

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

June 29, 1989

Imagine that these two babies were born at the same time. Imagine also that as they grow up to adulthood, the one on the left pursues the average North American lifestyle, while the one on the right follows the typical "Adventist lifestyle." Studies indicate that, all else being equal, the baby on the right will live as many as 9 years longer!

Why? An in-depth report, beginning on p. 15, explains the reasons.



Practicing Economy

"Will We Survive Parochial Thinking?" (Mar. 30, Apr. 13) is the best I have seen in a long time. I am deeply concerned about the way money is being spent by us and our institutions. I get the distinct impression that we are preoccupied with bigger and better organs, churches, homes, and furnishings to cover up a lack of real interest in the Bible, people, and the church.

I do hope the article will bring about a more sensible approach to spending and spreading the gospel.

ARLYNE L. BAUER
North Canton, Connecticut

You touched a very sensitive nerve—our wallet and our lifestyle.

To add to your list of misused money is that which is spent on studies, analyses, and projections to determine growth and problems within the church. That can be easily learned without spending money. It is simply a "heart" problem shown by lack of commitment to Christ and simplicity of Christian lifestyle.

NATALIE DODD
Dayton, Ohio

I believe the basic guide here (and applicable anywhere in the world) ought to be: God's house should be as nice as our house. If our house has thatched roof and mud walls, then it would be appropriate to have a building of similar construction to worship God in. If, on the other hand, our house has carpeting, air conditioning, and upholstered furniture, then God's house should not be markedly different. I might add here that padded pews are cheaper than plain wooden ones because the padding covers up all the knotholes, so cheaper material can be used.

I would say that most of the examples cited are typical of our larger churches. I might suggest that for the number of people served, these large churches may in fact be quite a bargain.

C. ALLEN DOUDNA
Grand Island, Nebraska

I can only say Amen. If half the money that is spent on fancy gadgets, on unnecessary travel to committee meetings, and on all the plush items in the NAD churches could be put to other uses, a lot more would be accomplished.

BUFORD COOK
Cement City, Michigan

Which Jesus? Indeed!

It has been a long time since I have read, outside of the Bible and the Spirit of Prophecy, anything as spiritually candid and refreshing as Tony Campolo's article "Which Jesus Do You Believe In?" (Apr. 20).

We as Adventists seem to lack the courage to speak in behalf of "the biblical Jesus." We seem happier with a "cultural Jesus" who is more in line with our contemporary lifestyle.

BOB N. KRUG
Redlands, California

I cannot recall when I last wept from reading an article in the *Review*. All the way through Campolo's article I kept saying to myself, "Amen and amen!" For his Jesus is the Jesus I have, by His grace, served imperfectly the past 50 of my 81 years. That kind of preaching would keep any congregation awake! Thank you for your excellent weekly *Review*.

FRED DINSDALE
Grimsby, Ontario, Canada

You are to be commended for reprinting Tony Campolo's article. That such articles find a place in the *Review* goes a long way toward establishing confidence in the vitality of this church's structure.

FRANK LANG
Ringgold, Georgia

Equality

I am responding to the brief paragraph in Newsbreak "Hispanic Workers" (Apr. 20). I am both saddened and grateful. Grateful that there is still *one* voice that can be heard on behalf of the thousands of

SDA Hispanics in North America. Saddened because that *one* voice has to be an "impassioned plea" for respect for the growing number of faithful and committed SDA Hispanics in North America.

Many of us are asking, "How long will this insensitivity continue to exist within the Caring Church?" We love this church and are part of its mission. We pray that soon the Holy Spirit will move on the hearts of our NAD leaders to show respect out of recognition for Christian equality and not because of pleas or arm-twisting. Is this too much to ask?

DANIEL C. ROBLES, SR.
Southern California Conference
Glendale, California

Shock TV

"Shock TV: An Update" (Apr. 20) brought to its readership the rapidly decaying fare on TV, and efforts to clean it up. It frankly surprised and disappointed me that an editor of our church paper would recommend an organized economic boycott as a tool to further moral goals we hold in common with others. The concept of "the end justifies the means" began with Satan and is one that in times past we officially rejected. Historically, it has been used extensively to spread popular religion and control the consciences and bodies of men, women, and children.

The *Review* owes a retraction to the church membership for urging us into an organized economic boycott.

JOHN V. STEVENS, SR.
Westlake Village, California

"Shock TV: An Update" was right on. AFA has been fighting for a long time to clean up TV, and recently sponsors seem to be listening to the consumers about immoral and sexually explicit programs. Boycotting their products and writing the sponsors to let them know how we feel as Christians is an effective and simple way we can all address this problem.

SHIRLEY KARLS
Minnetonka, Minnesota

ADVENTIST REVIEW

June 29, 1989

General paper of the
Seventh-day Adventist Church

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COMING NEXT WEEK



◀ "Report From Scotland," by William G. Johnsson. The editor shares experiences from his just-completed evangelistic series.

■ "The Solemnity of the Three Angels' Messages," by Hans K. LaRondelle. Part six of the eight-part series, *A People of Prophecy*.

■ "Keeper of the Flame," by Charles DeLeo and Ted Jones. The man who cares for the Statue of Liberty's torch now lets his Adventist light shine.

■ "Frogs, Toads, and Church Standards," by Greg Brothers. "Frogs" fear irrelevance; "toads" fear irreverence. A look at flexibility and identity.



T TELEPHONE TAG

Day after day, week after week, church leaders at the General Conference play a popular game. It's called telephone tag and goes something like this:

A: "Hello, this is Elder A. May I speak to Elder C? I need to schedule a meeting with him."

B: "I'm sorry, Elder C is out of town today. He won't be in the office for two weeks. May I take a message?"

A: "Yes, thank you. Please tell him to call me as soon as he returns. My extension number is . . ."

Two weeks later.

C: "Hello, this is Elder C. May I speak with Elder A? I'm returning his call."

D: "I'm sorry, Elder A is out of the office now. He won't be returning until next week. May I take a message?"

C: "No, just tell him that I returned his call. I'll be leaving on an overseas trip next week and won't be in the office for five weeks."

This scenario is repeated hundreds of times a day not only at the world headquarters of the Adventist Church, but within business firms around the world. To play, it simply takes two high-powered executives who are so busy they just can't communicate.

Five-week Delay

With tightly crammed schedules packed with board meetings, advisory councils, preaching appointments, constituency sessions, camp meetings, evangelistic crusades, seminars, and workshops, our church leaders become perfect players for the game of telephone tag.

I remember trying to reach one leader to get a quotation for a story. Between his schedule and mine, it took several weeks before we could get together. By that time I had totally forgotten why I had contacted him in the first place. On another occasion I tried to set up a meeting with one departmental leader, but when we compared our calendars, we discovered it would take us five

Our tightly packed schedules are filled with a million and one things to do.

weeks before we could get together.

It doesn't take a genius to see how the busy schedules of some church leaders can complicate the production of a weekly magazine such as the *Adventist Review*. Double-checking last-minute data and clearing sensitive materials often become nerve-racking under the press of weekly deadlines. In many cases, other stories must be substituted at a moment's notice.

Spiritual Implications

Just as a busy itinerary can wreak havoc on the production schedule

of a weekly magazine, so our busy schedules often wreak havoc on our devotional lives. We as Christians are often guilty of playing telephone tag with God. Our tightly packed schedules are filled with a million and one things to do. Under the press of parenting, marriage, schoolwork, household chores, business appointments, and social contacts, we often downplay our personal devotions to nothing more than minute rituals.

With today's fast-paced lifestyle, our prayers often become nothing more than messages left on an answering machine. We don't take the time to hear God's voice speaking back to us. We miss God's communion. Our Christian lives are put on hold as we scurry through chores and to-do lists.

It takes an unhurried atmosphere of worship to enjoy God's presence and fellowship, but if one invests the time and attention, the dividends will be innumerable. Consistent prayer and devotions work to strengthen our faith, prepare us for the gospel work, bring angels to our aid, safeguard us from temptation, invoke the Holy Spirit's aid, bring counsel from Christ, and deliver those ensnared by sin.

Ellen G. White paints a vivid picture of the power of prayer. "Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before His [Christ's] strength and majesty. At the sound of fervent prayer, Satan's whole host trembles" (*Messages to Young People*, p. 53).

Nothing pleases God more than to commune with His children and channel the power of heaven into their lives. If we will take the time to establish a clear connection with Christ, He will gladly reach out and touch our lives with His love, His joy, His peace, and His character.

CARLOS MEDLEY



WHERE'S THE LIFE?

Many people hold high-ranking positions in our church, but my job deals more with the life-and-death matters of the church. With such grave responsibilities, one might think I'd be a candidate for the General Conference Executive Committee, indispensable on the GC Administrative Committee, or at least a valued voice among the GC officers.

Such is not the case. The truth is, the life-and-death matters—the heartbeat of our church—with which I deal are those activities that occur most often away from the General Conference confines: the comings and goings of missionaries, the requests for prayer and literature, and the deaths of denominational workers. These are the heartbeat (both present and past) of our church.

