

# Adventist Review

General Organ of the Seventh-day Adventist Church

August 20, 1981

“Cheers for  
No. 1”

Page 3

Loyalty—the  
needed virtue

Page 4

The least  
of these  
My brethren

Page 6

Postmark  
Pitcairn

Page 9



Rose Chow, teacher, poses with a first-grade violin student at Hawaiian Mission Elementary School. See D. A. Delafield's article about incredible Hawaii on page 15.

“**Cheers for No. 1**” (p. 3) describes the pervading epidemic of self-praise in today’s society and shows how Heaven views such attitudes.

The following comment by Ellen White adds further light to the subject: “Christ is cleansing the heavenly sanctuary from the sins of the people, and it is the work of all who are laborers together with God to be cleansing the sanctuary of the soul from everything that is offensive to Him. Everything like evil sur-

prising, envy, jealousy, enmity, and hatred, will be put away, for such things grieve the Holy Spirit of God and put Christ to an open shame. *Love of self will not exist*, nor will any engaged in this work be puffed up. The example of Christ’s life, the consistency of his character, will make his influence far-reaching. He will be a living epistle, known and read of all men.”—Manuscript 15, 1886. (Italics supplied.)

**This week** we begin a three-part series by David Mould,

director of Jesus Behind Bars, who migrated to the United States in 1977 after having pioneered and established the prison ministry in Jamaica’s prisons.

The first two articles in the series provide a theological setting for this ministry. The third tells how Jesus Behind Bars translates theology into practical Christianity.

**Art and photo credits:** P. 4, Marquita Fowler; p. 8, Jeanie McCoy; all other photos, courtesy of the respective authors.

**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.

**Wrong impression**

Re “Two Is Company” (June 18).

The author seems to imply that a housemate might be someone of the opposite sex, although after reading it over I know that this is not what she said or intended. The person who called it to my attention was amazed that such a thing would be suggested in our church paper. After studying it I can see at a glance why a reader might come to that conclusion.

I am writing this in case someone else might have gotten the same impression. We need to be careful not to give wrong impressions.

RUTH F. HODGES  
Santa Rosa, California

► *We quote from the article: “While people say that you should marry for love, not money, either reason is honorable for the single person who is looking for a housemate of the same sex.”* (Emphasis supplied.)

**“Cops and robbers”**

Re “For Real” (June 25).

As the author of the *REVIEW* article pointed out, often the wicked have the most dramatic parts in Bible plays and can come off stealing the show, thus evil could be glorified in the children’s minds.

Also, the children might tend to identify with, or at least imitate, the more exciting roles. We might wind up with the problem

of a Biblical “cops and robbers” game.

As in other situations, Philipians 4:8 is a good guide.

HELEN KELLY  
Ridgetop, Tennessee

**Needs of the disabled**

The article “Christian Record Supports Year of Disabled Persons” (April 23) was much needed and appropriate. For too long our ministry of healing has been limited to the four-walled clinics in our medical centers and has neglected the needs of the disabled persons in our communities. As a church family we need to be more alert to the needs of disabled members.

Considering the statistics that 35 million Americans are disabled, it is horrifying to count the number of wheelchair users and other severely handicapped persons who are not attending our churches, because they are barred by architectural barriers. This is likely because of ignorance rather than intent.

I would make a strong plea to our church building committees to evaluate their facilities and make a few modifications that would permit the handicapped access to worship. It would require more planning and caring than money. Major accessibility needs include level travel surfaces, tight-weave carpets without padding, doors of at least 32-inch width with easy swings, and most urgently needed are restrooms with travel space and grab bars. No expensive or special equipment is needed.

Some wheelchair users are fortunate to find a church whose members care enough to make their church accessible. Some of us are not. Some still sit beside the “healing waters” waiting for

someone to carry us to Christ. Why?

EDWINNA MARSHALL  
Loma Linda, California

I am a victim of cerebral palsy. Because I find it difficult to walk or talk well, the contribution that I make to my church is being there with a smile.

One problem that I have is with steps. When there is a wall or handrail to use, I negotiate them without too much trouble, but when there is no such support, steps can be frightening. If people would not stand and talk near handrails, thus allowing disabled and older persons to use them, it would be greatly appreciated.

BEN LINDSAY  
Eagle, Idaho

I am a paraplegic double amputee as a result of a car accident.

People are friendly at church if I manage to get there—but that’s the problem. I can sit at home alone weeks on end, and no one invites me to a meal. I will have been in a wheelchair 12 years next month.

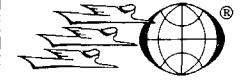
NAME WITHHELD

Some of our churches have more disabled people who cannot attend church than those who can. There is more need of emphasis on this group of nonattendees than on those able to attend.

In one church of 100 members, a blind and crippled member was visited by only one church member other than the pastor and local elder in an entire year.

Some of our churches have community centers for helping nonmembers; but the same community-center workers do not even pay friendly visits to their own handicapped fellow believers.

NAME WITHHELD



131st Year of Continuous Publication

**EDITOR**  
Kenneth H. Wood

**ASSOCIATE EDITORS**  
Leo R. Van Dolson, William G. Johansson

**ASSISTANT EDITORS**  
Jocelyn R. Fay, Aileen Andres Sox

**ASSISTANT TO THE EDITOR**  
Eugene F. Durand

**ADMINISTRATIVE SECRETARY**  
Corinne Rüss

**EDITORIAL SECRETARIES**  
Chitra Barnabas, Celia Singer

**ART**  
Director, Byron Steele  
Designer, G. W. Busch

**CONSULTING EDITORS**  
Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Alf Lohne, Enoch Oliveira, G. Ralph Thompson, Max Torkelsen, Francis W. Wemick

**SPECIAL CONTRIBUTORS**  
R. R. Figuhr, Robert H. Pierson, George W. Brown, G. J. Christo, W. T. Clark, Bekele Heye, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mittleider, K. S. Parmenter, W. R. L. Scragg, Joao Wolff

**EDITORS, NORTH AMERICAN UNION EDITIONS**  
Columbia, Ernest N. Wendth  
Southwestern, Richard W. Bendall

**AFRO-MIDEAST EDITION**  
Editor, D. Jean Thomas

**INTER-AMERICAN EDITIONS**  
Editor, Wanda Sample  
Associate Editors, Simone Doleysres, French; Humberto Rasi, Raul Villanueva, Spanish

**SOUTH AMERICAN EDITIONS**  
Editor, R. S. Lessa, Portuguese  
Editor, Jose Tabuena, Spanish

**CORRESPONDENTS, WORLD DIVISIONS**  
Africa-Indian Ocean, J. B. Kio; Afro-Mideast, D. Jean Thomas; Australasian, R. M. Kranz; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townend; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittleider

**CORRESPONDENTS, NORTH AMERICA**  
UNIONS: Atlantic, Geraldine I. Groat; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallack; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

**CIRCULATION**  
Manager, Robert S. Smith  
Associate Manager, E. W. Moore  
Field Representative, Ron D. Spear  
Advertising and Marketing, Edmund M. Peterson

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

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1981 Review and Herald Publishing Association, 6856 Eastern Avenue N.W., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$21.95. Single copy, 70 cents U.S. currency. Prices subject to change without notice.

Vol. 158, No. 34.

## “Cheers for No. 1”

Millenniums ago Lucifer said to himself: “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Isa. 14:13, 14). Five times he used the term “I” in expressing his goals for self-gratification. But Scripture says: “Thou shalt be brought down to hell, to the sides of the pit” (verse 15).

By contrast, Jesus, who was God, took five steps down from His exalted throne to save the human race. According to the apostle Paul, He “made himself of no reputation,” “took upon him the form of a servant,” “was made in the likeness of men,” “humbled himself,” and “became obedient unto death, even the death of the cross” (Phil. 2:7, 8). “Wherefore,” added Paul, “God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (verses 9-11).

### Self-exaltation versus self-denial

The two opposing principles espoused by Lucifer and Jesus—self-exaltation versus self-denial—today serve as banners under which followers of Satan or Christ are rallying in the great controversy. People who follow Satan place self at the center of their lives; people who follow Christ deny self and place Jesus at the center.

In this harvesttime of the world both principles are becoming increasingly prominent. Lovers of self unembarrassedly claim greatness for themselves; lovers of Christ adopt a humble stance and seek to hide self in their Saviour.

The growth of self-centeredness has become so striking that *Time* magazine recently published an essay by Frank Trippett on the subject, entitled “On Leading the Cheers for No. 1” (June 8, 1981). After quoting Ayn Rand’s statement that “the first right on earth is the right of the ego,” Trippett said:

“An increasing number of Americans seem to have concluded that the right to ego implies the duty to exercise it publicly. The result is something of a rout for the time-honored American taboo against tooting one’s own horn. Today it is commonplace for Americans to come right out and admit just how wonderful they really are.”

Trippett then offered examples of egotistical claims by well-known people:

Mickey Rooney, movie star—“I’m 58 years in the theater. Nobody gives me instructions.”

Howard Cosell, sports commentator—“I really believe I’m the best. My relationship with the men who play the games—all games—is probably unparalleled in this country.”

Reggie Jackson, baseball player—“I am the straw that stirs the drink. It all comes back to me.”

Evangeline Gouletas, Chicago realty mogul who recently married Hugh Carey, governor of New York: “In Chicago, they love me. In Chicago, I am already First Lady.”

Joan Kennedy, estranged wife of Senator Ted Kennedy (talking to an interviewer from the *Ladies Home Journal*): “I have talent. I know I’m smart. . . . You are talking to, I think, one of the most fascinating women in this country.”

Trippett continued by saying: “Bleats of unchecked egoism are now so commonplace that self-glorification may be well on the way to becoming standard American style. Yet such an epidemic of flagrant braggadocio would have scandalized the country not long ago. . . . Brazen self-admiration has never been considered criminal, nor necessarily degenerate, but it has always been judged tacky—poor form, at best. . . . To think well of oneself was one thing, but, under the traditional rules, it was quite another to give voice to one’s privately cultivated self-esteem.”

Taking a dim view of the present trend toward proclaiming one’s virtues, Trippett commented: “Self-praise is inescapably distorted and corrupted at its source, and this—not some arbitrary convention of etiquette—makes the self-praiser always seem at least ridiculous or fraudulent, and often worse. One must return to Reinhold Niebuhr for the key: ‘Since the self judges itself by its own standards, it finds itself good.’”

In conclusion Trippett wrote: “The main thing that traps people into spiritual emptiness is some sort of berserk ego. Says Psychologist Shirley Sugerman in *Sin and Madness: Studies in Narcissism*: ‘The ancient wisdom of both East and West . . . [tells] repeatedly of man’s tendency to self-idolatry, self-encapsulation, and its result: self-destruction.’”

What does God’s Inspired Word say about self-praise? Wrote Solomon: “Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips” (Prov. 27:2). Declared the apostle Paul: “I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Rom. 12:3). Christ told a parable setting forth the principle that a person should take a humble view of himself, then said: “Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 14:11; see also Ps. 39:5, 6; Prov. 29:23; Phil. 2:3).

When the rich young ruler came to Jesus and asked, “What good thing shall I do, that I may have eternal life?” Jesus replied, “Keep the commandments.” When the

*Continued on page 13*



## Loyalty—the needed virtue

Commitment to Christ brings with it commitment  
and loyalty to fellow pilgrims.

By MILTON MURRAY

Braniff Flight No. 10 had just taken off from Dallas-Fort Worth for Washington, D.C. The flight attendants had shifted to low heels and smocks. Trays, carts, plastic cups, bags of ice cubes, and coffee pots were coming out of prepacked lockers, drawers, and overhead compartments. Obviously the crew was well organized and seemed eager to get on with serving the full planeload of travelers. Seated as I was near the galley, I had an opportunity to watch them at close range. They appeared to be making good progress in their work.

In the midst of all the activity one of the team handling a full tray of plastic cups filled with soft drinks slipped, lost

her balance, and fell to the floor, sending liquids in all directions. At that moment an orchestrated and meaningful work effort was converted into chaos. All four stewardesses stopped in their tracks, frozen for about three seconds. But in that short span of time they assessed the calamity, accepted it, eyed one another, and smiled. They went to work cooperatively—none going back to her own assignment until the galley was back in working order and all signs of the minor tragedy erased.

The pressure of serving 120 meals in one and a half hours, and the personal commitment to represent Braniff with distinction, prompted that crew to a degree of loyalty that merits emulation. Their team spirit—evident in both good and bad times—prompted me to take another look at my loyalty to the cause and the church I esteem.

Loyalty to superiors is natural and easy when things are

---

*Milton Murray is a member of the General Conference staff as director of the Philanthropic Service for Institutions.*

going well. But where is loyalty when the budget is cut, a request is denied?

Loyalty to the church, conference, or institution comes readily when progress is reportable on all fronts. But where is loyalty when a crisis rears its ugly head, for whatever reason?

Loyalty to peers comes easily when there is agreement. But how intense is loyalty when an honest difference of opinion surfaces or when an associate has failed in some undertaking?

In Romans 12:5 Paul declares, "So we, being many, are one body in Christ, and every one members one of another." Does he mean that disloyalty to a brother is disloyalty to oneself? It appears so. My commitment and loyalty to Christ bring with them a full degree of commitment and loyalty to my fellow pilgrims.

In a growing world church the challenge of loyalty cuts across cultural, educational, professional, social, and economic lines. But God has placed love and concern in the heart of every human being, and certainly those who have taken a stand for Christ are to be foremost in cultivating and exercising them in the interest of others. God's love and loyalty build bridges and draw people together.

A shrinking world brings differing working relationships, sometimes stretching people's capability to adjust to the requirements. The understanding required to work together effectively demands loyalty first and last to the banner of Christ. Compelling human tendencies, often related to pride, are a constant threat in such situations.

