of a mountain that overlooked a beautiful wooded valley. On the other side of the valley stood a house so much more beautiful than his own. The house across the valley had golden windows! The young boy would often look at them in the light of the early-morning sun and resolve that someday he would leave his own commonplace house and go to visit the house of the golden windows.

"Finally the day arrived for the journey. He left his own house and arrived on the other side of the valley late in the afternoon. But he could not find the house with the golden windows. Instead, he saw only a house that was even more ordinary than his own. He was sure that he had made a mistake. He saw a little girl playing in the yard of the ordinary house and asked, 'Do you know where I can find the house of the golden windows?'

"The girl replied, 'Indeed I can!' Then she pointed across the valley to the little boy's house, whose windows were at that moment ablaze with the golden glory of the sun reflected from the glass. For the first time, the boy saw the beauty of his own house. And he hurried back with a grateful

heart."—*Creative Living*, December, 1978.

After I had read this little parable my mind raced back through the years, mentally computing all the time I'd spent looking at the "golden windows" of other people's lives. As a matter of fact, I don't think I should put that in the past tense, for surely there is no aspect of human nature stronger than the one that keeps us in bondage to the firm conviction that other people have it all—security, happiness, success, peace of mind, luck—while we ourselves are forever subsisting on the crumbs that fall from life's table.

Viewed from "across the valley," the lives of others seem so much more tranquil, so trouble-free. Other people don't have to cope with the endless nitty-gritty of everyday living. The computer never tangles up their charge accounts, necessitating endless telephone calls and threats and pleadings. Their cars never have cooling system hoses break and strand them in the middle of five-o'clock traffic, as great clouds of steam ascend from the hood and impatient drivers lean on their horns and cast baleful glances.

"They" never select the line at the supermarket that is operated by a dropout from checkers' school who has been pressed into service only because all the reserve checkers are languishing in bed with bubonic

plague. Other people don't have to study all night just to feel secure enough to face a semester test. They breeze right into the classroom and effortlessly walk away with the top score. Other people never go through the trauma of being rejected by the professional school they've always dreamed of attending; quite the contrary, the school gets down on its knees and begs them to enroll. Other people's windows are always "golden."

Or so it seems.

Realistically, though, we need to take ourselves by the scruff of the neck (metaphorically speaking) and administer a good, hard shake. Though I still have a long way to go before conquering this all-too-human trait, as the years have rolled along I have come to realize that the reason other people's lives seem so wonderful in comparison with my drab little life is that I simply don't have all the facts. People don't go about weeping and wailing and discussing their trials endlessly. (Well, some of them do, but fortunately they're in the minority.) They may not even mention the stalled car, the sick stomach, the rejection slip from the chosen school. But no one in this world is immune to trouble. Even the enormously wealthy of this planet, who can insulate themselves from everything else, cannot insulate themselves against trouble. Tragedy strikes from without, and unquiet minds strike from within.

Yet all the time, onlookers across the valley see only those beautiful "golden windows." Of course the supreme irony is that the envied ones are doing their *own* envying.

They're seeing *your* "golden windows." And each person longs with all his heart to be on the other side of the valley. Neither can enjoy the very real and tangible blessings of his own life, because he's so convinced that he's been shortchanged in comparison with others.

Of course, no one will argue the point that some people do have more tangible blessings than others. The Founding Fathers of the United States really opened Pandora's box when they declared ringingly that "all men are created equal." All people *are* equal in the sight of God as human souls, but that's about the extent of the equality. Some people are better-looking than others, some have more money, some have more talents, and so on. I'm not denying that, but I am saying that everyone has some "golden windows" in his life, and gazing across the valley will only bring discontent.

An interesting sidelight on this whole concept is that the suicide rate among the very rich and privileged of this world is exceedingly high, and also among high-wage earners. So if the "gold" of the windows consists of money alone, then it's "fool's gold."

In thinking it over, one comes back to the inescapable fact that "life is what you make it, and what you make it is up to you." No one will force you to stop gazing across the valley and pining for what is not. No one will beg you to cultivate a heart full of gratitude for your own little corner of the world, snug and cozy. But what a tragic life you'll live if you don't realize that your own "golden windows" are right in front of your eyes.



# He trod the wine press alone

Christ accepted the almost unfathomable horror and suffering of Gethsemane because He sensed what His commitment would accomplish for us.

By ELLEN G. WHITE

Jesus had often resorted to Gethsemane with His disciples for meditation and prayer. They were all well acquainted with this sacred retreat. Even Judas knew where to lead the murderous throng, that he might betray Jesus into their hands. Never before had the Saviour visited the spot with His heart so full of sorrow. It was not bodily suffering from which the Son of God shrank, and which wrung from His lips in the presence of His disciples these mournful words: "My soul is exceeding sorrowful, even unto death." "Tarry ye here," said He, "and watch with me." He was bowed to the earth with mental anguish, and in an agony He prayed to His heavenly Father. He felt the iniquity of sin, and the wrath of God against the violators of His holy law.

Christ was amazed with the horror of darkness which enclosed Him. The temptations of Satan were almost overpowering. These words, "O my Father, if it be possible, let this cup pass from me," were borne upon the sympathizing air, to His disciples, in tones of startling agony. The sins of a lost world were upon Him, and a sense of His Father's anger in consequence of sin was crushing Him. He arose from His prostrate position, and, yearning for the sympathy of His disciples, He came to them and found them sleeping. He roused Peter and said to him, "Simon, sleepest thou?" What, couldst not thou, who so recently was willing to go with Me to prison and to death, watch with thy suffering Master one hour? "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." At the most important time, the disciples were found sleeping. . . .

We can have but faint conception of the inexpressible anguish of God's dear Son in Gethsemane, as He realized the separation from His Father in consequence of bearing man's sin. The divine Son of God was fainting, dying. The Father sent an angel from His presence to strengthen the divine Sufferer. Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating His beams of light, love, and glory, from His Son, they would better understand how offen-

sive is sin in His sight. As the Son of God in the Garden of Gethsemane bowed in the attitude of prayer, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man's stead, as a transgressor of His Father's law. Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness. In the agony of His soul He lay prostrate on the cold earth. He was realizing His Father's frown. The cup of suffering Christ had taken from the lips of guilty man, and proposed to drink it Himself, and, in its place, give to man the cup of blessing. The wrath that would have fallen upon man was now falling upon Christ.

The disciples roused from their slumber to find their Master standing over them in a state of mental and bodily anguish such as they never before had witnessed. They saw the grief and agony of His pale face, and the bloody sweat upon His brow, for "his visage was so marred more than any man, and his form more than the sons of men." The disciples were grieved that they had fallen asleep, so that they could not pray and sympathize with their suffering Lord. They were speechless with sorrow and surprise.

The suffering Son of God leaves His disciples, for the power of darkness rushes upon Him with an irresistible force which bows Him to the earth. He prays as before, and pours out the burden of His soul with stronger crying and tears. His soul was pressed with such agony as no human being could endure and live. The sins of the world were upon Him. He felt that He was separated from His Father's love; for upon Him rested the curse because of sin. . . . While this load of sin was upon Christ, . . . doubts rent His soul in regard to His oneness with His Father.

In this fearful hour of trial Christ's human nature longed even for the sympathy of His disciples. A second time He rose from the earth and went to them and found them sleeping. This was not a deep sleep. They were in a drowse. They had a limited sense of their Lord's suffering and anguish. In tenderness Jesus stood for a moment bending over them, and regarding them with mingled feelings of love and pity. In these sleeping disciples He sees a representation of a sleeping church. When they should be watching, they are asleep. . . .

How cruel it was for the disciples to permit sleep to close their eyes, and slumber to chain their senses, while their divine Lord was enduring such inexpressible mental anguish. If they had remained watching, they would not have lost their faith as they beheld the Son of God dying upon the cross. This important night watch should have been signalized by noble mental struggles and prayers which would have brought them strength to witness the terrible agony of the Son of God. It would have prepared them, as they should behold His sufferings upon the cross, to understand something of the nature of the overpowering anguish which He endured in the Garden

of Gethsemane. And they would have been better able to recall the words He had spoken to them in reference to His sufferings, death, and resurrection; and amid the gloom of that trying hour some rays of hope would have lighted up the darkness, and sustained their faith. . . .

Their faith needed to be sustained by an unseen strength, as they should experience the triumph of the powers of darkness. He knew the power which the prince of darkness used to paralyze the senses of His disciples at this time when they should be watching. At this crisis, when they would meet with a great loss, they are found asleep. Again the powers of darkness press upon Him with renewed force, bowing Him to the earth. He leaves His disciples with a determination to conquer the prince of darkness, that man may not be held in chains of hopeless despair. Giving His disciples one look of the tenderest compassion He left them and bowed a third

time in prayer, using the same words as before. The divine Sufferer shuddered with amazement at this mysterious and terrible conflict.

Human minds cannot conceive of the insupportable anguish which tortured the soul of our Redeemer. The holy Son of God had no sins or griefs of His own to bear. He was bearing the griefs of others, for on Him was laid the iniquities of us all. Through divine sympathy He connects Himself to man, and submits as the representative of the race to be treated as a transgressor. He looks into the abyss of woe opened for us by our sins, and proposes to bridge the gulf with His own person. Those who cannot see the force of the sacred claims of God's law cannot have a clear and definite understanding of the atonement.

It was soul anguish that wrenched from the lips of God's dear Son these mournful words: "Now is my soul

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

### You're sure to change

If there's one thing you can be sure of about yourself it's that you're going to change. And there lies the nub of so many marriage problems.

In the relatively short period before marriage the couple form images of each other's character, habits, faith, affection, and interests. It's a time for assessment and exploration. But because the time is brief, change and growth within the other person may be minimal or overlooked or regarded as of no great significance.

All too often marriages run into trouble, separation, and perhaps even divorce, because significant changes occur in the marriage partners and one or the other finds it impossible to accept those changes. Often a person does not sense change within himself or refuses to accept change that may be occurring.

To many security and sameness seem synonymous and when change occurs it comes like a threat. The future, once safe and predictable, crumbles into a frightening unknown.

