

Adventist Review

General Organ of the Seventh-day Adventist Church

September 9, 1982

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mockery

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the wrong
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in Jamaica
opens four
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SEA WALL

By HELEN ANDREW CATE

*God's love, a ceaseless tide,
Beats against the unyielding granite
Of a world that loves Him not.
How rarely does that holy passion
Breach a rocky rampart,
Finding access to some sheltered cove—
An unresisting heart laid bare
To the cleansing surge of power.*

THIS WEEK

The daily mail to the ADVENTIST REVIEW editors brings encouragement, comments, criticism, amusement, and sorrow.

A recent letter from a mother, who asked not to be identified (for reasons that will become obvious), brought a smile at the end of a long day.

Commenting on the article "A Mother of Teen-agers" (July 1), the letter said: "I am writing on the advice and insistence of our 'average' 16-year-old son, an upcoming twelfth-grader. After reading

the article, he urged me to read it and respond, since he feels that the article gives the impression *all* teen-agers are in some sort of 'awful' stage that parents can only tolerate until it is over.

"Through the years I've heard so many comments such as Wait until your child hits the terrible twos, preschool years, school age, teen age, et cetera. My husband and I have waited, and it only gets better! . . .

"Are we somehow unique? I do not think so. Through the years it has been our privilege to

work with youth groups, and each young person has given much more to us than we have ever given to him.

"I do think we need to be careful not to emphasize the challenges in negative terms when there are so many positive rewards to be gained.

"Please withhold my name in case somehow the succeeding stages cause my optimism to falter and sag."

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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.

1,000 Days

Re articles promoting the One Thousand Days of Reaping.

Every member of the international remnant church should thank God for an achievable task. The Thousand Days could well lead to the final revival that is to sweep the world before probation closes. The success of this plan will depend to a large degree on the vision, commitment, and support of all God's children. Besides unceasing prayer and hard work, God's people will have to put into full operation the principles of Christian stewardship. The gospel is free, but it costs immense sums to get it to all the world.

PAUL R. LINDSTROM
Walla Walla, Washington

The president's report

"A Report to the Church" (Aug. 19) by General Conference president Neal C. Wilson was not only open and honest but also courageous. While the report was indeed sobering, the appeal from Elder Wilson was moving. It is comforting to know that God is above and

mightier than the Davenport incident and that He still loves His church in its strength and in its weakness. My prayer for myself and my fellow believers is that "The Report" may in no way affect our support and confidence in our church and its leaders, but rather bring us closer together.

DAN C. ROBLES
Rosemead, California

Neal C. Wilson's report on the involvement of church entities and personnel in loans to Donald Davenport was both sobering and thrilling.

Sobering, to realize that something so regrettable could have grown, step by step, from two or three innocent-looking transactions into an affair adversely affecting, in one way or another, scores of church entities and hundreds of Seventh-day Adventists.

Thrilling? Yes, really. I am thrilled with Elder Wilson's reaction and response to "The Report." In no way was wrongdoing condoned or justified. No scapegoat was produced. No individuals were condemned. Conflict of interest, dishonesty, and incompetence will be determined by a careful analysis of facts by a professional group who are not involved in the problem.

Elder Wilson acknowledges responsibility for something he personally tried to prevent and asks forgiveness of those who have been hurt. And then he

inspires courage and hope as he turns our attention to something far more important—our mission, our purpose for being.

"The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it."—*Testimonies*, vol. 9, p. 135. I am thrilled to be a worker in an organization that is not afraid to learn from its sad experiences and then moves purposefully forward to fulfill objectives.

THOMAS M. ASHLOCK
Washington, D.C.

Moral questions

Re "Facing Moral-Ethical Questions" (editorial, July 29).

More and more we see the problems of rationalization of Christian principles. God's law defines, and the Holy Spirit impresses us with the interpretation of, that law.

Lack of honesty within our church seems to be the biggest problem leading to the crises we are facing today. Stealing, borrowing, "white lies"—all could have been avoided if we had kept all God's commandments—not just the fourth.

The closing paragraph could have read, "In this age, when society and the church daily sink to new levels of moral confusion, let us give thanks for the Ten Commandments, which set forth clearly the will of God for us."

RUTH JONES
Lancaster, California

Adventist Review



Published continuously since 1849

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1982 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$28.95. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

Vol. 159, No. 36.

Hope is no mockery

By WALTER R. L. SCRAGG

Such a hope is no mockery, because God's love has flooded our inmost heart through the Holy Spirit he has given us" (Rom. 5:5).*

Thus Paul turns around the common wisdom of Greek thinking. In Greek mythology Zeus gave humanity a vessel full of good things. Then people opened the vessel, all the blessings flew out and back to Zeus, except for hope, which human beings managed to trap. So hope alone comforts men and women.

But this hope also mocks people because they project their own future through hope. At best they juggle different futures and fix their hope on one, but the gamble seldom pays off, and hope jeers at our dreams while still leading us on.

Against this, Paul declares a hope that does not mock. He calls on the testimony of the Scriptures and his own experience to affirm the Christian hope.

His Jewish upbringing already put Paul in conflict with the popular wisdom that pervaded the cultures of the Mediterranean. Secular thinking today shares the same view. Hope motivates gambling, daydreams, and foolish plans. It also provokes scholars, scientists, and artists. However, nothing is certain, and hopes are dashed or destroyed.

In *The Notebooks*, Albert Camus philosophizes: "He who despairs over an event is a coward, but he who holds hopes for the human condition is a fool." And Charles Revson, the cosmetic magnate, offers this sardonic view: "In the factory we make cosmetics. In the store we sell hope."

The hope of Israel

In the midst of threat and destruction, Jeremiah asked, "O hope of Israel, their saviour in time of trouble, must thou be a stranger in the land, a traveller pitching his tent for a night?" (Jer. 14:8). Later Paul echoed Jeremiah's title for God as he prayed to "the God of hope" (Rom. 15:13).

The faithful Israelite directed his hope toward God. The Old Testament talks of hope 146 times. Half the references speak in the secular sense, but the other 73 know no other object of hope except the God of Israel. (Colin Brown, *Dictionary of New Testament Theology*, vol. 2, p. 239).

The Hebrew people viewed history from a religious standpoint. They knew God as one who intervened in history to save His people. History therefore marched from one saving act to another. Looking back, God's people could point to the plagues of Egypt, the Exodus, the giving of the law, and many other occasions when God had saved them. This filled the future with a hope whose certainty went far beyond the secular hope that gambled against the future. The Hebrews did not know when, or how, or under what circumstances, but they knew that God most certainly would act to the benefit of His people.

Walter R. L. Scragg is president of the Northern European Division.

The covenant relationship with God undergirded this hope. The devout Israelite never held God to a legalistic view of the covenant. A human could not determine when and whether God should act. God's independence and sovereign will remained intact. Yet, the past instructed him about the future so that he could say: "I will wait in continual hope, I will praise thee again and yet again; all day long thy righteousness, thy saving acts, shall be upon my lips" (Ps. 71:14, 15).

Such a hope does not demand a specific course of action, but counts off the saving acts of God in history and praises Him for them. Thus, Israelite hope also touches the very chords of Adventist thinking. With our historical interpretation of prophecy and the strong sense of history we possess as a people, we easily identify with a hope fixed on the acts of God in history through which He moves to save the human family. We interpret 1844 as such an event and look for yet more acts of God to climax finally in the Second Coming.

This hope filled the life of the devout Hebrew with joy and calmness: "Thou art my hope, O Lord, my trust, O Lord, since boyhood. From birth I have leaned upon thee, my protector since I left my mother's womb" (verses 5, 6). Hope in the saving acts of God for Israel took hold in the life of an individual so that he saw his own life as a progression of such acts and his own personal future secure in a hope founded on past happenings. The ability to see one's personal history as in the care of God flavors much of Old Testament writings with a strong sense of hope.

Prophecy, apocalyptic vision, and eschatological thinking also flood the Old Testament with hope. Isaiah saw Israel's continuing crises resolved at the "day of the Lord" when He would act to redeem Israel and its faithful remnant. Jeremiah looked ahead past the Babylonian exile. "I will take up your cause and fulfil the promise of good things I made you, by bringing you back to this place. I alone know my purpose for you, says the Lord: prosperity and not misfortune, and a long line of children after you" (Jer. 29:10, 11).

Above all else Israelite hope fixed itself on the coming of Messiah. In the future, One would appear who would radically change the fortunes of the people of God; and in doing so change also the history of the world. This hope the early Christian church made captive in Jesus Christ when they accepted Him as Messiah, Son of man, Son of God, God with us—all titles under which the prophets had expressed the hope of Israel in a coming Deliverer.

Judaism and hope

Between the hope in the radical saving acts of God so strongly evident in psalmist and in prophet and the Christian hope, a period of misdirection of hope occurred in Judaism. Though in one sense hope still resided in God, in another the

* All Bible references in this article are from *The New English Bible*.

The blessed certainty that fills our lives leads us ever onward to holy living and to constant witnessing.

trigger that would release that hope became human action: when Israel became a righteous nation, God would send Messiah. Thus the Pharisees sought to create a nation of priests where even the ordinary citizen lived according to the priestly code in order to provide a spiritual situation that would either provoke God to act or make it possible for Him to do so. The natural result of this was a religion of legalism and works' righteousness.

"God's kingdom could only come when Israel was completely obedient to the law. But this gave rise to an element of uncertainty. Who would really say what complete obedience was? This made the individual's personal hope uncertain too: who could say that God was really pleased with him?"—*Dictionary of New Testament Theology*, vol. 2, p. 241.

Thus the hope of the psalmist and the prophets became a hope that, in part, rested on humanity. The result of this was a certain despair. Rabban Jochanan ben Zakkai, a contemporary of the apostles, said on his deathbed: "There are two ways before me, the one to the Garden of Eden, the other to Gehinnom, and I do not know on which they lead me—how can I help weeping?"—Gerhard Kittel (ed.), *Theological Dictionary of the New Testament*, Vol. II, p. 527. Two hundred and fifty years later Rabban Jachanan bar Naffaci, the man responsible for the Palestinian Talmud, asked to be buried in neutral-colored clothing, rather than black or white, so that he would not be ashamed should he be placed among the righteous or the sinners.

