

# Adventist Review

General Organ of the Seventh-day Adventist Church

February 18, 1982

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Creation scientists  
who testified for the  
State at the Arkansas  
Creation trial were  
mobbed by reporters and  
photographers. See the  
article on page 4.

## THIS WEEK

On February 1, Brent Aaron Singer was born to REVIEW editorial secretary Celia Singer and her husband, Rick, their first child and the third baby born to a REVIEW staff member in as many years.

Mrs. Singer will be leaving our staff as she takes up her new duties as a mother. She joined us three years ago, working as Don Neufeld's and later W. G. Johnsson's secretary. Along with helping them, she has been in charge of maintaining our manuscript inventory, taken an active part in scheduling the articles that appear week by week, and prepared the Reader to Reader column. Besides being efficient, Mrs. Singer has been a source of laughter and cheer in the sometimes stressful

routine of publishing a weekly magazine.

Since Husband Rick, Father-in-law Richard, Sister-in-law Judy, and Uncle Bill Sloan will continue to work here at the publishing house, we are assured of up-to-date reports of the progress of both mother and child. Although we will miss daily contact with Cee Cee (as we call her), we are happy for her and wish her every blessing in this new phase of her life.

**Joining our staff** as editorial secretary to take up Mrs. Singer's duties is Ginger Mostert Church, who moved with her family to the Washington, D.C., area when Southern Publishing Association merged with the Review and Herald. Mrs. Church and her husband,

Dennis, an assistant in the Review and Herald book department, have two children, Doug, an eighth-grader, and Don, a fifth-grader.

A graduate of Ozark Academy, Mrs. Church attended Southwestern Adventist College, Keene, Texas, and La Sierra College, Riverside, California, now part of Loma Linda University. Her husband previously worked at Pacific Press, the Pacific Press branch office in Omaha, Nebraska, and at Southern Publishing. Prior to joining our staff, Mrs. Church helped prepare the 1982 edition of the *SDA Yearbook*.

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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.

### Almost chosen

We were stirred while reading "The Almost Chosen" (Jan. 14): to *shame* for not having always made the blessed hope of Christ's return the keynote of our lives; to *courage*, knowing that the church, though enfeebled and defective, is still the object of Christ's regard, and will triumph in spite of difficulties with its message and its members. (Incidentally, we were heartened to find the author's statement that members "are dropping out nearly as fast as new members come in" to be in error. The latest North American Division Summary of Progress from the General Conference shows that 4.6 times more members come in than go out! Far from perfect, but encouraging, nevertheless.)

Finally, the article left us *determined*—to gather warmth from the coldness of others, loyalty from their treason, and

to be faithful so that, together with all whom our lives touch, we may triumph with God's great truth and be saved in His kingdom.

BOB and JOYCE DUBOSE  
Orlando, Florida

I have read and reread "The Almost Chosen" with enthusiasm. We can learn much from a study of our forebears—first of all, that our dilemma is not new. We must be careful not to feel that long-range planning shows a lack of faith or belief in Christ's soon return. Miller himself was accused of disbelief in his day for merely repairing his stone wall.

Another sharp lesson in Miller's life is the realization that, though living the message is important, as Miller himself did, had the Holy Spirit not led Joshua Himes to spearhead the proclamation, the Millerite movement would have remained in obscurity. It is the combination of life and proclamation that we must achieve.

The true Millerites did not let the time setters upset their mission. To quote Himes: "If we are mistaken in the time and the world still goes on after 1843, we shall have the satisfaction of having done our duty. Our publications are evangelical, they

have and now are producing the most salutary effect upon the church and the world."

If we can fulfill our commission to the world with one half the faith and enthusiasm, we would not have to worry about why Christ has not returned; we instead would be realizing the joys of our new home.

RON NICKERSON  
South Lancaster  
Massachusetts

### Television

Toward the end of Miriam Wood's "Goodbye" column (Dec. 31) she mentioned that television has been a main factor in changing people of Western civilization during her 19 years of writing for the REVIEW. As she said, we used to sit around together as families and converse, but now we all gather around the television in the evening.

JILLIAN RICHARDS  
Angwin, California

### Handicapped?

Thank you for "Handicapped?" (Dec. 31), the story of the Hugh Smead family. We know them personally, and Mr. Smead's courage is described accurately in the article.

DAVE and GRACE McEWEN  
Gaston, Oregon

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## Watch out for doppelgangers

In the aftermath of the Watergate crisis Dr. Warren Bennis, president of the University of Cincinnati, wrote a perceptive essay in *Newsweek* magazine entitled "The Doppelganger Effect." The essay commented on the fact that the younger men in the Watergate scandal looked and acted alike. They were doppelgangers—spiritual or ghostly doubles.

Dr. Bennis then pointed out that this doppelganger effect is not accidental, nor is it confined to the White House. If cameras were to "zoom in on the headquarters of any huge bureaucracy—government, corporation, university, hospital—we would see it repeated more often than we should like to imagine. By and large, people at the top of massive organizations tend to select as key assistants people who resemble them."

Dr. Bennis wrote that when he was a graduate student he noticed that many leaders picked assistants who not only resembled them in ideas and attitudes but in such characteristics as "height, stature, dress—even the cigarettes they smoked."

Assistants, of course, are useful and necessary. Leaders need them to gather information, analyze problems, screen visitors, arrange appointments, and help in numerous other ways to lift the enormous overload of work that burdens top leaders. They also need them as counselors—people with whom

they can discuss problems and from whom they can seek advice. It is natural, then, for leaders to select key assistants with whom they feel comfortable, people of kindred minds and compatible personalities.

But there is a real danger that leaders may be victimized by their assistants. It is possible that key assistants of the doppelganger variety will shield leaders from "troublesome" visitors who could provide helpful information or opinions; also that they may protect their "boss" from problems that he should confront; and, feeling sure that they know the "boss's" mind, they may, on their own initiative, take actions they think he would approve.

Part of the problem is that a doppelganger is handpicked by the leader and hence must try to "stay in good" with him to perpetuate himself in office. In this effort he may unconsciously color truth or withhold information. Truly, as Dr. Bennis wrote, "People in power have to work very hard at getting people to tell them the truth." Leaders become exceedingly vulnerable to the danger of being misled when they depend on only one person or a small coterie of doppelgangers.

### Four suggestions

Dr. Bennis offered four suggestions that reduce leaders' vulnerability:

1. Rotate key assistants every two years.
2. Select some assistants who have had experience in relating to an important constituency.
3. Avoid the doppelganger syndrome. Surround oneself with people who, though having a diversity of viewpoints, can nevertheless work together harmoniously.

Leaders need assistants who are "different from each other in experience, attitudes, approaches, and philosophies."

4. Read at least one newspaper. A leader who relies merely on news summaries by doppelgangers may be misled and be the last to know the real truth about a given situation—perhaps even too late. Leaders should not be overly sensitive about criticism by the press. They might do well to apply to themselves the warning that a wise old editor once gave a cub reporter: "Beware of finding what you're looking for."

Christian leaders, of course, will put at the very top of their list: Seek counsel from the Lord. They will know that God alone is all-wise and can keep them from mistakes (cf. *Testimonies to Ministers*, p. 385). Human understanding is extremely limited, and decisions made without seeking divine wisdom are likely to be wrong, with sorry consequences.

Joshua's experience with the Gibeonites illustrates this well (see Joshua 9:1-27). If Joshua had asked God whether the Gibeonites were who they pretended to be and whether he should make peace with them, he would have avoided a costly mistake. But he and the princes of Israel "asked not counsel at the mouth of the Lord" (verse 14).

By contrast, King Jehoram of Israel not merely received counsel from God but heeded it. Jehoram was no paragon of virtue, but when Elisha the prophet told him that the

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# Adventists play key role in Creation trial

By RALPH BLODGETT

## What is the significance of the Arkansas "Creation-science" trial? An Adventist perspective on a major court case.

On a cold Monday morning in December, 1981, at the Eighth District Federal Courthouse in Little Rock, Arkansas, the trial billed as the most significant Creation-evolution legal confrontation in more than half a century convened. Three Adventist scientists were involved during the second week of the trial. Ariel A. Roth, director of the Geoscience Research Institute in Loma Linda, California; Harold G. Coffin, also with the Geoscience Research Institute; and Robert Gentry, of the Oak Ridge National Laboratories in Tennessee and an assistant professor at Columbia Union College, Maryland, helped form the backbone of the State's scientific testimony in behalf of the Creation-science viewpoint of the origins of earth and life on earth.

As the guard at the rear door of the courtroom inspected my press pass and checked my briefcase for a tape recorder, I wondered whether the date that the trial began—December 7, Pearl Harbor Day—held any ominous forebodings about the eventual outcome for the creationists' viewpoint challenged in the trial.

Entering the crowded fourth-floor courtroom, I found more than 200 spectators—including 60 magazine, newspaper, and TV personnel registered as members of the press.

I slid into one of the few remaining empty back-row seats and reminded myself that I would have to come early in the future if I expected to join the press in the reserved front section of the courtroom. But on this day I felt thankful for obtaining a ticket on an early-morning flight from Washington, D.C. As a result I missed only an hour or so of testimony.

I studied the now-filled press section. According to the records, approximately 60 media organizations had requested press passes. They included such large-city newspapers as the *New York Times*, *Washington Post*, the *Times of London*, *Chicago Tribune*, *Baltimore Sun*, *Kansas City Times*, *Detroit News*, *Milwaukee Journal*, and *Memphis Press Scimitar*; magazines like *Time*, *U.S. News and World Report*, *Harper's*, *Nature*, *Science 81*, *Science News*, and *Discover*; the AP and UPI news services; and of course the national TV networks NBC, CBS, ABC, and PBS, and even the BBC (British Broadcasting Company).

So many press passes had been requested for this trial, in fact, that the court finally limited each media organization to only two representatives: a writer/reporter/editor and a photographer, cameraperson, or artist. The judge also

outlawed all cameras and tape recorders from the courtroom and adjacent hallways. Photographs and TV videotape could be taken only in the 20-by-25-foot fourth-floor lobby, where the elevator doors opened. (The judge made an exception for the photo accompanying this article, since I had requested permission to film the courtroom after the case had concluded.)

In the courtroom that morning, I noticed a large number of teen-agers sitting among the spectators and wondered whether it had been the same 56 years ago when William Jennings Bryan faced Clarence Darrow at the famous 12-day-long "Scopes Monkey Trial" in Dayton, Tennessee. At that trial the judge convicted John T. Scopes, a young high school biology teacher, of lecturing on the then-outlawed theory of evolution. (In 1927 the Tennessee Supreme Court overturned the Scopes conviction while upholding the constitutionality of the Tennessee law. But the law finally fell from the books when the U.S. Supreme Court struck it down as unconstitutional in 1968.)

### Pending legislation in 18 States

The series of events that led to the current Arkansas civil-law confrontation date back to March 19, 1981, when Arkansas Governor Frank White signed into law Act 590 of 1981, which had been adopted two days earlier with virtually no opposition by the State's legislature. Subsequently, Louisiana passed a similar law (in July), and today 18 other States have pending legislation similar to Arkansas' Act 590.

In particular the Arkansas law stated that whenever the theory of evolution is taught in a public school classroom, a "balanced treatment" of the scientific evidence for "Creation-science" must also be taught. It also defined Creation-science in section 4 as including belief in (1) the sudden Creation of the universe from nothing, (2) the insufficiency of mutation and natural selection to produce all living kinds from a single organism, (3) the limited nature of change within fixed kinds of plants and animals, (4) the separate ancestry for man and apes, (5) the occurrence of a worldwide flood, and (6) the relatively recent inception of the earth and all life on the earth. (See box for other details about the law.) The law would have been implemented in the public schools in September, 1982.

