

# Adventist Review

General Paper of the Seventh-day Adventist Church

December 13, 1984

## Baby Fae: Historic heart transplant

Pages 3-7, 16, 17

Cover: Thirteen days after her historic baboon-to-human heart transplant surgery at Loma Linda University Medical Center. Baby Fae listens to her mother's voice on the telephone. Baby Fae's mother, who had a cold, was unable to be in the same room with her baby.

Three weeks after the surgery, in spite of valiant efforts to save her, Baby Fae died.

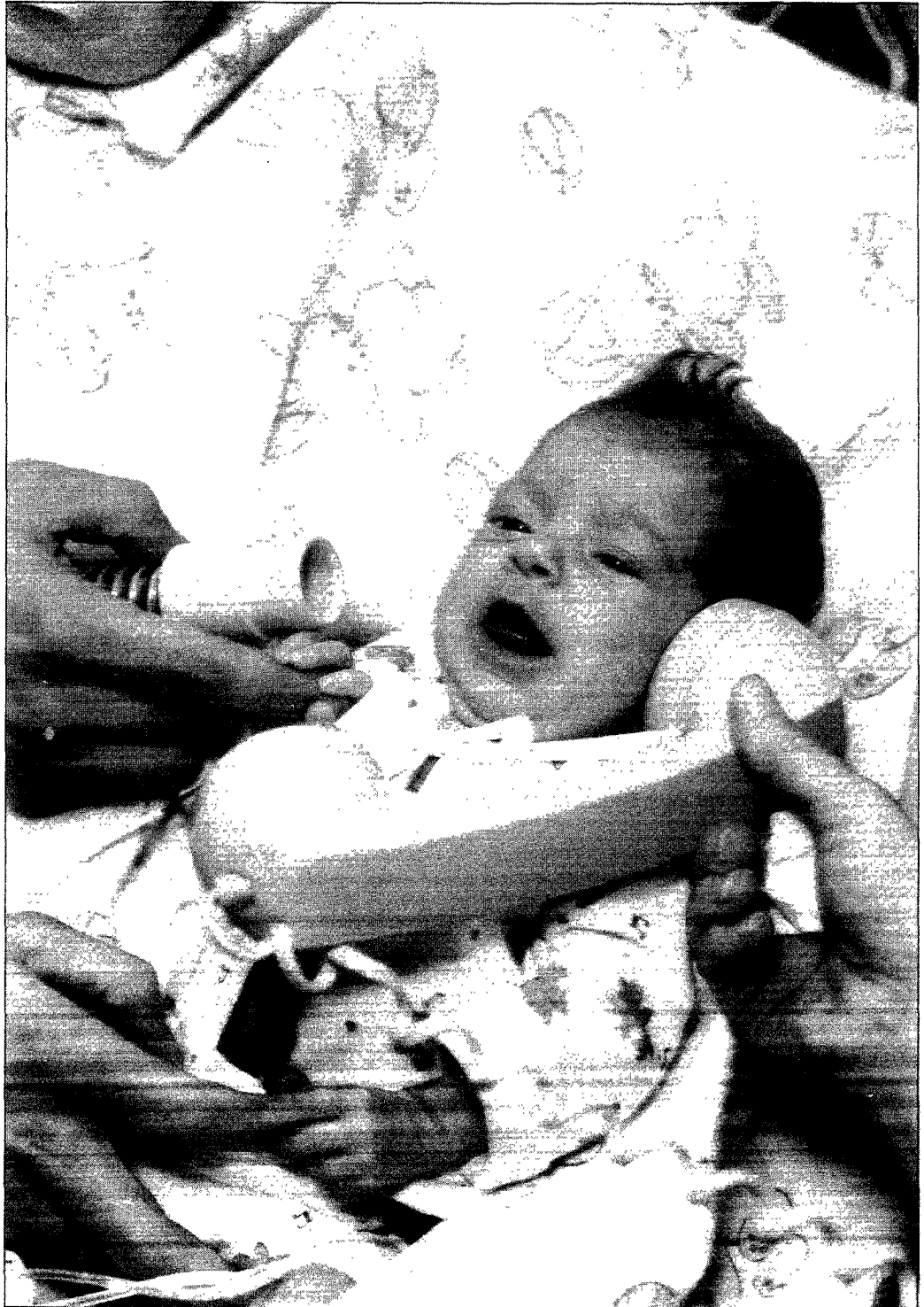
See pages 3-7, 16, 17.

## New-style Sabbath school quarterlies

Page 10

## How I view the church

Page 15



## THIS WEEK

The October 26 transplant of a baboon heart into a 2-week-old baby—"Baby Fae"—by a team of surgeons at Loma Linda University Medical Center probably put the name Seventh-day Adventist on the front page of more newspapers for more days running than any other single event in the history of the Adventist Church.

Because the event has generated such media attention and has been discussed by so many people, we have chosen to devote considerable space in this issue to the topic. Loma Linda University Relations director Richard W. Weismeyer shares an overview of what happened, in "Loma Linda Performs Historic Heart Transplant" (p. 3). James Coffin, assistant editor of the ADVENTIST REVIEW, reports the media's reaction, in "Heart Transplant Draws Mixed but Strong Reaction"



tion" (p. 5). The editorial "Issues of the Heart" (p. 16) analyzes the propriety of what was done.

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## LETTERS

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

### Publishing work

Thank you for the promotion for the publishing work in the October 4 issue. It was well put together, precise, and projected the proper image of the publishing work. EUGENE JUHL

Publishing Director  
Georgia-Cumberland  
Conference  
Calhoun, Georgia

### Ellen White

I agreed with much of "Ellen White in Perspective" (editorial, Aug. 16) and was glad to see it in print.

However, I would appreciate a clarification. Under point three the editor said, "The

church has rejected the view that in effect would raise her writings to the place of a third canon of Scripture." I agree with this wholeheartedly and I realize that this has officially been the position of our church.

Under point four the editor wrote, "Her work and writings have been, and continue to be, the chief shaper of this movement." It seems to me that this last statement is not in agreement with the previous statement. It seems that the editor is saying that officially our position is such and such, but in reality Ellen White plays the largest role in determining what Adventists are all about. I would hope that we could move from that position and allow the Scriptures and Jesus Christ to be the chief shapers of our church. BOB HUNTER

Stone Mountain, Georgia

■ *The two points are not in tension, as Pastor Hunter suggests. The first refers to theology matters: Here the Bible is the source of Adventist doc-*

*trine. The second point, however, deals with the whole history of Adventism.*

*Ellen White's writings have been the most influential factor in developing the Adventist distinctives—publishing work, medical work, educational work, and lifestyle.*

### Australia

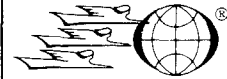
Re "Australasia: Progress After Pain" (Oct. 4).

We lived in Australia for many years until recently. Happily we were members of a church in Canberra where the doctrinal issues were not allowed to disrupt the spiritual life of church members.

It is interesting that Bible study enrollments have risen dramatically (60 percent in the first four months of this year) in Australia. This, in part, may be due to the publicity given the Chamberlain case and recognition at last that Adventists are Christians and not a cult.

JAN and BRIAN MANTLE  
Pasco, Washington

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# Loma Linda performs historic heart transplant

By RICHARD W. WEISMAYER

**“A baby girl was born with a severe birth defect. . . . Had nothing been attempted surgically, her impending death was a certainty.”**

The stretch and yawn of a small, dark-haired, blue-eyed baby girl who underwent a historic heart transplant at Loma Linda University Medical Center have captured the hearts of millions of people throughout the United States and around the world.

The transplant of a baboon heart into this 2-week-old girl by a team headed by Dr. Leonard Bailey, a 1969 graduate of the Loma Linda University School of Medicine, was the first of its kind in a neonate (newborn) ever attempted. The news made the front page in newspapers throughout the United States and around the world, in such places as London, Paris, Berlin, Tokyo, Hong Kong, Singapore, and Beijing.

Reaction to the news was mixed. The *San Diego Union*, in an editorial on Saturday, November 3, stated in part that “the great medical team at highly respected Loma Linda Medical Center has demonstrated medical science at its best, which is to say it was willing to dare failure and controversy to save a life that would otherwise have been lost. And even if Baby Fae does not survive, she and her doctors will have advanced medical knowledge for the ultimate benefit of mankind.”

Other newspaper editorial pages expressed the same opinion. The Dayton, Ohio, *Journal Herald* said, “It is easy to be distracted by emotional protests that are beside the point.

“We need to focus, rather, on this reality: a baby girl was born with a severe birth defect—hypoplastic heart syndrome—which made the left side of her heart much smaller than the right side. Had nothing been attempted surgically, her impending death was a certainty. . . .

“Dr. Bailey, his colleagues, and his hospital deserve praise, not condemnation, for trying. Their experiment, born of desperation, may yet be tomorrow’s breakthrough for untold numbers of babies.”

Joanne Jacobs, a columnist in the *San Jose Mercury-News*, said, “I’m glad Baby Fae got a chance too; trying to save her, even at desperate odds with experimental techniques, was the human thing to do.

“I wouldn’t want to live in a society that let its children die without a fight.”

While the news of this surgery came as a surprise to much of the world, research leading up to it has been going on at Loma Linda University for the past seven years. Since 1977, intensive laboratory research in the area of newborn heart transplantation has been conducted by Dr. Bailey at Loma Linda University School of Medicine and Loma Linda University Medical Center.

Data from this research suggests that babies born with the lethal heart condition known as hypoplastic left-heart syndrome may have the potential for survival by having heart transplantation during the first few days of life. However, human hearts are virtually impossible to obtain that are size-matched and compatible with a neonate.

Even though relatively uncommon, hypoplastic left-heart syndrome is not rare. This defect accounts for approximately 25 percent of all deaths from heart disease in the first month of life.

New and original information from the Loma Linda University Surgical Research Laboratory, coupled with the release of a new immunosuppressive agent—cyclosporine—has opened the way for unique clinical studies in heart transplantation. These clinical trials have been studied extensively and approved by the Loma Linda University Institutional Review Board, the Loma Linda University Bioethics Center, the medical center bioethical committee, the medical center standing transplantation committee, the medical center administration, the departments of surgery and pediatrics in the School of Medicine, and the School of Medicine administration.

## A defective heart

Baby Fae was born in mid-October in a southern California hospital. She was diagnosed at the hospital of her birth as having a heart defect and transferred to Loma Linda University Medical Center, where she was found to have a hypoplastic left-heart syndrome. Subsequently, following a short release period, Baby Fae was readmitted to Loma Linda University Medical Center, where her parents were fully informed about various options. After many hours of discussion, the parents selected the transplantation procedure.

On Friday morning, October 26, Baby Fae underwent a five-hour surgery (called a xenograft) in an attempt to correct her lethal heart condition. At approximately seven-thirty that morning, she was taken from her intensive-care room to a surgical suite in the medical center. Her body temperature was carefully lowered from 37°C. (98.6°F.) to 20°C. (68°F.) with the use of a heart-lung machine. This step slows down the body functions and makes it easier for the surgeons to perform their surgery.

Prior to her surgery, several days of clinical tests were done to select the primate that was most immunologically comparable with Baby Fae. Six baboons (ranging in age

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*Richard W. Weismeyer is director of university relations, Loma Linda University.*

from 4 to 12 months) were selected initially for the tests. This was narrowed down to two baboons and finally to one after various testing procedures.

For all practical purposes, the internal structure of the baboon's heart is the same as that of a human. The baboon heart has only two aortic-arch vessels, and human beings usually have three (though some humans have only two).

Following the surgery, Baby Fae was transferred back to her intensive-care room, where she was carefully monitored around the clock.

A couple of hours after the surgery the medical center began receiving telephone calls from the news media requesting information. Through prior knowledge of and planning for the possibility of a xenograft, the university and medical center had established a communication and press center in the university's Randall Visitors' Center, equipped with a bank of phones, tables, and electrical outlets for computers and typewriters. The first few days following the surgery, medical center and university public relations personnel were answering up to 1,500 telephone calls per day from all over the world—Great Britain, France, Italy, Germany, Switzerland, Japan, Australia, Canada, and virtually every corner of the United States.

## 275 press representatives

Television crews from the major American networks set up satellite stations at the university for live and taped broadcasts. During the first week following the surgery, approximately 275 representatives of the press visited Loma Linda.

