

# Adventist Review

General Organ of the Seventh-day Adventist Church

December 9, 1982

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in your  
future

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maintain a  
youthful  
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## *Clean slate*

By G. BRYANT

*Light snow, freshly fallen,  
Completely covers  
Each footprint that I,  
Benighted while pressing toward home,  
Did leave in a mire  
Down off the well-prepared way.*

## THIS WEEK

Whenever there is transition, people wonder what the new leadership's emphasis will be. Quite likely, many readers of the REVIEW are wondering what direction the magazine will take under the leadership of new Editor William G. Johnsson. In his editorial "The REVIEW in Your Future" (p. 3), Dr. Johnsson outlines his own spiritual attitudes, as well as his perceptions of the role of the REVIEW.

Editorials play a significant part in this issue. Associate Editor George W. Reid takes a

look at an ethical issue that will move increasingly to the fore as its practice becomes more widespread—that of artificial insemination for humans, utilizing donors ("The Sperm Bank Controversy—1," p. 9).

Christian education, always of interest to Adventists, is the subject of an ongoing study by church educators. In his report to the church ("Church Studies Costs of Adventist Education," p. 6), F. R. Stefan shares with readers results of certain studies that have been done and outlines others yet to be done, with the

goal of improving education.

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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.

### Church history

I have saved my REVIEWS since entering the ministry in 1942. They almost give a history of our church during this period. My wife and I vie for the privilege of reading the REVIEW first.

MILTON T. REIBER  
Pikeville, Tennessee

### "Hot Cakes"

Re "One Hundred Years of 'Hot Cakes'" (Oct. 28).

Let us praise the Lord for the talents of Uriah Smith in his production of *Thoughts on Daniel and the Revelation*. Let us also remember that his scholarly and precise presentation was a reflection of the prophetic exposition of the great expositors, an accumulation of wisdom over the centuries. *The Prophetic Faith of Our Fathers*, volumes 1-4, describes this in detail. Elder Smith was presenting the consistent exposition of the historicists' stance and following the hermeneutic principles that guided them for centuries. His orderly and sequential treatment of these prophecies has been a great blessing to our church; the

doctrines held by the remnant church added greatly to his understanding.

What we need to understand is that doctrine is constant. Truth does not change over the ages; that is, the state of the dead is the same now as it was 5,000 years ago. But prophecy is different. It is history in advance, and as history progresses, prophecy opens up. If we have one fault as a people, it is our willingness to let prophecy—prophetic symbolism—lie dormant because a century has passed without progress. When a century passes and there is no growth in this field, the impetus of a great movement begins to die. We must not let this happen or put away the works of Uriah Smith. But we must get the perspective of an added century and the benefits of further study of prophetic symbolism. MARIAN G. BERRY  
Albia, Iowa

### When in need

Re "When in Need" (editorial, Sept. 30).

The General Conference has prepared a manual to guide in Community Services work, and I have found it all-inclusive. Nowhere do I find directions not to serve our fellow church members. There are instructions about offerings to help the poor. Called an assistance fund, this offering is taken at quarterly service time in our church. The

fund is administered by a committee and the head deacon and deaconess. Surely the church members who contribute clothing would not care whether a needy church member wears the gift.

In our country, States, counties, and municipalities have funded agencies to help widows, children, and unemployed people. The case-workers for these agencies are trained to investigate and ascertain the kind of assistance needed. The aid is set up accordingly, but it sometimes takes weeks to come through.

It is our duty in local Community Services centers to get acquainted with what is available and if necessary, help the clients get appointments. Community Services needs to be prepared to furnish emergency on-the-spot help to tide people over while the "red tape" is taken care of.

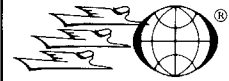
CORINNE M. KING  
Collegedale, Tennessee

### Review in Zimbabwe

I enjoy every word printed in the REVIEW, even more so since moving to Zimbabwe. I share my copy with members of my church who do not get it; you should see and hear their expression of thanks. The REVIEW seems to bring me closer to home.

ELEANOR McCAMEY-HASE  
Harare, Zimbabwe

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Published continuously since 1849

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1982 *Review* and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. and at additional mailing offices. Subscriptions: one year, US\$28.95. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

Vol. 159, No. 49.



W. G. Johnsson

## The Review in your future

Readers have been wondering about the philosophy of the new editor of the ADVENTIST REVIEW: what changes, if any, should they expect? My philosophy is essentially a simple one and can be summarized as follows: I love the Lord and I love His people.

The God of the Scriptures is still with His people. He who guided Abraham, Isaac, and Jacob of old; He who led His people out of bondage into the Promised Land; He who in the supreme act of deliverance for mankind was incarnated and died for the world on Calvary—He, the God who cares and saves, still watches over the events of the world and is among His people.

For many years I have seen the goodness, power, and leading of the Lord. I have known, and know, His love and guidance personally; I have known it in the lives of others and in the church at large. The God of the Bible, He who, having become flesh, we call Jesus Christ, is still alive!

We live in a secular age. Although religion and religious institutions are "big business," with income and assets in billions of dollars, fewer and fewer people have a living, active faith in God. More and more men and women live on a materialistic, secular plane, following the pleasures of their senses and putting their trust in human solutions. The Lord's name is heard more frequently in jest or

oath than in worship and personal Christian experience.

But Seventh-day Adventists must be a people who put God first and invite people around them to do likewise. The Bible is God-centered, not man-centered, and we must be also. Like the men and women of the Scriptures, we will find the fullness of our humanity as we acknowledge God as Lord of our being. The prophetic message we bear, our challenge to the world, encapsulated by the three angels' messages of Revelation 14:6-12, commences, "Fear God, and give glory to him; . . . and worship him . . ."

Jesus is magnificent. His matchless love; His life of humble service; His interest in men and women of every class and in boys and girls and babies; His submission to the Father's will; His fearless denunciation of evil; His long-suffering with erring, stupid humanity; His atoning death; His glorious victory over sin, the devil, and the grave; His high-priestly ministry; His work as judge-advocate; His return in glory—these are the themes to capture our minds.

"Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are 'hid all the treasures of wisdom and knowledge.' Col. 2:3. He is 'made unto us wisdom, and righteousness, and sanctification, and redemption.' 1 Cor. 1:30. All that can satisfy the needs and long-

ings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss."—*Christ's Object Lessons*, p. 115.

The ADVENTIST REVIEW in every issue intends to uplift Jesus Christ. It intends to point the reader to our Life, our Light, our Hope, our Joy, our Salvation. It holds that by keeping our eyes fixed on Him we will find strength for every day's tasks and faith and peace amid the shadows of these last days.

Seventy years ago one who herself deeply loved the Saviour and sought to uplift Him in her writings wrote in our columns: "All the great truths of the Scriptures center in Christ; rightly understood, all lead to Him. Let Christ be presented as the alpha and omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in His Word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths."—*Evangelism*, p. 485 (*Review and Herald*, June 13, 1912).

And I love the people of God. I cannot join with those who delight to throw dust on the heads of God's followers. Many years ago, as a young man in training for the ministry at Avondale College in Australia, for the first time I came across the spirit of censure and faultfinding. Before I had resolved the theological intricacies and errors of those who displayed the critical

*Continued on page 9*

# A miracle a day

By DIANE VAN BELLE PROUTY

## Christian faith grows only as we learn to depend on Jesus.

It was several weeks before Christmas and I was sitting in a bush hospital in the heart of Africa with two of my three children sick and my husband a thousand miles away. When he was informed by radio that his two oldest children had been rushed to the hospital, he had made arrangements to come home at once, to arrive by Friday.

Now it was Friday morning and I was waiting anxiously. I jumped up excitedly when I heard a motorcycle approaching, but struggled to hide my disappointment when I saw one of our seminary pastors get off the bike.

“Sorry, Diane, but Bob’s flight was canceled. He just couldn’t make it.”

The disappointment was almost more than I could bear, and the mud-brick walls seemed about to cave in around me. There would not be another flight for a week, and we were a day’s drive from the airport. I wanted to sit down and cry.