Another factor that strains loyalty is modern technology and the numerous professional specialties that have resulted. The church as an entity and the church program require that an increasing number of these specialized functions and services contribute to the accomplishment of the mission of the church. Similarly, within the ranks of church members there are growing numbers of highly qualified, talented, and skilled people. Their contribution to the whole is becoming essential and ever more needful to the success of the church.

In the final analysis it is necessary and logical that a spiritual crusade should be led by the gospel ministry. Chemists and engineers, for example, are not the most appropriate leaders for a spiritual movement, even though they may have appropriate responsibilities for units of the whole. The clergy, leading and working with those of diverse careers who are required to carry out the mission, needs the loyalty of every team player. Every careerist has a natural and expected loyalty to his or her calling. Unfortunately there are occasions when a specialist is tempted to exercise full "professional prerogatives" that often bring about a confrontation with leadership. If the professional services being performed are absolutely essential to a given program's success, then a problem may ensue. Such a circumstance will require the full understanding on the part of both specialist and leader.

It is the job of the data-processing specialist, for example, to convince church leadership of the merits of

the new technology he represents. Although church leaders will be aware of technological advances, it is not reasonable or practical to expect the ministry to carry the torch for a given area of specialization. So if your career area is not well understood by the ministry, then the problem is yours to remedy. Your loyalty to the cause will prompt a willingness to demonstrate patiently how your specialty contributes to the whole.

Incidentally, leaders of every organization—educational, industrial, governmental, and spiritual—are subject to intense scrutiny and criticism that frequently come from those least qualified to judge. Be sure you have made an effort to get the larger picture before judging your leaders. That is one reason they are where they are—they have an unusual grasp of the entire panorama of a given situation that transcends the career specialty that launched them professionally.

---

## Loyalty is easy when things are going well. But where is loyalty when a crisis rears its ugly head?

---

Check your loyalty before you belittle or comment disparagingly about a leader. Before you set out to "get even," ascertain whether in so doing you are being loyal to your calling as a Christian. Check your loyalty quotient before you speak of the "ineptitude" of a leader. Be sure you are constructive in your comments, not destructive. Be a member of the Lord's loyal team.

That Braniff team was a loyal team—loyal to one another, to their employer, and to the people they were serving. Their attitude and smiles in the face of a disconcerting episode gave evidence of unqualified loyalty and dedication to the performance of service.

You and I belong to an army of Christians committed to helping thousands travel much farther than the distance between Texas and the U.S. capital. As we preach the gospel and exemplify the life of Christ through a multitude of agencies, one or more of our number may have a failure. We may not all succeed as readily as we would like. Some of us may lose our balance in our eagerness to get on with the job. Others may become discouraged before their dreams come true. But whatever comes to us, to our institution, conference, or to the associates with whom we work, let us not forget that loyalty—Christlike loyalty—can bridge and solve most problems. Loyalty is the needed virtue.

We should have an infinitely greater commitment to loyalty than did that Braniff crew who transported 120 people to Washington, D.C. The import and consequences of our mission are eternal. □

# The least of these My brethren— Part 1



By DAVID MOULD

To the hushed congregation, indeed to all Israel, Jesus' announcement of His mission recorded in Luke 4:18 was an unwelcome Magna Carta. Within minutes of its proclamation Christ would taste of the cup that He was to drain to its dregs on Calvary. He would be persecuted mercilessly. Taken to the brow of a hill from which the Nazarenes would have hurled Him headlong, He was rescued by unseen hands. His hour had not yet come.

But why? What was it in His poignant declaration that had so enraged the Nazarenes? Was it His obvious claim to messiahship? Or were there other equally infuriating aspects that made them attempt to kill Him, even on the Sabbath day—aspects such as the breaking of Jewish exclusiveness?

Christ's mission struck at the root of Jewish pride. The thought that they were inherently better than the Gentiles, that among themselves social standing was a reflection of where one stood with God—that thought, caste, and class distinction were all under attack that day.

Christ would be a Saviour to the Gentile, as well as to the Jew, to the poor, as well as to the rich. His mission would take Him in ministry to prostitutes, tax collectors, and ultimately to two thieves. By precept and by example Christ would urge a type of mission far different from what they had expected. "Ye are the salt of the earth," He declared (Matt. 5:13). Your mission, which is but an extension of My own, is to *all* humanity.

No wonder the Jews rebelled. Were they to be classed with the pagans—with the "base and despised" elements of society? With murderers and thieves? "All ye are brethren," Christ would declare (chap. 23:8). "Breth-

ren?" they thought. "Brethren" to prostitutes? "Brethren" to tax collectors? Never!

Again and again Christ would affirm this truth. Just prior to His crucifixion, in one of the last messages that He would give His church, He drew on no less a scene than the judgment to make His point. There He focused on the poor, the naked, and the prisoner. In the plainest language He again called these outcasts *brethren*—His brethren. "Inasmuch as ye have done it unto one of the least of these my brethren," He declared, "ye have done it unto me" (chap. 25:40).

Ellen White comments on this judgment scene: "When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages*, p. 637. It is easy enough to conjure up a picture of Christ hungry. After all, He fasted for 40 days. But Christ *in prison*?

The lessons of Christ are for all time. His ministry to the "base" and "despised" things, the social outcasts of Israel, as well as of the Gentile world, is particularly revealing. In dealing with the chief tax collector of Jericho, for example, Jesus taught a cardinal truth. Looking at the crowd as it stood in abject disbelief at His condescension in inviting Himself into Zacchaeus' home, Jesus was careful to make this point: "He also is a son of Abraham" (Luke 19:9).

The people were amazed. Zacchaeus, agent of the hated Romans. Zacchaeus, the thief. Was Zacchaeus a son of Abraham? But Christ's message was directed as much to Zacchaeus as to the inhabitants of Jericho: Zacchaeus was a child of God! Sinful, yes; tempted, yes; despised, yes; but a penitent child of God nonetheless.

*David Mould is director of the Jesus Behind Bars ministry, in Orlando, Florida.*

Millions need to hear that message: You are a child of God. Millions have accepted the message of their consciences and a society only too willing to condemn tempted, guilty humanity to say, "I am nobody." Not only does Christ identify with the basest of humanity but He places a premium on humanity—all humanity. He pictures the Father as stooping with a heart of compassion over the lost race, Christ Himself being the ladder connecting penitent sinners to the heart of infinite love.

The need for the gospel is evident especially in the many thousands of prisons and jails all over the world. In the United States alone in any one day these fortresses hold more than 800,000 men, women, and children. To many of them life has ceased to have meaning. Each day brings its new round of beatings, rapes, reminders of their guilt and worthlessness. How can we reach them? Can the cross prevail? It has, and it will until Christ comes. The power of the gospel to reclaim wasted lives is just as efficacious today as it was 2,000 years ago.

Harry Williams is a case in point. Born in Philadelphia, Harry grew up in a world where drug use was prevalent. In fact, drug "pushers" were the idols of the streets. "All my uncles were drug pushers," recalls Harry. "All I ever wanted to be was a pusher. That's all I knew." Selling drugs led to a life of crime. Nevertheless in his chosen field Harry excelled; he became one of the leading pushers of Philadelphia. As a result he was sent to prison 26 times over a period of 19 years. Could the gospel save him, steeped as he was in a life of sin and crime?

Today Harry is a Seventh-day Adventist pastor in Atlanta, Georgia. What made the difference? The story is

startling in its simplicity. One day an 80-year-old Adventist prison worker saw him in his cell, looked him straight in the eye, and said, "Young man, do you know that God loves you?" This remark began a revolution in Harry's life—a revolution that would lead him upon his release to resist his former fellow pushers, waiting for him at the gates of the prison, to reject the offer of more drugs, and instead to find his way to Oakwood College, where, penniless, he presented himself to baffled administrators with the simple message: "God has sent me."

Perplexed, but presented with the choice that either Harry was mad or that God indeed had sent him, the Oakwood College administrators, after prayer and deliberation, took him in.

The simple message that changed Harry was the same one Christ gave Zacchaeus. The good news that God loved him started Zacchaeus thinking. It started Harry Williams thinking. It will start millions thinking when we unearth it from the debris of theological rhetoric.

Certainly, Harry's case is an exception. Some prisoners need years of work to be brought to the point where they can trust anybody's testimony and thus be brought into a saving relationship with Christ. Nevertheless, Christ's commission to His church still stands: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

But how can a hungry man see the love of Christ? How can the naked see it? How can prisoners see it? Here the pen of inspiration is most insightful: "The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evildoer than will the sword or the court of



David Mould (in center with Bible) and ministers involved in the Jesus Behind Bars outreach pose with some prisoners with whom they are working.

justice. These are necessary to strike terror to the lawbreaker, but the loving missionary can do more than this. Often the heart will harden under reproof; but it will melt under the love of Christ.”—*Ibid.*, pp. 350, 351.

Often the gospel must be “preached” in a new tongue, in a language that can be understood by its recipients. It must be “manifested in unselfish ministry.” “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone” (James 2:15-17). Belief in the gospel mandates action. It means taking a loaf of bread to the hungry or clothes to the naked; it means sharing time with a prisoner, visiting him in prison, and perhaps visiting his family on the outside.

Christ’s own people rejected His mission of service to all mankind. By so doing they frustrated God’s purpose for them. We should learn the lessons of their failure. “They brought ruin upon themselves by refusing to minister to others. . . . The warning is for all time. . . . Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves they do minister.”—*Ibid.*, pp. 583, 584.

In the final analysis, true Christianity is more than theory—it is action. How do we spend our time? With whom do we spend it? Where do the currents of our thoughts carry us? Can we be found preaching good tidings unto the meek? binding up the brokenhearted? proclaiming liberty to the captives, and the opening of the prison to them that are bound? This is where Christ is, and this is where we must be.

The babe in Christ is nurtured by the church. There he receives instruction; there he is prepared for service. But those who have communed with Christ for years need more than church attendance. They must go with Christ to the highways and byways; they must minister with Him to the hungry, afflicted ones, to those in prisons or jails.

Because Christ was a man of sorrows and acquainted with grief, His kinship with the afflicted and oppressed is close. Like them, He tastes the cup of human rejection. He understands their lot. He suffers when they suffer. Perhaps that also explains the affinity of the poor with the Man of the cross; they understand Him. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty” (1 Cor. 1:26, 27).

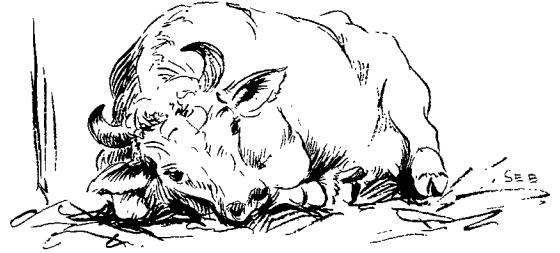
Now can we understand Christ a little better when He says, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me”? □

*To be continued*

## FOR THE YOUNGER SET

# Bossie goes to camp meeting

By CHRISTINE APLIN DALTON



Bossie lived in the days when people had to work hard to get ready to go to camp meeting. Since there were no refrigerators or camp stores, mothers would make dried toast out of their homemade bread so that it would keep for the entire camp meeting; sometimes they would boil and can milk to keep it fresh, the way we sometimes can peaches or tomatoes in glass jars today.

One family with four little girls decided that the best way to have good milk at camp meeting was to take Bossie the cow with them. After arriving at the campground and finding their tent, Mother and Big Sister began arranging things to make it homey. Daddy took Bossie, a rope, and a stake to a nearby field. He tied the rope carefully around Bossie’s neck so that it would not slip and choke her. Then he drove the stake into the ground and tied the rope tightly to it. He patted Bossie on the neck, saying, “Eat the nice grass and be a good girl. I’ll come to see you at suppertime.” Bossie settled down to eat some grass and take a nap. At suppertime Daddy milked her, and his family enjoyed the good fresh milk for supper. Daddy returned the next morning and milked Bossie again.

After eating that morning, Bossie lay down to chew her cud and take a nap. When she woke she looked around. We can imagine her thinking, This

doesn’t look like my home pasture. I wonder where my master is. She got up, nibbled some grass, pulled on her stake, and began looking around for her master. After she had walked, nibbled, and pulled some more the stake came loose.

Bossie ambled from the field and soon came to some tents. She saw many little tents (that housed families) and some middle-sized tents (where meetings were held for boys and girls). As she wandered through the campground, Bossie heard a voice that she recognized. She walked toward it.

Soon she came to a large tent. Since the sides of the tent were rolled up to let the cooling breezes in, Bossie was able to look in. Then she walked right down the center aisle, because her master was standing up in front talking to the people. She got to the front, stood, and listened. When the people in the congregation said Amen, she added a nice, soft moo.

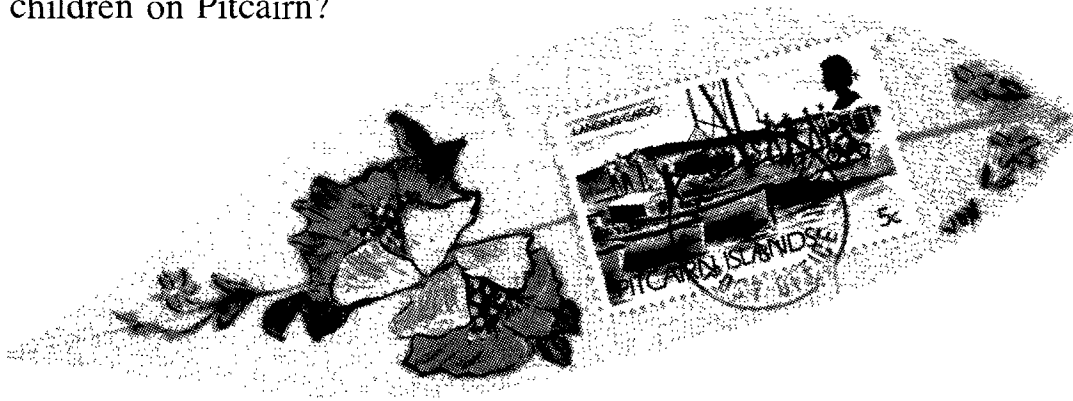
Some of the people listening to the minister did not think that Bossie belonged in the meeting. But when they tried to lead her out she planted all four feet firmly and would not budge. Finally Daddy had to stop preaching and take Bossie back to the pasture himself.