Once a person can accept the inevitability of change,

look for it, welcome it, and adapt to it, it can become a plus factor in a marriage, removing dullness and providing a catalyst for a developing relationship.

"I can remember how upset and hurt I was," recalls Duane, a minor executive in a government agency, "when Sarah announced she would like to go back to university and complete her advanced degree. I could see her away from me every night, and the whole future seemed uncertain."

"Sarah's a teacher, and I couldn't understand why she felt she had to have that extra qualification. I knew it meant a lot to her professionally and that it would even help us financially. But Sarah had always been there when I came home at night, and our evenings had been spent together. I kept asking myself why she had to spoil everything by wanting to go to school after all these years."

During counseling Duane was led to think about their marriage and asked whether he would like their circumstances to be just the same after 20 years.

"Not really," he smiled,

"we're in an apartment now and we'd like to buy our own house. And I hope to climb a few grades in the agency."

Thinking about his expectations led him to see that change was inevitable, that it was happening regardless, and that it would be stupid and unfair to expect Sarah to remain static.

"What was really happening," he confessed, "was that our lives were changing all the time, but I would not accept the change. I remember the time I had a passion for hydroponics and set up a garden on the kitchen sink! It had lasted for a couple of months, and Sarah had smiled her way through it."

In the joint counseling that followed, Duane told Sarah exactly how he felt about her desire to go back to school. He told her that he was afraid that she was bored with their marriage, that he didn't like the thought of being left home at nights. As Sarah listened to his feelings she began to talk about how she felt. She had a whole bundle of fears of her own: Would she be able to cope with the studies she wanted to take? Was she becoming a boring partner? How important was her financial contribution to the hopes they had shared?

As they talked it out they exclaimed over and again, "But I didn't know you felt that way," or, "You never told me that was the way

you were thinking." They were discovering the great secret of a happy marriage partnership — communication. And as they communicated they were changing each other's attitudes and building for a more solid basis to their marriage.

A first goal in successful counseling is to get the couple talking, really talking, to each other. Not the kind of talking that begins in nagging, bickering, and accusations, and ends in fighting and anger. But communication that takes the accusatory "you" out of the conversation and instead inserts an "I" that confesses the real feelings a situation is provoking.

When your wife asks you to do something you'd rather not do, don't offer, "You're too lazy to do it yourself," but tell her "I feel too tired to do that right now. It's been a hard day at the office and I have a headache. I feel too cranky in any case." When you omit the word "you" and talk in terms of "I" you are offering real communication.

The whole purpose of communication is to bring you close together so that change and crisis will not destroy what is important to you both. Communication about change produces closeness. It's a simple formula, but an effective one. Worked at and developed, it can make the bad times smoother and the good times even better.

troubled,—my soul is exceeding sorrowful even unto death.” Christ’s soul was bearing a weight of anguish because of the transgression of God’s law. He was overwhelmed with horror and consternation at the fearful work sin had wrought. His burden of guilt was so great because of man’s transgression of His Father’s law, that human nature was inadequate to bear it. His inexpressible anguish forced from His pores large drops of blood, which fell upon the ground and moistened the sods of Gethsemane.

The sufferings of martyrs can bear no comparison with the sufferings of Christ. The divine presence was with them in their physical sufferings. There was the hiding of the Father’s face from His dear Son. Humanity staggered and trembled in that trying hour. It was anguish of soul beyond the endurance of finite nature. It was woe condensed that brought from the trembling lips of the noble sufferer these words: “Now is my soul troubled.” “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” Again from His pale lips are heard these words: “O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” The awful moment had come which was to decide the destiny of the world. Angels are waiting and watching with intense interest.

The fate of the world is trembling in the balance. The Son of God may even now refuse to drink the cup apportioned to guilty man. He may wipe the blood sweat from His brow, and leave the world to perish in their iniquity. Will the Son of the infinite God drink the cup of humiliation and agony? Will the innocent suffer the curse of God to save the guilty? It was here the mysterious cup trembled in His hand, and the destiny of a ruined world was balanced. The world’s Redeemer sees that the transgressors of His Father’s law must perish under His displeasure. He sees the power of sin and the utter helplessness of man to save himself.

The woes and lamentations of a doomed world come up before Him, and His decision is made. He will save man at any cost to Himself. He has accepted His baptism of blood, that perishing millions through Him might gain everlasting life. He left the heavenly courts where all was purity, happiness, and glory, to save the one lost sheep, the one world which had fallen by transgression. He will not leave man in his sins. He will reach to the very depths of misery to rescue him. The sleeping disciples see not that their beloved Teacher is fainting. He falls to the earth, and is dying. Where are His disciples to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the wine press alone and of all the people there was none with Him.

Christ suffered not alone. Saith He, “I and my Father are one.” God suffered with His Son. The sacrifice that an infinite God has made in giving up His Son to reproach and agony, cannot be comprehended by man. In giving His Son for the sins of the world, God has evidenced His boundless love to man. The angels who

had learned to do Christ’s will in heaven, were anxious to comfort Him. But what can they do? Such sorrow, such agony, is beyond their power to alleviate. They have never felt the sins of a ruined world, and with astonishment they behold the object of their adoration subject to grief. Although the Father does not remove the cup from the trembling hand and pale lips of His Son, He sends an angel to give Him strength to drink it. The angel raises the Son of God from the cold ground, and brings Him messages of love from His Father. He is strengthened and fortified. He has the assurance that He is gaining eternal joys for all who will accept redemption.—*Reprinted from Signs of the Times, Aug. 14, 1879.* □

*To be continued*

## FOR THE YOUNGER SET

# As brave as a mouse

By AUDREY LOGAN

Mr. Reynolds was hot and tired. Although he had been digging for a long time, the trench he was working on still wasn’t finished. Wearily he lifted a sheet of corrugated iron that was lying on the ground in the way. What do you think he found underneath? A nest of mice!

He watched with interest as Mother Mouse fled in fright, only to return a second later and grab one of her babies. She scurried off to take her baby to another hiding place, leaving three tiny creatures still in the nest.

Waiting a moment, Mr. Reynolds lifted the nest and placed it to one side, so that he could continue digging. Just as he was about to plunge the spade into the ground again, back rushed Mother Mouse, searching for her family. Pausing briefly to put down his spade, Mr. Reynolds picked up one of the little mice in his hand and held it out to the mother. At first she was terrified and drew back. However, when Mr. Reynolds placed the small creature carefully on his finger tips, the mother mouse, sniffing with fear, began slowly to edge forward. She stared at the big man hold-

ing her baby for a moment, then quickly grabbed the little thing and bolted off.

Thoroughly enthralled, Mr. Reynolds waited to see what would happen next. Soon Mother Mouse was back, and Mr. Reynolds picked up another baby. In less time than before, but still nervously, the mother mouse stretched out and grabbed the second infant. This time Mr. Reynolds had placed it near his palm.

This is really remarkable, he thought to himself. I’ll sit here and watch what she does next. Picking up the last baby, he placed it at the back of his hand near his wrist.

Sure enough, back came Mother Mouse. She peered anxiously at her last offspring, as if saying to herself, “Dare I step on that huge hand. He could crush me to death.” But her mother instinct was greater than her fear. Cautiously she put her tiny front paws on Mr. Reynold’s finger, then stopped. Finally gathering courage, she jumped on his outstretched palm, seized her baby, and ran off to her place of safety.

“You know,” Mr. Reynolds said, “I think mothers are wonderful, even mother mice!”

## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION

**I am 13 years old, and, living 11 miles from town (population 780), I find there really isn't much to do. Many of my friends have started taking drugs, seemingly because they are bored. What can I do to keep from being bored or lonely? Not everyone likes to build a better mousetrap, read, or write, and at my age I cannot travel to meet new people.**

■ I'm 16, live 20 miles from town, have hardly any neighbors, and am in more or less the same situation as you are. I fussed over my situation for a long time until my mother got me interested in the things around me. It worked!

Get interested in the people around you. Help your neighbor down the road. He or she may be sick, poor, rich, disabled, young, or old. I've found that helping someone makes me feel that I've accomplished something great.

What do you want to be 20 years from today? What is the best road to take to get there? You can begin developing hobbies around what you want to be. Put more effort into your school work. Become interested in your courses and have a positive attitude; soon your school work will become interesting and fun.

And on a day when you don't feel like moving a muscle, jump up and run down the road as fast as you can and see whether the good country air doesn't put you on a high that dope could never equal.

TRACY BINKLEY  
Ozark, Arkansas

■ I grew up in a predicament such as yours. I suggest becoming involved in something, a hobby or activity. Everyone has a special idea or dream he would like to fulfill someday. Stop dreaming; now is the time to begin. Need money to pursue these interests? Earn it! Make bread and sell it, sell cards, or do after-school housecleaning or baby-sitting for neighbors.

PAULINE L. BROWN  
Rapid River, Michigan

■ At your age I lived eight miles from town, on a farm. I had finished eighth grade and was unable to attend high school or academy. To avoid boredom, I

borrowed a botany textbook from the high school teacher and read it through during the winter. When spring came I took a manual of wildflowers and began to identify all I could. By the end of the summer I had learned the names of 300 species. That became my lifetime hobby, and I have worked on it for more than 70 years.

Later I borrowed a book on astronomy and learned all the constellations and to recognize the planets. I became so interested in this that by the time I was 17 I wrote a series of articles on astronomy for the *Farm and Home* magazine. I became interested also in wild birds and learned to identify most of them. I suggest that if possible you get a pair of inexpensive binoculars (be sure they do not show red and blue rings around small objects, but are properly corrected) and see how many birds you can learn to identify. If you are where migration takes place, it will be interesting to keep records of the birds' coming and going.

You can also make yourself a flower press and make a collection of wildflowers. If you don't know how to make a press and can't find anyone who does, write me a letter, and I'll send you information as to how to make an inexpensive, easily handled, efficient press. In fact, if you write to me (in care of the REVIEW) and tell me where you live and what kind of country is about your home, I may be able to give you more ideas.