The Judaism of Paul's day never developed a hope that would rise above uncertainty, despite the spiritual heritage of prophet and historian. Thus "the messianic expectation of the Rabbis is cursed by the uncertainty which afflicts future expectation in any religion of works. Though it is certain that the fulfillment will come one day, there is an oppressive sense of being more or less guilty of postponing it."—*Ibid.*, p. 525. Such a burden of guilt no person should ever be asked to carry, nor does God ask that one carry it.

The Christian hope

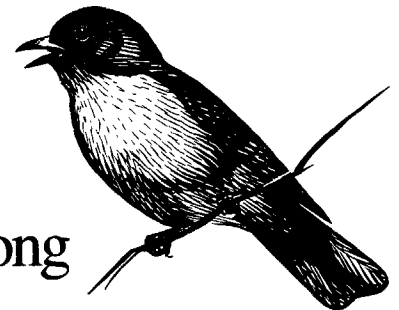
The apostolic church saw in Jesus Christ the natural extension of the history of the saving acts of God. Jesus declared Himself Son of man and Son of God. The church saw Him as Emmanuel—God with us—Son of David, Lamb of God, the great High Priest, and the Messiah.

Paul taught that in Jesus the ages had turned. Already the new age was beginning. Already God was acting to bring about the promises of salvation. This view placed the hope of the Christian church beyond uncertainty: Hope joined faith and love as the trio of apostolic catchwords that pervade Paul's epistles. No more than faith and love was hope overshadowed by uncertainty. Rather, it became a gift that accompanied faith and motivated love. Hope called the Christian on into the future and never mocked, for it was part

of the results of the salvation event we might call "Jesus Christ."

To doubt hope was to doubt the validity of God's salvation in Jesus Christ. We must therefore view hope, not as a question mark, but as an exclamation point that highlights the future with the same certainties we know today.

Hope, in the New Testament, never speaks of a vague or fearful anticipation, but always of a positive good. It may refer to the benefits of the saving work of Christ: "For to us, our hope of attaining that righteousness which we eagerly await is the work of the Spirit through faith" (Gal. 5:5). It is not without significance that this passage lies in the middle of



A new song

By BOB NIXON

When studying how birds learn to sing, a Cornell University ornithologist raised young bluebirds in isolation from all bird sounds. The birds would give distress and alarm calls, but none attempted to sing.

At six months the researcher played a recording of a robin song for the bluebirds. They totally ignored it. A Baltimore oriole song received the same treatment, as did the song of a woodthrush.

Finally, a bluebird song was piped into the cage. MAGIC! The birds hunched down and cocked their heads, listening intently. One, and then another tried to imitate the recording. Within five minutes they were singing a recognizable bluebird song.

Of Jesus it was said: "There was in Him nothing that responded to Satan's sophistry. . . . So it may be with us."—*The Desire of Ages*, p. 123.

Satan pipes all sorts of tunes to us in an attempt to trick us into consenting to sin, but we can be as unresponsive to sin as was Jesus. Peter wrote, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1:4).

Bluebirds are controlled by bluebird natures, hence they will not respond to the robin's, or to any other nonbluebird, song. When Christ dwells in us by His Spirit, we are controlled by His divine nature and by His grace we live without responding to Satan's sophistries.

"I waited patiently for the Lord. . . . And he hath put a new song in my mouth, even praise unto our God" (Ps. 40:1-3).

a Pauline polemic against the false hopes of works' righteousness. But the most common use of hope is toward the coming of Jesus Christ. At one time Adventists frequently concluded their letters with "Yours in the blessed hope." Peter says, "Praise be to the God and Father of our Lord Jesus Christ, who in his great mercy gave us new birth into a living hope by the resurrection of Jesus Christ from the dead!" (1 Peter 1:3). Paul exhorts, "Let us exult in the hope of the divine splendour that is to be ours" (Rom. 5:2).

How far this lies from the limitations secular hopes impose! Would anyone exalt in jubilation because he has bought a lottery ticket or purchased shares in the stock market? The time for exultation is when something of benefit has happened. Thus, we exult in the hope of divine splendor because it is already happening. "How much greater is the splendour of that which endures! With such a hope as this we speak out boldly" (2 Cor. 3:11, 12).

Hope sees Jesus Christ as the same yesterday, today, and forever (Heb. 13:8). The covenant sealed with the blood of Christ provides "a better hope" (chap. 7:19), one that looks to our High Priest not in uncertainty, but in absolute confidence. Hope knows that God waits in the future to perform the same good things He is doing today. Hope knows that God will act to fulfill His promises. This hope saves.

An overflowing hope

"And may the God of hope fill you with all joy and peace by your faith in him, until, by the power of the Holy Spirit, you overflow with hope" (Rom. 15:13).

A Christian's hope both motivates him in witness and becomes that which is witnessed to. "The secret is this: Christ in you, the hope of a glory to come. He it is whom we proclaim" (Col. 1:27, 28).

How well this view of Jesus as the source and object of hope sat with the world of the apostles may be judged from the response to it. Lives overflowing with hope spread hope like a contagion among Jew and Gentile alike. Thousands of Jews accepted the truth that Jesus Christ climaxed the hopes on which Israel had fixed their future. Many Gentiles welcomed this hope that proved to be no mockery.

Essential to the evangelism of the early church was the certainty of that hope. Paul speaks of his own experience when he tells of a hope that fills the life and then floods over. He viewed his own mission as a flowing over of hope to Gentile and Jew alike.

An early prayer from the second decade after Christ tells us how Paul talked to those distant Christians and how they talked to one another. He says: "And may our Lord Jesus Christ himself and God our Father, who has shown us such love, and in his grace has given us such unflinching encouragement and such bright hopes, still encourage and fortify you in every good deed and word!" (2 Thess. 2:16, 17).

This blessed hope, this certainty that floods our lives, moves us always onward to holy living and to constant witnessing. When hope rises above doubt and denies uncertainty, as it does in the Christian message, it shines on into the future, calling us ever forward and filling us with joy and peace. Such a hope we possess. Such a hope is no mockery. □

WINDOWS ON THE WORD

By WILLIAM G. JOHNSON

Believing and not dying

Please explain John 11:25, 26: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." How can a person "never die"?

The key to understanding Jesus' words lies in His famous "I am" statement: "I am the resurrection, and the life." The first part of the statement—"I am the resurrection"—is applied in verse 25, while the second part—"I am . . . the life"—is elaborated in verse 26.

In verse 25, Jesus is explaining His ability to give life to those who have died believing in Him. "Though he were dead" is better translated "even if he should die." The death referred to is physical death, the normal cessation that men and women experience on earth. The believer has the assurance that, even though He should fall asleep in death, Jesus surely will resurrect him.

Jesus' words in verse 25 have a twofold meaning, in view of the setting of John 11. Lazarus is dead, and Jesus is speaking to Martha about the resurrection. When Jesus says to her, "He who believes in me, even if he should die, shall live," He is reminding Martha of His ability to raise Lazarus even then, as well as to raise the dead "in the resurrection at the last day" (verse 24). While Martha looked forward to the latter, she did not seem to grasp Jesus' power for the former. The miracle that Jesus proceeded to perform answered her doubts in dramatic fashion.

In verse 26, the death

referred to is different from that in verse 25. This is shown by two features in the original Greek text: (1) the negative is stated emphatically: "he certainly will not die"; and (2) the death is described as death "forever." Neither expression occurs in verse 25.

What Jesus is describing in verse 26, then, is a death of a different quality from that which comes to men and women on earth. It is what the Bible calls "the second death" (Rev. 20:6)—the death of eternal consequences.

Jesus' description of the believer in verse 26 also is significant. Literally, it is "every one living and believing in me." "Living" and "believing" are conjoined, inseparable. Jesus is not describing biological life, but rather the *new* life that comes through a personal relationship with Him.

Thus, He is elaborating "I am . . . the life." For the true believer the quality of eternal life begins now. Though we should fall asleep in Jesus, because we are hid in the Life-giver we will not enter into the horror of the second, eternal death.

While Jesus' words in John 11:25, 26 have been seen to describe the two groups of believers who will meet Him at His second coming—the living and the dead in Christ—their original intent is as we have explained above. This also is the view taken in *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1014.

Precious indeed are the words of Jesus! He who is our resurrection, He who is our life, banishes all fears for this life and the life to come.

The church and its calling

By VINCENT TIGNO

The church today needs the spirit of Pentecost—the power of the Holy Spirit and clarity, where every hearer understands God's message and requirements.

During an air raid, a young soldier dived into a foxhole and discovered a silver crucifix embedded in the dirt. During the ensuing explosion, another person landed in the same foxhole—the battalion chaplain. Still clutching the silver crucifix, the young infantryman stammered to the chaplain, “Tell me, padre, how do you work this thing?”

Though the story may be apocryphal, the soldier's alleged remark is symbolic of a crucial need within the church. Every member needs to know what the church is for and what being a member of the church entails. Common sense dictates that the only way a person can contribute meaningfully to church goals and objectives is for the individual to know and understand what is expected of him. When the Lord Jesus Christ spelled out the terms of discipleship, He emphasized the principle of counting the cost (Luke 14:28).

In the Gospels, Acts, and some of the Pauline Epistles, the meaning of church membership is spelled out or at least inferred. Three models by which the church is delineated are especially worthy of note.

1. *The church is an army.* “Onward, Christian soldiers!” “Soldiers of Christ, arise”; “Sound the battle cry”; “Stand up! stand up for Jesus! Ye soldiers of the cross”—even in its hymnody, the Christian church is likened to an army. The apostle Paul commanded young Timothy to “endure hardness, as a good soldier of Jesus Christ” (2 Tim. 2:3). In his admonition to “put on the whole armour of God” (Eph. 6:11), Paul again resorted to army language. Even in the Old Testament, Israel was described as an army (Eze. 37:10). When the Lord told Peter that “the gates of hell shall not prevail” against the church (Matt. 16:18), He was alluding to a great military operation that storms the enemy's stronghold with such power and intensity that nothing can stop the assault.