Wouldn’t it be nice if all boys and girls and their parents were as eager to listen to the preacher as Bossie was that day?



# Postmark Pitcairn

Why would the Lord allow  
such large freight bills when  
we were trying to help  
His children on Pitcairn?



By VON STIMPSON

*Ding, ding, ding, ding, ding.* Five strokes of the bell stir the island to immediate action. Collect your baskets of curios to sell or fruits and vegetables to trade and hurry along down the Hill of Difficulty to the Landing. A ship has been sighted.

On isolated Pitcairn Island life continues much the same as yesteryear. Any ship brings this response, because only a few call here anymore. Nearly gone are the days of passenger ships stopping for short visits, and many freighters are now containerized, with tight schedules to meet.

But today is a high day. This ship, the *Pecan*, has been asked by the British Government to bring our mail and island supplies. During the past year we have been fortunate to have one about every three months. Even so, this ship is more special than usual, since it is carrying building supplies for our new children's Sabbath school room. Pitcairn's children have been meeting in the courthouse, and they deserve a room of their own. Some money had been raised previously, but it had been used for more pressing needs. Kind American friends accepted the project and raised the funds for the new room.

The church also needed redecorating, so we figured that \$7,000 would cover both jobs. It has been a thrill to open

our once-a-quarter mail and to find many checks tucked into the letters—people have given happily and willingly.

What an exciting day it was when the *Pecan* arrived! It was a beautiful day: clear skies, gentle breezes, lovely blue ocean that was not too rough.

After loading our baskets in the two longboats we scrambled in and happily passed out of Bounty Bay into the open sea. We knew this would be a long, hard day, for besides the island mail, foodstuffs, and the children's building materials, the government also had ordered lumber and supplies for two other projects.

As we approached the ship, we could see "Stimpson, SDA Church, Pitcairn Island" printed in bold letters on the large wooden crates on the foredeck. Earlier, we had received a cable informing us that a package had been air-freighted to New Zealand for us and would be on board too. We knew it would contain cards, letters, film, a donated watch for an elderly island man, a new communion tablecloth, and other gifts that our friends had sent us—plus more checks.

With an air of expectancy we climbed the Jacob's ladder up the side of the ship. As soon as possible we asked about our package. First disappointment! The captain had received word of it, but it had not arrived in time for departure. An officer brought my husband, Ollie, a thick envelope with the materials list and billing, which he was eager to see. What a dreadful letdown when we read the bottom line—\$7,800! We had expected the freight charges to be about \$1,500, but instead they were \$3,500! And the bill did not include the linoleum that we planned to order later for the sanctuary. Whatever would we do? Surely, we could not ask our friends to raise more money. They had sent \$6,000 and the mission had given the other \$1,000.

I felt depressed. Out here in the middle of the ocean we cannot pick up a phone to share our problems with loved ones, and there are no other church workers. Letters—

*Von Stimpson is a nurse and pastor's wife living on Pitcairn Island.*

even if a ship should call to pick them up—take many weeks to reach their destination. Cables are our only means of rapid communication, but because of the expense they have to be kept short.

We finished unloading the cargo by sunset, so the postmaster decided to distribute mail that night. Mail call is usually the highlight of any day, but this one brought no happiness. My emotions were confused: anger at the shipping company for such a large charge, shame to have to request more money, disappointment that I knew our friends would feel. I even questioned why the Lord would allow this when we were doing it all for His Pitcairn children. And, as a final blow, even our surprise box had not arrived.

So I experienced little joy when the mail clerk handed us more than 125 letters, several packages, and a mailbag full of church papers. Two other packages we had expected from our family also had not come. We would have to wait three more months for them.

When we got home we still had nearly two hours of electricity before the island generator would go off for the night, so we dumped the mailbags on the living room floor and began to sort. We found that some of our California

friends had mailed their letters separately, rather than including them in the package that had been held up in New Zealand.

The very first letter was from a retired couple, and they sent a check for \$300. Another contained a check for \$200. One had a message that \$125 had been sent directly to the Central Pacific Union Mission office. Three letters came from our good friend Herb Ford at Pacific Union College; the Pitcairn Study Group and others had raised about \$1,000. "Could we make good use of it?" he questioned. Some Hawaiian friends sent an encouraging note. Yes, they would be happy to donate a piano to the Pitcairn church—in response to an earlier request.

I shed tears. Most were tears of remorse for my lack of trust in a wonderful heavenly Father who knew long before we did about our large freight bill and had impressed so many people to give generously. Some were tears of joy for God's blessings that I had almost forgotten. I wonder how He can love us so much when often we are so ungrateful?

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24). □

## FOR THIS GENERATION By MIRIAM WOOD

### Sticklers

When I overheard a group of my young friends discussing someone in a position of authority with whom they all had dealings from time to time, I was interested. I joined the group unobtrusively, not wishing my presence to hamper freedom of expression. And it didn't—I must confess that I was a bit taken aback by the bitterness that surfaced!

"The thing is," said one of the group, "he likes to make the hardest possible rules and regulations for everyone else to follow, but he never acts as though they apply to him. He's a real stickler when it comes to adhering to policy as it applies to other people, but he's in a different category himself!"

Quickly another person shot back, "Isn't that the way it always is with sticklers?"

Feeling that I had taken quite enough food at that mental meal, I moved on. But through the rest of the day, I found

myself contemplating the conversation. *Are* sticklers that way? Do people who delight in setting up elaborate rules for others refuse to abide by these same rules themselves? After mulling this over, I have come to the conclusion that probably this is often the case; my conclusion was reached by remembering sticklers I have known.

For instance, there was the school board chairman who was never satisfied with the stringency of the rules set up by the board. "We've got to have such ironclad rules and enforce them so vigorously that no student will ever *dare* to step out of line!" he fumed, and so the iron was added—much more than I, for one, thought was appropriate. And the first student who got his toe just a trifle over the line really "got it." That was how things went until the son of the chairman decided to cast off the shackles of restriction and do exactly as he pleased. The

school was disrupted, the teachers were in nervous prostration, a board meeting was called, and the "ironclad rules" were invoked. That's what everyone thought would happen, that is, because, after all, the chairman was a real stickler for the letter of the law.

When the matter was brought into the open, to the total shock of all, the chairman announced that there were extenuating circumstances in this case, and he had no intention of letting the rules decide the fate of a promising young boy. Open-mouthed, the board members stared at him, but he plowed right on, so determined was he that the boy, who richly deserved punishment, never got it.

Sticklers *are* like that, I'm afraid.

Then there are people who make a great fetish of protecting other people's honesty. Money that belongs to an organization must be accounted for right down to the last farthing—and, of course, it should be. Items that can be charged to the organization must be monitored with the utmost severity, lest five cents be misappropriated. Without being specific, I have found, to my sorrow, that the stickler in this situation is sel-

dom so meticulous about his own fiscal policies. After all, the rules don't apply to him; he's entitled to—well, whatever. This is not always the case, of course, but more often than it should be.

Recently the newspapers were full of the story of a prominent career woman from the upper brackets of society who shot her paramour in a frenzy of jealousy. One of the more bizarre aspects of the case was that this woman, in charge of a large, exclusive school, showed the utmost severity toward students caught with drugs—and yet she herself was in the throes of a years-long addiction. She was the proponent of the strictest of moral codes for her school—yet she was engaged in an illicit romance. I wonder if she was thought of as a stickler. She seems to qualify.

Certainly it is the responsibility of every sincere Christian to live up to all the principles of Christ's teachings, and to encourage others to do the same. I think, however, that to become a stickler is to lean dangerously close to the Pharisees whom Christ found so repugnant during His life on earth.

# A letter to Harry

A mother writes to her son who is about to be married.

By ANN ECKA

Dear Harry,

In two weeks you will be married, and then my correspondence will be addressed to both you and your wife. Before then I want to share with you the little I have learned about marriage.

First, I would tell you that your happiness is not primarily dependent upon Elizabeth; it is dependent upon your relationship with Christ. By reading, by prayer, by singing, by gratefulness, by obedience, by sharing, keep that relationship alive and growing. You will stumble, you will fall, you will be rushed and forgetful, you will even be headstrong and willful, but turn back to Jesus. Honestly confess your attitude and behavior, accept God's forgiveness, and then rejoice in God's goodness. Let Elizabeth see you in private devotions. It will strengthen and encourage her, as well. And start now! Better 15 minutes actually spent with God in the morning than an hour planned but not carried out.

Second, remember that the wedding does not mean that you have acquired a house; it only means you have bought the land on which to build. You both bring to this property the foundation stones of your own personal characters—your integrity, your trust in God, your willingness to forgive, your belief in the importance of work, your concern for others. The cornerstones of your marriage may well be trust in Christ, love for each other, loyalty, and concern for others outside the home. Every word you say, every action, every attitude, becomes a board or a brick or a nail in the structure you are building together.

It is appropriate and necessary that you study how this house should be built. You will find the basic structure in 1 Corinthians 13, Ephesians 5, and Romans 12. *The Ministry of Healing*, pages 349-406, and *The Adventist Home* give more detailed drawings. Set apart a time for studying these and regard it as sacredly as you do your mealtimes.

It will amaze you, if you have not already discovered it, that there is time to do everything we need to do. Our need

is to get our priorities in order. "Through the grace of Christ we may accomplish everything that God requires."—*Christ's Object Lessons*, p. 301.

You have done enough building to know that it does not "just happen," that work goes on during the heat of summer and the cold of winter, that boards have to be pulled off and corrections made, and that the result is worth the effort. Harshness, criticism, ugly temper, unwillingness to forgive—and the resentment that it breeds—all are forms of vandalism, defacing and tearing down the building. Decide, by God's grace, to recognize them for what they are and to have nothing to do with them. Likewise, indulgence in private, personal sin is like termites that work undetected. No one dares to tolerate hidden sins in his life. We do not have to if we depend on God for the victory.

Third, get matters straightened out! There is no better advice than Paul's: "Be angry, but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil" (Eph. 4:26, R.S.V.).

Fourth, live within your means. To do this you will need to budget and to discipline yourselves to live within that budget. Believe me, the peace that comes from knowing where you stand financially is worth the self-denial.

Your sister, Kathy, says that one of the most helpful pieces of advice she received was the idea of a personal allowance. Each partner receives money each month to use as he or she sees fit, and no questions are asked.

Your father and I had a policy that neither of us would make a major purchase without first consulting the other. To us, that meant anything beyond groceries and the regular house and car expenses.

Fifth, believe in Elizabeth's good intentions, and let her know it. She was brought up under radically different circumstances than you were. She will have different approaches to the same goals. Her strengths and weaknesses are different from yours. Encourage her when you can, and believe in her when you do not understand. "In every way *encourage* each other in fighting the battles of life. . . . Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven."—*The Ministry of Healing*, p. 360.

In my mother's wedding book was a poem by Longfellow, an excerpt from "Hiawatha" that you may treasure as I do:

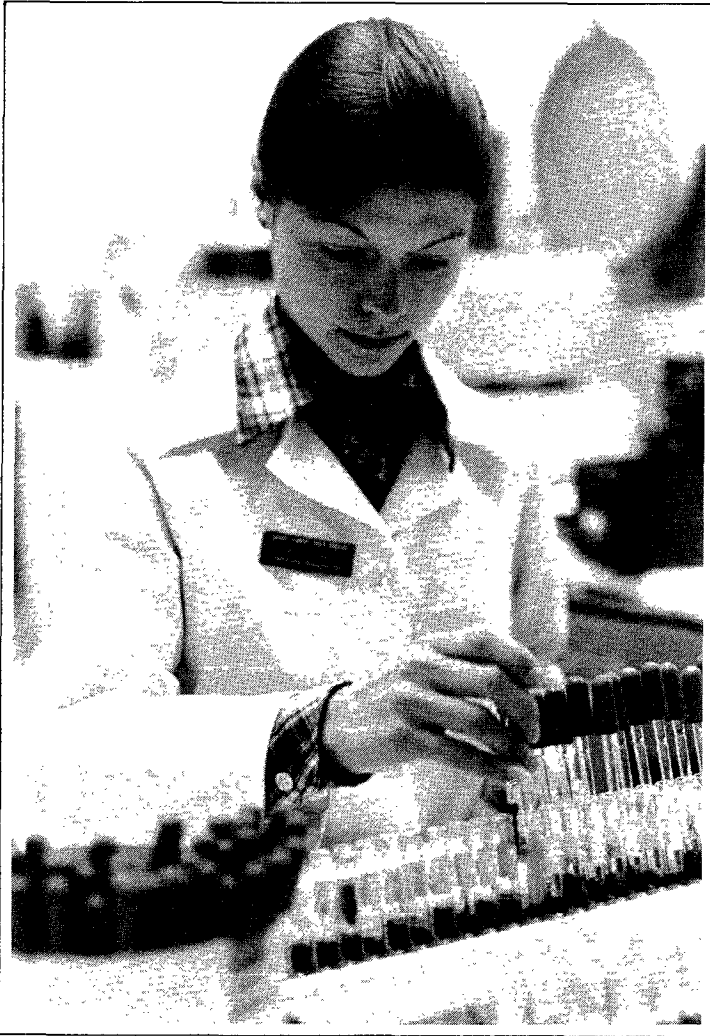
"As unto the bow the cord is,  
So unto the man is woman;  
Though she bends him, she obeys him,  
Though she draws him, yet she follows;  
Useless each without the other!"