The attention of the press on Loma Linda University and the Seventh-day Adventist Church has presented opportunities to tell the church's story through the news media. David VanDenburgh, pastor of the Palo Alto Seventh-day Adventist church in northern California, was interviewed for an article that appeared on the front page of the living section of the San Jose *Mercury-News*. In that article, Pastor VanDenburgh explained the basic tenets of the Seventh-day Adventist Church.

Some scientists criticized the Loma Linda team for being unprepared. However, Dr. Stuart W. Jamieson, a member of the Stanford heart transplant team, which is widely regarded as the world's leader in that specialty, reported to New York *Times* science editor Lawrence K. Altman that he strongly supported the scientific procedures used by the Loma Linda doctors.

Dr. Jamieson said he was "rather disappointed to hear [that] people in the scientific community have leveled charges [that] they were unprepared." Referring to criticism of the Loma Linda doctors, he said, "I don't believe any of that is correct. It was a legitimate and timely thing to do."

In answer to the charge that the Loma Linda team had not sought a human heart before transplanting the baboon heart into Baby Fae, Dr. Jamieson said, "Clearly, a human heart would have been preferable." He went on to say that he did not want to be critical of the Loma Linda team, because finding a suitable human heart for Baby Fae the day she needed the operation would have been almost impossible.

Baby Fae's surgery has become controversial not only because surgeons did not first seek a human heart but also because the medical center has declined to disclose the

procedures involved in obtaining the informed consent from the infant's parents or to release a copy of the consent form. The institution has taken the position that the consent information is confidential and will be revealed only to appropriate sources.

Dr. Robert Jarvik, inventor of the artificial heart that was implanted in Barney Clark in Salt Lake City, Utah, said on the CBS television program *Face the Nation* in response to a question concerning the immediate detailing of all the scientific data learned thus far: "What is the immediate need to know? What is needed is to allow Dr. Bailey and the others to do the best they can in the circumstances, and I think let the pressure down on them a little bit and let them do their work."

Concerned people from around the nation have sent flowers, presents, and small gifts of money to Baby Fae and her parents.

Letters of support for Baby Fae, her parents, and Dr. Bailey have been pouring into Loma Linda University Medical Center. Entire classrooms of schoolchildren have shared their thoughts and best wishes.

"I'm sending you this card as a sign of courage," wrote one sixth-grader from Parker Junior High in Rocky Mount, North Carolina. "I hope you get better soon."

Another said, "Our class is really sorry about your heart. I hope that we can help you. I wish the best for your new heart. If I was a little bit younger I would've given you my heart because I think babies are nice to have."

Students also sent letters of encouragement to the parents. "Dear Baby Fae's Parents, I'm hoping and I'm trusting in the baboon heart to work. Every day I watch the news and sometimes I start to cry. From the pictures on TV I think she is so cute. I hope she lives and I know she will live."

Perhaps the most poignant response came from a mother whose baby girl died in 1981 of hypoplastic left-heart syndrome. In a letter to the surgeon and Baby Fae's parents, the mother said: "In 1981 I gave birth to a beautiful baby girl that was diagnosed with a hypoplastic left heart. I would give anything to trade places with Baby Fae's parents because I had to watch my beautiful [otherwise] perfect child die in my arms—because at the time there was no surgery to help her.

"I remember saying [to the doctors], 'There's got to be something you can do.' So we took our little girl back to begin our agonizing wait. She lived only 24 hours longer. During that 24 hours I still prayed they were wrong.

"What I am trying to say is that I would gladly trade places with [the parents]. I am glad that now at least Baby Fae has a fighting chance. Our little girl was born a few years too early. I would have given anything to help my baby, as you are doing, even if it had only prolonged her life. You see, all I have left of her is six days of memories—a lifetime crammed into six short days, and I wouldn't give up that time I spent with her for anything.

"My love and prayers are with all three of you at this critical time. And remember, our little baby girls were put on this earth for a reason only God knows. I realize it is very hard to accept what has happened and not lose faith. Hang in there and keep fighting.

"I now have three beautiful, healthy children. I often can see a little blonde head lined up with my other three. She forever lives in my heart and soul." □

# Heart transplant draws mixed but strong reaction

By JAMES COFFIN

**“It’s very easy to sit back and be negative. . . . If we all were afraid to attempt the untried, we would have no new treatments.”**

Loma Linda University Medical Center was subjected to the greatest media barrage in its history following the transplant of a baboon heart into a 2-week-old girl (called “Baby Fae”) by a team of medical center surgeons on Friday morning, October 26.

The transplant, the first of its kind in an infant and only the fifth ever attempted, made headlines throughout North America and in such faraway places as Peking, China. The news drew reactions of both praise and protest.

The *Washington Post* quoted Nevin Katz, associate professor of cardiovascular surgery at Georgetown University Hospital in Washington, D.C., as saying that the use of baboon hearts “could potentially be a very important advance.” Katz noted that there are “very few infants who die from noncardiovascular causes and are in a position to donate the heart.” While recognizing the experimental nature of the operation, he labeled it as “appropriate . . . in a child who would die otherwise.”

Donald C. Watson, chief of cardiac surgery at Le Bonheur Children’s Medical Center in Memphis, Tennessee, was quoted in the *San Bernadino Sun* as saying that 40,000 people each year could benefit from heart transplant surgery, but only 2,000 donor organs are available. While admitting he was only speculating, Watson suggested that donor

animals might be a more viable proposition than artificial hearts, such as the one implanted in Barney Clark two years ago in Salt Lake City, Utah.

Mark A. Hardy, director of transplantation at Columbia University Presbyterian Hospital in New York, told *Science News*, “It might work. We think it may be more difficult [than in transplanted human hearts] to avoid rejection in the long term, but even that has never really been put to the test with the modern immunotherapeutic techniques.”

Not every sector responded so favorably, however. Opposition to the surgery came from a variety of quarters and for differing reasons. Few people quoted in the press reacted with indifference. Most held strong opinions.

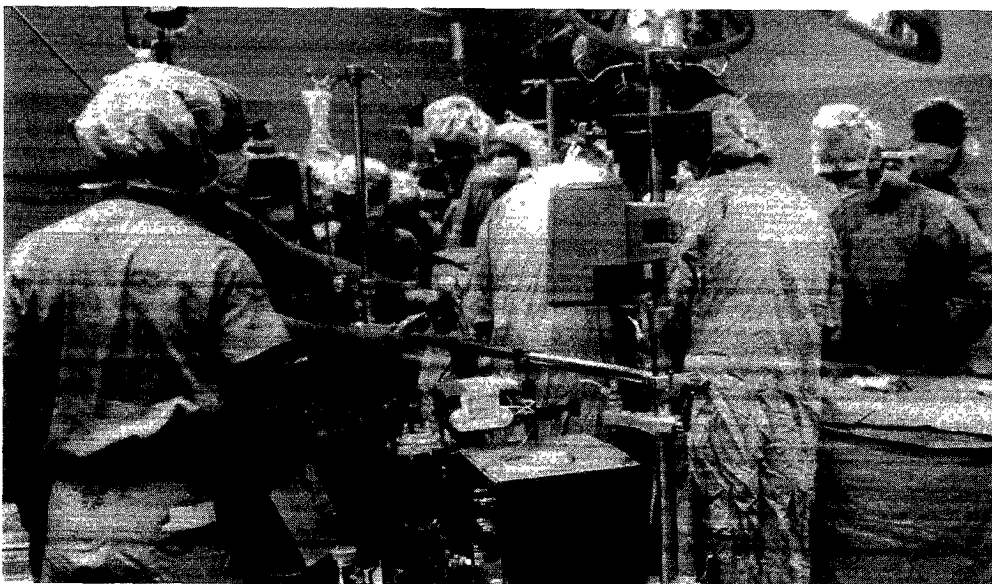
“Instead of one death, now there will be two—the baby and the baboon,” *USA Today* quoted animal-rights activist Lucy Shelton as saying. “We object to the senseless killing of the baboon. We object to the extreme suffering of the child. We feel it’s just ghoulish tinkering.”

Although the animal-rights activists appealed to emotion and even sarcasm—“I hope someone at least prayed for that baboon,” surgeon Donald Doyle is quoted as saying—they did not impress everyone with their line of thought.

“Tell me it’s wrong to kill animals for sport, or for fur coats, and at least I can understand your point of view,” wrote William Raspberry, columnist for *The Washington Post*.

“I can even understand (though I don’t agree with) those critics who say it is wrong to inflict suffering on laboratory animals in order to ease human suffering. . . .

“But when it comes down to a clear choice of sacrificing an animal to save a human—as it well might as a result of the Baby Fae experiment—the choice seems ridiculously easy.



**On Friday morning, October 26, Baby Fae underwent a five-hour surgery in an attempt to correct her lethal heart condition.**

Maybe it's nothing more than pro-human prejudice, but I don't see what all the fuss is about."

*U.S. News and World Report* ran parallel interviews, pro and con, featuring Jack Provonsha, director of Loma Linda University's Center for Christian Bioethics, and Tom Regan, professor of philosophy at North Carolina State University. Regan argued that by using the baboon as a donor, the surgeons were treating "the baboon as if the animal exists as a resource for humanity. The baboon has rights. The baboon doesn't exist for us; the baboon exists for the baboon," he stated.

Provonsha disagreed. "On an ethical-value scale, we will always place human beings above subhumans, especially in a situation where people can be genuinely served by animals. . . . Animals, for example, have always been used for food and clothing.

"I would not want to sacrifice even a baboon meaninglessly, however. But to do so to save the life of a baby seems to me to be perfectly in order."

Responding to the criticisms of the animal-rights activists, Leonard Bailey, the surgeon who performed the transplant, is quoted in *USA Today* as saying, "We can either let these children die because they are born with only half a heart, or intervene and sacrifice some lesser form. . . . I have to deal with dying human babies every day and I am more sympathetic toward that issue."

"If you had the opportunity to see this baby and her mother together," Dr. Bailey was quoted in *Time* as saying, "and see this baby in the best shape she's ever been, you would see the propriety of what we are doing."

In addition to the animal-rights protests, two other questions were bandied about in the press. First, a press release prepared by Loma Linda Medical Center stated that to date, there has been no corrective surgical procedure for the hypoplastic left-heart syndrome, the malady from which the infant suffered.

The release stated that William Norwood, of Philadelphia Children's Hospital, had experienced limited success in treating the problem, but other experienced heart surgeons had been unable to reproduce Dr. Norwood's results. Dr. Bailey was quoted in an early report as saying that only two out of 13 cases treated by the Philadelphia doctor had survived.

### **Dr. Norwood's procedure**

When contacted by the media, however, Dr. Norwood said that he had treated about 100 infants, using a two-step surgical procedure. Of that number, about 40 had survived. Dr. Norwood further stated that contrary to what had been said, the procedure was being duplicated by doctors at Boston Children's Hospital. In light of this apparent discrepancy, the press began to imply misrepresentation of the facts by the Loma Linda team.

Explaining the discrepancy to the group of Adventists assembled in Takoma Park, Richard L. Sheldon, chief of pulmonary and intensive-care medicine at Loma Linda and chairman of the institutional review board that had granted permission for the transplant to take place, said that the press in some cases had quoted only part of what was said during press conferences and had presented the wrong picture as a result.

Dr. Sheldon said that while it was true that a fairly large number of infants had been given the first operation in Dr. Norwood's treatment, Dr. Bailey had been commenting on how many had survived the second step of the treatment. Dr. Sheldon suggested that the press had attempted to pit Dr. Bailey against Dr. Norwood, making it appear that they did not get along or had strong disagreements.

"We don't view ourselves as being in competition," Bruce W. Branson, chief of surgery at Loma Linda, said at the same Takoma Park meeting, "but we are all seeking to find answers to the problem."

The second issue pounced on by the press was the fact that the heart of a 2-month-old girl became available on the day of the surgery. The question was whether or not the Loma Linda team had seriously looked for a human heart or whether they were set on testing the baboon-heart procedure come what may.

### **Compatibility tests**

Dr. Bailey was quoted as having said that the difficulty of finding a human heart, plus the time needed to test it for compatibility with the recipient, made it "impractical" under such circumstances. In fact, the transplant team had considered moving the surgery schedule to late Thursday night because Baby Fae's condition seemed to be deteriorating. Furthermore, as the *Washington Post* reported, Paul I. Teraski, director of the California regional organ procurement agency, said that while a human heart had become available, Loma Linda officials were not aware of it.