HAROLD W. CLARK  
Calistoga, California

■ As a 14-year-old boy who lives five miles from town, far from any other teen-agers, let me tell you of some things I do to keep from being bored: Study nature by putting up a bird feeder or birdhouses, or watching for various animal tracks; work for

some MV Honors; help around the house or yard; chop wood; take up a craft (I enjoy making beaded hat bands and model cars and trucks).

ROBIN MATHERS  
Waldo, Arkansas

■ Here's a suggestion I believe is a sure cure for boredom. Adopt a grandparent or adopt a younger child who needs a big brother or sister.

In every community there are older people who are starving for someone to care about them. Go visit them, read to them, run errands, get involved with them, and most of all, learn to love them and show it!

Similarly there are those hard-to-handle, mischievous "someone-pay-attention-to-me" children who need someone simply to acknowledge their existence, to relate to them and their needs on a one-to-one basis. A young person like yourself can form a special friendship with such a youngster. Teach him or her something you are good at, such as a craft or hobby. Or get a book and learn something together—bird watching, rockhounding, or whatever. You will need to stay a step or two ahead so the child knows you are an authority on the subject.

Remember that some of your friends may feel as you do, but are afraid to say so. Your example may encourage them to follow your lead.

BETTIGENE D. REISWIG  
Boring, Oregon

■ Always remember that taking drugs is never worth it in the long run. I know, because I used some drugs before I became a Christian.

I suggest you talk with your parents, tell them your concern, and ask them to send you to a boarding academy, if possible. There you should find less peer pressure pulling you away from God.

MICHAEL R. LAHEY  
Franklin, Ohio

■ We also live in a sparsely populated town, and my boys (11 and 14) see their friends only at school. We find Mrs. White's guidelines for youngsters especially helpful, and my boys seldom have time to be bored or lonely. She says youngsters should get out in nature, have a garden, have their own chores, help their parents, go on "errands of mercy," develop various talents, and, if time permits, seek ways to earn a little extra money for missionary or benevolent purposes.

Although you do not like reading or writing, I think you

would enjoy listening to the *Life of Christ* records or tapes, then comparing them with the Bible and *The Desire of Ages*.

JUDY SAVOY  
New Braintree, Massachusetts

■ Your problem is similar to mine, except that my friends live much closer. One suggestion that I think could help you is to send for a free year's subscription to *The Good Deeder* magazine from Uncle Dan and Aunt Sue, Box 366, Medina, Ohio 44256.

JANET GIBSON  
Columbus, Ohio

■ Write letters! That's what I did. I had a problem similar to yours and, although I felt like writing to the REVIEW as you did, I didn't, because I was shy. I waited for a while, but nothing changed. Then I decided (with my parents' help) that feeling gloomy, bored, and sorry for myself would do no good. I looked for and found five or six pen pals in *Guide* and wrote to them. Then at summer camp I met other people and began corresponding with them. (And since you don't get to travel much, try to get to summer camp. It is really super-great! And worth every cent you pay, too.) Now I have a total of 88 people I write to at least once a month. And the number grows.

ANNA TEJADA  
Deerville, Texas

■ I am almost 13 years old. I have found that a horse keeps me busy. Pets can keep you company and help keep you from being bored. Music lessons, cooking, baking, and sewing can be fun. Also carpentry and building and flying model airplanes and rockets are fun.

HEIDI FORD  
Lancaster, Massachusetts

### QUESTION FOR JUNE

Response deadline May 11

**Which is the best policy: to invest in health-and-accident insurance or to put what would be paid out in premiums into a savings account for use in emergencies? I seem to have a hang-up that insurance is "money down the drain," especially for one who like myself still has good health at 65 years of age.**

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.

# Why did Jesus die?

No one can read Siegfried H. Horn's "Archeology Illuminates Crucifixion Methods" (page 6) without having his emotions deeply stirred. Why did Jesus have to submit to this most degrading and shameful way of dying—suspended naked between heaven and earth in an unbearably painful posture? Could not God have found a more humane way of paying the penalty for sin?

We will not receive a complete answer to this question until in eternity the secrets of the plan of salvation are more fully revealed. But we may rest assured that since this is the method to which Jesus submitted and to which the Father assented, the execution, as horrible and as cruel as it was, accomplished a useful purpose.

Jesus submitted to crucifixion voluntarily. He said: "I lay down my life for the sheep. . . . No man taketh it from me, but I lay it down of myself" (John 10:15-18).

Nor did the manner of His death come to Him as a surprise; He predicted it beforehand. "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, they shall condemn him to death, and shall deliver him to the Gentiles to

mock, and to scourge, and to crucify him" (Matt. 20:18, 19).

Because of their frequent travels, Jesus and His disciples had probably witnessed crucifixions, since, as Dr. Horn points out, crucifixions were conducted in public thoroughfares and squares. At least, living in a time when such executions were common, they would be familiar with the proceedings. The utter preposterousness of having their Master suffer such a gruesome and cruel death was probably responsible for the disciples' not grasping Jesus' prediction that He would thus die. When events moved in that direction, the disciples seem to have been taken largely by surprise.

We raise the question again, Was this manner of death necessary to pay sin's penalty? and reply, It is an oversimplification to state the purpose of Jesus' death in this way. More was involved in the outworking of the plan. Ellen White makes this clear: "But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: 'Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin."—*Patriarchs and Prophets*, pp. 68, 69.

Why did God's character need to be vindicated? Satan had charged God with arbitrariness, unfairness, and unwillingness to sacrifice Himself, and with laying demands upon others He Himself would not undertake. That is why a demonstration so convincing that even the most skeptical in the universe would be able to see that Satan's charges were groundless was needed. Christ's death on the cross accomplished this.

As Ellen White explains further, "His [Christ's] death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer."—*Ibid.*, p. 70.

Does anyone doubt that God loves him? Let him look to Calvary. Let him relive the scenes there enacted in the light of the new information provided by Dr. Horn regarding the horrible nature of executions by means of crucifixion. Then let him cease his doubtings and in humble appreciation declare, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

D. F. N.

## April

By STEPHEN KANTNER

*Melted away is the long winter's snow;  
The cold winds of March have now ceased to blow.  
And in the air is the long-promised spring  
That only the month of April can bring.*

*Songbirds again can be heard in the trees;  
The fragrance of flowers flows in the breeze.  
Green morning grass sparkles silver with dew;  
The sky overhead is a new shade of blue.*

*Feelings of reverence pervade all the earth,  
As once-lifeless landscapes enjoy a rebirth.  
All nature is stirring; there's life in the sod,  
And we, looking upward, feel closer to God.*

one read an article that so well employs the strong verbs and smooth transitional devices emphasized in English composition classes. I look forward to reading more reports of this caliber.

LYNETTE OSBORNE  
Takoma Park, Maryland

### Don't do it!

The letter "Don't Do It" (Feb. 15) impressed me that maybe I, by sharing my experience, could add emphasis to the author's admonition and save someone from the pitfall of marrying a non-Adventist.

A church member had told me that she had studied with the man I was planning to marry and that he was "ready to join." He himself had assured me that he believed our doctrines and planned to join. With no pastor within miles, and with my being ill and having no home to go to, I married him even though he had not been baptized. After 40 years he still is not a member.

Some like to claim their case is "different." Mine was too. My husband does not use tobacco, does not drink, swear, frequent questionable places of amusement, or watch objectionable television programs. He willingly drives me to church and returns to get me. He goes with me to Adventist potlucks occasionally and is congenial to Adventist guests in our home.

Even so, I say, "Don't do it!" It just doesn't work. There is no communication about the hopes and desires that are so near and dear to us as a people. To him they are ridiculous, unnecessary, and expensive.

NAME WITHHELD

### Worldwide family

Re "They Loved Us" (Feb. 1).

Authors Clair and Vicky Howard are right about Adventists being a worldwide family. Last fall we were the only Seventh-day Adventists in a group of doctors touring the Far East. In Japan, Taiwan, and Hong Kong we visited Adventist churches, hospitals, and schools. As we left the group one evening in Taiwan, one of the doctors said, "Do you know someone over here, too?" We told him that when a person is an Adventist, he has friends all over the world.

ADRIAN AND EVELYN WRIGHT  
Port Richey, Florida

### "Birth at 9"

A sequel to "Death at 9" (Feb. 22) might be entitled "Birth at 9." Our daughters, now 20 and 18, both decided during an evangelistic campaign to be baptized. The younger was 8 at the time.

We were very pleased with their decision but explained our church's position that we should really know Jesus Christ and what it means to follow Him before baptism. We told them that if they would take the Voice of Prophecy Junior Bible Correspondence Course, they could be baptized when they had finished.

This proved a real blessing in several ways. Their interest in the lessons showed their determination to follow Jesus. The lessons strengthened their commitment and introduced them to another branch of our church work, a link that to this day has not been broken.

Often our younger daughter would slip a dollar bill into the envelope with her lessons, or I would help her tape her nickels, dimes, and pennies to a piece of cardboard to send along. If she had nothing herself to send, she would climb on my lap with her finished lessons to get a check from me to send.

Our daughters wanted Rex Rolls, an old friend of the family who had worked with me as a colporteur, to baptize them. At the tender ages of 11 and 9, they were baptized by "Grandpa" Rolls. Today they are both solid Christian young women, both earnestly searching out God's direction as they plan a future with Him.

ALFRED LINDQUIST  
Hayfork, California

The article "Death at 9" greatly disturbed me. The author seems to indicate that the reason "John" is not in the church today is because he was not baptized when he wanted to be. I cannot agree.

Perhaps the parents in this case wanted to postpone the boy's baptism until he was 12 because that is the age of accountability in the Bible. They no doubt felt that their son would be more mature and would have a better understanding of the Adventist message. After all, many children who were baptized at 9 years of age are no longer in the church. There are other factors

involved besides postponing a child's baptism to a later date.

DONALD THOMPSON  
Takoma Park, Maryland

When our son was 9 or 10, he wanted to be baptized. Our pastor told him he would rather he waited until he was in the fifth grade. Our son, who loved Jesus and had given his heart to Him, told the pastor with tears, "What if I never get to the fifth grade?"