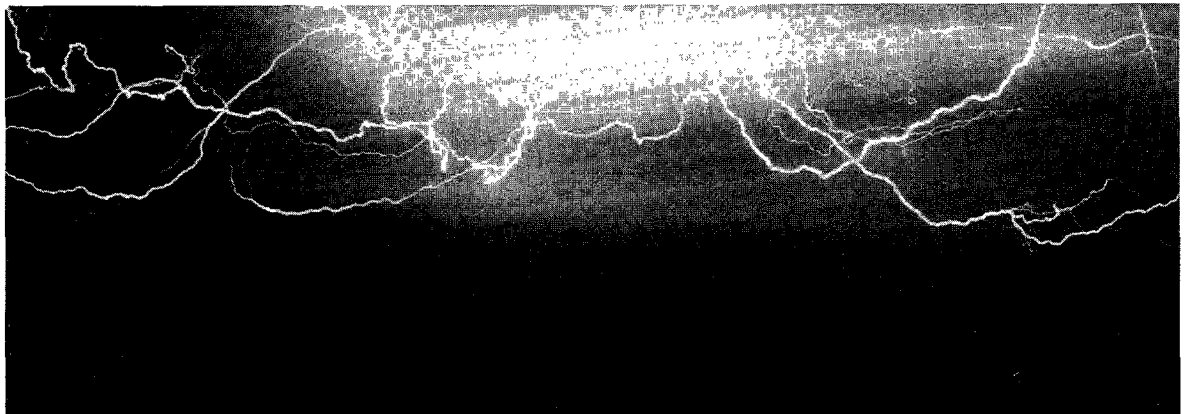
*Diane Van Belle Prouty is a mother of four, and a homemaker living in Zaire, Africa.*

Friday and Sabbath went by slowly as I tried to keep control and boost my wavering spirits, but my efforts were notably unsuccessful. It was not until Pastor Dick came back again Sunday morning and brought a letter from a former student that I saw things from a new perspective.

The letter was from Masumbuko, a former seminary student. He and Kavis, one of my husband’s teacher-training students, had decided to take a year off to evangelize and teach in one of the small Pygmy villages of the nearby Ituri Forest before continuing their education (see *ADVENTIST REVIEW*, Aug. 5, 1982, p. 11).

It was no small undertaking. The Pygmies live a nomadic existence, moving periodically to follow the food supply. They grow no food, living mainly on bananas, fish, and monkey meat. Living conditions were primitive compared even to local standards, and the forest was hot and humid—the sort of weather that drains energy and slowly eats away at endurance. But Masumbuko and Kavis had gone willingly—even eagerly—to labor with these people who eagerly wanted to know more about God.

A major worry had been the question of food. They were both vegetarians and had no idea what they would find to eat in the forest. They would plant a garden, and trust God to let it be a bountiful garden, but until their first crops arrived



## After the storm—God’s peace

By NORMA L. VAIL

Tornadoes threatened as black clouds boiled in the sky. As I sat in the car waiting for my husband, he called out, “You had better come inside to wait for me since it looks as if a severe storm is brewing.” But I had not yet finished my devotional reading for the morning. If I followed his suggestion I would surely encounter someone who wanted to visit.

While I remained in the vehicle, the promised storm arrived. Heavy darkness obscured all light; rain and hail came in torrents, as if gigantic sky vats had been turned

upside down in quick succession. Profuse lightning and thunder added their special ingredients. Not a creature was stirring out on the college campus.

After 30 minutes the pageant had run its course, and the rain ceased. The darkness slowly retreated, but I was struck by an almost instant return of bird songs floating through the air. Clearly they did not want to delay any longer in returning thanks to their heavenly Father for His protection. “Fear ye not . . . ye are of more value than many sparrows.” And we are so very slow and feeble with our thanksgiving!

three months later, food would be a serious problem. They were miles from the nearest market, and supplies would last only a short time because of the humidity, heat, insects, and rats. Despite that, Masumbuko and Kavis trusted in God and believed He would give them a miracle a day to provide for their needs. The letter I held in my hands showed just how their faith was being rewarded.

### Money stolen

The two boys had arrived safely at Njiapanda, the last point accessible by car. They had 100 zaires with them (buying power—\$18) with which to buy food and tools for their work. Unfortunately, just after their arrival in the Pygmy village, the money was stolen. Market day found them empty-handed. After a short discussion and prayer, they decided to go to the market on faith. Surely the Lord would provide for their needs.

Arriving again in the village after a long hike, they were surprised to find the local church pastor waiting for them. They were even more surprised when he handed them 100 zaires—a gift from the local church members. Praising the Lord, the men quickly made their purchases and returned to the forest, more convinced than ever that their Father remembers His children's needs.

Kavis started up a school, and students came from miles around. But it was not long before he realized he had a major problem. Many of his students left their villages early in the morning and had neither breakfast nor lunch. What could be done? Going out on faith, Masumbuko and Kavis decided to trust in God to provide not only food for their daily needs but also two meals a day for each of their students. Again their faith was rewarded. Again they expected a miracle a day, and the Lord did not miss a meal!

The letter went on: "One morning, I woke up to discover a rat had been gnawing at my feet during the night. At first I was appalled, but when I considered that the Lord may be preparing me for the time of trouble, I praised God.

"It has been particularly dry, and I've had to carry water more than a mile every day to water our garden, but we have decided not to carry water on Sabbaths. My spirits sink as I watch the sun wilt the tender plants, but every Sabbath afternoon God sends a shower, and our garden has been saved.

"We had been concerned about earning money to carry on our projects. One day a plantation owner who lives some distance away saw us walking along the road and asked Kavis whether it could be arranged for him to come to his plantation and teach the illiterates there. Kavis explained that the only day he had the time was Sunday, and the man said that would be fine. The payment for helping him provides all the money we'll need."

As Pastor Dick read this letter to me, I was impressed with the faith and courage of these men despite horrible living conditions and much uncertainty. I thanked God for showing me in His tender, loving way where I had failed, and I asked Him to restore my courage and repair my wavering spirits.

Somehow the remaining time seemed to go by quickly before my husband finally returned. By Christmas the children were out of the hospital and home again. And now I expect a miracle a day! □

## FOR THE YOUNGER SET

### The lost sled

By KAREN NUESSELE

"It's gone," Taylor moaned, eyeing the empty hook in the garage. "It's gone!"

He rummaged in all the cobwebby corners and on dark shelves. It was not there.

"What's up, Tay?" his brother, Jon, asked.

"Gramp's sled is nowhere around. Can't find it at all . . . Hey! You used it last. What did you do with it?"

"Me? I'm just an innocent bystander! But I'll help you look. Gramp would really feel bad to think you hadn't taken better care of his gift to you."

"It's worse than that," Tay admitted. "Gramp made that sled especially for me. He's coming this afternoon, and I can't find it."

"We could pray," Jon suggested hesitantly.

Tay scowled. "We could, and I guess we should. I'm just kind of ashamed to ask God to help me find something that was my responsibility."

"God wants us to ask for His help."

"I know, but have you ever known you were in trouble because of your own doings? It seems wrong to ask God for help then. Seems like I should have to get out of it by myself."

"To us, maybe, but never to God. My Sabbath school teacher told us that God knows our choices get us into trouble all the time. That's why He is always nearby to help, whether it's

our fault or not. Just remember that He may answer our prayers, but the results may not be what we expect."

Both boys knelt and prayed asking for guidance and wisdom in their search for Gramp's sled.

Hardly had Tay said Amen when he remembered. His heart sank. Without a word he leaped to his feet and slammed out of the garage door.

The sled was there, hidden under the big pine branches near the trunk of the tree. It was covered in snow, but . . .

It was a big "but."

Tay remembered just how it had happened. He and Jon had been playing and had simply propped the sled against the tree trunk and forgotten it more than a year ago. The brand-new sled no longer looked new as Tay swept the snow away with his gloved hands. The peeling varnish and rusted metal runners stared back at him.

His prayer had helped him find the sled. What could help him now?

A shadow fell over him. Grandpa! Tay's heart plunged to his knees. Grandpa studied the battered sled, then his eyes turned to Tay.

"Shall I show you how to fix it?"

Swallowing, Tay nodded. Everything was going to be all right. The Lord had answered more than he had asked. He would try never to limit God's answers ever again.

# Church studies costs of Adventist education

## Recommendations of the Education Task Force on the finances of elementary and secondary education

By F. R. STEPHAN

In June, 1980, the North American Division K-12 Board of Education appointed an Education Task Force to study the finances of elementary and secondary education. The Task Force, presently composed of the union directors of education, met that summer and has been meeting bi-annually to examine the complex and challenging matter of financing Christian education.

At the outset an attempt was made to establish the commission of the Task Force by writing a position statement. The following was accepted and approved by the Education Board:

"The recommendations of the Education Task Force are predicated on its perception that Adventist education is an integral component of the church and its mission. The unique function of Adventist education is to serve as a vehicle for internal (nurture) and external (outreach) evangelism.