Harry, if you and Elizabeth build a Christ-centered home, you both will be happy and your marriage will succeed.

Lovingly,  
Mother

*Ann Ecka is a pseudonym.*

# 423 Careers at Kettering Medical Center



Kettering Medical Center employs close to 3,000 employees, all delivering the best of skills and compassionate care to patients. But the majority of our employees are not doctors and nurses.

We employ accountants, teachers, printers, data processors, engineers, carpenters, painters, electricians, cooks, writers, artists... and the list goes on.

Since Kettering Medical Center is growing to meet the needs of the Dayton, Ohio area, employment opportunities are bright. The medical center consists of two acute care hospitals with 601 beds, a medical college, and an emergency and outpatient clinic.

Kettering Memorial Hospital, the hub of the medical center, is located in a picturesque suburban

valley in Kettering, Ohio. You'll join a staff of health care professionals from all over the world who've found a comfortable climate and lifestyle in Kettering.

423 careers – one is sure to suit you. For more information about our employment opportunities, contact our personnel office.

**KETTERING MEDICAL CENTER**

3535 Southern Boulevard, Kettering, Ohio 45429

(513) 298-4331

# Why the investigative judgment?

Some are questioning why there must be an investigative judgment. Is it for God's benefit? No, they answer, God already knows who will be saved and who will be lost. Is it for our benefit then? No, they answer, because there is a review designed for our benefit during the millennium. The implication is left that there is no need for an investigative judgment. But such a superficial conclusion is based on grounds other than what actually is taking place during the investigative judgment now going on in heaven.

First of all, the investigation *is* for God's benefit. Of course, it does not make up His mind as to who will be saved. He knows that already. Primarily the investigative judgment finds its purpose in the vindication of the character of God by answering the questions Satan has raised concerning the fairness of God's laws and dealings with created beings. For one thing, it demonstrates clearly that God will not destroy a rebellious or sinful being until He has given that person every opportunity—and provided every resource Heaven can provide—to be reconciled with God. God must show that He gives every individual who has ever lived a fair chance before He excludes anyone from coming up in the first resurrection. He must demonstrate also that there are a significant number of human beings who responded to all that He has done to save them, and that their response includes being able by His grace to keep His commandments. Thus Satan's charges that it is impossible to keep God's laws will be shown to be false.

Second, the investigative judgment *is* for our benefit. Although not physically present, Satan is our accuser, as Zechariah 3 points out. Christ our Advocate represents us by assuming our sins, blotting them out of the records of heaven, covering us with His righteousness, and placing upon our heads a "fair miter" that reads "Holiness to the Lord." Referring to Zechariah 3, Ellen White states: "Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress."—*Prophets and Kings*, p. 587.

## Description of sealing work

A few pages later she explains: "While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in

their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth. . . . Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant 'men wondered at.'"—Pages 591, 592.

After they have been sealed God's people become "men wondered at." They perfectly reflect His character and are used by the Holy Spirit to witness to God's glory and love to a world that has been longing for such a demonstration. This is the way—the only way—that His work can be finished on earth, that the character of God can be fully reproduced in His people (see *Christ's Object Lessons*, p. 69).

There is a third benefit that those who raise the question as to why there is an investigative judgment somehow overlook. That is the benefit to the onlooking universe. The sinless beings who populate this universe have witnessed the inroads of sin in our lives. Our imperfections have been noted carefully. They cannot help wondering whether we are safe to save—whether we are fit to join the sinless, unfallen hosts of the universe. As they participate in the investigative judgment they validate what God has known all along and are happy to accept to joint heirship with Christ those whose names are retained in the Lamb's Book of Life.

Undoubtedly God has many more good reasons for His investigative judgment than He has revealed or that human beings with their limited minds and lack of information about what is going on in God's universe can fathom. Although we may not fully understand all the reasons for the investigative judgment, that does not mean that God does not know what He is doing or that He is mistaken about the announcement He has made that the hour of His judgment *has* come.

L. R. V.

---

## "Cheers for No. 1"

*Continued from page 3*

man asked, "Which?" Jesus mentioned several. When the man declared that he was obedient to all these commandments, Jesus told him to sell his possessions, give the proceeds to the poor, and "come and follow me." When the young man heard this he "went away sorrowful," for he determined to retain self on the throne of his heart.

Commenting on this experience, Ellen White has written: "The lover of self is a transgressor of the law. This Jesus desired to reveal to the young man, and He gave him a test that would make manifest the selfishness of his heart. He showed him the plague spot in his character. The young man desired no further enlightenment. He had cherished an idol in the soul; the world was his god. He professed to have kept the commandments, but he was destitute of the principle which is the very spirit and life of them all. He did not possess true love for God or man. This want was the want of everything that would qualify him to

enter the kingdom of heaven. In his love of self and worldly gain he was out of harmony with the principles of heaven.”—*Christ’s Object Lessons*, p. 392.

In another place, speaking of several of Christ’s disciples who were “actuated by pride and love of distinction,” Mrs. White said: “They would have no place in the kingdom of heaven, for they were identified with the ranks of Satan.”—*The Desire of Ages*, p. 436.

### **True self-esteem**

In setting forth sinful egotism in its true light as a principle of Satan’s kingdom—a principle that will keep one out of heaven—we wish to make clear that we are not referring to true self-esteem. This esteem is the result of crucifying self and permitting Christ to live within (Gal. 2:20). It is based not on the mistaken notion that the unsundered self has intrinsic worth, but on the fact that Jesus gave His life on the cross and thus put value on the soul (1 Peter 1:18, 19). True self-esteem reveals itself not in flagrant braggadocio, but in a desire to bring glory to God through every aspect of life (1 Cor. 10:31). True self-esteem causes one to respect body, mind, and spirit, and to use them in harmony with God’s laws in order to reach one’s full potential in revealing God’s love to humanity.

Today Satan is working skillfully and energetically to lead people to be “lovers of their own selves” (2 Tim. 3:2), for he knows that “the main thing that traps people into spiritual emptiness is some sort of berserk ego.” People who are in love with themselves cannot be deeply spiritual, for the object of their affections is uninspiring and unworthy of worship. Nor can they love God and their fellow human beings, for they are controlled by a kind of psychological narcissism.

But while Satan is working mightily, so also is the Holy Spirit. With great power the Spirit is seeking to lead the followers of Jesus to reflect fully the humble, self-denying life of the Master. This is indeed a time to be “leading the cheers for No. 1,” but let us be clear on one fact—“No. 1” is not self, but Jesus. “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14).

K. H. W.

## **By accepting others we accept Jesus**

To study the life of Jesus is to see qualities to admire and to emulate. Among these is His marvelous way of making people feel, from the moment He met them, that He accepted and loved them, regardless of the sins they had committed or the present condition of their lives. Each of the men and women who had the privilege of knowing our compassionate Saviour must have felt assured that, although He hated the sins each had committed, He

considered them God’s children, His brothers and sisters.

One didn’t need to be perfect to feel this acceptance on Jesus’ part. The disciples, the men with whom He chose to spend the most time while He was on earth, hardly had attained perfection when He called them. Tax collectors, sinners, the sick, and the outcast all felt the warmth of Jesus’ unconditional love. Then, having been drawn close to Him, they desired to repent of their sins and become like Him.

Jesus “passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God”—*The Ministry of Healing*, pp. 25, 26.

### **Demonstrate acceptance**

Have Seventh-day Adventists learned from Jesus the lesson of accepting others? At the Philosda camp meeting this summer in Healdsburg, California, we met a group of people who seem to have learned the lesson well. These Adventist singles are skilled in the Christian art of treating others as equals in the sight of God. It was almost visible, this feeling of acceptance. By their warmth and friendliness the singles said to one another and to the married people among them, “Your past doesn’t matter to me. I assume you and God have settled that. What matters is that you are a valuable person, a child of God, and I care about you.”

We wondered whether many of these singles came from churches in which they themselves felt unaccepted, and began asking questions. We learned that most of the people with whom we talked were divorcees, a group of people within our church who if questioned will admit that more often than not they feel ostracized by their fellow church members. Some feel a wall of separation between themselves and the couples with whom they formerly socialized, because of their now-single status. Others feel that married church members consider them a “threat.” Some feel inferior because of their failure to keep their marriage together. Having experienced rejection by a husband or wife—the one person in their lives who mattered most—they know the pain that rejection can inflict, and they have learned how to avoid bringing that pain to anyone else.

It is possible that there are others in our church family who, like our singles, sometimes feel unaccepted—the disabled, members of minority groups, senior citizens, teen-agers. It is more than our duty; it is our privilege to fully accept each of these people. To do so is to accept Jesus, for He has told us that what we do for others we do for Him.

J. R. F.

# Incredible Hawaii: reflections after a six-week visit

By D. A. DELAFIELD

"No man is an island;  
No man stands alone . . ."

The haunting melody of that song is unforgettable—like the theme that it suggests. The idea is that while there may be loneliness and distance, total isolation is impossible. Every person—and every island in every ocean—has some peculiar beauty, personality, and charm.

Many experienced travelers think that the brightest beauty spots on earth are the unforgettable islands of Hawaii—"Aloha Land," or land of love and hospitality. Certainly the happy people who live there are among the most gracious people in the world. Just a few months ago my wife and I flew to the islands for a six-week speaking tour. How we enjoyed the rich fellowship with the people of the island churches.

Archeologists tell us that the ancestors of these wonderful Hawaiians came in jumbo-size outrigger canoes from the Marquesas Islands in the seventh century and were followed by another flotilla from the Society Islands 500 or 600 years later.

Today "flocks" of Japanese, Germans, Canadians, and Americans approach the islands from many directions flying in huge 747s and DC-10s. All are eager to swim in the warm waters of Waikiki Beach, to gaze upon the color-

ful Waimea Canyon on the exotic garden island of Kauai, or to visit the island of Maui to observe the world's largest inactive volcano—Haleakala.

Perhaps the most spectacular scene and certainly the most eerie is the live, steaming pit of Halemaumau—a part of Kilauea Crater on the large mountain mass of Mauna Loa.

When you tire of feasting your eyes on the natural wonders of the islands, there is the more tangible bill of fare, the exotic tropical fruits—mangoes, papayas, and luscious pineapples.

So Hawaii can be tasted, seen, and felt. It is a sensory experience. The sights and sounds and tastes are breathtaking. Except for an occasional earthquake, tidal wave, or volcanic eruption on the big island of Hawaii, one might almost think that this paradise of the Pacific is heaven. True, there is some crime in Hono-

lulu and on the other islands; but so far, the proportion is small in comparison with that found in the huge metroplexes of America.

The original settlers of the Hawaiian archipelago were not united as a kingdom until Kamehameha and his warriors paddled their huge war canoes northward to Maui, Oahu, Kauai, and Molokai. Then with the power of his war clubs and cannon fire, he gained undisputed control. The islands were merged into one kingdom between 1795 and 1810—a decade before the first missionaries came.

## Powerful warrior

The first king of the islands became a powerful and terrible warrior. Images of his personal war god, Kukailimoku, were carried into battle by the chief priests to inspire the troops and to strike terror into the hearts of the enemy.

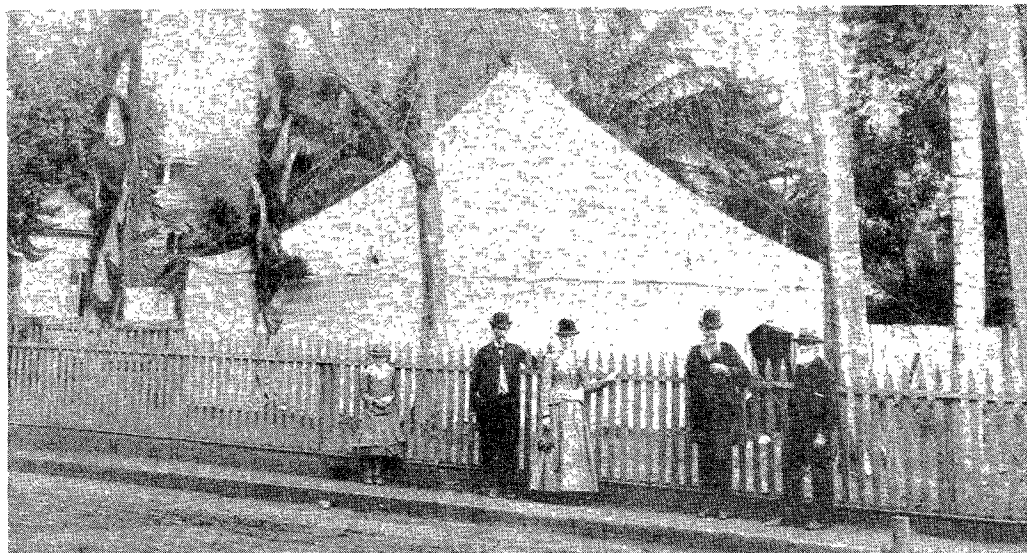
Religious life was centered in the *heiaus*, or ancient temples, before the coming of Christianity. When my wife and I were in the pastoral ministry on the islands of Kauai and Oahu between 1936 and 1942, we visited these shrines where stone altars were erected and where human lives were sacrificed. One of the most prominent is a restored shrine, Hale-o-aeawe, at the City of Refuge, Honaunau Bay.

According to Terence Barrow, author of the book

*Incredible Hawaii*, Liholiho, son of Kamehameha, in 1819 abandoned the old gods, set fire to the temples, eliminated the ancient taboos, and put out the sacrificial fires. Today the visitor to the Hawaiian Islands will observe in museums the hundred or so wooden gods that represent "the vestiges of a lost religion" and a system of worship that controlled the Hawaiians for a millennium.

