

Adventist Review

General Organ of the Seventh-day Adventist Church

August 27, 1981

Caffeine update

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A cup of cold water

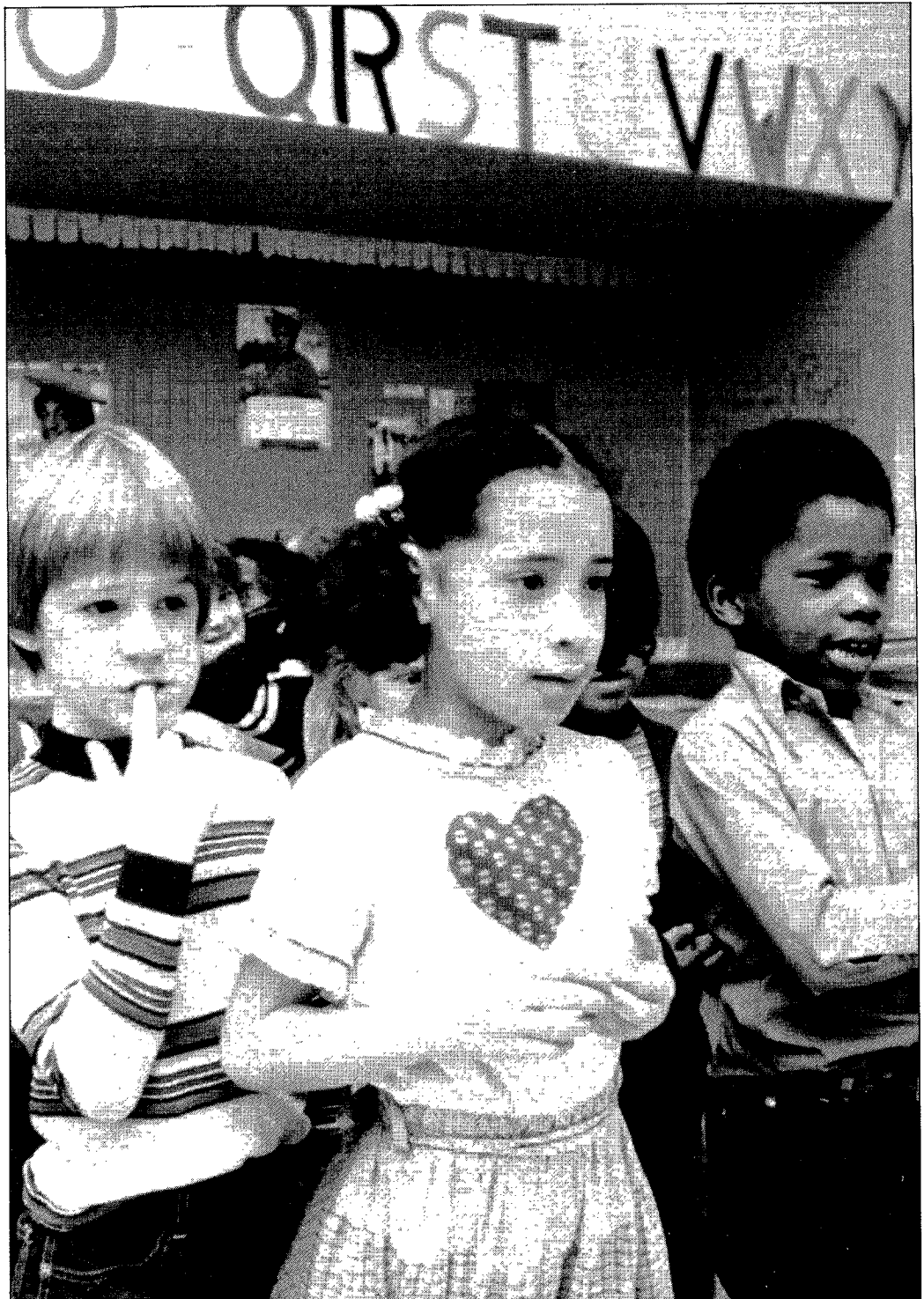
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Preparing the child for school

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Children can overcome their fears associated with starting to attend school. See Natelkka Burrell's article on page 9.

THIS WEEK

Drinking coffee or caffeine beverages was associated with pancreatic cancer—a disease that causes more than 20,000 deaths each year in the United States—in an article that appeared in the March 12, 1981, issue of the prestigious *New England Journal of Medicine*. It reports that studies conducted by a group of researchers at Harvard University concluded that there is “a strong association between coffee consumption and pancreatic cancer.”

The relative risk for consumers of one to two cups of coffee per day compared with those who drink no coffee is 2.1 times; for those who drink three to four cups a day it is 2.8 times; and for those who drink five or more cups per day it is 3.2 times. The report mentioned that the low rates of cancer of the pancreas observed among Seventh-day Adventists is

compatible with a causative role for either coffee consumption or cigarette smoking, but the fact that not many more men contract this disease than women seems to suggest that coffee is to blame, rather than cigarettes.

The evidence keeps piling up that coffee-drinking and the use of other caffeine-containing beverages and substances present a real health hazard. Much of this evidence is documented in Winston J. Craig's “Caffeine Update.”

Because school time soon will be here, long-time Adventist educator Natelkka Burrell's article on preparing children to attend school for the first time is timely. Some of the steps in preparing children for school attendance need to be addressed long before children are ready to begin school, but many of her suggestions can be incorporated by

parents these next few days and weeks in preparing their children for what can be a threatening experience.

As we thought it would, Mary C. Monteith's article “SDA Nurses Needed” (July 9 issue) continues to draw a large number of responses, some of which are published in this issue. Obviously, not all SDA nurses live in circumstances that make it practical for them to serve in an SDA institution, but there certainly is a need for those who can to consider carefully the challenge to help make our institutions “witnesses for God.” It is easy to criticize those who are attempting to do so, but they really need our help and prayers more than our criticism.

Art credits: Cover, Kurt Reichenbach, courtesy of Columbia Union College; pp. 9, 11, Review.

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.

Two Is Company

I strongly agree with “Two Is Company” (June 18). I like the idea that the need for human companionship is instilled by our Creator. Also, there is a need for single persons to have intimate relationships where the focal point is not sex, but experiencing an emotional and intellectual bond.

TERESINA HURD
Ooltewah, Tennessee

A classic

“The German Soldier and the Russian Bible” (June 25) is a classic. I could identify in a small way with these men as I read and reread the article. It revealed so well the closeness that the members of our Adventist family feel toward one another.

DOROTHY DENNIS
Austin, Texas

Doctrinal issue

Thank you for the Special Issue on Bible Doctrines (July 30). I read the whole issue and was thrilled to see that the 27 points of

doctrine were set forth with scriptural proof and in the words of your staff. While I am a firm believer in the writings of Ellen White, I hold firmly to the position that we should set forth our truths with scriptural evidence.

BOB THROWER
Fort Worth, Texas

The recent *REVIEW* concerning the beliefs of the church is a splendid and timely issue. It occurs to me that copies of this issue would be helpful when answering questions concerning our beliefs.

FANNIE H. BACON
Monroe, Washington

Fridays

As a child I experienced the same rushed, unhappy feelings on Friday evenings described by the author of “Coping With Friday” (July 16).

Since I've grown up, though, I have found ways to make my Fridays more of a spiritual preparation. I have found that if I start my cleaning on Thursday afternoon I have more time on Friday to contemplate what the Sabbath is for and how best to keep God's holy day.

With most of my cleaning done on Thursday (the vacuuming, dusting, and washing), I have the time on Friday, after lighter housework, to prepare my mind for happy Sabbath subjects by relaxing with my Sabbath school

lesson and Sabbath school supplies.

Unlike the author of the article, I do not have two little children, so I do not know how what I suggest would help her. However, since I have started doing this I feel relaxed and prepared for the Sabbath.

LAURE GREVE
Collegedale, Tennessee

Retirees

Re “Retirees Inspire North Pacific Churches” (July 23).

How I wish some worker would retire here in Wolflake, Indiana. We are a small church of 38 members near several small towns where there are no churches.

Time is fast running out. (We celebrated our centennial in 1978; Ellen White spoke at the dedication in 1878.) We long for souls.

EDNA VAN WAGNER
Albion, Indiana

Query on mailing costs

When I took some *REVIEWS* to the church recently to put in the magazine rack, I found a wastebasket piled high with magazines. When I asked about it, I was told that with the great increase in postage—nearly \$1 a pound to mail—people were not sending them away.

I thought of your editorial saying that no SDA magazines should be thrown away and won-

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Adventist Review



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Caffeine update

Data from recent research is bound to fill the coffee drinker's cup to the rim with grim.

By WINSTON J. CRAIG

Friend or foe? Soother or super-jangler of nerves? Refresher or depressor? Harmless food or cause of birth defects? Certainly the recent stir about caffeine makes it imperative to take a new look at this popular drug.