Anticipating the press barrage that would come in the wake of the operation, Loma Linda had prepared a press packet that included facts about the medical center and university, details of the surgery, details of the malady Baby Fae faced, ethical considerations, a list of answers to questions likely to be asked, details of how Loma Linda's experimental animals are housed, and even biographical and professional data about Dr. Bailey and Dr. Provonsha, who was the chief spokesman concerning the ethics of such a procedure.

Despite these attempts to be prepared, Loma Linda found itself facing a group who were not easily satisfied. "I really have sympathy with what they are going through," *Time* magazine quoted William DeVries, the surgeon who implanted the artificial heart into Barney Clark, as saying. While the news reports admitted that the surgery might be a major scientific breakthrough, they at times were critical of the way the information was released and what they claimed were discrepancies in the data presented.

"Major medical advances sometimes do come from obscure places," said the *New York Times*, "and Loma Linda officials are understood to be pleased that Dr. Bailey's experiment has put the medical center on the map. It may have a prominent place there if the baboon-heart transplant succeeds. But in establishing itself, Loma Linda has a long way to go to fulfill its role as a leader in educating the public about medicine."

Although Loma Linda was faulted in certain areas by some reporters and observers, there also was positive reaction. "It's very easy to sit back and be negative when a new treatment is announced," *Time* quoted John Collins, chief of cardiac surgery at Boston's Brigham and Women's Hospital,



**“I’m glad Baby Fae got a chance too; trying to save her, even . . . with experimental techniques, was the human thing to do. I wouldn’t want to live in a society that let its children die without a fight.”**

as saying. “If we all were afraid to attempt the untried, we would have no new treatments.” *Time* stated that Loma Linda University Medical Center “has a fine reputation in pediatric heart surgery.”

*USA Today* featured an editorial entitled, “Animal Transplants Are Worth the Risk.” And in that paper’s “Voices From Across America,” the overwhelming majority of the people who were asked for an opinion favored what had been done by Loma Linda. One of the biggest hurdles seemed to be the emotional reaction to the thought of a human having an animal heart, particularly that of a member of the ape family.

On the other hand, a pediatric surgeon is not without emotion either. In addressing the meeting in Takoma Park,

Dr. Branson described Dr. Bailey as a man who is very close to his patients, one who at times “virtually lives with those patients day and night” after surgeries that require special care.

Dr. Bailey, who graduated from Takoma Academy and Columbia Union College in Maryland, studied medicine at Loma Linda, followed by a residency in surgery at the same institution. In 1974-1975, when he was doing cardiovascular surgery at the Hospital for Sick Children in Toronto, Ontario, Canada, he began to take particular note of the number of infants dying from hypoplastic left-heart syndrome. “From then on, Len Bailey had a mission in life,” said Dr. Branson at the Takoma Park meeting.

As he sought to find a solution to this problem, which he says affects about one out of every 12,000 live births and usually leads to death within the first two weeks, Dr. Bailey began to experiment with interspecies transplants using young goats and sheep. He was encouraged by the fact that the young of any species do not have a developed immune system. As organ rejection has been the major obstacle in transplant surgery, he felt that human infants might be able to tolerate a nonhuman heart more readily than would those whose immune systems are fully developed.

A second factor that made success seem more within reach was the immunosuppressant drug cyclosporine, which had not been available during the earlier attempts at animal-to-human heart transplants. Since the drug has been used in the United States (1979), it has revolutionized transplant surgery. Considered safer than the drugs used earlier, it is less likely to destroy the body’s ability to fight infection.

After seven years of research and some 150 transplant operations on animals, Dr. Bailey felt that he had gone as far as he could in the laboratory and applied for permission to test the procedure clinically. After months of review by ethics, transplantation, surgery, pediatrics, and administrative committees, as well as major input from various experts outside Loma Linda, the institutional review board gave approval in December, 1983.

As the various committees had assessed the data Bailey provided, they had repeatedly asked for more detail or clarification on specific points. “Dr. Bailey was unique,” Dr. Sheldon told the Takoma Park meeting, as he described how some researchers bristle when committees ask them to adjust their proposals. “Never once did he become defensive,” even though he was sent back repeatedly to make various adjustments.

Despite the permission to proceed, it was some ten months before a case arose in which a xenograft (as the interspecies transplant is called) seemed appropriate. After five days of tests to determine which potential donor would be most compatible with the recipient, surgery began.

“At 11:35 A.M. on October 26,” as *Time* described it, “four hours and five minutes after Baby Fae had first entered surgery, her new heart began to beat spontaneously. ‘There was absolute awe,’ recalls [Sandra] Nehlsen-Cannarella [a transplantation immunologist brought in from New York’s Montefiore Medical Center]. ‘I don’t think there was a dry eye in the room.’”

Three and a half days after the operation, Baby Fae had set a record as the longest-surviving human with an animal heart beating in her chest. □

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# Linking arms on our knees

By DANIEL AUGSBURGER

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## Every sentence of the Lord's Prayer binds us to God and to one another.

Prayer is a marvelous creator of unity. It draws hearts together, even between strangers and sometimes under extraordinary circumstances.

Margaret Mayfield had just finished some last pre-Christmas shopping at a mall in San Antonio. Putting her purchases on the back seat of her car, she felt a gun pressed against her ribs as a man told her, "Get into the car and don't move! I am Stephen Morin, the man who killed the woman in the bar last night."

His eyes were a terrifying mixture of hatred and fear. Margaret got in the car. Morin followed, and locked the doors.

Margaret's first reaction was to plead mercy for her children, but she realized that was exactly what the gunman craved—a sense of absolute control over a powerless being. Instead, she began to pray aloud for her children, her husband, and herself. She prayed for the aggressor, begging God to show him that He cared for people like him, who felt rejected and despised.

After about 15 minutes she felt a sense of absolute calm. Morin asked her why she was not shaking with fear. She told him the secret of her peace. Then, while people were passing by, unaware of the potential tragedy in the parked car, Morin began to open his heart. He told of his unhappy youth, shunted from one foster home to another, soon in trouble with the neighbors and the police. All he had known were efficient unconcern and loveless law.

As he was pouring out his soul Margie was praying for him, for his deliverance from the shackles of hatred and despair. He happened to mention his 4-year-old son and said that he would rather die than let him go through what he had known. Margie Mayfield told him that was exactly how God felt about His children and that He had died for them.

"Now I understand what you mean," Morin replied, and he prayed, "Jesus, I am sorry for what I have done. Please save me."

Morin emptied the bullets from his pistol into Margie's hands and told her he would never use a gun again. He asked her to take him to a bus station.

Shortly afterward, as he was changing buses in Fort Worth, he was picked up by the police. As he surrendered, he explained, "A few hours ago I would have shot it out with—and killed, if necessary—everyone on this bus, but I just met a woman who cared and prayed for me. She

convinced me that I was not totally rejected by God and humans. I am different now."

Prayer had wrought a miracle. It had created a fellowship between a criminal and his victim.

Not all prayers create fellowship. In Luke 18 Jesus told a parable about a Pharisee and a publican. The Pharisee's prayer was a prayer that divided, that built a wall. It was an expression of self-sufficiency that separated the Pharisee from God. It was a self-centered prayer. The man went to the Temple and found no one there except himself. He experienced no communion with God and only deepened the gap between himself and others.

Too many prayers, E. F. Scott asserts, are "prayers of selfishness." They voice our obsession with ourselves, our own problems, our own salvation, our own family, our own country, and our own church. There is no place in those prayers for the stranger that is within our gates, for the sinner who tries to drink away his loneliness in a bar or the youth who attempts through vandalism to attract the attention that he should receive because of love.

### Prayer fosters fellowship

In the Gospels, however, we find an example of a prayer that fosters fellowship. It is the Lord's Prayer. Every sentence of it binds people with God and with fellow human beings. The words themselves, it is true, were familiar in Jewish petitions, but Jesus gave them a new dimension.

The prayer begins with "Our Father," proclaiming a community of origin that leads to a community of dignity that is not derived from human legislation or ethical speculation but from the common rights shared by sons and daughters of God. Those two words lay aside any arrogant claims to monopoly on God's goodness and recognize the equal claims of others on His attention. "Our Father" transcends human-made social walls, arches over differences of culture, ignores antagonisms created by history, and pours ridicule on petty ideas of superiority based on the color of the skin.

Then the prayer proclaims a fellowship of task, of hope, and of purpose. "Hallowed be thy name," a characteristic Jewish thought, acknowledges the duty to reflect in our character the character of God. This duty is grounded in the fact that we bear God's name and are His children. Therefore, whatever stains our reputation also blemishes His. Each in his own way can glorify God. Just as in a symphony different parts create a harmony and in a flower bed contrasting colors and shapes produce beauty, varied personalities and talents result in a mighty melody of praise for the Creator.

Bound by a joint task, we share a common hope ("Thy kingdom come") and a common purpose ("Thy will be done"). That common future shapes our present and synchronizes our effort. Like a military band, it keeps people walking in step together, eyes up in the same direction.

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*Daniel Augsburger teaches church history, theology, and Christian philosophy at the SDA Theological Seminary, Berrien Springs, Michigan.*



The common purpose gives significance to the achievements of others. It identifies their efforts with ours. Where the first part of the Lord's Prayer is understood, there can be no second-rate citizens. We feel part of a family, actors in the same drama, aiming at the same objective and committed to the same enterprise. As D. Elton Trueblood says, prayer creates "a fellowship of the committed."

The second part of the prayer emphasizes even more the unity of all Christians. It helps us to see others in the setting of common material and spiritual needs. Nothing brings people closer together than the awareness of common needs.

An Army chaplain had been assigned to an Air Force wing in Germany. Only eight men attended the first communion service he celebrated. As he left the base chapel totally discouraged, he went to a little thicket of trees and voiced his disappointment before God. He heard a voice telling him to go where the men were in the mess hall.

The impression was so clear that he followed the command immediately. There he sat beside a man whose glance seemed terribly far away and desperately sad. After a while the enlisted man showed the chaplain a letter from his wife, announcing that she was tired of his absence and was going to marry someone else. The chaplain shared with the private his own sense of failure that same morning.

"You see no light at the end of the tunnel, do you? I do not either. You feel that you are wasting your time. I do too."

Eventually the man suggested going to that thicket where the chaplain had prayed. The next day the enlisted man came with two friends who were eager to meet a person who could understand their needs. Before long the chaplain's office was too small. They had to go to the chapel. And when Communion was given again, 300 men were in attendance. Those men felt close to a minister who recognized he too had needs.

In the second part of the Lord's Prayer, we first express common material needs. We do not pray in the singular, "Give me my daily bread," but "Give us this day our daily bread," recognizing that even on the material level no one is

self-sufficient. We are all beggars who depend on the love of a divine Someone else.

This realization transforms our attitude toward the poor, the weak, those who are on welfare. Instead of considering them as parasites on the social body, we see fellowmen and women whose needs are more obvious but not different from ours. Who can brag that he is far better off than another one when he prays sincerely, "Give us this day our daily bread"?

The fellowship becomes even more intense as we add, "Forgive us our debts, as we forgive our debtors." Thus we proclaim that we all need forgiveness, some for open sins, some for better-disguised trespasses; but we all are debtors in God's sight. There is no place for merciless feeling when one talks not only of his sins but of "our sins," a confession or participating in a collective moral sickness that is beyond human capacity to handle. It is the closeness of people involved in a common tragedy, dumbfounded by the same pain.

Then comes the request "Lead us not into temptation." It is the confession of a common frailty in the presence of temptation, the recognition that we are not mighty oaks that can defy the whirlwind, but reeds that even the breeze can bend. For that reason we pray that God will not leave us alone in our weakness.

Who can pray like the Pharisee, "I thank thee that I am not like this publican," when he admits that he cannot face temptation alone and that he panics in the presence of the evil one?

How glad we should be to pray, "Deliver us from evil." By those words we express a common frustration and indignation. It is a request for God to act and remove the power that blights the universe and affects every one of us.