In the annals of military history, two traits of an excellent army stand out—discipline and dedication. The very same traits must be seen in God's army, the church. When a great army mounts an offensive, every soldier must give his best, at times even his life. Every effort is whipped into a united thrust—to win the battle and the war. A good soldier does not collaborate with the enemy; he does not engage in acts of insubordination against his superior; he does not desert the army; a good soldier goes above and beyond the call of duty.

To be a member of the church means that one has enlisted

in the army of God. A true soldier of Jesus Christ is one who is so dedicated to the Christian cause that his whole mind, body, and soul are committed to the service of Christ, even unto death.

2. *The church is a service organization.* Christ's command is “Go ye into all the world, and preach the gospel” (Mark 16:15). Luke pictured the early church as involved in action—hence, the name of the book of Acts. Everyone was busy for Christ! Church members were busy praying, teaching, and preaching God's message. Egotism and self-centeredness were forgotten. Money, lands, and houses were placed at the disposal of the church to take care of the developing needs. (See Acts 2:41-47; 4:32.) Everyone was in the mood for service. At the second advent of Jesus, when those at His right hand shall be welcomed into the kingdom prepared for them, they are depicted as having been so busy serving and working for Christ that the thought of reward and publicity had not even crossed their minds (see Matt. 25:34-39).

3. *The church is a united body of the saved.* Although

HEALTH CAPSULES

Sponsored by the General Conference
Department of Health and Temperance

Keeping children safe

By RUDOLF E. KLIMES, Ph.D.
Associate Director

Common-sense measures can lead to a 22.4 percent reduction in playground-related injuries, according to an article in the September, 1980, *American Journal of Public Health*. The National Electronic Injury Surveillance System reported that in 1978 there were 155,500 playground-related injuries that were treated in the emergency rooms of American hospitals. These were about equally divided between injuries received at home playgrounds and those at public playgrounds.

You can help reduce injuries by eliminating easily correctable hazards at home and school playgrounds, such as (1) sharp edges; (2) underlying hard surfaces (e.g., concrete, brick, blacktop); (3) sharp or piercing, crushing points; (4) inadequate spacing (less than six feet away) from obstruction; (5) open hooks; (6) loose, protruding bolts; (7) hard, heavy seats; (8) loose anchoring; and (9) parts that could entrap.

A playground safety program for children can result in a substantial decrease in physical injury. In a similar way, a spiritual safety (family worship) program for children can result in a substantial decrease of spiritual alienation.

Vincent Tigno is pastoring in San Francisco, California.

many people like to describe the church as a hospital for sinners, I have discarded that cliché. To me it seems altogether too negative. Christ's church is not a place of darkness, defeat, depression, and death; it is a place of light, love, and healthy laughter! It is a society of the saved. It is a united body of men and women who have been called from darkness to God's marvelous light; a gathering of new creatures in Christ; a live party of those who have been released from Satan's prison house, washed and cleansed by the grace and mercy of God the Saviour, delivered from the curse of eternal death and damnation. This is a victorious host that is on its way to heaven. These are the newborn with a new name—the children of God.

Imperfect? Yes, but not timid or powerless. Christ's power is now available to them in their venture for victory. Committing mistakes? Yes, but no longer condemned. For them, sinning is no longer habitual.

The terms of discipleship

Never in His teachings did Jesus set forth discipleship as an easy enterprise. By His own life and example, He demonstrated the rigor and challenge of Christian discipleship. Those who are not willing to forgo the comforts of home life and to sever filial attachment when these stand in the way of Christian service cannot be His disciples. Those who are not willing to carry the cross symbol of self-death cannot be His disciples; those who are not willing to make a complete sacrificial commitment cannot be His disciples (Luke 14:26, 27, 33).

Why did Jesus make the terms of discipleship so high and difficult? Simply because great causes and great wars are never won in any other way. In war or in peace, victory comes only to those who are willing to make the supreme effort and sacrifice. Every great general knows that battles can be won only by soldiers who are willing to sweat, to absorb pain, and, if necessary, to die. Crybabies do not make good soldiers.

To join the Christian cause is to enter into the great battle that has been going on for centuries. The enemy is still entrenched and still full of fight. There is no doubt that God's army will prevail, but before the war is over, the cost in terms of suffering and sacrifice will be stupendous. Christianity was launched under the shadow of the cross, and it will close its campaign under the very same shadow. The only difference is that at the end of the final battle, the cross will be capped with a crown!

Babel is the symbol of confusion, uncertainty, and misdirection; Pentecost is the symbol of the power of the Holy Spirit and clarity, where every hearer understands the message of God and His requirements. We need the spirit of Pentecost today. God's people must know and understand what it means to be a Christian and a member of the body of Christ. No longer should anyone have to ask, "How do you work this thing?"

To join the church of God is to volunteer for Christian service. To join the church of God is to give instead of expecting to receive. To join the church of God is to be loyal to all that the church stands for. To join the church of God is to love God with mind, body, and soul, and be willing to sacrifice even one's life so that the cause of God and His church may triumph and fulfill its high calling. □

FOR THE YOUNGER SET

The kittens take a ride

By SHARON LANDIS

Tuffie was always a friendly cat, and Kelley knew that when Tuffie had kittens she wouldn't hide them from Kelley. Kelley was right! Tuffie had four kittens in the window well under brother Andy's bedroom window. Two were yellow, and two were dark brown.

One day soon after Tuffie's kittens were born Mother used the car to go into town to shop. The day was warm, so she rolled the window down for some nice, fresh air. When she returned home she took her packages out of the car, but forgot to roll up the window again.

Tuffie discovered the open window, went to the window well, and ever so carefully picked up a kitten by the loose skin around its neck. She jumped through the open car window and put the tiny kitten under the front seat! Four times Tuffie made the trip from the window well to the car, moving her entire family.

The next day, when Kelley, Andy, and Mother went out to work in the yard, they looked in the window well to see Tuffie's family. But the kittens were gone! They knew Tuffie had found a new home for her family, but where?

Soon it was time for Mother to visit their neighbor Mrs. Adams. She got in the car and drove to Mrs. Adams' house, but the kittens did not cry or squeak, so Mother didn't know they were there.

That afternoon Kelley and Andy got into the car to find

a toy they had left. When Kelley looked under the seat she found the kittens.

Kelley moved the kittens back into the window well, but Tuffie was not too happy about that. She picked up a kitten and took it back to the car. Since the car door was still open, she put the kitten under the seat and went after another one. Before she could get the second kitten, however, Kelley moved the kitten from the car into the window well. She shut the car door and window, so Tuffie had to stay out. Tuffie decided that perhaps the window well would be a good home after all.

Jesus tells Tuffie how to care for her babies, just as He helps mothers and fathers take care of their children. Tuffie is teaching her babies how to drink from a bowl now. She also teaches them to come at once when she calls. Jesus wants us to obey Him and our parents, just as Tuffie's babies obey her—just as quickly as we can.



“The third angel followed . . .”

By CARL COFFMAN

In the closing days of the great controversy, the issue is either full loyalty to God or full loyalty to Satan.

Following the disappointment of October 22, 1844, the vital, immediate challenge was to understand the event that had taken place in fulfillment of the words of Daniel 8:14, “then shall the sanctuary be cleansed.” The very next day, October 23, God began to reveal that event—the beginning of the investigative judgment in the sanctuary in heaven.

The third angel’s message had not been preached by the Millerites before the Disappointment. Revelation would indicate that there was still a message to be proclaimed after the sweet expectation of Christ’s coming and the bitter disappointment when He did not come. The message of the third angel must join a fuller understanding of the first two, and all three must become worldwide in their scope. Christ had said through John: “Thou must prophesy again before many peoples, and nations, and tongues, and kings” (Rev. 10:11).

A key sentence that clarifies the exact sequence of what took place on and after October 22 is contained in *Early Writings*: “As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world.”—Page 254. The third angel of Revelation 14 was to sound *after* the Disappointment, *after* the Lord Jesus moved from the holy place to the Most Holy Place in heaven on October 22, and as special attention came to center on the ten-commandment law of God. We should remember that not many years before this, in 1798, the power that would think to change God’s law received a deadly wound that would eventually be healed (see Dan. 7:8, 20, 21, 24-26; Rev. 13:3). The great, last-day struggle between God and Satan for people’s homage and worship would focus on either loyalty to God’s unchanged law or loyalty to man’s changed law. This struggle is the background to the third angel’s message. It likewise is a vital factor in the judgment that has been taking place in the heavenly sanctuary since October 22, 1844. It is the heart of the great controversy between Christ and Satan in the last days.

Ellen White continues: “A parchment was placed in the angel’s hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was

designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, ‘They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth.’ The third angel closes his message thus: ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God.”—*Ibid.* The 1844 date, events in the sanctuary in heaven, and the proclamation of the third angel’s message to the entire earth are all interrelated happenings. Immediately afterward the second coming of Jesus follows (see Rev. 14:14-20).

With the commandments opened to view in heaven and with the time for the beginning of the preaching of the third angel at hand, it is natural that the Sabbath truth should dawn in the minds of those early believers and seekers for truth. “After Jesus opened the door of the most holy [Rev. 11:19], the light of the Sabbath was seen [they had not seen it in connection with the preaching of the first angel’s message], and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God’s law.”—*Ibid.* It would have been difficult to understand the meaning of the third angel with his warning against the mark of the beast without also discovering the significance of the seventh-day Sabbath.

A truth discovered

Following the Disappointment, those who faithfully sought God for the further revelation of truth discovered both the Sabbath and the meaning of the message of Revelation 14:9-12. In the spring and summer of 1844, Frederick Wheeler, several in the Farnsworth family, and a few others accepted the seventh-day Sabbath in Washington, New Hampshire, through the influence of Rachel Oakes Preston, a Seventh Day Baptist. This group had been stirred by the Millerite message, but not until 1850 did they join another later group that came to teach the Sabbath as a key doctrine of the third angel’s message. (See *SDA Encyclopedia*, p. 1250, revised ed.).