However, on May 27, the lawyers for the American Civil Liberties Union (ACLU) filed suit against the law, contending that Creation-science is not a science but a religion, and thus violates the separation of church and state demanded by the First Amendment clause of the U.S. Constitution. Interestingly, the ACLU was involved in the Scopes trial also: the 1925 event, when they defended the teaching of evolution in public schools, was their first major court case.

The State decided to defend the law in court on the grounds that Creation-science has legitimate scientific evidence to support it. The State also pointed out that the law strictly

*Ralph Blodgett is associate editor of These Times magazine.*

forbids any "religious instruction or references to religious writings" in the classroom and that the subject can be taught without any references to either God or religion. Furthermore, the State contended that Creation-science should not be classified as religious simply because the elements of Creation-science happen to coincide with certain religious beliefs.

During the first week of the trial, the ACLU lawyers presented Judge William Overton with an impressive battery of 17 witnesses to support their case against Creation-science. The witnesses included three theologians, four scientists, four curriculum supervisors, five teachers, and the senator who initially sponsored the bill.

The ACLU theologians all agreed that Creation-science is basically a religious concept and cannot be taught apart from the Creator or references to the book of Genesis in the Bible. These witnesses included Bishop Kenneth Hicks, head of the United Methodist Church in Arkansas; Langdon B. Gilkey, professor of theology at the Chicago University Divinity School; and Francis Bruce Vawter, chairman of religious studies at DePaul University in Chicago.

The four scientists, who began their testimony on Tuesday, December 8, were Dr. Francisco J. Ayala, professor of genetics at the University of California, and a former priest; G. Brent Dalrymple, assistant chief geologist for the western region of the U.S. Geological Survey; Stephen Jay Gould, a Harvard professor of geology; and Harold Joseph Morowitz, a Yale University biophysics professor.

Although all four scientists expressed strong opinions on the validity of the evolutionary theory and spoke against the Creation-science model, most spectators who attended the trial found Dr. Gould by far the most charismatic witness to testify in behalf of the prosecution. Speaking from the platform of a Harvard University professor, Gould attacked

the two basic premises of creationism: (a) that a flood once swept the earth, and (b) that all animals existed simultaneously.

Using a folded pad of yellow paper to illustrate the presently buckled and folded layers of earth's crust, Gould said that "the geological column" firmly establishes the ages of all fossils and that the dating is based on which fossils were found at the various strata before the folding occurred.

Dr. Dalrymple went further in his testimony when he labeled Creation-science "an absurd and completely disproven theory," and Dr. Morowitz added that by definition "science is what is accepted in the scientific community, and the community has rules by which it operates."

The last half of the ACLU testimony focused on the educational aspects of the law. The four curriculum advisers—Morianne Wilson, Dennis R. Glasgow, Ronald W. Coward, and William V. Mayer—all agreed that finding suitable Creation-science textbook material without religious references, or mention of a Creator, that could be included in a public-school classroom curriculum proved insurmountable. And the five teachers testified that they considered Act 590 as representing impossible demands for public-school teachers. They felt the law's regulations would curtail academic freedom in perhaps as many as nine different disciplines: biology, life science, anthropology, sociology, and to some extent also physics, chemistry, world history, philosophy, and social studies. Several of the teachers testified under oath that if the law remained they would defy it and teach evolution without Creation-science.

Although many of the spectators and reporters present in the courtroom last December sided with the ACLU position, I discovered during the recesses and lunch breaks that another large contingency either sided with the Creation-science viewpoint outright or wanted to learn more about it.



**Ariel A. Roth and Harold G. Coffin, of the Geoscience Research Institute, and Robert Gentry, of the Oak Ridge National Laboratories in Tennessee, were the three Adventists who testified for the State of Arkansas. They comprised half of the State's roster.**

As a result, the courtroom, which had begun to thin out toward the end of the first week's testimony by the ACLU witnesses, filled up again on Monday morning of the second week to hear the creationists' side of the argument.

Altogether the State would present 11 witnesses: six scientists, three teachers, one curriculum adviser, and one theologian.

As I checked through the names of the six scientists, I noted with surprise that Seventh-day Adventists comprised half of the State's roster—Dr. Roth, Dr. Coffin, and Mr. Gentry. The other scientists who testified for the State were: Wayne A. Friar, zoology professor at Kings College, New York; Margaret G. Helder, an Alberta, Canada, research scientist with a doctorate in botany; and N. Chandra Wichramasinghe, head of the applied mathematics and astronomy department at the University College of Wales University.

Dr. Friar, who said he viewed Arkansas as being "on the

cutting edge of the progressive educational movement" because of Act 590, declared near the end of his testimony that "if Darwin were alive today, he'd be a Creation scientist." Dr. Helder challenged the widely held belief that all plants descended from green algae. And Dr. Wichramasinghe, an atheist who believes life came to earth on meteorites, said that "the probability of present life evolving by a random shuffling of molecules would be comparable to a million tornadoes blowing through a junkyard and one of them assembling a Boeing 747 jet airliner."

Of the six scientists who testified for the State, though, I felt Gentry, Roth, and Coffin offered the most scientific material supporting the Creation-science model. They also seemed to be viewed by the ACLU lawyers as well qualified in their respective fields and needing minimal cross-examination.

The Seventh-day Adventist scientists' testimony (in part) focused on the rapid growth of coral reefs, and gaps in fossil records (Roth); the uniqueness of life, the sudden appearance of complex creatures in the Cambrian period, the absence of connecting links between different kinds of organisms in the fossil record, and the inability of scientists to cause or observe change in modern animals from one kind to another (Coffin); and the polonium radio halos in granites and mica that—since they possess a half-life of only three minutes—confirm that the granite rock strata of earth came into existence instantaneously, not over millions of years (Gentry).

### **Ruled unconstitutional**

On January 5, 1982, nearly three weeks following the conclusion of the court testimony, U.S. District Court Judge William R. Overton struck down Act 590 and ruled it unconstitutional on the grounds that it violated the First Amendment clause against the establishment of religion by the State.

He decided that Creation-science "is not science" and therefore "was simply and purely an effort to introduce the Bible version of Creation into the public-school curricula." In his 38-page opinion the judge dismissed virtually all the week-long testimony for the State when he added that Creation-science "is not science because it depends upon supernatural intervention, which is not guided by natural law."

Of course, all parties involved in the Arkansas trial admitted that no matter how the judge ruled, this case would not mark the end of the issue, but only the beginning. In fact, within hours of Judge Overton's opinion the Mississippi Senate voted 48 to 4 in favor of a similar Creation-science bill for their State.

What impact will this decision have on creationists in the months and years ahead? What does it mean to a Seventh-day Adventist parent?

Obviously, the most important lesson for the Christian parent from the Arkansas trial involves the value of a quality Christian education unencumbered by ties with the State. Few can deny that evolution today is firmly entrenched in the public school system, and that creationists' viewpoints of origins—at least in Arkansas—are unacceptable.

Second, it should be apparent from the evidence presented in the trial that those who believe in Creation need to do more

## **Proposed Arkansas law**

*Selections from Act 590 of 1981, the law that was ruled unconstitutional in the "creation-science" trial at Little Rock, Arkansas.*

**Section 1. Requirement for Balanced Treatment.** Public schools within this State shall give balanced treatment to creation-science and to evolution-science. Balanced treatment to these two models shall be given in classroom lectures taken as a whole for each course, in textbook materials taken as a whole for each course, in library materials taken as a whole for the sciences and taken as a whole for the humanities, and in other educational programs in public schools, to the extent that such lectures, textbooks, library materials, or educational programs deal in any way with the subject of the origin of man, life, the earth, or the universe.

**Section 2. Prohibition Against Religious Instruction.** Treatment of either evolution-science or creation-science shall be limited to scientific evidences for each model and inferences from those scientific evidences, and must not include any religious instruction or references to religious writings.

**Section 3. Requirement for Nondiscrimination.** Public schools . . . shall not discriminate, by reducing a grade of a student or by singling out and making public criticism, against any student who demonstrates a satisfactory understanding of both evolution-science and creation-science and who accepts or rejects either model in whole or part. . . .

**Section 6. Legislative Declaration of Purpose.** This Legislature enacts this Act for public schools with the purpose of protecting academic freedom for students' differing values and beliefs; ensuring neutrality toward students' diverse religious convictions; ensuring freedom of religious exercise for students and their parents; guaranteeing freedom of belief and speech for students; preventing establishment of Theologically Liberal, Humanist, Non-theist, or Atheist religions; preventing discrimination against students on the basis of their personal beliefs concerning creation and evolution; and assisting students in their search for truth. This Legislature does not have the purpose of causing instruction in religious concepts or making an establishment of religion.



extensive research to uncover valid scientific data that supports our views on origins and life. Moreover, qualified writers should present this evidence for publication in widely read periodicals, so our views can be analyzed, understood, and accepted.

Third, while it is true that Seventh-day Adventists do not support in total the beliefs and programs of organizations who sponsor bills such as the one struck down in Arkansas, it is also true that today many people have unanswered questions regarding the presuppositions of evolution. Proof of this comes from the 60 different media organizations who registered to attend the Arkansas trial.

### Witnesses in the courtroom

Does not Ellen White state that God's people in the last days will testify about their beliefs in the courtroom? "When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted together for joy."—*Fundamentals of Christian Education*, pp. 374, 375.

Such testimony can enlighten the minds of honest seekers of truth to the unique message of the Adventist Church. Dr. Coffin, in fact, when asked about his religious beliefs, told Judge Overton that "the Seventh-day Adventist Church believes in a Creator and believes that this Creator communicated with man in the Scriptures and that this God became Man . . . and died for man's salvation."

Coffin also explained the Adventist view on the nature of Biblical inspiration—that it differs from many fundamentalists who demand inerrant, verbal inspiration, and that we look at Biblical inspiration as acting upon the writer's mind, not his hand.

As I heard the judge's decision on January 5, my mind recalled the many instances during the trial that the judge himself had questioned the State's witnesses regarding their belief in a Creator.

During both the trial and in his 38-page ruling, Judge Overton found the fact that Creation-science presupposes a Creator to be the single most significant reason why it could not be classified as a science. Therefore, he concluded, it must be religious and unconstitutional.

I wondered how the single most important document in America's history would stand up in Judge Overton's court. For this document—signed by 56 Founding Fathers of our nation, and ratified by the representatives of America's 13 colonies—states emphatically that "we hold these truths to be self-evident, that all men are *created* equal, that they are endowed by their *Creator* with certain unalienable rights . . ." (Italics supplied.)

This document, of course, is the Declaration of Independence. □

## FOR THE YOUNGER SET

### Teddy sings

By NETTIE EDEN

"Come, Teddy, let's sing," Mrs. Osness called. Teddy sat motionless and eyed the guests in the living room indifferently.

But when Mrs. Osness began to play the piano, Teddy sprang into action. He jumped onto the piano bench beside her, turned his black nose straight into the air, and began to howl. If Mrs. Osness increased the tempo of the music, Teddy gave little staccato barks. As she played more slowly, he whined in doleful tones. The high notes really seemed to electrify him, and his barking became shrill. Mrs. Osness rewarded Teddy with a tidbit each time for his cooperation.

Teddy is a miniature poodle. He is highly intelligent and easily trained. But he is temperamental—that means that sometimes when Mrs. Osness wants him to per-

form for someone, he may ignore her coaxing.

Sometimes Teddy goes to school activities where the children laugh and applaud his performance. He also attends parties at nursing homes for senior citizens.

Before each performance Mrs. Osness lifts Teddy to her lap. She strokes him lovingly and says, "Now, Teddy, let's sing for these nice people. Show them what a fine entertainer you are, how talented you are. Will you do that, please?" Teddy responds by cocking his head to one side and nudging her. Mrs. Osness likes to think Teddy understands what she says.

God created Teddy, as well as all the other animals; we can enjoy the antics of many of them when we visit the zoo. From Him comes everything that gives us joy and happiness.



# The legacy of William Miller

By C. MERVYN MAXWELL

## Although Miller made many contributions to Adventism, his understanding of Bible prophecy was the chief one.

In 1831, after 13 years of delay, William Miller at last promised God that he would begin to preach on condition that he receive an invitation to do so. When an invitation was extended to him almost immediately, he was highly alarmed. For an hour he wrestled with God in a nearby maple grove. But even as a deist he had kept his word; as a Christian he could do no less. Besides, he knew that in the Bible Christ promised to go with us when we preach.

His decision made, Miller fairly danced and shouted. For him, it was a real joy to feel wholly at peace with the Lord.

Heaven blessed him from the start. His first preaching series produced the apparent conversion of all but two members of 13 families, possibly 70 people, considering the size of families in those days. Miller bequeathed to Seventh-day Adventists a legacy of effective evangelism.

It was not long before he was receiving twice as many invitations as he could cope with. Presbyterian, Congregationalist, Methodist, and Baptist ministers heard that his preaching built up congregations, and they vied with one another for his services.

Timothy Cole was one such minister. Having never met Miller personally, he did not know whom to look for at the train. Mutual friends informed him that Miller wore a white hat and a camlet cloak (an artificial camel's-hair fabric that came in various grades). Cole imagined that an effective preacher like Miller would appear in a fine white hat and an expensive camlet cloak.

But when Miller stepped onto the railway platform, trembling a little from the palsy, he was wearing a well-worn white hat and a weather-beaten, inexpensive coat. Cole was dismayed. With scarcely a word of greeting, he led Miller to his home for a chilly supper, and to the church, later, for a perfunctory introduction. Embarrassed to be associated longer with his farmer guest, Cole stepped down from the platform, took a seat among the congregation, and buried his head in his hands.

Miller was somewhat put off. He did not demand flowery introductions. But neither did he want to preach where he was not welcome. He announced a hymn, read a scripture, and announced a second hymn.

At last he began his sermon, taking as his text Titus 2:13,

*C. Mervyn Maxwell is chairman of the Church History Department of the SDA Theological Seminary, Andrews University, Berrien Springs, Michigan.*

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

Miller reminded his congregation that many big-city pastors and leading theologians of the day taught a silent, spiritual Second Coming that would convert the world and introduce a thousand years of peace. Then he posed a succession of questions. How, why, and when does the *Bible* say Christ will return? The sacred rustle of turning pages echoed through the church as the people looked up Miller's references—and as they did, they found that the *Bible* answered each of Miller's questions clearly.

And what about the pastor? Pleasantly surprised, Cole raised his head gradually out of his lap. As he perceived that Miller handled the Word like “a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15), he rose out of his seat and walked back onto the platform.

The next evening, incidentally, Miller's congregation in Cole's church was larger. Soon the building was jammed. A good number of people professed conversion. Miller was invited back for another series. Each time the number of conversions increased.<sup>1</sup>

## Preached from Scripture

A major reason for Miller's success was that he preached systematically from Scripture. Even in the years before he began to preach he firmly told a young ministerial friend:

“I would therefore advise you to lead your hearers by slow and sure steps to Jesus Christ. I say *slow* because I expect they are not strong enough to run yet, *sure* because the *Bible* is a sure word. And where your hearers are not well doctrinated, you must preach *Bible*. You must prove all things by *Bible*. You must talk *Bible*, you must exhort *Bible*, you must pray *Bible*, and love *Bible*, and do all in your power to make others love *Bible* too.”<sup>2</sup>

As Miller preached from the *Bible*, he encouraged a mood of earnestness. He was concerned if individuals in the congregation, strangers to his ways, so much as called out, “Bless the Lord!” His was an ultimate message, and he wanted people to weigh his evidence and think.

How different Miller's method was from the ways of other popular revivalists of the first half of the nineteenth century! Charles Grandison Finney was one of the best of those revivalists, but even he pictured the glories of heaven and the flames of hell in a manner to exaggerate emotions. In a classic instance, Finney focused his attention on a young woman who for several meetings had resisted his appeals. On this occasion he portrayed Satan as a hunter aiming a fatal arrow at someone's soul. Animating his illustration, Finney aimed his imaginary arrow directly at the reluctant young woman. When, at the climactic moment, Finney let the arrow fly, the young woman leaped from her pew and fell into the aisle.

Finney was a deservedly famous revivalist, but as a *Bible*



evangelist, Miller was distinctly his superior. He left Seventh-day Adventists a legacy of solid Bible preaching.

For a little more than eight years (August, 1831 to November, 1839), Miller preached exclusively in the numerous towns and villages that dotted the countryside of New England. In December, 1839, at the invitation of Joshua V. Himes, he delivered in Boston his first series in a major city.

Himes was just the man Miller needed. A born promoter, he launched a series of periodicals (*Signs of the Times*, *The Midnight Cry*, and several others), helped inaugurate camp meetings (about 150 were conducted), and secured appointments for Miller in America's larger cities of the day such as Philadelphia, New York, Portland (Maine), Cincinnati, and Rochester. It was Himes who arranged with Lorenzo Dow Fleming, minister of his own Christian Connection denomination, to have Miller preach in Portland—providing the occasion when Ellen Harmon first heard his message.

Himes also can be credited with the Second Advent Library, a collection of about 50 books that appeared in quick succession in less than five years. Miller's movement left Seventh-day Adventists a vital legacy of city preaching and copious printing.

Miller's movement also fostered openness to new light—and a serious demand that purportedly new light stand up under intense Bible study. The nonimmortality of the soul was widely adopted by Millerites after six articles by a fellow-Millerite, George Storrs, appeared in their periodicals and had been scrutinized. Some Millerites also accepted the seventh-day Sabbath.

In addition, Millerism bequeathed to Seventh-day Adventists their principal founders—Joseph Bates, Hiram Edson, and James and Ellen White.

But William Miller's primary contribution to Seventh-day



**William Miller preached systematically from the Scriptures.**

Adventists—and, indeed, to the whole world—was his understanding of Bible prophecy. On most of his characteristic points he was right. He was right in believing that the close of the 2300 days marked the beginning of the judgment. He was right in preaching the first angel's message, "The hour of his judgment is come" (Rev. 14:6, 7).

Miller was right, too, in preaching the literal, visible, bodily return of Jesus at the beginning of the millennium. In his day many religious leaders had adopted postmillennialism, the belief that Christ would not come literally until *after* the millennium. At the beginning of the millennium, they said, Jesus would come silently and spiritually, converting virtually the entire world and bringing in a thousand years of international peace.

A number of postmillennial theologians believed, with Miller, that the 2300 days were about to end. In the rapid expansion of Sunday schools, Bible societies, and foreign missions, they thought they perceived evidence that as the 2300 days were coming to an end the conversion of the world was on the verge of taking place.

### The most nearly correct

Miller too made mistakes, of course. Principally, he erred in attaching premillennialism to the 2300 days. Like the postmillennialists, he believed that the millennium would begin as the 2300 days closed. But unlike them, he taught that Christ would come at the beginning of the thousand years, not at the close.

In spite of his mistakes, in his characteristic areas of study William Miller was the most nearly correct Bible student God could lay His hand on at the time.

He certainly deserves our respect. There is good common sense in these words from a local editor who, although he did not accept Miller's message, penned the following lines about him in his newspaper:

"All who have ever heard him lecture, or have read his works, must acknowledge that he is a sound reasoner, and, as such, is entitled to fair arguments from those who differ with him. . . . Mr. Miller is now, and has been for many years, a resident of this county, and as a citizen, a man, and a Christian, stands high in the estimation of all who know him. . . . Who that has witnessed his earnestness in the pulpit, and listened to the uncultivated eloquence of nature, which falls in such rich profusion from his lips, dare say that he is an impostor? We answer, without fear of contradiction from any candid mind, None! . . . Mr. Miller certainly goes to the fountain of knowledge, revelation, and history, for proof . . ."<sup>3</sup>

After the great Disappointment William Miller lived only five years. He was buried in a quiet little cemetery in Low Hampton. But "angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."<sup>4</sup>

That trump, we believe, will sound soon! □

*Concluded*

### REFERENCES

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- <sup>2</sup> Cited in Nichol, *op. cit.*, p. 47.
- <sup>3</sup> Editorial, the *Sandy Hill Herald*, n.d. Cited in James White, *Sketches of the Christian Life of William Miller* (Battle Creek, Mich.: SDA Pub. Assn., 1875), pp. 183-185.
- <sup>4</sup> *Early Writings*, p. 258.

# The least of these

## All around us are battered and abused children. What can we do to help?

By NELLIE WILSON ONDRIZEK

Nearly every day we hear stories of battered and abused children. Television, newspapers, women's magazines, and even *The Reader's Digest* tell about parents' brutality to their children, a lover's ill-treatment of his girlfriend's child, or onlookers who were afraid to become involved in helping a child in need.

Most people respond with shock. They find it difficult to believe that any human being could lock a child away in a closet for days at a time; seat a child on a hot radiator until his buttocks are burned and blistered; throw a baby against the wall, crushing its skull; lift a child by one arm, thus dislocating a shoulder and breaking bones; or hit a toddler in the abdomen with a fist, rupturing the spleen. And all this in the name of discipline because a baby cries too much, a child refuses to eat a certain food, the grade was not an A, or a boy refuses to fight back when teased at school.

Many cases have been studied; many reasons have been suggested for such behavior. For example: the parent is jealous of the ability of the child to attract the spouse's affection and time; the "live-in" lover resents the child's resemblance to the parent he is replacing; the parents feel a compulsion to follow the role model of their own parents, who abused them; the parents are overworked and have too many children and no family members living nearby to take care of the children occasionally.

Since the problem of child abuse is not likely to decrease, what can we do to slow the tide of injury and emotional destruction facing small children today?

Where there is clear evidence of child abuse, the authorities should be notified. Physicians and nurses are obligated in this matter. The State takes responsibility for many of these children, removing them from their home environment and placing them in foster homes. Their approach is to give help and counseling to the parents, with the goal of solving the problem and restoring the family unit. Occasionally a child is returned too soon to the family, and the result has been a rash of beatings and the child's death. The criterion should not be how much the child wants to go home, as it has been proved that many of these children will

rush up to their parents, who have treated them so cruelly, hug and kiss them, tell them how much they love them, and show only concern in having their approval.

Families that have love and caring to share have found a real joy in becoming foster parents, some to the extent of adding more members until their home fairly bulges at the seams. It takes special people to care for another's child as their own, particularly when these children have such tangled emotions that weeks or months may be spent in coping with outbursts of temper, nightmares, struggles for attention, rebellion, and sudden, unexpected shifts to loving, affectionate behavior.

To become a foster parent takes some time. The chief characteristic the authorities look for is a loving and caring attitude in a low-keyed setting. Material and financial conditions are secondary. Authorities interview husband and wife, together and separately; visit the home to observe its facilities; and try to ascertain whether indeed all parties are in agreement. Birth certificates, marriage license, and, if a former marriage, proof of divorce are shown at the time of the interview. The authorities also expect to see a statement of savings and investments and monthly expenditures.

Those considering foster parenting may request a child of a particular age.

The foster-parent plan also has another part—the "emergency shelter" program. Anyone taking part in this aspect agrees to have beds available night or day so that at a phone call a child or children may be brought for overnight or a few days until placement may be made in a regular foster home. These are children from a critical home situation demanding a swift removal, even though as yet there has been no time to make formal arrangements.

Families taking part in the "emergency shelter" arrangement receive a monthly stipend. Since there are several such homes in each county, the family is not obligated to be always at home.

The Office of Human Services helps foster parents with their task. The Office responds quickly to a phone call and will make a home call without question. In addition, seminars and workshops dealing with the different aspects of foster parenting are available.

Foster parenting is an enriching experience. Childless couples, those with children who desire to share what they have, middle-aged parents whose own children have left the nest, and even couples facing retirement or already retired have found that foster parenting brings its own reward.

Though we give much in being a foster parent, we receive an abundance in return. As we see the barriers go down, see spontaneity of laughter and love instead of a sullen, withdrawn face, and get a cuddling response instead of a stiffening at a touch, we remember Christ's words, "Inasmuch as ye have done it unto one of the least of these . . ."

*Nellie Wilson Ondrizek is a nurse living in Manchester, Kentucky.*

## Adventists and culture

Recently I read an account of one person's quest for Christian meaning—Chao Tzu Ch'en, a leading Chinese theologian. Dr. Chao's story interested me on two counts: first, he and I both did our doctoral work in theology at Vanderbilt University (although more than half a century separated us), and second, he struggled to relate Christianity to culture and society. As I reflected on his life I realized that although T. C. Chao was not an Adventist, his experience suggests insights for us all, no matter in which part of the world we live.

Chao was a gifted person. At his graduation at Vanderbilt he stood first among his American classmates; he had a clear, critical mind; he was at home in both Chinese and Christian philosophy. Apart from theology, he wrote lyric poetry and simple, beautiful hymns for the worship services of the Chinese church.

Chao attended Vanderbilt from 1914 to 1917 and breathed in the spirit of the social gospel that pervaded the campus in that era. He became a liberal theologian, continually open to theological adjustment. Returning to China, he sought to relate Christian concepts to Buddhist and Taoist thought. His major theme, writes Winfried Glüer (*China Notes*, Fall, 1980), was "the realization of humanity within the unity of the cosmos. It was his

hope to expand this theme in terms of Christian theology and, at the same time, within the context of Chinese culture and Chinese society."

We cannot recount here the various stages in the development of Chao's thought. His efforts to wed Christianity and culture led him through a full-fledged reinterpretation of Christianity in terms of Confucianism (but in which Christ spoke with Confucius' voice rather than His own), an attraction to Taoism, and attempts to achieve the renewal of China by Christian spirit.

### Contradiction

But the grand enterprise failed—failed in the contradiction between purpose and ability. "In his opinion," writes Dr. Glüer, "the church had failed and Christian faith in itself had become irrelevant when the Chinese Revolution succeeded by putting into action what he had wished to do *yu you wei*: to give new life to his nation." Just before his death several years ago T. C. Chao wrote to Glüer: "I have not been a true theologian. . . . I have not been . . . [able to] bear the burden that should be mine."—*Ibid.*

T. C. Chao's quest for life and meaning is worth pondering.

First, we applaud his concern to integrate Christianity with his culture. Although Chao's efforts eventually led him far from the goal so that his Christianity became swallowed up by the culture, the original purpose was sound. Wherever we live, we must live as Adventists *in our culture*.

Sometimes we forget this. Sometimes missionaries forget this. Sometimes we confuse the Adventist message with a Western life

style. Sometimes people who become Adventists in the Third World no longer feel part of their society and can think only of migrating to the West.

But the message of the three angels (Rev. 14:6-12) is to take root in every culture. In every land, within that land, God is to have witnesses to His saving grace.

Second, we applaud Chao's practical concerns. Theology for him could not be left in the realm of intellectual speculation. Theology must be related to life, must live and breathe, must walk and talk. Again we think his ideas were on target. Ellen White has much to say about the transforming power of the truth; she speaks, for example, of the seal of God as "a settling into the truth, both intellectually and spiritually" (*The SDA Bible Commentary*, Ellen G. White Comments, on Eze. 9:2-4, p. 1161).

Third, we think Chao erred in trying to reconcile Christianity with social programs. He needed to see that the kingdom of God cannot and will not come on earth in its fullness until the Second Advent. Now the kingdom is present here as we, as individuals, submit to the lordship of Jesus Christ. These individuals are like salt and light in the world (Matt. 5:13-16). But no social program will bring in the kingdom.

Finally, we hold that Chao's theological openness eventually led to theological nothingness. So receptive was this brilliant theologian to the onset of new ideas that in time he repudiated Christianity. By 1976 he was of the firm opinion that the church had become irrelevant to China, that Christian faith in

## Today, as never before, the success of God's people depends on following divinely inspired counsel.

itself was meaningless in the modern age.

God expects us to be open to His Spirit, who has been promised to lead us into all truth (John 16:13). Ellen White spoke of "new light" for the people of God. But such openness cannot be total. It cannot be an openness that repudiates the foundations. Rather, it suggests the openness to developing, enlarged understanding of truth.

As we each seek to practice Christianity in the culture where the Lord has placed us, may we heed the lessons from the life of T. C. Chao.

W. G. J.

### Watch out for doppelgangers

*Continued from page 3*

king of Syria intended to kill him if he passed a certain place, he went another way and thus saved himself "not once nor twice" (2 Kings 6:10). Divine counsel was infallible.

A classic Biblical example of the tragic results of following the counsel of doppelgangers is found in the experience of King Rehoboam, who ascended to the throne upon the death of his father, Solomon. Rejecting the counsel of the old men, who urged him to deal benevolently with his subjects, he accepted the counsel of the young men "with whom he had associated during his youth and early manhood" (*Prophets and Kings*, p. 89).

They "suggested that he deal sternly with the subjects of his kingdom and make plain to them from the very beginning he would brook no interference with his personal wishes" (*ibid.*). In a public proclamation to the people he said: "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions" (1 Kings 12:14).

#### Human wisdom inadequate

Because Rehoboam followed the bad counsel of his doppelgangers, ten of the 12 tribes of Israel seceded. The ten northern tribes set up their own kingdom, leaving Rehoboam to rule over only two tribes—Judah and Benjamin. The split was permanent. Never again was the kingdom of Israel united.

Today, as never before, the success of God's people, both individually and as a church, depends on following divinely inspired counsel. Human wisdom is inadequate, and the counsel of those who are not controlled by the Holy Spirit is as dangerous today as it was when King Ahaziah sought counsel from "the god of Ekron" (see 2 Kings 1:1-18). "God is dishonored and the gospel is betrayed when His servants depend on the counsel of men who are not under the guidance of the Holy Spirit. Worldly wisdom is foolishness with God. Those who rely upon it will surely err."—*The Desire of Ages*, p. 354.

"To bind ourselves up by contracts with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God,

but we are never, never to unite with them in counsel regarding the vital interests of His work."—*Testimonies*, vol. 7, p. 108.

Christian leaders will seek wide counsel (Prov. 11:14) but they will seek that counsel from those who are deeply committed to God, thus reducing the risk of adopting defective plans or theological errors (see *Testimonies*, vol. 5, p. 30; *Early Writings*, pp. 61, 62).

In Isaiah's great prophecy of the coming Messiah, he declared: "His name shall be called Wonderful, Counsellor" (Isa. 9:6). Here is a Counselor whom we can trust. And He is as willing to counsel us as He was His servant David, who said, "Thou shalt guide me with thy counsel" (Ps. 73:24).

"The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. . . . Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue."—*The Desire of Ages*, p. 668.

So, while carefully selected human counselors have value, let us make Jesus our chief counselor. Let us listen to His voice speaking to us through His Word, and let us be quick to heed what He says to us. As we do this, we shall be preserved from the doppelganger syndrome and its tragic results.

K. H. W.

## Christ's love motivates our members to serve others in many settings and in countless ways.

### Volunteers

Thirty-seven percent of Americans—84 million persons—spent 8.4 billion hours in volunteer activities during 1980, according to a recent Religious News Service report. Basing its figures on a Gallup survey, Independent Sector, a national philanthropic coalition, estimates that the dollar value of this volunteer time is more than \$64 billion. Another 5 percent of Americans volunteered informally or alone, such as helping neighbors, but their voluntary service is not included in these figures.

We wondered as we read this RNS release, Would a Gallup survey of our church members indicate that the percentage of Seventh-day Adventist volunteers is even higher than the national percentage of 37? We suspect it would. As can be seen in the story about SOS workers on page 15 of this issue, and as we have reported in the REVIEW through the years, Christ's love motivates our members to serve others in many settings and in countless ways.

During the year under consideration in this survey, 1980, Eunice Rozema, of the General Conference Secretariat, reports that a total of 684 volunteers from the North American Division served their church overseas: 15 Adventist Volunteer Service Corps workers, 75 SOS workers (retirees), 169 Student Missionaries, and 425 on Special Service assignments, including the SAWS refugee program in Thailand. The majority of these people, whose terms of service varied from

a couple of months to a year, not only donated their time but also purchased their own plane tickets.

We asked a General Conference assistant treasurer to "guesstimate" what it would have cost the General Conference to pay these people's salaries and transportation costs. He multiplied the number of workers, 684, by \$15,000, an average salary-and-expense figure, and came up with more than \$10 million.

Another large corps of organized volunteers are those who staff Community Services centers. Perry Pedersen, General Conference associate Lay Activities director, tells us that here in North America 673 of these centers are opened to serve the public each week. Another 1,236 units are set up to serve only during disasters. He estimates (conservatively, we think) that about 3,000 to 4,000 people work regularly in Community Services activities, doing everything from staffing these centers to delivering furniture to piecing quilts. More, of course, give occasional help when time and circumstances permit.

And what about our local churches? All of us who have ever told a story in the kindergarten division, taught a Sabbath school class, served as a church board member, or collected the offering on Sabbath morning have been

volunteers. It is hard to imagine a local church that could function if all its tasks rested on the shoulders of its pastor, who in most cases is its only paid officer.

### More need to step in

As one pastor has noted, there was a time when local churches relied heavily on the time contributed by women members who were not employed outside their homes. With more and more women finding it necessary to work full or part time, fewer are able to lead Sabbath school departments, give Bible studies, or serve on school boards. More of us need to step in and lift the burdens that formerly were carried by fewer of us.

It must be frustrating for the leaders of our churches and our various organizations and institutions to see so many spiritual and physical needs and not have the human and monetary resources to meet them. We would guess that someone saying "Don't hire a part-time secretary—I'll come to the church two days a week to help out" or "I have Tuesday evenings free to grade Bible lessons" would be music to their ears.

Although it probably is impossible for all of us to take a year off and serve in a volunteer capacity overseas, we are certain that there is a place near home, in the church or community, for every willing Christian to serve others. There always has been a need for "missionary volunteers," and there always will be.

J. R. F.

## Inter-American enthusiasm impresses GC visitor

By MERLE L. MILLS

One cannot visit the Inter-American Division without feeling the throb of its evangelistic fervor and being impressed by the enthusiasm and dedication of its workers and laity.

It was my privilege as a General Conference representative to meet with the Inter-American Division year-end executive committee in Miami, Florida, November 30 to December 5. What I saw and heard was inspiring. The reports from the union presidents at the division committee presented a picture of progress and dynamism.

Fifty-two thousand baptisms were reported for the first ten months of 1981. The union presidents also gave assurance that by the end of 1981 the baptisms would equal, if not exceed, the division goal of 62,000.

George Brown, division president, and his fellow officers, J. H. Figueroa, secretary, and R. H. Maury, treasurer, challenged the division committee with large plans for the remainder of the quinquennium. Actions were taken to give full support to the goal of the world church, which envisages the baptism of a million people during the thousand days preceding the next General Conference session. This calls for the division to baptize 200,000 persons, or 200 each day. If reached, this would equal one fifth of the total membership of the world church. The response of the union presidents left no

doubt that this goal will be achieved.

Another significant action taken by the division committee was to give greater financial support to the educational needs of the division, particularly as they relate to the eight colleges. Most of these colleges are staffed by qualified, indigenous teachers, many of whom have their Master's and Ph.D. degrees. Central American Union College and the Costa Rica Mission have received a donation from an Adventist family of 5,000 acres of fertile land with a large stand of timber, estimated to be worth \$1 million. The land is located far from the college, but students will be able to work there one year and earn money toward the following year of study at the college.

### Five food factories

Alejo Pizarro, world foods service director of the Inter-American Division, told of the progress being made by the fledgling division health food company, which consists of five factories. The estimated profits for the year were reported at \$750,000; they will be allocated for expansion of the program in Inter-America and contributions to the various educational institutions where these factories are located.

The Montemorelos University board also met at the time of the division council under the chairmanship of Robert Folkenberg, general field secretary of the division. A progress report was given by the president, Jaime Castrejon. The upgrading of this institution has been a

monumental undertaking for the division and in some respects could be called a faith project.

It was my privilege to spend a few days on the campus of this institution. One is impressed with what has been accomplished in the past seven years. The campus is spacious and well designed. It has large, modern buildings, many of which have been funded by donations from philanthropic organizations. Its enrollment of 1,410 students includes all levels of education from elementary to graduate. The medical college, which is part of the university, graduated its first class in 1979. A 150-bed hospital on the periphery of the campus is in its final stages of completion and was to be ready for occupancy within a few days. The addition of this hospital will do much to enhance the program of the school of medicine.

With a membership of 650,000 the Inter-American Division is the largest division in the world field. One factor contributing to the extraordinary growth of our church in this division is the participation of the laity in the church program. Both the young people and the adult members give unstintingly of their time in witnessing for their faith.

In the Mexican Union 50,000 lay-evangelistic campaigns were held during the past five years. I observed the contribution our members are making to their church when I was in Kingston, Jamaica. The union president, N. S. Fraser, and I attended a member's evangelistic meeting one night. It was held in an area known for the high incidence of crime. The member was a businessman who felt a burden to bring the gospel to that part of the city. He had contacted a young man of the neighborhood to guard the tent against looting and vandal-

ism. This man, reputed to be a killer, was greatly feared. The crusade had been in progress for three weeks, and this young man had done his work well.

The evening I attended the meeting, the subject was on Pentecost and speaking in tongues. There were 700-800 people in attendance. I had been told about the arrangement for this young man to care for the tent and was informed that he was attending the meetings faithfully. He was present that night.

### Stand for Christ

At the close of the meeting an altar call was made, inviting people to come forward and make their commitment to Christ. What a thrill it was to see this young man go forward, along with approximately 100 others, surrendering his life to Christ. At the close of the service I congratulated him on the stand he had taken for Christ.

He knew who I was when I approached him, for I had been introduced at the beginning of the meeting as a representative from the headquarters church in Washington. Shaking hands with a hardened criminal was a memorable experience, for I had just witnessed his making the break with a life of crime and accepting the Lord as his Saviour.

When I spoke to him of his decision he informed me that he had just been reading the Bible and had come across the passage that listed the responsibilities of a deacon. He made an interesting request of me: Would I help him obtain a book that would give instructions on how to become a deacon and an evangelist?

Here was a man whose hands had shed blood, whose very presence was feared in the neighborhood. He now was being converted by the ministry

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Delegates to the Inter-American Division year-end committee meetings heard reports that 52,000 persons were baptized in 1981.

of a lay preacher who had a burden to come to this dangerous part of the city and hold an evangelistic crusade. This is a powerful example of what the Lord can do through the witness of dedicated and willing church members.

I was told that others like him throughout the island of Jamaica, as well as other islands of the Caribbean and countries of Inter-America, are involving themselves in active programs of evangelism. This explains why our church is growing rapidly and gaining prominence as one of the leading Protestant churches in this part of the world.

### Spirit of optimism

I was not able to visit all the unions of Inter-America during the time I was there, and I regret that space will not permit me to report in detail the unions I visited. Wherever I went I observed a spirit of optimism, confidence, and courage. H. A. Roach, president of the Bahamas Conference, with 8,000 members; N. S. Fraser, president of the West Indies Union with 116,621 members; N. Grunder, of the Franco-Haitian Union, with 104,715 members; A. Gonzalez, of the Central

American Union, with 80,746 members; and S. Guizar, president of the Mexican Union, with 150,000 members—all were making big plans for an advance in all phases of the work, giving priority to evangelism.

It was my good fortune to be present during the quadrennial session of the Mexican Union, held in our central church in Mexico City, December 1-7. Elder Guizar, the secretary, F. Flores, and the treasurer, D. Guzman, were re-elected. The reports of how the Lord has blessed the union during the past quadrennium were remarkable. (See the January 21 *Review*, page 15, for a report of this union session.)

As I flew home from Mexico City after nearly six weeks in the Inter-American Division, I had a better grasp and clearer concept of why this field is the fastest-growing division of the world field. I saw the administrators giving priority to the mission of the church, members deeply committed and involved in the church program, strong support of the doctrines and standards of the church, and vigor and activity among our youth in their witness for Christ. I thank God for what I saw and heard.

## SOS workers assist Cayman Brac islanders

By ROBERT E. ADAMS

Cayman Brac, one of three tropical islands in the Cayman Islands Mission, West Indies Union, lies about 350 miles southeast of Key West, Florida, between Cuba and Jamaica. The beginning of Adventist work on this tiny island is an interesting story.

In the late 1800s the mission boat *Herald*, a smart little 50-foot schooner built with funds raised by the Sabbath schools of North America, anchored in the Bonacca harbor. Its pastor-captain, F. J. Hutchins, sent Richard Wood, one of his assistants, to invite seamen to open-air meetings, and 19-year-old Teebie Lazzarie responded. The sermons deeply impressed the young man, and he determined that if he ever joined a church it

would be the Seventh-day Adventist Church.

In 1895 on Cayman Brac, Teebie married a young Jamaican schoolteacher, Georgene Storer. He often told his wife of the mission boat experience, but she had never heard of Sabbath-keepers and was quite mystified by her husband's strong views on the matter.

In 1929 a Seventh-day Adventist minister, Percival Lawson, of Jamaica, who already had made two brief colporteur visits to Cayman Brac, returned to hold evangelistic meetings. Teebie attended the meetings held on his neighbor's porch and recognized the familiar, powerful message, but he could not persuade his wife and two daughters, Ermyrn and Ivy, to attend.

Finally he called his family together and announced, "I have not prevented you from attending your churches, but now I am a Seventh-day

*Robert E. Adams, now retired, was formerly with the General Conference Temperance Department. He is currently living in Virginia.*

Adventist, even though I am not baptized yet. I intend to keep the seventh-day Sabbath. I want no difficulty arising in my home over this matter."

Teebie, his wife, and young Ermyn joined the first baptismal class of 17 candidates. He might have been the first Adventist baptized on Cayman Brac except that one week before the scheduled ceremony Edson Connely was baptized before the ship he captained left the harbor.

Captain Connely and "Uncle" Teebie began at once the construction of a 22-by-30 foot church on property donated by Mr. and Mrs. Nicholson, two fellow members. The building was completed in 1932 under the pastorate of C. E. Knight. But the little band of believers had no idea of the coming disaster that was to befall their island.

On November 1 that year nearly every home and all the churches on the island were destroyed by a terrible hurricane. When Pastor Knight emerged from the cave where he had sought protection during the storm, his church could not be found. Undismayed, he took passage on the next boat for Grand Cayman, returned in two weeks with building materials, and began building another church, the only one on the island, and a tiny two-room mission home beside it.

When all was complete, Pastor Knight more than filled the church for a series of meetings. The resulting baptisms raised

the church's membership to 36.

Another devastating hurricane pounded the island in 1935, and the little church and mission home were destroyed. Four months later A. E. Crawford, from Jamaica, with the help of the storm-beaten members, again built a little church that even now forms a part of the present building. Through the years since, the faithful members of the Creek church on Cayman Brac have cared largely for their own spiritual needs, blessed occasionally by short visits from the mission office.

Orville Schneider and his wife were touched by an appeal in their sustentation check letter of May, 1973. A visit to Cayman Brac convinced them that they were needed, but that a home would be necessary. With funds provided by mission-minded Christians, a comfortable home was completed in a year and a half under their leadership for those who should succeed them.

The ministry of the Jack Nashes, William Goranssons, R. H. Piersons, R. E. Adamases, Ivan Crowders, and Richard Delafields have blessed this company since then.

This opportunity for volunteer workers is only one of many around the world. It is a wonderful way for older workers who still enjoy good health to fill real needs. If you are in this category, why not write to the General Conference Secretariat, requesting a list of current opportunities?

## Adventist activities thrive in the Far East—2

By ALF LOHNE

Approximately half of the total members in the Far Eastern Division live in the Philippines. This country is made up of an archipelago that stretches 1,152 miles from north to south, forming a land chain between the South China Sea in the west and the Pacific Ocean in the east.

The phenomenal growth of our church in the Philippines has made the Seventh-day Adventist Church the leading Protestant denomination in the country. Among a population of 45 million people, we now have more than a quarter of a million fellow believers. In the entire world, only the countries of the United States and Brazil have more members. But since the population in these two countries is much greater, the ratio of Adventists to the general population is much higher in the Philippines.

Here the evangelistic spirit burns brightly among both lay members and denominational workers. A strong witnessing program spreads the message like fire in dry grass. One of the unique methods they use in the

Central Philippine Union Mission is the planting of members.

A small, selected group of Adventist families is given the sum of 5,000 pesos (about US\$700) per family. One fifth of this is designated for the purchase of land and building materials for a church. The rest of the money is to resettle the family in an area where there are no believers. Here the family starts pioneer evangelism. This plan has resulted in the establishment of several new churches in these islands. Mission president C. B. Arante writes: "Of course we continue to give priority care for our own children, but we no longer depend solely on biological growth for our baptisms. We are now baptizing adults straight out of heathenism."

### An angel intervened

One such resettled member, Pablo Batalon, experienced the intervention of an angel in his work. His own conversion is a miracle in itself. Formerly he was the terror of his town. He was a notorious criminal from the underworld. But when he became converted and was baptized, he was just as eager in the service of his new Master as he had been previously in the service of the devil.

The mission decided to plant him and his family on Homonhon, an island inhabited by 6,000 devout believers in another religion. No other church has been able even to gain a foothold here.

"Where do you want me to put you ashore?" the captain of the launch asked Pablo.

"Anywhere on Homonhon where you can land," he replied.

The launch could not go all the way to the shore because of big rocks, so a smaller boat, a banca, came out to take him and his family in to shore, one by one. The first of the family to



The Cayman Brac church and the mission home to the left behind it face the Gulf of Mexico.

land was Pablo's 9-year-old grandson. As soon as he had set foot on land, curious islanders began to bombard him with questions.

"Why have you come here?" they asked him.

"We have come from Tacloban with my grandma and grandpa to make all of you *Sabadista* ['Seventh-day Adventists']" was his innocent reply.

Upon hearing this, one of the curious crowd shouted, "Here come the devils to our island! They are *Hudiyo* ['Jews'] who killed Jesus!"

Then something strange and unexplainable in human terms happened. As Mr. Batalon was on board the little banca being ferried to the shore, a loud voice shouted from the launch, "Take him to the house of Pedro!" Mr. Batalon did not recognize the voice, nor did he know who Pedro was. Pablo's wife, who was still aboard the launch, said later that no one was left there but herself, and she did not hear the voice or see anyone.

"I believe it was an angel sent from God to guide us," said Pablo with tears of joy.

Mr. Batalon went to Pedro's house and found only the wife at home. She did not recognize the visitor, and called Pedro in from the rice paddy.

When Pedro came in, he exclaimed, "You are Pablo Batalon, the Adventist preacher! Twenty years ago when I was visiting the mainland of Leyte I heard you speak. Our minister tried to embarrass you with many questions, but you had a Bible answer to all of them. He was the loser. All these years I have been waiting to hear more from Adventists. Now you have come, and my family and I are ready to accept your message!"

A short time later Pedro, his family, and a few others, nine in all, were baptized.

"Now," the mission president, C. B. Arante, says, smiling, "I have been invited to come to Brother Batalon's house to baptize 15 more. Pablo's house is becoming the first Adventist church on the island. The Pitcairning has begun!"

A good share of the time during my stay in the Far Eastern Division was spent in attending committee meetings and administrative councils and fulfilling speaking appointments. The division administrators, who planned my itinerary, saw to it that there were no dull moments! But an unexpected and welcome break in the plans occurred during a short stopover in Thailand.

Early one morning when I was eating breakfast at the Bangkok Adventist Hospital, I met Colin Cooney, an Australian ambulance driver who had volunteered his services to SAWS (Seventh-day Adventist World Service). He was just getting ready to leave for a refugee camp near the Kampuchean border and asked whether I would like to go along with him in his truck.

He did not need to invite me twice! "Bring your pajamas in case we don't make it back by tonight," he cautioned.

The refugee camp was packed with 16,000 homeless persons. Among the workers there I met some Adventist volunteers who won my greatest respect and admiration. This camp, and especially another where our volunteers also serve, is within the sound range of exploding shells and gunfire. Amid primitive conditions, the volunteers give freely of their time, talents, and service. Seldom, however, have I been in a happier group. They find their compensation and satisfaction in service to their fellow human beings in need of such help.

Among the volunteers were Dr. and Mrs. John Eli, Dr. and Mrs. Rodney Longfellow, Dr. Robert Diaz, a surgeon; nurses Thelma Guzman, Sue Hadfield, Gretchen Cummins; and ambulance driver Colin Cooney. These are beautiful examples of the many other volunteers who cheerfully serve God and humanity.

We stayed all night with the volunteers in their primitive housing facilities. Though the building had partitions, they were so thin that we could easily talk from room to room after we were in bed. Also, the walls did little to keep out the noise of a



**Top:** Some of the Adventist medical volunteers serving in the Phayarkumpuch Camp are (front row) Colin Cooney, Ruth Eli, Thelma Guzman, Sue Hadfield, (back row) Gretchen Cummins, Rodney Longfellow, and John Eli. **Center:** Children raise their hands in a gesture of greeting and thanks. **Bottom:** These mothers and their children escaped recently from a war zone.

dozen fighting dogs and cats, whose hideous howls kept me awake most of the night. In this malaria-infested area it is important to protect yourself from mosquitoes, but some of them managed to come in through the cracks between the boards, through which I could also see the stars. The mosquito net over my bed, which was supposed to serve as the final defense against mosquitoes, had holes that were large enough for birds to fly through.

But I was only there for one night. My hat goes off to the brave volunteers who stay on day after day, protected only by the continuous swallowing of antimalaria pills, by living as healthfully as they can under the circumstances, and, last but not least, by God's hand over them.

God's intervening hand can be seen in other ways, too. For 20 years missionary work in Kampuchea has had very small visible results. Only in one place was a church of approxi-

mately 40 members established after years of hard work. Now, during the course of a few months, national Seventh-day Adventists among the Kampuchean refugees have won about 800 fellow refugees to the truth. Every Sabbath several groups meet for Bible study and worship. These meetings are organized and conducted by the refugees themselves.

### Finishing the work

Much more could be written about the organized and widespread Adventist activities in the Far Eastern Division. For instance, there are eight mission planes that serve Indonesia and the Philippines. Nine colleges crowd 4,500 students into their classrooms, and 22 hospitals admit 75,000 patients a year. In addition, they treat 1.2 million outpatients. A thriving food factory in Japan sells \$4 million of products per year, and 21 language schools contact thousands of nonbelievers and convert many of them.

In all this activity, one fact stands out above all others: the three angels' messages are the central theme interwoven into all the church's projects. Not until the Lord decides that the task is finished will the soul-winning activities in the Far Eastern Division come to a halt. Then we shall go home together.

### OHIO

## KMC physicist lectures on creationism

While hearings were being conducted in Arkansas on the legality of presenting the Creation as well as the evolution theory in public schools, a physicist from Kettering Medical Center was conducting a lecture tour in several Caribbean nations on the scientific validity of the Creation concept.

E. Theo Agard, radiation physicist at Kettering Medical Center, held radio and television interviews and lectured at universities and churches in Trinidad, Tobago, Guyana, and Barbados.

Organized largely by student

groups at the campuses of the University of the West Indies in Trinidad and Barbados, and the University of Guyana, the lectures focused on the scientific validity of the Creation theory. The highlight of the program in Trinidad was a panel discussion with evolutionist members of the faculty before an audience of more than 1,000 students and teachers.

A similar presentation in Barbados filled a lecture theater with more than 500 people. "What was surprising to these audiences was that creationism could be discussed on a scientific basis without reference to Genesis," reports Dr. Agard.

"We found ourselves having to emphasize over and over again that the popular concept that Creation is based exclusively on faith, while evolution is adequately supported by scientific evidence, is incorrect. Evolution has many real scientific problems that could better fit into a Creation-based concept."

Dr. Agard continues: "There is a basic philosophical difference between the two positions, a difference that seldom is appreciated. The evolutionist attempts to explain the origin of this earth using only the natural laws and processes with which we are familiar. The creationist points out that this does not work and that the natural processes are good for maintaining the world, but inadequate to account for its origin, just as the tools for servicing an automobile are inadequate for its manufacture. Hence an evolutionist must really have faith in a number of small miracles, while a creationist has faith in one big miracle."

Dr. Agard was accompanied on the lecture tour by Duane Gish, associate director of the Institute for Creation Research. Responses to the presentations were enthusiastic. Many in the audiences gained a new perspective, and "some even admitted to us that their positions had changed favorably to ours," said Dr. Agard.

OLIVER L. JACQUES

*Vice-president for  
Community Relations  
Kettering Medical Center*

## Inside Washington By VICTOR COOPER

■ **GC goes Nonstop:** The General Conference has installed a \$400,000 computer under the direction of a new department, Information Systems Services. President Neal C. Wilson flipped the switch on January 4 and offered a dedicatory prayer for Tandem Nonstop II.

Initially ISS will program four systems for the computer—retirement payroll, worker appointments, Adventist World Purchasing Service accounting, and addressing—and will convert systems currently on the Review and Herald computer, which include the general ledger and the *Yearbook*.

Nineteen word processors already are in use at the General Conference. Computer terminals are expected to be lower in cost and provide access to a larger number of services. ISS Director Marvin Budd reports that 120 applications already have been requested by the various departments of the General Conference. Budd expects a staff of about 12 people in his ninth-floor offices. ISS will be responsible to the Computer Implementation Committee, with GC Treasurer Lance Butler, chairman, and Robert Drachenberg, secretary.

■ **ATS hits the press:** The American Temperance Society has employed the North American Précis Syndicate to offer an article on drugs to the American Press. A condensed version of the *Listen* article "Why Kids Get Involved in Drugs" (July, 1981) has been sent to 2,800 weeklies and 1,000 daily newspapers. In the two-column feature, *Listen* interviews Forest Tennant, a California specialist in rehabilitating drug addicts.

■ **Focus on the Family:** Delmer and Betty Holbrook recently recorded six hours of programming with James Dobson for his Focus on the Family radio series, which is being aired 1,400 times weekly in the United States, with an estimated listening audience of 4.5 million. The Holbrooks discussed with Dr. Dobson such topics as the consequences of divorce, dealing with anger and resentment in the family, Biblical views on self-worth, and home education.

■ **Adventists go for Bible films:** Thirty-five Adventist organizations have purchased some 600 New Media Bible films, according to Gary Gray, of the Washington-based Genesis Project. In addition, evangelists are ordering segments without audio accompaniment. Mr. Gray says that by September, 1982, he expects the films (which cover the books of Genesis and Luke) to be available not only in English and Spanish but also in French, German, and Portuguese. All tentative orders for films in these latter three languages that arrive before May 1 will qualify for the Seventh-day Adventist prepublication price of \$200 per volume.

■ **Visitors:** John Freeman, president of Maranatha Flights International, visited Washington in December and told of a church that has been built by the Andrews University chapter in the Dominican Republic. MFI now has 14 chapters in the United States and five elsewhere. During 1982 the volunteer workers who are members of these chapters plan to build churches and school facilities in such widely separated places as Alabama, Texas, Tennessee, New Mexico, Okinawa, Dominica, Mexico, Honduras, Canada, Alaska, and Bujumbura, Burundi, Africa.

Major General Thomas Turnage, director of the U.S. Selective Service System, was a guest of honor at a General Conference luncheon, Tuesday, January 5. "The visit enabled church leaders to have a better understanding of the Selective Service System and how the church can most effectively relate to it. Questions about the draft registration, future mobilization, and other related topics were discussed. General Turnage's deep concern for the conscientious convictions of individuals was quickly sensed and much appreciated," said National Service Organization director Charles Martin.

## CORRESPONDENTS

**WORLD DIVISIONS**—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Bill Edsell; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townend; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittelreider

## CORRESPONDENTS

**NORTH AMERICA—UNIONS:** Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallace; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

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

## Australasian

■ Members from the Central Province of Papua New Guinea who have opened up the work in a remote region have found a village where people have been keeping the Sabbath and observing health principles since a visitor instructed them soon after World War II.

■ Port Moresby, New Guinea, town planners have approved the building of a new SDA church on Koki Knoll, a prominent position on the city's foreshore. "This will be an opportunity to get into the architectural limelight," said the union conference communication director, Ray Coombe. "Everybody will be aware of the Adventist presence. Few sites are as dramatic and as beautiful."

■ According to statistics presented at the year-end meeting of the Australasian Division, there are now 142,010 church members and 173,251 Sabbath school members in the division. During the past five years, 92 persons were baptized each week.

■ Sydney Adventist Hospital reports a total of 12,000 admissions during 1981. With a total annual income of \$13 million, the hospital is self-supporting.

■ Eighty-three graduates received diplomas and certifi-

cates at the recent Sonoma Adventist College graduation. Although it is the senior college of the Papua New Guinea Union Mission, Sonoma provides education for other sections of the South Pacific. Among the graduates were students from Kiribati, Vanuatu, and the Solomon Islands.

■ The centenary celebrations committee appointed to plan for the one-hundredth anniversary of Adventism in Australia in 1985 already is at work. Noel Clapham (editor) and a team of authors have been commissioned to produce a book depicting the church's growth.

■ Russell Kranz, division communication director, was featured on a three-hour radio talk-back program on Seventh-day Adventists, which was broadcast on 2UE, one of Sydney's most popular radio stations. "We hope the program fostered good will and corrected some misconceptions about the church," said Pastor Kranz.

## South American

■ Representatives of the 43,977 members of the Austral Union, from Argentina, Paraguay, and Uruguay, convened for their twenty-fourth quadrennial session in the auditorium at River Plate College in Argentina, December 5-12. Baptisms during the 1977-1980 period totaled 15,865, a weekly average of 76. Two hundred and twenty-six churches were organized and 237 church buildings constructed. Each member in the union gave an average of four Bible studies a year. Enrollment in the union's 49 schools in 1980 was 5,237, and organized Sabbath schools totaled 420. The Bible correspondence school reported 18,880 graduates and 5,548 baptisms during the quadrennium.

■ Encontro com a Vida, a new TV program in Brazil, was launched November 15 in Rio de Janeiro. This daily five-minute production of the Brazilian Voice of Prophecy will be televised on other channels, as well, beginning January 4, 1982.

■ Students of Chile College in Chillán celebrated the college's seventy-fifth anniversary by reading the Bible through during a 24-hour period in a public square. This aroused a great deal of interest and enthusiasm among the non-Adventist public, including the governor.

■ The North Brazil Union has 100 new churches and chapels under construction and has a goal to enter 70 new places with the Adventist message in 1982. The problem in this union is not in getting non-Adventists to attend the meetings, but rather in having an adequate number of houses of worship to accommodate the public's thirst for the gospel.

## North American Atlantic Union

■ More than 100 persons attended the Greater New York Conference's annual literature evangelists' banquet on December 20 at the Jackson Heights church. By December 1 these workers had delivered \$465,000 worth of books to non-Adventist homes in the conference. Twenty-one baptisms were reported as a result of contacts made by literature evangelists.

■ Atlantic Union College is building a new science complex to replace the one destroyed by fire in May of 1981. The departments to be housed in the complex are biology, chemistry, home economics, foods and nutrition, and interior design.

■ Concesar Lopez is the newly appointed Bible instructor for the Crossroads church in Manhattan. She formerly served in a similar capacity on the Ayer, Hoy, Mañana telecast staff.

■ The Auburn, New York, church is conserving energy. Heating costs during 1977-1978 amounted to \$5,041, but during 1980-1981, in spite of rising fuel prices, the costs were reduced to \$2,897. To further increase efficiency the members are installing two new furnaces designed for low fuel consumption.

■ The New York Conference reports an 8.72 percent tithe increase for 1981, \$154,425 more than in 1980.

## Columbia Union

■ Two school buildings recently have been completed in the Mountain View Conference. Wheeling, West Virginia, students and those at the Toll Gate school, serving West Union and Pennsboro, West Virginia, now are studying in new classrooms.

■ NEW START, of Cleveland, Ohio, is a plan for metropolitan evangelism directed by Jack and Ann Calkins. The program takes its name from the eight natural "physicians"—nutrition, exercise, water, sunshine, temperance, air, rest, and trust in God. One of its interest-developing ministries is health fairs.

■ Free medical screenings at a shopping center were part of the outreach program of the Pisgah church, Bryans Road, Maryland.

■ Twelve new members have joined the Hillcrest, Pennsylvania, church as a result of evangelistic meetings conducted by John Earnhardt, of the Amazing Facts radiobroadcast.



## Lake Union

■ The De Kalb, Illinois, church was dedicated debt free on January 2. The church had its beginning in 1968, when Vesta Little and Olive Wilhelm, members of the Aurora, Illinois, church, began giving Bible studies and holding small group meetings in De Kalb.

■ La Grange Colonial Manor Convalescent and Nursing Center in La Grange, Illinois, recently was purchased by Adventist Living Centers, the long-term-care division of Adventist Health System North.

■ Sheila Cottrell, a member of the Stevens Point, Wisconsin, church, recently was selected Teen Volunteer of the Year by the Wisconsin Association of Nursing Homes. During the past year, Sheila volunteered more than 245 hours of service at River Pines Community Health Center.

■ Robert Everett, Ministerial and stewardship secretary of the Illinois Conference, now also is the conference's secretary. R.

R. Rouse, formerly secretary-treasurer of the conference, now is treasurer. He also is responsible for church auditing and ASI.

■ James Clarke, former pastor of the Angola, Indiana, district, now pastors the Indianapolis Irvington church.

## Mid-America Union

■ The Central States Conference has voted TARGET 82 to be carried out by every church in the conference. It will include Sabbath school renewal and reformation, public evangelism, church growth through Faith Action Advance, monthly baptismal objectives, and Community Services programs. Members hope to win 500 souls to keep pace with the Thousand Days of Reaping.

■ The church in Goldsberry, Missouri, recently celebrated its one-hundredth anniversary. A church of 12 members was organized in 1881 at the close of an evangelistic crusade by R. S. Donnell and C. H. Chaffee.

■ Soul winning by members resulted in the baptism of 11 persons in El Dorado, Kansas.

## North Pacific Union

■ Plans for major improvements at the Spokane, Washington, Junior Academy are well under way, with the groundbreaking ceremony set for March. According to Principal Floyd White, the first phase of the planned improvements includes construction of an addition that will house two classrooms, a music room, and locker and shower space. The estimated cost of the addition is about \$200,000, half of which they expect to have by groundbreaking time.

■ The Volunteers Auxiliary of Walla Walla General Hospital, Walla Walla, Washington, gave nearly 24,000 hours of service to patients, visitors, and hospital departments in 1981. During the year they also obtained several pieces of equipment for the facility, and during the past four years they have purchased

and maintained television sets for each hospital room. Now that the TV sets are paid for, they have been donated to the hospital, and there is no charge to patients for TV service.

■ For the past eight years, 78-year-old Ruth Werner has volunteered her mornings to aid children with reading problems at the Clara E. Rogers School in College Place, Washington. She has been helping at the school since she and her husband, A. J. Werner, retired.

## Southern Union

■ Gordon Hospital in Calhoun, Georgia, recently was awarded two-year accreditation by the Joint Commission on Accreditation of Hospitals. The hospital was purchased from the Gordon County Hospital Authority, March 1, 1981, by the Adventist Health System/Sunbelt.

■ Continuing efforts to break through the "dark" region of Mount Airy, North Carolina, have resulted in the organization of a company of 25 mem-

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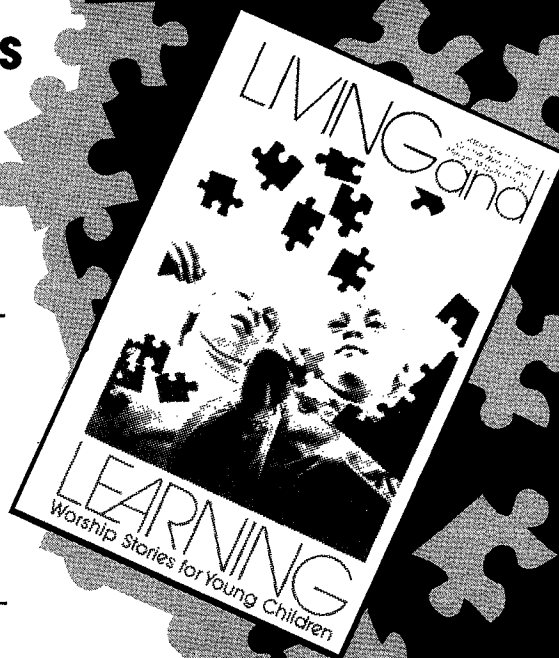
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bers on December 19. Charles White, the pastor leading out in the focus on this targeted area for the Carolina Harvest offering, states that they have had Five-Day Plans to Stop Smoking and Bible seminars with an average of 42 in attendance. Regularly attending on Sabbath have been 30 adults and 12 children.

■ Members of the Vero Beach, Florida, church conducted a computerized longevity appraisal survey in the Vero area in October, with cooperation from the Red Cross, radio stations, a television station, and a newspaper. A total of 569 persons went through the screening program. From this group, 81 signed up for the various classes being offered by the church, such as Bible, cooking and nutrition, weight control, and smoking cessation.

■ The New Heights church, pastored by Richard Bell III, in Jackson, Mississippi, is bringing Adventism to hundreds of viewers by way of WLBT, channel 3, an NBC affiliate. The church's weekly worship services are videotaped on Sabbath morning for airing Sunday at 10:00 A.M. The telecasts reach viewers in portions of five States. Seventy-five persons have enrolled in the Amazing Facts Bible course, and members receive 10 to 15 calls each Sunday requesting prayer, copies of sermons, or Bible studies.

### Loma Linda University

■ Three alumni-fund leaders were selected recently to implement Loma Linda University's 1981-1982 undergraduate campaign for the Business Executives Challenge to Alumni (BECA) Fund. They are Paul S. Damazo, chairman of Versitron Industries of Riverside and a member of the Loma Linda University Counselors, for the School of Allied Health Professions; Marcia Wilson, immediate past president of the dental-hygiene alumni association, for dental hygiene; and Ronald Zane, a Norco, California, dentist, for the College of Arts and Sciences and School of Educa-

tion. BECA is a matching-fund program provided by a group of business men and women to stimulate unrestricted gifts from alumni to Adventist colleges and universities in North America.

■ Ninety-eight freshman nursing students began their course work on the La Sierra campus in January. This is one of the largest classes ever to be enrolled in the School of Nursing. After their freshman year on the La Sierra campus they will continue their studies on the Loma Linda campus.

■ The role of the vegetarian diet in prevention of hypertension, heart disease, and cancer will be discussed in "Current Vegetarian Issues," a symposium, sponsored by the School of Health, to be held on the Loma Linda campus April 25.

■ Charles Thomas, associate professor of health education in the School of Health, at the invitation of the United Nations made a survey trip to three Cambodian refugee camps in Thailand. He provided technical expertise on physical therapy.

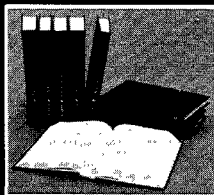
■ Loma Linda University recently was awarded a \$10,000 grant by the trustees of the Ralph M. Parsons Foundation. The grant will be used to purchase approximately 500 books on hospital-oriented business and economics.

■ A \$25,000 grant from the Max and Victoria Dreyfus Foundation of New York will establish a loan fund to meet tuition costs for graduate nursing students at LLU. With the termination of Government funds under the current administration, the School of Nursing will use this grant for a revolving loan fund from which low-interest loans can be made to graduate nursing students.

■ Robert L. Nutter, professor of microbiology, recently authored a new booklet entitled *Cancer*. The 36-page book, published by the Review and Herald Publishing Association, tells about cancer causes, cancer detection, cancer treatment, and ways to avoid cancer.

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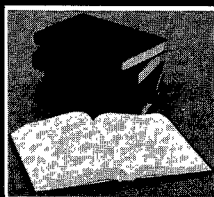
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## Health personnel needs

### NORTH AMERICA

Biomedical computer support technician: 1

Clinical psychologist: 1 (Ph.D.)

Controller: 1 (patients' accounts manager)

Dietitian: 1

Food service personnel: kitchen supervisor 1, supervisor 1; director 1

Health educator: 1

Librarian: director 1

Maintenance personnel: electrical engineering (air-conditioning, biomedical) 1

Medical records personnel: lead clerk (ART) 1, ART 1, RRA 1, transcriptionist 1, department head 1

Medical technologist: 3

Nuclear medicine technologist: 1

Nurses L.P.N.s: 23; medical/surgical 14  
Nurses R.N.s: 62; and ICU/CCU 10, medical/surgical 27, emergency room 2, mental health/alcoholic unit 4, rehabilitation 3

Nursing leadership personnel: supervisor 3, assistant director of nursing 1

Occupational therapists: 2

Payroll clerk: 1

Physical therapists: 8

Physicians: ENT/urologist 1, pediatrician 1, psychiatrist 1, orthopedic 1, surgeon/OB-GYN or general practitioner 1

Radiologic (X-ray) technologists: 2; assistant director 1

Respiratory therapists: 17; A.S. or B.S. 6  
Secretaries: 1; medical transcriptionist 1  
Social workers: M.S.W. 2

For further information, write to North American Health Careers, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012, and indicate the type of position. Phone: (202) 722-6700, 6721, 6736. Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

## To new posts

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

### NORTH AMERICAN DIVISION

**Jeff Erhard**, teacher at Broadview Academy, Illinois; formerly a teacher at Spencerville Junior Academy, Maryland.

**Harold Haas**, assistant ABC manager, Illinois Conference; formerly ABC manager, Montana Conference.

**Richard Jordon**, teacher, Broadview Academy, Illinois; formerly teacher at Mt. Vernon Academy, Ohio.

**Incon Kim**, pastor in Illinois; formerly pastor in the Hawaiian Mission.

**Oliver Mastrapa**, pastor, Illinois Conference; formerly pastor in Costa Rica.

**Sergio Ortiz**, evangelist, Illinois Conference; formerly evangelist in Puerto Rico.

**Bill Starr**, food service director, Broadview Academy, Illinois; formerly from Florida Hospital.

**Manual Vasquez**, health/temperance director and coordinator of the Hispanic work in the Atlantic Union Conference; formerly from the Pacific Union Conference.

### Regular Missionary Service

**Gary Oliver Fordham** (AU '79), returning to serve as theology teacher, Kamagambo High School and Teachers' College, Kisii, Kenya, **Kaarina Oili (Maattanen) Fordham** (AU '66), and two children left Honolulu, December 27, 1981.

**Ellen Louise Gibson** (U of CA '59), to serve as advisor and director, nursing service/nursing education, Taiwan Adventist Hospital, Taipei, Taiwan, of Angwin, California, left San Francisco, October 27, 1981.

**Theda (Iles) Kuester** to serve as office secretary, Japan Union Mission, Yokohama, Japan, of Thousand Oaks, California, left Los Angeles, December 23, 1981. Husband **William Edward Kuester** will serve as teacher, English Language School, Japan Union Mission as an SOS worker.

**Peter John Lenhardt** (U of BC '76), to serve as agriculturalist/maintenance engineer, Songa Adventist College, Kamina, Zaire, **Laurie Winnie (Forsey) Lenhardt**, and three children, of Vancouver, British Columbia, left Montreal, December 29, 1981.

**Dorothy Gertrude (Nelson) Oster** left Washington, D.C., November 25, 1981, to join her husband, **Kenneth Samuel Oster**, health and temperance director, Ethiopian Union, Addis Ababa, Ethiopia.

**John T. Reinhold** (Howard U '64), to serve as dentist, Swazi Dental Services, Mbabane, Swaziland, and **Mary (Cervoski) Reinhold**, of Akron, Ohio, left New York City, December 28, 1981.

### Nationals Returning

**Humberto de Mello** (Brazil College '65), to serve as purchasing agent, Brazil Hospital Association, Rio de Janeiro, Brazil, **Sonia L. (Lindoso) de Mello**, and one child, of Loma Linda, California, left Miami, December 9, 1981.

**Jose Pascual Hernandez** (U of Venezuela '64), to serve as staff physician, Port-of-Spain Adventist

Hospital, Port-of-Spain, Trinidad, **Dalida Marta Wilson (Arriaga) Hernandez**, and two children, left Miami, December 29, 1981.

**Sompong Srisawat** (WWC '81), to serve as administrative officer, Bangkok Adventist Hospital, Bangkok, Thailand, **Angarb Srisawat** (WWC '75), and three children left Los Angeles, November 26, 1981.

### Volunteer Service

**Chavalit Chayanurak** (Mahidol U '68) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Nilawan Chayanurak**, of Willowbrook, Illinois, left San Francisco, October 24, 1981.

**Sherrie Lea Cranford** (Special Service), to serve as teacher, Japan English Language Schools, Osaka, Japan, of Hendersonville, North Carolina, left Los Angeles, December 28, 1981.

**Scott Conrad Cuva** (Special Service), to serve as English teacher, Japan English Language Schools, Osaka, Japan, of North Canton, Ohio, left San Francisco, December 27, 1981.

**Beth Lynn Drake** (Medical Elective Service), to serve as medical assistant, Hongkong Adventist Hospital, Hong Kong, of Loma Linda, California, left Los Angeles, November 30, 1981.

**Lafe H. Fowler** (OC '81) (Special Service), to serve as teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, of Daly City, California, left San Francisco, December 16, 1981.

**Dorothy Gayle (McIntyre) Graves** (Special Service), to serve as teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, of Woodland Hills, California, left Los Angeles, December 28, 1981.

**Thelma Elizabeth Hale** (Middleburg Coll '50) (Special Service), to serve as teacher, Korean English Language Schools, Seoul, Korea, of West Groton, Massachusetts, left Los Angeles, December 30, 1981.

**William Edward Kuester** (AU '32) (SOS), to serve as teacher, English Language Schools, Japan Union Mission, Yokohama, Japan, of Thousand Oaks, California, left Los Angeles, December 23, 1981. Wife **Theda (Iles) Kuester** will serve as office secretary for a regular term.

**Ralph Manolo Truitt** (LLU '43), and **Norma Joyce (Pote) Truitt** (Special Service), to serve as instructors in family and home, Guam-Micronesia Mission, Agaña, Guam, of Turlock, California, left San Francisco, December 7, 1981.

**Sandra Anne Volz** (Special Serv-

ice), to serve as teacher, Korean English Language Schools, Seoul, Korea, of National City, California, left Los Angeles December 27, 1981.

**Ronald Wayne Woodruff** (PUC '79) (Special Service), to serve as teacher, Korean English Language Schools, Seoul, Korea, left Los Angeles, December 15, 1981.

## Deaths

**CLEMENTS, Eleanor L.**—b. Oct. 31, 1927; d. Nov. 24, 1981, from injuries sustained in an automobile accident. She served the church as an office secretary in the Upper Columbia and Oregon conferences and in the Far Eastern Division. Survivors include her husband, William V. Clements, pastor of the Glide, Oregon, church; two daughters, Linda Sue Graham and Trisha Clements; her parents, William and Lula Updegrave; two sisters, Lorena Dietrich and Dorothy Hunnicutt; two brothers, A. J. (Bud) Updegrave and William; and two grandchildren, Nicholas and Cris Graham.

**WRIGLEY, Edgar G.**—b. June 8, 1900, Barnsboro, N.J.; d. Sept. 2, 1981. He attended Shenandoah Valley Academy, Washington Missionary College, Potomac University, and the SDA Theological Seminary, Andrews University. In 1932 he married Lillie Stuart. His work took them to Ohio, Northern New England, Florida, Georgia, Tennessee, New Jersey, and New York where he served as a departmental director, principal of several schools, academy Bible teacher, and later a district pastor. Survivors include his wife, Lillie; and his sister, Mrs. Herman Widner.

## Church Calendar

### February

20-27 Christian Home and Family Altar  
27 Listen Campaign Emphasis

### March

6 Tract Evangelism  
6 Church Lay Activities Offering  
13-20 Adventist Youth Week of Prayer  
13 Adventist Youth Day  
20 Sabbath School Community Guest Day  
27 Spring Mission Offering  
27 Thirteenth Sabbath Offering (Southern Asia Division)

### April

3 Missionary Magazine Campaign  
3 Church Lay Activities Offering  
10 Literature Evangelism Rally Day  
17 Andrews University Offering  
24 Educational Day and Elementary School Offering (Local Conferences)

### May

1 Community Services Evangelism  
1 Church Lay Activities Offering  
8 Disaster and Famine Relief Offering  
15 Spirit of Prophecy Day

### June

5 Bible Correspondence School Emphasis

## Digest ad will feature Adventists

The Seventh-day Adventist Church will be featured in a four-page, four-color unit of the *Reader's Digest* this year. Never before has the church undertaken such a large print-medium thrust.

As part of the North American Division's Faith Action Advance, plans had been made to place an advertisement in the *National Geographic*. The *Geographic's* policy excludes all religious, political, alcohol, and tobacco ads, but they had decided to review this policy and see if it should be changed. Shirley Burton, Pacific Union Conference communication director, had been informed that the Seventh-day Adventist Church could be the first to benefit from the change in policy. Unfortunately, there was a change in the advertising staff, and the new personnel felt that it was not the time to alter policy.

Various agencies, conferences, and individuals then decided that we should approach *Reader's Digest*. The *Digest* staff have expressed their willingness to accept the ad. The number of subscriptions to the *Reader's Digest* is more than twice that of the *Geographic*. This has increased the total cost by several thousand dollars, but the four-page, four-color unit will enter approximately 19 million homes at a cost of only two-and-a-half cents per home—a real bargain—showing how Seventh-day Adventists are "caring" people.

The ad will offer an opportunity to contact us through an 800 phone number, which is being developed at Andrews University. The Church Ministry Institute will be in charge of the 800 number and will computerize

the information received. Trained personnel will handle each call on an individual basis and direct the follow-up. Callers will be able to obtain information and help according to their specific need. Their names eventually will be turned over to church pastors, interest coordinators, or faith associates.

It is apparent that an operation of this size will need the support of the entire church. It gives us an excellent opportunity to show that we are "The Caring Church." This is a part of North America's Faith Action Advance. If you wish to assist this project financially or to obtain more information, contact your church pastor or the communication director of your local conference.

CHARLES E. BRADFORD

## For the record

**Retired workers club organized:** Retired denominational workers in the Lincoln, Nebraska, area met recently and organized an association similar to those being formed in other parts of the United States, according to D. A. Delafield. L. W. Welch is president; Kenneth Kennedy, vice-president; Violet Lewis, secretary; and Elmer Hagen, pastor. The Kansas-Nebraska Conference believes that this organization can serve as a communication link between the retired workers and the church organization.

**Revival in British Isles:** January was a special month of revival and reformation in Adventist churches throughout the British Isles, according to W. J. Arthur, British Union Conference secretary. Literature and cassette tapes have been distributed to all church leaders, and the members have responded to the challenge of increased Bible reading, praying, planning and working for

church growth, and becoming more committed to "finishing God's work."

**Died:** Roger W. Barnes, 84, on January 19 in Loma Linda, California. He was a professor of urology at Loma Linda University. □ Otis George Erich, Sr., 78, of Sonora, California, on January 22. For 20 years he was a missionary to China.

## U.S. Postal Service policy

A recent policy statement signed by the Postmaster General will be of special interest to Seventh-day Adventists working in Government employment. Discrimination based on religion is prohibited.

The Postal Service is committed to making reasonable accommodations of employees' and applicants' Sabbath or religious holidays in respect to regular schedules, scheduling of tests, training, interviewing, et cetera. Managers must be particularly conscious of days on which employees, because of their religious beliefs, may be prohibited from working. Methods of accommodating that are consistent with applicable collective-bargaining agreements and operating requirements must be attempted.

B. B. BEACH

## Church Manual is available

The revised *Church Manual* (1981 edition) is now available for the world field.

After the organization of the General Conference of Seventh-day Adventists in 1863, actions on various matters of church order were taken during annual General Conference sessions. The 1882 General Conference session voted to have prepared "instructions to

church officers, to be printed in the *Review and Herald* or in tract form" (*Review and Herald*, Dec. 26, 1882). However, it was not until 1932 that the first official *Church Manual* was published.

In 1946 the General Conference session adopted the following procedure: "All changes or revisions of policy that are to be made in the *Manual* shall be authorized by the General Conference session." The 1981 edition incorporates all revisions and additions accepted up to and including the 1980 General Conference session.

MAURICE T. BATTLE

## Update on Poland

Church leaders in Poland have expressed appreciation for the aid they have received and are receiving from SAWS and other sources in Europe, according to Jan Paulsen, Northern European Division secretary. Dr. Paulsen visited Poland recently and cabled his report to the General Conference on February 4.

While in Poland, Dr. Paulsen met with the Polish Union committee. He reports that these leaders expressed "great optimism" for the future as far as the work of the church in Poland is concerned.

Church members enjoy Sabbath privileges and are conducting several evangelistic campaigns, including one in Warsaw. Adventist ministers and church leaders, exempt from travel restrictions, are able to travel reasonably freely from place to place in Poland.

Dr. Paulsen also met with the Minister of State for Religion, Professor Kuberski, who thanked Adventists for their help with medicine, food, clothing, and other supplies.

# There are many kinds of ministers at Florida Hospital.

When Bill Wertz came to Florida Hospital for open-heart surgery, the chaplain wasn't the only minister he met.

The admitting clerk shared a Bible promise with him. The auxilian delivering flowers told him how God led in her life.

Before the operation, his surgeon asked the Lord to guide his hands and give him wisdom. His nurse prayed with him in his room.

Employees throughout the hospital shared God's love through their care. And today, Bill Wertz is a Florida Hospital volunteer because of their love.



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Hospital.**

**919 beds...**

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