First, some recent information about caffeine. In 1980 the U.S. Food and Drug Administration (FDA) proposed to remove caffeine as a food additive from its list of safe substances. These are called GRAS; or "generally recognized as safe." Additives so classified may be added to foods with no interference by governmental agencies. That is, manufacturers and processors are not required to establish their safety; safety is taken for granted because of long-continued usage with no apparent harm.

Caffeine is added to soft drinks as well as some baked goods, gelatin puddings and fillings, frozen dairy desserts, and even candy. Approximately 2 million pounds of caffeine are added to food annually in the United States. This figure does not include naturally occurring caffeine. At present Americans consume about 35 million pounds of caffeine a year.

Caffeine and birth defects

The FDA warned pregnant women to avoid or minimize their consumption of caffeine-containing beverages because recent studies show that this drug rapidly crosses the placenta and causes birth defects in animals.¹ An FDA specialist in birth defects, Thomas Collins, studied the effects of caffeine on 305 pregnant female rats. Those consuming the equivalent of a human drinking 12 to 24 cups of strong coffee a day gave birth to offspring with missing toes, while the rats consuming the equivalent of two cups a day produced offspring whose bone develop-

ment was slower than normal. A study of 277 women in Belgium showed a correlation between the amount of coffee they drank and the amount of birth defects in their children.² Careful evaluation of the statistics indicated this relationship was not a matter of chance. Caffeine is known to be broken down more slowly in pregnant women and in newborn babies, hence it is more dangerous for them. Caffeine fed to pregnant rats causes changes in several important hormones, and this may also affect development within the uterus.^{3, 4}

Caffeine and breast disease

In 1979, Dr. Minton and his co-workers at Ohio State University showed that drugs found in caffeine-containing beverages contribute to the development of fibrocystic disease (those "lumpy breasts" so many women have that usually are difficult to distinguish from breast cancer). Women with cystic breasts are thought to be at a higher risk of developing breast cancer. But in 65 percent of the women studied who had fibrocystic disease, all palpable breast nodules completely disappeared within one to six months after eliminating these drugs from their diets, while the breast nodules disappeared in only 4 percent of those who continued to use these drugs.⁵ The women in the study took an amount of caffeine equivalent to four cups of coffee a day.

Caffeine and the jitters

Recently there has been concern over caffeinism (caffeine poisoning or toxicity), with symptoms so similar to those of an anxiety neurosis that they may not be distinguished. Nervousness, irritability, tremors, insomnia, irregular heartbeat, palpitations, jitteriness, dizziness, headaches, and restlessness are symptoms often found in persons consuming large amounts of caffeine-containing food and beverages.⁶ Children and adolescents with these symptoms may be drinking excessive amounts of cola beverages.

Regular users of caffeine who attempt to break the habit may experience increased anxiety, increased muscle tension, headache, irritability, lethargy, and drowsiness during the first few days of abstinence. These caffeine withdrawal symptoms are temporarily relieved by caffeine consumption, and this of course contributes to regular use of the drug.⁷

Caffeine and High Blood Pressure

Although researchers suggested several years ago that heavy coffee drinkers had an increased risk of developing heart attacks and bladder cancer, more recent studies have not confirmed this.⁶ But a study in 1978 did demonstrate that a daily intake of caffeine equivalent to two to three cups of coffee (250 mg) can raise both systolic and diastolic blood pressure (pressure when the heart is either pumping or resting) by about ten points.⁸ Caffeine is so rapidly absorbed from the digestive tract that its level in the blood peaks within one hour of taking it. Table 1 lists the currently known effects of caffeine in humans.

Winston J. Craig, Ph. D., M.P.H., is assistant professor of nutrition at the School of Health, Loma Linda University, Loma Linda, California.

Table 1
Effects of Caffeine

<i>Effects</i>	<i>Implications</i>
On Brain and Nervous System	
Stimulation and alertness (100 mg dose) at first	Creates a drug-induced "high"
Depression later Insomnia, tremors, nervousness, irritability (200-500 mg)	Makes good sleep difficult
Headaches, anxiety	Pain ↔ caffeine use
Alters levels of some brain neurotransmitters	Causes defective transmission of messages, with resultant confusion
High levels cause convulsions and vomiting	
On Body Chemistry	
Tends to elevate free fatty acids in blood Elevates blood glucose.....	Could contribute to diabetes and hypoglycemia
Can elevate serum cholesterol Blocks the enzyme phosphodiesterase	Makes some body chemical responses overreactive
On Heart and Circulation	
Stimulates heart (cardiac) muscle	Overworks the heart
Elevates blood pressure Causes irregular heartbeat and palpitations Decreases threshold for ventricular fibrillation.....	Increased potential for heart problems
On Abnormal Growth	
Produces breast lumps Chromosome damage.....	Increased potential for birth defects
Mutagenic activity	Causes birth defects
Increases risk of tumors of endocrine glands	
On Digestive System	
Stimulates stomach acid production	Aggravates peptic ulcers
Produces digestive disturbance, with heartburn	
Miscellaneous	
Diuretic action	Increased urine output
Smooth-muscle relaxant Increases basal metabolic rate	Unnatural stimulation
Increases rate of breathing	

Table 2
Caffeine Content in Tea and Coffee Beverages

<i>Beverage</i>	<i>Caffeine level in mg per 5-oz. cup</i>
Instant coffee	40-110
Percolated coffee	65-125
Decaffeinated coffee	2-8
Black, bagged tea	25-50
Leaf tea	30-50
Instant tea	25-30

The caffeine level in coffee and tea beverages depends upon the variety used, the method of preparation, and the strength of the brew. Typical average values for these beverages appear in Table 2. If, as is estimated, their average daily consumption in America in 1972 was about 206 milligrams of caffeine in addition to about 30 to 35 milligrams of both theophylline and theobromine,⁹ the average total daily intake among Americans was about 270 milligrams of methylxanthines.

Tea also contains theophylline, a potent central nervous system and cardiovascular stimulant with diuretic and bronchial and smooth-muscle relaxant properties.

Caffeine is also found in cola nuts (2 percent) and in beverages made from them. Present FDA regulations require that soft drinks and sodas, including diet beverages, using the name cola or pepper *must* contain

caffeine. These soft drinks contain 32 to 65 mg of caffeine per 12-ounce can (see Table 3) and in the United States two thirds of the 6 billion gallons of soda pop consumed annually are colas. Furthermore, the nonprescription medicines used for allergy or headache relief, as well as cold tablets, may contain 15 to 30 milligrams of caffeine per tablet, while each "stay-awake" tablet contains 100 to 200 milligrams of caffeine.⁹

Table 3
Caffeine Content of Carbonated Beverages

Beverage	Average caffeine content in mg per 12 fl. ozs.
Coca-Cola	65
Dr. Pepper	61
Mountain Dew	55
Tab	49
Pepsi-Cola	43
Diet-Rite Cola	32

Here again, as in many other areas, a comparison of the facts recently discovered by scientific research with the concepts of Ellen White reveals a striking harmony. As early as 1905 her published counsel was "Tea acts as a stimulant, and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is

similar. The first effect is exhilarating. . . . What seems to be strength is only nervous excitement. When the influence of the stimulant is gone . . . the result is a corresponding degree of languor and debility. The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces."¹⁰ Perhaps the stimulating effect mentioned here is a result of the presence of caffeine and theophylline. She also classified tea and coffee with tobacco and alcoholic drinks as artificial stimulants and nerve irritants that create restlessness, impatience, and mental feebleness, and inhibit spiritual progress.¹¹

For better physical health and mental soundness, reason and good judgment would dictate nonuse of these beverages. □

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INVITATION TO BIBLE STUDY

God has problems too

By ROSALIE HAFFNER LEE

1. What word best describes God's character?

Psalm 145:17. The Lord is righteous in all His ways. There is no unrighteousness in Him. (Compare Psalms 92:15; 11:7.)

2. How does God feel about sin?

Hebrews 1:9. He hates iniquity. (Compare Proverbs 6:16-19.)

3. Though God is a righteous God and hates iniquity, what is His attitude toward the sinner?

Psalm 103:3, 8, 10, 13, 14. God is merciful and has not dealt with us as we deserve, but rather as a pitying, tender father

toward his erring children. (Compare Psalm 130:3, 4.)

4. Who then is responsible for the fractured relationship between God and man?

Isaiah 59:1-4. Our iniquities have separated us from God.

NOTE: It was Adam who hid from God in the Garden of Eden after the first pair sinned, not God who hid from Adam! In fact, God went looking for Adam, and He has been searching for lost sinners ever since.

5. How is God's willingness to forgive sin illustrated?

Isaiah 44:22. He blots it out as a thick cloud.

Psalm 103:12. He removes sin as far as the east is from the west.

6. What is God's attitude toward those who persist in sin?

Deuteronomy 25:16. Those who do unrighteously are an abomination to God.