T. M. Preble, a Millerite minister, began to keep the Sabbath in August, 1844, and it was his article in the *Hope of Israel*, February 28, 1845, that brought the subject to the attention of many Adventists. Joseph Bates was convinced by Preble’s article, and traveled to Washington to visit Wheeler and the Farnsworths. He published two Sabbath tracts in 1846. James and Ellen White visited Bates in 1846 and also read his second tract, which came out in August that

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year, the same month in which they were married. In the autumn of 1846 they accepted the Sabbath and began to advocate its observance. At that time there were about 50 Sabbathkeepers.

But what about their understanding of the meaning of the third angel's message? In 1846 Ellen White wrote: "When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Revelation 14:9-12. The burden of our testimony as we came before the people was that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no defined position."—*Testimonies*, vol. 1, pp. 78, 79.

Bates and the Sabbath

Joseph Bates hinted at the meaning of the third angel in his tract of 1847. In speaking of Revelation 14:9-12, he made this comparison: "One is keeping the commandments and faith of Jesus. The other has the mark of the beast. . . . Is it not clear that the first day of the week for the Sabbath or holy day is a mark of the beast?"—*The Seventh-day Sabbath a Perpetual Sign*, p. 59.

Also in 1847, James White wrote: "As the patient waiting time has been since the 7th month 1844, and as the class that keep the sabbath, etc. have appeared since that time: it is plain that we live in the time of the third angel's message."—*A Word to the Little Flock*, p. 11. At the first Sabbath Conference in 1848, James White, a principal speaker, had as his special emphasis the "dawning significance of the third angel's message" (see L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 4, p. 1022). In 1850 he wrote concerning the mark of the beast: "It is a prominent point of religious faith introduced by the Papal power, which is the observance of the first day of the week as a holy day of rest instead of the seventh. . . . It undoubtedly is the mark mentioned in the solemn message of the third angel."—*Present Truth*, April, 1850.

Thus, as the truth of the Sabbath dawned, the understanding of the meaning of the third angel's message also dawned. We also see clearly why William Miller and his colleagues did not add the third message before the Disappointment. Their recovery of Bible truth simply had not progressed to that point.

We need to review briefly the content of the message of that third angel. The message begins in Revelation 14:9 with the words "If any man worship the beast." In the symbolism of Revelation 12 and 13 we find three beasts—a dragon in chapter 12 and the leopardlike and lamblike beasts in chapter 13. These monsters represent earthly powers from John's day to the days of the preaching of the third angel's message. They represent, in order, pagan Rome, papal Rome, and the United States. The second beast received its power from the first (chap. 13:2), and the third spoke like the first (verse 11) and exercised the power of the second (verse 12). A careful study of these chapters clearly reveals the real power at work,

through powers on earth, to exercise control over the consciences of men—the devil. The third angel says loudly, "Do not yield."

Revelation 13, 14, and 15 warns us that the lamblike beast causes an "image" to be made to the first beast. This happens when religious powers influence the civil powers to enforce religious decrees, with infliction of civil penalties on those who dissent. (See *The Great Controversy*, pp. 433-450.) The third angel warns, "Do not yield, even then."

Then the angel warns men not to receive the beast's "mark" (chap. 14:9). This is the mark of Revelation 13:16, brought on by the lamblike beast: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead." Revelation 13:17 informs us that people without the mark will not be able to buy or sell. What is the mark? "Since those who keep God's commandments are . . . placed in contrast with those that worship the beast and his image and receive his mark [in Rev. 14:9-12], it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

"The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. . . .

"While the worshipers of God will be especially distinguished by their regard for the fourth commandment—since this is the sign of His creative power and the witness to His claim upon man's reverence and homage—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial."—*The Great Controversy*, pp. 445, 446. Truly, the early understanding of the meaning of this message to Joseph Bates and James White, that the substitution of the first day of the week for the Sabbath was the mark, was correct.

We must be careful to pinpoint the time when the changed day of worship becomes the mark. Ellen White says the mark comes about "when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath."—*Ibid.*, p. 449. Then the knowing transgressor accepts the mark.

What a responsibility we have to proclaim the true Sabbath of the Creator clearly, so that those we know and meet will come to pledge their loyalty to Him "that made heaven, and earth, and the sea, and the fountains of waters" (verse 7)! We must proclaim the full message of the first angel in order to lead men and women to escape the terrible sentence of the third angel. We must proclaim the truth of the perfect character of God as revealed in the Ten Commandments, so that people can become saints who reflect that character and the faith of Jesus (verse 12).

In the closing days of the great controversy, the issue is either full loyalty to God or full loyalty to Satan. "The Sabbath will be the great test of loyalty."—*Ibid.*, p. 605. The patient endurance of the saints will be made clear. "All Christendom will be divided into two great classes."—*Ibid.*, p. 450. One will receive the seal of God, the other a terrible mark. To the first, with the seal, eternal life. To the other, fire and brimstone, and eternal destruction.

What is our best guarantee that we will be found then in the camp of God? We must be truly loyal to Him today. □

To be continued

For all the wrong reasons

The rest of his class considered him strange. They said that everything beyond the cyclone fence was completely unrelated to learning.

By GARY B. SWANSON

Once there was a small boy who liked school—he actually did! When his classmates all around him were grumbling about the rules or gazing longingly at the allurements of the world outside the schoolroom window, he loved school.

When the teacher asked the class to work on a science project, for example, the little boy was always first to begin and last to finish. He just seemed to love learning, and that love buoyed him up and swept him along at a fantastic pace. He probed, explored, planned, constructed, thought. Everything fascinated him. He gobbled up everything the teacher offered, because he loved learning.

But the rest of his class considered him strange. They didn't think it very fashionable to be too enthusiastic about education. It was necessary to life, they all had to admit, but one had to be constantly on guard lest he slip into fanaticism. So, gradually, the little boy's classmates began to avoid him whenever they could. They still, of course, went through many class exercises with him when there was no way of getting around it. But he usually had to eat his lunch by himself; his name seldom appeared on anyone's birthday-party list; he was usually chosen last for kickball.

Embarrassing to be with

The problem was that he was simply too embarrassing to be with. There was no telling what he would do next—he was always wanting to share his learning (he called it the good news) with anybody who happened along—at a party, in the toy store, at the bus stop on the corner of Fifth and Elm. He never seemed to catch on to the widely accepted notion that learning should be confined solely to the school. His classmates said that the outside world—everything beyond the cyclone fence—was completely unrelated to learning. The little boy, on the other hand, could never see a good reason for having a cyclone fence around the school.

One day, like everyone else at some point in their lives, the

little boy made the nearly fatal mistake of comparing himself with others in the classroom. It began to bother him a little that his classmates left him out of things. He was stung by their jokes and hurt by their indifference.

So he asked an older, more experienced student, whom he knew, about this. "Why am I so disliked?" he asked.

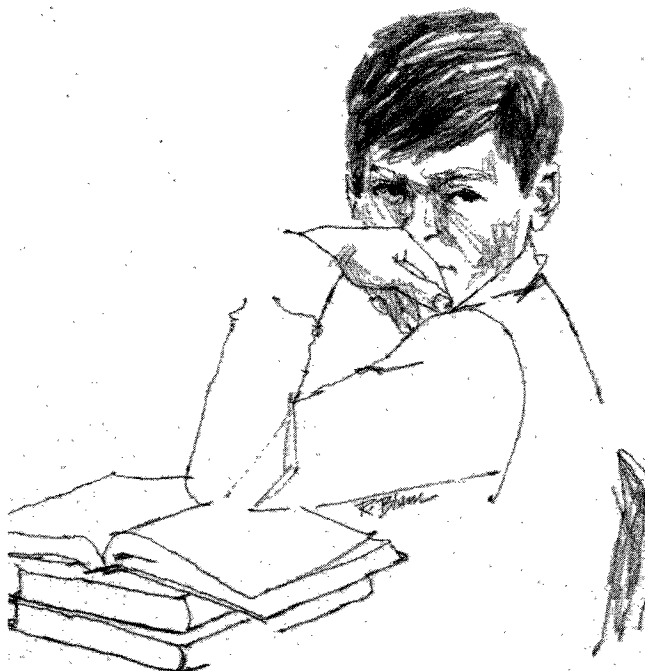
The older student smiled knowingly and put his arm around the little boy's shoulders. "I'll tell you why, if you really want to know. It's because you have the wrong slant on this learning business. Your emphasis is all wrong!"

The older student sat back, put his feet up on the desk, and struck a philosophical pose. "The aim of education is to get good grades. Look at my report card," he said proudly. "Solid A's from top to bottom. Now that's what education's all about, achieving perfection by piling up A after A on your report card. I'm surely thankful I am not like other students," he shuddered. "Come graduation time, there won't be any way the school can keep my diploma from me!"

"But someday, when you've graduated, what good will the report cards do you? What will you do then?"

The older student dropped his feet to the floor. His mouth fell open for a moment as the depth of this observation sank in and his self-assurance began to slip. "I'm not sure," he mumbled. "I'd never thought of that before!"

"It seems to me," persisted the little boy, "that we can learn a lot of facts and amass a huge mountain of points, but ultimately miss the most crucial point of all: It's the *love* that's most important." □



READER TO READER

An exchange of views on a topic of current interest

I am divorced and have two children. Other single friends I know face this same problem. If, during correspondence with someone of the opposite sex, that person decides to visit us in pursuit of a deeper friendship or marriage, would it be proper for us to invite him or her to stay in our home? I would appreciate some ideas on ways to deal with this.

■ Even though we may feel we may not be so emotional as some individuals, the Bible says, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). One minister said, "It only takes the right place, the right time, and the right mood." The Lord protects us from evil, but He expects us to avoid temptation.

I have been single for several years now. The Lord has always provided a place for my company to stay—with a family, with another male friend, in a rented room, or so on. My reputation and clear conscience are worth far more than any motel fee.

JUDY WADDELL
Burlington, Iowa

■ The ideal is to have your friend stay with a Christian family in the church, or even a neighbor. This way there is no cause for gossip, and the temptations of being alone are kept to a minimum.

If the ideal is not possible, here are a few suggestions for how to conduct yourself while the person is in your home:

1. Have a regular schedule of things to do. This is a good way to find out whether his/her likes and dislikes are compatible with yours. Is he/she interested in missionary work, visiting friends, or even helping you in the kitchen, or would he/she rather sit in front of the television while you do all the work?