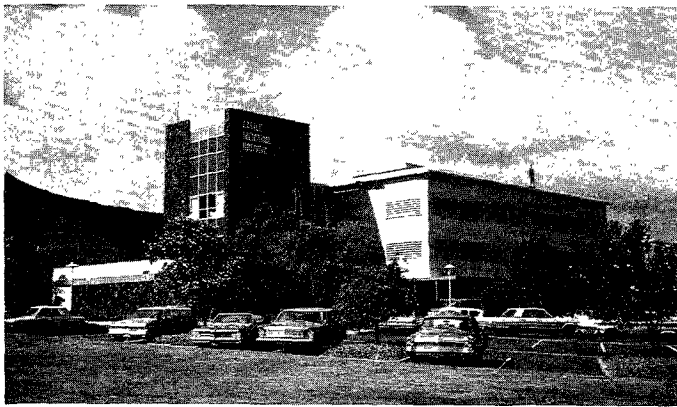
Even today the power of taboo, of black magic, of demon worship, survives to a degree. As late as 1934, Seventh-day Adventist missionaries at Kaunakakai, Molokai, observed a curious and eerie sight—a ball of fire, ragged and misshapen, flying slowly across the sky. "It is an *akualele*," exclaimed a Hawaiian believer, "a flying fire god." His explanation was this: a *kahuna* ("priest") had been paid to curse an enemy. From his humble shack he had thrown into the air a bowl of water laden with shavings from the Mauna Loa bush, pronounced a death curse, and instantly the fire god appeared to travel across the sky and settle down upon the victim, who within a few days would become seriously ill or die. There is good reason to believe that this fear of taboo, or the "*kahuna's* curse," was justified.

A curious fact of the ancient religion, according to Barrow, was a strange belief that natural death was impossible.



Conducting a tent meeting in Honolulu in 1885 were the W. M. Healy family, left; L. A. Scott; and Abram LaRue.

*D. A. Delafield, recently retired associate secretary of the Ellen G. White Estate, is a member of the White Estate Board of Trustees. He also is active in organizing clubs for retired SDA workers.*



When a person died, either magic or a blow by a war club was responsible. The enemy must be searched out. This was done by a priest with superior magic until revenge was obtained and the murderer eliminated. Cities of refuge were provided to which the fleeing person could escape.

When Congregational missionaries gained access to the islands in 1820, their work of witnessing was cut out for them. Interestingly, access to the harbors of Hawaii was gained by the intercession of a Scottish ship captain, Alexander Adams, and his two companions, John Young and Isaac Davis. Adams persuaded Liholiho, the son of Kamehameha I, to allow the missionaries to anchor their ships and unload their "evangels." Adams was the great-great-grandfather of Robert McKeague, with whom it was my privilege to labor for three years when my wife and I served the Honolulu churches. McKeague was the son of a charter member of the first SDA church to be organized in Hawaii.

The impact of the Seventh-day Adventist message was first felt in these islands in 1883 or 1884 when Abram LaRue and L. A. Scott arrived from California to sell literature on Oahu. LaRue was a zealous man, filled with good works. After his Hawaiian adventure he served the cause of God for 15 years in Hong Kong, winning the first converts there.

LaRue's island counterpart six or seven decades earlier was Kapiolani, the woman high chief from Hawaii, who, descending into the volcanic



While in Hawaii earlier this year the author and his wife visited Castle Memorial Hospital, upper left; Sabbath school at the Japanese church in Honolulu, upper right; and a scenic, remote valley on the island of Kauai.

pit of Kilauea, openly confronted Pele, the fire goddess. With a host of unbelieving and incredulous spectators on hand to observe, the valiant woman ate the *Ohelo* berries sacred to Pele and cast stones into the flaming lava, shouting, "Jehovah is my God. It is my God and not Pele that kindled these fires." Her ardent testimony lighted a flame for God that spread throughout Hawaii. Thousands of Hawaiians were thereby induced to become followers of and workers for Jesus Christ.

Among the early Seventh-day Adventist ministers who worked in Hawaii was W. M. Healey, who with his wife and 10-year-old daughter traveled

steerage class for \$25 each in order to conserve funds. Elder Healey held meetings in 1886 in a 50-foot tent pitched on the corner of Vineyard and Fort streets. A. J. Cudney followed Healey and organized the first Seventh-day Adventist church in Hawaii with Healey's converts as charter members. About a week later this dedicated missionary left Honolulu on a sailboat to go to Pitcairn Island, but his ship was lost at sea.

While en route to Australia on the ship *Alameda*, Ellen White and a party of five stopped briefly in Hawaii. This was on November 19, 1891. G. B. Starr and his wife, who were at that time working on the islands,

arranged for a meeting at the YMCA chapel. Here Mrs. White spoke to an attentive audience.

Preston Kellogg, brother of W. K. Kellogg, of cornflakes fame, and J. H. Kellogg, of the Battle Creek Sanitarium, opened a small medical institution in downtown Honolulu, but it was short-lived. In 1963, however, Castle Memorial Hospital was opened on the island of Oahu—a 140-bed general health-care institution operated today by Adventist Health System/West. Robert C. H. Chung had much to do with conceiving the vision and implementing the building of this much-needed Adventist hospital in Hawaii.



The impact of Castle Memorial Hospital has much to do with promoting evangelism in the islands, but Hawaiian Mission Academy is doubtless the greatest single soul-winning institution. This excellent school, still operating with good success, dates back to a school in Honolulu for Chinese boys conducted by H. H. Brand in 1895. The academy itself was organized in 1921.

The new Central church in Honolulu is a magnificent structure and a fitting symbol of the stability and strength of Adventism on the islands.

The vitality of the elementary schools on all the five major islands impressed me especially. The children are of many racial groups—Hawaiian, Caucasian, Chinese, Korean, Filipino, Puerto Rican, Japanese, and mixed races.

While serving on the island of Kauai, we welcomed our firstborn, Corrine Clair. It was not fair simply to tag her with a Caucasian name, so we chose a name representing each race in the islands. Her name: Corrine Clair Lei Aloha Mokihana Haruko Chin Su Mui Ti Maria Fortunata Delafield. Whenever I see my daughter, she is a continual reminder that all of us are members of one big family—the family of God.

Many of our believers are employed on the sugar and pineapple plantations. Some are in private business, which is stimulated greatly by the millions of tourists who come to the islands to catch a view of the breathtaking beauty of this tropical paradise.

I recall that back in December, 1941, 28 of the members of the Central church, which I pastored, were employed at Pearl Harbor Navy Yard. When enemy planes attacked this naval base on December 7, knocking out key vessels in the Pacific Fleet, it was time for our Sunday morning radiobroadcast in Honolulu on radio station KGU. When I asked the chief announcer on that memorable December 7, "Are you going to let me go on the air this morning?" he replied with earnestness, "I

don't know of anybody I would rather have on the air right now than a Seventh-day Adventist."

That radio audience on the morning of December 7, 1941, was the largest ever attracted to our program. It must have been the witness of Adventists through the years that had made an impact on the mind of this announcer. He knew that this church had a message for the people—a

message apropos in crisis times.

The same is true today. Shigenobu Arakaki, the mission president, and his dedicated staff labor untiringly to evangelize and carry the threefold message to every home on the islands.

Honolulu in 1981 is not Honolulu 1958 or 1970, dates when I made previous visits there. Business and tourist enterprises have completely

transformed the landscape. The people, however, are the same friendly and gracious hosts that my wife and I learned to love when we pastored in Kauai and Oahu.

There are no more beautiful people in the world than the Hawaiians.

No place on earth is more deserving of the witness of the church and the precious treasures of the gospel of our Lord than is unforgettable Hawaii.

## Books in Review

### Foundations of the Seventh-day Adventist Message and Mission

P. Gerard Damsteegt  
William B. Eerdmans  
Publishing Co.  
Grand Rapids, Michigan  
1977, 348 pages  
Price: \$7.95

For someone blessed with a healthy curiosity about Adventist doctrinal development, this book is a real find. The book focuses in Part I on doctrinal development up to the great disappointment in 1844 and in Part II on the development up to 1874, the year that Seventh-day Adventists formally sent out their first overseas missionary. Judgment, three angels' messages, Midnight Cry, shut door, Laodicea, sealing, are just some of the key Adventist phrases that are explained in the lively historical setting of the early Adventist experience.

But perhaps the greatest significance of the book lies in the way it demonstrates how our pioneers used the historicist method of interpreting Scripture, a method that interprets Biblical passages, especially those in Daniel and Revelation, in terms of specific persons, nations, or events in history. Recent events in Adventism have focused a great deal of attention on the historicist method, and understandably so, for in the formative years of Adventism, historicism was still the Protestant method of interpreting Daniel and Revelation. But today Adventists are almost alone in championing the historicist view, a view that is largely ignored by current scholars of prophetic interpretation. In other words, even if we are right, we are in danger of talking only with ourselves.

But just as important is the situation within the church, for a new generation has arisen. As a college Bible teacher, I can testify

that very few know enough about Uriah Smith even to quarrel with him.

Given the current circumstances in the church, Damsteegt could be used simply to reinforce traditional Adventist positions, i.e., to end the discussion. But I would hope that we could follow Damsteegt's own lead and rediscover that dynamic quality that characterized early Adventism. Our forefathers were not talking with themselves; they had a sense of mission. That meant constant growth and adaptations of Adventist doctrine to real-life situations.

Damsteegt himself reveals something of the struggle that each of us faces when we seek to discover "present truth." On the one hand, we need continuity—that is, we need to believe what we have always believed—and this Damsteegt clearly states in his conclusion (pp. 296, 297). But on the other hand, we come face to face with change and the need for adaptation.

Here is a sympathetic and careful work enabling those of us who come later to relive our past in such a way that the present can come alive. As noted in the introduction to the book, only the experience of Adventism makes Adventist doctrine what it is (p. xiii). Without an appreciation of that experience, the doctrine will be lifeless, even incomprehensible.

Finally, Damsteegt's book offers us a good opportunity to examine our Adventist reading habits. Here is a book, first appearing in 1977, which is indeed significant for Adventism, but how well known is it in the church? Written by a committed Adventist scholar, it was, nevertheless, published by a major non-Adventist press and at an excellent price. The book was subsidized, to be sure, but if that is what it takes to get good books

into our hands, let us see more of that kind of initiative. As for the church's own publishing work, we need to take good books seriously or we may drown in a sea of cassette tapes and small paperback books. That is hardly the noble destiny bequeathed to us by our forefathers who are the object of Damsteegt's study.

ALDEN THOMPSON  
*Professor of Religion*  
Walla Walla College

### New Frontiers in Good Health

Richard H. Utt  
Pacific Press Publishing  
Association  
Mountain View, California  
1979, 32 pages  
Price: \$ .75

This booklet will help motivate the reader to do something for himself. In a clever way the author points out the shortsightedness of our so-called "good living"—that our habits of everyday eating, sleeping, and drinking are killing us.

But does it pay to change your life style? The findings of scientists along with the success stories of those who follow a good health program are delightfully convincing.

Some may object to the author's use of Jack Lalanne as one of his examples, but the facts are that Lalanne's physical fitness program has helped many people learn the value of exercise and fitness.

The author's arguments against the use of caffeine, alcohol, and other drugs are strong. If a story or two on trust in divine power had been included, they would have added an extra punch to the final section, which discusses the place of such faith in good health.

This booklet is one that you can give to your friends and neighbors as an entering wedge. It should have a wide use.

J. WAYNE MCFARLAND, M.D.

# Islam supports plan for fourth ICPA congress

By ERNEST H. J. STEED

Opposition to intoxication is a principle strongly supported by Islam. Many Islamic countries maintain total prohibition, and others give permission for liquor licenses only to foreigners.

The *Koran* (Surah V. 90) says: "O ye who believe! Intoxicants and gambling . . . are an abomination." With such clear indictment of intoxicants, Moslems see alcohol as a weapon against faith in God. This indeed is a valuable point of contact for Seventh-day Adventists.

During March and April of this year I visited 17 countries, most of them Islamic. Aside from many professional leaders, I met 34 officials of cabinet rank or higher to discuss alcohol-related issues. On many occasions these leaders expressed great interest that there is a Christian community such as Adventists whose members have a beneficial life style without the use of alcohol, tobacco, marijuana, or even tea and coffee.

A notable Saudi Arabian prince, Prince Naif, granted me nearly an hour to outline Adventist temperance principles and the program of prevention as set forth by the ICPA. He said he was delighted to learn of such a people and program, assuring me of future cooperation.

At several Islamic universities I conferred with the presidents and met other academic personnel. In eight cities I was treated as a guest with first-class hotel accommodations and given access to government officials, ministers, and media personnel.

A primary object of my visit was to outline plans for the

*Ernest H. J. Steed is executive director, International Commission for the Prevention of Alcoholism, and associate director of the General Conference Health and Temperance Department.*

Fourth World ICPA Congress, with a focus on "Social Action Toward Prevention." This session is planned at the Kenyatta Convention Center, Nairobi, Kenya, August 29 to September 4, 1982.

In Nairobi I had the pleasure of an audience with Kenyan President Daniel Arap Moi, who will open the congress. He serves as an honorary president of the ICPA. The Kenya Government, through the minister and department of environment, is contributing to the congress with a grant that provides the facilities needed for the four days. We expect delegates from more than 60 countries.

A. Al-Awadi, ICPA vice-president, the minister of health of Kuwait and president of the World Health Organiza-

tion, will give the keynote address.

We believe the hour has struck for Adventists worldwide to recognize the temperance message as God-given, to help others link arms with us for a great work to prevent the increase of intemperance, and to develop and conduct effective prevention programs with a strong spiritual base.