So while church leaders scurry off to the various committees rattled off on the GC intercom every day, I'm content to remain in my office contemplating the life-and-death matters of the church. They appear in the Bulletin Board section of the *Review*, and are usually the last included, first deleted, depending on weekly space constraints.

To New Posts

Although mission service has become more streamlined since Paul sailed for Cyprus at the commencement of his first missionary journey, the To New Posts section of the *Review* speaks to me of sacrifices still being made by believers in spreading God's message.

As I type each name, I wonder which family members or friends

are being left behind as this person leaves to serve in Kenya or Trinidad or Botswana. What did these workers go through when saying goodbye at the airport? What are their fears, their expectations, their hopes? What are their chances of reuniting with loved ones upon their return? And what assurance do they have that loved ones will still be alive? With so many uncertainties, such words as *furlough* and *permanent return* become more than just descriptive nouns to missionaries; they become milestones of service.

Literature Requests

The literature requests sent to us each week symbolize the many unmet spiritual needs we have a responsibility to help fill.

As I read the requests, I can't help becoming party to the Filipino women who need used greeting cards for Vacation Bible School (such a simple request), to the students in Ghana who hope to pass out used copies of *Signs* at evangelistic meetings, or to the church in Zambia that needs hymnals. I wonder whether members will send sufficient clothing to Burma and India, Bibles to Nigeria, *Guides* to Uganda, *Our Little Friends* to Thailand, or Picture Rolls to . . . The list seems endless. If only these needs could be filled as easily as I enter them into my computer.

And the many prayer requests for evangelism we receive prove to me, by their very nature, that meetings are being held, that work is being done. Yet when I review the list, I wonder to myself how many readers will actually remember these re-

quests come time for personal prayer.

Yet without prayer, how else could we actively support an evangelistic meeting—in a town we've never been in, given by a preacher we've never met, touching people we'll never know! The possibilities are mind-boggling!

Obituaries

But the section I save till last, and the section I struggle with most, is the obituaries—a reminder of life laid down as a groundwork for the current vitality of the church today. When I read the many death notices of longtime workers, I wonder how to encapsulate the record of friends, relatives, experiences, tears, achievements, struggles, contributions, laughs, sacrifices—years of quality service—into a minuscule five or six lines and still do justice.

Even more troubling is writing the few lines about the death of a youth who never completed a full year of service before disease, a car wreck, or a plane accident cut short his or her life. Words seem cheap when chronicling the loss of such individuals.

And what can be said of the deaths of wives and mothers, husbands and fathers, who forfeited careers and success so spouses and families could remain in church work? They deserve more than the usual summary of their spouse's achievements. Left unsaid are the emotional, mental, or physical sacrifices given as a silent offering to their church. *It isn't fair*, I think when listing each survivor.

And so I grapple with the life-and-death issues of our church—the unknown sacrifices made to keep our church alive—wondering what are the “more important” issues that “the brethren” are discussing in committees.

JACKIE ORDELHEIDE



Commercial movers will spend nearly ten days moving equipment and files to the new General Conference headquarters.

The Move Begins

Moving trucks pulled up to the General Conference complex Thursday morning, June 15, and commercial office movers began transporting boxes, files, and books to the newly opened General Conference building seven miles north of Washington, D.C., in Silver Spring, Maryland.

With occupancy permit in hand, Frank Jones (below), an associate General Conference treasurer and relocation coordinator, gave the word to begin the long-delayed process—only the third headquarters move in the Adventist Church's history. The first move came in 1903 when the General Conference moved from Battle Creek to Washington, D.C. Later in 1906 the headquarters moved to Takoma Park.

"It took five years of prayers, sweat, and tears to reach this moment," Jones exclaimed after receiving the permit at 9:45 a.m. Thursday. "Just holding the permit lets us know that our efforts were not in vain."



The movers first began moving those departments located on the third floor of the new complex, including presidential, secretariat, Biblical Research Institute, and the Ministerial Association. Next came the departments located on the second and first floors, respectively.

Jones expects all departments to be moved by July 1. Only three GC services, Adventist Development and Relief Agency International (ADRA), Home Study International (HSI), and Risk Management Services (RMS), will not be moving until later this summer. ADRA has a long-term lease on its current office space, and church officials asked HSI and RMS to stay in their buildings until the structures (the 10-story North Building and HSI building) are sold.

The move to the new headquarters ends two months of final delays during the 18-month project. The original schedule projected a completion date in April, but heavy rains, a high-water table, drainage problems, and delays in the construction of a parking lot for transit users—required by the county government—played havoc with construction workers.

Even though the move has started, the new site is still

not completed. Areas to be completed include the cafeteria, chapel, lower lever, visitor's center, and the grounds, but despite the delays, the occupancy permit was finally received and the move begun.

The *Adventist Review* will print a full feature on the General Conference headquarters in an upcoming issue.

WORLD CHURCH

Rwanda Crusade Brings 132 Baptisms. A five-week evangelistic crusade that ended May 27 in the Gasiza village in Mundende, Rwanda, resulted in 132 baptisms, says W. C. Jones, Southwestern Union vice president, who conducted the meeting.

Jones held the crusade under the auspices of the Rwanda Union Mission. In addition to the crusade, Jones conducted a Revelation Seminar for 25 Bible workers at the Adventist University of Central Africa. These church members then conducted 25 seminars in their villages. Jones estimates that another 100 people from the satellite meetings are being prepared for future baptisms.

IAD Sets New Baptismal Record. During the first five months of 1989 the Inter-American Division recorded 65,786 accessions, for an average of 13,157 per month. The total represents a new monthly record for accessions, reports George W. Brown, IAD president.

During the same period, the South Mexican and Central American unions exceeded their five-year Harvest 90 baptismal goals.

The unprecedented soul-winning achievement is the result of a division-wide evangelistic advance that aims at reaching their Harvest 90 objective by the end of 1989.

West Jamaica Reaps an Evangelistic Harvest. More than 400 persons joined the Adventist Church in Montego Bay, Jamaica, in mid-May at the close of the Bible Speaks Crusade conducted by George H. Rainey, a pastor from the Southern California Conference.

To support the effort, local pastors, interns, and church members organized an extensive house-to-house visitation effort, says Conrad W. Grant, West Jamaica Conference communication director.

ADRA Builds Classrooms in Uganda. The Adventist Development and Relief Agency/Uganda is building 51 classrooms in Uganda to help fill educational needs in the African country, reports Leon Trupp, ADRA director for the African nation.

Eleven schools will ultimately benefit from the classrooms. Funds for the construction came from ADRA/Canada and Adventist churches in Sweden.

"The people here [in Uganda] are so grateful," says Trupp. "They realize that if ADRA were not here, they would not have a school."

NORTH AMERICA

PUC Seeks Ordination Policy Change. The Pacific Union Conference executive committee voted a resolution June 7 to urge the General Conference to eliminate gender as a consideration for ordination to gospel ministry. The action follows a Southeastern California Conference constituency vote to request ordination of qualified women pastors.

Oakwood Dairy Closed. Operating losses recently forced the closing of Oakwood College's dairy, reports Dr. Roy Malcolm, college spokesperson. Although the dairy has operated for several decades, since 1980 the facility has lost \$300,000.

It is estimated that an investment of up to \$200,000 would be needed to produce enough milk to generate a profit. Even with the investment, it would take three to five years to realize the profit, Malcolm says. The dairy is one of Oakwood's financially strapped industries that have suffered \$3 million in financial losses over the past 10-year period.

Lincoln Members Dedicate Center Addition. Adventists in Lincoln, Nebraska, expanded their Community Services facilities with a 1,200-square-foot addition to the Good Neighbor Center, dedicated June 4.

The expanded facilities help center staff process clothing more efficiently and allows handicapped residents easier access, says James Fly, Mid-America Union communication director. The center has provided clothing, food, and counseling to needy families since 1973 and currently serves 18,000 persons annually.

LLU Receives National Advertising Honor. Loma Linda University recently received a gold and silver award for two advertisements submitted in a national competition sponsored by the *Admissions Marketing Report*.

One of the advertisements, "What Makes Loma Linda University One of the Most Spiritual Places on Earth?" won the gold award, and "Do You Want Your Grandchildren to Be Seventh-day Adventists?" won a second-place award. Both appeared in the *Pacific Union Recorder* and the *Adventist Review*.

Takoma Academy Hosts Jackson. Jesse Jackson, a longtime civil rights worker and contender for the 1988 Democratic presidential nomination, challenged Takoma Academy students to make the world a better place.

Speaking at the school's eighty-fifth commencement on June 11 in Takoma Park, Maryland, Jackson called on



students to fight for equality of all races and to work to reform America's health-care system.

FOR YOUR INTEREST

Heart Attack Prevention Made Easy. Emphasizing the superiority of a vegetarian diet, a new brochure available from the Health Connection at the General Conference presents the latest information on preventing heart attacks.

Heart Attack: How to Prevent a Broken Heart contains dietary and lifestyle guidelines for reducing risk, along with a table summarizing the cholesterol and saturated fat content of foods. Copies of the brochure are available at bulk prices from the Health Connection, 12501 Old Columbia Pike, Silver Spring, Maryland, 20904-1608.