2. Plan to include your children in the things you do. Your children will feel left out if all your attention goes to this new

person, and they will find ways to make everyone miserable.

3. Don't keep late hours! "The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil."—*Testimonies*, vol. 3, pp. 44, 45.

4. Be modest in dress and conduct. "Satan's angels are keeping watch with those who devote a large share of the night to courting. Could they have their eyes opened, they would see an angel making a record of their words and acts. The laws of health and modesty are violated."—*The Adventist Home*, p. 56. The Lord does not lead us into temptation, but many times we get ourselves into situations we could easily avoid.

5. Pray for guidance. Ask yourself whether having the person stay in your home is what the Lord would have you do. Will it be misunderstood? The book *Ellen*, page 25, says, "Ellen was always careful not to travel alone with James. She always made sure to have her sister, or another girl, with them at all times. . . . But still rumors flew." Obviously, even if we exercise utmost caution, we may not be able to avoid rumor and gossip.

God has promised to withhold from us no good thing (see Psalm 84:11). If we live by principle and are eager to do His will, God will guide our lives, including our social relationships.

CAROL CHAPEL
Washington, D.C.

■ This response is geared not so much to the individual who wrote the question as it is to the rest of us. Because there is something we can do to help.

It is obvious that the issue at the heart of the question is *What will other people think?* And since some of us are the people who do that "thinking," perhaps there are a few things we need to consider.

1. It's a bit difficult to spend the weekend with someone who is not really spending the weekend with you. When I was dating in college my friends and I frequently "took someone home," a ritual that included having this person *stay* in our home. It was a good opportunity for us and our families to get to know that individual in a variety of routine living situations. Besides, we wanted to be together. Our parents were usually somewhere in the background as "chaperons." The single parent has only children as chaperons. But if we think about it two facts emerge: (a) Children are usually more omnipresent than parents ever were; and (b) Most people are as circumspect, if not more, around their children than they are or ever were around their parents.

2. Single parents are remarkable people. They straddle two worlds—that of the single, and that of the family—often without getting the best of either. And, to compound the difficulties of their challenging situation, we often greet them with more suspicion than sympathy, more criticism than caring. This is hardly Christian.

3. No one has the right to

judge, criticize, or gossip about another individual. When a single person has the opportunity to enjoy wholesome and desired companionship our Christian response should be to rejoice, not to criticize, and to trust them to carry out the details of their personal life in a responsible way. If we Christians were more responsible with our tongues and charitable with our thinking, there are a lot of problems that people such as the person who wrote this question would not have to worry about.

DEBORAH ANFENSON-VANCE
Takoma Park, Maryland

■ Perhaps I am old-fashioned, but when you have children in the home it is not a good idea to have a friend of the opposite sex stay overnight. The children (especially small ones) can become confused by the "strange" male or female living in their home. This is doubly true of friends your children have not become acquainted with.

JOYCE W. LIPOVSKY
Mission Viejo, California

Question for November Response deadline September 28

After 45 years of church involvement, I find myself home alone all week. Friday nights and Sabbaths are loneliest, since I am unable to drive myself to church or even to climb the steps. Could you make some suggestions on how I can feel special, needed, and be included in more of what is going on? How much reaching out must I do, and what can I expect the church to do for me?

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Five dollars will be paid for each answer published.

The challenge of secular thought—4

Reaching out to the secular mind

In this series of editorials we have described secularism and how it confronts Adventism with a rival system of thought and values, as well as a new field calling for evangelization. To conclude the series we will give suggestions on how we may approach secular men and women with the three angels' messages.

Some readers may object to a call for new approaches. They may argue that Paul's experience at Athens (Acts 17:22-34) teaches us that any method other than a direct presentation of Christ and the cross is doomed from the outset.

We cannot agree with either the objection or the supposed Biblical precedent. Did not Paul himself say: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (1 Cor. 9:19-22). And his approach to the Athenians, in keeping with this statement, by no means proved to be a failure (See *Windows on the Word*, ADVENTIST REVIEW, August 19, 1982).

In his keynote address to the General Conference session in Dallas, Texas, on April 17, 1980, General Conference president Neal C. Wilson called for study to be given on how to reach the secular mind. At least two responses to his appeal so far should be noted:

First, the church has inaugurated a plan for ministry to the campuses of secular universities. Voted at the 1981 Annual Council, the plan provides funding for ministers on five secular campuses. Workers assigned to these posts are to devote at least 50 percent of their time to ministering to students and faculty.

Considering the large number of university students in the United States and Canada, the plan is a modest one; nevertheless, it is a beginning.

A Committee formed

Second, an ad hoc committee has been set up by the General Conference Committee to explore approaches to the secular mind. Chaired by Lowell L. Bock, the committee has met four times. It has invited in resource personnel and has discussed presentations on the problem and proposed solutions from a spectrum of Adventist backgrounds: evangelist Mark Finley, bioethicist Jack Provonsha, anthropologist Don Ortner, biologist Ariel Roth, health educator Mervyn Hardinge, and biochemist Richard Tkachuck.

In these deliberations the scope of the task and the consecrated energy required to accomplish it are gradually becoming clear. Tentative findings of the committee are as follows:

■ Since secular people themselves are diverse in background—they range from the university professor and student to the materialist to the blue-collar worker—a variety of approaches will be necessary.

■ Evangelization of people with a secular mind-set may be expected to require a longer period of time. Since such people have neither belief in the inspiration of the Bible nor an active faith in God, it is not possible to launch into Bible studies immediately. Common ground must be found, then the secularist must be led step by step to Adventism. Rapid accessions should not be expected.

■ Human needs are universal. The secular man or woman is hurting: he or she needs to find someone who cares, needs help in the midst of the pain of human existence, needs to find some sort of meaning to life. All secularists, whether "eggheads" or "hard-hats" have such needs. Somehow we must show them how the Adventist message meets these needs.

■ At present the church does not have literature specifically geared to the secular mode of thought. To develop such books and periodicals will be a major task calling for imagination and consecrated boldness. We also will have to find new ways to get this literature out where it is most needed.

■ But more than literature is required. Secular people must come into contact with Adventists who are friendly, warm, and caring—people whose own lives invite change. This means that Adventists must make the effort to befriend their neighbors and work associates whose mind-set is secular. Such will not be easy, inasmuch as

All secularists, whether “eggheads” or “hardhats,” have needs.

secular patterns of thought are foreign to Adventism. But, led by the Spirit, we may touch the life of our neighbor or fellow worker at the most basic level as we show ourselves to be a loving and lovable people.

Clearly, the committee will not produce ready-made answers to the problem of reaching out to people of a secular mind-set. But its ongoing work, together with the efforts of others, may help the church to fulfill its mission to the many millions of men and women who now belong to a secular mode of thought and life.

The message we bear is too good to keep to ourselves. Everyone deserves to hear it. Everyone deserves to have a chance to embrace it. We must enlarge our vision, lengthening our cords and strengthening our stakes. We must spare no effort of mind or means as we seek to give the everlasting gospel to every nation, kindred, tongue, and people.

Jesus deserves our best. W. G. J.
Concluded

The power of the gospel

In many minds the spread of the gospel has been set in the image of the pith-helmeted missionary trudging through steaming undergrowth to a jungle clearing, tacking his Picture Roll to a nearby palm, and beginning to preach. Soon the village is transformed, as its inhabitants change habits and styles of clothing. The whole settlement

takes on an ordered look as the Christian message prevails.

Although much of this is unworthy stereotype, it is undeniable that a dramatic change takes place when Christ's good news is accepted. Transcending culture, it is as powerful in the high-rise apartment tower as in the unpaved, mud-walled village.

The gospel proclaims that God has in Christ extended acceptance to humans laid low by sin, and that His acceptance is offered freely to every repentant believer. Once it is understood and fully accepted, this truth so effectively relieves and satisfies troubled hearts that it becomes the most powerful of all motivators. The love of Christ sets new values and goals in the believer at such depth that not even the threat of death itself can force a retreat from the service of Christ.

Because genuine Christianity in its nature reflects God's concern for people, its influence is toward good rather than evil. Jesus' expansion of it is clear in the Sermon on the Mount. The follower of Jesus ceases to look at neighbors as competitors but now sees them as members of God's larger family. Whatever can be done to be helpful, that is what should be done. This makes the believer an ideal member of the community. If no heaven or hell were in prospect for the future, the way of Christ would be well worth following in human society simply for the benefit of its calming, uplifting effect.

Almost 2,000 years ago when Western culture took shape in the conjunction of Eastern and Greco-Roman ideas, Christianity became a vital component. Moved by compassion, Christians worked against such brutal, dehumanizing practices of the times as bloody public amusements, commercialized pros-

titution, and slavery. Sadly for our day, Christian values are being leached rapidly from our culture, allowing its pagan elements to surface.

The power of the gospel meets its acid test in the continuing struggle with self. Compelling desires at last confront a Heaven-sent power that is able to overcome them. The assurance of God's acceptance in Christ brings to the Christian here in this world a means of success in the ongoing battle against carnal desires. Tongues long accustomed to oaths learn new words. The lust for gossip and the spirit of criticism are supplanted by sanctified desires. Insincerity and the love of external display lose their appeal. "The gospel refines, ennobles, and elevates, sanctifying the judgment and influencing the whole life."—*Testimonies*, vol. 7, p. 67.

However, the Christian experience is far more than good behavior. The great truths of the gospel come to us by faith, received in the mind but watered by the inner springs of Christ's abiding presence. And that indwelling Christ reveals Himself through a transformed life.

"The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian."—*The Ministry of Healing*, p. 470.

G. W. R.

Northern Europe prepares for Thousand Days of Reaping

By G. RALPH THOMPSON

For some time I had looked forward to visiting the Netherlands Union and the Nordic countries of the Northern European Division, for since taking office at the General Conference I had not had the privilege of traveling in this part of the division. I was pleased when the officers of the Northern European Division and I were able to work out a satisfactory itinerary for me to spend four weeks in the Netherlands, Sweden, Finland, Denmark, Norway, and Iceland.