POLAND

## Literature sales are booming

Adventist literature work was reviewed and strengthened during a literature evangelists' seminar held in Warsaw, Poland, May 1-3. More than 120 literature evangelists exchanged their experiences and learned new ways of selling their books and magazines.

There are more than 60 literature evangelists in Poland, and in recent months about a dozen other persons

have joined this particular work. Literature evangelists were responsible for more than 60 percent of total Polish Publishing House literature sales last year. Two colporteurs, Ryszard Kmiecik and Zdzislaw Bogun, have begun a sales method not used before in Poland, selling literature at markets and fairs. They distributed and sold thousands of pieces of literature in Szczecin and Gdansk during the heavy labor strikes in Poland in 1980. There are several small bands organized to sell literature in the same way during the summer of 1981.

The publishing house is preparing an unprecedented number of books in large editions this year. More than 80,000 are being printed on state presses, including 30,000 copies of *The Great Controversy*. All the publishing house's remaining paper will be used and some will be borrowed from other Christian churches, as well as from the state presses. The largest problem remaining for literature work is the shortage of paper.

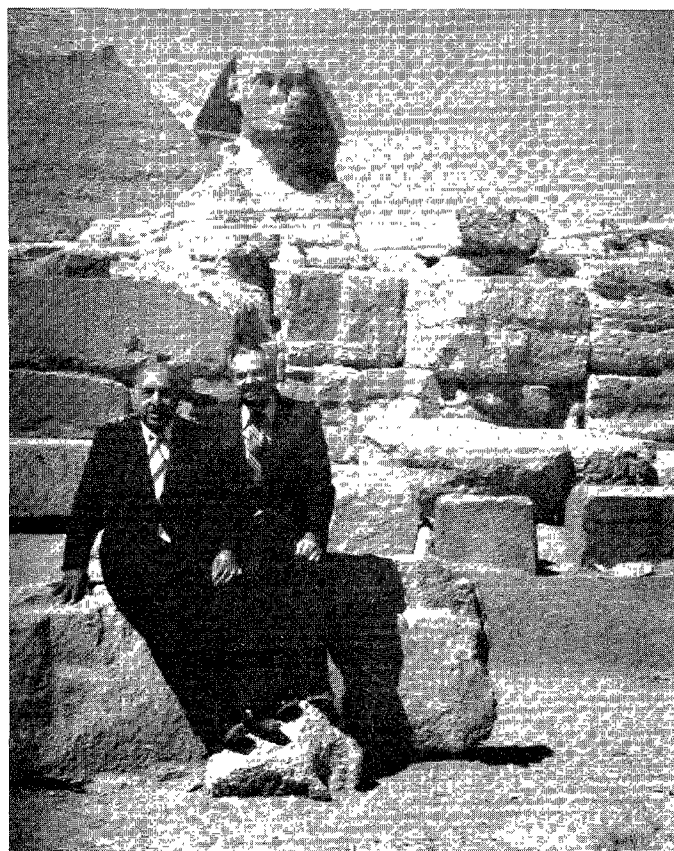
During the recent meeting, several literature evangelists appealed to the union and Adventists abroad to help the literature work in Poland by sending paper. As one colporteur says, "If we don't use this year's opportunity to print small and large books, next year we may not have the opportunity."

RAY DABROWSKI  
*Communication Director  
Polish Union*

TANZANIA

## LLU aids in maternal/child health services

Richard Hart, chairman of the Department of Health Science in the School of Health at Loma Linda University, with his wife, Judy, and their three daughters, Chandra, Briana, and Kari, returned to Tanzania for the final phase of their work in connection with the Loma Linda University USAID Maternal Child



G. Azayem, left, an Egyptian authority on drug rehabilitation and prevention, entertained the author and arranged for him to address some Moslems in their mosque. He also took the author to see the Pyramids.

Health Project on December 31, 1980.

He and his family spent four years in Tanzania, from 1972 to 1976, where for two years he was head of the Community Health Department at Kilimanjaro Christian Medical Center in Moshi.

In 1974 Loma Linda University was awarded a multi-million-dollar contract with the United States Agency for International Development (USAID) to begin maternal and child health services in Tanzania. Dr. Hart was chosen to initiate this program in the Ministry of Health.

The project included the setting up of 19 maternal/child health aide training schools throughout Tanzania. The ultimate goal of the project was to provide maternal/child health services, vaccinations, and health education for mothers and children throughout the country.

The project is now in its seventh and final year under the auspices of Loma Linda University. When Dr. Hart left in 1976 he was replaced by Dr. Harvey Heidinger, who was in turn replaced by Dr. P. William Dysinger in 1978.

During this final year of the contract all three of these physicians will be returning for brief periods of time to evaluate the program and to give any final assistance that may be needed. In addition, Mary Reese and Norma Brainard have provided nursing consultation and leadership.

As part of the overall program, about 25 Tanzanians have been sent to Loma Linda University to receive special training in public health. These people have returned and are serving throughout Tanzania.

This project, which basically has not been an expense to the church in any way, has helped to make the name of the Seventh-day Adventist Church and Loma Linda University well known throughout the country of Tanzania, especially in the field of health.

KENNETH HART  
Health-Temperance  
Director  
Tanzania Union

HAITI

## 3,600 baptized in five months

During the first five months of 1981, 3,600 new believers have been baptized as a result of the evangelistic campaigns conducted by pastors and lay preachers in the Franco-Haitian Union. From November of last year to the close of May, 20 local Protestant churches united with the Seventh-day Adventist Church, bringing 3,000 new members (not counting children) into the Adventist Church.

When an Adventist layman began giving Bible studies to Pastor Pierre-Louis and his wife, the wife soon accepted the Adventist message, but her husband would not allow her to be baptized. Besides pastoring a church in Port-au-Prince, Pastor Pierre-Louis had two country churches under his care. He felt that his wife's baptism would hinder the influence of his work. But he also became convinced of the truths of the Bible and could resist no longer. He decided to be baptized with his family and to encourage his church members to follow him.

The president of the South Haiti Mission, Max Charles, sent a worker to conduct a Bible class in the Maranatha church. At the close of the five-week series of studies, the pastor, his family, and 40 of his church members were baptized.

Pastor Pierre-Louis was not satisfied with these results, however. He visited the mission headquarters and convinced the administrators that a large evangelistic campaign needed to be held in his area. "We are not blowing the trumpet loudly enough," he declared. Five ministerial students from the Franco-Haitian Adventist Institute accepted the task. As a result another 20 believers were baptized. The church is overflowing, and a new church is needed in that area.

NAPOLEON GRUNDER  
President  
Franco-Haitian Union

## Inside Washington By VICTOR COOPER

• **Ellen G. White:** The White Estate has just published *Manuscript Releases*, volume 1. The 400-page paperback, which makes available previously released but unpublished materials, sells for \$5.00. Copy for the 1983 devotional, *The Upward Look*, 99 percent of which is unpublished Ellen G. White material, has gone to the Review and Herald for publication.

• **The Bible comes alive on the screen:** Charles Bradford, General Conference vice-president for North America, has shown the union conference presidents of North America samples of the New Media Bible films, produced by the Genesis Project. The 33 films covering the books of Genesis and Luke were considered "good," "very good," "excellent," "very inspiring," "excellent quality and very authentic," and "tremendous."

Elder Bradford has urged conferences, colleges, and health-care facilities to phone (800) 336-4545 and make arrangements to view these films. All who do so will be able to take advantage of a 33½ percent discount on a bulk order.

It is expected that local churches and church schools wishing to use the materials, which include films and filmstrips in evangelistic and educational programs, will be able to obtain them on a rental or rotation basis from the local conference.

• **Hymnal survey:** Do we need a new church hymnal? A survey to discover the wishes of members and pastors, musicians and churchgoers, administrators and laity, is being undertaken by a committee of which General Conference vice-president Lowell Bock is chairman and Don Christman is secretary.

Ray Woolsey, associate book editor of the Review and Herald Publishing Association, says the average life of a hymnal is 20 years—and our current hymnal is twice that age.

Elder Bock says that we now face problems not addressed in the hymnology of 40 years ago. We need to meet the needs of youth and multiethnic groups, he said; to choose hymns that give a strong emphasis to the tenets of our faith.

The committee is scheduled to report its findings to Annual Council in October, 1981.

• **How to save on cost of travel:** Ron Graybill, of the White Estate, while remaining in Washington, D.C., held a series of Spirit of Prophecy classes at the Upper Columbia Conference camp meeting at Walla Walla, Washington. Using an interactive telephone hookup and Comrex equipment to enhance audio quality, Elder Graybill lectured twice daily by phone from the Communication Department studio at the General Conference. His voice was heard by all the class members, who also were able to see overhead transparencies (sent in advance), ask questions, make comments, and enjoy discussion.

The equipment, which is available for weekend seminars in large or small churches, was also used in a seven-day seminar for Oregon workers.

Students of the course "Perspectives of Communication," conducted at the Theological Seminary, Andrews University, June 15-July 9, also were able to enjoy a two-hour teleconference with personnel from the General Conference Communication Department in Washington, D.C., and personnel from the Adventist Media Center, Thousand Oaks, California.

• **Construction loan:** The General Conference Committee has voted to grant the Review and Herald Publishing Association a loan of \$5.4 million with which to construct a new East Coast publishing house in Hagerstown, Maryland, some 70 miles from Washington, D.C.

It is expected that the new plant will be operational by October, 1982. Many former workers from the Southern Publishing Association who have moved to Washington during the past two years are among the 380 current employees of the Review, many of whom will be moving to the Hagerstown area.

• **ASI report:** J. J. Aitken, executive secretary and treasurer of Adventist-Laymen's Services and Industries, reports that ASI Mission Church Builders, Pacific Union Chapter, has completed construction of a \$600,000 church, community center, and school complex on the Hawaiian island of Molokai. This was accomplished in three weeks by 120 ASI volunteers.

Elder Aitken informed members of the ASI executive committee for North America, who met on July 13, that their 1981 goal of \$100,000 has been raised for New York evangelistic ministry and other projects.

## Australasian

• Twenty nurses and 28 nurse's aides graduated from Sydney Adventist Hospital on June 5.

• Fiji's governor general participated in the official opening of the new Tamavua church, one of the largest churches in the Central Pacific Union Mission.

• With the appointment of Bruce Roberts as director of aboriginal work, forward thinking and planning by division administration assures the future of work for native Australasians. In July eight Adventist aborigines met at division headquarters to discuss strategies. At present there are about 200 aboriginal Adventists in Australia. The church employs two full-time aboriginal workers, Pastor George Quinlan and Intern Ron Archer.

• Because Pitcairn is so isolated, there has been increasing talk about establishing an airstrip on the island. Recently a meeting was called to ask the Pitcairners what they thought of the idea. The majority of the 33 persons (92 percent of the adult population) who took part in the poll favored having this facility.

• Because of increasing inquiries and problems connected with traditional marriage customs in Papua New Guinea, the union mission has appointed a subcommittee to give in-depth study to bride price and marriage.

• Two hundred persons made decisions to be baptized in evangelistic meetings held in Goroka, Papua New Guinea.

• Pastor and Mrs. Robert Aveling were killed in a car crash while traveling to the North New South Wales camp meeting. The Avelings had served the church for 35 years, chiefly in literature evangelism and pastoral work.

• The first clinical-pastoral-education training program for SDA ministers in Australasia recently concluded at Sydney Adventist Hospital. Eleven pastors who completed M.A. courses in religion at Avondale College spent two weeks attending lectures and taking part in ward visitation.

• John Hackwell has opened the View Street Gallery in Dunedin, South New Zealand's second-largest city. He is using the

gallery to present multimedia programs and lectures on history, archeology, and religion. So far he is having considerable success with this new approach to evangelism.

## Far Eastern

• Mount Klabat College, which will receive a portion of the June 27, 1981, Sabbath School Special Projects Offering, recently was elevated to full university status by the education department of Indonesia. Its new Indonesian name is Universitas Klabat.

• Youngberg Memorial Adventist Hospital is to be rebuilt at a cost of \$16.5 million. Funds for the seven-story hospital will come from the sale of a nearby two-hectare piece of land bought by the hospital after World War II.

• Members of the South Minahasa Mission, in the East Indonesia Union, have pledged as part of their Target 85 evangelistic endeavor to enter 65 new areas by relocating members to these areas to work for the local people. The mission hopes to establish a new church in each of these districts by 1985.

• One hundred and twelve students at Indonesian Union College pledged to take up colporteur work this summer.

• The full transfer of the old campus of Philippine Union College from Baesa, Caloocan City, to its 175-hectare property at Silang, Cavite, was completed when the summer school was over. The 25-hectare old campus is being made into a memorial park. At the new campus more than 1,000 students have enrolled. The college, which had boarding facilities for only 850 students, immediately constructed a temporary dormitory for the latecomers.

## Inter-American

• Recent baptisms as a result of evangelistic meetings include 142 by Jose Osorio, Antillian Union evangelist, and his team in the Aguada-Aguadilla district of West Puerto Rico; 189 by K. G. Vaz and 16 pastors at Camp Verley in Central Jamaica; and 225 in Santiago, Dominican

Republic, where members conducted crusades. On youth baptismal day, June 27, 871 persons were baptized in El Salvador.

• The Inter-American Division has become the first division outside North America to organize a board of higher education.

• Thirty-nine Inter-American Division graduate students received their degrees at Andrews University's graduation ceremonies June 7.

• More than 600 students were members of the Colporteur Club at Montemorelos University during the 1980-1981 school year.

• A medical clinic was inaugurated in Cali, Colombia, April 12, 1981. The project grew from a free screening clinic operated by senior medical students in the office of the central church.

• The Caribbean Union paper, *Caribbean Union Gleanings*, celebrated its fiftieth anniversary recently with a multicolor pictorial edition. This special edition is an example of the high-quality printing coming from the new College Press in Port-of-Spain, Trinidad, under the direction of Rodney Mark.