Needless to say, he was baptized. Today he has a fine Christian wife and four children, and all are preparing to meet Jesus.

LETTIE BOWEN  
Purvis, Mississippi

### Guyana

First I'd like to say that my husband and I love the REVIEW! Our 10-year-old daughter reads it from cover to cover the day it arrives. It has truly been an asset in our home.

I want to thank you for the good news report you had on Guyana (Jan. 25), as well as your editorial on Jonestown (Jan. 11). I think it is important that we as the remnant church realize how easy it is to let someone take control of our minds.

Those tragic murders and suicides reminded me of the absolute importance of studying and knowing the Bible for ourselves. If those people had studied for themselves, they could not have been so deceived.

SANDRA L. JACKSON  
Milwaukee, Wisconsin

### Money for schools

I think your consideration of "Caesar's Cash, but Not His Controls" (Jan. 18) was timely. I appreciate the need to take editorial positions. However, I could wish you had offered some alternatives, because if our schools are going to help our young people they require major funding from a variety of sources.

I believe the time has come for church leaders, institutional administrators, and alumni leaders to urge our members in North America (whose assets are conservatively estimated to be in the neighborhood of \$7 billion to \$10 billion) to give to the college of their choice in such dimensions as will help attract significant monies from foundations and corporations. Besides funding our institutions, such an approach would lead these corporations and foundations into a knowledge of Adventist philosophy and principles.

One national authority has said that Adventist institutions in the United States have lost between \$40 million and \$50 million from

private sources in the past decade simply because they have not moved aggressively and professionally to seek and obtain the money available.

The half million Seventh-day Adventists in the United States have a God-given responsibility and opportunity to advocate and uphold by example the importance of private philanthropy to higher education and thereby do two things: (1) Help attract appropriate support from corporations and foundations; and (2) stay the undermining influences that government support tends to have on the principles of freedom that have made the United States a great nation.

MILTON MURRAY  
Institutional Consulting  
Service  
General Conference  
Washington, D.C.

I wonder, are the principles of separation of church and state only applicable here in the United States? Do they not apply also to our work around the world?

I am very concerned about the circumstances under which I found some of our schools operating while visiting overseas a couple of years ago. I feel that many of our people would be horrified if they knew that in some places Adventist funds are operating schools with non-Adventist headmasters, and that some of our "mission" schools are actually government schools, where we have very little to say in the actual operation.

Is not quality better than quantity? Must we not stick to our inspired principles everywhere? If we stood by the right regardless of the circumstances, would not our people respond to the needs? After all, in just a few weeks you had to tell the people to stop giving to the cafeteria in Peru, because there were already more than enough funds. If the appeals were given, would we not see more such results?

BRYANT DAVIDSON  
Knoxville, Tennessee

I believe that long ago our church should have ended all questionable monetary connections with Federal, State, and city governmental agencies. I highly applaud your separation-of-church-and-state stand. It is time for us as Seventh-day Adventists to stop kidding ourselves into thinking that bigness means progress; time to return to a simpler and more straightforward approach to church matters where possible.

TED WILSON  
New York, New York



## Volunteers learn from and teach Thai tribe

By KENT GREGORY

I remember well our first encounter with the village of Mae Tola in Thailand. Fresh from the manicured lawns of Loma Linda University and full of plans for our mission service, my wife and I found ourselves plunked in a remote and forgotten corner of northwestern Thailand to live in an abandoned village.

Ahead of us, our guides thrashed through the year-old growth and settled us triumphantly on the top of a hill. Everywhere black, decaying bamboo houses gaped at us through an ornamentation of ill-hung gourds. We looked nervously about at the jungle that clamped itself around the dead settlement with a forbidding finality. A man who looked as if he might be a spokesman smiled winningly. Didn't we find it pleasant?

"Very," I answered. I glanced at my wife. She was

*Kent Gregory is an Adventist Volunteer Service Corps worker in Thailand.*

sitting down with her eyes shut.

Thus we were introduced to mission life. When a train of elephants emerged from the jungle some months later and our goods were dumped in front of our wobbly leaf-and-bamboo home, we experienced a sensation of being strangely adrift from the world. U-Haul we recognized, but *elephants?*

The Thailand Mission, which we were serving on a volunteer basis, had assigned us to the Pwo Karen tribe. There were four of us on the program: Miss Ruth, a nurse; Phu Tamu, an educator; and my wife and I, public-health personnel. What we wanted to do was find truly indigenous ways of beginning a permanent tribal movement for Christian development. With the many plans we had, we did not recognize how deep into the experience of intellectual poverty and helplessness such an ideology would take us nor how much we would have to depend on



In the process of compiling a Pwo-English dictionary, Kent Gregory and his interpreter discuss the project with the village headman (at left).

the good will of our animistic tribal society in order to fulfill that goal.

Our lack of tribal knowledge was enormous. None of us understood the language. Because it is preliterate, we would have to learn it without the aid of books, dictionaries, or grammars. We scarcely understood how to live in an environment that seemed mysterious and hostile. There

was only one thing to do if we were to survive—become involved with the people and hope that they would teach us.

What happens to the heart of the Christian when he finds himself in a process of protective cultural rebirth by a society he is supposed to save? It is hard to calculate, for the friendships cemented defy a reduction to charts, graphs, or totals. Our stumbling effort to speak a new language opened wide every door, and we found ourselves just where we wanted to be—at the threshold to a tribal understanding.

We worked hard those first months. The crumbling old village had to be cleared, and we needed more permanent housing to withstand the torrential rains of the monsoon winds. Ever expert and adept in the lore of jungle living, the Mae Tola population came over from their nearby settlement to help. I had delusions of directing the work, but the moment a foot-long knife fell into my unaccustomed hands, I was betrayed. It didn't work. In the end, I gave up and recognized my inferiority.

In July, 1978, six months after the first string of elephants heralded our intention to establish ourselves among



The Gregorlys' headquarters was set up in an abandoned site near the village of Mae Tola, northern Thailand.



Ruth, a Burmese nurse (left), provides essential health services to the malaria-ravaged local population in the village of Mae Tola, Thailand.

the Pwo Karen, we began our first tentative development programs. By this time we had a greater ability to speak the language, and knew virtually every member of our village. Our nurse, Ruth, had been providing essential health services to the malaria-ravaged local population, and we felt we had the friendship basis on which real development leans. Several other villages within a five-hour hiking radius had been watching the growing interaction between our clearing and Mae Tola and wanted equal opportunity.

So on a rainy day that July we loaded our backs with clinic supplies and began a preventive and curative service specifically designed to meet maternal and child health needs. This has developed into bimonthly trips involving several nights in villages that are becoming increasingly open to us.

One of our great needs here is for transportation. We do not need a jeep, an airplane, or even a horse. The only dependable means of transportation is the elephant. It

is becoming increasingly difficult to carry all our equipment on our backs for our bimonthly village clinics, and local elephants are not always available for hire. During portions of the year, especially during the rainy season, they are hired out to carry rice from town to the Burmese border. It seems incredible that people still depend on elephants, but we do!\*

Another program we began involved agrarian reform. In an area where acute food shortages occur every year, the sigh of hunger is often heard. Working through family structures, which observation has taught us to be an essential feature of permanence, we are beginning to overturn in small ways the yearly uncertainty about food.

What does it take to get real Christian development going? Programs? No! Plans and projects have a proper sphere in the development of people, but they can never

\* The Gregorys' need was met when in February, students, faculty, and staff of Loma Linda University raised nearly \$3,000 to purchase an elephant for them.

substitute for true interdependence. One ought to know, look forward to, and celebrate that unorthodox saying of Jesus', "'Blessed are you poor, for yours is the kingdom of God'" (Luke 6:20, R.S.V.). Authoritative and axiomatic, it declares that anything lasting is obtainable only through a genuine feeling of helplessness. It is the first of several lessons our ongoing intimacy with ani-

mistic people has taught us.

We as Christians should welcome the experience that makes us so vulnerable to others that we become co-searchers under the influence of God. Real Christian development does not happen unless Christian and animist, Christian and Buddhist, Christian and atheist feel they can depend on each other for a truthful search that inspires the growth of both.

## Adventists set records in California 24-hour relays

By MARILYN THOMSEN

Add 19 oldsters who have taken up jogging, a 71-year-old grandmother who runs marathons, ten fleet-footed high schoolers, and three long-distance runners, and what do you have? In the Southern California Conference it was four simultaneous attempts to break or establish world records in 24-hour relays.

For more than a century the Seventh-day Adventist Church has promoted health principles and advocated vegetarianism. Over the past several years, however, exercise in addition to diet has received increasing attention. In 1975 the Southern California Conference sponsored its first 24-hour relay running event. Church members set a seven-man record of 258 miles (broken in 1978) and a record for women over 40 of 162 miles (still standing).

These events, and the conference-sponsored Hidden Valley Marathon, which also began in 1975, sparked church members' interest in running. In 1979 nine marathons are scheduled by the church throughout North America.

Physician David Parker, of Sylmar, California, is one of the church's most vocal advocates of running. Now 48, he has been running for ten

years "to forestall a heart attack," he says. Aside from the health benefits, he says he enjoys it for the "relaxation and the vital, vigorous living that goes along with this high level of conditioning."



Nat Pisciotto, 74, oldest runner in the 24-hour relay, ran a mile in less than eight minutes time.

Marilyn Thomsen is Southern California Conference communication director.

Dr. Parker, affectionately known as Doc, has been a driving force behind the church's world-record attempts, and he makes no apologies for his motive. "The only reason I run a 24-hour marathon is to advertise the church," he declares. "We preach a health message—let's have a fitness program to go along with it."

In the fall of 1977 Dr. Parker and Tom Neslund, health-and-temperance director of the Southern California Conference, recruited a team of Adventist vegetarians for an attempt to establish world records in several age categories of the 24-hour relay event. Four teams were scheduled to run simultaneously around the clock from December 20 to 21, 1978, on the track at Glendale High School.

Rain that drenched the city shortly before the race day threatened to cancel the attempts, but clear skies and a quick-drying track saved the day. At 10:12 A.M. on December 20 the first four runners began the long trek.