On Friday, May 7, I arrived in Amsterdam, where C. E. van der Ploeg, Netherlands Union Conference communication director, took me to some of the Adventist institutions in the area. On Sabbath, May 8, I spoke at the church in the Hague, with R. Bruinsma, general manager of the Netherlands Publishing House, translating.

Walter R. L. Scragg, Northern European Division president, who had flown in Friday afternoon from England, joined us in the afternoon as we looked at several acres of land that are being reclaimed from the sea. It is hoped that in one of these new areas a Seventh-day Adventist church will be established.

K. C. van Oossanen, Netherlands Union president, took Pastor Scragg and me on an enlightening tour of nearby towns in which we have a number of Adventist churches, including an unforgettable visit to Floriade when all the tulips and fruit trees were in full bloom. The small town of Lei-

den was particularly fascinating because, as Pastor Oossanen explained to us, this was the headquarters of the Pilgrims before they sailed to the United States in 1620.

I flew from Amsterdam to Stockholm on Monday, May 10, and was met at the airport by the Swedish Union president, Gosta Wiklander, who drove me to Nyhyttan Sanitarium and Hospital. This was my introduction to the tremendous work that is carried on by our church in Europe in preventive health and rehabilitation. Nyhyttan is an 80-bed facility under the administration of Erling Berg. As I spoke to the church members at the sanitarium, I was impressed with their dedication to the health ministry of the Seventh-day Adventist Church.

The next morning Pastor

Wiklander and I drove back through the beautiful Swedish countryside to Ekebyholmsskolan, our Swedish Junior College. I spoke to the student body there, as did Pastor R. J. Kloosterhuis, president of the Africa-Indian Ocean Division, who was in Northern Europe to attend some of the same meetings I soon would be attending.

Our junior colleges in the Netherlands, Sweden, and Denmark are trying to hold their own against tremendous economic odds. Because the church membership is small the student enrollment is small, so it is quite a challenge to the leaders of our educational work in these countries to keep the institutions financially viable. However, without the operation of these schools our young people would be left without a place to obtain an Adventist education.

Spring meeting

From Sweden we flew to Turku, Finland, for the spring meeting of the Northern European Division. It was at these meetings that I realized the

tremendous spirit of dedication with which our union leaders have accepted the challenge of the One Thousand Days of Reaping. Each of the unions has outlined projects to accomplish during these Thousand Days, and the prospects for soul winning are exciting.

Pastor van Oossanen reported at the spring meeting that in 1981, 96 persons were baptized in the Netherlands Union. Plans for the Thousand Days there include a meeting in Rotterdam on September 26, during which between 1,500 and 2,000 members will be told the details of the program for this period of reaping. A new Bible course will be introduced to the members on that day, and 1,000 packets containing 1,000 handbills each will be made available to those present. Seminars will be held in every district for those taking the Bible course, and also during the summer weekend Bible camps. The health-temperance department will be involved in holding one health evangelistic campaign a year in various places in Holland throughout the One Thousand Days period. In addition, 12 Five-Day Plans to Stop Smoking will be conducted per year. The lay activities department will organize an advertising campaign for areas where few or no Adventists live. The young people also will be involved in various projects.

One of the most thrilling projects in the Netherlands Union is that every year during the One Thousands Days of Reaping an evangelistic campaign will be held in virgin territory, which it is hoped will result in the founding of new churches. The territories already have been selected. In Emmen, preparations are in progress for a campaign at the end of 1982. Seminars are being held in North Limburg and Den Bosch in preparation for series



The goal of the Netherlands Union is to baptize 400 persons during the One Thousand Days. Workers in the Netherlands are trained at Netherlands Junior College and Seminary.

G. Ralph Thompson is secretary of the General Conference.

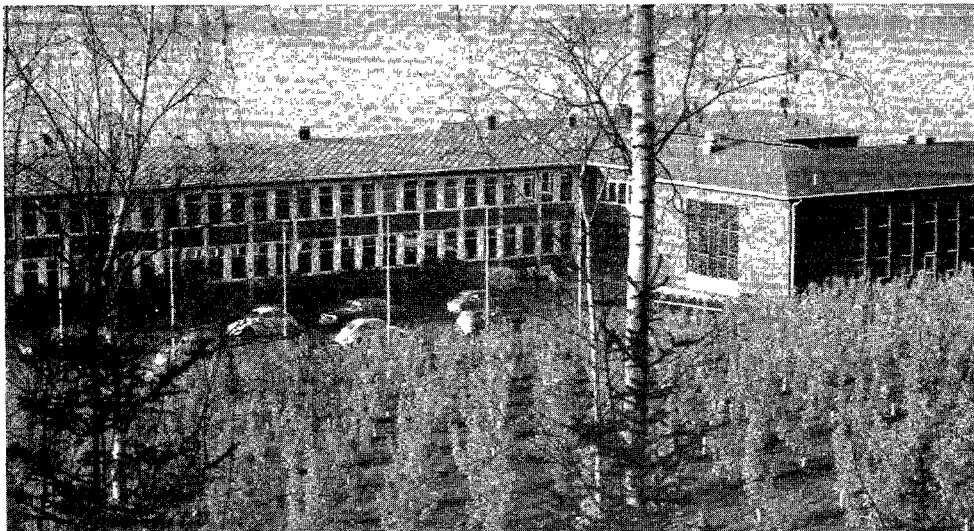
this fall. The goal of the Netherlands Union is to baptize 400 persons during the period 1982 to 1985.

In the British Union, where more than 50 evangelistic series have been planned by pastors for this year, and where Jim Stevens, from the Ohio Conference, and Richard Barron, from the General Conference Youth Department, will be conducting major campaigns later this year, things are looking up for evangelism. John Collins, from the Pacific Union Conference, has been conducting lay training schools, teaching techniques for finding interested persons, giving Bible studies and personal invitations to attend church services, and encouraging people to make decisions for Christ.

Harold Calkins, British Union president, said that a new church has been dedicated in the Burma area for Urdu-speaking people who have emigrated to Britain from southern Asia. He reported a new Voice of Prophecy Bible course in the Welsh language, and also an audio-visual slide and cassette-tape program in Welsh. New work has begun in Galway in Ireland, and it is hoped that a church and primary school will be established soon. During the Thousand Days of Reaping the conferences and missions in the British Union plan to conduct at least 150 evangelistic campaigns and hope to baptize more than 3,000 persons.

This October, at an old-fashioned camp meeting, the South England Conference hopes to baptize at least 300 persons. It is anticipated that in the British Union four new elementary schools will be established during the Thousand Days and 150 colporteurs will be selling literature. There was a note of great optimism in Pastor Calkins' report.

S. Halminen reported the Finland Union Conference's plans for the Thousand Days. These plans include 85 campaigns to be held by evangelists, pastors, and lay members—thirty of these are to be conducted in new areas. Local churches are being asked to make their own plans for an effective witnessing program.



At Norwegian Junior College, Tyrifjord, the author spoke at the students' evening worship.

Interested persons are to be invited to Bible camps, which will be conducted in various parts of Finland. One hundred and fifty thousand copies of a special issue of the local missionary paper will be printed and distributed to homes once a year during the campaign. The goal of winning 1,000 persons to Christ during the Thousand Days has been set in the Finland Union.

Pastor Wiklander reported that 45 percent of the persons baptized in the Swedish Union are young people under 25 years of age. Publishing house sales have increased by 20 percent because of a large number of student colporteurs, who have come to Sweden from India and Africa for three months during the summer. Many people, of course, are influenced by the health institutions of Hultafors and Nyhyttan.

The Swedish Union is working intensively on plans for the One Thousand Days of Reaping. Some of these goals are to win at least 300 members to Jesus Christ and to motivate all members to participate in some way; and to set up objectives for every department and goals for the number of souls to be brought into the church by every department, minister, church, and lay person.

Members in Sweden plan to increase their work among the Chileans and other Spanish-speaking groups in their midst, as well as to have evangelistic

campaigns in Finnish twice a year for the Finnish-speaking people in Stockholm and in the Gothenburg area. An evangelistic campaign for the Yugoslavians in Sweden is planned, conducted by the new Yugoslavian pastor, who will begin work there this year. A total of 13 evangelistic series are planned, each to last about six weeks.

Formidable challenge

Jens Madsen, West Nordic Union president, reported that plans have been well laid for the Thousand Days of Reaping in his territory—Denmark, the Faroe Islands, Greenland, and Norway. Because the challenge to public evangelism in Denmark is formidable, the work is to concentrate more on house-to-house visitation and cottage meetings.

The Iceland Conference is a detached conference of the Northern European Division. E. B. Snorrason, conference president, reported that during the Thousand Days of Reaping they are looking forward to an increase in their pastoral staff, the renewal of the Bible correspondence school with courses on the book of Revelation and a new Better Living health course, and the publication of a book by Alf Lohne, a General Conference general vice-president.

The Division Committee was happy to welcome S. Dabrowski, Polish Union president, who gave an encouraging

report about the work in Poland. Our members appreciate the relief supplies sent to Poland. They have been free to attend church, and our ministers have gone about their regular church activities without interference. Public evangelism has continued, and plans for the One Thousand Days of Reaping are being developed. Our members in Poland are of good courage and have much for which to be thankful.

One of the important decisions made at this spring meeting was on the status of the Finland Swedish Conference, made up of Swedish-speaking members living in Finland. For many years this conference was part of the Swedish Union. In recent times, however, conference leaders have thought it would be better if they could be linked with the Finland Union. This change was voted at the spring meeting, and it will take effect once it is approved by the Finland Swedish Conference constituents. A separate Lapland Mission also was created at the request of the Finland Union.

In connection with the spring meeting a meeting of the Newbold College Board was held. Sakae Kubo, principal, reported that this spring's graduation was the largest in history. Plans call for the offering of the Master of Divinity degree on the Newbold campus, in conjunction with Andrews University, beginning with the 1982-1983 term.



The author visited Skodsborg Sanitarium in Denmark, mother of most of Europe's sanitariums.

The division's development aid committee also met during the spring meeting. I was amazed at the tremendous work carried on by this committee, which raises funds from non-Adventist organizations in Europe that are interested in development in Africa and Latin America.