• The Antillian College Board and the Antillian Union Committee have taken actions to reopen the Antillian College extension campus in Rio Piedras, San Juan, Puerto Rico, in August, 1981. The reason for this action is that the dormitories on the Mayaguez campus are full, and many Adventist youth working in metropolitan San Juan welcome an opportunity to study evenings in a Christian institution.

## Southern Asia

• During the first quarter of this year 74 persons were baptized in Bangladesh.

• Three books are being printed on the new Chinese flatbed printing press at the Bangladesh Union office.

• Recently 30 persons were baptized in a mountain stream in Northeast India.

• During the first half of the year 1,149 persons were baptized in the Northern Union. So far this year four churches have been organized in the union, 35 companies have been established, and ten churches have been dedicated.

• During the first six months of 1981, 220 persons were baptized in Pakistan.

• During the first five months of 1981, 154 evangelistic series were conducted in the South India Union, resulting in 2,377 baptisms.

• To assist the development of the work in the South India Union, the workers have pledged one percent of their salary, in addition to the usual tithes and offerings.

• Adventists meet in more than 35 churches and companies in Bangalore, India, where there is the largest concentration of Seventh-day Adventists in Southern Asia. On June 27 a special camp meeting was conducted for the more than 3,000 Adventists in the city. A total of 200 were baptized at the camp meeting as a result of 12 suburban evangelistic series.

## North American

### Atlantic Union

• In spite of the fire on May 22 that destroyed Atlantic Union College's Longacre Hall, which housed the biology, chemistry, and home-economics departments, there will be no interruption in classes when the fall semester begins in September. No classes will be canceled or rescheduled for another year. The college is looking forward to building a modern science facility in step with advancements in science education.

• On July 19, members of the Sterling, Massachusetts, church participated in the town's bicentennial parade and won the grand prize for their float. Theme of the float, one of 35 in the parade, was "Teaching the Gospel Throughout the World." The float was decorated with a church and a globe. Ten members dressed in costumes rode atop the float, which traveled at the beginning of the parade with a "grand prize" sign preceding it, witnessing to the 15,000 people who lined the parade route.

• The Pelham Parkway church in the Bronx, New York, has been received into the sisterhood of churches of the Greater New York Conference. The church began in the summer of 1977 when a missionary band of the Jackson Heights church in Woodside, New York, accepted a challenge by Kenneth Harding to become involved in evangelism. After a season of prayer the people felt impressed to set up a mission in the northeastern section of the Bronx. Philip Sica is the present pastor of the church.

## Canadian Union

● Commencement, 1981, at Canadian Union College in Alberta was a history-making occasion, because for the first time four-year degrees were granted in a discipline other than religion. Bachelor of Education degrees were awarded to three students who graduated along with 17 religion majors and five secretarial majors. The secretarial students were recognized for their completion of one- and two-year secretarial programs. Three degrees in education were conferred by Union College, Lincoln, Nebraska, through an affiliation arrangement with Canadian Union College.

● Wayne Martin, his wife, Jean, and their three children have moved to Quebec, where he is an associate pastor in the Westmount and Pointe St. Charles district. Pastor Martin was an accountant and data-processing-systems manager before completing his Bachelor of Theology degree at Canadian Union College last year.

● Warren C. Trenchard is the new chairman of the division of humanities at Canadian Union College. He is an associate professor of religion and has taught in the college religion department since 1975. The division of humanities, a part of the new academic structure at Canadian Union College, includes the disciplines of religion, English, and foreign languages.

## Columbia Union

● Columbia Union College recently conducted a week-long self-training enrichment program for senior citizens. The days included discussions in religion, healthful living, legal rights for senior citizens, and personal enrichment programs varying from birdwatching to tours of Washington, D.C.

● The number of Pathfinder Clubs in the Allegheny West Conference has grown from 15 in 1980 to 22 this summer, and membership has risen from 150 to 250.

● Members of the Elizabeth, New Jersey, English congregation dedicated their church recently after 15 years of hard work. Organized in 1888 with ten members, the congregation is one of the first established in New Jersey.

● Five persons joined the Slocum and Drums, Pennsylvania,

churches recently through baptism and profession of faith.

● The New Jersey Conference committee of 100 has given 21,000 strawberry plants to Garden State Academy. The academy also has 2,500 fruit trees that should begin producing fruit in a few years.

● The Cape May Court House church in New Jersey has begun a telephone-evangelism program. H. M. Lindsay, pastor, records a daily musical and inspirational message for those who dial in. People responding to advertisements in the local papers have requested Bible studies and spiritual help.

## Lake Union

● During recent evangelistic crusades in Indianapolis, Indiana, and Flint, Michigan, 268 persons were baptized. The meetings were conducted by Lake Union Conference evangelist Robert Connor and the Christ Is the Answer Crusade team, who now are conducting meetings at the Mizpah church, Gary, Indiana.

● As a result of baptisms held in Aurora, Kewanee, Ottawa, and Princeton, Illinois, 16 people have become church members.

● Adventists in Carthage, Petersburg, and Springfield, Illinois, assisted residents of Littleton when a tornado struck the town, damaging or destroying 60 percent of the homes. The Illinois Conference provided towels and bedding for disaster victims.

● Ground was broken recently for a new church in Cicero, Indiana, which will replace a church destroyed by a gas explosion last September.

● Services dedicating the Petoskey, Michigan, church were conducted recently. It was noted in the history of the church presented during the services that the church was organized in 1892 after Ellen White had lived in Petoskey for a short time.

## Mid-America Union

● A dual degree program in the field of horticulture has been initiated by Union College and the University of Nebraska, in Lincoln.

● Constituents of the newly formed Dakota Conference met on July 28 to adopt a new constitution and by-laws. The conference office will be located in Pierre, South Dakota.

● Maranatha Flights International recently completed a new

church building for the Central States Conference's Allon Chapel congregation in Lincoln, Nebraska.

● The Dakota Conference has initiated an incentive plan to increase enrollment at Dakota Adventist Academy. Each student will receive a \$400 credit for his or her total school-year costs. In addition, \$100 credit per student will be given for every new student recruited, not to exceed \$300 to any one student.

● Church members in Aurora, Colorado, have begun a Dial Your Family Bible telephone program that features three-minute recorded messages.

## North Pacific Union

● Members of the Woodburn, Oregon, Spanish church celebrated Brotherhood Day in their church by raising \$6,000 in cash and pledges to help purchase property for a new Spanish congregation in nearby Forest Grove. To conclude the day, five persons were baptized by the pastor, Jaime Chanaga.

● Nineteen persons have been baptized in Richland, Washington, after a three-month Bible Speaks Seminar conducted by the pastor, James Scully.

● Carolina Beck, an 86-year-old member of the Chewelah, Washington, church, was honored by the city during its annual Chataqua Days as Citizen of the Year. Mrs. Beck has been a leader in Community Services work and for many years operated a center in her home.

● Adventist Adoption and Family Services has opened a Portland, Oregon, office in an expansion of its outreach. For the past 24 years the main office has been in Pasco, Washington, first in the home of Mrs. Robert Bradshaw, who organized the agency. A board of Adventist church members from across the United States and Canada now operates the agency.

● Thirty-five student literature evangelists are working this summer in several areas of the North Pacific Union Conference.

● Adventist students at Eastern Washington State University, in Cheney, work together with students from Upper Columbia Academy in nearby Spangle in witnessing on the campus of the university. Also cooperating in the outreach program is Country Life Natural Foods, an Adventist-owned vegetarian restaurant in downtown Cheney.

● The Douglas County chapter of the Oregon Lung Association recently honored the Roseburg church for improving community health through its fight against lung disease and, particularly, through the Stop Smoking Plans it has sponsored.

● After evangelistic meetings in Bridger, Montana, by Wallace Mandigo, conference evangelist, six new members were added to the congregation.

## Southern Union

● The Pan American Development Foundation, a nonprofit group affiliated with the Organization of American States, has donated a 55-foot yacht to the Florida Conference Pathfinder Mission Impact and Medical Outreach program, the Honduras Mission, and Hyde Shipping Corporation of Honduras. The \$250,000 vessel, which was confiscated by the U.S. Government for drug smuggling, will be used as a medical mission launch in a joint program operated by Florida Conference Pathfinders and the Honduras Mission.

● During the first six months of 1981 soul-winning activities in the Southern Union have resulted in 2,893 baptisms and professions of faith. The South Central Conference reports 577, compared to 249 for the same period last year.

● The 113th church in the Florida Conference, the Riverview church, near Brandon, Florida, was organized with 46 charter members.

● The Sheffield, Alabama, church is sponsoring a radio program called Bible Stories on Salvation on WBCF, Sheffield. The programs, which feature the pastor, Bradley Galambos, as speaker, have been so favorably received that the station manager has begun broadcasting them a second time each day.

● Members of the Stone Mountain, Georgia, church raised \$100,000 toward their building program by June 27 and conducted ground-breaking ceremonies June 28. The church owns 10.3 acres on U.S. Highway 78 on which members plan soon to begin constructing the first phase of their building.

● Opening services for the 66-member Atlanta Korean church were held June 13 in a newly purchased building that seats 260 and was purchased for \$150,000. A. C. McClure, Southern Union Conference president, was the speaker for the opening service. Hyung-man Huh is the pastor.

# SUMMERTIME

and good books go together

These new books will add sparkle to a vacation, to your leisure hours, or invigorate a humdrum existence.

● **PEOPLE OF THAT BOOK**, by Mary Farley Willis

When Richard Bowman bought a thin, little book from an itinerant hunchback, it began a series of far-reaching events. A warm, readable story of trials, smiles, tears, and triumphs. Paper **US\$4.50**

● **HERE I AM, EM B!** by Ivy Duffy Doherty

Shelley's change from city life to the country had something to do with it, but maybe it was growing up that made her realize that the best things in life are those we do for other people. Paper **US\$4.95**

● **FEAR WAS THE PURSUER**, by Goldie Down

Across the Gobi Desert, into China, and on to Australia fled Marie and Leonid in this skillfully told story that demonstrates God's direction and care.

Paper **US\$5.95**

● **ADVENTURE AT NAMELESS VALLEY RANCH**,

by Sharon R. Todd

Helen and her friends solve their problems with prayer and heart-searching—along with good doses of swimming, horseback-riding, and other camp doings.

Paper **US\$4.95**

● **THEY OF ROME**, by Lois Parker

A detailed narrative depicting the amazing and little-known story of the church to which Paul sent his most beloved Epistle. Boys and girls will identify with Linus and Gilla. Paper **US\$4.95**

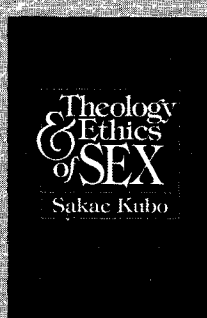
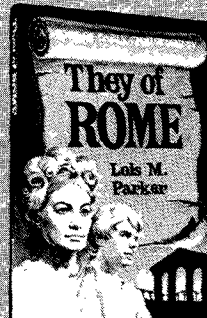
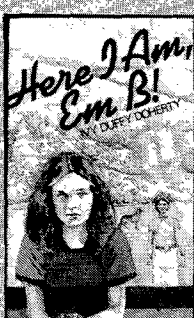
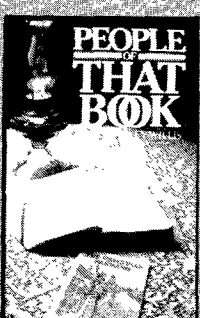
● **THEOLOGY AND ETHICS OF SEX**,

by Sakae Kubo

Does Scripture take a theological position toward the subject of sex? What about the ethical issues raised by such practices as abortion, premarital sex, homosexuality, artificial insemination, cloning, and genetic engineering? Paper **US\$4.95**

When ordering by mail, allow for sales tax as applicable. Include an additional 10 percent (minimum of \$1.00) to cover mailing costs.

At your ADVENTIST BOOK CENTER or ABC Mailing Service: EAST: 6856 Eastern Ave. NW, Washington, D.C. 20012  
WEST: 1350 Villa St., Mountain View, California 94042. CANADA: Box 398, Oshawa, Ontario L1H 7L5.



REVIEW AND HERALD PUBLISHING ASSOCIATION

# BULLETIN BOARD

## To New Posts

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

## NORTH AMERICAN DIVISION

### Volunteer Service

**Rudolf William Hack** (U. of Ill. '35) (Special Service), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Willette D. (Drummond) Hack**, of San Bernardino, California, left Los Angeles, May 30, 1981.

**Calvin H. Layland** (LLU '48) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Frances E. (Caviness) Layland**, of Chico, California, left Honolulu, May 31, 1981.

**Arthur George Linrud** (U. of Oreg. '46) (Special Service), to serve as teacher, Pintung English Language School, Nantou County, Taiwan, and **Catherine Isabel (Zumwalt) Linrud** (Northwestern U. '49), of Loma Linda, California, left Oakland, California, June 9, 1981.

**Bruce Campbell McArthur** (LLU '75) (Senior Dental Clerkship), to serve in dental service, Adventist Dental Clinic, Dacca, Bangladesh, and **Cherryl Dawn (Pervorse) McArthur** (PUC '77), of Loma Linda, California, left Los Angeles, June 16, 1981.

**John Paul Zollbrecht** (AU '70) (Special Service), to serve as science teacher, Majuro Schools, Majuro, Marshall Islands, and **Dorothy Mae (Helling) Zollbrecht** (AU '72), of Woodinville, Washington, left Seattle, June 7, 1981.

### Student Missionaries

**Thomas Michael Brogden** (UC), of Rapid City, South Dakota, to serve as English teacher, English Conversation Schools, Jakarta, Indonesia, left San Francisco, June 7, 1981.