Leading out for the ten-men-over-60 team was Nat Pisciotta, a 74-year-old who took up jogging at age 67 and "ran away" from high blood pressure and overweight, he says. "I live by myself, and I wasn't in very good shape. Old age was creeping up on me." Then he read Kenneth Cooper's book *Aerobics* and began running with a group at work.

That was nearly eight years ago. Mr. Pisciotta encountered arch trouble, cramps in his legs, and a bad knee, but he kept going. Now he runs up to 60 miles a week and says, "I feel younger now than I did then."

Mr. Pisciotta ran his first mile during the relay in seven minutes and 52 seconds, just 29 seconds faster than a spry 71-year-old grandmother who led the way for the ten-women-over-50 team.

Ten years ago that grandmother, Mavis Lindgren, decided to begin exercising. For eight months she walked daily, then she added a few running steps. Four years later she was running three to



**Mavis Lindgren, 71-year-old Seventh-day Adventist marathon runner who entered her first long-distance race at 69, smiles at the television camera while being interviewed by a Los Angeles newspaper reporter.**

four miles a day. She continued at that pace for several years.

At age 69, Mrs. Lindgren's life took on a new dimension when she entered her first long-distance race. With only two months' training, she completed a 20-mile course in four hours and 12 minutes.

That was just the beginning. Soon after, Mrs. Lindgren ran in the Avenue of the Giants Marathon through the California redwoods. Although it was her first 26-mile race, she took the trophy for the oldest finisher.

Over the next 17 months Mrs. Lindgren ran seven more marathons. Her fastest time was four hours and 38 minutes.

Senior-citizen athletes such as Mr. Pisciotta and Mrs. Lindgren were an inspiration to other participants in the 24-hour relay. Eola Beard, 53, a relatively new runner, said, "You see Mavis out there? We want to be like her someday."

While the other senior citizens captured the media attention, two younger teams also demonstrated the value of the Adventist life style and

the need for cardiovascular conditioning at all ages. Ten students from Newbury Park Adventist Academy set out to establish an Adventist high school record. Another team made up of marathon runners attempted to break the world three-man record of 199 miles. Along with Dr. Parker, the team included two academy physical-education teachers: Larry Ballew, of Newbury Park, and Dennis Parrish, of Glendale.

A 24-hour relay is a grueling event. Each team member runs one mile, then rests until his or her turn in the rotation comes up again. Women's team members got about two hours' rest between their miles. Members of the three-man team rested only 12 to 15 minutes between each of their miles.

It takes a special kind of diet to sustain runners in a 24-hour relay. Throughout the day and night a team from the Loma Linda University School of Health, headed by U. D. Register, supervised the runners' intake and monitored pulse rate and weight.

Study has shown that 90 percent of the calories ex-

pendent during maximum exercise is carbohydrate, according to Dr. Register. Runners were advised to eat a high-carbohydrate diet for two weeks before the event. During the relays they ate such things as whole-wheat bread, nonfat milk, cereal, and fruit. A drink dubbed Olympiaide was especially prepared to be absorbed quickly by the body.

Before and after the relays blood samples were taken from each runner. These samples are being analyzed in a School of Health study on oxygen intake during an extended exercise period.

When the relays began the runners enjoyed bright California sunshine, but as the hours ticked off the temperature dropped as low as 37 degrees. At 12 hours into the event the three-man team was forced to stop when the youngest member could not continue. They had already run 109 miles in an average time of six minutes and 36 seconds per mile.

Television crews were on hand when the gun sounded at 10:12 A.M. on December 21. The runners on the track froze in their places waiting for official measurements. The men-over-60 team went into the record book with 132 miles. The women-over-50 were not far behind, logging 126 miles. The academy team chalked up 229 miles, having kept up the brisk pace of six minutes and 17 seconds per mile throughout the entire 24 hours. They set a new Adventist academy record.

There were sore muscles remaining, but also a sense of accomplishment. And some mental snapshots of the race would not soon be forgotten—scenes such as the academy team united in prayer, or of a bystander calling, "You're doing great," and hearing the reply, "Praise the Lord."

But one incident summed up the comradeship of all the runners. During the early morning hours one of the academy students passed 71-year-old Wilma Kennedy on the track. "I just wanted to let you know I love you," he called as he ran by.

DENMARK

## 200 literature evangelists meet

For the first time 200 literature evangelists and leaders from all the countries in the Northern European section of the Northern Europe-West Africa Division attended a joint convention in January at Danish Junior College (Veilefjord). In spite of the worst weather conditions in 50 years, delegates from all the countries except Holland managed to reach Veilefjord. Delegates from Poland were late arriving, having been delayed by a snowstorm for 18 hours.

During the five days of the convention there was time for the exchange of experiences as well as for instruction. Every day began with a devotional message by one of the union presidents. Rudi H. Henning, General Conference associate publishing director, gave sales instruction.

Literature evangelists demonstrated their methods of selling different books. For instance, Anna-Lisa Helevaara, a literature evangelist from Finland, demonstrated selling *The Bible Story*. Mrs. Helevaara, whose sales last year totaled more than \$200,000, has sold an average of 1,464 *Bible Story* sets a year for the past nine years. After her presentation it was not surprising that even the moderator of the program was ready to buy a set!

Sabbath was the highlight of the convention. It began Friday night with a vesper program conducted by E. H. Foster, British Union Conference president. Then Z. Lyko, from Poland, led out in a communion service. The sermon on Sabbath morning, preached by Pastor Henning, was a solemn reminder of present-day events.

A modern edition of the Acts of the Apostles was presented on Sabbath afternoon under the leadership of

R. E. Appenzeller, the division publishing director, who had planned the convention. Literature evangelists from different countries marched into the meeting hall wearing their national costumes and carrying flags.

The convention came to an end on Saturday night with a banquet, at which Pastor Henning was the speaker.

Some of the experiences told during the convention to inspire other literature evangelists included these:

Roy Chisholm could not understand why God did not help him and his family get an apartment in London, where he was a literature evangelist. The only place he could find was in a village out in the country. Now he knows, for the church grew from 12 to 26 members after his arrival. The new members were his customers.

Marti Sahlstrom and his wife, from Finland, returned to the territory where they had sold books to conduct an

evangelistic campaign with an emphasis on Biblical archeology. Mr. Sahlstrom was the evangelist and Mrs. Sahlstrom was the Bible worker. Twenty-seven of their former customers have been baptized.

Another literature evangelist described how he planned his work in close cooperation with the minister in his territory. During the past 23 years 100 persons have joined the Advent Movement as a result of their ministry.

ULF GUSTAVSSON  
Manager

Swedish Publishing House

BRAZIL

## Pastor wins 623 converts

Jose Cavalieri, pastor of the Vitoria da Conquista district in the State of Bahia, Brazil, won 623 persons to Christ from March to December, 1978. Aided by



Helevaara  
nsson

Anna-Lisa Helevaara, from Finland, demonstrates her sales technique, above. She was a participant in a literature evangelism panel at the convention in Denmark, right.





members in his district, Elder Cavaleri held two evangelistic campaigns, one in Vitoria da Conquista, the other in Candido Sales.

He writes, "We have now baptized 623 persons. There are three new churches in Abelhas, Tremedal, and Bairro Brasil. We have penetrated three new areas, Bairro Brasil, Patagonia, and Pooes; and we have church buildings in Candido Sales (with a seating capacity of 800), Barra da Lagoa, Datilandia, and Abelhas under construction."

Asked how is it possible for a pastor to win 623 in nine months, take good care of his district, penetrate three new areas with the message, and direct the construction of four churches, Pastor Cavaleri responds: "We organize the lay members for the work. The elders and deacons are very helpful. We use radio and press to proclaim the message and invite people to the meetings. We go from house

to house instructing the interested ones.

"At the same time we don't overlook our own church members. We have a strong program of visitation among our several churches and companies, which are scattered many miles apart in this large district."

Pastor Cavaleri was working in an area where there are frequent manifestations of the devil. Many times he was invited to go to homes of demon-possessed persons. Of these experiences he says, "When a worker places himself in the hands of God, in humility, working solely for the advance of the cause, victory is certain. There is no difficult place where we pitch in and work. Winning souls in the interior of Brazil seems to be much easier than in other parts of the world, but God is everywhere and He cannot be limited by geographical boundaries."

ARTHUR S. VALLE  
Review Correspondent

## COLORADO

### Porter marks 50th anniversary

On February 26, the fiftieth anniversary of the hospital groundbreaking, officials at Porter Memorial Hospital, Denver, Colorado, hosted a luncheon honoring descendants of the hospital's founder, Henry Miller Porter.

Guest of honor at the occasion was Mrs. James J. Waring, of Denver, the sole surviving child of Mr. Porter, who was a Denver pioneer and businessman. She was accompanied at the luncheon by members of four other generations of the Porter family.

The February 26 luncheon was the first in a series of special events to mark the golden anniversary of the hospital.

The anniversary theme, "50 Years of Caring—A Vision of Service," draws attention to the purpose Mr.

Porter had in mind for the establishment of the hospital in 1930. Impressed by previous care and service he had obtained at Seventh-day Adventist hospitals in California (Glendale and Paradise Valley), he had asked the church to build—with his and his daughter's gift of 40 acres of land and \$315,000—a 100-bed sanitarium like those in which he was treated in California.

The hospital opened its doors February 16, 1930, and treated 611 patients during its first year, February 17 through December 31, 1930. In 1962, the name of the hospital was changed to Porter Memorial in honor of Mr. Porter.

Today, the hospital is a 336-bed facility with 1,200 employees serving approximately 15,000 inpatients and another 33,000 outpatients each year.

MIKE FOXWORTH and  
GREG RUMSEY  
Porter Memorial Hospital

## April 28 offering supports Christian education

It is often said that the education offered in Seventh-day Adventist schools must be practical. To this we all give hearty endorsement. Is this view a result of our cultural heritage, in that our Seventh-day Adventist school system was started by American pioneers who lived in the Midwest frontier of the nineteenth century where every person had to be self-sufficient, and there was little time for fine arts and *belles lettres*? Is it due to the widespread American psyche that values practical knowledge and skill above theories and ideology? Or does our Adventist concept of the need for practical education rest upon something more fundamental?