NOTE: The context makes it clear that God does not overlook or tolerate willful sin. Rebellion is as the sin of witchcraft to a holy, sin-hating God. (Compare 1 Samuel 15:23.)

7. How will God eventually deal with the sin problem?

Revelation 21:8, 27. God will destroy sin and sinners in the lake of fire, and purify the earth of all traces of sin.

8. What then is God's problem in regard to sin and sinners?

Isaiah 1:5, 6. The sinner is sick, full of putrefying sores and unhealed wounds.

NOTE: God's problem is how to deal effectively with the sin without destroying the sinner. It is something like the problem the physician faces in giving a strong medication that will heal the infection without destroying

the infected, or of removing the cancerous tissue from a lung without removing the lung.

9. How has God met this dilemma?

1 Peter 2:21-24. Christ became sin for us, bore our sins for us that we might be healed.

10. What is God's invitation to the lost human race?

Ezekiel 33:11. Turn from your evil ways, why will you die?

Isaiah 1:16, 18. Come let us reason together.

11. How can I help God solve the problem of destroying sin without destroying the sinner?

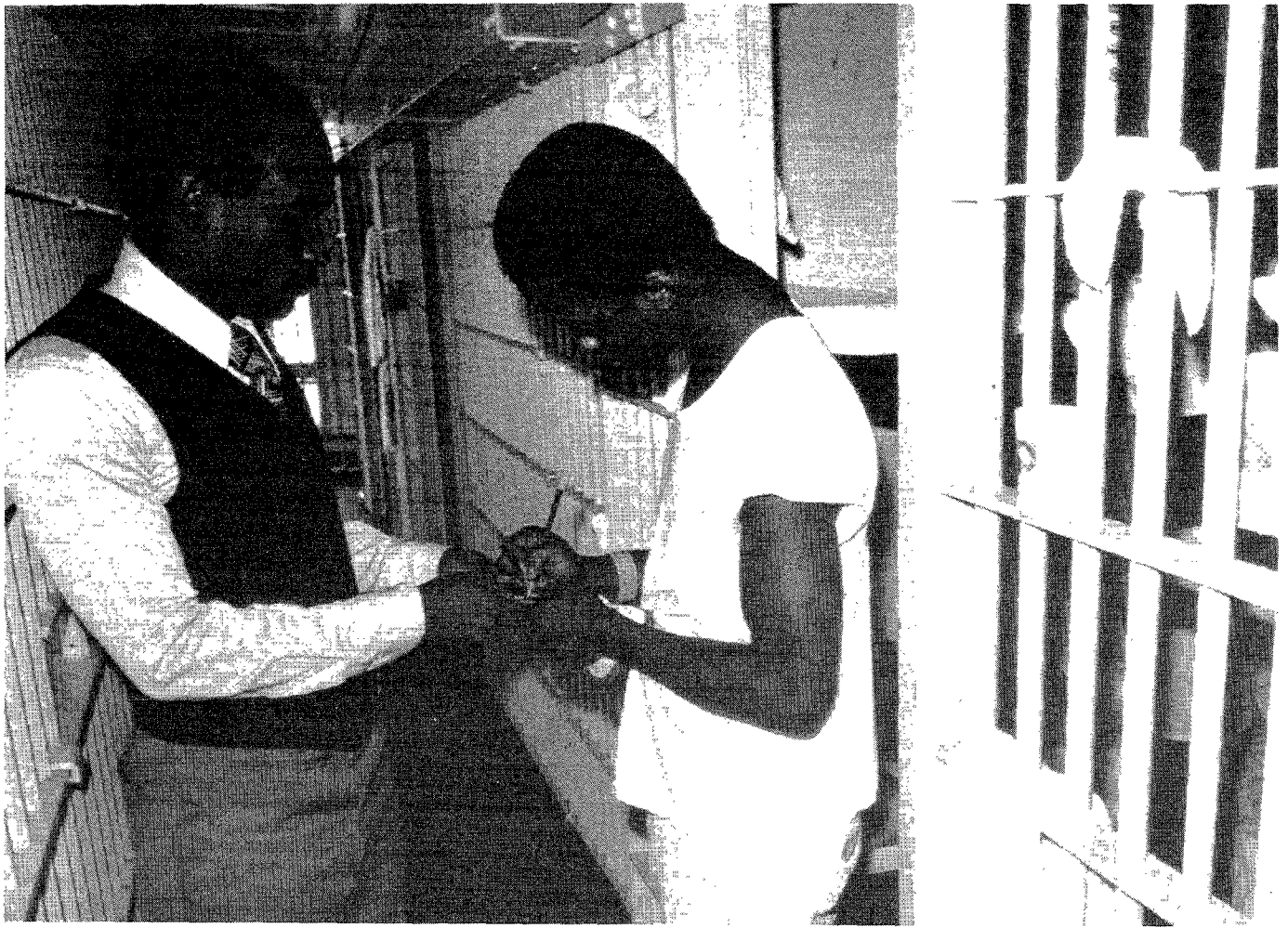
Isaiah 55:6, 7.

My Part

Seek the Lord.
Call upon Him.
Forsake evil ways.
Return to the Lord.

God's Part

He will be found.
He will answer.
He will have mercy.
He will pardon.



The least of these My brethren—2

A cup of cold water

Not everyone is suited for the sensitive nature of prison ministry.

By DAVID MOULD

Why do so many criminals repeat their offenses? In a landmark study conducted by Sheldon and Eleanor Glueck in 1959 the conclusion emerged that about three fourths of those entering jail have been there before. The younger the person at the time of the first offense, the higher the rate of return to jail and the sooner it occurs.

The figures have changed little since then. Why are the rates so high, even among those who come out of "model" institutions? Certainly the issue of self-worth has been proved to be a factor time and again. In addition, the observation that penal institutions unwittingly reinforce the deviant tendencies of inmates has been

repeatedly made by criminologists. Prisons do not reform people. They perpetuate themselves. How can the cycle be broken?

Two scholars, Lloyd W. McCorkle, warden of the New Jersey State Prison in Trenton, and Richard R. Korn, director of education and counseling at the same institution, take the position that the total result of the interacting trends and processes going on in our current system has been to isolate the offender from socially beneficial contact with people outside the inmate social world and to prevent the formation of relationship bonds that might make those who are released acceptable members of the noncriminal community.

Dr. McCorkle and Mr. Korn seem not only to put their fingers on one of the major causes of recidivism (relapse)

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

but present a case for the presence of volunteers in penal institutions—people with whom inmates can form such relationship bonds.

Not only is the presence of volunteers in penal institutions necessary but there is special need for a particular type of volunteer—one who by virtue of his or her presence in prisons can be a role model, counselor, and friend, a catalyst in the process of rebirth. Basically that is what prison ministry should seek to accomplish.

Ellen White tells us that “the love of Christ, manifested in unselfish ministry, will be more effective in reforming the evildoer than will the sword or the court of 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.”—*The Desire of Ages*, pp. 350, 351.

Volunteers are friends

How is the love of Christ manifested? How is an inmate to see it? Who is to reveal it to him? The answer: Christian volunteers who are willing to be a friend to the murderer or thief. To be a friend, the volunteer will need to meet the inmate where he or she is, will need to see things the way the inmate sees them in order to understand what he or she feels and thus be in a position to help intelligently those who will allow themselves to be helped.

When the steel doors close behind him, several messages are conveyed to the inmate. Whether or not he is guilty of the crime with which he is charged, which more often than not he is, society deems him guilty; and if he is a repeat offender, he can be quite sure that it will always deem him guilty. He is a criminal, an outcast.

“All the messages tell you that you’re nobody. Your uniform tells you. This prison tells you. Sometimes your own mind tells you. Your so-called friends tell you, ‘cause they don’t write you. They’ve got no time for you now. Your own family ignores you. Everybody tells you that you’re worse than scum. You’ve raped, killed, beaten—you’re an animal! If you believe that, you’re through. You’ll make no progress. You’ll sink even lower.

“You know also that for some time to come you will have to steel your mind for the worst; the maddening fact of incarceration itself, the days that will imperceptibly flow into one another; the sexual harassment you are likely to receive, the rapes, the beatings, the games; the loneliness. Yes, the loneliness. The feeling of being totally abandoned, of being an outcast.

“For days you will not be able to sleep. Cigarettes offer some comfort, your buddies likewise, but at night in your cell it’s just you and your thoughts. Nobody knows. Nobody cares what you feel. The guilt—you force it out of your mind. You have to. If not, it destroys you. And then, inevitably, the alternative presents itself to every inmate: lose yourself in a life of drugs. Run, baby, run!”