"Adventist education should be available to youth whose needs may be met by the school within the parameters of its mission, expertise, and other circumstances.

"The operation and promotion of SDA education is the responsibility of the total church membership at all levels of organization."

The intent of the Task Force is to focus on the cost of education as it relates to factors such as family income, church subsidy, conference support, and tuition. While it is recognized that competent, efficient administration of the education program is necessary, management is only one element of the answer being sought to bring relief from the economic pressures being experienced today. Further, even though Christian education is precious to the church and its mission, it must be acknowledged that to expect the conferences to make up all financial deficits is unrealistic. Conference administrations are obligated to provide a

*F. R. Stephan is director of education, K-12, North American Division.*

balanced program of evangelistic outreach, of which education is a significant part, to the fields they serve.

Several recommendations of the Task Force have been accepted by the NAD Board of Education and are in various stages of implementation:

1. A study was completed on K-12 enrollments and how they relate to church growth.
2. A survey, directed by the Institute of Church Ministry at Andrews University, will be conducted this fall in the North American Division. After analyzing approximately 5,000 responses a five-year master plan for presenting Christian education to the church will be developed.
3. An educational subsidy plan for new converts.
4. A plan to encourage and assist in conserving energy.
5. A policy recommending tuition rates for nonconstituent elementary students.
6. A model outlining the basic curriculum and staffing needed for a secondary school.
7. A policy for the admittance and relationship of non-Seventh-day Adventist students in an Adventist school.
8. A program to enrich and better prepare teachers in methods of child/youth evangelism.
9. A recommendation that every church become involved in the support of a school in the Adventist system.
10. Alternate programs of education that include a policy for satellite schools.

### Areas under study

Other areas presently being studied are endowment programs, scholarship plans, and a marketing strategy. While the major emphasis has been on finances, the Task Force is also addressing itself to spiritual matters and public relations.

The value of such a Task Force cannot be measured by board actions alone. The exchange of ideas and information at both union and conference administrative levels has been extremely beneficial. A feature of the work being done by the Task Force is its close and practical relationship to the field. The union directors working with the conference superintendents of education and academy principals have field-tested ideas and received responses that have proven to be helpful in bringing expenses under control and making Seventh-day Adventists unique in the educational community.

Any questions or observations regarding the items mentioned above should be directed to your union director of education. The educational leadership is committed to serve the church in a way that will contribute to the finishing of the work of the Lord. At the same time parents and students are urged to make first things first, which may require a re-evaluation of life style and priorities. Christian education can lead to a joyful experience of service that will hasten the coming of Christ. □

# On faces and popularity

**Before setting your heart on popularity, ask, Is it worth the price?**

By GARY B. SWANSON

**W**hy do the same people always seem to win Student Association elections? Why are some people always left off party invitation lists? Why do certain people have a wide circle of friends and others have very few?

This kind of question invariably leads to the topic of popularity. Countless books and articles have been written about how to improve one's popularity. Although the principles laid out in such books and articles may be effective to a certain extent, they seldom deal with the question of whether popularity itself is a worthwhile goal. That is assumed. But if you stop and give it some thought, you may have another idea.

In the nineteenth century Nathaniel Hawthorne wrote a short story that was to become a classic allegory. Entitled "The Great Stone Face," it told of a man named Ernest, who throughout his lifetime sought the fulfillment of a prophetic legend. The Great Stone Face is the name of a formation of rocks on a steep New Hampshire mountainside. The rock outcropping so closely resembles the profile of a man's face that it has become a landmark in New England.

Ernest eagerly looked forward to the fulfillment of the

prophecy that one day a man would come as the embodiment of the noble face on the mountain. Not only would this man's face resemble the giant rocky profile, but he would have a character as strong and noble as the Man in the Mountain. During Ernest's humble, selfless lifetime, several great men were judged by the populace to be the fulfillment of this prophecy; but, in Ernest's estimation, each man fell short of the complete ideal. A wealthy merchant, a conquering general, an influential statesman, and a renowned poet—all were suggested to be the fulfillment of this legend, but these popular heroes all fell short. Finally, one day near the end of Ernest's life, someone noticed an uncanny similarity between Ernest's face and the Great Stone Face. A simple, little-known man, Ernest was himself the fulfillment of the prophecy.

## Things to say about popularity

This story has some striking things to say about popularity. First, human judgment in such matters is usually off the mark. Several popular heroes were measured against the Great Stone Face, but each failed to fulfill the prophecy.

A similar experience took place when God sent Samuel to anoint a new king from among the sons of Jesse. Samuel took one look at Eliab, Jesse's eldest son, and concluded that here, surely, was the stuff of which kings were made. But God said No. Samuel made the same mistake with Abinadab and Shammah, the next two sons of Jesse. But God said No. "The Lord does not see as man sees; men judge by appearances but the Lord judges by the heart" (1 Sam. 16:7, N.E.B.). Popularity "as man sees" is a poor judgment of character. The English poet Fulke Greville wrote, "Those who are commended by everybody must be very extraordinary men, or, which is more probable, very inconsiderable men."

"The Great Stone Face" has a second spiritual lesson as well. For centuries before the birth of Christ the Jews had been looking for the fulfillment of some prophecies of their own that pointed to a messiah. The popular notion was that someday a king would rise and liberate the Jewish nation from its conquerors and return it to its former glory. Little wonder, then, that when the Messiah did come along—a lowly carpenter from Nazareth, of all places—only a handful of people recognized him for what He was, a complete fulfillment of the prophecy.

A third principle of "The Great Stone Face" is that popularity isn't something that can be earned by following a formula. Ernest did not achieve the recognition of those around him by trying to become popular. It was through his daily "earnest" seeking for the ideal that the recognition came. And ironically, the popularity meant nothing to him.

It may be that popularity, like salvation, cannot be earned. It's a byproduct of something much more important—a selfless, loving life. □

## Resurrection promise

By LILAH SCALZO

*Beloved thief,  
Sinner of sinners,  
I say unto you today,  
Even today, as you hang  
Upon the accursed tree,  
Justly condemned,  
Dying—  
Today, because I too  
Hang dying,  
Crushed by the burden  
Of your sins,  
I can say unto you,  
"Verily  
Thou shalt be with me  
In Paradise."*

## READER TO READER

An exchange of views on a topic of current interest

**O**ur 17-year-old son has taken up with friends who we know are using drugs. He has become so unmanageable that we can barely live with him in the house. We have thought of putting him out of our home. What should we do?

■ Your son belongs to you, and he is just 17. In all probability, if you make him leave home he will only get worse. It's hard enough for an experienced worker to get a job these days. For a disturbed young person it's almost impossible. To make a living, he might have to turn to dope pushing, stealing, or even prostitution.

If you find that you can't live with your son, don't just point to the door and ask him to leave. Be sure to help him find a good place to go, and above all, remind him often that you love him and want the best for him. He may have the body of a man, but inside he is probably a frightened little boy. Be big enough to understand that, and it is likely that you will see good results. DOUG WAKEFIELD  
Houston, Texas

■ I experienced this same situation with my 17-year-old daughter. I tried *everything*, but she became totally rebellious and uncontrollable. After many prayers and tears, I packed up her clothes with a note telling her how much I loved her and that she could return home when she could be obedient and respectful (see *Child Guidance*, pp. 240-243). I prayed for the Lord to stop me if in any way I was doing wrong. She was gone for two and one-half years.

Asking a child to leave home is difficult to do, and please do not do it until you have tried every other way. And if you choose to do this, make sure your son knows you love him very much.

With my daughter, putting her out helped. She came back a

new person. She is now 21, married, and a rebaptized member of our church, but the scars of the "prodigal" are hard to erase. NAME WITHHELD

■ One organization that can be very helpful to parents is the National Federation of Parents for Drug-Free Youth, 1820 Franwall Avenue, Room 16, Silver Spring, Maryland 20902. Phone: (301) 649-7100. This is a private, nonprofit national organization and is the umbrella group for the more than 3,000 parent groups that have organized throughout the country to combat the problem of drugs among our young people.

CAROLYN BURNS  
Silver Spring, Maryland

■ There is a good chance that since your son is associating with friends who are using drugs, he also is using drugs, which are causing a great degree of his unmanageable behavior. Since drug addiction is a condition that affects the physical, mental, and spiritual well-being of both the person using the drugs and the family, you may well be seeing the results of this illness in your son's behavior and in your life as his parents.

The first step is to seek help to find out more about alcoholism and drug addiction, and to see whether your son is suffering from drug abuse or addiction. If your son will not accept help, there are still a number of steps you can take as parents to help him realize the seriousness of his problem and eventually to agree to seek help with you. You may even reach the point of needing to tell him that you are

not prepared to keep subsidizing his life style, with which you cannot agree, and that you are giving him the choice of continuing to live at home and seeking help with you, or leaving home to support the life style of his own choosing.

Seek help from someone who understands both teen-age issues as well as addiction. Choose self-help groups that also can provide support and education, such as Al-Anon and Toughlove.

DAVID MEE-LEE, M.D.  
Stoneham, Massachusetts

■ I feel that perhaps the heart of the problem is in the second sentence—"unmanageable." A 17-year-old should *not* be managed. When our children reach that age, they should be mature enough to "manage" themselves. Parents have pretty well made their contribution to the individual as far as directing and controlling are concerned. At 17, the psychology of the individual is to rebel against management, and the more determined a parent is to control, the stronger the rebellion.

Parents have the right to decide that there will be certain activities that are off-limits in their house. I disagree that a child should be thrown out of the house, until he or she conforms. Cut off from love, understanding, sympathy, and home, where can a young person go but in the wrong direction? The Bible makes it amply clear that the father of the prodigal didn't bar the door and wait until the son had "cleaned up his act" to open it. The father didn't know that there was any change in attitude when he saw that distant figure coming down the road, but he ran, welcomed, and gave. It was only after that that he learned of the change of heart.

Certainly your home should *not* be the scene of drug parties, but it should be a place where

life's problems can be discussed rationally and calmly—and the wayward child must know that the door of the heart and home are ever open to take in the confused, unhappy, and disillusioned.

LARRY SMART  
South Lancaster, Massachusetts

■ We decided to stand by our son through *all* his mistakes, just as Jesus has been by our side through *all* our mistakes (and there have been many).

Our son has reached out to us so many times. We have prayed with him in jail, on the street, with needle marks all over his arms, hair down to his waist, body unwashed, in front of his atheist friends, and through all the broken dreams.

He is now 24 years old, the father of three beautiful little girls who love Jesus because their father teaches them the same love he has for his Saviour. He has many miles to go before he will return to the church, but he knows beyond a shadow of a doubt that Jesus, Mom, and Dad are on his side and will always be there for him, regardless of his mistakes.

My advice to these and all parents is: Love your children just as Jesus loves us—unconditionally! NAME WITHHELD

■ Because two of our children became involved with drugs and drinking, we know your heartache and perplexity, but you can handle it with God's help.

There will be times when life does seem unbearable, but *do not kick that boy out!* He needs the assurance of your love now more than ever. As long as he is home, you have some influence on him, even if it does not seem that you do. If he leaves, you will not be able to help him.

Spend extra time on your own devotional life, for you will need it more than ever. If you claim God's promises, He will help you in this time of stress.

NAME WITHHELD



## The sperm bank controversy—1

Magazine and newspaper reports have publicized the recent birth of a child to Afton Blake, a clinical psychologist in Los Angeles. The mother is unmarried, a fact easily dismissed as incidental in today's permissive social environment.

The child, named Doron, a Greek word for gift, is the result of artificial insemination using sperm from a southern California sperm bank that is principally distinguished by having three Nobel science laureates as contributors. The Blake baby is the second known to have been born in cooperation with the agency.

The birth draws attention to ponderous ethical and religious questions; nevertheless, the general public, conditioned by a long series of technological innovations, is taking it in stride. The biological principles and technique have been known for decades, for they have been commonly applied to the breeding of domesticated animals. The idea of applying them to humans, using nonspousal donors who supposedly have superior qualities, is only a short step in secular values from using them on cattle.

From the earliest times herdsmen must have noticed that vigorous animals, when mated, tended to produce vigorous offspring. We suspect that Jacob had at least rudimentary knowledge of how to use certain genetic principles to increase his flocks, even though some unscientific elements appear in his reasoning (Gen. 30:37-43).

For centuries those societies featuring arranged marriages planned choices with an eye to strengthening the family line. When slavery flourished in the Roman imperial

period, slaveowners matched slaves in an effort to enhance certain qualities, such as intelligence, handsome appearance, and strong muscular build.

In the eighteenth century, both European and American utopian communal societies made efforts toward the same goals. The more recent notorious Nazi efforts at selective breeding occurred within the memory of many now living. Although his work is less well known, Dr. John Harvey Kellogg, long-time director and entrepreneur of the Battle Creek Sanitarium, was interested in eugenics, supporting it through his Race Betterment Foundation.

Theoretically the idea of selective human breeding, by whatever means, appeals to many, but it comes to a crisis with the question, Who can be trusted to control the process? Who has the wisdom—or the right—to play master planner, abridging the personal freedom of millions in order to achieve goals spawned in a think tank? What kind of society would ensue? The project has overtones of tower-building Babylonians attempting to declare their independence from God.

G. W. R.

*To be concluded*

## The Review in your future

*Continued from page 3*

attitude, I became alert to the spirit that seemed to impel them.

Jesus' words are still true: "By their fruits ye shall know them" (Matt. 7:20). That which is more intent on tearing down than in building up is not of God.

For the Adventist people of God,

with all their faults—and faults there are in plenty—are loved by God. Adventists are not the only people through whom God is working, but He *is* working through us. He has called us, summoned us to a worldwide task, given us a message to proclaim in His name. Though we have fallen short of His ideal and though we still fall short, He is doing something marvelous in our midst.

When some Adventists think of the church, their minds seem immediately to take a negative bent. They can think only of the Davenport losses or legalistic sermons or doctrinal argument.

Now, Davenport and legalism and argument are all part of the Adventist scene. But they are far from being the whole scene; in fact, in terms of the world church, now less than 17 percent of which is based in North America, they are a small part.

When I think of the Adventist people of God, a series of pictures flash through my mind. I see a little country church in the mountains where the saints come to study, sing, and pray, Bible and Sabbath school quarterlies in hand, at ninety-three every Sabbath morning. I see a foot-washing scene behind the iron curtain, as I washed the feet of a brother from an Eastern bloc country and he washed mine. I see a simple white chapel with mats for pews and the people of God in India assembling for worship. I see the robed faculty and bright-eyed Adventist young people and feel with the assembled parents and friends the surge of excitement and pride at the achievement of the graduates.

At times perhaps we have projected an image of a mutual self-admiration society. Without falling

into pride and complacency, however, it is altogether fitting that we speak well of the church, as evidences of the Lord's goodness to us come to light. I believe that in our day God is working out a plan of bringing the peoples of mankind together in a wonderful and incredible potpourri of the races, as men and women from "every nation, and kindred, and tongue, and people" are swelling the ranks of the Adventist Church. With Israel of old we may say, "Thou art great, O Lord God; for there is none like thee, and there is no God besides thee, according to all that we have heard with our ears. What other nation on earth is like thy people Israel, whom God went to redeem to be his people, making himself a name, and doing for them great and terrible things?" (2 Sam. 7:22, 23, R.S.V.).

And it is enlightening to hear the views of others about Adventists. Clearly, the most lavish praise these days is coming from non-Adventists. "Speak up, Adventists!" writes Sociologist Tony Campolo. "We desperately need what you have to say, and we are not hearing it because you are somewhat isolated." Writes Old Testament scholar Elizabeth Platt: "The outstanding feature of Adventism is its living reality of the Biblical-covenant community."—*Insight*, Nov. 9, 1982.

The ADVENTIST REVIEW will endeavor to give the news of the people of God. We intend to give it quickly, fairly, openly, fully, and responsibly. Much of that news is good news; occasionally the news is bad. But we hold that Adventists have a right to information, that if the news is bad, it is better that they get it through the columns of the REVIEW rather than through rumor or some privately published paper.

Readers will appreciate, however, that the REVIEW is not simply a newspaper. Because the paper is part of the church, it must ever remain sensitive to its pastoral role. The editors cannot always put into print everything of which they are aware: legal considerations or

regard for the safety of Adventists abroad have to be kept in view. The Davenport matter is a case in point: because of possible implications for litigation, the REVIEW could publish only that which was cleared by attorneys. Likewise, in some countries Adventists at times suffer severe hardship and even persecution, but the editors will not report these news stories if we have good reason to expect that doing so will exacerbate the difficulties and sufferings of our people.