Actually, the deep-rooted Adventist insistence that our schools emphasize practical education rests upon divine inspiration. Ellen White's counsels to the church relative to education urge teachers and controlling boards to exercise great care that the youth in our schools be instructed diligently in the affairs of everyday living, and also in "practical religion."

The Epistle of James sets forth a fundamental guideline for Adventist education in these words: "Who is wise and understanding among you? By his good life let him show his works in the meekness of wisdom" (James 3:13, R.S.V.).

This principle is basic to Christian education, for education that is "from above" not merely imparts ideas, it produces the most practical effect possible in human life, namely, wisdom and godly living. It bears wholesome, utilitarian fruit in the life of the person being

educated. "But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits" (verse 17, R.S.V.).

This is the most practical Christian education I can think of—an education that yields in the life of students the spiritual fruit of genuine Christian living. Although our Adventist schools have their share of problems, they are helping thousands of youth to learn this wisdom that is "from above," and their changed lives give glory to God.

While endeavoring to make the education in our schools "practical" in this and other ways, those responsible for directing and teaching in these institutions are encountering a "practical" problem of their own. I refer to the shortage of funds, due to many causes, but one of the chief of which is inflation.

Scientific research by some of America's leading economists has shown that schools are affected more severely by inflation than are most other institutions in our society. Accordingly, denominational leaders have designated April 28 as a special day for education. Among other emphases on that day will be a special offering to remain within the conference to aid elementary schools.

Let us respond to this aspect of their need in a practical way, so that our schools may continue to provide for our youth wisdom that is "from above."

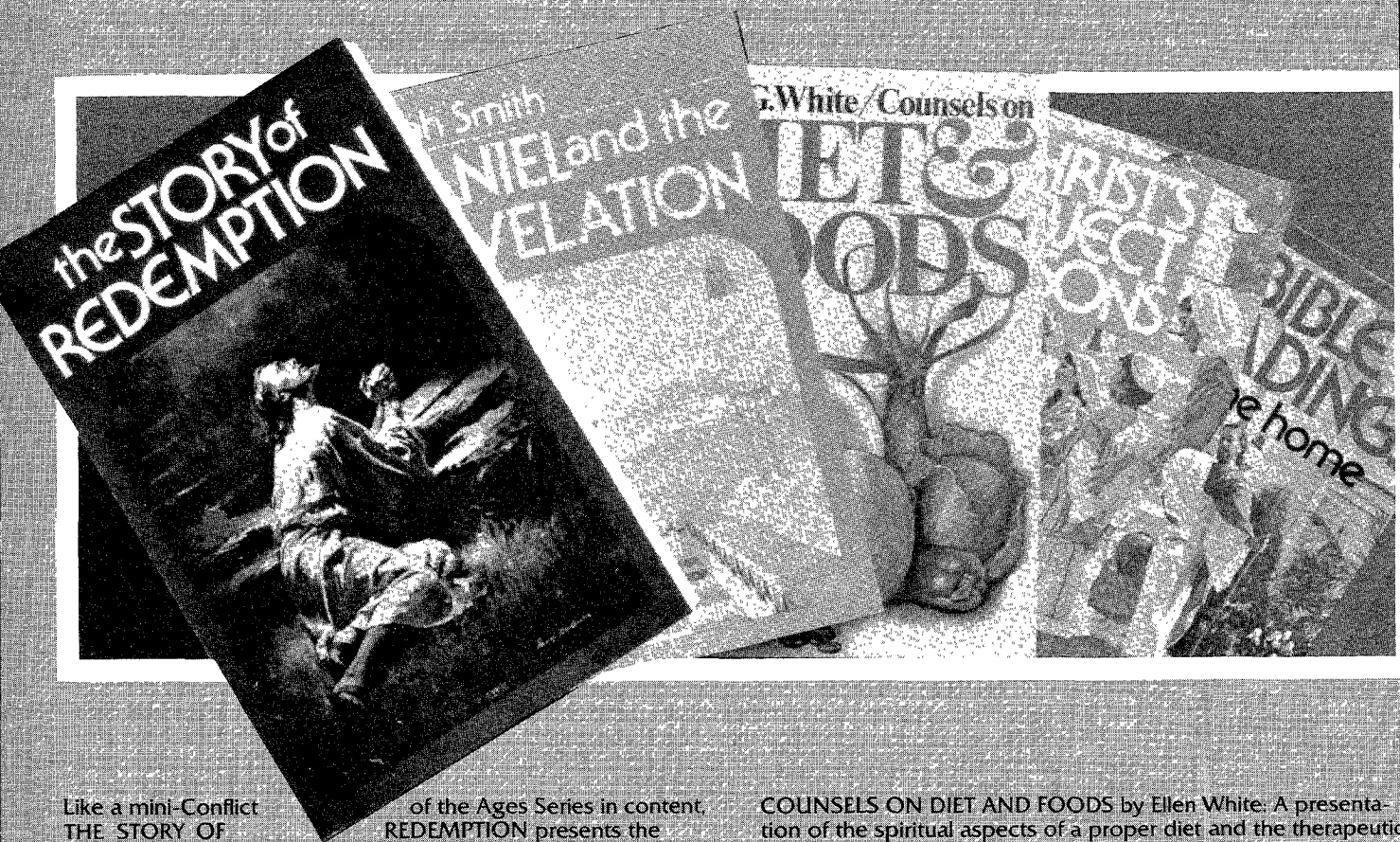
RICHARD HAMMILL  
General Vice-President, General Conference

JUST RELEASED! Another Title in the  
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# THE STORY OF REDEMPTION

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review publications



## Afro-Mideast

● Relief supplies valued at US\$551,128 were received by the Afro-Mideast Division from SAWS (Seventh-day Adventist World Service) of Washington, D.C., during 1978.

● R. Curtis Barger, General Conference associate Sabbath School Department director, accompanied by Solomon Wolde-Endreas, Afro-Mideast Division Sabbath school director, are on a six-week trip through the division, holding workshops in Nairobi, Kenya; Arusha, Tanzania; Cairo, Egypt; Beirut, Lebanon; and Amman, Jordan.

● Three families—the Percy Pauls, the Bert Millikens, and the Harald Zinners—have moved to the site of the University College of Eastern Africa, near Baraton, Kenya, to begin construction and other supervisory duties. Other faculty members will arrive in the summer.

● Eighty-six Guragie tribesmen of central Ethiopia are attending literacy classes being held in the evenings by Aterefer Fereja. This new approach is being made in an effort to spread the gospel more rapidly. Anticipating an increase in membership, Pastor Fereja and his 40-member congregation are preparing to build a church and have begun collecting materials.

● The Tanzania Union has added six more leaders to train and help work with its 400 literature evangelists.

## South American

● In 1978 the South American Division received \$18,276,214 in tithe, as compared to \$15,067,645 the previous year, which indicates an increase of more than 21 percent. During the same period Sabbath school offerings increased almost 14 percent to \$1,374,120. This year it is expected that the division's tithe will total \$20 million.

● On March 31 the South Brazil Union began Penetration 79, a plan that begins with systematic distribution of 5 million leaflets explaining principal Adventist doctrines. Members in the union hope to win 15,000 converts this year. The six unions of the division, in their Penetration 79 plans, hope to penetrate 230 new areas with the Adventist message. The division defines *penetration* as "the coordinated effort to establish a regular Sabbath school in a new town, village, or section of a city."

● The South Chile and the Central Chile conferences have new presidents, Siegfried Mayr and Eliel Almonte, respectively.

● Luis Gavin, from the Ecuador Mission, has been elected publishing director of the Inca Union.

● Jorge Iourno, now responsible for the Chile branch of the Asociacion Casa Editora Sudamericana, formerly was communication director of the Chile Union.

## North American

### Atlantic Union

● Merlin Kretschmar, Greater New York Conference president, appeared Sunday morning, February 25, on WCBS-TV in a half-hour program entitled *The Way to Go*. Discussion during the interview touched on doctrine, health reform, Adventist history, the hypertension-screening-van program and other health work in New York City, church organization procedures, and Adventist views about giving.

● E. J. Parchment recently conducted his second baptism of 35 persons since arriving in Bermuda last September to be pastor of the Southampton church.

### Canadian Union

● The six students in the newly opened Fort St. John school in northern British Columbia are making pews for their new church.

● On Sabbath, January 27, seven persons were baptized in the newly built baptistry of the Sherbrooke, Quebec, company. Three of those baptized joined the Lac Megantic company, and the other four joined the Sherbrooke company. Pierre Zita is the district leader. The baptism was conducted by T. W. Staples, Quebec Association secretary-treasurer.

● Children of the Longueuil, Quebec, Sabbath school, representing the cradle roll and kindergarten divisions, together with their teacher and pastor, visited a needy family of eight and presented them with boxes of groceries, toys, a baby blanket, and \$35 in cash.

● National Stop Smoking Week (January 21-27) was a busy week for the youth in the Lower Fraser Valley of British Columbia. After conducting a booth in a large shopping mall each day from 10:00 A.M. to 2:00 P.M., several young people, with the pastor and his wife, conducted a Five-Day Plan to Stop Smoking in the juvenile detention center in Burnaby. The group was invited to return and conduct a similar plan every three months.

### Central Union

● Twenty-seven people from the Lincoln, Nebraska, area went to Agua Prieta, Mexico, to help build a church in January. The church was a Maranatha Flights International Project.

● Five lay witnessing seminars were held in the Colorado Conference by the General Conference Lay Activities Department. George Knowles, director of the department, was in Arvada; Perry Pedersen, Samuel Monnier, Don Christman, and Russell Bates, associates, were in Boulder, Denver South, Campion, and Colorado Springs.

● Members of the New Haven church in Overland Park, Kansas, are making plans to build Sabbath school rooms onto the existing church building.

### Columbia Union

● Evangelist Efrain Murillo baptized 30 persons in the Cleveland, Ohio, Spanish church after conducting a seven-week crusade there.