That, in essence, is the story I have heard time after time during my years of involvement with prisoners. There is a message there for anyone even remotely connected with the criminal and juvenile justice arenas, namely, that the

crucial issue in rehabilitation is developing a sense of self-worth. After years of incarceration, sometimes after a lifetime of being given a sense of personal worthlessness on the streets—by their parents, teachers, or other authority figures—inmates first need to be convinced themselves that they are still of value—people of worth. Nothing on earth can accomplish that better than the gospel can.

The traditional perspective of prisoners being a “captive audience” betrays a narrowness that too often is brought to men and women in prison. Prisoners need much more than a Bible study on the state of the dead and the 2300-day prophecy. They need, in the person of the volunteer, living, meaningful representatives of Christ. Prisoners have feelings, attitudes, and conflicts that must be considered in any prison ministry worthy of the name. To go into prison with the traditional perspective of mass evangelism is to miss the mark completely.

Christ died for sinners. Before we go in to “minister” to prisoners we must believe that the grace of Christ extends to the very dregs of humanity: to rapists, to murderers, to thieves. Our message must be, “You are of so much value in the eyes of God that He sent His Son to die for you.” “Christ has taken your guilt. Don’t torture yourself at night. Don’t listen to that liar, Satan. It’s his business to tempt you, to trip you up, and then to condemn you. Don’t listen to him. You *are* somebody and, through Christ, you *can* be a new creature. I am an example of that new life, and I’m here to prove that through faith in Him you can have it too, just as I’ve experienced it.”

Value of humanity

That’s the approach we must use. It revolves around the value of humanity and the sacrifice of the Son of God to redeem lost mankind. Several verses cry out to be preached in the prison setting but none more eloquently than Isaiah 49:15, 16: “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” Who knows more about rejection, about being forgotten, than prisoners?

An equally important message the Christian volunteer must bring to prison is the application of the message he is so willing to preach to the inmate. It is in verity the gospel, but presented in a practical, manifested form. The volunteer must abound in good works. If the person with whom he is communicating really is of value, the volunteer must seek to alleviate his suffering to the extent that he is able. Preaching becomes shallow, and is readily discernible as such, when it is not complemented by corresponding works.

“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). Speaking of Christ, Ellen White says:

Topsy-turvy or orderly?

By EDNA MAY OLSEN

"Dad," said Larry one day, "why do I always have to go to bed at a certain time, and then get up in the morning? Why can't I go to bed when I feel like it and sleep until I wake up?"

"If we'd let you sleep until you woke up you'd be in bed until lunchtime," his father answered.

"I don't see anything wrong with that," Larry replied in a hurt tone. "I don't want to go to bed now. I'm not tired!"

"We want you to get a good night's rest," his mother said, "because we'll be leaving to visit Granddad and Grandmother as soon as the sun comes up."

Even though Larry looked forward to seeing his grandparents, he went to bed still grumbling. The next morning while Larry walked around the farm with Granddad he asked why children always have to go to bed early.

Granddad thought for a few minutes and then stopped outside the milking sheds. "Can you imagine what it would be like on a farm," he said smiling, "if all the animals thought as you do? Let's suppose one of the cows liked to stay up all night. When I came to milk her in the morning she'd be fast asleep, so we wouldn't get any

milk. Perhaps some other cows would be awake, so I'd milk them, but I would have to go back to milk the others when they woke up at dinnertime. If some of the chickens decided they wouldn't lay eggs until they felt like it, I wouldn't have eggs for my customers.

"Imagine what it would be like," Granddad continued with a chuckle, "if the sun shone only when it felt like it. It might decide to shine in the middle of the night and wake us up. Imagine what would happen if winter decided to arrive while my crops were growing. What a topsy-turvy world we'd have! God has made everything in nature to work in good order. The tides come and go at set times; the sun sets in the evening, and then the moon appears. In the morning the sun comes up and the animals awake to begin a new day. And I think people should get up in the morning too."

"I see what you mean," said Larry. "Dad always says if he allowed me to stay up late and sleep as long as I wanted to it would disrupt the family. Now I'll always remember what a muddle your farm would be if the animals, the sun, and the moon stayed up as long as they wished."



"To those who were in need He would give a cup of cold water, and would quietly place His own meal in their hands. As He relieved their sufferings, the truths He taught were associated with His acts of mercy, and were thus riveted in the memory."—*The Desire of Ages*, p. 87.

So must it be with the Christian, particularly in the prison setting where there are many competing voices today. It could not have been more eloquently or simply put than it was to me recently by an inmate at the Florida State Prison: "You have first got to win the confidence of the men whom you wish to speak to about Christ. You've got to walk what you talk, and then tell them about Christ. If not, they'll just play games with you."

What kind of works are appropriate for the volunteer behind bars? What does it mean to "walk what you talk"? The volunteer needs to find out what he can do that will be of value to the inmate. A priority item for most inmates is their families.

Besides, the inmate's home offers a ready-made mission field. Find the inmate's family. Associate with them. Alleviate their fears. Let them know that you have been visiting with their son, daughter, husband, or wife in prison. Be the go-between. Invite them to the prison chapel whenever the authorities will permit you to do so. Be a friend to the family. Invite them to church with you on Sabbath. You may be surprised at how many will come when they know that you have an interest in their loved one.

"Burned out" family

Be prepared also for the family that is "burned out," the family that has given up on the inmate, the family that has known too much pain, too much shame, too much guilt. Here only prayer and Christian tact can prevail. To heal this wound requires the divine touch. To awaken the filial impulse in breasts that deliberately have laid it aside is no easy task, but when you can tell a skeptical family that their loved one has been attending church services in prison and that you have seen him or her there yourself, more often than not you have an entering wedge, one that can be used for much good.

A word of caution: avoid like the plague selecting as a volunteer a person whose understanding of the gospel is that he or she is to be a judge of humanity. The harm that such a person can do in prison may never be repaired. The last thing inmates need is to be told how bad they are. Sad to say, such personalities usually surface on many a team. For this reason it is recommended that where a church can afford it, a personality profile be drawn up on prospective volunteers. Not everyone is suited for this sensitive ministry. Bleeding hearts who are bleeding hearts alone will find themselves being manipulated by the inmate population and will actually destroy your program. Choose your team wisely, remembering that "whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). □

To be concluded

Preparing the child for school

Suggestions on how to help children overcome fears associated with starting to attend school.

By NATELKKA E. BURRELL

"Well, I never!" exclaimed Mrs. Fairstone as she read the letter from the church school principal. Hurt and angry, she reread the stinging words, "We regret to inform you that we think it best you keep your daughter Marcia home for another year. She is psychologically and emotionally too immature for school."

"Emotionally immature! My Marcia? Whatever do they mean?" wondered Mrs. Fairstone. "How can they say such a thing? Marcia is of school age; she is just as good as (or better than) lots of other children 6 years old. We keep her neat, clean, and well dressed. Emotionally immature! That's just an excuse! That teacher just doesn't like Marcia. When Bob comes home, he'll know what to do. We'll put her in public school."

However, when the Fairstones sent Marcia to public school, they were told again, "Your daughter needs help. She is not emotionally ready for school. She cries when spoken to and doesn't get along well with the other children. In fact, she doesn't seem able to adjust to the group or to work alone even on the simplest of tasks."

It is not enough that a child be 6 or 7 years old to be ready for school. Children must be not only physically and mentally ready but experientially, socially, and psychologically ready too. In these areas parents can help get children ready to function in a formal school setting.

In order to enter school with a happy attitude the preschooler must have experiences that are favorable to school; otherwise school appears as an inhospitable place. Parents can help by assuming good attitudes toward the school. Avoid telling the child, "Just wait, next year you'll be going to school. Then you'll catch it!" The child immediately infers (learns) that school poses a threat and is to be avoided. Again, rehearsing "When I was little

...

stories about punishments, accidents, unpleasant experiences in and about school, teaches the child to view school and teachers as unfriendly, even dangerous. And discussing your feelings or the gossip about the person who will be your child's first teacher encourages an attitude of distrust, dislike, and even fear in your child. Think and speak positively, and help avoid first-day jitters for the preschooler.

In addition to assuming a desirable attitude toward school and school personnel, parents must assure the child of their love. Without this assurance children's feelings of self-worth are lowered; they are unable to find happiness in extraneous situations such as school. They react in unhealthy ways in interpersonal relationships. On the other hand parents should avoid becoming maudlin and overprotective. Do not smother the child or keep him cloistered so that he is unable to develop his growing need for independence. Help him accept other authority figures besides yourselves so that he will not be unduly uncomfortable with his first teacher.

One of the major tasks of beginning schooling is learning to read. Parents can build up the preschooler's desire to go to school by making reading an important and enjoyable aspect of his life from infancy. A child who is read to and who sees his parents reading as an accustomed thing will want to emulate them. When such a child also is surrounded with well-illustrated books from which he is read to and which he picture-reads and memorizes the stories, he becomes eager to attend school.