The Lord's Prayer is a true prayer of fellowship, a true family prayer. It raises us to the height of the throne of God, yet brings us down to the common level of strangers in the land of the enemy and dwellers in a land that is not our own. When we pray that prayer we truly belong to the community of God, to the body of Christ, His church. □

## ADVENTIST SCRAPBOOK

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# William Warren Prescott: educator extraordinaire

As an educator, administrator, and author, William Warren Prescott (1855-1944) had a unique influence upon Seventh-day Adventist education.

At the age of 17 he began his teaching career as an instructor in Latin, while finishing his last year of secondary education. At 22, shortly after graduating from Dartmouth College, he became principal of a high school in Vermont. Two years later, he was appointed head of the main school in the capital of that State.

Prescott was only 30 when, in 1885, he accepted the presidency of Battle Creek College, the first Adventist institution of higher learning. In 1891 he helped found Union College, and became president of that school also. One year later, he assumed as well the presidency of Walla Walla

College. Thus, by 1892, Prescott was president of three Adventist schools at the same time.

Elder Prescott organized the first teachers' institute in 1891 and later promoted ministerial institutes to upgrade the ministry. Under his administration, Bible study became a regular part of the college curriculum.

Because students lacked supervision in homes, Prescott introduced the dormitory plan. While president he took up residence in the dormitory to provide a role model for students.

Prescott became editor of first the *Review* and then the *Protestant Magazine*. In his writings he promoted Christ as the center of theology. Many of his innovations and much of his influence continue to the present time.

# New year begins decade of new-style Sabbath school quarterlies

MYRON K. WIDMER interviews LEO R. VAN DOLSON

**“Our primary intention is to . . . enable people to get into real Bible study for themselves.”**

When you open your new *Adult Sabbath School Lesson Quarterly* for 1985, you will be in for a surprise. A pleasant surprise. The new quarter's Sabbath school lessons will be distinctly different in both their basic approach to Bible study and their visual design.

The coming changes were voted by the World Sabbath School Curriculum Committee during its June 1-11, 1982, meetings, but because of the time required for lesson writing, approval, and publication, the new format could not be implemented until this coming January.

The impact of the changes will affect an estimated 2.5 million Adventist adults around the world who use the *Adult Sabbath School Lesson Quarterly*, which is translated from English into 107 languages.

In an interview, Leo Van Dolson, editor of the adult Sabbath school quarterlies and an associate director of the General Conference Sabbath School Department, described the forthcoming changes, how they were initiated, and their purpose. Highlights of that interview are included here.

**Widmer: Let me first ask you what you think are the most noticeable or significant changes in the coming adult Sabbath school quarterlies.**

**Van Dolson:** Most immediately noticeable for the readers will be several changes in the visual design. Then, as they read the lessons they will see a new organizational pattern to the lessons. And they will sense that a distinct change has been made from a thematic style of Bible study to an inductive, chapter-by-chapter, book-by-book study of the entire Bible.

The visual designs include more open space for writing notes, a graphic outline of each week's lesson, maps, charts to be filled in, colored ink for highlighting special items, and other illustrations.

Our primary intention is to include those items that will enable people to get into real Bible study for themselves. So often in the past, questions have been asked in the lessons and then answered in the following written comments. Readers didn't even have to open up their Bibles! In the new quarterlies we have changed that situation. Readers will have to *open* their Bibles and *study* the passages if they want the answers. We feel this will encourage more *Bible* study.

**You mentioned earlier that some changes have been made in the organization of the lessons.**

Yes, we have added a few things in the pattern of each week's lesson. We have retained the **Memory Text** because we are eager to get people back to the memorization of Scripture. We have added what we call a **Central Thought**,



Leo Van Dolson is editor of the adult Sabbath school lessons.

giving a concise statement of the lesson's theme. Also new is an **Overview** that presents a graphic outline of the Bible passage to be studied.

Next comes the regular **Introduction**, followed by the main **Bible Study** section itself. The body of the lesson has undergone a major change. I'll say more on this later. After the Bible study comes a section entitled **Further Study and Meditation**. In this section we will put Spirit of Prophecy material and other items that we have not been able to include in the Bible study section. Our plan is to include Spirit of Prophecy quotations in the Bible study if they make a direct explanation of what is being studied. But if the quotation is more of a general comment we will put it in the Further Study and Meditation section, which follows the core of the lesson. Following this section we have added a **Summary**, and have retained what we now call the **Application** section.

This is the pattern of a typical week's lesson. I believe it is a more natural approach to Bible study and one that encourages a person to open up the Bible and follow along through the passage with the guidance of the lesson.

**I have heard someplace that each new lesson will be a complete unit without daily division. Is that correct?**

Yes and No. What we want to accomplish in the new quarterlies is a study that flows uninterruptedly through the Bible passage that forms the core of the lesson. We have changed from limiting each day's lesson to one page and dividing the weekly lesson into six equal-length parts. Obviously every Bible passage does not lend itself to division into six equal parts.

In the new quarterlies we will follow a three- or four-part

development for each week's lesson, with numerical logos on the side that indicate suggested portions for daily study.

**Then you are not creating artificial divisions in the Bible study.**

Right. That is the major point of our new approach. What remains intact is the development of the Bible study material as the Bible presents it itself, not as we might rearrange it.

**You earlier mentioned that you are putting larger Ellen White quotations toward the end of the lessons. Is there thus a greater emphasis on studying the Bible itself?**

For many years now some people have criticized the quarterlies because they think we are getting away from using Ellen White's writings. But for at least ten years, the policy of those preparing the quarterlies has been to use 25 percent quoted material, including Ellen White's. Most of the quoted material is Ellen White's. The 25 percent rule still remains our policy. We just arrange it a little differently, as I mentioned before. We do not want to cut down on Ellen White material, because in some of the fields outside North America our people do not have access to many Ellen White books. They depend on their quarterlies to give them pertinent Ellen White material to which they would not have access otherwise. And they would like to see us include more. But we will continue to include the same amount of Ellen White material.

**Do you see all of these changes as new changes?**

No. Gradual changes have been occurring in the quarterlies over the years. I could show you samples of past changes. I was surprised when I looked at them myself. Some people have the idea that the quarterly is static, but there are actually little changes all along the way.

Over the past several years we have included some of the in-depth Bible study exercises that we plan to use in the new format (questions and then spaces for the answers). At first there was an objection on the part of some. I think more of the intellectual people thought it was kind of "Mickey Mouse" to fill in blanks. So we stopped including blanks to be filled in. Then we got a strong reaction. Those contacting us said, "We like the questions and blanks. Why don't you continue doing that?" So we put them back in again. We try to be responsive to the current needs of our members.

**What would you say gave you the greatest impetus for the coming changes?**

Basically it goes back to our World Sabbath School



The adult lesson quarterlies are printed in 107 languages.

Curriculum Committee, which met at Loma Linda in June, 1982, with representatives from around the world. Before this meeting, we had completed a survey of opinions about the Sabbath school lessons. From the nearly 2,100 responses received from around the world we found out what many members liked and what they wanted changed. The overwhelming consensus was that the members responding wanted more in-depth Bible study. This guided the committee in establishing our coming curriculum and Bible study format.

**And what is the curriculum?**

From the survey we came up with two contending suggestions. One was that we should present studies to meet people's felt needs—what members felt would be most helpful in the way of topics being studied. The second suggestion was that we should study some of the Bible books that had never been studied since the beginning of independent Sabbath school lessons quarterlies in 1888.

What we did with these two contending curriculum suggestions at Loma Linda was to say, "Well, they're not incompatible. Let's see if we can put them together. The Bible was written to meet human needs, so let's take our list of felt needs and match them to a particular book of the Bible that distinctly speaks to that need." And that's what we have done.

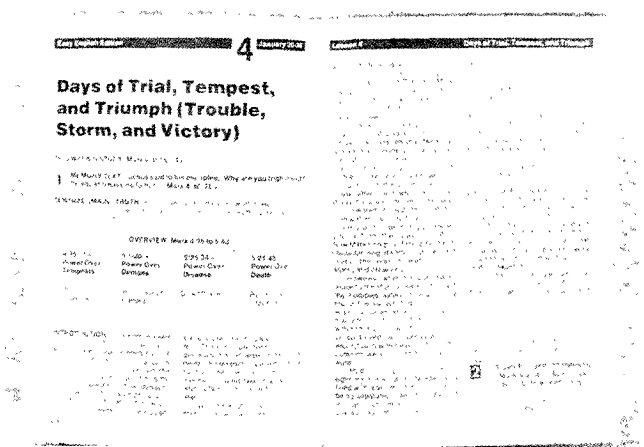
The curriculum committee has developed a ten-year Bible study curriculum. We call it the Bible Book Curriculum. By the time members finish, they will have studied every book in the Bible.

**One last question, Dr. Van Dolson. I am curious what the circulation figures are for the adult English quarterlies.**

The combined total of those produced by our department is 471,000. For the regular quarterly it is 365,000; the large-print edition, 44,000; the teacher's edition, 42,000; and the easy-English edition, 20,000. This is in addition to the 107 other language editions printed around the world, from Spanish to Russian. What is interesting is that in most of the Socialist countries of Eastern Europe the governments print the lessons for our members. Some print it in a book form for the entire year. That is why we have to work so far ahead in our production schedule—nearly 18 months. That gives them time to translate and print the lessons.

**Thank you, Dr. Van Dolson. Would you like to conclude with a summary statement?**

My prayer is that the coming changes will lead each member to a deeper, personal study of God's Word and a closer walk with Jesus. We certainly recognize our need of God's daily guidance in the work He has given us to do. □



The new quarterlies will emphasize book-by-book Bible study.

# Christian citizenship

By JOHN V. STEVENS, SR.

## The unholy alliance between church and state is the ultimate rejection of God's providential love.

People flee oppressive governments to find freedom. They crave citizenship in a congenial country where a citizen is free, with rights, responsibilities, and loyalties.

Christ recognized our duty to Caesar. Citizenship demands that loyalty be given to one's state.

But Christians have a higher citizenship also. "Our citizenship is in heaven" (Phil. 3:20, N.I.V.). Because of this, Peter, when ordered to stop preaching, replied, "We ought to obey God rather than men" (Acts 5:29). His ultimate loyalties were to heaven, not to Judea or Rome. He was, like Paul, an ambassador for Christ (2 Cor. 5:20), whose "kingdom is not of this world" (John 18:36).

He who is loyal to God's kingdom and is His ambassador will not entangle "himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). An ambassador attends to the affairs of his own government, protecting the interests and rights of those visiting from his nation. In the same way we are to protect religious freedom by communicating with our legislators and by voting to put into office those who will uphold these liberties.

In the United States some political activists have forgotten the nature of Christ's kingdom. They believe religious laws will bring the blessings of heaven on this nation by developing an outward conformity to what they conceive to be God's will, even though it is void of inward faith and a willing spirit.

But enactment of such laws binds "consciences of men in regard to their religious privileges," marking "national apostasy" and bringing "national ruin" (*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 14:9-12, p. 977). A similar movement ended up crucifying Christ.

This is how the beast power developed in the early centuries. Professed Christians allied themselves with Rome's government, trampling rights of conscience of those who differed, even killing millions.

The modern church-state marriage promises to restore God's law. In reality it will do just the opposite. The fulfilling of the law is to love God supremely and one's neighbor as himself. How can love exist in the atmosphere of coerced conscience and forced religious behavior?

The unholy alliance between church and state is the ultimate rejection of God's providential love and is the acceptance of Satan as ruler and provider. Breaking those

shackles, following the Revolutionary War political leaders rose to prominence, dramatically shifting the nation to religious freedom and church-state separation. The United States, as predicted by God, experienced a unique development in history—a nation without a king and a church without a pope.

The Bill of Rights in our Constitution guaranteed freedom of religion to those who desired it and freedom from religion to those who did not want it. Government was not to be entangled with religion or religion with government. This brought peace, prosperity, and liberty. The Founders wanted to avoid any impression that political problems had to have religious solutions.

But these freedoms are now threatened. The government has clasped the hand of Rome—establishing official diplomatic ties, carrying out papal policies. We can see the time when "our country shall repudiate every principle of its Constitution as a Protestant [religious freedom] and republican government [civilian freedom]."—*Testimonies*, vol. 4, p. 451.

Recent decisions of the Supreme Court are cause for alarm. In 1982 the Court ruled in *United States v. Lee* that "to maintain an organized society that guarantees religious freedom to a great variety of faiths requires that some religious practices yield to the common good." In far-reaching implications in the 1983 *Bob Jones University v. United States*, the Court said, "The institution's purpose must not be so at odds with the *common community conscience* as to undermine any public benefit that might otherwise be conferred."