● A branch Sabbath school with 22 charter members has been formed by the Far Hills church, North Dayton, Ohio.

● The sale of pens raised \$4,400—nearly three times the goal of \$1,500—for the library needs at the Larchwood school in Philadelphia.

● The sixteenth presentation of the H. M. S. Richards Lectureship on Preaching was made by Louis Venden and Benjamin Reaves at Sligo church, Takoma Park, Maryland, March 5-7.

● The Mountain View Conference, which reported 156 baptisms and professions of faith last year, experienced a 3.8 percent net increase in membership—the largest increase since 1970.

● The 40-member Perth Amboy, New Jersey, Korean church, pastored by Moon Kyung Ko, was organized officially in December.

● The new north wing at Leland Memorial Hospital, Riverdale, Maryland, is four stories high. Construction began last June.

### Lake Union

● After meetings conducted in Palatine, Illinois, by Dan W. Schiffbauer, Illinois Conference evangelist, six persons were baptized.

● Twenty-five persons were baptized after attending meetings conducted by R. G. Collar in Edenville, Michigan. After meetings by Arnold Kraner in the Fremont church, eight persons were baptized.

● A seminar for lay Bible instructors and preachers was held March 30 and April 1 in the Knoxville Avenue church, Peoria, Illinois.

● A new industry at Broadview Academy in LaFox, Illinois, provides work for about 45 students, according

to Robert Vise, vice-principal. Students package nuts, bolts, and screws for shipping to warehouses and hardware stores. Even students less than 16 years of age are eligible for this work.

### North Pacific Union

- Walla Walla College now has the largest collection of Judaic literature in the State of Washington. The expanded collection is the result of a 1,600-volume donation from Rabbi Harry Sherer, of Sacramento, California. The books, valued at \$10,400, were originally offered for sale, but came to the school as a donation.

- More than 125 Northwestern Pathfinder leaders and their spouses took part in a recent union-wide training retreat at Camp MiVoden, Hayden Lake, Idaho. The meetings emphasized the evangelistic potential of the Pathfinder group.

- Two new dormitories will be completed at Camp MiVoden, Hayden Lake, Idaho, in June, according to Keith Alexander, Upper Columbia Conference associate director of youth activities. The camp's residence capacity will increase to 350.

- Eight Adventist pastors from the Treasure Valley, in the Boise, Idaho, area, have formed a Ministerial Association and named Elder Unterseher, pastor of the Caldwell church, president.

### Northern Union

- Merlin Starr, pastor of the Bismarck, North Dakota, church, has been asked to serve the prisoners in the North Dakota State Penitentiary in addition to his church responsibilities. Pastor Starr, along with Carl and Milta Opp and John Gould, has been working with the prisoners, who requested that he be their counselor.

- Members in Hibbing, Minnesota, promote the It Is Written program, operate a health food store and lunch food counter, and conduct vegetarian cooking classes.

One of the members, Roy Sandstrom, was asked to be chaplain of the jail in Hibbing after introducing the police department personnel to *Liberty* and *Listen* magazines.

- Victor Cooper, General Conference associate Communication Department director, spoke to members of the Minneapolis, Minnesota, First church from the pulpit used by Ellen White during the Minneapolis General Conference of 1888. Elder Cooper was in the Northern Union to conduct ten communication workshops with emphasis in the radio-TV area.

- John Morrison, Minnesota Conference evangelist, recently baptized ten persons in Wadena, where church membership was 121 before the baptism.

### Pacific Union

- SDA amateur radio operators in the Pacific Union are carrying on a unique form of witness. Daily at 6:00 A.M. they meet on the air (3976 kHz) to study the Bible. Non-Adventist operators often join in these studies. Over the years several of them have become members of the church. Once each year the amateurs meet in person for fellowship and to lay plans. This year they will meet at Monterey Bay Academy the weekend of June 30.

- Rick Bowes, pastor of the Newbury Park, California, church, recently gave the 25 members of the Conejo Valley Ministerial Association a tour of the Adventist Media Center in Thousand Oaks. Church members in the valley are trying to acquaint people in the area with Adventist facilities.

- Two members of the Loma Linda University church's pastoral staff have completed, within the same month, the requirements for their doctoral degree. Honors will be conferred on Louis Venden and James Mershon at the spring commencements of Princeton Theological Seminary and Claremont School of Theology, respectively.

### Southern Union

- Two hundred physicians, dentists, nurses, and others in health-care fields attended the second biennial Doctors-Nurses Witnessing Seminar held March 2-4 in Gatlinburg, Tennessee. The seminar is sponsored jointly by the Atlantic, Columbia, and Southern unions. Carl Coffman, chairman of the religion department at the Andrews University School of Graduate Studies, was the featured speaker.

- Temperance officers, contest winners, and sponsors from ten senior academies and four junior academies attended the Southern Union academy temperance weekend February 23 and 24 at Bass Memorial Academy, Lumberton, Mississippi.

- Sixteen conference religious liberty directors and capital representatives met February 27 and 28 in Madison, Tennessee, to learn better methods of keeping in touch with laws pending in State legislatures that may affect Seventh-day Adventists. Instructors included Gordon Engen, Robert Nixon, and R. L. Reynolds, of the General Conference; and Douglas Henry, chairman of the Finance and Ways and Means Committee of the Tennessee State Senate.

- Thirty-four inmates in a Memphis, Tennessee, prison have been baptized after taking Bible studies from a pastor, J. A. Jones, and laymen.

- Approximately 500 persons attended a five-day series of health lectures held during January at the Miami, Florida, church (formerly known as Miami Temple). Speaker was Author Jay Hoffman.

### Southwestern Union

- A new office building for the Home Health Education Service was approved by a recent union executive committee. The new building will be located on the union's property on Interstate 35-W south of Fort Worth, Texas. The present HHES building is

to be torn down so the street can be widened.

- W. C. Jones, Southwest Region Conference president, reports that the conference established three new churches in 1978. These churches are in Mansfield and Hillsboro, Texas, and Thibodaux, Louisiana.

- Clarence D. Wellman, retired minister living in Keene, Texas, is serving as interim pastor of the Gonzales-Denham Springs, Louisiana, churches.

- On January 6 the Oklahoma Conference organized members in Broken Arrow, Oklahoma, into a company.

### Andrews University

- Andrews' Siegfried H. Horn Archeological Museum is holding a month-long Festival of Biblical Art and Archeology during April, with guest lecturers from many parts of the United States and abroad, and exhibits from as far away as Israel. The museum also is purchasing the Hartford Collection of more than 3,000 ancient cuneiform tablets for the benefit of Bible scholars who wish to study them. The tablets come from the area around Ur (now in Iraq), and some date back to 2100 B.C., or the time of Abraham.

### Loma Linda University

- Christopher T. Hitt, United States Senate health policy and management analyst, was the guest speaker at Loma Linda University, March 27.

- Three School of Dentistry faculty members presented research papers at the annual meeting of the American Association of Dental Schools held in New Orleans, Louisiana, late in March. They were Shirou Kunihiro, Douglass E. Roberts, and Curtis Wiggins.

- A 22-day tour to the heart of Europe is being planned by the Loma Linda University Alumni Federation for this fall. This will be the first time that the alumni federation has conducted such a tour.

# Health Personnel Needs

## NORTH AMERICA

Accountant  
Controller  
Cytotechnol.  
Diet.  
Diet. ther.  
Electrician  
Electron. eng.  
Groundskpr.  
Housekpr., exec.  
Maint., gen.  
Med. rec., ART  
Med. technol.

Nurses, CCU charge,  
ICU, LPN,  
Med.-Surg., OR,  
ped., staff  
Occup. ther.  
Orderly  
Pers. dir.  
Pharmacist  
Phys. ther.  
Radiol. technol.  
Resp. ther.  
Secretary

Write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. Telephone: (202) 723-0800, extension 337.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

# Camp Meeting Schedule

**Atlantic Union**  
Greater New York  
English July 29-July 7  
Spanish July 8-14  
New York June 22-30  
Northeastern June 29-July 7  
Northern New England June 21-30  
Southern New England June 22-30

**Canadian Union**  
Alberta  
Beauvallon July 13-15  
Bowden (Foothills) June 29-July 7  
Bowden (Foothills—Korean) July 8-14  
British Columbia July 20-28  
Manitoba-Saskatchewan  
Blackstrap (Saskatoon) June 29-July 7  
Clear Lake (Manitoba) July 13-21  
Maritime July 6-14  
Newfoundland July 13-21  
Ontario  
Keswick June 29-July 7  
Keswick July 13-21  
Keswick (Korean) July 23-28  
Thunder Bay August 3-6  
Quebec July 20-28

**Central Union**  
Central States June 15-23  
Colorado  
Campion Academy June 12-16  
Cedaredge May 29-June 2  
Kansas May 25-June 2  
Missouri June 1-9  
Nebraska  
Platte Valley Academy June 8-16  
Scottsbluff Mini Camp Meeting September 21, 22  
Wyoming July 31-August 4

**Columbia Union**  
Allegheny East July 5-15  
Allegheny West July 6-14  
Chesapeake June 22-30  
Mountain View  
Charleston October 27  
Cumberland June 30  
Parkersburg July 7  
New Jersey  
English June 22-30  
Spanish July 1-7  
Ohio June 22-30  
Pennsylvania June 15-23  
Potomac June 15-23

**Lake Union**  
Illinois  
LaFox June 8-16  
Little Grassy Youth Camp September 12-15  
Indiana June 15-23  
Lake Region June 28-July 7  
Michigan  
Grand Lodge July 19-28  
Escanaba June 8-10

Wisconsin  
Camp Wahdoon May 19  
SDA Campground (Westfield) July 26-August 4

## North Pacific Union

Alaska  
Palmer August 8-11  
Wrangell June 29-July 1  
Idaho June 1-9  
Montana June 29-July 7  
Oregon  
Gladstone Park July 13-21  
Rogue River Jr. Academy June 7-9  
Upper Columbia  
Spokane June 22-24  
Walla Walla College June 8-10  
Yakima June 15-17  
Washington June 14-23