CRS Offers Hispanic Journal. Christian Record Services now offers a new Hispanic journal, *Vida Radiante*, for the visually impaired, says Fred Knopper, public relations director. The publication (right) features large print and is available free of charge by writing Christian Record Services, 4444 South 52nd St., Lincoln, Nebraska 68516; or calling (402) 488-0981.



ALSO IN THE NEWS

Christians Lend Support to Chinese Students. Bishop K. H. Ting, president of the China Christian Council, recently endorsed student demonstrations in Beijing, Shanghai, and other cities. Those same demonstrations led to widespread political unrest in the world's largest nation.

In a May 18 statement printed by the *China News and Church Report*, Ting said he was glad that Christians took part in the demonstrations and described the activities as patriotic.

"This is a significant statement," comments Samuel Young, an associate General Conference secretary responsible for Asia. "This is the first time that China's top Christian leader has made a statement not favoring the government."

CHURCH CALENDAR

July	1	Vacation Witnessing Emphasis
July	1	Church Ministries Day
July	8	Christian Record Services Offering
July	22	Home Study International Promotion Day
Aug.	5	Unreached Peoples Evangelism
Aug.	5	Church Ministries Day



Garwin McNeilus stands beside one of the cement trucks his company manufactures. In the background are two young men, college students, who earn their tuition, room, and board by working at MTM during the summer.



Pat McNeilus, president of McNeilus Steel, holds invoices with Bible verses printed on them.

PEOPLE OF MORTAR AND STEEL

They're not only in business to make a living but to share Christ in the marketplace.

BY JAMES L. FLY

Dodge County is the only county in the state of Minnesota, "Land of 10,000 Lakes," that doesn't have even one lake. But what it lacks

in lakes it more than makes up for in the number of Adventist businesses, several of which are owned by "people of mortar and steel" named McNeilus.

These businesses are not small. In the southeastern Minnesota town of Dodge Center (population 1,816) you will find the largest privately owned manufacturer of cement mixers in the world, and the biggest privately owned steel warehouse in Minnesota. About 500 families in the Dodge Center area depend on these Adventist businesses for their livelihood.

A few years ago Pat McNeilus, president of McNeilus Steel, Inc., and his good friend Steve Dickie,

owner of Dickie Steel, attended an Adventist Laymen's Services and Industries (ASI) national convention. Impressed by what they saw and heard, they decided to begin sharing Christ in the marketplace.

Pat, for example, began printing Bible verses on the invoices he sends to some 2,500 accounts. "The Lord has really blessed since we joined ASI," Pat told me as we toured his huge steel warehouse. "In just four years our business has tripled."

Pat's company purchases bulk steel in standard sizes from mills and resells it in smaller quantities to contractors and welders. Steve Dickie deals with steel in random lengths.

Pat and Steve, by their own admission, were once nominal Adventists attending church but not participating fully. Season ticket holders to the Minnesota North Stars, they spent considerable time and money following professional hockey. But attending the ASI convention and beginning to study the book *Education* were transformational experiences. They began doing more for their customers than just selling them steel.

George, one of Pat's customers, confided that he needed a heart transplant. Physicians at the nearby Mayo Clinic declined to operate, however, because they felt transplant patients needed the support of a spouse; George was divorced.

Pat smiled and told him, "I know Someone who can give you a new heart." He and Steve began studying the Bible with him. Soon George



Mary and Marnell McNeilus currently are developing a health-conditioning center that will emphasize preventive medicine.



Steve Dickie has his own steel company that specializes in random sizes of steel.



Camille and Linden McNeilus publish the *Self-Supporting Worker*, a monthly newspaper for employees of Adventist self-supporting institutions.

quit chewing tobacco and entered a health conditioning program run by Adventists at Yuchi Pines in Seale, Alabama. By the time he returned, he was eating and exercising properly and enjoying much better health.

About the same time Harley, one of Steve's customers, said he wasn't doing too well; he'd had three heart attacks and suffered from a bowel obstruction and emphysema. Steve told him about George, but Harley doubted that nutrition, exercise, and stress control could help. Steve asked George to talk to Harley. "Just tell him what the Lord has done for you," Steve said.

Dr. Mary Ann McNeilus, Pat's sister-in-law, began inviting Harley to breakfast every morning with her family. At first Harley could barely eat without gasping for breath or doubling over with pain. But within a short time he admitted, "That food is helping. My daughter says my color is better."

As for George, not only did his health improve, but he chose to be baptized last summer after attending a Revelation Seminar.

By far the largest Adventist business in Dodge Center is McNeilus Truck and Manufacturing, Inc. (MTM), run by Pat's cousin, Garwin, and his son Denzil. MTM has subsidiary plants elsewhere in the United States and one in Mexico. It's the only company that manufactures and installs cement mixers on new trucks and offers them to customers as a ready-to-drive unit.

(Competitors make and sell mixers only.)

Garwin McNeilus is an intense man. When I stepped into his presence in MTM's plush corporate office, I felt somewhat intimidated. He quickly put me at ease, however, offering me a hard hat and a tour of the plant. There I watched welders' torches spark and flare as young workers put together the many intricate parts of a cement mixer.

I say *young* because each summer MTM employs about 40 Adventist students. Garwin McNeilus believes in Christian education—and attributes his own success to it. In turn, dozens of prospective pastors and physicians have gotten a start on successful careers by working at MTM, where the work ethic is an experience, not a theory.

"It helps them relate to the working man," Garwin added, doffing his hard hat. He himself is a workingman. With his wife, Marilee, he got into business with ready-mix cement and just one truck.

"We have a lot to be thankful for," Garwin told me before I left. So does the church. Through the years MTM has donated part of its profits to a variety of lay-sponsored and denominational causes.

You can buy everything from library ladders to buttons at Lin's Scrap Iron. Linden McNeilus is Garwin's father. After World War II, Linden and his brother, Harry (Pat's father), tried unsuccessfully to farm in southeastern Minnesota. Harry moved to Dodge Center and

opened a scrap steel business, switching to new steel in 1948. In 1967 Linden moved to Dodge Center too.

Other sons of both McNeilus brothers inherited the business acumen of their entrepreneurial fathers. Dennis (Linden's son) operates a truck and auto parts business. George (Harry's son) owns a machine tool business.

But 72-year-old Linden is not content to stay in his scrap yard collecting dust. He and his wife, Camille, recently opened a Christian book store on Highway 14. The building also serves as headquarters of the *Self-supporting Worker*, a monthly newspaper that Linden publishes to foster fellowship among workers in self-supporting Adventist institutions. Linden and Camille have also developed their own Bible correspondence school, which, at this writing, has enrolled 50 students.

Steve Dickie, who worked for Garwin before opening his own business, has a personal ministry project too: the Strawberry Meadow Association, a small health food store and one-room school funded by a U-pick strawberry farm.

Living adjacent to the farm, and copartners in Strawberry Meadow, are Marnell and Mary Ann McNeilus (Pat's brother and sister-in-law). Previously, Marnell ran feeding programs for the Adventist Development and Relief Agency (ADRA) in Cambodian refugee camps in Thailand. Mary Ann served as camp physician.



Certified public accountant Barry Mosier, and his partner, Myrna Bowie, monitor 500 accounts in their firm.



McNeilus Steel ships 25,000 pounds of new steel every day to customers. The company is the largest privately owned steel company in Minnesota.

On a small acreage Marnell and Mary Ann plan to develop a health conditioning center that will emphasize the principles of preventative medicine. They live just 20 miles from Rochester, home of the Mayo Clinic, where Mary Ann did her residency.

Dave Dickie, Steve's brother, owns another Dodge Center Adventist business: Dickie Equipment

Company, which reconditions and sells used cement trucks. It too is the largest of its kind in the world.

Barry Mosier, a certified public accountant, is still another ASI member in Dodge City, and the head elder of the local Adventist church. He told me, "This is a missionary-minded church of independent businessmen. Sometimes they knock heads, but generally there's good cooperation."

If I've left somebody out, please forgive me there in Dodge Center. I think counting the lakes in Minnesota might be easier! □

This article has been adapted with permission from ASI News.

James L. Fly is director of communication and Adventist Laymen's Services and Industries secretary for the Mid-America Union in Lincoln, Nebraska.

CHILDREN'S CORNER

THE LITTLE MAN

BY MARION SCHOEBERLEIN

Zacchaeus was a very rich man. He lived in Jericho and was a tax collector. Often he cheated people by making them pay more taxes than they owed. That made people hate him.

Sometimes Zacchaeus' conscience bothered him. He knew he was doing wrong, but he liked being rich.

One day he heard Jesus was coming to Jericho. *I am curious about this man*, he thought. *I have heard He is a great prophet. Some people even believe He is the Son of God. Of course the Pharisees do not like Him. They are jealous because the people are listening to Him.*

The more Zacchaeus thought about it, the more he wanted to see Jesus. Then one day he saw a great crowd following someone.

At last! Zacchaeus thought, I will see this Man. But I am so short, so little—everyone else will push ahead of me!

Then an idea came to him. He would climb up in a sycamore tree to see Jesus.