### A religious minority

The "common community conscience" was something religious dissidents fled when they left the Old World. As Sabbathkeepers, we are a religious minority and acutely aware of the evils of religion enforced by the state.

A month later, in *Mueller v. Allen*, the Court reinterpreted the three-part establishment test in harmony with the U.S. Catholic Conference request. The new interpretation lays the foundation for further government support for religious institutions and observances.

About the same time, in *Marsh v. Chambers*, the Court authorized tax-supported prayer in the Nebraska State legislature. "To invoke divine guidance on a public body entrusted with making the laws is not, in these circumstances, an 'establishment of religion' or a step toward establishment; it is simply a tolerable acknowledgement of beliefs widely held among the people of this country." More alarming, the three-part establishment test was completely ignored for the first time since its inception.

This past spring, the Pawtucket, Rhode Island, publicly funded crèche was found constitutional. *Lynch v. Donnelly* said the religious display inclusion was for the purpose of

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*John V. Stevens, Sr., is director of the Religious Liberty Department of the Pacific Union Conference.*

celebrating "the public holiday through its traditional symbols. Celebration of public holidays, which have cultural significance even if they also have religious aspects, is a legitimate secular purpose." Similar arguments could be used for Sunday religious observance. Sunday is the most popular public holiday. Worship services are traditional.

In *Marsh v. Chambers*, the Nebraska law required compulsory attendance of legislators for the daily devotional. Now the necessary legal decisions for upholding the constitutionality of required Sunday observance are in place.

The administration urged all these decisions except *Jones*.

We have a work to do to preserve liberty, challenge efforts to establish religion, reveal to others the true character of God, who in love grants freedom of choice, and deepen our commitment to Christ as we prepare for His soon coming.

Historically and theologically, the Seventh-day Adventist Church has purposely been officially silent on political issues. As a tax-exempt organization it endorses no political candidates or parties. However, on church-state issues that threaten our religious freedom and our national Constitution, the church has a duty to speak out.

One hundred years ago religious-political zealots campaigned to make the United States officially a Christian nation. A constitutional Sunday law amendment was defeated. The church was reticent to become involved, just as it may be today.

When satanic forces pressed to force religious observance of Sunday, Heaven sent a message: "Any movement in favor of religious legislation is really an act of concession to the papacy." "When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message really understand what constitutes that message."—*Testimonies*, vol. 5, pp. 711, 715.

God has given counsel for us, also. "We cannot labor to please men who will use their influence to repress religious liberty . . . The people of God are not to vote to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office."—*Fundamentals of Christian Education*, p. 475. (Italics supplied.) God does not hold His people accountable for political wrongs of politicians to whom they give support, but He clearly does when support is given to those who repress religious liberty.

One of the most frequently asked questions in religious liberty forums is Since we know that we will lose our religious liberties before Christ can come, isn't the church delaying the Lord's coming by preserving freedoms?

But what is our duty? "It is our duty to do all in our power to avert the threatened danger. . . . We should bring before them [the people] the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Testimonies*, vol. 5, p. 452. By making an issue of religious freedom, it becomes a catalyst to share God's saving truth and actually hastens Christ's return.

By such means we show ourselves to be loyal citizens of our country—and also of the heavenly kingdom. □

## FOR THE YOUNGER SET

# The grateful raccoon—2

By GAYLE L. BOVEE

*The story so far: Beth had gone down to play by the river. While she was watching some salamanders, she heard a strange noise. Investigating, she found a raccoon with its foot caught in a trap. Beth knew that she should not touch a wild animal, so she ran to the house to get her mother and father. As they hurried toward the trapped animal Beth explained what had happened.*

Beth tried to be calm as she explained what she had seen. "I had just gone down to the river when I heard an awful noise that scared me. Then I saw something flopping around in the bushes. I ran over to see what it was. There was a raccoon that seemed to be crying for help because its foot had become caught in a trap."

They walked a little farther until Mommy and Daddy both saw the raccoon lying in the bushes, resting. It had grown weary from tossing fearfully trying to free itself. The tired raccoon no longer cried.

"You did the right thing by coming to get help. The raccoon is afraid, and it might have tried to bite you," Daddy explained.

Daddy was very careful to stay away from the raccoon's teeth as he released the trap. He knew that raccoons often have rabies, and

he did not take any chances.

When it was free the raccoon stood and looked at the family as if to say Thank you.

At that moment, out from the bushes scrambled four baby raccoons that looked like masked kittens. The babies seemed very glad to see their mother free. The raccoon limped over to her young, and then the whole raccoon family disappeared into the bushes.

Mommy explained, "You know, Beth, what we did for that raccoon is just what God did for us when He sent Jesus to die on the cross for us. Together they freed us from the hold that sin has on us. When we cry out for help, just as that poor raccoon did, Jesus is there to set us free. All we have to do is ask for help and forgiveness."

As they turned to walk back to their home the raccoon family reappeared to say Thank you once again. The little raccoons expressed their love for their mother by rubbing their bodies against their mother's body. The mother raccoon revealed her appreciation for Beth and her parents by making friendly, happy noises in her throat.

"I think we made a raccoon family very happy," Daddy remarked as they walked away from the river.



## “My pastor’s wife is a disappointment”

**My pastor’s wife is such a disappointment to me. I had always thought that a pastor’s wife should be accomplished in all sorts of ways and have lots of leadership. She should be an example to everyone. But mine doesn’t even keep her three little children quiet while her husband is preaching. Also she doesn’t dress nearly as well as she should. What’s more, some of us feel that she should be doing more for the church, such as entertaining groups on Sabbath and working hard with the Community Services church group. Apparently no one ever taught her how to get her husband’s shirts really white and to iron them properly. She probably feels that her working outside the home excuses her from other things. Why don’t we have the solid, capable, dedicated, old-fashioned pastors’ wives that we used to have?**

Probably because we don’t have the solid, good, old-fashioned, uncomplicated world that we used to have—and also, have you ever heard the expression “Distance lends enchantment to the view”? But I do not accept your basic assumption that current pastoral wives are a sorry lot, and I cannot tell you the pain I feel on reading your letter.

I thought of my own young shepherdess, and of how much I love and admire her. I thought of my own days long ago as a pastoral wife, and I realize that I did not measure up to the tip-top expectations of all the members. But I will be forever grateful that I received such love and support from my husband’s churches.

Now let us discuss the role of

a shepherdess. First of all, she must share her husband totally with his members. His commitment must be absolute, because of the nature of his calling. This means that family wishes and plans never can be really firm. No matter what is on the personal agenda, there may be a crisis in the life of a member, an accident, a death, a brush with the law, or whatever. Twenty-four hours a day the pastoral home is at the mercy of a voice on the telephone: “Pastor, please come!”

A shepherdess usually has the primary responsibility for the pastoral children, not always because the pastor is unwilling to take his share of the load, but because of the circumstances we have mentioned. As for her clothes, if she tries to dress in anything approaching style, she is criticized for being “worldly.” If she does not (and your letter confirms this), she is open to the charge of being “dowdy.” It’s a no-win situation. If she is an accomplished public personality, some members say that she is “too visible.” If she is retiring, some may say that she is not “giving leadership.”

Now, about the white shirts. Are you sure she is able to afford a good washer and dryer? And for that matter, how *does* one keep shirts “sparkling white” when they are not 100 percent cotton and cannot be bleached? I can remember the days of struggling with those wretched cotton shirts, stiff as boards from my lumpy starch. (You’re not writing to the world’s greatest laundress.) I am so happy that easier-care-shirts are available now, and to tell you the truth, I have never once noticed the degree of

whiteness of my pastor’s preaching shirts, nor would it ruin my Sabbath if a bit of variation existed.

As for coping with three lively little children, if she can cope at all, good for her. Children don’t come into the world with the letters “PK” (Preacher’s Kid) stamped on their foreheads and a halo firmly in place. Blessedly, they’re just normal children who act the part.

On the point of entertaining large groups on Sabbath, you have already stated that your shepherdess works outside the home—and I am pretty sure it is out of necessity. Money will stretch only so far. (And there still may not be enough for the wardrobe you feel she needs.) In addition to all these stresses we have mentioned, must she somehow still produce a big meal every Sabbath? Just thinking of all that work for her exhausts me. This does not mean that she will not from time to time open her home and extend hospitality.

But now let’s get to the bottom line. Have you ever stopped to think that your shepherdess is not paid one cent for her role in the church, for her great contribution? You seem to feel, however, that she has a 100 percent obligation to the church. Is that fair? I certainly do believe that pastoral wives must pull in double harness with their unique husbands, but to demand perfection from them is cruel and impossible.

By now you realize that I am a strong supporter of pastoral wifeness. It’s a beautiful and wonderful calling—but it needs to be clearly understood in all its implications and facets. Please sit down and rethink your attitude and try to be your shepherdess’ best friend instead of her severest critic.

Let me suggest two tangible ways for you to improve the

quality of her performance: (1) Keep her little children every week for several hours, leaving her free to—well, cope with those wretched shirts, if nothing else; (2) offer to prepare at least half of a nice meal for her to use in some of the entertaining she must do.

### **When do parents no longer “know best”?**

I sense a bit of family tension in this question. Logically, I suppose we might say that when a human reaches the age of majority, usually thought (in Western cultures) to be about 21, then he/she is able to make personal decisions successfully and with no assistance. But like other generalizations, it cannot be totally relied upon. People’s maturity varies a great deal. The Bible urges again and again that the young listen to their elders. Many counselors are declared to be the safest way to proceed in decision-making.

But I think you are referring to the fact that the parental role is very difficult for some parents to shake off; all through their children’s lives they unconsciously hover over them, admonishing, reproving, and sometimes applauding. When the “children” are in their 50s, let us say, that can become a bit onerous. It would be crippling to turn to parents for decisions all the days of one’s life. But I think tact, a sense of humor, and forbearance are needed here, and a realization of the faithfulness of parents when one was young and ignorant and reckless.

My dear grandfather, in whose home I was raised, always thought of himself as the fount of wisdom; no matter what the subject, he would close the discussion with “I know better.” I used to chafe a bit as the years went on, but if I could hear that dear voice just once more, those words would be sweet.

## How I view the church

"The REVIEW never presents the faults of the church," complains a correspondent. "You give only the sunny side of things."

Not so. During the past two years we have run reports on topics such as the Davenport affair (Jan. 27, March 24, 1983); the state of the publishing work (Jan. 20, 1983), including the pointed editorial "Publish or Cherish" (June 9, 1983); and the pain through which the Australasian Division has been passing in recent years.

But I do confess to having an unabashedly positive stance toward the church.

As editor of the ADVENTIST REVIEW, I am committed to bringing you the news of the church—your church. Most of the news is good, but sometimes it is bad. I would rather hear the bad news from someone whose overall view of the church is positive rather than negative, and I expect you would also. Today there is no lack of privately published papers that specialize in negative criticism!

In my judgment, to be positive about the church is not to be naive. It isn't a matter of seeing only what one wants to see. Rather, it is based on solid evidence:

- Christ is Lord of the church.

My confidence is based on Him, not on human institutions and plans.

When I look at the church I inevitably see its human character. The church is frail, weak, and defective because it is fully human. *I am the church, you are the church:* This is why the church is imperfect.

But faith sees more. It sees God working out His purposes through erring, limited men and women. It sees the church as Christ's body (1 Cor. 12:13), His bride (Eph. 5:29-32), His temple (1 Cor. 3:16), His building (Eph. 2:19-22), His vineyard (1 Cor. 3:5-9). It sees the church as precious in the eyes of the Saviour.

- The writings of Ellen G. White underscore the Biblical emphasis on the high value that God places on the church. In them I find again the divine-human nature of the church.

How sharply the pen of inspiration points out the flaws of the church! It exhorts and exposes; it rebukes and remonstrates; it tests individuals and institutions against the divine plumbline.

But that same pen prevents anyone from destroying the church. It denounces the critics who would seek to employ these writings to tear apart the church by advocating a splinter or reform movement.