While in Finland I attended the official opening of the Finn-Nutana Food Factory, which is a very attractive new building.

On to Denmark

Leaving Finland, Jan Paulsen, the division secretary, and I attended the West Denmark Conference session at Himmerlandsgaarden, a conference youth camp. Henning Jacobsen and his staff had planned a good program, and the delegates enjoyed a healthy discussion of various items that came to their attention. We hope that the next term will find the conference making progress in the area of soul winning, something all recognize is a great challenge facing the conference. Numerical growth has been slow, and evangelism will have to be intensified greatly to keep the conference membership growing as it should.

From Denmark I went to Norway—beautiful Norway with its many fiords and lakes. I used to wonder why my friend Alf Lohne talks so much about

his homeland, but once I traveled through various sections of it, I was awed by its beauty. Bjorgvin Snorrason, Bible teacher at the junior college, drove me to the new publishing house, which is a very impressive, well-kept place. At Tyrifjord, our junior college situated by the fiord from which it gets its name, I spoke to the students in an evening worship service. I will not soon forget my visit to Skogli Sanitarium in beautiful Lillehammer, or to Jeloj Sanitarium.

In Kristiansand, the birthplace of Pastor Lohne, I spent the weekend in a general meeting of the West Norway Conference. A Seventh-day Adventist presence is well established in Norway. A couple of the churches in the Kristiansand area were celebrating their seventy-fifth and eightieth anniversaries.

I made quick visits to Skodsborg Sanitarium, the mother of most of the sanitariums in Europe; Hultafors, the 155-bed sanitarium near Gothenborg, Sweden; and the food factory in Denmark, which is doing a US\$8 million-a-year business that increases year by year.

My last stop in the Northern European Division was Iceland, where Jon Jonsson, a classmate of mine from Atlantic Union College days, took me around to show me the sights, to visit our

school and conference office, and to be interviewed by the local newspaper reporter. The dedication of our people in Iceland impressed me.

After a little more than four weeks in Northern Europe, I returned to Washington much enlightened and educated, having had the opportunity to visit many of our institutions, schools, food factories, sanitariums, office buildings, and churches. The work is in good hands. Our people and leaders are loyal to the Advent Message and are looking forward to the glorious day when Jesus will return in the clouds of heaven.

PHILIPPINES

114 students enroll in new college

Central Philippine Adventist College (CPAC), the newest church-run college in the Philippines, opens its doors to Adventist youth this school year 1982-1983. The school is situated on a rolling 71-hectare (175 acre) campus 23 kilometers (14 miles) east of Bacolod City. Forming a scenic backdrop for the school are the Canlaon Volcano and the Marapara Mountain Range.

Of the 114 students enrolled,

32 are taking liberal-arts courses. Eighty-two are enrolled in technical courses—Associate in Agricultural Technology, Building Construction Technology, General Clerical Course, or Rural Health Specialist. Seventy-five percent of the faculty members hold Master's or Doctor's degrees or have taken postgraduate studies in their various fields.

The first building erected on the college site was the 2,700-square-meter auditorium, which temporarily houses everything from faculty residences and administrative offices to dormitories and classrooms. Although still in its pioneering stage, CPAC offers the basic comforts of a modern educational institution.

To heighten church members' interest in the college, the fifth general meeting of the Negros Mission was held on the site April 6-10. An estimated 7,000 people attended. During the Friday morning session Hector V. Gayares, newly appointed development director, made an appeal for funds. The audience responded by giving 23,206 pesos (US\$2,746). Since Pastor Gayares began his personal solicitation campaign five months ago he has received more than 75,000 pesos (US\$8,876) in cash.

The school's fertile farmland has produced a bountiful harvest, ranging from sugar cane to eggplants and fruit. Sergie Ferrer, college business manager, reports that 250,000 pesos (US\$29,586) was earned from the farm crops last year. The total is expected to be higher this year because of a wider variety of crops.

Commenting about the future of the college, David Recalde, college president, said, "We began this school in faith and will move forward in still greater faith." He recalls that 15 years ago the establishment of a new college in the Central Philippine Union Mission was but a dream. By God's blessing, now the dream has come true.

DON LEO GARILVA
Bible Teacher, and
HECTOR V. GAYARES
Central Philippine
Adventist College

Hospital in Jamaica opens four new units

By ILENE HALL

The 50-bed Andrews Memorial Hospital in Kingston, Jamaica, officially opened four new units on May 27 with band music, speeches, a ribbon-cutting, tours of inspection, and refreshments of luscious Jamaican fruits and typical national dishes. The hospital thus reached another milestone in its master plan of expansion, begun in the early 1970s.

Dedicated on this date were the new pharmacy building and the dental clinic, new administrative offices, an office for the chief midwife, and the recovery area next to the operating suite, at a cost of approximately US\$90,000.

So far the total expansion program has cost more than US\$400,000. The addition of a five-story wing will come later.

N. S. Fraser, chairman of the hospital board and president of the West Indies Union, introduced the guest speaker, Mardian J. Blair, president of Florida Hospital in Orlando.

Mrs. C. Jamieson, matron, and M. J. Rao, chief of staff, expressed their gratitude for the many providences connected with the construction of these units, the staffing of the hospital, and the current status of the institution.

A. B. Marshalleck, administrator, told of his appreciation for those who had loyally supported the building expansion over a period of years—a two-story nurses' dormitory 1972-1974; four doctors' offices in 1975; and the new dietary department with modern kitchen and cafeteria, medical records building, and two additional doctors' offices in 1976.

Mr. Marshalleck mentioned especially the cash donated and the free labor given by friends of Andrews Memorial Hospital.

Ilene Hall, a medical records consultant, lives in Sparta, Tennessee.

The founding of Andrews Memorial Hospital was the outcome of the vision of Robert H. Pierson, former General Conference president, when he was president of the West Indies Union. He foresaw the influ-



A. B. Marshalleck, Andrews Memorial Hospital administrator, thanks all who made possible the opening of four new units at the hospital.

ence that the hospital and its medical work could have on the beautiful "Island of the Sun," surrounded by the azure-blue Caribbean Sea, just 90 miles south of Cuba.

In 1945 Clifford Anderson, M.D., Ruth Munroe, a nurse, her parents, Mr. and Mrs. C. H. Munroe, Mr. and Mrs. R. E. Gibson, and other workers opened the doors of Andrews Memorial Hospital, named for pioneer missionary J. N. Andrews, at the old Sulgrave Manor on Hope Road near the Hope Botanical Gardens in Kingston. It was the first Seventh-day Adventist Hospital in the Inter-American Division.

Miss Munroe began a school of nursing, which has continued to the present, through West Indies College. Of the approximately 2,000 students at the college an average of 60 stu-

dents are in the department of nursing, with Arlene Kim as chairman.

For the second time, the Student Nurse of the Year for the entire island of Jamaica has been from West Indies College Department of Nursing. Leila Bacchus, a third-year student, whose home is St. Vincent Island, has received this honor in 1982. Her father, Grafton Bacchus, is a colporteur in the East Caribbean Conference. In 1976 Audrey Grant received the honor.

During 1981 the hospital served 2,020 patients and 16,357 outpatients. The board is endeavoring to secure more physicians and surgeons to relieve some now on furlough and to replace those called to other fields of service.

Preventive medicine

The hospital carries on an active program of healthful living and preventive medicine, with spiritual emphasis as much as possible. The staff conducts public lectures, demonstrations, diabetic screening, stop-smoking classes, an annual health festival, and worship services in the nearby church. Jerome Stern already has conducted two stop-smoking classes during the first half of 1982 and plans two additional series before the close of the year. Literature racks in the main lobby and other conspicuous places about the premises display inspirational and doctrinal papers for patients and visitors.

Hospital workers also cooperate with the East Jamaica Conference in work for prisoners and their families, under the general supervision of Herbert Campbell, of the conference lay activities department. They not only work for the prisoners themselves, but also get acquainted with the families of the prisoners, giving them spiritual and physical help as needed. Follow-up with hospital patients is one of the most fruitful means of winning converts through the medical work. Currently the hospital is trying to secure a chaplain. Jamaica is only about 150 by 50 miles in area, but as M. E. Weir, confer-

ence president, explains, the work is growing so quickly that the small island has been divided into three conferences—the East, Central, and West Jamaican conferences—to accommodate its more than 110,000 SDA members.

COOK ISLANDS

Pathfinder leader is secretary of state

A Seventh-day Adventist Pathfinder Club leader, Meini Brown, recently was appointed secretary of state in the Cook Islands in the South Pacific. Mr. Brown, who has been in government service for 11 years, is working directly with Sir Gavin and Lady Donne. His responsibilities are to accompany the new head of state, arrange his daily program, and generally help him meet his schedule. Sir Gavin recently was heard to comment, "It looks as though I'm going to get used to drinking Milo [a chocolate beverage] because my secretary of state will not prepare tea for me."

Because the inauguration and other festivities for the installation of the head of state came on a Sabbath, the Pathfinders and other prominent Seventh-day Adventists were not present. Sir Gavin asked, "Don't Adventists believe in allegiance to the Queen?" T. Tuaneiti, Cook Islands Mission youth leader, and D. E. Hay, president, visited Sir Gavin and explained, "Yes, Seventh-day Adventists and the Pathfinders believe in allegiance to the Queen, but our loyalty is to a higher authority." They requested that Sir Gavin receive the Pathfinders and a delegation of Adventists at his residence. He readily agreed. The newly formed Rarotongan Band, under the leadership of Master Teina, led the Pathfinders as they marched into the residence.

In his address replying to the Adventist display and tribute, Sir Gavin stated that he respects the high principles held by Adventist young people. He commended Adventist young people for their loyalty to the

Queen, to the state, and to God.

It is interesting to note that Seventh-day Adventist Pathfinders are finding their way to the ceremonial events, commemorations, and inaugurations in city, state, and national events around the world. A Pathfinder Club essentially is led by lay members, who give generously of their time, money, and energy in making the Pathfinder Club a witness. It is the goal of the General Conference Youth Department to see a Pathfinder Club established in every Seventh-day Adventist church where there are youth in the 10 to 15 age bracket.