When Jesus came to the tree, He looked up and saw the little man.

"Come down!" He ordered.

Zacchaeus trembled. He wondered what Jesus was going to say and do. Undoubtedly, Jesus knew all about him.

"Come down because I want to eat with you today," Jesus said again.

Suddenly the tax collector's heart filled with joy. He wasn't afraid anymore. He jumped down from the tree and took Jesus home with him. The people who had been following Jesus murmured, "What can Jesus see in this terrible sinner?"

But Jesus knew what He was doing. He changed Zacchaeus' heart.

After they had talked and eaten, the little man told Jesus he would give half his goods to the poor. Also, he would return the money he had taken dishonestly.

Jesus was glad that Zacchaeus was sorry for his sins.

"This day is salvation come to this house," Jesus said. "For the Son of man is come to seek and to save that which was lost."

Taken from Luke 19:1-10.



A PEOPLE OF
PROPHECY

PART 5

Announcing the Fall of Babylon

The Burden of the Second Angel

In this segment the author deals with Adventism's urgent but painful responsibility to announce the fall of spiritual Babylon to the world. Fifth in an eight-part series.

The second angel of Revelation 14 utters a solemn announcement: "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries" (Rev. 14:8).^{*} The warning is part of God's last message of mercy to a rebellious world. But what does it mean? To answer this, we must consider first the Old Testament background of Revelation and see how this affects the meaning of certain key terms and concepts in the apocalypse.

Old Testament Background

The Old Testament forms the backdrop of the book of Revelation. Its terms and imagery underlie the message of the exiled prophet of Patmos. Thus we cannot understand Revelation apart from the Old Testament.

In his inaugural vision of Christ, John presents the key to unlock the inspired meaning of the book of Revelation. He sees the risen Christ standing among "seven golden lampstands," "dressed in a robe reaching down to his feet and with a golden sash around his chest" (Rev. 1:12, 13). This Old Testament sanctuary imagery presents Christ as the true Lamb of God and our heavenly high priest. Thus the book of Revelation opens with the heavenly announcement that Israel's sacrificial offer-

ings and her Levitical priesthood have found their Messianic fulfillment in the crucified and risen Christ.

As the new covenant high priest, Christ creates a new Israel—"a kingdom and priests to serve his God and Father" (verse 6). He accomplished this critical transition from national Israel to the new covenant Israel through His death and resurrection as Messiah-King.

The seven golden lampstands in the heavenly sanctuary thus symbolize Christ's universal church as the light of the world—not ethnic Israel. And in explaining to John that "the seven lampstands are the seven churches" (verse 20), Christ offered the key to understanding the whole book of Revelation: its symbolisms refer to Christ and His new covenant people.

This thematic connection between Israel of old and the end-time people of God is of fundamental importance for the interpretation of the book of Revelation. It implies more than an isolated allusion to Israel's covenant history, more than an incidental correspondence between the past and the future. Rather it projects the culmination and consummation of Israel's history into the end-time. E. G. White strongly indicated this concept of completion and consummation: "In the Revelation all the books of the Bible meet and end."¹

The above considerations prohibit any effort to interpret Old Testament names and places according to their geographic or old covenant restrictions. Revelation conveys Christ's message to spiritual Israel. This important principle of prophetic

BY HANS K. LARONDELLE

interpretation forms the basis of the threefold message of Revelation 14.²

Meaning of Babylon

The dangers and struggles of the true church are portrayed in the contrasting symbolism derived from the conflict between Israel and such national foes as Egypt, Babylon, Edom, and Tyre. These hostile powers are mentioned only because they are the avowed enemies of God and His people. Louis F. Were states pointedly: "Babylon is mentioned in the prophecies of the Apocalypse only because of her opposition to Jerusalem."³ Therefore, Babylon must be defined theologically—as an archenemy of Zion, the true people of God. The old national terms are applied in Revelation *on a universal scale* in relation to the worldwide church of Christ.

Because Revelation uses so consistently the imagery of Israel and her enemies, futurists insist that this book pertains mostly to literal Jews in Palestine today. This principle of absolute literalism thus places the Old Testament above the New Testament. It ignores the decisive significance of the cross of Christ, and stands in direct conflict with the inspired key given by Christ Himself in Revelation 1.

But if the tribes of Israel or Zion must be applied to Christ's universal church, then Babylon must refer to the universal enemy of the church of Christ. As ancient Babylon invaded the land of Israel, destroyed its Temple, and carried away its people into captivity, so modern Babylon attacks and enslaves the universal church of Christ, blasphemes the new covenant temple in heaven, and nullifies Christ's divine intercession through a counterfeit method of salvation and worship (see Rev. 14:6, 7; 17:4; 14:8).

Babylon's Apostasy

The divine charge against apostate Christianity, or Babylon, is serious: she "made all the nations drink the maddening wine of her adulteries" (Rev. 14:8). What is this intoxicating "wine" that the harlot Babylon forces all the nations to drink? "False doctrine," replied our early writers.⁴ Just as human consumption of strong drink confuses the mind and blurs the distinction between reality and fiction, between right and wrong (see Prov. 23:29-33), so do the doctrinal errors and false dogmas of church tradition confuse the true insight into biblical truth and blur the

distinction between the holy and the profane.

Our pioneers saw the beginning of this departure from the biblical standard of truth take place early in Christian history as the result of the compromise between Christianity and paganism. This historic compromise, which began to develop shortly after the apostles had all died, led to the development of the "man of sin," or the antichrist, as foretold by Daniel, Paul, and John.

Ellen White interpreted the effort of the early church to secure worldly gains and favors from the political rulers of the Roman Empire as the source of the worldly power of the papacy in Rome, and its cruel persecutions of dissenters. "That gigantic system of false religion," she said, "is a master-

piece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will."⁵

J. N. Andrews saw the confusion of the distinction between the church and the world as perhaps the most fundamental perversion of the sacred gospel: "This confusion of [the distinction between] the church and the world is one of the essential errors which made a Babylon of the Catholic Church."⁶

The revelator had pointed explicitly to the illicit union of church and state as the reason that the original bride of Christ had become an abominable prostitute among the nations, deserving of the divine judgment: "Come, I will show you the punishment of the great prostitute, who sits on many waters. With her the kings

of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries" (Rev. 17:1, 2).

In this respect also the mainline Protestant church bodies were found wanting. One of the saddest comments that Philip Schaff had to make in his monumental *History of the Christian Church* concerned the great Protestant Reformers: "After having secured liberty from the yoke of popery, they acted on the persecuting principles in which they had been brought up."⁷

Accordingly, Adventist writers concluded that modern Babylon consists of both the mother church and the various daughter churches. They saw this in the phrase "Babylon the Great, the mother of prostitutes" (verse 5).

Babylon's Double Fall

Our pioneers held a *dual* conception of the fall of Babylon: an *ongoing moral fall* (in reference to apostate Christianity's rejection of the message of



The futurist
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Revelation 14:6-7), and a future (final) fall under the seventh plague (Rev. 16:17-20). They identified the apocalyptic harlot Babylon (Rev. 14:8; 17:1-6) with contemporary Christianity, through appeal to biblical imagery. Such imagery portrays Israel as the bride of the Lord, who turns to harlotry by seeking unlawful connections with the kings of the earth (Jer. 2; 3; 31:32; and especially Eze. 16).⁸

Thus J. N. Andrews insisted that "Babylon" in Revelation is *not* a civil power or nation, but rather a *religious* body "distinct from, though unlawfully united with, the kings of the earth," as seen in Revelation 17:1, 2.⁹ He designated the end-time announcement of the fall of Babylon in Revelation 14 as a "moral fall" that preceded her final destruction. He argued that "the people of God are called out of her after her fall, and while her destruction is yet pending (Rev. 18)." ¹⁰

Hence the reason for that voice from heaven, calling with apocalyptic urgency prior to Babylon's destruction: "Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues, for her sins are piled up to heaven, and God has remembered her crimes" (Rev. 18:4, 5). The announcement of the moral fall of Babylon was a present truth both to the Millerites and to Sabbatarian Adventists, because the professed churches rejected the judgment hour message sounded by the first angel of Revelation 14.

In 1858 Ellen G. White explained the rationale for calling this rejection of truth a "moral fall": "The churches would not receive the light of the first angel's message, and as they rejected the light from heaven they fell from the favor of God. They trusted in their own strength, and placed themselves by their opposition to the first message where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, answered to the message, Babylon is fallen, and left the fallen churches."¹¹

Mrs. White considered the fall of Babylon to be a progressively downward fall into greater error and falsehood. It would not be *complete* until the end of probation. This makes room for a final call to come out of the fallen churches, which points to the "loud cry" of Revelation 18:1-5. Consequently, the Adventist pioneers acknowledged that many of God's people still remained within the fallen churches. Ellen White wrote in 1858:

"I saw that God had honest children among the nominal Adventists, and the fallen churches, and

ministers and people will yet be called out from these churches, before the plagues shall be poured out, and they will gladly embrace the truth."¹²

Universal Warning

Adventists envision two specific calls to leave the apostate churches. The reasoning suggests that since, according to the Gospels, Jesus *began* and *ended* His public ministry on earth by cleansing the Temple of Jerusalem from its religious profanation, "so in the last work for the warning of the world, two distinct calls are made to the churches."¹³

But while the 1844 proclamation of the fall of Babylon concentrated largely in America, the final call for God's people to come out of Babylon goes worldwide. It will move with "unwonted power," under the final outpouring of the Holy Spirit in the "latter rain."¹⁴ The inhabitants of the world will be compelled to take their stand in the midst of powerful miracles and signs, such as characterized the "early rain" at the opening of the gospel. □

*Unless otherwise noted, Bible texts in this article are from the New International Version.