So we find exalted descriptions of the church: It is carried in Christ's heart (*Christian Service*, p. 243); it is a case that contains Christ's jewels (*Testimonies*, vol. 6, p. 261); it is "Christ's fortress in a revolted world" (*Medical Ministry*, p. 89) and His "channel of light to the world" (*The Acts of the Apostles*, p. 122); it is dear to the heart of God (*Christ's Object Lessons*, p. 165); it is the repository of the riches of Christ's grace (*The Acts of the Apostles*, p. 9) and God's appointed agency for saving men and women (*ibid.*).

- I have seen the transforming dynamic of Seventh-day Adventism at work on three different continents. Adventism has within it the seed of greatness. It takes boys and girls from the humblest of origins and educates them; it lifts their sights to higher ground; it makes them men and women who outstrip their peers.

Upward social mobility often is associated with religious minorities. In Adventism, however, such mobility is manifested in an unusual degree, whether people live in New Mexico or New Guinea, in Bombay or Baltimore.

That is another reason I am

### Direction

By BETTY KOSSICK

*The Word  
Teaches, guides,  
Finds the heart,  
Then—  
Tenderly, surely,  
Gives new paths.*

**I am positive about the church.  
I have seen how Christ is active through it  
to make men and women whole.**

positive about the church: I have seen how Christ is active through it to make men and women whole. I do not suggest that Christ is at work *only* in Adventism—but I do affirm His presence in our midst.

Inevitably, one's attitudes are influenced by experience. Some Adventists who feel less positive about the church will cite instances of injustice, erroneous theology, stupidity, or deception that they have observed in the church.

No doubt such instances have occurred. Similar ones will occur again. Even a cursory reading of history discloses the barbarous deeds done in the name of Christ or some other religious leader, often by people who appealed to their sacred writings. People have killed for God's sake, and occasionally they do so today.

Does this history disprove Christianity? Do the flaws of the church today indicate that God has forsaken it?

Not at all. Every example of failure and weakness merely points to the *human* side of the church and draws our attention to the infinite condescension of the Lord in choosing to work through men and women to accomplish His purposes.

So long as the church awaits the coming of the Lord, it will live in the midst of cares and struggles. At the present time the issues are heavy ones: Apart from our need for spiritual renewal, we face restlessness over the role of the local congregation, difficulties in preserving unity in a fast-growing

movement, and problems of financing a world work.

In the past the church often has seemed about to fall, but it has not fallen. Those times will come again. When doubts assail us, let us remember who is our Head, how God regards the church, and how He has led us in our past.

It is time for Adventists to put aside defensiveness and apologetics. We have a glorious message to give to the world, one that makes men and women happier and healthier, one that gives them hope and aspiration.

Let us not be proud or triumphalistic. But neither let us be timid and defensive. In humility but in bold confidence let us proclaim the good news of the Saviour returning in the clouds and His challenge to this generation.

W. G. J.

## Issues of the heart

The October 26 baboon-to-human heart transplant done by a team of surgeons at Loma Linda University Medical Center has precipitated a debate likely to continue for months among medical practitioners, ethicists, theologians, and thousands of others ranging from university students to ditchdiggers.

Some people have called the operation an abomination. Others have heralded it as a great scientific breakthrough. But few have reacted with indifference.

A multitude of questions can be and are being raised concerning the operation's propriety. But few lend themselves to simple answers. For example:

How much money should be

spent on an experimental procedure that may or may not work, when thousands of children are starving each day in various places around the world?

What must be the probability of success before such a procedure should be undertaken? In fact, what would constitute success? An extension of life beyond that of any previous recipient of an animal heart? Six months? A year? Adulthood?

Should animals be a source of spare parts for humans? Do animals have inalienable rights? Does the Seventh-day Adventist emphasis on the sanctuary service, with all its animal sacrifice, make us callous toward animals and color our ethical perceptions, as some have suggested might be the case?

Is a baboon heart not acceptable because the baboon is unclean according to the Levitical code? Would a lamb's heart be acceptable? Or are all animal parts unacceptable?

Would a human heart be acceptable (after all, humans are unclean)? If the use of an unclean animal's heart would violate the Biblical commands about what can be eaten, would the use of a human heart constitute cannibalism? Is the use of an animal heart equivalent to the "amalgamation of man and beast" that Ellen White described as such a grievous sin?

Is it fair to create such potential for a child to become the brunt of jokes from peers ("Hey, you with the monkey heart . . .")? Is it fair to use such heroic measures to save a child's life when the child may



## The baboon-to-human transplant is more dramatic than what has been done before, but in principle it is nothing new.

have to have repeated costly and painful surgeries to survive?

Is it less painful for a parent to have a child die at two weeks of age than at six months? How long would a person have to live before the extension of life could be justified? Who should decide? The parent? The doctor? The public at large?

Should the Adventist Church's foremost medical institution conduct its research in such a way that it will not run the risk of any bad publicity? Or should it seek to be an innovator in the healing arts (recognizing that departures from tradition in any field often are resisted)?

If the operation proves successful, is there danger that evolutionists will use the success to prove that man and ape have come from the same origins? Or could the success be explained as proof of nothing more than our having come from a common Creator?

Having once decided that a particular form of treatment potentially is a viable option and having received permission to proceed with that treatment, can the doctor be objective in the advice and even the information that he or she passes on to the patient? Do the surgeons view the infant as a human being or merely as an experiment?

Is it not possible that the researchers could be motivated by a desire for personal fame and recognition instead of by true concern for the patient, the reputation of the medical center, or the name of the church?

While these are but a few of the multitude of questions that can be raised, they are adequate to show the complexity of the issues involved.

We sympathize with some of the concerns of the animal rights activ-

ists. As a people who have been commissioned to issue a call to worship the Creator of heaven and earth, we feel that we of all people should have a special sensitivity toward all of God's creatures.

While concern for animals has never been the foremost reason for Adventism's advocacy of vegetarianism, we feel it is a valid argument in places where consumption of animal products is not essential to survival.

By the same token, we recognize that in this world of sin there must be a hierarchy of creaturely value. While we would want to limit suffering to the minimum, there are times when lower forms of life must be sacrificed for the good of higher forms. Would not even the animal-rights activist seek to rid a dog of fleas and ticks?

Understandably, some Adventists question the use of parts from an unclean creature in human transplant surgery. However, we always have viewed the Levitical code more in terms of health and hygiene than in terms of spiritual ritual.

The same passages that prohibit the consumption of unclean creatures also prohibit touching their carcasses. Yet as a church we never have condemned having pigskin covers on Bibles. The book of Leviticus also condemns consumption of blood. Yet, unlike the Jehovah's Witnesses, we do not view a blood transfusion as violation of this prohibition.

With regard to Ellen White's amalgamation statement—concerning which there are numerous inter-

pretations—is it not probable that her major focus is on gross forms of sexual immorality involving animals? While her statement might address certain forms of genetic engineering, we would question that it is applicable in this case.

For years medical science has drawn on animal sources for spare parts and products to promote human healing. There is at least one well-known and much-respected leader in our church whose ministry would have been cut short several years ago had his heart not been kept functional by the implanting of a heart valve taken from a pig. Certainly, the baboon-to-human transplant is more dramatic than what has been done before, but in principle it is nothing new.

Most of the questions raised by what took place at Loma Linda on October 26 simply cannot be answered definitively. In fact, the propriety or impropriety of many of the issues must be determined by the motives prompting those involved. And motives are not for us to judge.

Undoubtedly, the participants in this historic event at Loma Linda would do some things differently if they had it all to do again. After all, life is a learning process. However, we believe that the personnel at Loma Linda are Christians, people of integrity whose professionalism has given Loma Linda a position of respect in both the local and the medical communities.

We give them our full support as they seek to offer ever-improved forms of healing while attempting to satisfy the rigorous demands of a strongly Biblical theology, medical and Christian ethics, and a public who will deify one moment and vilify the next.

J. N. C.

## Converts in Taiwan stay on as SDA missionaries

By LORALYN HORNING

The thirty-ninth session of the SDA Institute of World Mission was held on the campus of Andrews University during the summer, with 60 adults and 28 children in attendance.

Of the prospective missionaries participating, 31 were on their way to Africa, 16 to Asia, 11 to Latin America, and two to Europe. The group, which included medical doctors, dentists, teachers, pilots, administrators, evangelists, and an editor, attended classes and participated in activities designed to prepare them for more effective mission service.

Among those in attendance were Michael Carson, who will be teaching English at Taiwan Adventist College, and his wife, Betsy. The steps leading to the Carsons' appointment to Taiwan are outlined in the following story.

\* \* \* \* \*

The unexpected buzz of the gate signal jarred my reverie. After answering with my typical "Ni Hau" ("Hello"), I heard a hesitant, "Hi, this is Betsy."

Betsy? Frantically I tried to remember when I last had heard that name. Meanwhile I responded into the intercom, "Oh, hi, Betsy. I'm glad you're here. Let me open the gate." Who did I know named Betsy? Then I remembered an incident just a few days previous.

I had written a letter that morning, and feeling it should not wait until my husband could mail it with the morning's office

mail, I had jumped into the car and headed up the little dirt road skirting our compound to the nearest mailbox.

On my return I noticed an American woman with two children walking down the road, carrying small packs on their backs. Not recognizing them as indigenous to our Taiwan trails, I stopped the car and introduced myself. Learning that they were heading to the bus, I offered to give them a lift.

Seven minutes down the ravine and up the other side went by quickly as I discovered that these strangers were Betsy, Donald, and Taylor Carson. Betsy's husband, Mike, recently had completed his doctoral studies in ancient Chinese linguistics at the University of Washington. They had just come to Taiwan, and Mike was teaching at Tai Da University.

Before they jumped out to catch their bus, I said, "Betsy, we'd enjoy getting acquainted with your husband, as well. Can you folks come for dinner tonight?"

Because they were moving into the city that very day, they couldn't come. But the invitation struck Betsy as unusual. She doesn't even know me, and here she's inviting us for dinner, she thought. What kind of people live up here on Yang Ming Shan Mountain?

A few days later an errand brought her back to our area. No, I mustn't stop, she thought, it's noon. Yet she found herself strangely drawn to our gate.

I welcomed her in, and we sat down in the living room to visit. After a half hour had passed, the fresh granola fragrance wafting

through the open kitchen doorway began to get the best of me. Deciding not to change my original lunch plans, I said, "Betsy, I'd love to have you eat with me. My husband's not coming this noon, and I was just planning to eat granola. Does that sound good to you?" It did, and over the granola bowl we discovered our mutual interest in healthful living.

Before she left I mentioned again that we would enjoy meeting her husband. "Could you come for dinner this coming Friday night?" I asked. "It's the beginning of our Sabbath, but if you don't mind joining us we'd love to have you."

"That sounds nice," Betsy replied. "I'll let you know."

Friday night arrived along

with Mike, Betsy, Donald, and Taylor. Having discovered that the Ekvalls and Osborns, also missionaries, were slightly acquainted with the Carsons, I had invited them to join us. Dinner and worship meshed together into a "festive" evening, as Betsy later described it. But at the time, she and her family seemed to be merely passive observers. We wondered what they thought.

A few days later the telephone rang. Betsy was inviting the children and me to lunch. During lunch, to my surprise she asked about "this Sabbath stuff." I asked her if she would like to know what the Bible had to say about it. She agreed, and a few days later she again came to our compound gate with a



## Members build church in Northeast India

Adventists in Samzuiram, Nagaland, India, are constructing one of the largest churches in the new Northeast India Union, after some 18 years of Adventist presence in the area.

The members are doing most of the work themselves, although a shortage of funds has stopped the project momentarily.

When Adventists came to the area in 1966 it was thickly forested, with a few thatch houses here and there. However, they cleared the land and prepared it for cultivation.

Although they were severely persecuted by local people about 1975, they did not leave, and now the church is growing and the new building being built.

V. THANSIAMA

Field Director

Northeast India Union

borrowed *Jerusalem Bible* in her hand.

So began our weekly journey through the Bible. Carefully I watched Betsy's skeptical face as we studied eternal realities. When we came to a topic we did not have time to cover, I would say, "Would you like to get together next week and study that?" To my amazement she always paused, thought a moment, and hesitatingly said, "Well, all right."

Despite occasional interruptions from my two babies and the phone, our friendship grew. For four months we built memories together over the Bible and around the dinner table. Then my family was called to Singapore. We hated to say Goodbye, but kind friends took up the studies where we had left off.