## Northern Union

Iowa June 1-9  
Minnesota June 8-16  
North Dakota June 10-16  
South Dakota June 1-9

## Pacific Union

Arizona  
English July 12-21  
Spanish July 25-29  
Central California  
English August 2-11  
Spanish August 2-11  
Hawaii  
Hilo August 18  
Kauai August 25  
Maui September 8  
Molokai/Lanai September 22  
Oahu (Honolulu) September 29  
Nevada-Utah June 18-23  
Northern California  
Lodi June 20-23  
PUC (English) June 11-15  
PUC (Spanish) July 11-15  
Paradise July 14-17  
Fortuna July 19-28  
Southeastern California  
Anaheim (English) October 19, 20  
Anaheim (Spanish) October 19, 20  
Henet May 24-27  
La Sierra (Black) September 7, 8  
Southern California  
Lynwood Academy (Black) April 27-29  
Soledad Sands Park June 19-23  
Spanish June 27-30

Asian  
Filipino (Newbury Park) June 29-July 1  
Japanese (Newbury Park) June 22-24

## Southern Union

Alabama-Mississippi May 25-June 2  
Carolina June 1-9  
Florida May 25-June 2  
Georgia-Cumberland May 23-26  
Kentucky-Tennessee June 1-9  
South Atlantic June 7-16  
South Central June 8-16

## Southwestern Union

Arkansas-Louisiana June 8-17  
Oklahoma July 6-14  
Southwest Region June 15-23  
Texas June 8-16  
Texico June 12-17

# To New Posts

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

## NORTH AMERICAN DIVISION

**John Aitken**, pastor, Bridge-ton-Vineland English churches, New Jersey Conference; formerly pastor-evangelist, Montana Conference.

**Jim Albertson**, pastor, Melbourne, Florida, church; formerly pastor, Plainfield, New Jersey, church.

**Winton C. Anderson**, pastor, Birmingham, Alabama, church; from Pennsylvania Conference.

**Terry Carmichael**, assistant pastor, Pensacola, Florida, church; from Andrews University.

**Mike Coe**, pastor, Miami Springs, Florida, church; from Missouri Conference.

**Dewey Conley**, pastor, Aiken, South Carolina, church; from Southern Missionary College.

**Don Edwards**, evangelist, Florida Conference; from Missouri Conference.

**Bradley Galambos**, pastor, Sheffield, Alabama, church; from New Orleans.

**Rhea Harvey**, manager of ABC, Madison, Tennessee; from Southern Publishing Association.

**Dwight Herod**, pastor, Goldsboro-Kinston, North Carolina, church; from Andrews University.

**Edward Herzel**, pastor, Morganton, North Carolina, church; from Michigan Conference.

**Paul Horton**, pastor, Tampa Southside, church, Florida; from Iran.

**Benjie Leach**, pastor, Campion Academy, Colorado; from Forest Lake Academy.

**Alva Karolyi**, pastor, Upward Road church, Hendersonville, North Carolina; formerly pastor New York Conference.

**Gerald Mobley**, pastor, Fletcher, North Carolina, church; from Andrews University.

**Harley Schander**, pastor, Washington Conference; formerly pastor, Madison campus church, Tennessee.

**Craig Schuster**, assistant pastor, Montgomery, Alabama, district church; from Columbia Union College.

**Dan Solis**, assistant pastor, Huntsville-Guntersville, Alabama, church; from Andrews University.

**Eldon K. Walter**, Ministerial secretary and evangelist, Pennsylvania Conference; formerly Bible school director for the Voice of Prophecy.

**Al Watson**, pastor, Greenville, North Carolina, church; from Potomac Conference.

## AUSTRALASIAN DIVISION

### Regular Missionary Service

**Peter R. Jack** (and Noline L. and family), of New Zealand, to serve as assistant secretary of the Ministerial Association, Far

Eastern Division, to be located in Jakarta, Indonesia, left December 24, 1978.

**Nelson W. Palmer** (and Betty M.), of Australia, returning to serve as teacher, Rusangu Secondary School, Zambia, Africa, left October 1978.

**Raymond K. Wilkinson** (and Ruth and family), of Australia, to serve as principal, Kambubu Adventist High School, Papua New Guinea, left December 25, 1978.

### Volunteer Service

Adventist Volunteer Service Corps Workers: 1

## FAR EASTERN DIVISION

### Regular Missionary Service

**Willie Donato** (and Ana Fe and family), of the Philippine Islands, to serve as business manager, Haad Yai Mission Hospital, Thailand, left December 31, 1978.

**Osamu Inada** (and family), of Japan, returning to serve as pastor, Taiwan Mission, left August 20, 1978.

**Haydee Obanana**, of the Philippine Islands, returning to serve as laboratory technician, Hongkong Adventist Hospital, left November 21, 1978.

## INTER-AMERICAN DIVISION

### Regular Missionary Service

**Joseph M. Cherenfant** (and family), of Haiti, returning to serve as pastor-evangelist, Ivory Coast, West Africa, left September 30, 1978.

**Donald McFarlane** (and Mary), of Jamaica, to serve as pastor-evangelist, North British Conference, England, left October 4, 1978.

**Solange Noezi**, of Haiti, to serve as clinical nurse, Mugonero Hospital, Rwanda, left December 27, 1978.

## TRANS-AFRICA DIVISION

### Regular Missionary Service

**Lilian Grace Bradley**, of South Africa, returning to serve as teacher, Malamulo College, Malawi, left October 26, 1978.

**Steven William de Lange** (and Verona), of South Africa, returning to serve as secretary-treasurer, North Zambia Field, Zambia, left December 9, 1978.

## New Pacific Union officers

Walter D. Blehm and Major C. White were elected president and secretary, respectively, of the Pacific Union Conference by the executive committee, March 29. The two new officers join Treasurer Sylvester D. Bietz.

Elder Blehm, former president of the Southeastern California Conference, has served as a pastor, youth leader, and local conference assistant to the president, as well as president of the Arizona and Oregon conferences, since he entered the ministry 33 years ago.

Associate secretary of the union since 1971, Elder White has spent his entire ministry in the Pacific Union. Beginning in Arizona in 1948, he has pastored in the Northern and Southern California conferences, and has served as an associate in the lay activities department of the Central California Conference.

After five and one-half years as president of the Pacific Union, Cree Sandefur is retiring. He has spent 41 consecutive years in church service as pastor, youth leader, and administrator—22 of those years in the Pacific Union.

Secretary Earl Amundson was elected president of the Atlantic Union Conference recently.

CHARLES E. BRADFORD

## LLU offering April 21

On Sabbath, April 21, the Loma Linda University Biennial Offering will be received in Adventist churches in North America.

An institution such as Loma Linda University must continually upgrade its facilities in response to its growth and advancement. In order for the university to remain a viable and accredited institution, it must move forward with plans for a library and a basic science building, and for other projects. For these

reasons the university administration and the board of trustees have completed a master plan for a six-year development program on the Loma Linda campus.

Part of the Biennial Offering during this six-year period will be used to help with the upgrading just outlined. The other part of the offering will be used for student aid for needy students.

Support from church members on April 21 will help provide much-needed facilities, as well as supply worthy students with financial assistance. The influence of Loma Linda University is felt all around the world. The school's graduates are carrying on programs of health and nutrition in many countries of the world, as well as doing outstanding research in the field of health. We as a church need Loma Linda University, and the school, in turn, needs our support.

NEAL C. WILSON

## Southwestern sessions

Three conference constituency meetings were conducted recently in the Southwestern Union.

William H. Elder was reelected president of the Arkansas-Louisiana Conference on March 18 at the twenty-third conference session in Shreveport, Louisiana. B. Page Haskell, secretary-treasurer, and all of the departmental directors also were reelected.

Over the past three years tithes have amounted to \$6.6 million, a 41 percent increase over the past triennium. Net growth was 16 percent, with a present membership of 7,014. Baptisms during the past three years totaled 1,666, and financial support for evangelistic outreach amounted to \$481,000, a 273 percent increase. Sixteen new church buildings have been built, purchased, or are under construction, and seven new churches were organized. A \$1,300,000 administration building was erected at Ozark Adventist Academy, where

enrollment this year increased 25 percent.

W. C. Jones, Sr., was reelected president of the Southwest Region Conference, and M. L. Baez was reelected secretary-treasurer on March 25 at the conference's triennial session in Dallas, Texas. The delegates also returned the departmental directors to office with two exceptions: Newly elected education and Sabbath school director is James Ford, principal of Ephesus Junior Academy in New Orleans. B. E. Wright, pastor in Fort Worth, Texas, was elected youth and temperance director. Helen Turner was elected associate treasurer and association secretary.

Persons baptized for the three-year period total 1,203. Membership is 7,330, making the Southwest Region Conference the second largest conference in the Southwestern Union. Four new churches were organized, eight new church buildings were constructed, and six churches liquidated their indebtedness. The conference purchased Lone Star Camp—with 268 acres of land, timber, lake, and buildings—for \$450,000.

Don Sullivan was unanimously reelected president of the Texico Conference in March at the thirtieth session of the Texico constituency at Sandia View Academy, Corrales, New Mexico. Max Martinez was elected conference secretary, filling the vacancy left when Joseph Espinosa was elected General Conference associate secretary for North America. Ed Stacey was reelected treasurer. All the departmental staff was reelected. Jim Burrus was elected to serve as the Adventist Book Center manager, coming from the Potomac Conference Adventist Book Center, where he served as food store manager. Ray Wing is leaving trust services to go to the Central California Conference trust services. The conference executive committee will be responsible for filling this vacancy.

During the past triennium 720 persons were added to the church in the Texico Conference. The total membership stands at 3,948. The conference's literature evangelists passed the half-million mark in sales in 1978.

B. E. LEACH

## Missouri staff is reelected

At the recent Missouri Conference constituency meeting, held March 18 at Sunnyside Academy in Centuria, delegates voted to reelect John W. Fowler, president; Robert G. Peck, secretary; D. E. Latham, treasurer; and all departmental directors. A multimedia program presented the reports at the constituency meeting and showed encouraging progress for the Missouri Conference. E. S. REILE

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