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- ⁴ J. N. Andrews, *The Three Messages of Revelation 14* (Battle Creek, Mich.: Review and Herald Pub. Assn., 1892), p. 51; E. G. White, *The Great Controversy*, pp. 388, 389, 536.
- ⁵ *The Great Controversy*, p. 50.
- ⁶ Andrews, p. 68.
- ⁷ Philip Schaff, *History of the Christian Church* (New York: Charles Scribner's Sons, 1898), Vol. VI, p. 51. See his larger indictment of the Protestant state churches as persecutors on pages 50-86.
- ⁸ Andrews, pp. 51, 54, 65, 67.
- ⁹ P. G. Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 1981), p. 180.
- ¹⁰ *Ibid.*, p. 181.
- ¹¹ *Spiritual Gifts*, vol. 1, p. 140.
- ¹² *Ibid.*, p. 172.
- ¹³ *The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 985.
- ¹⁴ *The Great Controversy*, p. 611.



Hans K. LaRondelle is professor of theology at Andrews University Theological Seminary, Berrien Springs, Michigan.



IS BEING OVERWEIGHT A SIN?

BY MIRIAM WOOD

I have a challenge and trial in my life—being overweight. I have tried to lose weight by exercising, dieting, etc. It is a constant battle.

I feel that few realize the torment that the heavy person goes through. Being labeled a “glutton” or something similar does nothing but embarrass the sufferer. Being the brunt of jokes is agony. As some people have their hearty laughs at our expense, we are trying to retain just a tiny bit of our self-esteem. Someone told a friend of mine that he ought to leave the church because he was such a poor example of the “truth.” His sin? Overweight.

It seems very un-Christlike for people to call attention to another’s very visible trial, when they themselves may have far greater challenges in their own lives with which they may not be coping well. Would they like the tables to be turned? I just wanted to share my hurt with someone, hence my letter.

I am so glad that you wrote, for I am infinitely sympathetic with your problem. Unfortunately, some well-meaning writers and preachers of late seem to place being overweight in a category of outright sin—not that the word is used, but the inference is so strong that one cannot fail to see it. Some of them may be upset with me when I state that I do not believe all overweight is caused solely by overeating.

After extensive reading on the subject, I have come to believe that some have genetic tendencies toward being overweight. Not that overweight persons should just give up. Far from it. They need to consult a physician and then a registered

dietitian. The latter will formulate the proper diet just for him or her and explain the importance of always sticking to this diet, because it will be nutritionally and chemically balanced to give one the maximum chance to lose weight successfully and safely.

I think the overweight person will, throughout life, probably have to eliminate, to a large degree, sugar and fat from the diet. Some others struggle with poor eating habits established in childhood by mothers who loved to prepare rich desserts and high-calorie foods; they grow up with a craving that cannot be satisfied with simple, lower-calorie foods.

But be all that as it may, none of us has the right to minimize another person and evaluate the state of his or her Christian experience. It appalls me to think of a professing Christian having any part in this kind of persecution. Knowledge of doctrine, vital though it is, does not necessarily help one adhere to the golden rule of Matthew 7:12, nor does it make someone apply the principles of 1 Corinthians 13. Many battles are personal, private, and a lifelong source of tears and anguish. I wish that every church member could be given an understanding of the beautiful role that the caring Christian can play in the lives of others.

My problem isn’t a serious one, but I wonder if others feel as I do about receiving Christmas letters telling about all the exploits of their children, the trips the family has taken during the past year, and so on. After I read

several of these, I feel that my own children are complete nothings, and that our family never does anything worth mentioning. Do you write Christmas letters?

Very seldom, but that’s because I write so many letters all the time that there’s little opportunity for a Christmas letter. I feel sorry that the letters you mention are a thorn in the flesh to you. I suspect that you are still young—I’d place you as thirtyish with elementary school children. Try not to regard the letters and the exploits of your friends’ children as a deadly rivalry. There’s room in this big, wide world for everyone. And remember that parents do “embroider” a tiny bit on the reality of the situation! I think they can be forgiven for that.

As the years go on, you will find yourself so grateful to be on Christmas letter lists that you’ll seize them avidly to catch up with all the news. I keep all the letters until after Christmas, when I can take time to sit down and have a marvelous time. Incidentally, if you think parents give glowing descriptions of their children’s accomplishments, just wait until you reach the grandparent category! And I will be the first to confess that there is no one more shamelessly besotted with grandchildren than I, even though they are now young adults. Seriously, though, don’t deprive yourself of the joys of friendship. Life shouldn’t be a cutthroat competition for the Christian. “We are all a part of the great web of humanity.” That is my favorite quotation from Ellen White (*Thoughts From the Mount of Blessing*, p. 105). Remember that “no man is an island; no man stands alone, each man’s joy is joy to me, each man’s grief is my own.” Read and enjoy!

Miriam Wood, author of 16 books, is a retired English teacher whose lifelong hobby has been “observing human nature in all its complexity.”

Adventists and Good Health

In 1967 the *Review and Herald* published the first life table on Seventh-day Adventists.¹ It showed that California SDAs could expect to live longer than their fellow Californians. This research gave rise to the oft-quoted statement that 35-year-old SDA men have a life expectancy six years longer than their neighbors.

The increased life expectancy of Adventists was initially attributed to their avoidance of smoking. Yet numerous questions have arisen over the past 22 years: Can these life expectancy figures be independently verified? How do various lifestyle practices influence life expectancy? Do vegetarians have a life expectancy advantage? Do we have scientific evidence that practices

such as exercise, maintaining ideal weight, or adopting various other health habits after joining the church make a real difference in life expectancy?

After many years of research, answers to these questions are now being reported to Adventists and the scientific community. Dr. Jan W. Kuzma, director of research at Loma Linda University School of Health, explains the findings of numerous studies on the health of Seventh-day Adventists in this issue's *Adventist Review Seminar*.



PHOTOS BY DENNIS CREWS

Lifestyle and Life Expectancy of Seventh-day Adventists

A study of the reasons why SDAs live longer.

BY JAN W. KUZMA

*Vegetarians
live longer
because of
a range
of lifestyle
habits.*

For a long time scientists and the general public have shown a keen interest in research on the health of Seventh-day Adventists. Over the past 29 years more than 157 articles in scientific journals have reported on various aspects of Adventist health. Most have verified the benefits of the SDA lifestyle. These studies have contributed materially to scientific knowledge regarding the prevention of cancer, heart disease, and strokes. Hence the federal government has supported the research studies conducted at Loma Linda University, at an average cost of \$352,000 per year from 1974 to 1987.

Drs. Frank Lemon, Richard Walden, and P. William Dysinger pioneered the first studies on Adventists in 1958. They reported that observed deaths among SDAs were more than 30 percent less than expected as compared to Californians of comparable age.²

In 1968 West and Hayes found that cholesterol levels of vegetarians were lower than that of nonvegetarians.³ Dr. Alice G. Marsh concluded that a vegetarian diet appears beneficial in protecting against bone mineral loss in the later years of a woman's life.⁴ No similar differences were observed for men.⁵

Vegetarian's Health Habits

Studies of vegetarians show that their health habits involve more than simply refraining from meat. The vegetarian lifestyle also excludes coffee, soft drinks, and junk foods. Few vegetarians are overweight, and they attend church more frequently. Consequently, differences in mortality between vegetarians and nonvegetarians should not be considered primarily a result of not eating meat,⁶ but more likely of differences in a range of lifestyle habits.

In 1980 Drs. Roland Phillips, Jan W. Kuzma, and Lawrence Garfinkel reported an overall cancer mortality of one-third less for SDA men and 25 percent less for women compared to non-SDA Californians. They concluded that factors other

than smoking (e.g., diet) may be responsible for these differences.⁷

A review of the scientific literature on cancer in vegetarians by Phillips, Snowdon, and Brin (1983) concluded that a vegetarian diet may protect against several of the most common cancers in the industrialized countries. Evidence appeared compelling that abundant use of vegetables may play a role in this protection. Foods likely to be protective include those high in fiber, protease inhibitors (beans, lentils, garbanzos), and those high in indoles (cabbage, broccoli, brussels sprouts, cauliflower).⁸

In a study of various foods, Harold Kahn et al. (1984) found that green salads were protective, while eggs and meat played a detrimental role by increasing mortality risk.⁹

Drs. Phillips and Lemon reported in 1978 that coronary heart disease mortality among California SDAs, in the Adventist Mortality Study, was 60 percent that of California nonsmokers. About one-third fewer coronary heart disease deaths occurred in male Adventist vegetarians than in SDA nonvegetarians. No definite advantage showed up for females.¹⁰

Snowdon, Phillips, and Kuzma reported in 1982 a 29 percent mortality risk reduction in ischemic heart disease for those born into SDA families or who join the church before age 18. This would suggest that those who follow the Adventist lifestyle for many years, especially in their youth, appear to reap extra benefits.¹¹ In 1983 and 1984 confirming results showed a risk of ischemic heart disease higher in nonvegetarians than in vegetarians, and that vegetarians have a reduced risk of dying from diabetes.¹²

The Physician's Mortality Study compares causes of death of Loma Linda University's (LLU) School of Medicine physicians with physician graduates from the University of Southern California. This study contrasts two groups comparable in education, social status, and financial resources, but presumably different in lifestyle. It found that these groups experienced a similar risk

of death from cancer but that LLU physicians had half the risk of dying from atherosclerotic disease, which suggests that the difference in lifestyle of Adventist physicians may account for the lower mortality. A startling finding revealed that Adventist physicians have three times the risk of perishing in aircraft accidents, nearly all in private planes. The study failed to point out a definitive cause for this higher risk.

SDA Life Insurance

These research reports have had an important impact. Following a presentation by the late Dr. Phillips, one scientist commented, "It appears that the best insurance one can take out today is to follow the lifestyle of SDAs." In 1980, when Sidney Katz, a Canadian official, reviewed the data on the benefits of Adventist lifestyle, he said, "I've got some advice on how to improve the health of Canadians and, at the same time, lop billions of dollars off our annual health costs. I think we should study the lifestyle of adherents of the Seventh-day Adventist Church and then explore ways and means of persuading the public to emulate the Adventists in at least some ways."¹³

When the United States Congress adopted dietary guidelines for the nation, the Senate Select Committee utilized findings on Adventists, among others. Many scientists refer to the beneficial effects of the SDA lifestyle as the "Adventist advantage." As government planners and scientists explore the implications of a longer life span, with an increasing number of people adopting a more beneficial lifestyle, they view the Adventist advantage as "a peek into the future."

A recent New York *Times* article suggested that the Adventist Health Study (AHS) is a "gold mine" of new scientific evidence regarding lifestyle and health. Whether Loma Linda University researchers will be able to mine this gold depends on the obtaining of sufficient future funding so that new AHS director Dr. Gary Fraser and his staff may produce additional reports. Because of the improved capabilities of newer AHS data, analyses should yield clarifications and possible verification of previously reported results from the Adventist Mortality Study.

Life Table Analysis

The life table provides one of the oldest statistical methods for measuring mortality and longevity. Insurance companies use it to estimate the life expectancy of policyholders. The California population, though not an ideal comparison group, was the only one that furnished the necessary data to allow a reasonable comparison of life expectancies.

We compared SDA life expectancies with those of the California general population, composed of smokers and nonsmokers, drinkers and abstain-

ers, and people with all varieties of eating patterns. Comparisons show that SDA men and women have a life expectancy substantially greater than their fellow Californians, greater even than that reported in 1967. Specifically, the average life expectancy of a 35-year-old Adventist male is 47.0 additional years, an 8.9-year advantage over the California male. The corresponding difference for a 35-year-old female is 7.5 years.

The larger difference in life expectancy between SDAs and other Californians cited in this report is probably smaller in reality and likely explained in part by the long-term follow-up of 26 years rather than Dr. Lemon's three years. Another possible reason for these larger differences is that the life expectancy of Californians was computed on the entire California population, including both healthy and sick people, whereas the life expectancy of SDAs was computed on only a portion of their population, namely, those who completed the American Cancer Society questionnaire. In view of this, these differences between SDAs and other Californians are provided here as general background information, with more appropriate comparisons within SDA subgroups to follow.

One especially interesting finding of our research reveals that Adventist *men* have a life expectancy exceeding that of California *women*. For more than a century U.S. women have outlived U.S. men. Differences in life expectancy between SDA women and California women are smaller than for men, possibly because of the greater impact of smoking upon men, who have smoked more. No doubt other reasons, as yet unverified, will help explain why women have a life expectancy greater than men.

Nine Extra Years

A life expectancy difference of 8.9 years for a 35-year-old Adventist male represents the average for a typical SDA man. This means that some males will live longer than the average and some less. Nine years, when compared to a working life of about 40, represents a considerable period. On a personal basis, the consequences of a family's losing nine years in the life of a loved one have a significance that transcends statistics. Similarly, the untimely loss of valued church workers or devoted employees can bring suffering to an organization. Indeed, early death is almost always a tragedy and often unnecessary, since it can commonly be postponed by adopting a better lifestyle.

Gains in life expectancy during the past 60 years have resulted

"It appears that the best insurance one can take out today is to follow the lifestyle of SDAs."



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primarily from improved health care during infancy and childhood. However, the increase in life expectancy beyond age 35 has remained relatively small, having followed the introduction of antibiotics, improved medical knowledge, and better surgical techniques. None of these efforts has even come close to the effects of a good lifestyle.

Several research reports have suggested that personal health practices profoundly affect one's longevity. Landmark studies in the area of lifestyle and mortality report that men who follow only three or less of the seven favorable health practices (not smoking, exercising, little or no drinking, eating breakfast, not snacking, not being overweight, and sleeping seven to nine hours per day) had a mortality rate nearly four times higher than men who followed all seven. For women the comparable rate was more than twice as high. This knowledge now provides scientific support for Adventists who adopted these practices on faith.

The data on SDAs furnishes probably the only resource that allows us to look at the life expectancy of vegetarians. Because of Dr. Frank Lemon's willingness to cooperate in 1960 with the American Cancer Society's (ACS) study of 1 million people, we were able to carry out this research. The 1960 ACS study had as an objective to determine factors associated with the development of cancer. A total of 27,514 California SDAs, 30 years or older, participated by completing a lifestyle questionnaire containing questions on diet, smoking, physical activity, and other personal characteristics. These lifestyle data, with 26 years of follow-up on who remains alive and who has died, allowed us to answer for the first time questions regarding the longevity of subgroups based on lifestyle practices.

We found that 40-year-old male vegetarians outlived nonvegetarians by 3.7 years. The difference became smaller with advancing age. The added life expectancy of vegetarian women ranged from only 1.1 years at age 40 to 0.2 years at age 80. Life expectancy between men who exercised heavily versus those who exercised little or not at all ranged from 2.6 to 5 years for various age categories. We were unable to determine the beneficial effects of exercise on life expectancy in women because we did not gather exercise data for them.

The Benefits of Quitting

Since hardly any Adventists smoked, we could not contrast differences in life expectancy between smokers and nonsmokers. However, the sur-

geon general reports an eight-year difference between a male nonsmoker and one who smokes 40 or more cigarettes per day.¹⁴ We have learned that the difference in life expectancy between SDA never-smokers and ex-smokers is quite small. This suggests clear-cut benefits from quitting.

Life expectancies of men with normal weight, as compared to men overweight by 20 percent or more, range from an advantage of 1.8 years at age 45 to 0.3 years at age 80. For those 80 or older, overweight men have a small advantage over those of a normal weight. Similar differences in life expectancy appear for women up to age 74. Older women 20 percent or more overweight have a 0.8-year life expectancy advantage over those of normal weight.

Though we do not know the reason for the reversal of risk at higher ages, a possible explanation might be that since the risk of death among the overweight is higher, the less hardy overweight people die earlier. The harder overweight persons survive and are compared with normal-weight individuals at an advanced age, when they begin to experience their increased risk of death.

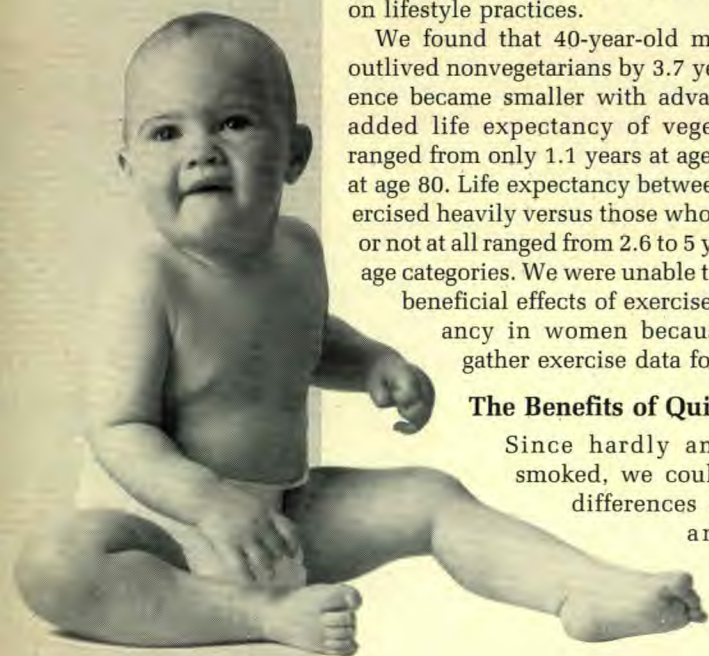
Our results also show notable differences in life expectancy according to educational status. A 35-year-old SDA male with only a grammar school education has a life expectancy of 44.9 years, 46.5 if he attended high school, and 49.2 years if he attended college. The corresponding life expectancies for a 35-year-old SDA woman are 50.1, 52.0, and 52.6 years. For a 35-year-old man there is 4.3-year difference between those with low versus high educational attainment; for women this difference is 2.5 years.