Summer came. Several mission families went on furlough, and Betsy and Mike were left with their thoughts. What would they do? What about these contented Adventists? Happiness and peace seemed to radiate from them. The Carsons would like that peace in their own lives. They also were interested in sending their children to the Adventist school.

At this time they were given a copy of *Christianity Today* containing an article about the theological controversy surrounding Desmond Ford and the financial problems relating to Donald Davenport. Friends urged them not to get mixed up with "that cult group." But Mike's analytical mind digested the article, and certain that there must be two sides to the story, he decided he just had to learn more.

When the summer ended, Mike and Betsy continued studying with Bill and Cheryl Hayton. On the side, Mike began seeing Pastor Bob Bird. The puzzle pieces began to fit together. Peace replaced their inner struggle for meaning. Joy filled their lives.

In answer to prayer, I was able to return for their baptism on August 6, 1983. Betsy and Mike, already active in the adult English Sabbath school class, were teachers that day. Mike provided special music during

the church service, and the whole family took their baptismal vows together. In the afternoon everyone hiked to a quiet pond to witness those precious moments of baptism.

During the next nine months the Carsons continued Bible studies with the Haytons. Mike continued his teaching job at the university. Betsy became involved in cooking schools, the La Leche group, and church school activities. Then the Far Eastern Division asked Mike if he would teach at Taiwan

Adventist College. After much thought and prayer the Carsons decided to accept.

Today, as I write these words, the Carsons are attending the mission institute at Andrews University, eagerly preparing to return to Taiwan. Mission work has filled their lives with a purpose. They want to share the wonderful peace, the joy, and the sense of fulfillment that they now know.

And to think, it all began with a friendly Hello, an offered ride, and a bowl of granola.

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## Academy Bible laboratory balances knowledge and action

By MORTEN JUBERG

One would not suppose that evangelistic meetings, a ten-kilometer (six-mile) run, street signs, a Community Services center, and aid to a Haitian beggar have anything in common. However, at Upper Columbia Academy in Washington these varied activities represent the involvement in a Bible lab program, something that affects almost every student and many of the faculty members.

Jerry Gilkeson, former Bible teacher at the academy—who with his wife, Eve, is studying medicine this year in Ensenada, Mexico—directed the student involvement this past school year. Gilkeson believes that when a student is introduced to Christian concepts in the classroom, it is necessary to put him or her to work to provide a balance between knowledge and action.

"During the first four school days of a week, we gave the students teachings from the Scriptures," he explained. "Then on Friday we gave them the opportunity to put these concepts into use in a laboratory experience." He said that not all students fulfilled their requirements in a 40-minute

period on Fridays, but that many of them had projects during other times.

"We asked students at the beginning of each month to present their ideas of what they wanted to do for their Bible lab work," he said. "They brought their plans to the Bible teacher to get them approved. After they had done their work, they reported on what happened, how they could have improved it, how much time it took, and other important details."

Gilkeson said, for example, that one young man volunteered to help in a local store. "He surprised the store owner by saying he was willing to spend some time in any work he wanted him to do."

Other students did their projects when they went home on leave. They might have visited their grandparents or elderly persons, offering to help them as needed. They might have baked cookies for someone or done other assorted tasks. However, most of the Bible lab projects fell into more specific programs.

Early in the school year students began planning for a series of evangelistic meetings in nearby Rosalia. A few years back, the Upper Columbia Conference helped the school purchase an abandoned church and

parsonage. Students and faculty have provided the nucleus for this congregation.

"Students did the planning, designed the advertising brochures, decided on the speakers, and did the preaching for the evangelistic meetings," Mrs. Gilkeson said. Although an influenza epidemic hit the town and closed the schools, the students carried on with the meetings. Sometimes when no visitors came because of sickness, the students went to homes for the service.

The meetings developed a number of interests. Bible studies and visitation are continuing.

For the past five years the four-year senior club at the academy has sponsored a ten-kilometer (six-mile) race, under the direction of history teacher Olin Peach. Funds raised by the race have been sent during the past three years to a self-supporting school in Teso Paco, Mexico.

Each year at Christmas, Peach leads a group of students to the Mexican school for a week of volunteer work. This year 29 students helped build faculty homes on the school campus.

Although the town of Spangle near the academy is 112 years old, until this year it never had any street signs. In a joint venture, the city furnished the materials, and the youth did the work. Janet Neumann, wife of the academy choir director, led the work.

A group of six to eight students gave up play periods to construct the signs and fasten them to posts. They then dug all the holes for the signs, using a school tractor. A cement truck arrived, and the students filled each hole with cement, firmly anchoring the signs.

"We began our work at 8:00 A.M. on a rainy day and we finished by 5:00 P.M., just in time to get home and see ourselves on the evening news on a Spokane television station," Mrs. Neumann said.

Students also helped establish a Community Services center in the old parsonage in Rosalia. After Richard and Barbara Reid moved to Rosalia

about two years ago to help with the outreach in the little community, Mrs. Reid received some used clothing from the Cheney Community Services Center and began a small operation in Rosalia.

When she decided to move the children's Sabbath school classes out of the old parsonage and into their home across the street, students and other volunteers helped convert the building into a full-fledged Community Services center.

Another project began when Jerry Gilkeson read an account in the *ADVENTIST REVIEW* about the work of ADRA

(Adventist Development and Relief Agency). He wrote to one of the directors, Lee Grady, asking about a project for students. Grady spent a weekend on campus, outlining several needs.

The students finally selected Anziade Francois, from Haiti, as their project. Afflicted with elephantiasis, a crippling tropical disease, he had been a beggar outside the Adventist hospital and school for many years.

Doing without meals and practicing self-denial in many ways, the students raised \$1,300 to bring Francois to the

United States for treatment. Physicians at a Toledo, Ohio, hospital donated their services. Francois' leg had to be amputated, but he was fitted with an artificial limb and now is walking.

In a special program at the close of the school year, Grady presented a plaque to the school, telling the students, "You have set a tremendously positive example for others to follow."

Grady showed videotapes of life in Haiti and the before and after pictures of Francois. He told the students that the amputated leg weighed 70 pounds (32 kilograms). The presentation provided a fitting climax to a year of student outreach activities.

In addition to the students' community involvement, a dozen faculty and area men operate the academy fire department. Two trucks, one fitted for brush, grass, and grain fires, the other for structural blazes, are used to answer calls in a large area. Science teacher Don Wesslen, one of the fire fighters, says their work "has opened up friendships that nothing else could."

These varied projects, linked together by love and concern, are making a real impact on the territory around Upper Columbia Academy.

## Catholic monk translates book about Sabbath

It may be hard to imagine that a Catholic monk would be interested in translating from English into French a dissertation that defends the Biblical and historical validity of Seventh-day Sabbathkeeping. Yet this is exactly what has happened.

The book *From Sabbath to Sunday*, by Samuele Bacchiocchi, professor of theology at Andrews University, recently was translated by a Benedictine monk, Dominique Sebire. It was released on October 3 by Dessain et Tolra, a Catholic publisher in Paris, France, under the title *Du Sabbat au Dimanche*.

About four years ago Ferdinand Poswick, a Belgian Benedictine monk who directs a center for Biblical studies called *Promotion Biblique et Informative* in the Abbey of Maredsous, wrote to Bacchiocchi requesting a copy of *From Sabbath to Sunday*. A year later, while visiting the United States, Poswick met with Bacchiocchi to ask his permission to translate the book into French. The monk felt that the book could help many French-speaking persons to understand better the history and theology of the Sabbath.

"Such a request made by a Benedictine monk took me totally by surprise," says Bacchiocchi. "As you can imagine, I gave Poswick not only my permission but also my encouragement to proceed immediately. I even offered to forfeit the right to any royalty."

Without delay Poswick assigned the translation to Sebire. Furthermore, Poswick arranged for the book to be published by Dessain et Tolra in a series called Bible and Christian Life.

"The profound impact that my book has made on Poswick," says Bacchiocchi, "is evident in the preface that he himself wrote to the French edition. In the opening statement, he poses the rhetorical question 'Did Jesus of Nazareth abolish the Sabbath? Paul, who was charged with many transgressions by his own people—was he ever accused of transgressing the Sabbath?'"

Recognizing that neither Jesus nor Paul pioneered the change from Sabbath to Sunday observance, Poswick hints at the true reasons for such a change by asking another apparently rhetorical question: "Have Christians ceased to observe the Sabbath . . . perhaps to distinguish themselves from the Jews and to favor the integration of Christianity into the cycle and culture of the Constantinian empire?"

Building upon this implied explanation, he asks a most daring question: "Is not a sincere and truthful celebration of the Sabbath for God preferable to a pharisaic observance of a



## Pine Tree Academy Bell Ringers tour Argentina

The Pine Tree Academy (Maine) Bell Ringers, directed by music teacher Doris Krueger, spent 19 days last summer touring and performing in Argentina.

The trip included 30 concerts, four television appearances (above), four radio interviews, two press conferences, television coverage of a live concert, plus visits to several schools.

Despite a heavy schedule, the group found time to visit such historic places as Yapeyú (below), birthplace of José de San Martín, the liberator of Argentina and other South American countries.

DOROTHY WATERS

paganized Sunday?" He then mentions specifically the Seventh-day Adventist Church, "often considered 'marginal' among the large churches," as an example of those who observe the Sabbath.

In the closing paragraph of his preface, Poswick expresses the hope that Bacchiocchi's study on the Sabbath "might stimulate Biblical, patristic, and liturgical research, compelling each person to return to the sources and to better approach afresh a truth that the author presents with the conviction of someone who has found in the celebration of the Sabbath a spiritual enrichment that gives a particular texture to his faith in the resurrection and return of Christ."

"It is difficult to foresee the impact that the circulation of this French edition will make on clergymen, scholars, and laypersons," Bacchiocchi says. However, Bacchiocchi suggests that it is possible that eventually the circulation of the book might be stopped by higher Catholic authorities, who could find both the content of the book and its endorsement by a Catholic editor detrimental to their church. "In fact," Bacchiocchi says, "the bookstore of the Pontifical Gregorian University was instructed about two years ago to stop selling *From Sabbath to Sunday*, even though the book was published by the same university.

"It is foreseeable," Bacchiocchi continues, "that a similar action might be taken against the French edition. If that should occur, one can only hope that many persons will have had the chance to secure a copy of the book before its withdrawal from circulation. At any rate, I am most grateful to God for the providential way in which He made it possible not only for me to research and publish this study on the Sabbath at a Vatican university in Rome but also for a Benedictine monk to translate it into French. It is marvelous that the Lord is using even a monk to help Seventh-day Adventists proclaim more fully the message of the Sabbath to the world today."

## SOUTH AFRICA

### Sabbath scholar holds seminars, draws 5,000

During a recent three-week tour of South Africa, Adventist Sabbath scholar Samuele Bacchiocchi conducted four Sabbath seminars—in Cape Town, Port Elizabeth, Durban, and Johannesburg—attended by a total of 5,000 people.

Another 1,500 heard Dr. Bacchiocchi when he spoke during church services at Helderberg College, Riverside, and East London.

During his visit Dr. Bacchiocchi was interviewed and featured two consecutive days on the popular nationwide radio program *Women's World*. A 25-minute television interview on the change of the Sabbath was recorded for future nationwide broadcast.

Sponsored by the South African Union Conference and organized by the Voice of Prophecy Bible Correspondence School, the visit was geared to inform and inspire Seventh-day Adventists and the Christian and scholarly communities in general. Of the educational institutions Dr. Bacchiocchi visited, three were Adventist institutions, nine were state universities, and one was a Roman Catholic seminary.

After Dr. Bacchiocchi's presentation of the theological meaning of the Sabbath at the Catholic seminary to 40 priests-in-training and their theological teachers, one professor commented, "I have been deeply moved by your presentation of the Sabbath."

At each university the lectures, dialogues, and discussions proved stimulating. Prejudice was broken down; Adventism was seen in a new light. Many of South Africa's theological thought leaders for the first time saw the seventh-day Sabbath as a symbol of salvation by grace instead of a badge of legalism or sectarianism.

ERIC C. WEBSTER  
*Voice of Prophecy Director  
South Africa*

## Review and Comment

By JAMES COFFIN



■ **Workers for the cause** of the Bible in countries as far apart as India, Australia, and Britain this year have been honoring the 200th anniversary of the birth of Mary Jones, a Welsh girl whose love for Scripture provided the impetus for the founding of modern Bible societies. The daughter of a poor weaver, Mary worked six years to save what in today's currency would be about 25 cents so she could have a Bible in her own Welsh language. With her money in hand, she walked 28 miles (45 kilometers)—only to discover that the last Bible had been sold. Moved by her determination, the minister gave Mary his own Bible, prompting a drive to make the Bible readily available throughout Wales. The watchword soon became "If for Wales, why not the world!" And an unstoppable movement was underway.

■ **The breakdown of society** has become evident in the crime reports carried in even small-town newspapers. The phenomenon has been made even more apparent with the arrival of punk styles. Recently a local newspaper reported a robbery pulled off by two men—one with purple hair with green stripes, the other with bright-orange hair!

■ **The term equal time** took on new connotations when the Council for Democratic and Secular Humanism filed suit in the U.S. District Court for the District of Columbia, requesting that nontheists be granted opportunity to deliver opening remarks to Congress, as chaplains of major denominations are allowed to do. "Those who do not believe in a deity have suffered, and continue to suffer, from discrimination and persecution," the suit said.

■ **The U.S. Supreme Court** has agreed to decide whether a Nebraska woman who refused on religious grounds to be photographed—she sees it as a violation of the second commandment—is entitled to a valid driver's license, which in Nebraska carries the person's photograph.

■ **The second commandment** says that the sins of the fathers are visited upon the children to the third and fourth generations, and it appears that the price for using marijuana may be paid that far down the line as well. In its November issue, *Listen* magazine reports on research done by Susan L. Dalterio, research assistant professor of pharmacology at the University of Texas Health Science Center at San Antonio. In ten years of research on the effects of marijuana on laboratory mice—mice who had a choice would leave it alone, of course—Dr. Dalterio discovered that male mice treated with cannabinoids had problems making female mice pregnant. Many of the young died either before or shortly after birth. Studying the chromosomes of both fathers and sons, she found birth defects even to the third generation. The exact implications for humans are not clear, but the tests should be a warning to anyone not yet convinced of the dangers of marijuana.

■ **Religious News Service** reports that a sailor who recently became a Seventh-day Adventist has been fined twice by the Navy, demoted, and given extra duty because of his refusal to work on Saturdays. According to the report, Seaman Apprentice James Sutton, 24, has filed a protest with the Navy and has sent a letter to President Reagan in an effort to resolve the issue.

■ **Following the phenomenal success** of the Trivial Pursuit game (expected to net close to \$1 billion in sales this year), a number of similar games have hit the market, led by a game called Bible Trivia, produced by Cadaco Games in Chicago and sold in such stores as Sears, Toys "R" Us, and K-Mart. While we are glad to see this great interest in the Bible, we have one question, which we feel is significant: Is there such a thing as Bible trivia?

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

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

## Australasian

■ After a break of many years, a church school is again in operation in New Zealand's capital city, Wellington.

■ Australasia sent the second largest group to the fifth World Congress of the International Commission for the Prevention of Alcoholism and Drug Dependency, held recently in Rio de Janeiro, Brazil. Led by division temperance director Wynstan Dowling, the delegation of 21 persons included prominent Adventists and non-Adventists interested in public health and temperance.

■ Public officials recently opened new extensions to the Penguin church school on the northwest coast of Tasmania. The additions include a science block, offices, and staff rooms.

■ Of the 1,200 students attending the University of Papua New Guinea, nearly 17 percent, or 200, are Seventh-day Adventists.

■ The New Papeete High School in Tahiti was opened officially during the recent French Polynesia Mission session. Funds for the building of this well-designed school were largely made available by the Thirteenth Sabbath Special Projects Offering for the first quarter of 1983. The two-story classroom block and the manual arts building have views over-

looking Papeete that hardly could be surpassed anywhere in the Pacific.

■ Hawke's Bay, New Zealand, pastor Harry Ballis has organized a colloquium for New Zealand historians. Professors and lecturers from the country's leading universities came together at Napier to present papers on the role of the Adventist church in New Zealand history.

■ Some 700,000 copies of *Happiness Digest (Steps to Christ)* are being circulated in Australia and New Zealand as part of the 1984 Book of the Year project.

■ A sudden devaluation of the New Zealand dollar has posed problems for literature evangelists in New Zealand. The New Zealand dollar has dropped to 65 cents Australian (55 cents US), pushing up the price of imported books to unprofitable levels.

■ One of the most exciting developments in the church's publishing program in Australia is the introduction of direct-mail selling. National magazines now carry prominent display ads for Adventist subscription books.

## Eastern Africa

■ Three Sudanese were among this year's ministerial graduates from Ethiopian Adventist College. Until such a time as they can return to their homeland, they are serving in the Gambela region of Ethiopia.

■ At a service in Addis Ababa, Ethiopia, 104 students graduated from the Voice of Prophecy Bible Correspondence School, the highest number to graduate at one time since the school was established some 30 years ago. Moise Wolde Mariam, VOP director, reports

that currently there are 11,000 VOP students in the country, representing all regions but two. Last quarter, 21 VOP students were baptized.

■ Members of Nyankono church in Kenya call their spiritual home a "miracle church," feeling that it was only through the special blessing of the Lord that the 106 members erected the edifice within three years, at an estimated cost of some 330,000 shillings (US\$22,103). The building was dedicated in July.

■ In the Nyanchwa district, headquarters of the South Kenya Conference, 245 people were baptized during a recent Sabbath service. Included were three students from Nyanchwa Rehabilitation Centre who, though unable to walk unaided, were determined to be baptized.

## North American North Pacific Union

■ Milford Terrell, a Boise, Idaho, plumbing contractor, has begun his twenty-fourth year in Pathfinder work. For the past eight years he has been the head Pathfinder coordinator for the Idaho Conference. During his years of voluntary service he has seen the number of clubs in the conference grow from six to 20.

■ George and Lois Sharpe have completed a year of operating a Genesis and Geology Museum in West Yellowstone, Montana. Sharpe left his post as Montana Book Center manager to begin the self-supporting project. The museum features fossil displays from Horace Shaw, of Weston, Oregon, and the late Ervil D. Clark, of Pacific Union College. Another goal of the Sharpes was to establish a church. Early this fall a group of 13 began meeting regularly in a rented church.

## Southern Union

■ The Nashville (Tennessee) Region American Red Cross Blood Services last summer contacted Ridgetop, Tennessee, Community Services director Mary Wentworth about having a mobile unit come to Ridgetop. One of the classrooms of the Lela Whorton Elementary School was converted into a blood-collecting center supervised by the Red Cross workers and volunteers from the local Adventist church and at least one other church in the community. Thirty-one persons offered blood during the four-hour period. The Red Cross was so pleased with the results that they have requested to use the facilities again next year.

■ Some 130 youngsters have joined Pathfinder clubs in the Florida Conference as a result of the new PFC (Pathfinders for Christ) program. The program, initiated at the Pathfinder convention at Camp Kulaqua, was conceived of and is being directed by conference layman Jack NeSmith, southwest area Pathfinder coordinator. PFC is a soul-winning one-to-one evangelistic program designed to help young people share their love for Jesus.

■ President Ronald Reagan sent a card of congratulations to Mr. and Mrs. Hobart Sullivan, members of the Ridgetop, Tennessee, church, who were nominated for the 1984 President's Volunteer Action Award. The Sullivans have given their time and talents each week at the Robertson County Health Care Center in Springfield, Tennessee.

■ Jim McAlvin, formerly senior vice president at Madison Hospital in Nashville, Tennessee, has become Florida Hospital's senior vice president over psychiatry, clinical services, engineering, and construction.

## Guide/Pathfinder prepare special issue

*Pathfinder* magazine, the official Pathfinder journal for North America, is making a division-wide premiere in the December 12 issue of *Guide*. These two youth periodicals, both published at the Review and Herald, are teaming up to give *Pathfinder* maximum exposure within its target age group. The *Guide/Pathfinder* special will be sent to all *Guide* subscribers.

*Pathfinder* magazine was developed in response to requests from Pathfinder leaders across the division who wanted such a journal to meet their members' needs. It was to reflect the enthusiasm of the Pathfinder experience and, in particular, the excitement of the 1985 North American Division Camporee. One of the magazine's departments, Spotlight, focuses on preparations for this historic event. MARK FORD

## Theme song chosen for youth congress

The General Conference Youth Department and the Pan American Youth Congress music committee have selected a theme song for the congress from more than 140 entries received from the three American divisions.

The first-place entry, "Sow the World With Jesus' Love," was written by A. Clegg Rees, from the North American Division. Daniel Pabon, a member of the music committee, translated the English version into Spanish, "Sembrad Amor en el Mundo." Translations also are being made into Portuguese and French.

Four additional entries were

selected for use at the congress: original compositions by William Costa, Jr., Enio Monteiro, and Hugo Vergan, from the South American Division; and Eradio Alonzo, from the North American Division.

JOHN H. HANCOCK

## Oakwood receives grant to combat child abuse

Oakwood College's Extended Education Center recently was awarded a \$117,600 grant from the Department of Health and Human Services' National Center on Child Abuse to operate a demonstration program to help prevent child abuse and neglect.

Project director Lillian Redcross says the Oakwood program, unlike that of many agencies, will not wait until abuse occurs. With the aid of approximately 200 volunteers, the Oakwood center will provide guidance and counseling for about 150 young mothers—very young mothers between 12 and 18.

According to Mrs. Redcross, the volunteers will serve as "parent aides" and will provide parenting advice and direct the young mothers to appropriate governmental agencies if they need special aid or services. The program will be implemented in January, 1985, and will end in March, 1986. DALE A. PENN

## NAD Ingathering Report—2

Denise and Brady Barbre, members of the Spokane Valley Seventh-day Adventist church in Spokane, Washington, first encountered Adventists during the 1983 Ingathering campaign.

When they responded to the Bible reading guides offer tucked into the Ingathering

magazine, Marylou Davies, the church's Bible worker, began studying with them. On April 14 of this year they were baptized.

Two months later, on June 9, Siobhan Rafferty, who also had requested the Bible reading guides, was baptized and joined the Spokane Valley church. Because of her influence, her twin brother began to study and was baptized on November 17.

As of November 17, \$682,946.98 was turned in across the North American Division, bringing this year's total to date to \$2,922,686.67.

M. T. BASCOM

## For the record

**To new positions:** Shirley Burton, Pacific Union Conference communication director, to be an associate director of the General Conference Communication Department, with responsibility for preparing news and feature articles for both SDA and secular media. □ Aileen Andres Sox, assistant editor of the ADVENTIST REVIEW, to be editor for resource development at the Adventist Development and Relief Agency.

**New churches opened in Poland:** Adventists in Poland recently dedicated new churches in four cities—Siedlce (East Polish Conference), Andrychów and Kalwaria Zebrzydowska (South Polish Conference), and Przemysł (near the Russian border; this church was built largely from funds donated by a Polish-Canadian Adventist). The Kalwaria church is of special note because the town is the site of Catholic pilgrimages. Pope John Paul II, who was born in nearby Wadowice, often visited the monastery there. The Adventist church is the only non-Catholic church in Kalwaria.

## AID establishes target dates for self-sufficiency

The Africa-Indian Ocean Division took an action at its midyear committee in Abidjan, Ivory Coast, that is of significance locally and to the world church.

The action reads: "VOTED, that every local field and union attempt by God's power to increase their percentage of self-support by 10 percent each year, keeping in mind the following division objectives: by 1990, 70 percent average of self-support for local fields and unions; by 1995, 100 percent of self-support for local fields and unions."

The meeting, chaired by division president R. J. Kloosterhuis, was preceded by a two-day stewardship council led by division assistant secretary Ted N. C. Wilson, assisted by Paul G. Smith of the General Conference.

Similar actions are under study in other divisions, along with specific plans to reach the objectives.

In view of such efforts throughout the world, the question may arise in many minds, Do we need to continue to support Sabbath school and other World Budget offerings?

The answer is Yes, as never before. As local churches, fields (conferences), and unions become self-supporting, our financial assistance will be used to enter new areas with the gospel, placing us on the verge of what can become the greatest spiritual thrust in our history.

On World Stewardship Day (Sabbath, December 15) and every day we need to remember that only through continued support of missions at home and throughout the world can the commission of Jesus be fulfilled. PAUL G. SMITH

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