Prepare children for the language of the classroom by yourself speaking distinctly and correctly; avoid baby talk. Children will then be more likely to succeed in reading and language arts, not only at the beginning of schooling but also throughout their scholastic journey. They will feel at home with the new authority figure—teacher.

Another valuable lesson you can help your child learn before entering school is the ability to listen. Children (and adults) hear but do not always listen. Teach your small one to come at one call, not on the third or fourth one; to complete simple tasks according to directions given *once*. Make the instructions clear; be sure they are understood, then refuse to repeat them. However, insist that they be carried out. A school beginner unable to do this becomes unhappy, feels threatened, cries, and wants to go home to mommy.

Parents can prepare their children for school by loving them, building up their self-concept or worth; by their example in speech, and in attitude toward reading and toward school personnel; by giving them opportunity to accept other authority figures and to learn to play in a group without too much frustration; by using every opportunity to increase their cognitive learnings; by aiding them to develop an emotional maturity based upon good parental attitudes toward school, school personnel, and education; and by teaching them their first lesson—"God is love." By following those guidelines your children's fear of formal schooling should be eliminated. □

Natelkka E. Burrell, Ed. D., now retired, was a professor of education at Andrews University, Berrien Springs, Michigan.

How to decide

Few statements are beyond challenge. Few issues have only one side. Court cases look quite different from the perspective of the prosecutor and that of the defendant's lawyer. Equally brilliant politicians either support or oppose proposed legislation. Theologians espouse dissimilar beliefs and defend them vigorously. Evidence can be mustered for verbal inspiration of the Bible on the one hand and thought inspiration on the other. Texts can be found that seem to suggest consciousness in death (1 Sam. 28:7-25; Luke 16:19-31), and some can be found that indicate absence of consciousness (Eccl. 9:10; Isa. 38:18; John 11:11-14).

Since many questions cannot be settled with the certainty that characterizes mathematics (2 x 2 always equals 4!), how can a person make good decisions? How can one decide what is truth?

Logic suggests that one should examine carefully the evidence for all points of view, then accept the position or view that is supported by the strongest evidence. This method was advocated repeatedly by Ellen White. For example, in volume 3 of the *Testimonies* she wrote: "God does not propose to remove all occasion for unbelief. He gives *evidence*, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from *the weight of evidence*. . . . The unbelief that demands perfect knowledge will never yield to the *evidence* that God is pleased to give. He requires of His people faith that rests upon *the weight of evidence*, not upon perfect knowledge."—Pages 255-258 (italics supplied); see also *The Desire of Ages*, p. 458; *Testimonies*, vol. 5, p. 675; *Evangelism*, pp. 478, 479; *The SDA Bible Commentary*, vol. 1, p. 1120.

The necessity for making decisions according to "the weight of evidence" was demonstrated clearly at the outset of human history. God placed Adam and Eve in a perfect environment, in Eden. He provided beauty for the eye and abundance of tasty food for the appetite. He provided ideal companionship—human, angelic, and divine. In all of this He gave overwhelming proof of His love; He showed that He would not withhold anything that would contribute to the happiness and development of the newly created pair. Yet when the serpent claimed that God had placed the tree of knowledge of good and evil "off limits" to prevent them from becoming like Him, they ignored "the weight of evidence" and ate of the fruit. The results were disastrous, as we all know.

Yet millions of Adam and Eve's descendants follow a similar course today. In spite of "the weight of evidence," millions of people doubt the existence of God; millions doubt the inspiration of His Word; millions reject

Jesus as their Saviour; millions reject the Creation record.

And even within the church, some do not make decisions on "the weight of evidence." They feel that every position they hold should be beyond challenge. If a critic offers arguments against one of their cherished beliefs they begin to doubt. If questions are raised about the existence of a literal sanctuary in heaven they pull back. If questions are raised concerning the scriptural basis of the year-day principle they appear shaken. If objections are raised against Daniel's "little horn" (of chapter 8) being Rome they act bewildered. If a question is asked about how Ellen White produced her books their faith begins to waver. If one or two members of a committee give a report that differs from that of the committee as a whole they become confused, wondering what to believe. These people need to study the facts, compare scripture with scripture, or engage in other appropriate procedures, then make a decision on "the weight of evidence." (For further study, see *Patriarchs and Prophets*, p. 432; *Spiritual Gifts*, vol. 3, p. 94; *Testimonies*, vol. 4, pp. 232, 233; vol. 5, p. 303.)

In some matters, of course, "the weight of evidence" is so heavy on one side that decision making is easy. In other matters, the evidence may be about evenly balanced, hence decision making is more difficult. But in those cases where the evidence is strong except for a few minor problems, Christians should not be afraid to take a stand on faith, being willing to wait—even until Jesus comes, if necessary—in order to have their questions answered, their doubts removed. And is it not reasonable to believe that even in heaven the redeemed will still lack "perfect knowledge" and will have to decide many things on "the weight of evidence"?

K. H. W.

Fellowship of suffering

Our generation exalts the pleasure principle. Comfort, sensual delight, laughter, money—these are the goals of most men and women. Accordingly, studious efforts are made to block out from awareness the painful, tragic experiences of life. So patients suffering terminal illness are shunned, and old people die alone, out of sight, in nursing homes.

The modern infatuation with pleasure seriously diminishes human existence. While God created a good world and is not the author of pain, in a world gone wrong He uses suffering for our best good. It is His will that the tragedy and pain He permits shall refine and ennoble us.

A somber strain runs throughout New Testament Christianity. Bent on the pursuit of happiness, we hardly detect it any more. Paul calls it "the fellowship of his [Christ's] sufferings" (Phil. 3:10). "The sufferings of Christ abound in us," he writes (2 Cor. 1:5), and admonishes the Philippians: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Peter writes: "For even

hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). Indeed, 1 Peter is rightly described as the Epistle of suffering. Likewise, suffering and martyrdom are dominant ideas of Revelation.

Two examples that recently came to notice reminded me of this truth, half-concealed for many of us. The first was a dear friend, dying of cancer; the second an experience from the Adventist pioneers.

My wife and I watched as the life of our friend ebbed away in the cancer ward. It was a tragic, frustrating experience—a wife, mother, teacher for the church, was slipping from us. The best of modern medical care could not arrest the inexorable drift; our prayers for her healing were heard but not answered as we had hoped.

Yet the goodness of the Lord was demonstrated remarkably. Her husband found deep reserves of faith and courage; his devotion to his dying wife moved the personnel of the non-Adventist hospital. We saw also compassion and kindness shown by nurses, doctors, and friends. In the midst of tragedy, superseding the tragedy, we felt the fellowship of Christ's sufferings.

The pioneers of the Adventist Church also knew that fellowship. Before we had large institutions, before we had a network of churches, conferences, unions, and divisions, before we had a name that was accepted, the work was hard. Let us never forget the toil and suffering with which the seeds of the three angels' messages were sown.

Recently I read again Ellen White's account of her experiences from December 19, 1866, to April 25, 1867 ("Sketch of Experience," *Testimonies*, vol. 1, pp. 570-585). The writing is simple, direct, unembellished—and gripping. She describes how, disregarding the advice of the Battle Creek church, she set out in a Michigan snowstorm with her husband, James, still feeble from a stroke suffered the previous year. Making her way to Wright, she began to build up the little church company. Her husband also began to preach again, gradually regaining strength.

But the Whites suffered much. Apart from the low spiritual condition of the church, they endured accusations and slander and eventually were reduced to selling their few possessions because of physical necessity. They were like a vine fallen to the earth, stripped of every earthly support.

God, however, had not forsaken them. His message to them was: "Thou art shaken from human support. Thou canst stand, in the strength of God, and flourish without it. Lean upon God alone, and thou shalt never lean in vain, or be shaken therefrom."—Page 584.

Some Adventists today know the truth of these words. They have suffered for their faith; they know the fellowship of Christ's sufferings. They know that God draws near in pain and tragedy, that the everlasting arms are real.

If God should will it for us, are we ready to enter into the fellowship of Christ's sufferings?

W. G. J.

LETTERS Continued from page 2

dered whether you might have suggestions for the situation now. I fear that many thousands of our magazines are being destroyed. It makes me feel sad.

FAYE HOEHN
Angwin, California

I am grateful for the used REVIEWS and other SDA periodicals I receive in the mail. I can use them here to great advantage. The good stories and reports in them are an inspiration to us. The cheapest way to send these is to write "PRINTED MATTER" on them, or have the post office stamp "SPECIAL 4TH CLASS RATE" on them. Any other way of mailing costs at least twice as much.

C. POOR
Nuremberg, West Germany

► *Our mailing department tells us that an even cheaper way is to mail your used magazines and printed matter in a direct bag restricted to international mail. There is a minimum of 15 pounds and a maximum of 65. Everything in the bag must be shipped to the same address. As this privilege is restricted to nonprofit organizations, you may wish to send this mail through your local church or conference. The rate is 43 cents per pound when shipped this way.*

Shortage of nurses

Re "SDA Nurses Needed" (July 9).

The shortage of nurses in SDA institutions has been caused by the institutions themselves. When our institutions began to conform to the world's education standards, the shortage began. The three-year program was scrapped, emphasis was placed more on administrative nursing than on patient care, and the course became too expensive for the average young person to finance. The directors of our medical institutions complained that nursing students were too expensive. But nursing students were the best investment they have ever made. Not only have the institutions suffered, the patients have too.

EMILY M. ZIESMER, R.N.
Berkeley Springs
West Virginia

There are probably many reasons why Adventist nurses are not working in Adventist institutions. Let me share a few possibilities:

1. The disintegration of spirituality and values, bringing a

discontinuance of morning worship, patient prayer, and Sabbath observance.

2. The number of doctors who rely heavily on prescribing drugs.

3. The increased size of our institutions, which makes it nearly impossible to have a close team spirit between the nursing office and the individual floor, personal caring for one another, or support and appreciation.

NELLIE ONDRIZEK
Coalmont, Tennessee

Has any scientific research been done to determine the causes for the lack of SDA nurses? Are we ignorant of or do we refuse to acknowledge nurses' reasons for not wishing to work in our institutions? Have our institutions strayed far from our blueprint? Are there inequities that could be eliminated with tact and honesty? Is pay the issue? These are some of many questions that should be researched and then evaluated by responsible church leaders.

RAILFORD D. COUDEN
Auburn, New York

The real reasons for the scarcity of nurses in all segments of health care seem to be completely overlooked by Adventist hospital administrators.

First, as the potential of women (bearing in mind that women make up the overwhelming majority of nurses) is being recognized, more options are opening for them. The best workers are moving into those areas that give more opportunity for advancement and recognition.

Second, the new attitudes of women are giving them a better self-image. They are, understandably enough, becoming less tolerant of the inconsiderateness of some overbearing physicians, especially neophytes and interns.

Third, besides being underpaid (and this is by no means a minor consideration), nurses bear heavy responsibilities and intense emotional stress inherent in those responsibilities. A significant percentage of nurses also have the added responsibility of bearing and raising children and running a home.

Unless administrators take a more realistic view of the needs of nurses, the end result will be progressively fewer people going into the nursing profession, and those remaining will tend to be less accomplished.

FRED F. HENRIQUES, D.D.S.
Yankton, South Dakota

SDA islands celebrate 50 years of missions

By BARRY D. OLIVER

Fifty years ago the first Seventh-day Adventist missionaries arrived at the islands of Mussau, Emira, and Tench. These jewels of the Pacific constitute the St. Matthias group in Papua New Guinea. When Capt. G. McLaren and his crew came to Mussau on the *Veilomani* on April 18, 1931, he knew that just a few years before, the people of Tasitel village had clubbed to death a Catholic missionary who had come ashore, that the history of the islands was one of war and bloodshed, and that the people were diseased and morally degenerate. Thank God, he also knew the power of the good news of salvation in Christ Jesus to transform such people into sons and daughters of God.

Before McLaren's arrival, the people of Tench Island would not permit anyone to die a natural death. When a person became *tuvuaelik* (old) a feast was prepared and the person dressed in a ceremonial woven cloth of banana leaves. As the feast continued, a heavy weight was tied to the leg of the *tuvuaelik*. He was then taken out into the ocean, dropped overboard from a special canoe, and drowned. Few people lived to be more than 40 years old.

Barbaric practices were also associated with the beginning of life. Birth was never natural. Rather, when the time for delivery approached, a fire was built on the stomach of the mother, the flesh burnt away, and the baby taken out by a primitive Caesarean section. The baby usually lived, but only occasion-

ally did the mother survive. This custom ensured that each mother had only one child and was an effective control on population growth. The significance of this problem of population control is realized when one visits Tench and finds that it takes only half an hour to walk around the whole island.

3,500 Adventists

Today, all the 3,500 people of these islands are Seventh-day Adventists. On Sabbath, April 18, 1981, they celebrated the jubilee of the arrival of the first missionaries at Lomakunauru village, the place where McLaren landed on Mussau. Special services were held during the Sabbath to commemorate that event, and on Sunday morning a dramatic reenactment of Cap-

tain McLaren's landing took place. This was followed by the unveiling of a monument and plaque by Pastor Ereman, a pioneer national missionary who was in the original party that went ashore 50 years ago.

McLaren's landing at Mussau was a dramatic one. When the *Veilomani* came into Taluamana inlet the ship was greeted by several war canoes filled with painted warriors. Fearing for their lives, the crew began to sing: "Anywhere with Jesus I can safely go, Anywhere He leads me in this world below."

The singing enchanted the warriors. McLaren was able to go ashore with some native interpreters and talk with Korokoroi, the chief. Fifty years later the people stand loyal to God and this message. During the Sabbath morning jubilee service, more than 40 people indicated that they had known the former life of heathenism before the missionaries arrived. Others were unable to attend the meeting due to the infirmities of old age.

Today there are 17 SDA churches on Mussau, six on Emira, and one on Tench. Nine elementary schools are operated by the New Britain New Ireland Mission. These

schools are all staffed by national teachers trained at Kambubu Adventist High School and Sonoma Adventist College. Most of the teachers and pastors are themselves sons and daughters of these islands who have been trained to bring the good news of salvation to the next generation. Only a small minority, however, actually serve in their own islands, for many have dedicated themselves to the Lord and gone out as missionaries to other parts of Papua New Guinea. They serve as pastors, teachers, carpenters, ship's captains, nurses, maintenance engineers, secretaries, treasurers, accountants, and agriculturists. Since 1931, 571 full-time workers, with their wives and children, have left these islands to bring the good news to others. When we consider the population of these islands it is doubtful that any other area in the world has contributed such a concentration of workers to the cause of God in a similar time span.

Their dedication becomes all the more meaningful when we realize that these people possess very little of this world's goods. Most of the islanders still live in very humble bamboo-and-thatch



The author (wearing straw hat); Pastor Ereman, a pioneer national missionary; and Mussau islanders reenact Captain McLaren's landing in Mussau in 1931. Today these islanders remain loyal to God and His message.

Barry D. Oliver is president of the New Britain New Ireland Mission.

huts. Their isolation and difficulties with communication and transport make it almost impossible to obtain any income other than from copra. Facilities often taken for granted in other places, such as telephones and vehicles, are beyond the means of the people and the mission. Opportunities for witnessing are limited where everyone is a Seventh-day Adventist. Despite this the people use their meager resources each year to charter the mission ship *Kambubu II* to do outreach work on the larger islands of New Hanover and New Ireland, about ten hours away by ship. The people of Loletab on Emira are presently engaged in the construction of a small ship to be used for this very purpose.

Many of God's people on these islands have been moved to reconsecrate their lives to finish His work as a result of the meetings held for four days at the time of the jubilee. May the spirit of sacrifice, commitment, and dedication characterize the lives of the people of Mussau, Emira, and Tench islands until Jesus comes.

Kenyan women conduct evangelistic meetings

By EUNICE WANGAI

"As you told us during the women's institute. Mrs. Wangai, the time has come for us women to organize and plan to join in spreading God's Word in areas where the gospel has not yet reached. I am ready, and so are the women at Maragua Adventist church."

This comment came from Safida at the close of the women's meetings. She had been one of the freedom fighters during the Mau Mau rebellion in Kenya in the early 1950s. She had learned many tactics, such as good planning and organization, that could be utilized in spreading the gospel. She also knew that enthusiasm and strong leadership were essential for the success of any venture.

Safida began to tell me

Eunice Wangai is the wife of Frederick Wangai, Afro-Mideast Division stewardship director.

about her plans. She and 11 other women already had gained permission to hold an evangelistic effort in the village of Ichagaki, where there were no Adventists. They had rented a hall that seated 200 and had put up posters announcing the meetings. More important, however, the women who would be holding the meetings had dedicated themselves fully to the Lord. They were spending much time in prayer and study.

Several weeks later I was on my way once more to work with the women of the Maragua church. Upon arrival I soon located Safida.

"We are ready to begin the meetings this evening," she told me. "All the women have closed their businesses for the whole week. We must go now, to catch the bus for Ichagaki. At two o'clock we will go around to the houses and shops and invite the people to the meeting, which will begin at 3:00 P.M."

When we arrived at the village we went from house to house and, with the help of a cassette recorder playing religious music, invited the people to the meetings. By starting time some people had gathered around the outside of the hall, but it was difficult to persuade anyone to enter. They had been warned not to attend these meetings, since they were to be held by Adventists. Undaunted, and with few people in the hall but many standing outside, we turned up the public-address system and began the meeting. The Maragua church choir gave a special musical number. I spoke on health—why so many people are dying from disease today.

When we came back the second day the hall was packed with people. They continued to come from all directions, until more were standing outside than were in the hall. "This is not the group

we were warned about," they said. "We were told that the Adventists would preach to us and try to change our religion, but this is something that concerns everyone, no matter to which church he belongs."

On the fourth night the topic was "Life After Death." We turned up the public-address system loud enough for the people to hear the meeting in their homes, as well.

The sub-chief, who first had refused permission for us to hold the meetings, now began to attend. He had been hiding in a nearby hotel each afternoon, taking down all the texts we had used. Many others who were afraid to be seen attending had been doing likewise.

At the close of the final meeting of the week a call was made for those who wanted to follow Jesus by keeping the true teachings of the Bible. Many raised their hands. They had lost the fear of their religious leaders and were willing to stand for truth. On Sabbath we met in the school playground, where 400 sat attentively as they listened to the message "How to Be Born Again." Many people indicated their desire to receive the new birth.

"What shall we do now?" asked the women. "What are we going to do with all these interested people? It is too far for them to go to Maragua church each week."

"I know," suggested one. "Let's rent this hall each Sabbath. This will be our Sabbath school. We'll take care of it. We'll organize it and choose the leaders and preachers from among our group of 12."

"That's a good idea," commented another of our group. "I'll pay for this hall for five months."

These events took place several months ago. The new Sabbath school is progressing very well. These same women are making plans to hold another evangelistic series. As a result of their influence, other women are becoming interested in evangelism. With so many active women in our churches, who knows what the end will be?



Thanks to the transforming power of the gospel of Jesus in the lives of these Pacific islanders, a bright future faces the boys and girls of Mussau.

Afro-Mideast

● Concerted effort is being put forth to extend the influence of the Voice of Prophecy Bible School in Addis Ababa to every part of Ethiopia. At a recent VOP graduation of 60 students, there were 14 young men from Sudan. Impressed by what they had learned from this course, these young men are continuing to study the Bible and are attending Adventist church services. The Voice of Prophecy director, Girma Damte, is hoping that this is the beginning of a great work among the Sudanese people.

● Bekele Heye, president of the Afro-Mideast Division, was guest of honor at the opening ceremonies in Moshi, northeastern Tanzania, of a new dispensary that will adequately serve the needs of the residents of that town.

● Patients attending the Nairobi Seventh-day Adventist Health Services whose health could be improved by a change in their habits are referred by their physicians to the Better Living Center on the ground floor of the medical building. Here they receive advice from qualified workers on how to improve their diet and change their ways of living so as to benefit their health. Each Tuesday evening one of the physicians lectures on previously advertised health topics.

Euro-Africa

● The sixteenth edition of *Madre y Nino* ("Mother and Child") by Isidoro Aquilar and Herminia Gables was printed recently, which brings the total books printed at the Spanish Publishing House to 500,000—250,000 of which have been sold in Spain.

● Seventh-day Adventists are represented in a small brochure featuring the religious diversity in Switzerland, which was printed in three languages, French, German, and English. The brochure is distributed to all travel agencies and tourist offices in Switzerland to be given to tourists.

● On June 13, 1981, about 1,000 members of the Hansa Conference gathered in a public hall of the small town of Neumunster,

not far from Hamburg. After morning worship services, 800 people spread over the city territory, distributing literature and inviting people to the evangelistic meetings. The entire city was covered. For the nightly proclamation of the message the members returned to the Holsten-Halle together with their invited guests.

● The meeting place for our church in Steyr, Austria, is situated close to the junction of two rivers. The shores are frequently flooded, and usually twice each year the waters enter the church, sometimes two feet deep and more. Sacrificial giving by members enabled them to purchase an attractive, conveniently located property for a new church, while two large gifts to the Austrian Union by members of the Vienna church have provided funds for construction of the new chapel.

● In the German valley with the famous name Neanderthal the West German Union has operated an old people's home. Because of the age of the buildings, renovation was out of the question. A new 185-bed apartment house has been constructed at a cost of more than \$6 million. An inauguration ceremony in the presence of public and denomination authorities was conducted May 15.

Far Eastern

● During Mountain View College's summer field school of public evangelism, 15 students gave a total of 280 Bible studies per day. In a nine-month period 17 MVC student missionaries prepared 379 candidates for baptism. Work among cultural minorities resulted in 192 baptisms during the same period.

● According to a recent research survey the Voice of Prophecy in Japan is heard every week on ten radio stations by 5.5 million listeners. Two additional stations in the far north and northwest have been added to the Japanese VOP network in order to stimulate evangelism in these areas, which are snowbound for up to six months of each year.

● Because of interest produced by Peter Jack's Amazing Discoveries program, the Central Iloilo Lay Activities Association in the Central Philippines Union recently organized a lay-pastor

force to cover more than 20 churches around Iloilo. The lay association organized the members to assist the district pastors. To date the lay pastors and their helpers have conducted four evangelistic meetings. More than 200 persons have completed Voice of Prophecy courses, about 50 Bibles have been distributed, and 35 persons have been baptized.

● Five staff members now have an office in Kagoshima on the southern tip of Honshu. The office serves both as Japan's Evangelism Center for the Blind and as a Voice of Prophecy branch office for blind students. The center director is Mr. Yamaguchi, who lost his sight some years ago.

North American

Columbia Union

● The daily Christian life of Brenda Moore and her ability to answer Bible questions won her roommate at Hampton Institute in Virginia to the church. Brenda is from the Washington, D.C., area. Her roommate, Ramona Alexander, is now a member of the Calvary church in Newport News.

● The baptism of 21 young people was the highlight of the graduation exercises of the Spencerville, Maryland, Junior Academy. Committed teachers, a spring evangelistic crusade by union Ministerial secretary Lynn Martell, and a Week of Prayer encouraged these youth to take their stand.

● Eight persons were baptized at the close of a Bible Prophecy Crusade in Lorain, Ohio. Four others are continuing their studies. Preaching for the crusade was done by Layman Dennie Battle, assisted by Pastor George Khoury and Layman Leonard Schmidt.

● After a six-week prophecy seminar conducted by Lynn Martell, Columbia Union Ministerial secretary, 51 persons were baptized and joined churches in the Spencerville, Maryland, area. Beverly Lueke, a Spencerville church member, coordinated a children's program each evening that encouraged parents to continue attending the seminar.

● Kettering Medical Center, in Ohio, is preparing a community health education program for airing on a local television station this fall. The weekly series, *Really Livin'*, calls for 13 segments for 1981 and 52 for 1982.

North Pacific Union

● The Oregon chapter of Maranatha Flights International, under the direction of Art Finch, planned two building programs this summer. The first was to erect a new church for the English congregation in Woodburn. The first phase of the plan includes a multipurpose room and classrooms. The second project, to be completed on a weekend in October, is the construction of the Community Services center as an addition to the church in Falls City.

● Three new members have been added to the Sun Valley, Idaho, company. District Pastor Hugh Cowles officiated. Lay members Mr. and Mrs. Mike Jones have led out in the work in the Sun Valley area.

● Walla Walla General Hospital has purchased a computer for its accounting department. According to Duane Meidinger, staff accountant and processing manager, the hospital hopes to complete the transition from existing systems to its new unit by the beginning of 1982.

Southern Union

● S. L. Dombrosky, Community Services and health director of the Florida Conference, and Richard Grafe, associate State Federation leader, have been conducting area meetings in the six federations of the conference, demonstrating the new Longevity Computer program. The churches are being prepared to handle the requests that are expected after people receive the Longevity Analysis. When a pilot program was conducted in the Miami area, more than 4,000 requests came in for nutrition classes and weight-control and stress programs.

● Ground was broken recently for a 2,300-square-foot addition to the Moultrie, Georgia, church, reports Bill Broome, pastor. Plans call for enlargement of the sanctuary, a new social hall and kitchen, three new classrooms, and a pastor's study.

● Florida Hospital's clinical laboratories have received certification by the College of American Pathologists. The certification followed an eight-hour inspection by 22 pathologists, who checked 1,400 items. CAP accreditation is voluntary, according to Archie Weemes, administrative director of the lab, and only about 10 percent of the laboratories in the nation are accredited.

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

Regular Missionary Service

Maurice Tabor Bascom (U. of Nebr. '71), returning to serve as lay activities director, Far Eastern Division, Singapore, **Dorothy Marie (Ferguson) Bascom** (UC '70), and one daughter left San Francisco, June 16, 1981.

Rodolfo Antonio Carrillo (AU '78), to serve as youth, temperance, and communication director, Ecuador Mission, Guayaquil, Ecuador, **Karen Anne (Maltingly) Carrillo**, and family of Riverside, California, left Miami, June 30, 1981.

Myrtle May Fitzgerald (AU '67), returning to serve as dean of women,

Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, June 14, 1981.

Derwood Kirby Palmer (PUC '59), to serve as builder, Central African Union, Bujumbura, Burundi, **Marlene Ruth (Davidson) Palmer**, and one daughter, of Cleburne, Texas, left New York, June 17, 1981.