**Tobias Earl Gift** (WVC), of Scappoose, Oregon, to serve as medical assistant, Valley of the Angels Hospital, Valle de Angeles, Francisco Morazan, Honduras, left New Orleans, June 17, 1981.

**Brent Thomas Stanyer** (WVC), of Renton, Washington, to serve as laboratory assistant, Kanye Hospital, Kanye, Botswana, left New York City, June 15, 1981.

## AUSTRALASIAN DIVISION

### Regular Missionary Service

**Ronald Baird** (and **Veronica**), of Australia, returning to serve as health and temperance adviser, Southern Asia Division, left January, 1981.

**David Caldwell** (and **Joy**), of Australia, returning to serve as prin-

cipal, Beulah Missionary College, Tonga, left January, 1981.

**Donald Dickens**, of Australia, to serve as principal, Mount Diamond Adventist High School, Papua New Guinea, left January 19, 1981. (Wife, **Glenis**, and family left January 26, 1981).

**Naomi Esau**, of Australia, to serve as nurse, Karachi Hospital, Pakistan, left January 26, 1981.

**Gary Greenland** (and **Linley**), of Australia, to serve as teacher, Kambubu Adventist High School, Papua New Guinea, left January 28, 1981.

**David Hay** (and **Faye**), of New Zealand, returning to serve as president, Cook Islands Mission, left January 16, 1981.

**Brian Howell** (and **Nanette**), of Australia, to serve as teacher, Fulton College, Fiji, left January 23, 1981.

**Brian Mercer** (and **Susan** and family), of Australia, to serve as teacher, Betikama Adventist High School, Solomon Islands, left January 16, 1981.

**Barrie Peach** (and **Roseli** and family), of Australia, to serve as secretary-treasurer, Western Pacific Union Mission, Honiara, Solomon Islands, left January 12, 1981.

**Kevin Peuser** (and **Belinda**), of Australia, to serve as teacher, Betikama Adventist High School, Solomon Islands, left January 26, 1981.

**Peter Roberts** (and **Glenda** and family), of Australia, to serve as teacher, Sonoma Adventist College, Rabaul, Papua New Guinea, left January 31, 1981.

**Brian Robinson** (and **Rachel** and family), of Australia, to serve as director of nursing, Atoifi Adventist Hospital, Solomon Islands, left January 26, 1981.

**Leonard Tolhurst** (and **Valerie**), of Australia, to serve as director of the theology department, Fulton College, Fiji, left January 15, 1981.

**Peter Wallace** (and **Jennifer**), of New Zealand, to serve as teacher, Vatuvonu Junior Secondary School, Fiji, left January, 1981.

**Robert Wareham** (and **Anne** and family), of Australia, to serve as teacher, Kukudu High School, Western Solomons, left January 23, 1981.

### Volunteer Service

Adventist Volunteer Service Corps: 10  
Student missionaries: 14

## EURO-AFRICA DIVISION

### Volunteer Service

Special services: 2

## SOUTH AMERICAN DIVISION

### Regular Missionary Service

**Victoria Duarte**, of Argentina, to serve as nurse, Bongo Mission Hospital, Angola, left Switzerland, February 5, 1981.

## SOUTHERN ASIA DIVISION

### Regular Missionary Service

**Peter Mundu**, of India, returning to serve in Fiji, left January 27, 1981.

## Ordinations

**Larry Bass**, pastor of the Allegheny East's Bridgeton-Salem district church (New Jersey), on July 11 at camp meeting.

**Earl Clough**, pastor of the Braxton and Spencer churches in the Mountain View Conference, on July 2 at camp meeting.

**Fred Fuller**, at the Kentucky-Tennessee camp meeting on May 29.

**Charles Hindman**, during the Carolina Bible Conference held at Lake Junaluska May 31-June 6.

**Doug Knowlton**, at the Kentucky-Tennessee camp meeting held on May 29.

**Bruce Koch**, at the Carolina Bible Conference held at Lake Junaluska May 31-June 6.

**Lloyd Major**, pastor of the Petersburg-Crewe district church in Virginia, on July 11 at the Allegheny East camp meeting.

**Dale Pollett**, at the Carolina Bible Conference held at Lake Junaluska May 31-June 6.

**Richard Rechichar**, at the Carolina Bible Conference held at Lake Junaluska May 31-June 6.

**David Ritter**, at the Kentucky-Tennessee camp meeting on May 29.

**Lloyd Schomburg**, at the Kentucky-Tennessee camp meeting, on May 29.

**Lawrence Walton**, at the Kentucky-Tennessee camp meeting, on May 29.

## Deaths

**FOSTER, John G.**—b. May 8, 1901. Palmetto, Fla.; d. April 14, 1981. Riverside Farm Institute, Katue, Zambia, Africa. After receiving his M.D. degree from Loma Linda University in 1927, he went to Botswana, Africa, in 1937, where he helped establish Maun Medical Mission in the Zambesi Union, and worked there for ten years. Dr. Foster and his wife, Ruth, lived in Zambia from 1951 until his death. It was while he was serving in Zambia that he purchased and developed Riverside Farm into a successful farming operation. In 1972 he donated the farm to Wildwood Sanitarium, Inc. Riverside has since grown into a medical, evangelistic, and agricultural training center. Survivors include his wife, Ruth; three sons, Drs. Glenn and Ray of Loma Linda, and Gary, of the Sentinel Publishing House, South Africa; a daughter, Linda Butcher; one brother, Gus; and 11 grandchildren.

**GARD, Kenneth V.**—b. Dec. 25, 1919. Franklin, Nebr.; d. June 24, 1981. Yountville, Calif. After graduating from Loma Linda University School of Medicine in 1952, he served with the U.S. Public Health Service and U.S. Coast Guard until he received a call from the General Conference to serve as a medical missionary. He and his wife, Sarah Jean, served at the Ile-Ife Adventist Hospital in Nigeria. On returning to the United States, he engaged in private practice from 1962 to 1974. Survivors include his wife, Sarah

Jean; two sons, Kenneth and Brian; a daughter, Carolyn Waldron; two brothers, Zane and Pat; two sisters, Greta Thiesen and Donna Barnett; and two grandchildren.

**HOSKINS, Sara A.**—b. in Piper, Ala.; d. June 22, 1981. Orlando, Fla. She served as a secretary in the Florida Conference office for nine and one-half years, as well as in other conference offices. Survivors include three sisters, Mrs. Eloise Davis, Leah Lucille, and Mrs. Ethel Becker.

**NIES, Hazel E.**—b. Jan. 26, 1894. Casseville, Wis.; d. June 4, 1981. Newbury Park, Calif. While taking the secretarial business course at Union College, Lincoln, Nebraska, she met and married the late Jacob H. Nies. They served first in North Dakota, where she worked as a secretary in the conference office while he served as secretary-treasurer. Later they were transferred to South Dakota and Kansas, where they served in the same capacity, and while in Iowa he was business manager of the Iowa Sanitarium and Hospital. She then accompanied her husband to Takoma Park, Maryland, where he served as business manager of Washington Sanitarium and Hospital (now Washington Adventist Hospital). In 1952 they were called to Loma Linda Sanitarium and Hospital, where he served as the administrator. Survivors include her daughter, Virginia R. Kennedy; and her twin brother, Harry A. Bossert.

**PITTON, A. Marlete**—b. May 3, 1912. Andalusia, Ala.; d. May 20, 1981. Tryon, N.C. She served the denomination for 20 years in the following capacities: as a church school teacher in Spartanburg, South Carolina; as a secretary in the Carolina Conference office; as a secretary in the medical education office of Washington Adventist Hospital, Takoma Park, Maryland; and later as a staffing secretary in the nursing office of the same institution. Survivors include her husband, Leslie H.; a son, Leslie H., Jr.; a daughter, Sharon Blades; her mother; a brother, W. Glenn Turner; and four grandchildren.

**STREIFLING, Albert G.**—b. April 8, 1920. Laduc, Alberta, Canada; d. May 29, 1981. Reno, Nevada. After graduating from Walla Walla College in 1944 he was called to Vancouver, British Columbia. He then served in Kelowna, British Columbia, and Calgary, Alberta. Following this, he served as pastor of three churches in Shattuck, Oklahoma. In 1956 he went to the Northern California Conference and served there for ten years as pastor of the Paradise church and as chaplain of Feather River Hospital. From 1965 to 1971 he served as president of the Hawaiian Mission and then moved to the Nevada-Utah Conference, where he served as president until his death. Survivors include his wife, Cleo.

## Coming

### September

5 Lay Preacher's Day  
5 Church Lay Activities Offering  
12 Mission Extension Offering  
12-13 *Adventist Review, Guide,*  
Oct 3 *Insight Campaign*  
19 Bible Emphasis Day  
26 Pathfinders Day  
26 Thirteenth Sabbath Offering (South American Division)

### October

3 Medical Missionary Work  
3-10 Health Emphasis Week  
3 Church Lay Activities Offering  
10 Voice of Prophecy Offering  
10 Sabbath School Community Guest Day  
10 Community Relations Day  
17 World Temperance Day and Offering  
24-31 Week of Prayer  
31 Annual Week of Sacrifice Offering

### November

7 Church Lay Activities Offering  
14-15 Ingathering Crusade  
Jan. 2

## News reports on Davenport loans are premature

Recent newspaper articles in various cities have contained reports on purported loans made by leaders of some church entities and organizations to Donald J. Davenport, a former surgeon and now a California real-estate developer who filed for bankruptcy in July.

The reports attribute statements to various spokespersons that Dr. Davenport's creditors include 27 units of the Seventh-day Adventist Church and a large number of Adventist individuals. One such spokesperson accuses Adventist ministers of influencing members to make loans to Dr. Davenport in return for high interest rates on their own loans.

Because the General Conference still awaits the completion of its review of this matter and confirmation by legal counsel and special auditors assigned to this task, it cannot at this point confirm or deny statements of individuals quoted in the press. Any such statements should be considered the personal views of the spokesperson involved and not necessarily fact that has been verified by the General Conference investigation.

Statements about the impact of bankruptcy proceedings involving Dr. Davenport or about any related investigatory or legal proceedings therefore are premature, but updates on the situation will be given as facts become available.

JAMES E. CHASE

## Historic sites to be preserved

Adventist Historic Properties, Inc., recently was organized by a group of concerned church members to purchase

and restore, then open to the public, buildings of historical significance to the church. Over the years many of the structures relating to early Adventism have been destroyed. This new corporation will endeavor to preserve the most significant of these sites that still remain. It is planned that several sites will be restored and opened to visitors to help give them a better idea about the beginnings of the Adventist Church.

The first priority of the new organization is to compile a list of these buildings considered worthy of preservation. Nominations of sites or other suggestions about the project are solicited and should be sent to James R. Nix, Loma Linda University Library, Loma Linda, California 92350. PAUL A. GORDON

## New education board meets

The Inter-American Division recently held its first meeting of the newly formed Inter-American Division board of education. L. Herbert Fletcher, division director of education, was named to serve as its executive secretary, and George W. Brown, division president, as chairman. This board, with its aim to make the educational institutions in that division quality Seventh-day Adventist institutions, should make a great impact on the increasing number of tertiary-level schools, as well as the existing institutions being upgraded.

Members of this board, including college administrators, directors of education, and union conference officials, met on the campus of Montemorelos University for this historic occasion. Items discussed and acted upon included the evangelistic thrust of the school system, affiliation programs with other

schools, certification of teachers, future direction of theological education, evaluation of personnel, and the avoidance of duplicating course offerings.

CHARLES B. HIRSCH

## For the record

**Per capita SS offering drops:** Although the total Sabbath school offering for the first quarter of 1981 increased by 4 percent over last year's offering, the weekly per capita has dropped from 20 cents to 19 cents, according to Gilbert J. Bertochini, associate director of the General Conference Sabbath School Department. He attributes this to an increase in membership. The total first quarter offering (which includes the offerings for the first 12 Sabbaths of the quarter, the Thirteenth Sabbath Offering, Investment Offering, and Birthday-Thank Offering) was \$7,961,266, a gain of \$317,526 over last year's total.

**Collonges anniversary:** The French Adventist Seminary celebrated its sixtieth anniversary with a ceremony on June 14. The Alfred Vaucher Library, a modern structure representing the first stage of a building that will include the Faculté Adventiste de Théologie, was officially inaugurated in the presence of many former presidents of the school and other guests. Dr. Vaucher, the first librarian of the school in 1921, cut the ribbon to open the library.

**Baptism televised in Poland:** A thousand Adventists witnessed the baptism of 52 young people in a river in Wisla, Poland, on June 20. A television crew filmed the baptism for a 50-minute feature on the Seventh-day Adventist Church for Polish TV viewers. Raymond Dabrowski, editor of the Polish *Signs of the Times*, accompanied the TV crew and enjoyed talking with them about the Adventist life style.

**Northern European camporee:** In Rold Skov, Denmark, 859 Pathfinders met

from July 26 to August 2 in camporee. Coming from Finland, Sweden, Norway, Faroe Islands, Holland, Great Britain, and Denmark, the international group drew "spectacular" coverage from the press and also national expressions of appreciation. On Sabbath eight young men and women were baptized in the frigid waters of a nearby lake. Joining the baptized youth in a first-time public expression of commitment to the Lord and stating a desire to join baptismal classes were 237 other young people. The calls for commitment were a part of the Friday evening and Saturday evening spiritual thrust that marked the entire camporee, reports James H. Harris, General Conference associate youth director.

**New position:** Clinton Shankel, president, New York Conference, formerly lay activities director, Pacific Union Conference. He replaces C. W. Skantz, who has retired.

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

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

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

New subscription  
 Renew my present subscription  
 One year (US\$21.95)  
 Single copy 70 cents

city

new address

name (please print)

state

zip code

Attach label here or print old address: