

Adventist Review

General Organ of the Seventh-day Adventist Church

September 3, 1981

The Adventist consciousness

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The church and sociopolitical responsibility

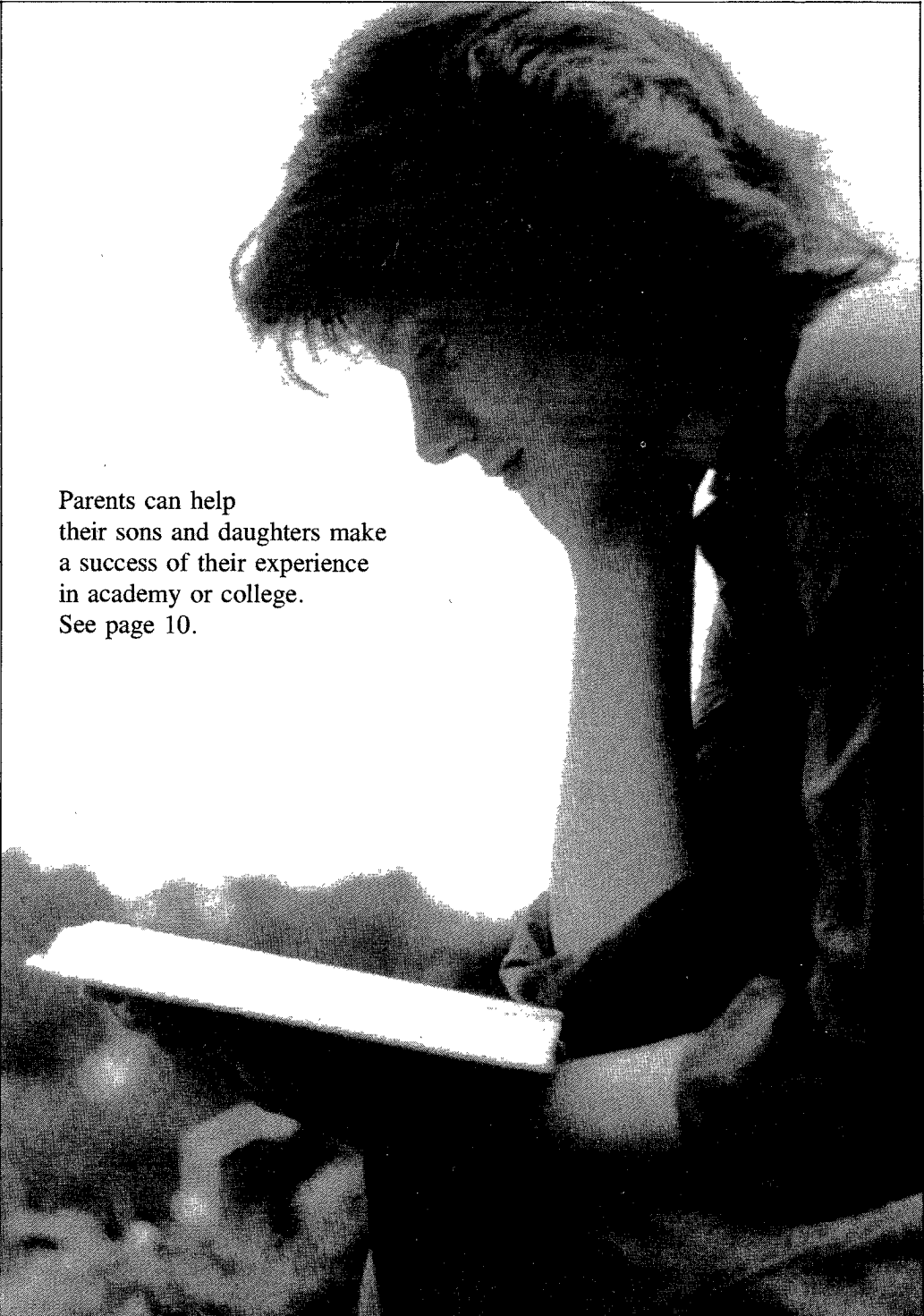
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Boarding school— success or failure?

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Parents can help
their sons and daughters make
a success of their experience
in academy or college.
See page 10.

THIS WEEK

"A grain of mustard seed" (p. 7) concludes the three-part series on prison ministry by David Mould, director of Jesus Behind Bars. In this issue he briefly recounts how God led in the origin of this unique Adventist endeavor, progressively opening up a vision of the possibilities of a ministry geared to reaching the more than 800,000 inmates of North America's prisons.

Typical of those whom Jesus Behind Bars seeks to help is Doug. Severely burned as a child, consigned to an orphanage for more than ten years, Doug grew up smoldering in his own private hell. Eventually his home would be a prison—"the final home for many discarded, homeless children," writes Mould.

But in prison—the Brevard

Correctional Institution, Florida—Doug began to attend Sabbath afternoon services conducted by Jesus Behind Bars. Pointed to Jesus, the Lamb of God, in the sermon, counseled in private by helpers in this ministry, Doug found forgiveness and a new life. On March 19, 1980, he was baptized, the first convert of the Jesus Behind Bars outreach.

Released November 11, Doug now is married. As a member of the Adventist Church, he wishes to be active. He "wants to return to prison, not now as a prisoner, but as a missionary," manning the Jesus Behind Bars hot line. He wants to tell how Christ can remove scars that the doctors cannot.

Readers wishing to help in this

prison ministry, or desiring help from it, may write Jesus Behind Bars, Inc., P.O. Box 7949, Orlando, Florida 32854, or call toll free 1-800-327-8016.

Should the individual Christian or the church get involved in political issues? What should be their attitudes to social concerns? Throughout the centuries Christians have sought answers to these questions. In "The Church and Sociopolitical Responsibility" (p. 4) Dr. B. B. Beach, director of the Public Affairs and Religious Liberty Department of the General Conference, reminds us of both duties and dangers.

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LETTERS

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

No arm at all?

Re "SDA Nurses Needed" (July 9).

It was stated that 34 percent of the graduate nurses employed in Adventist hospitals in 1980 were SDAs while at the same time 60 percent of all registered Adventist nurses were working in SDA hospitals. This means that even if all registered nurses were working in Adventist hospitals they would make up only 56 percent of the number required. Forty-four percent would still have to be non-Adventist. In other words, according to figures in the article, nearly 9,000 nurses are required to run the surveyed hospitals, but there are no more than 5,000 registered Adventist nurses available.

Then I read in the July 23 issue that nine more hospitals were added to AHS recently.

There are a number of good reasons why the proportion of Adventist nurses working in Adventist hospitals will not rise much above 60 percent. For one thing, many Adventist physicians in private or group practice employ Adventist nurses. For

another, many people live in areas where there are no Adventist hospitals, and of course they have no intention of moving. The real point, though, is there are simply not enough nurses to go around. The next question that needs to be asked is, When is an Adventist hospital not really an Adventist hospital?

What the church must do is train *many more* nurses (and other health professionals) than it does now. Even the most eloquent appeals for help can have no effect, because there is simply no one to answer the call. Until there is, of course, patients in Adventist hospitals may be getting good care, but not good *Adventist* care. In this case, the right arm of the message is no arm at all.

JEFREY J. PUDEWELL
Oakland, California

Time-consuming habit

Re "Breaking the TV Habit" (June 11).

What a timely article for our church today! And I am glad to hear others are breaking the time-consuming habit of TV-watching. There is so little on television that leads to building a Christlike character or helps us keep on the heavenly path.

My own decision to break away from the habit was made when I realized how much more time I spent watching TV than I spent in Bible study and prayer.

KATHERINE MERRYMAN
Princeton, Missouri

Thank you for clothing

On a recent afternoon just as Malawi's winter was setting in, a large, heavily loaded truck stopped at the Lake View Mission, and the two student missionaries in charge asked where they might unload 11 bales of SAWS clothing that they had brought for distribution. Winter comes to Malawi in June, July, and August. Here at Lake View, at an elevation of almost 5,000 feet above sea level, cloudy or windy days can be bitterly cold.

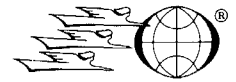
It was a pleasure to receive and sort clean clothing, especially children's clothing. Warm garments were found for each child of six large seminary student families as well as much-needed changes for the parents and a warm winter coat for each mother, which will do double duty as a cover at night and a coat by day.

The bales allotted to the Dorcas Society were distributed in the villages and to the needy students in the primary school. It has been heartwarming to see the gratitude shown by those who received clothing.

This sense of gratitude on the part of those who receive your gifts makes the work of distribution a real pleasure. Those who give clothing and those faithful workers who process, pack, and ship the bales should know that they work together with Jesus.

H. H. MATTISON
Lake View Seminary
Ntcheu, Malawi

Adventist Review



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The Adventist consciousness



Neal C. Wilson, president, General Conference

It was probably from a Roman prison that Paul wrote the following words to Timothy: "I charge you . . . : preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, . . . will turn away from listening to the truth and wander into myths" (2 Tim. 4:1-4, R.S.V.).

To those of us living in 1981 the lesson seems to be evident. We must make the Word clear, distinct, and powerful.

Reflecting on many recent events, I have seriously and repeatedly asked myself, What is it that gives such cohesion and unity to the message of the Seventh-day Adventist Church? What is it that provides a high degree of protection for our beliefs from the subtle attacks of so many religious philosophies? With the help of others, I have tried to determine what it is that ties our theology and our mission together in such an inseparable manner. What is it that keeps our church Christ-centered and, contrary to many other Christian groups, helps us maintain our gospel identity and a clear reason for our existence as a prophetic movement? What is the unique ingredient within the Seventh-day Adventist doctrinal framework without which the church would most probably cease to be its former self?

Theology of the Great Controversy

Obviously, it is not a single truth. Historically, the cohesive force cementing Adventist concepts is the theology of the great controversy—a profound yet simple explanation of the origin of sin and God's method of eradicating it throughout the universe. The great controversy theme, which in fact is the unifying principle of the Bible, provides the inner coherence to the Adventist Statement of Beliefs and to basic Adventist theology. Any attempt to introduce alien concepts into the theology of the great controversy results in theological non sequiturs and inevitable internal conflicts. Illustrative of this thesis is the convincing way in which modern medicine has demonstrated that the natural body usually rejects the forced intrusion of foreign bodies.

The real issues in the great controversy are the character of God, the law of God, the solution of the sin problem,

and the authority of the Bible. In the final events surrounding the climax of the great controversy between Christ and Satan there will be only two classes of people on earth—those who obey and those who disobey God's truth for this time. Every person will be tested. "It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy."—*The Great Controversy*, p. 569.

A thorough study of the great controversy theme, which was the basis for the 1973 and 1974 Annual Council appeals, is a present and urgent need. Such a message represents one of Adventism's distinctive points of belief. In summary these appeals said:

a. The Advent will be delayed until God's people become truly willing and prepared to proclaim, and to live, His last warning message. The members of this spiritual family will be prepared when they fully respond to His grace and are empowered by the Holy Spirit.

b. The Laodicean motif provides a dramatic description of the Adventist dilemma and the eventual victory over Satan, who has attempted to keep God's people spiritually blind, self-assured, and trusting in externals rather than in Christ and His righteousness.

c. The latter rain will be granted to individuals whom God knows He can trust—those who accept the gracious offer of divine strength and who are not knowingly disobedient to the commandments of God and the faith of Jesus.

d. Such-people constitute God's prophetic movement, and are a saving, redemptive element on a planet in rebellion. They become God's final and full exhibit to the universe, giving evidence that His plan of salvation works as announced. It is in this way that His people reflect His character and fill the earth with His glory (see Rev. 14:7).

As one reads the record of what generated conviction and the amazing thrust in the early years of our church, it would seem that a restudy of those simple Adventist concepts would again stir us to action. It would again produce that compelling self-consciousness that bound together hard-pressed young and old with a towering sense of mission. It is time for these concepts to be heard afresh. Truth has always been self-validating. All I plead for is that *truth* be given the chance it deserves! Our people seem to have heard everything else. In saying this, I am not suggesting that everything we have heard is error. Not at all.

But when truth is not set in its proper framework, when inner coherency is lacking, the message is blunted and blurred, and effective motivation and conviction are absent.

As I listen to many people, as I read many letters, and as I see the longing of members and ministers alike, I believe that when basic Adventist truth gets a fair hearing, the response will be electrifying, and the reward will be a Spirit-filled church.

"The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil."—*Prophets and Kings*, p. 148.

The church and sociopolitical responsibility

By B. B. BEACH

The current dialogue in the evangelical world on the topic of the church and sociopolitical responsibility makes it essential for us to ask, Does the Seventh-day Adventist Church have a social responsibility? Closely connected with this issue is another: Does the church have a political role to play?

These are not easy questions. Just giving Yes or No answers is too simplistic. We need to qualify and explain what we say and mean. The first question—in regard to social responsibility—is perhaps easier to deal with. No one can deny that Adventists have, through their worldwide educational system, globe-encircling chain of medical institutions, welfare and temperance work, and community health programs, exerted a wholesome social influence.

Concerning the second question—the church and politics—we Seventh-day Adventists tend to think that the church has no political role to play. In many ways this is true. We cherish the concept of separation of church and state. Nevertheless, politics deals with the organization and government of society; it deals with public affairs. The church can hardly ignore public affairs. The fact that we have a Public Affairs Department and a representative at the United States Congress and the United Nations indicates that we do feel we should exercise some influence and play some role in “politics”—albeit a circumscribed and circumspect role.

The power and role of Christianity in personal lives is clear. We detect quite clearly the part our faith can and does play in the sphere of our relationship to God and in the area of meeting our neighbors. However, when coming to the impersonal world of our technological civilization, the relevance of Christianity and the church is less clear. How are love and righteousness by faith applied to states, international relations, industrial relations, trade and commerce, sport and entertainment, political parties, and other pressure groups? Such concepts seem to count hardly at all. How can they be made to count?

The New Testament contains little instruction regarding how to deal with social and political structures. What it does contain is not so much social or political doctrine as counsel regarding individual behavior as Christian citizens, and exhortations to respect, obey, and pray for those in government authority. Apparently, the early Christians did not consider Christianity as having much of a social and political role in rebuilding or changing society and government. However, a millennium later—by the Middle Ages—both clergy and laity felt that it was the

responsibility of the Catholic Church to lay down the rules for both politics and economics. Then by the Age of Enlightenment (eighteenth century) the concept of separation of church and state began to assert itself. It was felt increasingly that the church had no jurisdiction or competence in so-called secular matters. During the late-nineteenth and twentieth centuries the pendulum has swung back toward greater church involvement in sociopolitical questions.

This greater church involvement in these issues tends to eclipse the central saving nature of the gospel in favor of the peripheral social gospel. Salvation from sin is neglected in favor of salvation from the consequences of sin, such as hunger, racism, underdevelopment, and exploitation. The new birth of the individual is seen largely as a pietistic vestige of old-time revivalism. The emphasis is on new structures of society instead of on new people.

However, we should never forget that even if through some magical sociopolitical formula it were possible to create a utopian dream world where every man, woman, and child would be properly fed, comfortably housed, nicely clothed, well educated, and suitably employed, what would it profit them to win the whole material world and lose their own souls? Furthermore, apart from God and His rule, there is no lasting peace and happiness or self-fulfillment.

Christian sociopolitical-gospel activists generally wish to create the kingdom of God on earth. The roots of this concept are found not in authentic Christianity, but in Constantinian union of church and state, in humanistic utopianism, and in Darwinian social transformism. In the Gospels the kingdom of God is not an earthly paradise built by humans as instruments of the divine will. The kingdom is associated with divine judgment and the passing away of the present earth and worldly kingdoms through divine intervention (2 Peter 3:10, 11). God's justice, not human justice, will be vindicated.

What is our responsibility toward the world? It is to prepare people to meet God. It is to bring about conversions.

The church does have a social responsibility. The church is influential in producing *social change*, by producing *personal change* through the Holy Spirit. Social change, changes in the structures of society, is a sort of byproduct.

The perfection of the kingdom of God on earth is not possible this side of the Second Coming. It is ruled out by sin. This does not mean that we Adventists have no responsibility to endeavor to improve the world. We must try to do so. Ours is not a utopian vision of millennial pie

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in the apocalyptic sky by and by. We must be seed planters, not just sin plaintiffs; we must plant such seeds as love, kindness, peace, justice, temperance, health, and dignity.

Take for example the vital question of a just, free, and peaceful society. Although such a society will never materialize prior to the Second Coming, it is the mission of the church to witness and proclaim the coming of such a truly revolutionary society by standing for justice, brotherhood, and peace *now*.

The humanistic or revolutionary notions of creating God's kingdom on earth, either gradually and kindly or rapidly through terror, are the product either of presumptuous spiritual pride or of abysmal ignorance of human nature. Here all forms of secular humanism go up like a flashing rocket and then come down like a dead stick.

Faced with many increasingly serious and global problems, we Adventists cannot be apathetic or indifferent. Ours is not a religion of *laissez-faire* otherworldliness. Love has a social significance insofar as personal relations are concerned; truth has political implications. Unfortunately, the realm of public affairs is largely impersonal (and apparently becoming more so). Christianity has to do with personal relationships, and this means loving people; and loving people means becoming involved and feeling a responsibility for their welfare.

Every effort to create a Christian state or world order is doomed to sociopolitical shipwreck on the shoals of human sinfulness.

Some people today advocate that churches become more involved in political action, and criticize what they believe is too little church political action. This is strange indeed. Throughout history the very opposite is closer to the truth: churches brazenly and disastrously involved themselves in political matters. Too much political involvement probably has been the occasion of Christianity's greatest falls. More than a thousand years of church political intrusion (and, in a parallel fashion, of state religious interference) projects a picture of disaster.

For centuries the governments of Europe were completely in "Christian" hands. Were society and government any better in A.D. 500, or for that matter during the Middle Ages, than was the government of Rome in, let us say, A.D. 1? Wars and inhuman penalties continued. Perhaps the poor were a little better looked after (when there was not famine). But there was no thought that the standard of living of the poor should be raised and that society needed to be reformed. When Christians were in control—as they never have been since—society was static and people generally were expected to stay put in the class and place in which they were born. Political society

was there to help the church get people safely through life to heaven and thus avoid that less pleasurable destiny called the inferno.

Christian political involvement having failed so badly, when the Enlightenment came a totally different goal was assigned to politics. Furthermore, with the wave of a magic anthropological wand, humanity was pronounced good, or rather heading toward becoming good. Today humanity's coming of age in goodness is being proclaimed.

The explanation given for the new understanding of politics and government was that the political society was instituted for no other end but that of securing every person's possession of the things of this life. The logical outcome of this new concept was separation of church and state.

Today there are two forces moving from opposite directions to squeeze church and state together again—with the church usually seen simply as being in the service of political society.

The totalitarian state demands complete allegiance and support from all citizens and sociological groupings. And liberal churchmen and councils of churches are reaching out for church involvement in social and political change and the use by churches of economic and political power as a weapon to achieve social changes that they find desirable. From the religious liberty viewpoint, this is a dangerous trend. The church becomes simply another sociopolitical institution. The church can then hardly claim religious liberty, but at best human rights. Opponents of the church will then claim—with some right—that they are restricting not the religious liberty of the church, but its antisocial influence.

What would happen if Christians who advocate strong, specific church political involvement came to power? Probably they would demand absolute commitment to their policies. But sin will inevitably be mixed into their politics. Someone has said that they might not bring back the Inquisition or go wandering off on crusades, but past experience regarding human nature would indicate that something just as sinister could be in store for us.

The dangers and temptations of political life are legion. We need not agree with Solzhenitsyn that "professional politicians are boils on the neck of society that prevent it from turning its head and moving its arms," but we must agree that "politics . . . is an area subject to human egotism and blind passion." Politics wants to absolutize, finalize, and glorify political choices and politicians. Politics is a devious, compromising activity. Christians and churches in politics will of necessity have to compromise and accept an expedient course that will not square with their best moral convictions. Their religion will suffer as a result.

On the other hand, if politicians resigned every time they disagreed with their party's course of action, there would be no politics (politics has been defined as the art of the possible, and involves "horse trading" and making a virtue of necessity). Success in politics involves exalting

Become what you are

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us” (1 Cor. 5:6, 7).

Paul’s words here seem to throw us into a logical contradiction. We expect him to say to the Corinthian Christians, Take away the old leaven so that you may be unleavened. Instead, he reasons: Take away the old leaven even as you *are* unleavened. To open this window on God’s Word is to gain a clearer view of the nature of the Christian life.

First, we do not get help in understanding the text by going back to the original Greek. We do not have here a faulty translation or words that have changed in meaning since the time of writing the King James Version. Recent versions of the Bible retain the ideas of that translation. Clearly the apparent difficulty lies in Paul’s thought itself.

What then of the context—will this shed light on the passage? In 1 Corinthians 5 Paul severely rebukes his readers for their disregard of flagrant immorality in their midst—apparently a case of incest (verse 1). Instead of being alarmed by the situation, the Corinthians were seemingly unconcerned. Proud of their spiritual gifts, they misinterpreted Christian freedom as allowing a heady overlooking of moral matters (cf. chaps. 6:12, 13; 10:23).

Paul probably was writing at the time of the Passover (chap. 16:8; cf. *The SDA Bible Commentary*, vol. 6, p. 103). Every Jewish household had to search diligently to remove all traces of the old leaven, which symbolized sin, before they ate the

Passover supper (Ex. 12:15-19; 13:7). This background helps us to understand his references to leaven and “Christ our passover.”

The “leaven” that Paul refers to in 1 Corinthians 5:6, 7 is not merely the presence of the offender in the congregation. Rather, it is the spirit of disregard, of conformity to the pagan environment, which blinds the Corinthians to moral values. This spirit can cause them to “glory” even in the face of such a desperate condition. Thus, not only must the immoral man be disfellowshipped, the believers themselves need to search their hearts and root out the “old leaven” which is infecting them.

Now we begin to understand Paul’s reasoning. The Corinthians to whom he was writing belonged to Christ. He calls them “sanctified in Christ Jesus, . . . saints” (chap. 1:2) and reminds them that although many of their number once had followed the dissolute life style of the pagans around them, they had been “washed,” “sanctified,” “justified,” in Jesus Christ (chap. 6:11). In terms of his illustration, they were “unleavened.”

So Paul is admonishing them: *Because you are Christ’s, you are to live like Christ. Because He has delivered you from the evils of pagan Corinth, you must guard against falling back into its way. By your living you continually are to become what you already are in Him.*

At times today we hear debates about the relative importance of justification and sanctification. This window on the Word reminds us that although we may differentiate these truths for the sake of theological clarity, in our experience they are not to be separated.

Questions for this feature are welcome. Send questions to the Editor, ADVENTIST REVIEW.

virtues, hiding vices, playing a part, and self-advertisement.

Whoever enters the political market must be willing to use the common coin. Do you believe it is possible to apply the principles of the Sermon on the Mount in the general political arena? History indicates that never has a successful application of these teachings been made to society and to life in general. Their application can be made only to a people chosen by God as His own.

Just because politics can never be made truly Christian does not mean that Christians should not play a positive role in public affairs. The arena for showing Christ’s love is the world. We cannot turn our backs on the world because of its sinfulness. We cannot escape from this world and from human responsibility. We Adventists must not live in an “ecclesiastical ghetto,” but must endeavor, as salt and light, to permeate and influence non-Christian society in order to draw people to Christ. Of course, social concern is not to be equated with evangelism, but they are not mutually exclusive.

Our church must deal with moral principles, and by doing so can create a profound socioeconomic fallout. If the Adventist Church feels it must on occasion speak out regarding particular public affairs, it should be only when: (1) there are clear moral answers for the question being raised, (2) those answers are incapable of alternative moral characterizations, (3) basic personal rights make such judgment necessary, (4) religious liberty is at stake, (5) salvation of souls is involved, (6) the church’s pronouncements or involvement reflects the united, thoughtful opinion of the membership, and (7) the church’s intervention could have positive results.

Since a tremendous variety of political views have received respectable Christian support and backing, the church’s involvement must be highly circumspect. It must be on the levels of Biblical direction, moral principles, and the Bible system of social values, not on the levels of political directives, party ideologies, or bandwagon responses. The church must never fall into the trap of identifying herself with one particular form of government or political system. To tie the gospel to a political party, system, or theory—no matter how good it may appear—restricts or diverts the gospel and substitutes partiality for universality.

We Adventists can do much to improve society and raise the fluttering standards of politics by attending to our religious responsibilities. The church must be the church. The most promising approach is to change society and improve the world by changing individuals. A change in the social climate will be reflected quickly in the political life of society.

Our Adventist objective is to help people overcome alienation and prepare to meet their coming Lord. This preparation involves meeting other people in brotherly fellowship and loving reconciliation. Here we can succeed, but every effort to create a Christian state or world order is doomed to sociopolitical shipwreck on the shoals of human sinfulness. □

A grain of mustard seed

From an insignificant beginning in Florida,
Jesus Behind Bars is expanding into a nationwide ministry.

By DAVID MOULD

If you were to ask the team at Jesus Behind Bars what got them going and kept them going for two long, arduous years, through periods of drought and discouragement, of repossessed cars and unpaid bills, of times when the little company did not know where the means would come from to tide them over another day, they would tell you of an indomitable flame, of the faithful band of supporters, of a murderer converted long ago, and of Christ, their example, who attempted much because He expected much.

In a word, they would tell you it was faith that kept them going. Their faith has been tested and nurtured. They often quote the promise found in Lamentations 3:25, 26: "The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."

The team at Jesus Behind Bars are dreamers—day-dreamers. But a higher Power has taken their vision and shaped it into a ministry that is spreading across North

America. With their nationwide "hot line" for prisoners—a first in prison ministries and the primary reason for their rapid climb to prominence—the idea of building a nationwide prison ministry within the Adventist Church now seems a distinct possibility.

The hot line in itself is something of a revolution in prison ministry. Through this telephone hookup, thousands of prisoners in America with unrestricted access to telephones (primarily the minimum- and medium-security prisoners) now can contact Seventh-day Adventist counselors within seconds. This means that for the first time the church has become accessible to a population that heretofore has been sadly neglected.

How did it begin? It started in a New York prison with the preaching of a murderer, Calvin Savage. There, under the leadership of Roy Adams, a New York layman, the Laymen Prison Counselors organization was born. One of these counselors never would be able to shake the impression made on him when he witnessed a convicted murderer preaching the gospel. Seven years later he moved out in faith to develop Jesus Behind Bars.

Run by a board of 12 under the chairmanship of H. H.

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



The author, right, is greeted by Amos Reed, president of the American Correctional Association. Jesus Behind Bars works closely in cooperation with prison authorities in its ministry to prisoners.

Schmidt, recently retired president of the Southern Union, Jesus Behind Bars' leadership merges the talents of businessmen, doctors, an attorney, laymen, and one pastor. The level of their organization and ministry is indicative of the rising tide of consciousness and sophistication among Seventh-day Adventist laymen.

For two years Jesus Behind Bars pursued a course little different from any other prison ministry, conducting services in Florida prisons and baptizing those who clearly demonstrated a break with their past. Their most recent baptism was in Ocala, where 12 were baptized. Yet the thought that theirs should be a unique mission continued to haunt them. A vision that required the implementation of new and untried methods beckoned to them. The realization that the traditional methods of prison evangelism were hopelessly insufficient for reaching the hard core of prisoners who never would set foot inside a prison chapel began to press them. After much prayer, and in an attempt to solve that dilemma, the hot line was born.

Literature already is being sent to inmates who request

it—*Steps to Christ* is used as an integral part of the hot-line program. But the hot line encompasses and accomplishes much more. Jesus Behind Bars distributes the *It Is Written* Seminar Bible in prisons across the country. Because the hot-line number is printed on the flyleaf, many inmates carry a constant reminder of the nearness of their new-found friends.

One of the chief services that will be performed by Seventh-day Adventist hot-line volunteers will be to visit and encourage the families of incarcerated men and women. These families are the forgotten statistics in the horrible escalation of crime in America—men, women, and children who suddenly have lost loved ones who more often than not were the breadwinners in their families.

Another service of the hot-line ministry will be scheduling of visits by volunteers to inmates who call, desiring only that somebody—anybody—come to visit them. It is perhaps the most acknowledged and profound tragedy of penology that incarcerated men and women are normally cut off from association with people who can

FOR THIS GENERATION By MIRIAM WOOD

The cement of routine

I had a very refreshing experience on a recent Sabbath. First of all, I sat in a small class where members could participate in discussion. That in itself was unusual, because my home church is so large that this procedure is next to impossible. In addition, the teacher stuck to the lesson; he did not indulge in flowery flights of fancy. He had done his homework. He provided many enrichments, but the basic structure of the prepared lesson could be seen. These factors alone would have provided spiritual refreshment, but that was not the main attraction. When a card was passed down the rows, I found myself gazing in astonishment at the names of the class members and watched in fascination as they listed how many times they had studied the Sabbath school lesson.

It is not that this procedure came as a complete surprise to me. This was the way the Sabbath school was handled during my early life, to the point that it took me quite a while to get used to the idea of not

reporting my daily study. During the years that have slipped by, one after another (more than I wish had slipped), I had forgotten this. As I sat there watching the faithful class members penciling in their neat "sevens," I was awash with conflicting emotions. Having been somewhat rebellious against order and resentful of restrictions in my youth, I did considerable sputtering, I now remember, about the idea of being made to confess my faithfulness or my lack of the same in public. I seem to recall impassioned speeches I made about the total ineffectiveness of this routine and the utter crassness of the idea. "After all," I used to say, "if you study the lesson only because you don't want to say you didn't and because you won't resort to lying, then what good does it do you?"

But now I am not so sure about that. If routines were not superimposed on the human being, routines of many and varied kinds, I wonder whether human potential would ever be reached as fully. In some cases,

Yes, for some people are both self-starters and "self-continuers," if we may bend the language to that extent. In my own experience, one illustration leaps to my mind—that of piano practice. I was given piano lessons from the age of 8 until nearly 18, and I was "encouraged" to practice daily and write down the amount of time I had spent at the piano. The "encourager" was my dear little grandmother, with whom I made my home. Believe me, it was because of her strenuous "encouragement" that by the time I was a young adult I was quite an accomplished pianist. In other words, the practice did me just as much good (within a minuscule fraction) as though I had volunteered all those hundreds of hours. I learned what I needed to know.

Educational experiments in the past few decades have centered upon the idea that students should not be made to adhere to routine attendance at class. They must follow their own inclinations and eventually everything will come out all right. We have all seen how *that* theory worked. We have a generation of semiliterates that disprove the theory.

On this same subject, I was interested in an article I ran across recently in which a sophisticated member of the New York jet set came out

fervently in favor of routine. He said he had tried the unstructured life and found it nonproductive. It probably took courage for him to attach his name to such a statement.

I realize that religious life is not in the same category and that religious observances surely must stem from the heart. But while I am waiting for my reluctant flesh to catch up with my heart, I wonder whether something like a daily lesson study class report would not be of benefit to me. You realize that I am using this as a mere example of the whole structure of rites and observances that shape and form us. I do not think that routine will substitute for true conversion, but I do think it might reinforce the latter. After all, most of us have some pretty firm routines that involve walking over to the TV set at a specified time and turning the knob.

Well, there is nothing to keep me from preparing a little chart and noting my lesson study and the Bible chapters I have read during the week. (That was another custom we used to have.)

All in all, my recent experience as a Sabbath school visitor gave me some interesting ideas to consider. Accepted routine can be a strong cement holding one together in the spiritual as well as the secular world.

help them, that is, members of the noncriminal community. The use of volunteers is an innovative attempt to fill the void in inmates' lives with Christian people who will take the time to befriend men and women whose only friends for years, if not for a lifetime, will otherwise be criminals.

Jesus Behind Bars has demonstrated eloquently Christ's statement that "if ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you" (Matt. 17:20). Endorsed by the vice-chairman of the United States Parole Commission, Benjamin J. Malcolm, Jesus Behind Bars continues to demonstrate that Adventist outreach ministries have nothing to be ashamed of and, in fact, can win the widespread support and acclaim of prominent public figures. This type of endorsement has opened doors that previously were closed to the church—North Carolina's 82 prisons and 15,000 inmates being a case in point. With Chief Justice Warren Burger's recent appeal for more training and programs for prison inmates, Jesus Behind Bars envisions yet another opportunity for educating government officials in the work that the Adventist laity are performing.

A major move now under way to augment the hot-line ministry is the installation of one-line dialers in selected prisons across the country. These precoded telephones, such as are seen at airports for rent-a-car agencies and hotels, will be precoded to the hot line. Positioned strategically on the prison compound, and in many instances deliberately away from the chapel setting, these telephones will serve to make Jesus Behind Bars more accessible to the non-Christian element of the inmate population. Unlike the regular phones on the compound, they will be available to any inmate on an unrestricted basis.

Used by God

A proposal to this effect is currently being considered by American Telephone and Telegraph Company and several prisons scattered across the United States.

Many church members desperately need something to challenge and engage their talents. Perhaps the real secret behind the emergence and preservation of Jesus Behind Bars might be that God intends to use it as a tangible service to stir many who otherwise would sit on the sidelines, comfortable in their role as Laodicean spectators.

Time alone can answer many questions. High on the list is the ultimate reason why Christ has seen fit to use this band of pioneers. In recent weeks their belief has strengthened that the hand of God is upon them that they might serve as catalysts within the church. Equally high on the list of concerns is the question of how new converts are likely to be received when they leave prisons and come to church. Will a cordial welcome be extended them, or will they be spurned and continually reminded of their past? Is the church ready to receive their brothers and sisters?

Concluded

FOR THE YOUNGER SET

No pets in the park!

By EDNA MAY OLSEN

"One more month," exclaimed Dad, "and we'll be off on our vacation. I can hardly wait! Fresh air, a mountain stream, big trees, and nature trails." He looked again at the colorful brochure. "One thing, Jeff; it says here that no pets are allowed in the park. We'll have to ask your grandmother to keep Spot until we get back."

Jeff looked startled and rebellious. "But, Dad, I want to take him with me. I won't have any fun without him!"

"No," said Dad firmly. "Spot will have a good time with Grandma. Since Oxbow Park is a primitive area, the wild animals would be disturbed by household pets."

"But Spot wouldn't hurt a fly," Jeff argued.

Dad chuckled. "Look at him now," he urged, catching a glimpse of the little dog chasing the neighbor's cat across the lawn. "I'd hate to see him out in the wilds."

Jeff was still angry after they had left Spot at his grandmother's. He sat and sulked in the back of the car all the way to Oxbow Park, deep in an Oregon forest.

In the evening after they had set up camp, the family walked along one of the nature trails that led to the river. Suddenly Mother stopped. "Look," she whispered. Standing in a clearing were half a dozen deer. One

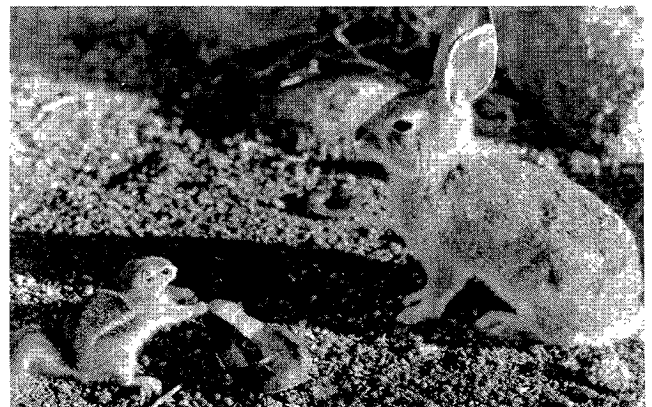
lifted its head and sniffed the air, then resumed eating. Another looked around, then kicked its back legs nervously.

"They can sense we're here," whispered Dad, "and they're afraid of us." At that moment the deer bounded into the woods. A little later they met another deer that approached them cautiously. Jeff stood still, and presently the deer came to within a foot of him, staring with soft, brown eyes. A rabbit popped out of a clump of weeds, and a couple of squirrels chased each other around a tree.

When they returned to camp, Dad started a blazing fire. Jeff and his parents sat around it, sang, and talked until the stars came out. They spoke about the wonderful new world in which we will live when Jesus comes. "There," said Mother, "the animals will live peacefully with one another. They won't be afraid of one another or of us."

"That will be wonderful," sighed Jeff. "Now I understand why it wouldn't have been a good idea for Spot to come here with us. The first thing he would have done would have been to chase the deer."

"I'm glad you understand," smiled Dad. "I'm sure that in the new earth playful little dogs like Spot will be able to frolic with the deer and not frighten them."



Boarding school— success or failure?

How parents can help their son
or daughter have a successful
experience in academy or college.

By MERCEDES DYER

Young people arrive at a Seventh-day Adventist boarding school with high expectations. Many have planned for years to attend an academy or college and are ready to adjust to group living with its regulations, group schedules, and privileges.

Others have heard stories of their parents' escapades when they were residence-hall students and expect to have their share, too. They have not taken seriously the fundamental truth that every action has its consequences. A number of academy students, sometimes as high as 15 percent, do not complete their year at the school they enroll in. Some are asked to leave because of negative attitudes, destructive or disruptive behavior, or irresponsible use of their time and talents.

Many young people attend a Seventh-day Adventist school because they seek a Christian environment. They desire Christian associates and teachers. They find joy in sharing their love for God, His Word, nature, and worship. They are eager to take part in witnessing activities, academic studies, and student development opportunities. They do their share of student labor with faithfulness and carry duties that strengthen their sense of responsibility, self-worth, and self-respect. They are a joy to teachers, a support to deans, and a pride to parents. They are content with themselves. They have a sense of purpose in life. They are growing Christian youth, becoming "polished after the similitude of a palace."

What makes the difference between these two classes of youth? Probably many things. But this article focuses on important actions and attitudes that parents may take that will help encourage student adjustment and growth while

students are living away from home in a Christian school home—the residence hall.

Parents should communicate often with their sons and daughters. A letter from home, a telephone call, a box of cookies, or a visit can be a tremendous lift to young persons who are becoming independent but still want to know that their parents care for them. It is not enough for the young person to know that dad is paying the bill. He or she needs to hear the sound of dad's loving voice and mother's reassuring concern. At least once a week there should be a message from home. A postcard, a telephone call, or short note written with love and assurance may be enough. Communication must be constant and often.

We have seen students behave in bizarre ways in order to gain attention. Bursting into tears, they may exclaim, "My parents never write me," or "I called home because I haven't heard anything for six weeks and then just got yelled at for spending the money on a telephone call," or "My parents don't care about me. They never come to see me." Young people need the assurance that parents care enough to tell them so. This assurance must come regularly, frequently, and affectionately.

Youth are influenced by expectations. Parents should expect and reinforce responsible behavior in their children. They should expect their sons and daughters to obey school rules, to respect the property of others and care for it as if it were their own, to be honest in all their dealings, to care for their bodies by practicing health habits taught them from infancy, to utilize their time efficiently, and to respect and appreciate their teachers, deans, and work supervisors. Parents need to verbalize these expectations. They also should let their sons and daughters know that they are proud when their children show responsible management of their lives. Parents who communicate their expectancies for responsible behavior are more likely to find their expectations realized.

Motivating youth to perform according to their abilities is another way parents can help their adolescents succeed in school away from home. Students want their parents to be interested in the courses they are studying. They want to be able to do well in them. Students try harder when their parents are interested and believe they will do well. Students respond when their parents say, "Go to your teacher, or to the counselor, or to your work supervisor, and talk out your difficulties. You can do well; we have confidence in you."

Encourage students to reach out

Parents should encourage students to take part in extracurricular activities—to join musical and witnessing groups, to write for the school paper, to volunteer to help improve dormitory living, and to reach out to new kinds of experiences that will broaden their view of the world.

Many students are reluctant to approach their teachers for personal help. Parents might suggest that they find ways to become acquainted with their teachers outside of the classroom. It has been demonstrated that grades are enhanced when students develop friendships with teachers

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other than in the classroom. Parents may suggest that students call the teachers or write a note of appreciation for a good lecture, an interview, or an expression of interest.

One of the most rewarding aspects of living in dormitories is the opportunity that doing so affords to develop close relationships with peers. Throughout life these classmates will remain friends. Many will become leaders of the church and former classmates will feel close ties with the church because they know those occupying positions of responsibility.

Residence-hall living facilitates the students' becoming associated closely with deans and other staff members. Relationships are built by repeated warm and caring encounters. Parents can encourage the development of such relationships by getting to know the faculty themselves. Parents who speak of faculty as friends encourage these kinds of relationships for their children.

Perhaps the most important person for the parent to appreciate and to know is the residence-hall dean. Parents who seek out the dean when they visit their children, parents who send messages to the dean through telephone calls and letters to their children, parents who claim the dean as a personal friend, set examples for friendship for their children. Also, their children know that they cannot get their parents to side with them against the dean, for their parents and the dean are friends. Students feel more secure when they know that their parents and the dean are working together for their best interests. It is always helpful to make the dean your friend. All are encouraged and strengthened—the dean, the student, and the parents.

Parents should speak with pride of the school where their children attend. By doing so, they help their children take pride in the school. Young people feel more important, more self-assured, more respected, more

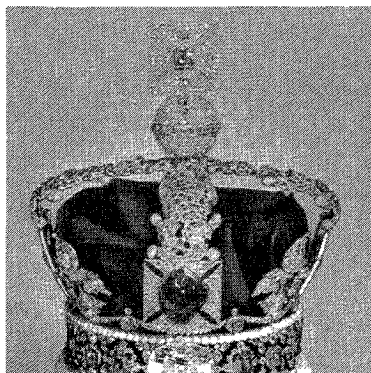
accepted, more valued, when they know that their parents have a high regard for the school. Parents set the tone for love and appreciation of the school by their comments and attitudes toward the principal, the teachers, the dean, the school, the curriculum, and the spiritual programs. Parents may wish to arrange for a conference with a teacher if they have heard damaging reports, but their attitude should be helpful rather than critical.

If parents want their sons and daughters to respect school policies, they will respect the school rules. They will not request exceptions for home leaves, vacations, and activities that are out of harmony with school objectives and schedules. Parents will plan ahead to allow their children to take advantage of all that the school has planned for the students' spiritual, academic, and social development.

Most of all, parents who love the school, the faculty, and the student body where their children form part of the school family will pray for the school and for every phase of its functions. They will teach their sons and daughters that God is the Director of the school, that policies are made for the fostering of Christian character development, and that every relationship should be characterized by love and consideration for others. They will foster attitudes of unselfishness and helpfulness, and will point to God's direction in the affairs of this earth.

Young people are more idealistic than adults. They are encouraged when they find their parents seeking to live out the Christian ideals that they know are God-centered, love-motivated, and other-directed.

If you have a son or a daughter in a Christian academy or college residence hall, give him or her your full support by example, counsel, attitudes, and appreciation for the persons directing the school and its activities. □



Two crowns

By ELIZABETH BENSON

Jewelry in a department store showcase does not make me drool, nor do I press my nose against the windowpanes of jewelry stores. However, I must

admit that the British Imperial State Crown is one of the most beautiful man-made objects I have ever seen. No photograph can possibly do justice to the brightness that each tiny, perfect diamond lends as it makes up the setting for the larger, more important stones.

In the center of the diamond-studded cross above the crown is a blue sapphire taken from a ring worn by Edward the Confessor at his coronation in 1042. In the center of the front is the "Black Prince's" ruby, a spinel so hard in composition that it is reputed to have saved the life of Henry IV when it withstood the blow of a sword in battle. Below this great, imposing gem is a large diamond known as Cullinan II. It is the second largest stone cut from the biggest diamond ever found. The rest of the crown is decorated with intricate designs made up of diamonds, pearls, and gems of many colors.

Seeing this crown reminds me that a beautiful crown is laid up in heaven for each child of God who will remain faithful to Christ—one far more beautiful than we can imagine.

LIFESAVERS



Dr. Gary Langston, Director of Emergency Services for Washington Adventist Hospital and Director of the Emergency Medical System for Montgomery County, Maryland.

Gary Langston, M.D., director of Emergency Services at Washington Adventist Hospital, is proud of his department. After all, he has six full-time emergency medicine physicians who are board eligible or certified. There are cardiologists and pulmonary specialists always available and double medical staff during peak emergency hours. He has the latest in emergency equipment including electronic blood pressure monitors, a slit-lamp microscope for eye examination, a special procedures room specially equipped for heart attack victims, and a CT scanner, the state of the art in diagnostic equipment, and the most technologically advanced scanner in the Washington D.C. area.

But Dr. Langston knows that when patients come through the emergency room doors, they aren't so concerned about equipment and facilities . . . they're worried and afraid. They need a personal touch, a smile, some reassurance that everything that can be done is being done. They need people who care. That's the kind of personal attention that 26,000 patients this year will receive from the people who staff Washington Adventist Hospital's Emergency room.

And that's what Gary Langston is the most proud of . . . his people.

Health care from people who care . . .
Washington Adventist Hospital.

WASHINGTON ADVENTIST HOSPITAL

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Do we need to keep the law?

Since our inception as a denomination, we Adventists have been called on to answer the question Is the law of God still binding on Christians? Although we have had no problem in finding a clear answer, the question still comes up today, primarily because so many wish to find some excuse for *not* keeping the Ten Commandments, particularly the fourth one.

Recently we have been reading the new simplified adaptation of *Steps to Christ*, called *Steps to Jesus*. It provides one of the clearest and simplest answers to be found to the question of whether the law is to be kept by Christians. Because some are raising the question anew, we think it will be helpful to quote this passage at some length.

“Children of God need to guard against two mistakes in thinking. People who have just learned to trust God need especially to watch for these. . . . [The first] is the mistake of trusting in anything we can do to bring ourselves to God. If we try to become holy by keeping the law in our own strength, we will find it impossible. All we do without Christ is spoiled by selfishness and sin. Only the grace of Christ, through faith, can make us holy.

“The second mistake is just as dangerous. Some people think that we do not need to keep the law of God when we believe in Christ. Since the grace of God is received through faith alone, they think that deeds are not important. They believe that what they do has nothing to do with their redemption.

“The Bible teaches that obedience is more than doing what we are told to do. Obedience is a service of love. God’s law shows us what He is like. Love is the very center of the law. God’s government in heaven and on earth is built on His law of love.

“Will the law of God be carried out in our lives if we are like Him? When love is in our hearts and when we become like our Creator, God keeps His promise: ‘I will put my laws in their minds and write them on their hearts’ (Hebrews 8:10).

“If the law is written in the heart, will it not shape the life? Obedience is a true sign of love. It is also the sign that we are followers of God. . . . Faith does not excuse us from obeying the law. Through faith, and faith alone, we share the grace of Christ. And grace makes it possible for us to obey His law.

“We do not earn salvation by obeying God’s law. Salvation is God’s free gift, and we receive it by faith. But obedience is the fruit of faith. . . .

“When we live in Christ and His love lives in us, our

feelings and our thoughts are directed by Him. Our actions agree with what His holy law shows us God wants us to do. ‘Let no one deceive you, my children! Whoever does what is right is righteous, just as Christ is righteous’ (1 John 3:7). God’s holy law given to Israel on Sinai tells us what righteousness is.

“A faith in Christ which teaches that we do not need to obey God is not true faith. It is teaching something that is not true. ‘For it is by God’s grace that you have been saved through faith’ (Ephesians 2:8). ‘Even so faith, if it hath not works, is dead’ (James 2:17, K.J.V.). Jesus said of Himself before He came to earth, ‘How I love to do your will, my God! I keep your teaching in my heart’ (Psalm 40:8). . . .

“The way we receive eternal life has always been the same. It is still the same as it was in the Garden of Eden before Adam and Eve sinned. We receive eternal life through perfect obedience to the law of God, perfect righteousness.”—Pages 60-62.

Need Christians keep the law? Clearly, they do—but not to *be* saved. After we are cleansed from sin and pardoned, God does not abandon us to try to do right on our own, but Jesus takes control of our lives and gives us the power we need to live according to the transcript of His character in the law. We need to understand and trust His ability “to do exceeding abundantly above all that we ask or think” (Eph. 3:20).

L. R. V.

Reflections on a difficult day

Everyone has days that seem to contain more than their share of difficulties. I am not speaking here of days that are tragic, but rather of days that frustrate us exceedingly: days when we miss our travel connections because of an airline (or air-traffic-controllers) strike; when our car’s transmission needs \$400 worth of work and our bank account contains \$19.48; when everything we fix for supper is either burned, tastes bad, or is half done; when our children break family heirlooms; when our boss must bring several mistakes to our somewhat-addled attention; when our normally well-behaved puppy chews on the leg of a favorite table.

Such a day recently descended upon my husband and me. The morning began when I awoke at 3:30 A.M. feeling more alert than the hour warranted. After trying to return to slumber and failing, I read for a while, played with our puppies, and then began to get ready for work. Breakfast was a bit skimpy since I had forgotten to go to the store to buy milk; the newspaper was not delivered for the fourth time in two weeks, necessitating a call to the circulation department (which does not always result in a paper awaiting us on our doorstep when we return home).

Since we have moved to a new house, we planned to go that morning to the Motor Vehicle Administration to get

driver's licenses that had our new address. We arrived half an hour before opening time because the lines grow notoriously long soon thereafter. We were rewarded for our diligence by being the fourth and fifth persons in line. The sun beat down and the air was humid, but we were buoyed up by the thought that we would soon be finished with our business and on our way. Once the building opened, we filled out the necessary forms and sat down to wait for our names to be called. We waited, and waited, and—need I say it again?—waited. Chief among my concerns was the work I knew I had to accomplish that day. I kept asking myself whether work at the office was being held up because of my absence.

It soon became evident that the delay was caused by a computer malfunction or overload, because as quickly as the computer printed the licenses, a clerk called people to sign them, collected their money, and sent them across the hall to have their pictures taken. However, we waited more than an hour before we were called, growing more edgy all the while. Visions floated through my mind of the information for our licenses disappearing into an electronic cavern, never to reappear.

Fortunately, I have learned never to go to transact business without taking a book along "just in case." Tom Mullen's *Parables for Parents and Other Original Sinners*, a humorous collection of devotions based on the stressful facets of everyday family life, not only kept me from chewing my nails to the elbow but also caused me to consider how he might describe a day such as I was

enduring and the lessons he (and I) might draw from it.

I am glad that communication with God does not depend on a human computer system, which, although very useful, is hardly trouble-free. In spite of all the demands on the heavenly system, my prayers are heard and acted upon, often before I even think to ask. The system never overloads or blows up; a misplaced period will never cause the program to run incorrectly. (My husband is a computer programmer, so I have learned what havoc these occurrences can cause.)

I do not have to wait in line for my turn to receive Heaven's attention. And if I do have to wait for an answer, it is because the wait will be beneficial for me or others, not because of some mechanical breakdown.

I can rejoice in the fact that whatever system God uses to care for His earthly children functions smoothly, that He gives us attention that is just as personal as if He had only one for whom to concern Himself.

Tom Mullen ends each of his devotions with a brief, appropriate prayer. Because his book inspired this editorial, as well as made my day more bearable, I will do the same.

O God, we would like to be spared difficult days, but we know that this is impossible as long as we live in this world. So we ask for the ability to make lemonade out of the lemons life sometimes hands us and for the sugar of humor to make it palatable. In the name of Him who understands frustration because He has to deal with us.
A. A. S.

The cost

By WILLOUGHBY G. STARK

*It took a word
To make this earth,
To set in place the worlds in space;
It took The Word
To show the worth
Of Heaven's grace for this lost race.*

*It took a breath
To bring to life
The sculptured clay, on man's first day;
It took a death
To end this strife,
To thrust away the tempter's sway.*

*It took a look
To save the lost,
Who yearned for peace and sin's surcease;*

*It took a Book
To tell the cost
Of Heaven's plan for our release.*

*It took a touch
To lift the lame,
To raise the ill and demons still;
It took so much
That Jesus came,
To taste sin's fill on Calvary's hill.*

*O may His look,
His word, His touch,
Be mine, as through this human form,
He sees, and tells,
And reaches such
As sink in life's relentless storm.*

North Brazil Union needs 150 chapels

By ARTHUR S. VALLE

"Along the Trans-Amazon Highway we have multitudes who are interested in Adventist doctrines, but we do not have the representative meeting places we would like to have in order to invite them to hear our message."

These words of Alberto Ribeiro, president of the North Brazil Union, reflect existing conditions along the 1,875 miles of the great highway that cuts through the Amazon jungle, where thousands of people are eager to listen, but where there are not enough chapels to accommodate them. In those isolated places, where the people have little to do and nowhere to go to find pleasure and diversion, it is an opportune time to invite them to attend Adventist meetings. The church could erect a chapel every five or six miles along this highway, and in no time each would be filled to capacity.

In the small, simple structures Adventists have built so far, it is not uncommon to see birds, monkeys, and snakes. One day while a pastor was preaching, a huge snake crawled slowly up above him and hung over his head.

Into the heart of the Amazon in all its primitive beauty, full of mammoth trees, beautiful flowers, varied fruits, wild animals, and great rivers—a region considered to be one of the last of its kind—the third angel's message has been brought by intrepid missionaries. When the Brazilian Government began the conquest of this jungle land by opening up a new highway, land was offered free to those

who wanted to move into the area.

Many Adventist families in south Brazil migrated there, responding to the appeal of the church to leave their homes to pioneer the message in a place where the church had not been established. The Adventist Church was the first non-Catholic church to enter the Amazon when the highway was begun. Many Adventists cleared the land for farms or performed manual labor, especially in the region between Altamira and Santarem. Members built several fine meeting places, but many they built were only temporary accommodations. As a result a great need exists to construct at least 150 permanent chapels to house large numbers of people who want to join the church.

Says Elder Ribeiro, "Our brethren have already built dozens of chapels, but we need to construct many more and replace many of the temporary ones. A well-built wood structure costs about \$5,000. The benches can be made in the sawmills in the area, and we are fortunate that one of these lumber mills belongs to an Adventist family."

During the six-month rainy season it is sad to see the children getting wet because they do not have adequate facilities in which to hold Sabbath school. Makeshift buildings offer little protection from the rain and must be replaced when adequate funds come in. Of the thousands of non-Adventist children who enjoy attending Sabbath school, there are some who walk many miles through rain and mud to the meetings. While these children lustily sing hymns to the Lord, they also pray that they may have a better place to meet. God will provide.

With more chapels there are sure to be more baptisms. Last year the North Brazil Union baptized 5,919 persons, compared with 5,608 the year before. The present membership is 52,075. This union is

among those in the division showing the most growth.

Members in the Amazon jungle of Brazil are praying for a large Thirteenth Sabbath Offering this quarter, which will help build 150 chapels.

CALIFORNIA

Quiet Hour flies plane to Manila

The fifty-fourth mission airplane sponsored by The Quiet Hour, Redlands, California, left the Oakland, California, airport in mid-July for a 10,000-mile flight to Manila.

Dorothy Nelson, a nurse living in Cherry Valley, California, will pilot the craft among the islands of tribal people living in southern Philippines. It will be part of Adventist Flights International Service based in Manila.

The Beechcraft Twin Bonanza, the largest plane The Quiet Hour ever has donated to missions, would cost nearly \$250,000 new. It was given to the radio-television organization and reconditioned for \$60,000. It can carry six persons.

IRWIN CAMPBELL
Press Relations Director
The Quiet Hour



In Brazil's Amazon region are many temporary structures like this that need to be replaced by permanent ones.

Arthur S. Valle is REVIEW correspondent for the South American Division.



Because of their experience at Washington Adventist Hospital, the Garcia family joined the Adventist Church. At left is Rosie Gomez, an operating-room nurse; behind the family is Rosie's father, Delfin G. Gomez, who studied with the family. At right is the author. Two other members of the family are studying Adventist doctrines.

Takoma Park hospital staff brings family into church

By HERBERT Z. SHIROMA

Thanks to the collective witness of staff members at Washington Adventist Hospital, Takoma Park, Maryland, what started out as the story of saving a life ended up with the baptism of Oscar A. Garcia, and his three children, Omar, Miriam, and Oscar, Jr.

It began more than two years ago when Mr. Garcia's brother-in-law, 27-year-old Carlos Osorio, came to the United States, seeking a type of open-heart surgery not available in his homeland of Honduras. Carlos was suffering from congestive heart failure following a bout with rheumatic fever, and Hondu-

ran doctors gave him only two or three months to live unless he could obtain surgery to repair the leaking mitral valve in his heart. His sister, Encarnacion Garcia, lived in the Washington area with her husband and children, and they began to seek doctors who might be willing to perform the delicate operation. Their search was not an easy one, since the family did not have the more than \$15,000 that the surgery and necessary follow-up would cost.

But through friends of the family who knew one of the doctors on Washington Adventist Hospital's medical staff, it was arranged for Carlos to have the operation at the hospital free of charge. Samir Neimat and Robert A. Smith successfully operated

on Carlos, and Keith Lindgren, Samuel Itscoitz, and James Ronan, all specialists in cardiology, agreed to provide follow-up care.

The night before the operation, Rosie Gomez, an operating room nurse who was acting as a translator for the non-English-speaking Carlos, gave preoperative instructions to Carlos and his family. She also invited her father, a retired Seventh-day Adventist pastor Delfin G. Gomez, to go along with her and have special prayer for Carlos and his family, which he did.

The week after Carlos' surgery, the Washington Spanish church held a Week of Prayer in the Sanitarium church, which adjoins the hospital. Rosie invited Mr. and Mrs. Garcia to attend one of the meetings with her. Unknown to them, Pastor Gomez had requested special prayer for Carlos during the meeting.

"When we entered the church, the meeting was already in progress, and the pastor was announcing that

there would be special prayer for Carlos. The Garcias were really touched by this," said Rosie.

When Carlos was ready to leave the hospital, he still was too weak to walk up the two flights of stairs to his sister's apartment. So Rosie invited him to stay in her home with her family for nearly a week. There Carlos was treated as a member of the family, with Pastor Gomez taking him out for walks twice a day and inviting him to join in family worship and Bible study.

Thus, when Pastor Gomez afterward offered to study the Bible with the Garcias "so they could find out how the Lord answered their prayers," they accepted.

Over the next few months the family attended church services at the Spanish church. Pastor Gomez continued studying with the family, giving each member a Bible and introducing the three older children to the young people in the church so that they could make friends.

Several months later, when a new pastor, Humberto Meier, came to the Spanish church, the Gomezes invited Pastor Meier to meet with the family. And after Pastor Meier had studied weekly with them for several months, Oscar Garcia and his three older children asked to be baptized.

Members of the Washington Spanish church and representatives from Washington Adventist Hospital gathered on Sabbath afternoon, April 11, to witness the baptism. Mrs. Garcia and Carlos, who is in good health and living with the Garcia family, still are studying Adventism.

When Oscar told his father of his decision to join the Adventist Church, he found out for the first time that the 78-year-old man once had been a Seventh-day Adventist, having been converted when he was young through the efforts of an Adventist missionary to Honduras. Said Pastor Meier, "He congratulated his son when he learned he was to be baptized and told him he thought it was the right church."

GC approves M.A. programs for Spicer

On July 1, Spicer Memorial College, in Poona, India, initiated Master of Arts programs in three fields—religion, education, and business administration. In 1979 the college, through the Southern Asia Division executive committee, had requested the General Conference to grant authorization for the initiation of these programs. An evaluation committee was appointed, including representatives from the General Conference, Andrews University, and the division. This committee met at the college campus November 21-24 of that same year.

The evaluation group gave detailed study to the request in relation to the situation of the college, its facilities, and its personnel. At the close of its task it left 13 major recommendations for the consideration of the college board of trustees and the executive committee of the Southern Asia Division. In January, 1981, the college submitted a progress report to the Department of Education of the General Conference indicating that of the 13 recommendations, 11 had been implemented and another had no direct relation to the Master's degree program, leaving only one to be fulfilled.

It was this last unimplemented recommendation that brought me out of retirement to this campus for one month beginning May 24. This assignment called for an on-site study of the operation of the college—all departments, the staff, the courses, the programs offered—to determine the maximum efficiency of operation and the maximum economy possible.

After four weeks of work, I presented the results of the study to a meeting of the college board of trustees. These were then passed on to the Department of Education of the General Conference for its authorization, which was subsequently received.

Editor's note: Inaugural services for the new M.A. program at Spicer Memorial College were conducted over the weekend of July 11. The Friday-evening service was conducted by the division field secretary, R. S. Lowry. Speaker for the Sabbath service was the division president, G. J. Christo. Fifty students from Southern Asia and Africa have been admitted to the new M.A. program. Approximately half of these students have enrolled independently, and the other half are sponsored by various educational and administrative units in the Southern Asia Division, according to A. M. Peterson, REVIEW correspondent.

WALTON J. BROWN
*Retired Education Director
General Conference*

WEST INDIES

Adventists help rebuild homes after hurricane

The Seventh-day Adventist Church recently completed 110 houses for homeless families on the West Indies island of Dominica. This small island in the Lesser Antilles, between Guadeloupe and Martinique, was devastated by Hurricane David in late summer, 1979.

Each of the small wooden houses contains two bedrooms, a bathroom, a kitchen,

and a living area. The Government of Dominica provided most of the sites on which the houses are constructed, as well as the sand and gravel for the foundations.

Funding came from EZE (Evangelische Zentralstelle für Entwicklungshilfe e.v.), a German philanthropic organization, SAWS, the General Conference, the Inter-American Division, the Caribbean Union, and the East Caribbean Conference. Construction has been done by members of Maranatha Flights International (MFI), who have constructed many buildings around the world in the past 13 years, but were participating in their first home-building project. Head of the Dominican construction was Roger Hatch, of Ohio. He was assisted by Bob Adkisson, of Idaho, project administrator. Supplies were purchased in the United States and shipped to Dominica.

Assisting MFI teams in April were 31 young people and adults from the Columbia Union Conference. Two crews of Dominican tradesmen also worked on the construction. Operations were streamlined to construct one house every one and one-half days, to meet the desperate needs of the homeless families.

A Maranatha Flights International team member reported, "We experienced two highlights in Dominica: first, fellowshiping with the people in northern Dominica

in worship and music; and second, being present at the ceremonies when the Government presented to the people of Rosade the keys to their new homes. The Government had decided to rename the village because it was completely destroyed by a landslide as a result of the hurricane. We were thrilled when it was announced that the new name would be Maranatha Square in honor of the Adventist Church and Maranatha Flights International."

ROY L. HOYTE
*President
East Caribbean Conference*

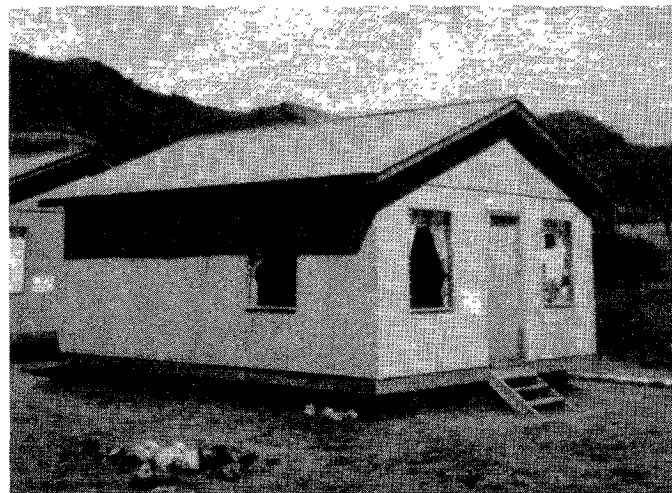
CALIFORNIA

Open Hearts for Children loses first child

Choo Wan Kim, a beneficiary of the Open Hearts for Children program (OHC), died July 16 after a third surgery by Loma Linda University Medical Center physicians to save his life. The 6-year-old Korean boy, who arrived in the United States late in March, is the first child to be lost among the 15 children who have undergone surgery as part of this program.

According to physicians, Choo Wan suffered from complex transposition of the great arteries, a combination of three congenital cardiac defects, including ventricular septal defect (hole in lower chambers) and severe subpulmonary stenosis (narrowing of the opening between the artery to the lungs and the right ventricle). Difficulty in obtaining a secure dacron patch closure of an unusual form of ventricular septal defect necessitated the third open-heart procedure if the boy was to live after returning home to Korea.

According to Edwina Racine, director of OHC, the death of a child is an unfortunate possibility that the hospital recognized when it initiated the program, which provides open-heart surgery to critically ill children from developing countries.



The 110 new homes built by Adventists on Dominica are small and simple.

"The Medical Center is committed to this humanitarian program. To date, the lives of 14 precious children have been saved. Nurses, doctors, and many others who work with the children have been affected by Choo Wan's death, but are only more inspired to continue the program with the hope of saving other young lives," says Racine.

RITA WATERMAN
Publications Officer
Loma Linda University

PAPUA NEW GUINEA

Stamp features SDA aviation

On June 17 the postal service of Papua New Guinea issued a new series of postage stamps on mission aviation, which includes a 35-toea stamp featuring the twin-engined Piper Aztec of the SDA mission.

This series has been released to commemorate 30 years of aviation in Papua New Guinea by the Mission Aviation Fellowship, and it includes the major missions that have been engaged in aviation. Beginning with the Catholic mission's first Klemm Swallow in 1935, this series covers the history of mission aviation on stamps of 10-toea, 15-toea, 20-toea, 30-toea, and 35-toea denominations. (One toea equals about 1.5 U.S. cents.) A brochure released by the Philatelic Bureau giving the history and background of the series includes the following account of Seventh-day Adventist aviation:

"The first aircraft operated by the Seventh-day Adventist Church in Papua New Guinea was the VH-SDA, a Cessna 180. Piloted by Pastor Len Barnard, it began operating at Laiagam in 1964. The second aircraft, also a Cessna 180, VH-SDB, was purchased in 1966 and operated in the Western Highlands, Sepik, Eastern Highlands, and the Madang areas.

"By 1973, the fleet included VH-UBY, a Cessna 207, which was located in Lae

with a full-time pilot. This plane ended its service when it crashed off the end of the Goroka airstrip in April of the same year, with loss of life. It was later replaced by VH-SDF. A Cessna 180, VH-SDB, was located at Menyamy with a minister pilot. The minister pilots use the Cessna 206's for visiting remote and otherwise inaccessible areas such as Nomad River, Oksapmin, Efogi, and Menyamy. The Aztec, an IFR aircraft, is used for over-the-water flying to places such as Wuvulu, Aua, and Manus islands.

"Currently the fleet consists of P2-SDM, a Piper Aztec F, located in Lae; P2-SDA, a Cessna 206, located in Menyamy; P2-SDC, a Cessna 206, located in Mount Hagen/Wapendamanda; and VH-RYZ, a Cessna 182, located in Goroka.

"Each aircraft bears the three angels' motif of Revelation 14 on its vertical tail plane."

The picture that appears on the 35-toea stamp was produced from a photograph of the Aztec P2-SRP being flown by Colin Winch over Rabaul harbor.

RAYMOND L. COOMBE
Communication Director
Papua New Guinea Union
Mission

ENGLAND

Meetings convene in "The Little Versailles"

Not every evangelist has the privilege of conducting an evangelistic campaign in the ballroom of the Palace of Versailles! That is not strictly true of Pieter Barkhuizen, but he is holding a successful Bible lecture series in Oldway Mansions, Paignton, Devon, England, which was the home of Isaac Singer, of sewing machine fame. His son, Paris Singer, had extensive alterations made, and the gallery is a miniature reproduction of the Hall of Mirrors, and the ceiling is a replica of that in the Galerie des Glaces in the Palace of Versailles.

The layout of the gardens and the alterations led to Oldway Mansions' being named "The Little Versailles."

To publicize his meetings, Dr. Barkhuizen relied completely on handbills. Thousands were distributed to homes, given out in the main shopping centers of Torbay, or placed in windows. Older Torquay church members manned two telephones from 10:00 A.M. to 10:00 P.M., accepting reservations for seats.

Since the ballroom holds only 300, Dr. Barkhuizen decided to repeat the first and second lectures with only a half-hour interval. On opening day, February 27, it was obvious from the long line that the ballroom would be filled to overflowing, so Adventists were called out, and many people had to be asked to attend the second session of "Dead Men Do Tell Tales."

Although attendance later dropped somewhat, interest in the series continued at a high level, and many people have begun to study the Bible lessons. We see the hand of God in these meetings, as, before they began, we were told that members of some other groups might cause disturbances. However, Dr. Barkhuizen has had uninterrupted and undivided attention, and all questions have been placed in the box provided and not asked for from the floor.

Sabbath, May 30, saw the first fruits from this campaign. The worship service in the Torquay church took on a new dimension—a dimension of faith—as members and friends from sister churches gathered to witness the baptism of seven converts. Another baptismal service is expected shortly.

DORIS A. JORDAN
Torquay, England

Books in Review

The Gates Shall Not

E. E. Cleveland
Review and Herald Publishing Association
Washington, D.C.
1979, 92 pages
Price: \$4.50

"The gates of hell shall not prevail against the church," Jesus predicted 2,000 years ago. But divisions, persecutions, secularism, and a continuing barrage of ever more wily attacks could lead us to despair, were it not for the watchmen whom God raises from time to time to remind us that we are on the winning side.

In *The Gates Shall Not*, Earl Cleveland serves up those sound Adventist doctrines that have nourished a sturdy family of witnesses for more than a century. But like any noteworthy chef, he offers his own special blend of spices to make new the old familiar story.

There is talk today about the investigative judgment and why God does not need one. Elder Cleveland tells us that the procedure is for our benefit. He sees precedents at Eden and Sodom.

Temples usually are made with hands. The author sees the Sabbath as a temple. "In Eden there were no steeples, pulpits, or cathedrals. Only a temple carved

out of time—the Sabbath, the seventh day."

The author traces the range of the great controversy from the persecution of the apostles through Polycarp, to the ultimate targets of the Moral Majority mentality of 1980. The beast of Revelation 13 is about to speak, and Adventists everywhere have a good idea whom he will mimic.

When it comes to righteousness by faith, Elder Cleveland is not the least bit perturbed that the special emphasis given to the remnant in 1888 has been absorbed so slowly. He sees free men differing in the best tradition of Protestant debate.

It seems odd that some members are more fearful for the church than for its Builder. But for every Elijahlike doomsayer who cries, "I have been very jealous for the Lord and now I am left," there comes the gentle "Tut, tut—the gates of hell shall not prevail."

This little book would have been an excellent companion for the 1981 second quarter Sabbath school lessons. Still, if you are one who enjoys your lessons and would like a fresh way to remember them, *The Gates Shall Not* may be the answer.

J. PAUL MONK, JR.
Editor
Message Magazine

Euro-Africa

● Roland Lehnhoff's recent evangelistic campaign in Lisbon, Portugal, has resulted in the baptism of 153 persons.

● In Yugoslavia only ten employees prepare Adventist publications in eight languages, of which the most widely spoken are Serbian and Croatian. *Steps to Christ* is the best seller, with 500,000 copies sold. Every year religious, educational, and evangelistic-medical books are published. The religious liberty magazine *Conscience and Liberty* appears annually in two languages in an edition of 6,000. A church paper has been published for 25 years and a missionary health paper for ten years.

● Members of the church in Conegliano, Italy, have built their own FM transmitter, over which they broadcast every day five hours of programs produced by members and 15 hours of music. The station was inaugurated June 20 and was given the name "Voice of Hope," like most of the Adventist stations in Europe. The churches in Conegliano and Mestre support the station.

● Adventist physicians of France and French-speaking countries have founded an association to support the medical work of the church, to provide help in cases of emergency, and to counsel post-graduate medical students.

● Twelve radio producers and studio managers from the Euro-Africa Division and the Northern European Division met for a workshop and training seminar in Krattigen, Switzerland, July 2, 3. The purpose of the convention was to unify the outreach of both local and international Adventist radio work, and to increase cooperation between SDA-owned stations, leased stations, and Adventist World Radio facilities.

● The church in the German Democratic Republic has been supplying medical equipment to Bongo Adventist Hospital in Angola.

● The 175 pupils attending the Adventist primary school in Naples, Italy, have been sharing their facilities with 140 students whose school was destroyed in an earthquake on November 23, 1980. The Adventist school's

classes convene in the morning and the other school's in the afternoon.

● Two-year courses for majors in office work and in administration have been initiated at Bogenhofen Seminary in Austria. These courses have received governmental acknowledgment and public support.

● Thirty-five ministers of the Austrian Union assembled at the Adventist retirement home, "Haus Stefanie," at Semmering, to study health principles and evangelism. The main topic, "Better Living, a Renewal of the Whole Man," was directed by Dr. J. W. McFarland, who recently retired from the General Conference Health Department. Lectures were also presented by Dr. H. J. Stöger, director of the Health Department of the Euro-Africa Division, and by Dr. Thomas Domanyi of Bogenhofen Seminary.

South American

● The Inca Union, in seeking to bring Inca Union College, near Lima, up to the status of a university, has presented a 2,000-page document describing the project to the National Education Commission of Peru for its consideration and approval. Construction of two of the eight new buildings required has been completed.

● Adventists are on the increase as never before in Lima, capital of Peru. The city has 10,000 Adventists in 100 churches among its 5 million inhabitants, and is second only to São Paulo, Brazil, which has the largest Adventist population in South America.

● The Inca Union has as its watchword, "House to house to the very last one!" In 1980 there were more than 16,000 baptisms, and the present goal is 18,000 converts.

● The Austral Union has prepared an informative magazine designed for distribution among government officials and those in the news media.

● In Campo Grande, headquarters of South Mato Grosso Mission in the South Brazil Union, there are 2,500 members in 17 churches and companies. With

the goal of each church to form one new church each year, the members are carrying out the motto "Divide to Multiply."

● "To teach faithfulness in returning tithes and offerings is to cooperate in the work of elevating our people to higher spiritual levels," says Roberto Roncarolo, South American Division stewardship director. Administrators and stewardship leaders met together for councils in Lima, Peru, for the Inca Union; at the Parana Conference youth camp located near Iguassu Falls, for the Austral and Chile unions; and at the East São Paulo Conference youth camp in Itaipava, São Paulo, for the three Brazil unions.

● River Plate College, Argentina, first Adventist college in South America, had its annual graduation services July 31-August 1 under the direction of the president, Isidoro A. Grometta. Speakers were Prof. Victor A. Peto and Edwin I. Mayer, secretary of the Austral Union.

● The Brazil Publishing House sold 1.38 million books in 1980—for the first time surpassing the one-million mark.

● Brazil College library in four years' time has increased the number of books by 10,500, bringing the total to 34,500 volumes.

● Under the direction of Dr. Eleodoro Alayza, the 54-bed Miraflores Adventist Clinic, serving a high-class section of Lima, Peru, is expanding to 95 beds.

● Of the 96 radio stations in the Inca Union, 70 broadcast the five-minute daily Voice of Prophecy program. The practice of receiving VOP enrollments by telephone has greatly contributed to the increased number of Bible correspondence students.

Southern Asia

● The Adventist membership in Sri Lanka has just passed the 1,500 mark. There are 53 workers in Sri Lanka, 80 institutional workers, and ten colporteurs.

● There are 27,000 members in the Central India Union, and 700 workers.

● The Central India Union brought in Rs400,000 (about \$50,000) for Ingathering, nearly Rs100,000 above the goal.

● Six new schools have been launched in the Central India Union thus far this year.

● The tithe figure for the Central

India Union during the first five months of this year was Rs175,000, which is Rs32,000 above the same period last year.

● During the first five months of 1981, 1,360 people have been baptized in the Central India Union. Four workers in one village area baptized 500 people.

Trans-Africa

● Several four-day coordinated department councils recently were held in the South African and Southern unions of the Trans-Africa Division. The purpose was to focus on the concept that the various departments of the church have areas of responsibility where coordination would enhance their ministry. With the Sabbath school, lay activities, and youth departments pooling their expertise, a stronger program for church growth and membership stability will follow. Councils met in Johannesburg, East London, and Cape Town.

● Elder J. S. Tshuma, from Solusi College, delivered a message, citing the example of wise King Solomon, at the recent inauguration of the new chief in the Bulawayo, Zimbabwe, area, Chief Nyangazonke Ndiweni.

● Together with students at 18 South African universities, the business students of Helderberg College have been admitted as full members of the South African branch of AIESEC, the International Association of Business and Economics Students. The business students of Helderberg play an active role in AIESEC, and in 1979 one of its students, Pierre van Heerden, was one of South Africa's delegates to the International AIESEC Congress held in Brussels, Belgium.

● Several youth seminars were recently held in the Cape Field. One was conducted at Grahams-town with a large attendance of local youth leaders and their supportive church elders. The cooperative spirit enhanced the instruction as both groups came to grips with the challenge of youth ministry.

● Youth Leaders' Training Seminars were held in Kwaluseni, Swaziland, and at Kwa-Mashu in Durban. Enthusiastic plans for the future development of the youth work were laid.

● D. W. B. Chalale, Ministerial secretary, Trans-Africa Division, conducted a field school of evangelism in Gaborone, Botswana. At the end of the three-week

series 40 had indicated their desire to prepare for baptism, while many more interests are being followed up.

● Laymen in South Africa and Namibia joined hands recently in a unique project to donate a truck to bring greater mobility to the work of the church in Caprivi. The project was undertaken and coordinated by ADPRO (Association of SDA Professional and Businessmen). The truck delivered was a 1975 Toyota Hi-lux, which is ideal for the carrying of passengers.

● Malawi's Voice of Prophecy director, H. B. Tsakala, reports that a man walked 26 miles to receive his Chichewa Bible so he could study his lessons. Chichewa Bibles are given to those who cannot afford to purchase their own copy. In most cases the Bibles are delivered to the recipients by special VOP couriers. One courier saw his student baptized at a recent camp meeting.

● Three youth camps were recently held in Zambia. Young people gathered for spiritual study and social activities at Kitwe, Rusangu, and Kapiri. One hundred and twelve accepted Christ and joined the baptismal class.

● Eighty-four joined the baptismal class as a result of the Voice of Youth program in Mansa, Zambia. In Keemba Hill, 150 made decisions for Christ, and 99 are now in the baptismal class.

● Literature evangelists in the South-East Africa Union (Malawi), under the leadership of 11 publishing leaders, delivered US\$155,099 worth of literature during 1980. Through their evangelistic outreach, such as organized public meetings and regular Bible studies, 658 made decisions for Christ.

● The Southern Union Literature Evangelist Institute for 1981 was held at Ogara Camp near the beautiful Magaliesberg Hills, about 36 miles out of Johannesburg. More than 24,000 books have been delivered during the past year by these faithful canvassers. The books were sold in many different languages, including Zulu, Xhosa, Sotho, Tswana, Shangaan, Venda, English, and Afrikaans.

● D. W. B. Chalale, Trans-Africa Division Ministerial secretary, and A. Bristow, Southern Union Ministerial department, conducted a ministerial institute in Lesotho in the Maseru church. All the ministers and field-office personnel attended.

● Pathfinders attracted a large crowd as they marched on parade through Mondlo Township in Natal during a recent Pathfinder fair. This is an annual event for the junior youth of the church.

● A. G. Kohen, a retired worker, recently spent a month at Bethel College in the Transkei conducting meetings on the Christian home. At the end of his stay 78 students indicated a desire to be baptized.

● The queen mother and several princesses of the Swazi royal family attended the stewardship council in the Manzini headquarters church of the Swaziland Field. Glenn Smith, Trans-Africa Division stewardship director, and J. C. Schoonraad, Southern Union, led out.

North American

Atlantic Union

● Mrs. Dorothy Alfke Waters climaxed a 32-year teaching career in our church schools during a special program given in her honor at Pine Tree Academy, Freeport, Maine. It was a "This Is Your Life" program with many pleasant surprises. A plaque and book of memories were presented to her by her colleagues.

● LeClare Litchfield, Bible teacher at Pine Tree Academy, Freeport, Maine, was ordained during the Northern New England camp meeting on Sabbath, June 20, 1981.

● Following a ten-week Daniel Seminar and a Crusade for Christ for 18 nights conducted by Gerald Hamblen, eight persons in Niagara Falls and Lockport, New York, have been baptized, with more anticipating baptism at a later time.

Lake Union

● Half of the 56 children who attended the 1981 Vacation Bible School in Green Bay, Wisconsin, were not Adventists. At the closing program two families requested Bible studies.

● Nine men were ordained at the Michigan Conference camp meeting: Clarence Nicholas, Richard Dickens, Arthur Myers, Donald Pate, Allen Lincoln, Franklin Home, Jack Nash, Alvin Astrup, and Colin Rampton.

● The Shiloh Adventist Men, of the Shiloh church, Chicago, and other church members are currently active in the Cook County Jail correctional education program. This group has given Bible

studies and spiritual counseling, and was recently invited to begin a tutoring and counseling service. More recently the women's section of the jail was opened exclusively to Adventists for Bible studies and counseling.

● Twenty-five persons have been baptized in the Bethel church in Grand Rapids, Michigan, since the beginning of the year.

● Richard Lewis was ordained at the Indiana camp meeting this year.

● Twenty-three persons have been baptized in the Lafayette, Indiana, church since the beginning of 1981.

Mid-America Union

● One hundred persons were baptized during the recent Revelation Lectures at Colorado Springs. Dale Brusett was the lecturer.

● The gift of two major pieces of air-conditioning equipment from the University of Nebraska will result in the saving of thousands of dollars for Union College. A \$30,000 grant from the Union Pacific Railroad Foundation will be used to move one of the pieces, a 500-ton Tork chiller, from Omaha to the Lincoln campus.

● A new course in recreation administration is being offered at Union College beginning with the fall semester.

● A total of 244 young people attended Minnesota's camp program during the summer. The camp director is Larry Kromann.

● More than 350 people had their blood pressure checked during 30 hours of blood-pressure measuring in St. Louis, Missouri. An invitation to Bible studies was also offered with 14 requests for group studies and 14 requests for individual studies. There were 41 requests for weight-control classes, and 16 inquiries about the next health nutrition clinic.

● In an effort to better acquaint the church members in the Lincoln, Nebraska, area with the Good Neighbor Center, an open house was held. The 200 people in attendance were introduced to the various programs sponsored by the center such as the Five-Day Plan to Stop Smoking, vegetarian cooking classes, and camps for underprivileged. Susan Moon is the director of the center.

● Porter Memorial Hospital in Denver, Colorado, is now equipped with an \$89,000 computerized perimetry machine, marketed under the trade name

Octopus. This machine provides more sophisticated diagnosis for glaucoma and other eye diseases.

North Pacific Union

● Although Boise, Idaho, has had a reputation of being a difficult city to evangelize, a recent evangelistic effort resulted in the baptism of 29 people. Much of the success of the series can be attributed to the active work of area ministers and lay people in supporting the series. The Idaho Conference staff took time from their office duties to accompany lay people in visiting interests in the city during the crusade.

● Three churches in the Northwest—Myrtle Creek, Oregon; Kalispell, Montana; and Sandpoint, Idaho—have become the first in the North Pacific Union Conference to finish paying their revolving-fund loans. The revolving fund is operated by the North Pacific Union to help in church and school building projects at a reasonable interest rate.

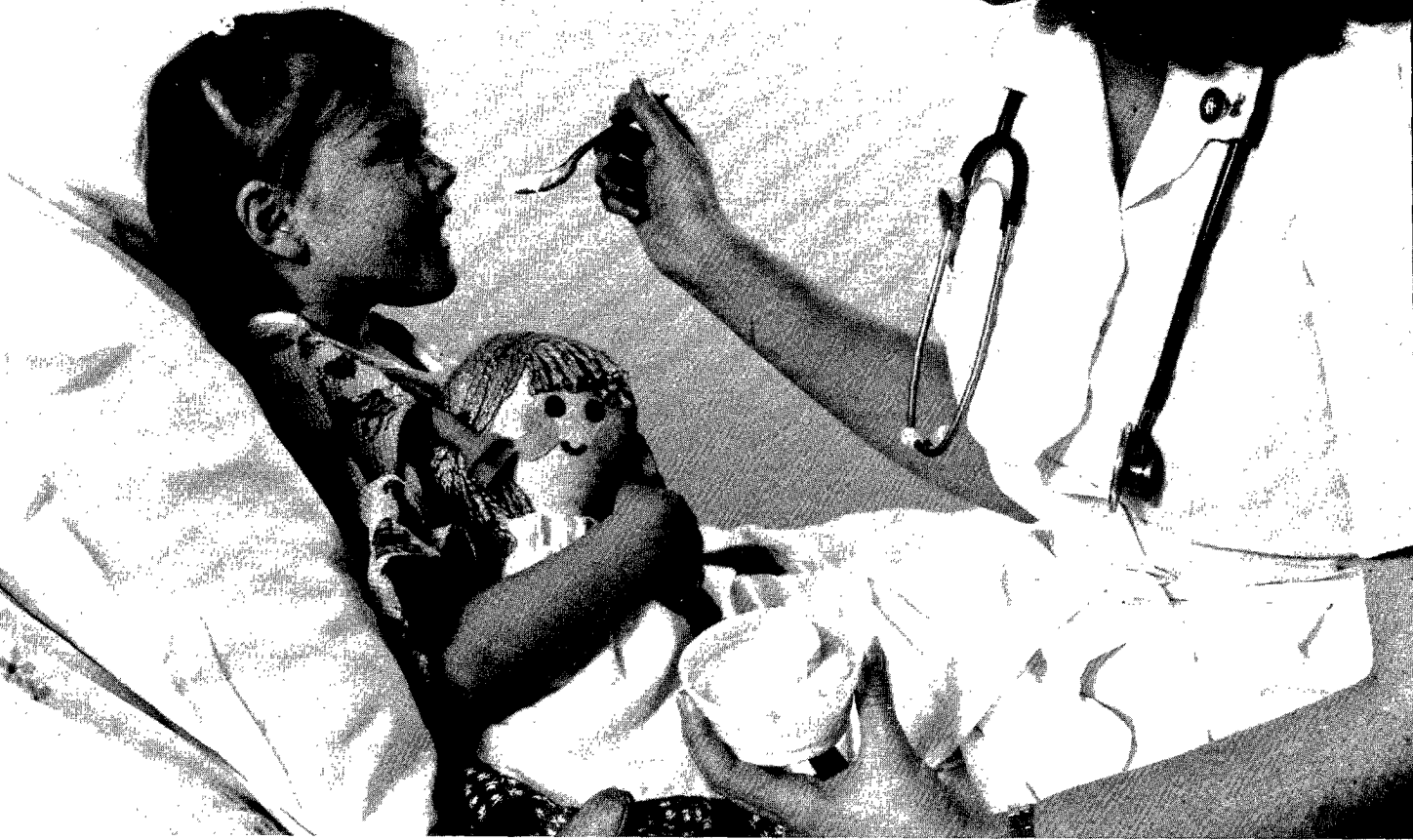
● Forty-four retired church workers met in Roseburg, Oregon. After listening to D. A. Delafield, General Conference adviser on clubs for retired workers, the workers organized, electing officers and appointing a committee on by-laws, guidelines, and objectives.

Pacific Union

● "Cada Dia con Cristo" ("Every Day With Christ") was the theme of the annual Bible conference for 175 Spanish-speaking youth from 50 churches. Held at Southern California's Cedar Falls Camp, the conference revolved around workshops in Bible study, inspiration, education, and social relations.

● Students at the Ontario, California, church school are benefiting from both a work program and financial success. Begun less than a year ago, a gardening emphasis provides opportunity for students to learn to work and accept responsibility. A third of an acre of the school's nine acres was planted in strawberries, and students are raising corn, cucumbers, melons, squash, and tomatoes. During summer months families work together on Sunday mornings on the project, which has netted more than \$2,000—all reinvested in plants, fences, irrigation, and related expenses. A nearby nursery donated 124 fruit trees for the continuing project, headed by Principal Wallace Slattery and Work Superintendent Harold Lance.

nurse/nərs/v.
[ME *nurshen*] To care
or provide for
tenderly; to cherish,
foster.



Remember when you were six and had your tonsils out? And the nurse fed you ice cream when your throat hurt, and didn't get mad even when your brother smuggled Kitty Leo into your room in a paper bag?

You thought that nurses were the prettiest, nicest people on earth. They still are.

Nurses are the ones who feed you when

you're too sick to feed yourself. Who listen when you need someone to talk to. Who show their love and care in a hundred different ways, and whose smile lights up the room when they come in.

You can be this kind of special someone. And maybe someday you'll inspire another little girl to be just like you when she grows up.

Nurses. The personal professionals.

Florida Hospital

"It's not just the quality of our care.
It's the quality of our caring."

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Health Personnel Needs

INTERNATIONAL

Dentists: Guyana, Hong Kong, Pakistan,* Kenya, Okinawa, Zaire
 Physicians (anesthesiologists): Hong Kong, Taiwan
 Physician (EENT): Puerto Rico
 Physicians (family practice): Thailand, Bangladesh, Botswana, Guam, Hong Kong, Malawi, Marshall Islands, Okinawa, Puerto Rico, Korea, Taiwan, Zambia
 Physicians (internists): Indonesia, Thailand, Guam, Hong Kong, Pakistan,* Malaysia
 Physicians (OB-GYN): Thailand, Singapore
 Physicians (ophthalmologists): Guam, Puerto Rico, Taiwan
 Physicians (general surgeons): Indonesia, Botswana, Guam, Hong Kong, Jamaica, Nepal, Malaysia, Puerto Rico, Korea, Zaire, Zambia
 Physician (pediatrician): Zambia

* Candidates for Pakistan positions must be Commonwealth citizens.

For further information on any of these positions, write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 722-6641.

To New Posts

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

NORTH AMERICAN DIVISION

Cruz Castro, associate pastor, Spanish-American church, Los Angeles, Southern California Conference; from Peralta, New Mexico.
Paul Harris, principal, Yakima Adventist Junior Academy, Upper Columbia Conference; formerly principal, San Fernando Valley Academy.
Warren Hewes, publishing director, East African Union, Nairobi, Kenya; formerly publishing director, Southern California Conference.
Jan Hinrichs, pastor, German-American church, Los Angeles, Southern California Conference.
Lloyd Janzen, youth director, Canadian Union; formerly youth director, Southern California Conference.
Don Lewis, evangelist, Southern California Conference; formerly same position, Greater New York Conference.
Henry Mattson, pastor, Temple City church, Southern California Conference; from Metropolitan church, Detroit.
Jim Ponder, associate pastor, White Memorial Hospital, Los

Angeles, California; formerly public-relations director, Brighton Memorial Hospital, Colorado.

Borge Schantz, pastor, Pasadena, California; formerly a departmental director, Afro-Mideast Division.

Tom Stafford, pastor, Tacoma Central church, Washington Conference; formerly from Pasadena, California.

John Todorovich, secretary, Oregon Conference; formerly Ministerial secretary, Southern California Conference.

Volunteer Service

Bruce Alfred Baker (LLU '54) (Special Service), to serve as physician, Adventist Health Service, Ebeye, Marshall Islands, of Columbus, Ohio, left San Francisco, July 4, 1981.

Wilfred Hilton Emery (LLU '36) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Mildred Hope (McReynolds) Emery**, of Glendale, California, left Los Angeles, June 23, 1981.

Hervey Willis Gimbel (LLU '78) (Special Service), to serve as physician, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, and **Ann A. (Matterand) Gimbel** (LLU '78), of Calgary, Alberta, Canada, left Calgary, July 6, 1981.

Daniel Tad Lonergan (Special Service), to serve as health educator, Adventist Health Services, Majuro, Marshall Islands, of Santa Ana, California, left Los Angeles, June 30, 1981.

Joseph Anthony Miceli (Special Service), to serve as teacher, English Language School, Haad Yai Mission Hospital, Haad Yai, Thailand, of Berkeley, California, left Los Angeles, June 22, 1981.

Grace (Hardy) Richardson (Lynchburg Coll. '69) (AVSC), to serve as teacher, Franco-Haitian Institute, Port-au-Prince, Haiti, of McLean, Virginia, left Miami, June 12, 1981.

Jesse Woodrow Schreiner (AVSC), to serve as assistant director of orphanage, Guatemala Orphanage, Poptun, Peten, Guatemala, and **Vanda Mae (Knowles) Schreiner**, of Salem, Oregon, left Miami, several months ago.

Judy M. Wong (Medical Elective Service), to serve in medical work, Ottapalam Seventh-day Adventist Hospital, Ottapalam, Kerala State, India, and Hongkong Adventist Hospitals, Hong Kong, of Loma Linda, California, left New York City, June 24, 1981.

Student Missionaries

Karen Elaine Anderson (PUC), of Angwin, California, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Lisa Lynne Asatani (PUC), of Angwin, California, to serve as English teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

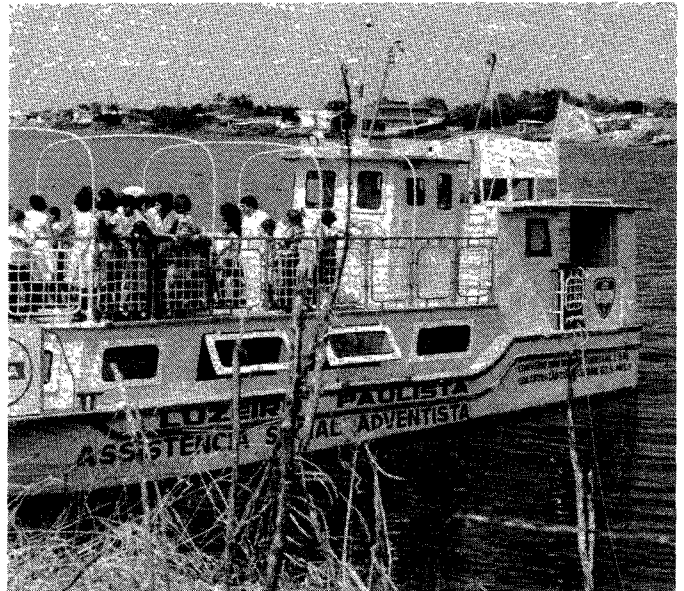
Nancy Joanne Barcenas (SAC), of Keene, Texas, to serve as teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Ellen Adele Bergen (CaUC), of College Heights, Alberta, to serve as teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, June 22, 1981.

Harold Floyd Brown (WWC), of College Place, Washington, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 18, 1981.

Richard Lynn Bullock (UC), of Lincoln, Nebraska, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Terrance Gene Cantrell (SMC), of Ooltewah, Tennessee, to serve as English teacher, SDA English



Brazilians dedicate new launch

Another "White Angel of Blessing" has joined the fleet of 14 medical launches plying various rivers in Brazil. One of the major newspapers, *The State of São Paulo*, gives this report of the dedication ceremony:

"In a festive spirit, the Seventh-day Adventist Church inaugurated the *Luzeiro Paulista*, a launch that is taking the place of old *Samaritan*, to care for the needy people living along the banks of the Ribeira de Iguape River. It is equipped to render medical and dental aid, but the team works primarily in preventive medicine and will be participating in the upcoming polio vaccination campaign. The launch also has a pharmacy carrying a basic stock of medications. Its one room serves alternately as a dormitory for the crew and the medical personnel. The vessel is 49.2 feet long and 14.76 feet wide, with a 27-ton displacement, and can attain a maximum speed of six knots per hour. Its cost of 3 million cruzeiros (US\$30,000) is hardly one fifth of its actual worth. This low price was made possible by various business firms and private individuals who donated the engine and other pieces of equipment."

Osmundo dos Santos, East São Paulo Conference president, in his address to the various government officials and others present at the ceremony, said, "Now we have yet another launch to minister to those in need. The Seventh-day Adventist Church is duty-bound to be present where there is pain, hunger, and misery, so that in sharing the little it has, these people may have a little more. But the main, compelling reason for carrying on this activity is the love of Christ and the certainty that Jesus will come soon to bring forever to an end all pain and suffering."

ARTHUR S. VALLE
 REVIEW Correspondent

Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Elizabeth Darlene Chapman (AU), of Berrien Springs, Michigan, to serve as secretary and English teacher, San-iku Foods, Chiba-ken, Japan, left Los Angeles, June 22, 1981.

Beth Anne Christiansen (UC), of Lincoln, Nebraska, to serve as teacher, West Indonesia English Conversation School, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Gary Lynn Clendenon (WWC), of College Place, Washington, to serve as teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 18, 1981.

Anneli Lynette Comm (CaUC), of College Heights, Alberta, to serve as elementary school teacher, Seoul, Korea, left Los Angeles, June 22, 1981.

Annene Renee Cooley (PUC), of Angwin, California, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Melanie Beth de Meritt (SMC), of Collegedale, Tennessee, to serve as teacher, Haad Yai English Language School, Haad Yai, Thailand, left Los Angeles, June 22, 1981.

Deborah Ray Doman (SMC), of Collegedale, Tennessee, to serve as Bible and English teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, June 15, 1981.

Laurel May Dovich (AU), of Berrien Springs, Michigan, to serve as English and Bible teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, June 22, 1981.

Ronda Sue Drake (UC), of Lincoln, Nebraska, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Daniel Thomas DuBose (SMC), of Collegedale, Tennessee, to serve as English teacher, English Language Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Esther Jeanette Forbin (OC), of Huntsville, Alabama, to serve as teacher, Haad Yai English Language School, Haad Yai, Thailand, left Los Angeles, June 22, 1981.

Shelly LouAnn Galbraith (UC), of Merriam, Kansas, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Timothy Ford Gill (CaUC), of College Heights, Alberta, to serve as English teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Debra Marie Goodson (WWC), of College Place, Washington, to serve as English teacher, Korean English Language Schools, Seoul, Korea, left Los Angeles, June 22, 1981.

Donna Louise Goodson (SMC), of Collegedale, Tennessee, to serve as English teacher, Korean English Language Schools, Seoul, Korea, left Los Angeles, June 22, 1981.

Darla M. Grabow (PUC), of Angwin, California, to serve as Eng-

lish teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

David Brent Grady (PUC), of Angwin, California, to serve as elementary teacher, Phuket Overseas Church School, Phuket, Thailand, left Los Angeles, June 22, 1981.

Anthony Milbert Guthmiller (UC), of Lincoln, Nebraska, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Julia Rachel Hann (PUC), of Angwin, California, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Grayson Dean Hanson (PUC), of Angwin, California, to serve as English teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, June 22, 1981.

Nathan Eric Hashimoto (PUC), of Angwin, California, to serve as English teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Tammie Gene Hoehn (CaUC), of College Heights, Alberta, to serve as English teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Ronald Robert and Patricia Louise Hofferker (AU), of Berrien Springs, Michigan, to serve as teacher and secretary and English teacher, respectively, Korean English Language Schools, Seoul, Korea, left Los Angeles, June 22, 1981.

Mark Horsman (WWC), of College Place, Washington, to serve as teacher, Israel Mission, Jerusalem, Israel, left New York, June 23, 1981.

Garla Kay Huddleston (SAC), of Cleburne, Texas, to serve as English teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Myron Allen Iseminger (WWC), of College Place, Washington, to serve as teacher, Jerusalem Language School, Israel, left New York, June 23, 1981.

Joe David Johnson (WWC), of Hermiston, Oregon, to serve as English teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Loren Charles King (UC), of Lincoln, Nebraska, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Carole Elaine Kirkpatrick (WWC), of Portland, Oregon, to serve as English teacher, Scheer Memorial Hospital, Kathmandu, Nepal, left Los Angeles, June 22, 1981.

Arnold Patrick Knapp (AU), of Berrien Springs, Michigan, to serve as construction/maintenance worker, East London, Transkei, left New York, June 28, 1981.

Brenda Gail Lang (CUC), of Brinklow, Maryland, to serve as nurse, Miraflores Adventist Clinic, Lima, Peru, left Miami, June 16, 1981.

Karen Tanya Lee (PUC), of Angwin, California, to serve as English and physical education teacher, Tai-

wan Adventist Hospital, Taipei, Taiwan, left Los Angeles, June 22, 1981.

Glen Bernard Mallory (PUC), of Angwin, California, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Robert Clark Marcus (WWC), of College Place, Washington, to serve as teacher, SDA English Language Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Peter Christian Mathisen (WWC), of College Place, Washington, to serve as English teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, June 22, 1981.

Kenneth Albert Maynard (AUC), of South Lancaster, Massachusetts, to serve as nurse-English teacher, Kobe Adventist Hospital, Kobe, Japan, left Los Angeles, June 22, 1981.

Karen Marie McBride (UC), of Lincoln, Nebraska, to serve as teacher, Japan English Language Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Sheldon Duane and Mary Wilma Meacham (AUC), of South Lancaster, Massachusetts, to serve as English teachers, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Jennifer Lee Morgan (SMC), of Collegedale, Tennessee, to serve as instructor, Ubol English Language Schools, Ubol, Thailand, left Los Angeles, June 22, 1981.

Jeff Nerio (WWC), of College Place, Washington, to serve as English and Bible teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Dale Robert Northrop (PUC), of Angwin, California, to serve as English teacher, Haad Yai English School, Haad Yai, Thailand, left Los Angeles, June 22, 1981.

Deborah Ann Orner (UC), of Detroit Lakes, Minnesota, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Rebecca Elaine Peoples (UC), of Lincoln, Nebraska, to serve as English teacher, West Indonesia Union Mission, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Wendy Marie Schafer (CaUC), of College Heights, Alberta, to serve as nursing assistant, Tokyo Sanitarium-Hospital, Tokyo, Japan, left Los Angeles, June 22, 1981.

Brent Bernard Schroeder (LLU), of Riverside, California, to serve as English teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Bruce Donovan Spangler (AU), of Berrien Springs, Michigan, to serve as Bible and English teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Marc Earl Sutton (UC), of Lincoln, Nebraska, to serve as English teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, June 22, 1981.

Christian Dexter Taylor (UC), of Lincoln, Nebraska, to serve as teacher, Japan English Language Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Howard Kiyoshi Tsuchiya (PUC), of Angwin, California, to serve as teacher, Japan English Language Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Betsy Jean Vixie (WWC), of College Place, Washington, to serve as English teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, June 22, 1981.

Andrew Lee Vogt (LLU), of Riverside, California, to serve as English teacher, SDA English Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Dena Le Wagner (PUC), of Angwin, California, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Debra Jo Werner (UC), of Lincoln, Nebraska, to serve as teacher, SDA Language Institutes, Seoul, Korea, left Los Angeles, June 22, 1981.

Phyllis Lorraine Williams (OC), of Huntsville, Alabama, to serve as English teacher, Japan English Language Schools, Osaka, Japan, left Los Angeles, June 22, 1981.

Marty Allen Wold (SMC), of Collegedale, Tennessee, to serve as teacher, Adventist English Language Schools, Bangkok, Thailand, left Los Angeles, June 22, 1981.

Deaths

INOUE, Mldori—48, d. July 2, 1981, Los Angeles, Calif. Ms. Inoue, a native of Nishinomiyama City, Japan, attended Kobe (Japan) College, worked for several years as a receptionist at the Tokyo Sanitarium and Hospital and as office secretary at the Japan Union Mission. In 1966 she left Japan to attend Pacific Union College, where she graduated with a B.A. in religion. She worked as a Bible instructor for Faith for Today in New York before returning to California to serve as an admitting officer at White Memorial Medical Center. In 1975 she became White Memorial's Asian coordinator; in 1980 she became chaplain of White Memorial Medical Center, a position she held until her death.

KRUM, J. Nathaniel—b. July 18, 1904, Wiconisco, Pa.; d. July 18, 1981, Hendersonville, N.C. After attending Washington Missionary College (now Columbia Union College) from 1926 to 1928, he and his wife, Ruth, accepted a call to serve in Cape Town, South Africa, where he served as foreman of the Sentinel Publishing House for eight years. In 1937 the Krum family returned to the United States and settled in Takoma Park, Maryland, where he worked at the college press. In 1946 he received a call to work as foreman of the proofroom at the Review and Herald Publishing Association in Takoma Park, Maryland. He served in this capacity for 25 years, retiring in 1971. Survivors include his wife, Ruth; a daughter, Mrs. Florence Tilkens; two sons, Ralph Nathaniel and Dr. Ronald E.; and three sisters, Mrs. Helen Brown, Mrs. Naomi Wickersham, and Mrs. Abbie Lee Devereaux.

SCRIVEN, Leila G.—b. Jan. 6, 1894, Yale, Iowa; d. June 14, 1981, Portland, Ore. She and her late husband, Cord A., served the denomination in South Dakota, Iowa, the Atlantic Union, and the New York, Upper Columbia, Washington, Oregon, and North Pacific Union conferences. Survivors include three sisters, Gladys Means, Alice Bulen, and Ada Morgan.

Venezuelan fanatics not bona fide SDAs

Reuters News Service and the Associated Press on August 13 released a story that involved two former Seventh-day Adventists, Norberto Restrepo and Dagoberto Mora.

According to the story Mora, who with Restrepo is hiding in the mountains of Norte de Santander near the Venezuela border, predicted several weeks ago that the world will be destroyed by fire on October 20, 1981. He insists that the only safe place that day will be in the mountain area where he and a group of followers now are. It was reported that Mora said that this group of about 40 individuals, including children, housed at a settlement that Restrepo and Mora oversee, will kill themselves if civil authorities try to intervene. Church officials, however, do not believe Mora said this.

The press was told immediately that Restrepo, a former Seventh-day Adventist minister and departmental secretary, was disfellowshipped in 1978 for his critical and fanatical behavior. Mora, a student at Colombia-Venezuela Union College three years ago, was not readmitted because of his radicalism. Mora has never held a church position.

Luis Flores, Colombia-Venezuela Union president, was given free air time on a Colombia station with network linkage to explain that the Adventist Church is not involved with the activities of these two men.

Ramon Maury, Inter-American Division treasurer, who knows the situation well, corrected the church's image with the Associated Press in Miami by explaining that the denomination assumes no responsibility for the actions

of these two former members.

These brief facts surrounding Restrepo and Mora were shared with key communicators in the church worldwide after calls for information were received from Hawaii and England early Friday, August 14.

Since then a group of officers has led the colony of followers out of the area and policemen have been stationed to prevent anyone from reentering the settlement.

FRANKLIN W. HUDGINS

SAD membership passes 500,000

By the end of the first quarter of this year the Adventist membership of the South American Division reached 500,000 members.

This number reflects the fruitage of a church committed to the proclamation of the "everlasting gospel." After 55 years of hard work, many struggles, and sacrifices, our membership in 1949 numbered only 50,000 baptized believers. About that time, however, the Adventist movement began showing signs of increased vitality. By 1960 the church membership had reached 100,000. From this point on, the Adventist cause surged forward with tremendous momentum.

This strong growth of the Adventist work within the division territory is the result of the coordinated action of ministers and laity alike who sowed the good seed and now can witness the fruit of their dedicated labors.

The reports and statistics from South America show that the "forbidden land" of the past is now wide open to the gospel. In spite of theological controversies, political uncertainties, and economic crises, the Lord's work continues to move ahead with indomitable enthusiasm and accelerated pace. ENOCH OLIVEIRA

Special issue of Review arouses interest

The special issue of the ADVENTIST REVIEW titled "What Seventh-day Adventists Believe: Brief discussions of 27 fundamental beliefs" continues to arouse interest. Taking the place of the July 30 REVIEW, the special issue is undated. Its entire content is filled with brief, balanced essays discussing the 27 fundamental beliefs voted at the 1980 General Conference session in Dallas, Texas. The essays were prepared by the editors of the REVIEW.

The special issue is designed to interest both Adventist and non-Adventist readers. It is intended to stimulate thought within the church and also to provide a readable, attractive summary of what we believe for use as a witnessing tool. While striving for accurate reflection of the church's understanding of Bible doctrines, the essays are written simply and with ample scriptural support, in the main avoiding heavy theological terminology.

Copies of the special issue can be ordered through local Adventist Book Centers. Prices are: 100 or more copies, 45 cents each; 26-99 copies, 50 cents each; 1-25 copies, 60 cents each. All prices include postage.

Health screening handbook ready

The departments of Lay Activities and Health-Temperance of the General Conference have prepared jointly a *Health Screening Handbook*. In process for more than two years and prepared with the help of many who have been conducting this type of program for some time, this production will aid those planning and operating a health-screening program to obtain the latest information concerning both physical and medical techniques.

Copies of the handbook can

be procured through the local conference department of lay activities Community Services director.

P. F. PEDERSEN

New name for Life & Health

Your *Life & Health* magazine soon will say that it's yours, in more than content—beginning with the September issue, the title will read *Your Life and Health*. The decision to give a new focus to the title of this Seventh-day Adventist journal came about after careful research. Russ Reid, Inc., a marketing research firm, analyzed the journal and its readership in a two-month study done in late 1980. Additionally, members of a marketing course at Andrews University performed demographic research to find out more about *Life & Health* readers.

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