Such cases are clearly the exception, however. The editors aim to make the REVIEW the preeminent source of information for Adventists so that members who are concerned about their church will find it indispensable.

Love for the people of God has another implication. The REVIEW exists for the people; therefore, the people should have a voice in it. From its inception the REVIEW provided a vehicle for exchange of opinions and convictions among Adventists. In the early days, as doctrines were hammered out in its columns, interchanges often were pointed and vigorous. The REVIEW was a lively paper.

### Reader participation

The REVIEW will continue to welcome reader participation. Letters to the editor, Speaking Out, Taking Exception, Another Viewpoint: we will maintain such vehicles of Adventist expression and provide new ones as well. We believe that the church can benefit greatly from the collective wisdom of God's people.

The REVIEW does not intend to open up for debate the 27 statements of fundamental belief, however. We hold that such debate belongs in the setting of a General Conference session, not the pages of the REVIEW. On the other hand, the 27 statements are general in nature: they invite elaboration and explanation; further, they do not encompass all aspects of doctrine of interest to Adventists. Beyond the actual 27 statements, then, the REVIEW editors discern a number of

doctrinal matters in which discussion in the pages of the REVIEW is legitimate.

And a final word: As we look ahead, we are conscious of the Adventist heritage embodied by the REVIEW. We are not defensive about that heritage. We are not defensive about those values, practices, and teachings that have made Adventists what we are. We are confident that our history, our teachings, and our distinctive life style are well supported, can stand investigation without a sense of threat.

We build on that heritage. We look back to it as we seek to find how God would have us live and work in these days. But "new occasions teach new duties," as James Russell Lowell reminds us. The church must face the world and the problems of 1982, not those of 1882 or even of 1981. We must go forward, enlightened by those who have gone before, but walking with courage and wisdom as God gives us discernment of the times. The task is a heavy one, and we invite the prayers of all God's people as we endeavor to glorify His name and advance His Kingdom.

Nine editors of the ADVENTIST REVIEW have done their work, and done it well. Each has walked in his own shoes; and so must the new editor. Reviewing the good news of the imminent advent, heralding the Sabbath as God's gift and test to modern man, building up the body of Christ, and above all, ever pointing to Jesus, Saviour and Lord—this is the task of the REVIEW. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

Therefore, confident of the Lord's goodness as we cast a backward glance, confident of His presence among the Adventist people today, confident that His hand will still be on the wheel tomorrow, we affirm Ebenezer—"Hitherto hath the Lord helped us" (1 Sam. 7:12).

W. G. J.

## How to maintain a youthful spirit

### An interview with a veteran church leader in Brazil

Louis Waldvogel was born October 27, 1897, in Santa Cruz da Conceição, São Paulo, Brazil. He is, therefore, in his eighty-fifth year. A prolific writer and author of countless books, "Uncle Louis," as he is known to many Brazilian Adventist young people, worked in the Brazil Publishing House for 43 years (30 as chief editor).

Although he has been retired for 17 years, he remains active, answering an average of 60 letters a month, which young people from all over Brazil send to the Youth Problems Department of *Revista Adventista* (Portuguese *Adventist Review*). Donald Mansell translated this article from the July issue of *Revista Adventista*.

**Interviewer:** Do you consider yourself old?

**Louis Waldvogel:** I consider myself almost old. When I reached 50 I thought, old age begins at 60. On reaching that age, I postponed old age to 70. When I reached 70, I thought to myself, old age doesn't begin until 80. Reaching 80, well . . . let me postpone it to 90 or 100.

**I:** Do you long for the "good old days" when you were young?

**LW:** I have no nostalgia for that period of my life before I went away to Brazil College. Of my childhood, I do, because it was a peaceful, happy time, filled with study in the lower grades, walks through neighboring farms and playing under the shade of the trees in our yard. My early adolescence, however, was very painful. Let me explain.

My father ran a store that

handled beverages and dry goods, dealing among other things in the sale of liquor and tobacco. I was 7 years old when my mother became an Adventist. When I reached the age of 12, my older brother, who heretofore had helped my father, took a job in São Paulo, and it fell my lot to take his place in the store. I wanted to follow in my mother's footsteps. When she was converted to Adventism, she stopped helping my father on Sabbaths and in the sale of tobacco and alcoholic beverages. This put me in a difficult and very painful situation, because it compelled me to disobey my father, who was elderly and ailing, but who was kind to me.

My friends could not understand my attitude, which resulted in a painful mental conflict, exacerbated by my natural shyness. My mother and I believed, and with reason, that we should not offer to others



Louis Waldvogel

things that were bad for them. My father, a Lutheran, in spite of being a conscientious, honest Christian and an exemplary husband and father, felt that his role as the provider of the household did not require such strictness, and he would become angry with me when I refused to sell liquor or cigarettes. At such times he would rise from his couch on which he was reclining and would speak harshly to me. Being timid and fearful, I would break down and cry. Frequently mother would come to my rescue, saying, "Leave the boy alone."

Right up to recent times I have had painful nightmares concerning this experience, which lasted some five years, and which I recount here all too briefly.

**I:** If you were to live your life over again, would you live the same as you have lived, or would you choose another lifestyle?

**LW:** I would lead the same kind of life I have lived, for I never felt called to fill any other place in the great gospel cause than the one I have held. Writing has attracted me from childhood. The same is true of the young woman I married, who greatly encouraged me in following the writing career.

**I:** Does the security of retirement bring happiness?

**LW:** No, it does not bring happiness, for the simple reason that, as the poet has said, happiness is "always where we place it, and we never place it where we are." And yet retirement can contribute toward happiness, because it affords the opportunity to fulfill certain plans that have remained unfulfilled while we have been tied to the daily duties imposed upon us by the job we hold.

**I:** When Dr. Christiaan Barnard recently gave up his career as a surgeon due to arthritis, he declared that "old age is the

worst of tragedies." Would you agree with his assessment?

**LW:** There is no doubt that the latter end of life becomes a tragedy, when the common vicissitudes of life strike—physical decline and senility. However, the care one takes of himself early in life and obedience to the guidelines for good health will greatly diminish such a tragedy—an expression that might be better substituted by a softer term, such as a setback, an encumbrance, or an inconvenience. Old age can have its own rewards if the senior citizen can look back on a life filled with unselfish service for others. Cicero, the most eloquent of the Roman orators, wrote *The Eulogy of Old Age*. In his book *Growing Old Smiling*, Dr. Renato Kehl enlarges on certain aspects of this subject. The reading and appropriating of Bible promises and truths are like oases in the desert of old age. I always have with me a little card with a saying of unknown authorship, which states: "With old age everything goes . . . but God comes."

**I:** What is the greatest problem of old age?

**LW:** The emptiness, the loneliness, especially for one who is a widower or a widow. For one who is old, alone, feeling the loss of his companion, the melancholy of a cold, rainy afternoon is almost unbearable; as is an overcast day, punctuated by the chirping of crickets, or the sad trilling of a mockingbird; or a twilight lashed by a howling wind.

**I:** How can a senior citizen be most useful to society?

**LW:** By doing whatever he can to keep from being a dead weight; by imparting wise counsel to those who are beginning to fight life's battles or in danger of yielding to sin; by supporting good causes on behalf of others.

**I:** Is there some Bible verse

that offers comfort and hope for the aged?

**LW:** There are many such verses, some of which are quite specific, such as: Psalms 71:9, 18; 92:14; 103:5; Isaiah 40:29-31; 46:4.

**I:** Do you often think of death? With what attitude do you view it?

**LW:** I cannot help thinking at times concerning this enemy that never seemed more cruel than when I saw in her coffin the person whom I loved to the depths of my soul; and never was I possessed of more profound hatred than against the one guilty of depriving her of her existence. Death, however, will one day be forever eradicated. This thought is an indescribable comfort to me. My attitude, therefore, in the face of the inexorableness of death, is to ask God to prepare me to meet death in peace. At the same time, in the hope that I can fulfill some of my dreams, I am doing all within my power to slow my little wagon's descent down the slope of life.

**I:** What counsel would you give to young people?

**LW:** Permit me to give this counsel in the form of an appeal on behalf of moral purity, on total control of the thoughts, with the hope that this will lead to a change in the Christian art of love-making. May young people give this art the honor it deserves—this art which today is so cheapened and debased! In no other period in life is good judgment more needed than in the time of courtship. This is the happiest phase of our existence if it is carried on in an honorable and careful manner. On the other hand, it is the seedbed of a sad harvest if it fails to follow Christian guidelines.

We live in an age when, so far as morals are concerned, anything goes. And this pervasive permissiveness already has produced its effects in Christian circles.

Young people in love do not have the right mutually to arouse emotions that may lead to the breaking of the seventh commandment. No one knows how far his partner will be able to resist sexual advances—kisses, fondling, embraces, and

so on. One of them may be little affected by such stimulation, but one never knows the degree of susceptibility present in the other partner. Therefore, young people of marriageable age should raise the moral level of the art of love-making. They should never allow any other element to enter that may stain the purity of the soul and leave upon it a painful and permanent scar.

**I:** Do you still have some unfulfilled dreams?

**LW:** My dreams follow one after the other. The fulfillment of one dream leads to the next one, and in some cases to several other dreams simultaneously, so much so that they frequently rob me of sleep. As I view my past life, I conclude sadly: "So little done; so much to do!"

## LESOTHO

### Remote kingdom poses unique travel challenge

Recently I had the privilege of a brief visit to the mountainous African Kingdom of Lesotho (pronounced le sut'hō), where His Majesty King Moshoeshe II is monarch. Years ago his great-grandfather fled to the mountains from the surrounding Republic of South Africa.

Once cannibals roamed Lesotho. Thomas Arbousset estimated that between 1822 and 1826 some 30,000 people were eaten by cannibals. The Lesotho people still worship their dead ancestors, but cannibalism is no longer practiced.

Women in Lesotho wear colorful rugs in a variety of patterns. The rug provides warmth during cold nights, keeps out the heat during sweltering days, and usefully supports the baby who rides pillion on his mother's back. The rugs are also a status symbol, and the more expensive rugs are highly prized.

Today Lesotho's population of 1.3 million is scattered over the high mountains. Only 57,000 people live in the capital, Maseru. Good farmland is

scarce; the soil is heavily eroded. Deep gullies, or dongas, break up the scenery. The mountains are beautiful, but not rich with minerals, apart from one diamond mine operated by De Beers, with 900 employees.

There is freedom of religion in Lesotho, and most people are Christians. Roman Catholics are dominant. The Seventh-day Adventist Church has only 1,500 members, mostly in the east and north of the country. There are four districts, with 16 organized churches and several companies. Lesotho has only five Adventist church buildings—the latest begun in April, 1982, and completed in July, built entirely by members who donated their labor on Sundays. Adventist believers badly need buildings in Lesotho, to avoid the current opinion that we are "the flying church."

When I visited the church in Maseru, I discovered that the pastor, whose three-room house is adjacent to the church, moves all of his possessions into one room on Sabbath mornings so that the Sabbath school children can meet in his bedroom and the baptismal class can meet in the kitchen.

Maluti Hospital (175 beds), managed by Mervyn Mason, is reached via a tortuous, dusty, rocky, unpaved road. However, this isolated hospital was made famous throughout South Africa for the ophthalmic services offered by Warren Staples.

From such a remote region,

how do medical personnel reach the large number of clinics throughout the kingdom? Obviously they need helicopters in such terrain, but I saw no landing pads during my visit.

Tethered to a nearby fence, however, I found the answer. There stood a faithful brown steed that answered to the name Gospel. His owner was the hospital chaplain. Indeed, Gospel has been ridden by a series of chaplains, and Gospel can go to appointments beyond the reach of any vehicle!

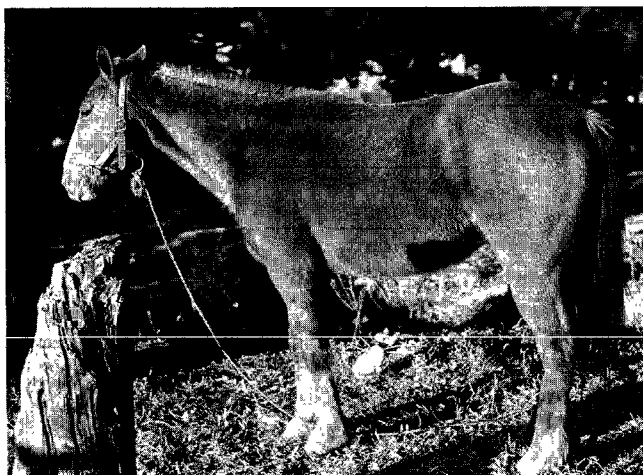
His current owner, Thomas Seisa, told me that it costs 20 rand a month (about US\$17) to feed a horse. The church gives him a fodder allowance of 5 maloti (approximately \$7) a month. Leftover porridge from the hospital kitchen subsidizes Gospel's diet.

"Nobody knows how old Gospel is," said the chaplain. "He has carried at least six pastors."

One winter Harrison Motloheloa was trapped in a cave with Gospel for three days because of deep snow. "There was no grass for the horse," he said, "and no food for me."

Another horse used to carry pastors is Mr. Fierce. Apparently his name is deserved! He is not noted for being as gentle as Gospel. No wonder Adventist chaplains dream of owning a motorbike one day!

In Lesotho, Adventists are growing in numbers. Our educational program yields good



In the mountainous region of Lesotho, where cars are scarce, "Gospel" provides transportation for workers at the hospital.

results. During the Week of Prayer at Ebenezer School, 90 students made decisions for baptism. More than 130 youth are in the baptismal class at Emmanuel Mission School in Leribe.

Literature evangelists sell *The Bible Story* in English and *God's Answers* in Sutu—the only book available in the local language. According to the publishing director, Noel Matsietsi, there have been 81 converts to the church this year as the result of literature evangelism.

Mine was a brief visit to Lesotho, but I remember with pleasure the warm reception given to me by the Maseru church members. After the service each worshiper shook hands with the pastor and elder and then joined the line so that each member greeted every other person present. In Lesotho, time seems not to be in such short supply as in some Western countries.

The friendliness of our believers and the Adventists' interest in the community are not going unnoticed. As Prime Minister Leabua Jonathan said to Southern Union (Trans-Africa) president P. M. Mabena, "Adventists are making a real contribution to the country's needs."

VICTOR COOPER  
Associate Communication  
Director  
General Conference



OHIO

## Columbus churches see dream fulfilled

The summer of 1982 was memorable for many in Columbus, Ohio. It was also the fulfillment of a dream for H. L. Cleveland, president of the Allegheny West Conference.

Pastor Cleveland had envisioned a giant outreach effort involving the local conference staff, the pastors, and the three local churches. For more than three years he had planned and

prayed, but he wanted me to be the evangelist, and I was unavailable. During those three years, he reminded me of the needs of the field, my indebtedness to the human family—and when none of these worked, my blood relationship. His persistence paid off, for finally I came to share his vision.

On July 11 the meetings were underway. In the early weeks crowds ranged from more than 1,000 on Sunday nights to 750 on weeknights. To date 197 persons have been baptized and three more baptisms are scheduled.

The organizers prepared a balanced program, including a medical van, which utilized local physicians and nurses; day-camp, which drew to the tent an average of 60 children daily for the five-week period; and a community service outreach in which more than \$10,000 worth of food and food coupons were distributed to the poor and needy. More than 100 people came to the tent on any given day seeking help. The tent, located on Broad Street, the central street of the city, became a focus of attention and a hive of activity.

The media gave unusual attention to the meetings. Television Channels 4, 6, and 10 devoted more than five minutes to our work on the six o'clock and eleven o'clock newscasts. Two channels did follow-up programs. The *Columbus Dispatch* sent a reporter to do a feature story on the meetings. After satisfying herself that the operation was aboveboard, she wrote a most favorable article about the meetings and our work there.

The members of the three churches in the area supported the meetings faithfully. Their faithfulness was rewarded when the first and second baptisms were so large that we could not accommodate them. Fortunately, the members of one of the churches in the Ohio Conference came to the rescue, opening their doors and giving us free use of their ample facilities. Workers joined us from Oakwood College, Huntsville, Alabama, Michigan, and California.

The presence of the Lord was evident from the start. The churches were revived, souls were converted, and as one of the members said, "Columbus never will be the same."

E. E. CLEVELAND  
Oakwood College

SRI LANKA

## Adventists assist at Colombo health exhibit

During September 12-15, Seventh-day Adventists from Sri Lanka took part in a medical exhibition sponsored by the Faculty of Medicine, Colombo University. Our task was to provide films and materials dealing with the effects of alcohol and tobacco on the human body.

Until recently, all our materials have been in English. Now for the first time we have been able to provide in Sinhalese an audio-visual program on the

effects of alcohol on the brain. This program was completed the day before we took part in the exhibition.

Because of prior commitments, we were unable to take part in the whole exhibition. Nonetheless, during the 15 hours of screen-time, 15,000 people saw the program. The name of the church and the Voice of Prophecy health course were advertised during the program.

In a mainly Buddhist country, the health program of the church is one of the few lines of approach that can be used successfully. Plans now are being laid for a similar health fair to be held in Colombo, probably on the Sri Lanka Union office compound, at the end of January. It will be timed to coincide with the end of the annual Uplift (Ingathering) program, and special efforts will be made to reach the businessmen of Colombo.

GARTH ANTHONY  
Ministerial Secretary  
Sri Lanka Union



## General Conference presents philanthropic award

In recognition of the leadership that the Council for Advancement and Support of Education (CASE) has provided Adventist higher education in the areas of philanthropy and volunteerism, General Conference president Neal C. Wilson made a presentation to CASE president James L. Fisher at the Sixth Annual Dinner for Philanthropy on October 28 in Washington, D.C.

A highlight of the dinner was the awarding of checks totaling \$487,500 to the 11 colleges and universities in the North American Division. The money came from the Business Executives' Challenge to Alumni, a five-year, \$2-million incentive program established by a group of Adventist business people in 1979 to encourage annual alumni support.

DAVID COLWELL

## ENGLAND

### Better Living center improves church's image

When the St. Albans Seventh-day Adventist church in Britain moved into its new building next to the Northern European Division office on the main street of the city, the Better Living center sign made it clear to the public that the new building would serve as more than just a meeting place for divine services.

To emphasize the fact further, an introductory folder was distributed throughout St. Albans, depicting the Adventist church as a helping and caring church. Because of such publicity, the local radio station sent a reporter to the division office to inquire as to the exact nature of the Better Living center.

When a series of international cooking classes were conducted by members of the church, a

local newspaper featured each week's cooking class on the women's page—complete with the recipes used and a picture of the women involved. It was always clearly stated that these classes took place in the Better Living center of the Seventh-day Adventist church.

Adventists' willingness to serve, evidenced by the church's Better Living center and its other programs, has become known throughout the town. When a humanitarian organization could not find enough collectors for their annual appeal, someone remarked, "You had better ask the Adventists. They will help." The organizers were not disappointed when they approached the Adventist church for support. The Better Living center programs have generated a widespread feeling that it is good to have Adventist Christians in the local community.

HERMAN J. SMIT  
*Communication Director  
Northern European Division*

## MEXICO

### Lay preachers set high goals

My last itinerary took me to lay preachers' congresses in three conferences of the Mexican Union.

At the new Isthmus Conference, with headquarters in the city of Oaxaca, we presented the challenge of the Thousand Days of Reaping; and Velino Salazar, union Ministerial secretary, reported that the goal suggested by the Mexican Union for the Isthmus Conference was nine baptisms per day. The response from the lay preachers was immediate: "That's *ridiculous!* Why, it should be at least ten." Then from other sections of the audience came still another reaction: "That's *ridiculous!* It should be more."

The group finally voted a goal for the Isthmus Conference of 27 baptisms per day.

The lay preachers of the

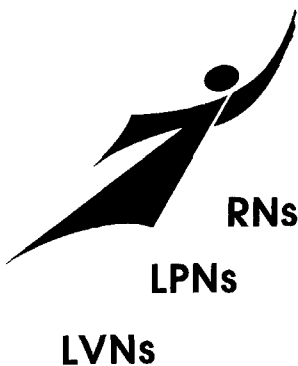
Southeast Conference also felt that the goal of seven per day suggested for them by the Mexican Union was nothing, and that they should aim for at least 12 per day. There are only 39 ordained and licensed pastors in this conference to minister to the 28,343 Adventist members, but the lay preachers are on fire for the Lord and wanted an evangelism goal far higher than was being suggested to them.

The experience shared with the lay preachers of the North Conference in Tampico was just as precious and rewarding. Indeed, throughout Inter-America the lay preachers and the pastors are attempting greater things for the Lord than ever before in the Thousand Days of Reaping. From a human viewpoint it would be impossible for them to achieve the goals they have set for themselves, but with God all things are possible.

SERGIO MOCTEZUMA  
*Lay Activities Director  
Inter-American Division*

# ASDAN

## The Association of SDA Nurses



### SPIRITUAL

### PROFESSIONAL

- Where are you looking for affirmation of your beliefs on nursing ethical issues?
- Do you want to speak with one voice on the challenges that effect the role of nurses and nursing?
- How do you relate spiritual and scientific principles in your nursing care?
- Do you desire continuing education units on spiritual and professional topics?
- Could you use professional liability insurance at a group rate?

The Association of Seventh-day Adventist Nurses (ASDAN) is the professional organization for Seventh-day Adventist nurses.

In 1872 the United States produced it's first "trained nurse." Just 10 years later the Seventh-day Adventists opened their first training school for nurses. Through the years the SDA Church has provided Christian education for nursing students. The Church has also provided many areas of service for nurses. Now ASDAN provides a professional organization for nurses.

Seventh-day Adventist nurses share the love of Christ through their professional services.

Write or phone the National Office for membership information, Elizabeth A. Sterndale, 6840 Eastern Avenue, N.W. Washington, D.C. 20912 (202) 722-6711.

## Prayer circle for evangelism

The following pastors-evangelists in the North American Division would appreciate the prayers of REVIEW readers as they conduct evangelistic meetings during the One Thousand Days of Reaping:

- Mark Luckiesh, through December 10, Pratt, Kansas
- Bob Ash, through December 18, Big Timber, Montana
- John Sharp, through December 9, Aiea, Hawaii
- Luis Garcia, through December, El Sereno, California
- Gene Torres, through December, Key West, Florida
- F. E. Wilson, through December 11, Winter Park, Florida
- B. L. Roberts, through December 18, Fort Worth, Texas
- C. Montana/E. Martinez, December 11-25, Albuquerque, New Mexico
- A. R. Payne, through December 15, Carlsbad, New Mexico
- L. D. Baker, through December 17, Stillwater, Oklahoma
- B. Elliott, through December 30, Henderson, Texas
- P. Van Buren, through December 23, Stephenville, Texas
- D. Serns, through December 15, Brownsville, Texas
- M. Ponce, through December 11, Laredo, Texas
- H. Reid, through December 11, Weatherford, Texas
- J. B. Currier, through March 1, 1983, Union City, Colorado
- D. L. Ayers, through December 18, Glendive, Montana

## PHILIPPINES

### Chapel features SDA symbolism

The Finster Chapel of All Nations, situated on the campus of the Seventh-day Adventist Theological Seminary, Far East, near Manila, was dedicated on October 10, with General Conference president Neal C. Wilson leading out in the ceremony.

The chapel, named in honor of one of the first Seventh-day Adventist missionaries to the Philippines, offers in its design a variety of Adventist symbolism, employing at the same time a predominantly Eastern motif.

Above the tower on the roof

are three angels with trumpets directed toward Manila and other population centers in the division. The main doors, with a design reminiscent of Calvary, call attention to the truth that only through Christ's death can the Christian find access to God. The ceiling, covered with the type of sleeping mats used by the peoples of the East, reminds the observer that his real resting place is above.

The building is seven-sided, symbolizing that it is a Seventh-day Adventist place of worship. The stained-glass windows depict the days of Creation, concluding with the golden clasp of the Sabbath. The side rooms, thatched with cogon grass, remind those who lead out in worship that the Christian has no abiding city on this earth.

The chandeliers are made of fish traps, each containing a light, for as fishers of men, Adventists must make the Light of the Word the center of attraction. To the right and left of the platform stand two golden bamboos, symbols of life and family affection. The speaker system is located above the ceiling, emphasizing that every message should come from Heaven.

When the piano and organ play, the listeners recall that these wrecked instruments, salvaged from some army canteen, have been restored and revoiced, not to accompany the bawdy songs of inebriated soldiers but the victory hymns of the army of the Captain of our salvation. Out of the picture windows, east and west, rice, at some stage of progress toward harvest, can be seen in the paddies.

The furniture, fabricated from wood salvaged from buildings on the former campus of Philippine Union College, suggests new birth, a new life in a new environment, God's ability to make something useful from something that might appear worthless. Even the unfilled nail holes bring to mind other nail marks made long ago. Thus, the newly dedicated Finster Chapel is not only a place of worship to God but a tangible reminder of spiritual things.

## SWAZILAND

### A dream becomes reality for mission dentist

In the southeastern region of Africa lies the small, beautiful, landlocked kingdom of Swaziland. In this country of more than 500,000 people, there are only three dentists providing full dental service, two of whom operate the Seventh-day Adventist-run Swazi Dental Services, in the capital city of Mbabane.

Raymond Delding and his wife, missionaries from Sweden, have been working at Swazi Dental Services since 1980. Soon after arriving in Swaziland, Dr. Delding realized that the people from the rural areas were being neglected. His dream was to provide a mobile clinic that could take full dental treatment to these people.

With a prayer he approached the Trans-Africa Division and Southern Union, as well as Odd Jordal, the director of development aid for the Northern European Division. After much discussion and correspondence, it was decided to ask Pastor Jordal to contact the Swedish Government to request funds from the Swedish International Development Authority (SIDA). For several reasons, SIDA turned down the request. Undaunted, Dr. Delding responded to SIDA's letter of objections, writing a lengthy answer to each objection and explaining the reasons why a mobile dental clinic would be invaluable to the rural peoples of Swaziland.

This time, SIDA agreed to fund 80 percent of the project,

provided Dr. Delding could raise the remaining 20 percent. It was agreed that the Trans-Africa Division, Southern Union, and Swazi Dental Services would share in funding the balance.

Dr. Delding then faced a busy year of placing orders and determining specifications. He needed the right size truck to accommodate a full operatory, dental equipment, and an X-ray unit and developer. Most of all, he needed to find good equipment at the most reasonable cost.

Because of the extra work involved with the mobile unit, as well as the continued growth of the practice, a call was placed for another dentist to assist Dr. Delding in Swaziland, and was responded to by John T. Reinhold and his wife from the United States.

On Sunday afternoon, March 28, Dr. Delding saw his dream become a reality as the mobile dental clinic was dedicated. The service was held in the Manzini church, headquarters for the Swaziland Field of Seventh-day Adventists. Pastor Jordal was one of the speakers, and P. M. Mawela, president of the Swaziland Field, offered the dedicatory prayer. Bjorn Wulf, chargé d'affaires for the Swedish Government, cut the ribbon.

The Swaziland Government has been favorable to the mobile dental clinic, and Swazi Dental Services is becoming quite well known. Since the first of April, Drs. Delding and Reinhold have extracted and filled hundreds of teeth, as well as providing miscellaneous services, such as lecturing school children on topics related to dental health and hygiene.

MARY C. REINHOLD

### Adventist Review statement of ownership

Statement of Ownership, Management, and Circulation of the ADVENTIST REVIEW, published and printed weekly at 6856 Eastern Avenue NW., Washington, D.C. 20012.

The names and addresses of the publisher, editor, and managing editor are: Publisher: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012; Editor: William G. Johnson, 6856 Eastern Avenue NW., Washington, D.C. 20012; Managing Editor: None. The owner is the General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012; a nonprofit, charitable corporation. There are no bondholders, mortgagees, or other security holders owning or holding one percent or more of bonds, mortgages, or other securities.

	Average No. Copies Each Issue During Preceding 12 Months	Single Issue Nearest to Filing Date
Total number copies printed	99,663	78,500
Paid circulation through dealers, etc.	none	none
Mail subscriptions	94,532	75,921
Total paid circulation	94,532	75,921
Free distribution	2,103	389
Total number copies distributed	96,635	76,310

I certify that the statements made by me above are correct and complete.  
ROBERT S. SMITH, Circulation Manager

## GC studies possible move

The General Conference officers have retained a firm of interior-design consultants, Bengtsson International of Washington, D.C., to assess space requirements for the operation of the General Conference headquarters.

Jeanne Bengtsson, a Seventh-day Adventist, has conducted 37 workshops with various departments and services, and plans to conduct numerous interviews with personnel. Each of the employees has been invited to complete a 27-page questionnaire regarding his or her requirements for space, equipment, and facilities.

General Conference treasurer Lance Butler told the staff that the purpose of the study was to determine needs for a new complex. If satisfactory arrangements can be made for the sale of the buildings presently occupied by the General Conference so that the proceeds will be essentially sufficient to cover the cost of a new complex, it is intended to recommend rebuilding on a presently owned 30-acre site approximately ten miles north of Takoma Park. "We are working on the assumption that we will move," said the treasurer.

The currently occupied buildings, together with that occupied by the Review and Herald, are in two jurisdictions—Maryland and the District of Columbia. Any sale of the complex will be complicated by the number of authorities who must be consulted regarding rezoning proposals, Elder Butler told the General Conference staff.

Treasurer Butler told the staff that prior to the engagement of an architect, the perceived requirements of employees were being taken into account in

order to design the building "from the inside out"—a concept described as European by the design consultant.

VICTOR COOPER

## Adventist Youth Services formed

The 1982 Annual Council in Manila voted to expand the student missionary program, incorporating a new global strategy for youth missions developed by the General Conference Youth Department and Secretariat.

Known for many years as the student missionary program (for those students who go from their home divisions to serve elsewhere in a voluntary capacity), and as Taskforce (for those who work within their own territory), Adventist Youth Services (AYS) will be the new umbrella organization for these and many other volunteer youth programs such as AVSC, PRISMA, and youth Maranatha Flights.

Dick Barron, associate Youth director of the General Conference, will be in charge of AYS worldwide. LEO RANZOLIN

## Review move necessitates fewer pages

Since the dedication of its new plant near Hagerstown, Maryland, on October 29, the Review and Herald has begun, department by department, to transfer its entire operation to the new location. Such a transition involves rather complex scheduling, as machines must be dismantled and reactivated in such a manner as not to disturb publication of the three weekly, six monthly, and one bimonthly magazines printed by the Review and Herald. At times the machine normally used for a specific operation is not avail-

able, and other equipment, not always possessing the same capabilities, has to be put into service.

Although the ADVENTIST REVIEW, as well as all other magazines, will be kept on schedule, certain minor changes have had to be made (see This Week, November 18). For REVIEW readers the most apparent change is the 16-page issue every other week. This is not a permanent change, but will last only until January, at which time the new plant should be in full operation and the REVIEW will contain 24 pages once again.

## NA Ingathering report—1

While attending a camp meeting this summer, I met Bill Bondurant, who had been reared an Adventist, had drifted away, and eventually had returned. I was surprised when he told me that his return was prompted by an Ingathering contact. He was in a bar when a woman whom he recognized as an Adventist by her Ingathering can came in and asked for a donation. "At that very moment," he said, "I realized that here was a person doing good, and I was doing bad." Then and there he resolved to recommit himself to Christ.

When he asked the supervisor of the supermarket he worked at for Sabbaths off, his supervisor said, "You are crazy. You have a promising future in this store. In fact, you should see a psychologist, and I will even pay the bill for you." But the psychologist said, "There is nothing wrong with you. Follow your convictions and keep the Sabbath if you believe you should." So Bill gave up his job, and the Lord has blessed him dramatically. And it all began as an Ingathering contact.

The first week's report for the

1982 North American Division Ingathering Crusade totaled \$2,-281,762.85. Congratulations to those churches that have achieved their goal, and a hearty word of appreciation for all who yet will participate in this year's crusade. M. T. BASCOM

## First ABC to open in Poland

The first Adventist Book Center in Poland soon will be opened in the industrial city of Katowice. Municipal authorities recently granted permission, suggested a site, and undertook other formal arrangements to make the plan possible. Znaki Czasu Publishing House is making arrangements to open the bookstore in early 1983.

A literature boom in Poland has opened avenues for sharing Adventism in ways not even thought of a few months ago. Recently a decision was made to market *Znaki Czasu* ("Signs of the Times") through national newsstands—the first Protestant periodical to be marketed in such a way in Poland, although a number of Catholic periodicals are sold in a similar way.

Publishing plans for 1983 include 50,000 copies of *The Great Controversy* and 20,000 copies of *The Adventist Home* for distribution by literature evangelists, and a book on drug addiction for distribution in national bookstores.

RAY DABROWSKI

## For the Record

**New position:** Howard Voss, general manager, Christian Record Braille Foundation, Inc., Lincoln, Nebraska, formerly trust services director, Mid-America Union Conference. He is filling the position vacated by B. E. Jacobs, newly elected associate secretary of the General Conference.