David Lloyd Scofield (AU '81), returning to serve as director of English Language Center, Seoul, Korea, **Anita Marie (Province) Scofield**, and family left Los Angeles, June 22, 1981.

Volunteer Service

Donald L. Ackley (Mass. Coll. of Optom. '52) (Special Service), to serve as optometrist, Cambodia/Thailand Relief Team #18, Bangkok Adventist Hospital, Bangkok, Thailand, of La Mesa, California, left Los Angeles, June 2, 1981.

Elmer L. Becker (Rider Coll., N.J., '30) (Special Service), to serve as auditor, Far Eastern Division,

Singapore, and **Beuna P. (Slater) Becker**, of Loma Linda, California, left Los Angeles, June 14, 1981.

Dennis Richard Breese (PUC '79) (Special Service), to serve as teacher, Japan English Language School, Yokohama, Japan, of Hillsboro, Oregon, left Los Angeles, June 22, 1981.

Kyle Cain (Special Service), to serve as English teacher, Taiwan Mission, Taiwan, Republic of China, of Aurora, Colorado, left Los Angeles, June 27, 1981.

Mark James Copesey (AU '81) (Special Service), to serve as librarian, Southeast Asia Union College, Singapore, of Berrien Springs, Michigan, left Los Angeles, June 22, 1981.

Darrell Albert Crites (Senior Dental Clerkship), to serve in dental service, Nairobi SDA Medical Service, Nairobi, Kenya, **Gloria Lavonne Crites**, and family, of Loma Linda, California, left New York, June 23, 1981.

Dan Leroy Eveland (Special Service), to serve as teacher, Korean English Language School, Seoul, Korea, of Weimar, California, left Los Angeles, June 22, 1981.

Frederick John Field (LLU '57) (Special Service), to serve as dentist, Cambodia/Thailand Relief Team #19, Bangkok Adventist Hospital, Bangkok, Thailand, and **Sylvia Mary**

(Grist) Field, of Vancouver, British Columbia, left Los Angeles, June 2, 1981.

William Henry Hyatt (PUC '80) (Special Service), to serve as teacher, West Indonesia English Conversation Schools, Jakarta, Java, of Los Angeles, left Los Angeles, June 22, 1981.

Health Personnel Needs

NORTH AMERICA

Clin. psychol.	Med.-surg., OB,
Computr. progrm.	ped. psych.,
Diet. admin.	staff. superv.
Maint. man	Nuclear-med. tech.
Med.-rec., ART	Office mgr.
Med. tech.	Phys. ther. asst.
Med. technol.	Rad. ther. superv.
ASCP	Resp. ther. CRTT
Nurses: CCU.	Sec., exec. med.
ICU. ger., LPN.	Soc. wrkr., MSW

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 722-6709.

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RANSOM AND REUNION

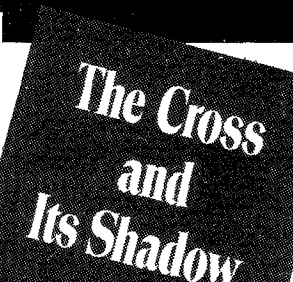
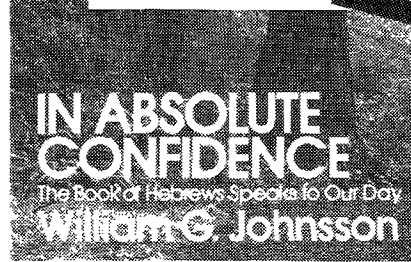
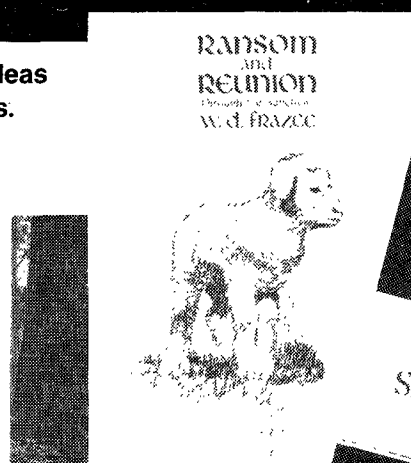
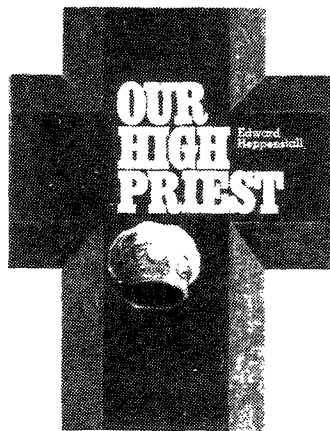
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Ministry booth at festival

Ministry magazine joined 230 exhibitors at the interdenominational American Festival of Evangelism held in Kansas City, July 27-30. More than 8,500 delegates (most of whom were ministers) converged on the convention center to hear speakers such as Leighton Ford, Billy Graham, and Charles Colson.

Visitors to the *Ministry* booth were given a copy of the July magazine featuring church growth and an opportunity to register for a bimonthly gift subscription. The large majority were already familiar with *Ministry* and received it at their home or office. A number came specifically to the booth to express their appreciation. One individual commented, "When *Ministry* comes to my home I tear it up!" Then he added with a smile, "And I file all the articles I have torn out for future use!" The magazine is

currently going to 265,000 non-SDA ministers bimonthly. Approximately 250 new readers signed up for the gift subscription at the festival.

Being present at this important meeting allowed the editors to assess reader reaction to the magazine and also gave opportunity for readers to meet and talk with the editors. **RUSSELL HOLT**

Youth follow in footsteps of Huguenots

About 680 Pathfinders and leaders met at our new youth camp Le Moulin de L'Ayrolle ("Rose Water") at Monoblet in southern France, in the heart of Huguenot country, July 22-August 2. Young people and youth leaders from throughout the Euro-Africa Division attended the youth camp/camporee. They toured Constance, where many Huguenots were put in prison,

and the Museum of the Desert, where pastors took refuge during time of persecution.

Following in the footsteps of the Huguenots, two groups went the first Sabbath to the streets of Monoblet and Avduge, witnessing to their faith by singing and distributing literature. A baptism on the final Sabbath included a direct descendant to the Huguenots. The camporee closed with a Saturday night fire of dedication, as the youth dismissed to the cry of "Maranatha—the Lord is coming." **LEO S. RANZOLIN**

SDAs elected to health posts

Two Adventist leaders in the health field have recently been elected to the central leadership of major national organizations. Dr. Kathleen Zolber, department head for nutritional services, Loma Linda Medical Center, and chairman of the department of dietetics, Loma Linda University, School of Allied Health Professions, is president-elect of the American Dietetic Association. In September, 1982, she will become president of the association that represents 42,000 professional dietitians and nutritionists.

Robert Scott, of Orlando, Florida, has been named as the chairman-elect of the board of trustees of the American Protestant Hospital Association. He was elected at the annual meeting of the membership in San Antonio, Texas. Scott is vice-president of the Adventist Health Services/Sunbelt. Prior to assuming his present position with the corporation he was the chief executive of the Florida Hospital, Orlando. **R. E. KLIMES**

tary support required principally from School of Medicine alumni for the new basic-science facility. The grant will be made when the total funding for the basic science building is in hand. Kresge is a national foundation whose grant-making is recognized as a hallmark in philanthropy.

F. W. WERNICK

For the record

Prayer for health: Because It Is Written ministers to the whole person, and because God wants men and women to be healthy in every regard, the staff at It Is Written met on Friday, June 26, for a special occasion: the Worldwide Day of Prayer for Better Health. Workers in 146 medical institutions around the world joined with It Is Written in praying for the needs of more than 10,000 viewers who sent in requests for healing from sickness.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW.

September Schedule

Sept. 5—"Showers of Blessing"—Leo R. Van Dolson
 Sept. 12—"What's in a Name?"—Kenneth H. Wood
 Sept. 19—"A Risky Business"—William G. Johnson
 Sept. 26—"Death Without Dying?"—Leo R. Van Dolson

WAUS (Andrews University) 90.7 Mhz FM Saturday, 8:30 A.M.
KUCV (Union College) 90.9 Mhz FM Saturday, 7:30 A.M.
KSGN (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.
WSMC (Southern Missionary College) 90.7 Mhz FM Saturday, 8:50 A.M.
KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:15 P.M.
VOAR (St. John's, Newfoundland) 1230 Kc AM Friday, 5:55 P.M.
WGTS (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.
KSUC (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.
WDX (Harbert Hills Academy) 89.1 Mhz FM Saturday, 6:15 P.M.
WOCG (Oakwood College) 90.1 Mhz FM Saturday, 5:30 P.M.

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LLU awarded \$300,000 grant

The Kresge Foundation announced last month a \$300,000 challenge grant to Loma Linda University to assist in the completion of the volun-