Yet the life of a 35-year-old SDA male with the lowest education lasts 6.8 years longer than that of a 35-year-old California male with 12 years of education. For a 35-year-old woman the difference amounts to 6.3 years. This suggests that the Adventist life expectancy advantage cannot be entirely explained by their higher education, but more likely results from their health practices and other factors.

Not Unique to California

This higher SDA life expectancy is not unique to California. Three European studies based on smaller samples show a similar Adventist life expectancy advantage. Hans Berkel, in his study of 522 SDA Dutch fatalities, reported an 8.9-year life expectancy advantage for men and 3.7 for women.¹⁵ Waaler and Hjort, who studied 9,336 Norwegian members, reported a 4.2-year advantage for men and 1.9 years for women.¹⁶ Dr. W. Jedrychowski studied 236 Adventists from a church in southern Poland. After 35 deaths he reported a difference of 9.5 years for SDA men and 4.5 for women.¹⁷

These analyses lead us to conclude that per-



sons who follow a vegetarian lifestyle, have an adequate exercise program, and maintain normal weight have a measurably longer life expectancy. Furthermore, those who attain a higher education can also expect a longer life. Why the differences prove less for women than men is not clear. Perhaps genetic, hormonal, or other factors play an important role in the longevity of women. Valuable information may yet be obtained from the ongoing Adventist Health Study that will shed light on this point.

These findings support the church's commitment to good health practices. They furnish scientific evidence that suggests that longer life results not only from abstaining from smoking, but also from exercise, healthful diet, and maintaining normal weight. The benefit we gain from these health practices and the example we set will depend, to a large degree, on how seriously we follow them.

Nowadays, many of the general public are becoming aware of the benefits of such health practices. The Adventists' reputation for longevity presents them with opportunities to share their knowledge of these benefits with others.

Tremendous Privileges

Dr. T. Abelin of Harvard University stated, "Such an increase in life expectancy at these adult ages is greater than all of the gains in life expectancy made in the past 60 years in this country as a result of all the advances in medical skills and knowledge, plus innumerable improvements of the environment in which man lives." This knowledge should help us realize the tremendous privileges we have in the Adventist lifestyle. We may find great satisfaction in sharing our knowledge of the better life with our neighbors. We have an opportunity to follow Jesus' injunction to be "a light set on a hill" and "the salt of the earth" to those unaware of these benefits.

Some of the questions we need to answer are: What obligation do these added years place on us? How shall we spend our extra 8.9 or 7.5 years? Are we using these years to share the good news of health with those around us? Have we thought of effective means of sharing this knowledge through personal witnessing or otherwise with people who also wish to avoid the unnecessary onset of disease?

How satisfying to see today so many of the general public discovering the benefits of a regular fitness program, refusing to smoke, becoming more concerned with what they eat and drink, and maintaining normal weight. No wonder U.S. heart disease mortality rates have fallen over the past few years. Many health devotees would say, "Ask not what the health-care system can do to lengthen your life; ask what you yourself can do."

Solomon describes the benefits of such personal choices: "My son, forget not my law; but let

thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee" (Prov. 3:1, 2).

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Jan W. Kuzma, Ph.D., is the director of research at the Loma Linda University School of Health. This article is provided by the Health and Temperance Department of the General Conference of Seventh-day Adventists.

**These
findings
support the
church's
90-year
commitment
to good
health
practices.**

Christian Record Goes International

July 8 offering to aid blind and deaf in India, Singapore, Philippines.

The more than 450 million handicapped persons in this world must greatly concern not only the staff at Christian Record Services (CRS), but every dedicated Christian. Every minute someone in the world becomes blind as the population of sight- and hearing-impaired people grows ever more steadily.

This past March, Christian Record Services expanded its ministry overseas. Beginning in Singapore and Southeast Asia (and before year's end in the Philippines), CRS will reach out to the more than 2 million blind and 3.5 million deaf who live in these areas.

In cooperation with several other Adventist agencies, funds are being solicited to open a school for blind children in Karmatar, a city in northern India. More than 1,000 blind children from Muslim homes live within 15 miles (24 kilometers) of the school.

In Calcutta, at our Adventist headquarters, I met a young handicapped church member. He expressed a desire to finish his education, but since both his parents have passed away, his dream seems unlikely to be realized. In the summer of 1988, he drove his homemade motorized wheelchair 1,200 miles (1,930 kilometers) from Calcutta to New Delhi in hopes of achieving his ed-

ucation goals. For two and a half months he traveled in the heat of the Indian sun by day and slept by the roadside at night. Although in



Campers and staff at National Camps for Blind Children develop close friendships in addition to enjoying horseback riding, swimming, beeper baseball, rock climbing, waterskiing, and many other activities seldom available to the blind. Many learn about the love of God for the first time at these camps, and accept Jesus as their personal Saviour.

FRED KNOPPER

Today, the Adventist mission no longer has the funds to continue this boarding school, which until recently had 300 students—the majority from Adventist homes. As a result, officials at Spicer College in Poona, India, conducted a feasibility study to determine the possibility of establishing a school for blind children at Karmatar.

On March 19 I met with an Adventist delegation there. At the conclusion of the meeting, we decided to open a school for blind children on June 1 this year. I met a blind Adventist couple, government-certified to teach handicapped children, who will join the teaching staff at Karmatar.

The school has already received money to renovate the buildings and construct a new irrigation system. But funds for two years of teachers' salaries and a school bus that will also function as an ambulance are still needed.

Four-language Library

Several thousand miles farther east, CRS International/Singapore is gathering materials for a lending library in English, Mandarin, Malay, and Tamil. Local field representatives have received training to visit the blind and offer them many free services, while soliciting the business community for support. A camp for blind children is planned for early 1990. From this small beginning in Singapore we hope to spread the message of God's love to the 1.5 million blind and 2.5 million deaf in Southeast Asia and Indonesia.

The outreach of Christian Record to the Philippines presents another exciting prospect. The population of this country includes more than 600,000 blind and nearly 1 million deaf. The blind in rural areas have no opportunity to receive an education. The need for eye clin-

pain, he persevered, searching for help, but found none.

School Closes After 90 Years

In 1899, an Adventist orphanage school moved from Calcutta to Karmatar, eight hours away by train.



A dozen girls sang a welcome song written for the Adventist delegation that met to discuss the possibility of opening a school for blind children at Karmatar, north India.

V. L. BRETSCH

ment. Their positive response indicates that this work can be self-supporting in the near future.

Governments and agencies from China, Bangladesh, Sri Lanka, Africa, and other countries have written requesting Christian Record's aid in devel-

ics and glaucoma screenings is just as great.

CRS International/Philippines plans to introduce services such as a lending library, camps for blind children, and eye clinics before the end of this year. Government and civic leaders in Manila strongly favor Christian Record's involve-

oping services for their handicapped. Adventist memberships and leadership in overseas divisions also have indicated their interest in this work. Church members in North America will have the opportunity to support this new venture on July 8, the annual offering day for Christian Record Services.

Facts About Christian Record Services

Christian Record Services changed its name from Christian Record Braille Foundation on January 1 of this its ninetieth anniversary year. This General Conference institution has served the Adventist Church in ministry to the blind and visually handicapped since 1899.

The first issue of the braille journal *Christian Record* was published in December of that year and distributed in January 1900. It remains the oldest continuously published inspirational braille journal in the world.

In addition to producing braille magazines and books, Christian Record Services publishes materials in English and Spanish in large print, as well as on audiocassette and flexible disc. Currently, more than 80,000 blind persons receive free materials in more than 100 countries.

In 1967 CRS held its first summer blind camp. To date, National Camps for Blind Children has sponsored 515 camps, at-

tended by more than 28,000 blind and visually impaired campers.

Christian Record remains the only organization with a personal visitation ministry to the blind. Its 114 field representatives visit more than 45,000 blind people each year across North America. Glaucoma screening clinics and a Bible school form an integral part of CRS's outreach ministry.

In 1980 services expanded to include the deaf and hearing-impaired. A videotape lending library and several publications in Easy English are available to the deaf.

The blind and deaf receive all services and materials free. Funding for this ministry comes from concerned friends and the business community. For more information, write or call: Christian Record Services, P.O. Box 6097, Lincoln, Nebraska 68506, 402-488-0981.

By Vernon Bretsch, president, Christian Record Services of the Seventh-day Adventist Church.



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This index, for January to June, 1989, includes the articles, editorials, and columns in the list of abbreviations below. Children's Corner stories and games are not included. The index has four sections: Authors, Titles, Subjects, and News.

List of Abbreviations

AP	Adventist People
ARS	Adventist Review Seminar
AS	Adventist Scrapbook
BS	Biblical Study
C	Church
CC	Children's Corner
CI	Current Issues
CL	Christian Life
D	Devotional
DM	Dear Miriam
E	Editorial
ED	Education
F	Feature
GE	Guest Editorial
H	Health
HS	History
L	Lifestyle
MC	My Church
NB	Newsbreak
R	Reflections
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ST	Story
T	Theology
W	Witness

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Youth Witness at Skiing Event. Rouhe, Esa. Jun 8: 612.

Florida: Asian-Americans Support Work in Philippines. Kurtzhals, Cindy. May 18: 533.

Florida Conference Emphasizes Safety. Kurtzhals, Cynthia. Apr 6: 373.

Florida Hospital Specializes in Community Relations; 1,000-bed Institution Cultivates Leaders, Pastors, Media. Cooper, Victor. Apr 13: 396.

Ghana: African Youth Walk for Jesus. Attey, Mark O. Jan 5: 28.

Great Britain: New Adventist School in England Receives Media Attention; Birmingham’s “First Black School” Off to a Strong Start. Taylor, Dorothy. Mar 23: 316.

Greece: Athenians and Thessalonians Begin Church Leadership Curriculum. Argiriou, Mrs. C. Jun 15: 637.

Guam: Letters Reveal Success of AWR-Asia Radio; Listeners Tell of Hunger for the Bible. Steele, Andrea. Jan 12: 52.

Hungary: Division President Addresses Hungarian Issue—Seeks Unity With 1,200 Separated Members. Dabrowski, Ray. Jan 19: 77.

India: Division Inaugurates New Headquarters in India; GC President Cuts Ribbon at Rural Site. Charles, Edwin. May 18: 530.

President Wilson Visits Southern Asia; GC Leader Meets With Prime Minister Gandhi. Charles, Edwin. May 25: 556.

Inter-America: Inter-America Holds First Congressoree. Garcia-Marenko, Alfredo. Mar 16: 293.

Italy: Euro-Africa to Receive This Quarter’s Offering; School Classrooms in Italy . . . Benefit. Kangas, Janet Leigh. Jun 1: 587.

Ivory Coast: African Adventists Use Airwaves to Attack AIDS. Mahon, Jack. Mar 30: 339.

African Pioneer Laid to Rest; Leaders Honor Man Who Served Church for 50 Years. Attey, Mark. Mar 30: 338.

Intrepid Workers—Backbone of Adventist Mission. Syme, David R. Jan 12: 54.

Kiribati: Church in Island Republic Thrives Despite Problems; Needs Fail to Halt Membership, School Growth in South Pacific’s Kiribati. Ferch, Arthur J. Apr 6: 370.

Liberia: Runaway Wife Leads to New Church. Feb 9: 154.

Loma Linda, California: Family Life Workshop Presents Crisis Management Jun 22: 661.

Loma Linda Hosts Abortion Conference. Guthrie, Patti Gentry. Jan 26: 98.

Medical Center Sees Concrete Progress. Feb 2: 130.

Malawi: Adventists Host AIDS Conference in Malawi; Officials From 18 Countries Seek to Combat Scourge. Guthrie, Patricia L. Gentry. Feb 9: 153.

Malamulo Hospital Receives Christmas President. Haywood, Sue. Mar 16: 292.

Mali: ADRA Dams Create Lakeside Villages Near Sahara. Jan 26: 102.

Maryland: Three Baltimore Worthies Stand Firm for Sabbath: These Courageous Members Put Their Jobs on the Line. Fowler, Les. Apr 27: 443.

Massachusetts: Nondenominational Congregation Accepts Sabbath. Jun 22: 661.

Michigan: Institute at Andrews Prepares Missionaries; Appointees Gather For Three Weeks of Training. Jorgensen, Candace. May 4: 476.

Maranatha Builds Youth as Well as Churches; Projects in Other Countries Help Students as Much as Missions. Case, Debbie P. Jan 19: 74.

Netherlands: Netherlands SDAs Dedicate First Elementary School. van Oossanen, K. C. Mar 23: 315.

New Caledonia: New Caledonian Adventists Overcome Obstacles; Members Face Difficulties in Island Paradise. Ferch, Arthur J. Jun 1: 589.

New Mexico: Head Dedicates Hand and Heart to Helping. Welch, Don. Jun 8: 613.

New York: Hundreds Receive Help With Immigration Papers in Manhattan. Jun 15: 638.

Pathfinders Help Restore William Miller Farm; Floridians Learn History While Making It. Nix, James R. Mar 30: 343.

North Carolina: Academy Health Team Reaches Out; North Carolina Students Teach Temperance. Beagles, Kathy. Apr 20: 418.

Norway: Norway Radio Station Runs by Faith. May 18: 533.

Pakistan: Church Leaders Meet Pakistani President; Also Visit Seminary, Hospital, and Afghan Refugees. Dabrowski, Ray. May 18: [532].

Papua New Guinea: Sabbath in Papua New Guinea. Hawkes, Lester N. Jun 8: 610.

South Pacific Plans to Educate New Members. Lee, Gordon A. Jan 12: 55.

Philippines: Health Education Services Draw Crowds in Spite of Crowding; Manila Hospital Offered Eight Programs in 1988. Imperio, Rhodie H. Mar 30: 342.

Laymen Add PEP to Evangelism. Banaag, C. Jun 1: 588.

Philippine Seminar Prepares Scribes. Conopio, Flor B. Jan 26: 99.

Revelation Seminars Stir Davao City. Jan 26: 100.

Three-Day Clinic Serves Nearly 6,000 People. Zachary, J. H. Jan 5: 27.

Romania: Impressions of Romania. Holbrook, Delmer W. Feb 2: 131.

Romanian Adventists Emphasize Family Life; GC Retirees Hold Seminars in Crowded Churches. Popa, Dumitru. Feb 2: 131.

Solomon Islands: Flood Brings Showers of Blessing. Jun 1: 588.

South Pacific Members See Lightning Strike Two. Ferris, Ervin. Jun 15: 638.

South Africa: Sister’s Visit Leads to New Church. Farag, S. A. Apr 20: 420.

Soviet Union: Adventist Church Dedicates First Seminary in U.S.S.R. (NB). Otis, Rose. Feb 16: 166.

Seventh-day Adventists in Soviet Union Enjoy New Opportunities; Public Baptisms Attract Thousands. Otis, Rose. Jan 12: 51.

Swaziland: Swaziland Feels New Life. Mar 30: 342.

Walla Walla, Washington: College Radio Station Celebrates 25 Years on the Air; KGTS in Walla Walla Covers Eastern Washington. Williamson, Jim. Jan 26: 101.

College Sleep-Out Recognizes Homelessness. Jun 22: 662.

Washington, D.C.: White Estate Uses Modern Technology; Entire E.G. White Writings Made Available by Computer. Olson, Robert W. May 25: 557.

Yugoslavia: Yugoslavian Campaign Breaks New Ground; Hundreds of Visitors Flock to Church. Kuburic, Ratko. Feb 9: 156.

Zaire: Airstrip Heralds Flying Doctor Service; Remote Zaire Town Benefits From Adventist Project. Mahon, Jack. May 11: 499.

Crusade Adds 800 to Zaire Churches. King, Donald G. Jan 5: 25.

Zimbabwe: Blind Pastor Helps Hundreds See Jesus. Erntson, Janice. Jun 8: 612.

Minister Joins Adventist Church in Africa. Ndlovu, Harold. Feb 9: 155.

Correction

Arizona Spanish camp meeting is August 14-19. Nevada-Utah Conference South Lake Tahoe August 7-12 (instead of Salt Lake)

THOUGHTS DURING A COMMUNION SERVICE

O Lord, I hunger, this morning, for rest.
My days are filled with the confusion
Of coming and going,
Doing and saying,
Giving and taking.

I hunger for rest—
For this body that has walked the maze of grocery
aisles,
Climbed the steps of school buildings,
Lifted, carried, pushed, pulled, tugged, banged,
pried, stretched.

I hunger for rest—
For this mind that has felt the pain of children,
Grappled with the strain of finances,
Studied, surmised, questioned, probed, calcu-
lated, concluded.

O Lord, I hunger, this morning, for rest.

“And . . . Jesus took bread, and blessed, and brake
it, and gave to them, and said, Take, eat: this is
my body.”

O Lord, I thirst, this morning, for richness.
My days are spent with the enigma of yearning
and stretching,
Asking and seeking,
Gazing and sighing.

I thirst for richness—
Of the spirit,
In the renewed wonder of childhood,
The blessedness of creative fulfillment,
The contentment that springs only from a heart
Touched with the joy of little things.

I thirst for richness—
Of relationships,
In the deep weaving of heart to heart,
The chorus of spontaneous laughter,
The simple moments graced by unspoken un-
derstanding.

O Lord, I thirst, this morning, for richness.

“And he took the cup, and when he had given
thanks, he gave it to them. . . . And he said unto
them, This is my blood of the new testament,
which is shed for many.” “Drink ye all of it.”



*Sandra Doran is author of
two books: Nobody's Boy and
The House That God Built.
She lives in Bridgeport, Con-
necticut.*

BY SANDRA DORAN

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