MIKE STEVENSON
*Pathfinder Director
General Conference*

MARYLAND

Governor lauds Tel-Med service

Shady Grove Adventist Hospital, Rockville, Maryland, has received a Certificate of Commendation from the Governor

of Maryland for providing Tel-Med as a free community health and medical information service for the residents of Montgomery County.

The certificate was presented on behalf of the Governor to Bryan Breckenridge, SGAH president, by Maryland House of Delegates member Jennie Forehand.

Tel-Med, installed by the hospital in August, 1981, is an information system utilizing three- to five-minute taped health messages delivered by telephone. Callers dial a special number and ask that one of more than 200 tapes in the SGAH Tel-Med Library be played. The system is staffed eight hours a day, five days a week, by volunteers. In the first year of operation, Tel-Med received 73,000 calls from Montgomery County residents seeking health and medical information. Calls average 6,100 a month.

Made possible in part by a \$15,000 grant from the SGAH medical staff, Tel-Med functions as part of the hospital's community health education

program. Blue Cross/Blue Shield of Maryland has funded the printing of 200,000 Tel-Med brochures listing titles of all the tapes available at SGAH.

Tel-Med was developed in the mid 1970s by the San Bernardino County, California, Medical Society. Scripts for all tapes are reviewed by a panel of physicians prior to their being recorded.

Shady Grove Adventist is the only one of the five hospitals in Montgomery County to provide Tel-Med to the public.

C. A. (BILL) OLIPHANT
*Vice-President
Development/Public Relations
Shady Grove Adventist Hospital*



INDIANA

Academy offers foods and exercise

Indiana Academy, Cicero, Indiana, has added two programs to its community outreach—a natural foods store and an aerobic exercise class.

Early in the summer of 1981, faculty members, students, church members, and a few non-Adventist friends joined together in converting a former faculty home, then unoccupied, into a natural foods store called Nature's Harvest. Located on a main highway, and with ample parking space, the store draws customers from as far away as 50 miles. The early-American motif, with wall-papered rooms and country curtains, provides a warm, hospitable atmosphere. The fresh produce and wholesome academy bread, in addition to a selection of natural foods, brings customers back again and again.

"The goals of the new store are to provide good, wholesome food items, profitable employment for Indiana Academy students, and an outreach ministry," says Patty Marsh, manager.

It seems that these goals are being reached, for this year more than \$4,000 is projected for student labor, and 30 to 50 people, most of them non-

Adventists, attend the monthly natural foods cooking classes held at the academy, which is adjacent to Nature's Harvest.

"Several Bible studies have resulted," says Mrs. Marsh, "and one mother of three children has been attending church for about eight months."

A health newsletter is mailed to several hundred persons each month. And in addition to cooking classes, the store advertises Five-Day Plans to Stop Smoking and other health programs that periodically are offered at the academy.

In another outreach program, Ginger Hill, wife of the academy physical education teacher, last September began an aerobic exercise class that meets twice a week at the academy. Eighty women from nearby communities meet for 50-minute sessions of exercises performed to music.

Many women have said that attending the exercise class was their first visit to Indiana Academy. "It's so convenient to come here, and, best of all, there's no charge," remarked one participant.

While there is no charge, participants have given monetary assistance voluntarily. "During Ingathering, I simply put my collection can on the stage," said Mrs. Hill, "and from the 30 women who had braved icy roads to come that particular night, I received \$38 toward my goal." The class is now saving money to purchase a new scale.

Many of the women attending had their first contact with Adventists through the class. "Around 90 percent of the class members are non-Adventists," says Mrs. Hill. "With the help of my pastor and our church lay activities department, I've been able to give away *Life & Health* magazines, several special Christmas issues of the *ADVENTIST REVIEW*, and more than 60 copies of the book *Come Alive!*"

The class is continuing to grow, and, according to Mrs. Hill, the women now are asking whether they can bring their husbands with them.

ANDREA STEELE
Berrien Springs, Michigan



Local dialect radio program is aired in Surinam

For more than a year Radio Apinthe in Surinam has been broadcasting the good news of salvation in the local dialect, Surinamese. Previous Adventist radio programs in Surinam had been only in Dutch. This program, Wan Njoeng Dei Broko, gives additional thousands of East Indians, Bush Negroes, Indonesians, and Amerindians the opportunity to hear the gospel message.

Anita Maastaff (center) is the speaker; R. Blackman (left) is the announcer; and Steven Roseval (right), a high school student, is the recording technician.

JOHN LUPPENS
*Communication Director
Surinam Mission*

The Team That Keeps Adventist Health Care Healthy.



When Christ healed the sick, He didn't have to worry about government regulation, optimal staffing, or proper site location. His health care was hands-on, one-on-one.

It is this Christian health care that we strive for in the Adventist Health System.

But it takes a management team to make this health care possible today. They have to manage a system with many facilities. They must constantly search for ways to diversify. They must demand growth and innovation.

For without this total commitment to all facets of health care, Adventist health care will simply not survive.

Through dedicated Christian management like the team that manages Adventist Health System North, the Adventist Health System is at the leading edge of health care in today's complex world.

And if we're to continue that leadership, we need people like you.

Come join our team. Help keep the Adventist Health System healthy.

Call or send us your resume today:



Pictured, left to right, top row: James Morris, Gary Whitworth, Edward Robinson, Roy Wightman, Gerald Shampo; bottom row: Paul Cinquemani, Joel Hass, Grace Scheresky, Lawrence Schalk, and Gary Skilton. Not pictured: Steven Zeelan.

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 Mittleider

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

Africa-Indian Ocean

■ The Africa-Indian Ocean Division conducted its first council on treasury and financial administration April 25-30 for treasurers from its seven unions and three of its four institutions. The council was chaired by L. L. Butler, General Conference treasurer, assisted by J. J. Nortey, division treasurer.

■ The 44 members of the Kaduna church in Nigeria, in a fleet of seven automobiles, have launched their new evangelistic program, Project 3,000. They are placing literature on the Second Coming, the law of God, and the Sabbath in 3,000 homes in the city. Members have been preparing themselves for this outreach program through a series of church-growth seminars, which have been conducted by J. D. Johnson, local pastor as well as Nigerian Union stewardship director.

Australasian

■ Camps for the Blind are becoming increasingly popular in Australia through the efforts of Christian Services for the Blind. This coming summer (Southern Hemisphere), Adventists are planning to conduct six camps in Victoria,

North New South Wales, South Australia, Western Australia, and South Queensland.

■ So far all attempts to sell the Papua New Guinea Union Mission's twin-engine Aztec plane have failed. Arrangements have been made to dry charter the aircraft in order to log enough flying hours for the machine to earn its keep.

■ Arthur Duffy, division Ministerial secretary, recently conducted an evangelistic campaign and field school in Honiara, Solomon Islands. Attendance averaged more than 2,000. Eleven pastors and 59 members are assisting Wilfred Bili in studying with interested persons.

■ Omaura Bible Workers' Training School in New Guinea trains laymembers to be effective witnesses. Ray Roennfeldt, principal, reports that 400 persons are attending baptismal classes as a result of the school's branch Sabbath school program.

■ Tony Kemo, Papua New Guinea's popular Adventist radio speaker, has received a government scholarship to attend the International Training Institute in Sydney, Australia. With the widespread use of radio throughout the South Pacific and with Pastor Kemo assuming greater responsibilities as communication director of the Papua New Guinea Union Mission, his increased knowledge will help the church.

■ Kine Mukerjee, one of Australia's leading copywriters, told delegates to the Trans-Australian Union Communication Council, "You Adventists are the best kept secret in Australia." Dr. Mukerjee said that research indicates 60 percent of the population knows little or nothing about the Seventh-day Adventist Church.

■ To date, SAWS Australia has sent 96 volunteer doctors, nurses, and paramedics to serve in Kampuchea and Thailand.

■ After preaching for seven weeks at evangelistic meetings in Samoa, Aileone Sefelino baptized 18 persons, six of whom have faced violent opposition from their families as a result of their conversion.

Euro-Africa

■ During recent elections in the South German and West German unions the respective presidents, Joachim Hildebrandt and Erwin Kilian, were reelected. Secretary of the South German Union is Bruno Liske; West German Union, Ivar Naehring.

■ In spite of several problems that arose during its beginnings, the SDA-owned Radio Maranatha in Brussels has received more than 2,000 telephone responses from listeners.

■ The European section of the International Association for Religious Liberty met in Otzenhausen, Germany, May 12-17. B. B. Beach, from the General Conference extended a warm welcome to the newly elected European director of the association, Gianfranco Rossi, of Rome, who succeeds Pierre Lanarès, of Bern, Switzerland.

■ On June 26, 2,000 members met in Paris for the annual meeting of the Franco-Belgian Union.

■ Diplomas were issued to the 40 French Adventist Seminary graduates during services on June 13. Four of the students received the Master of Theology degree.

■ Richard Lehmann, former professor of theology, has replaced S. J. Schwantes, who has retired as dean of theology at the French Adventist Semi-

nary. Students at the seminary will benefit from the use of a new computer, a new language laboratory, and a new fully equipped audiovisual training room.

■ Recently the Serbo-Croatian translation of *Steps to Christ* was set in Braille by Znaci Vremena Publishing House in Zagreb.

■ The institute for adult education in the German city of Hildesheim has invited Stephan G. Brass, a young Adventist pastor, to lecture in two eight-night courses. The subjects of these courses, which are to begin September 21, are "Global 2000 in View of the Biblical Books Daniel and Revelation," and "Health Problems, Discussed in View of the Epistles to the Corinthians."

Trans-Africa

■ Nine students from the Trans-Africa Division recently received degrees at Andrews University, Berrien Springs, Michigan: Wallace Mazengwe, Robert Hall, Sandra Hall, Beauty Sakaba, Nonceba Makapela, Ruth Kacelenga, Benjamin E. Mahanjana, Allen Stembridge, and Solomon Lebeso.

■ Eighteen persons made decisions for Christ during a Youth Week of Prayer held at the Makokoba church, Bulawayo, Zimbabwe.

■ K. W. Pierson, of the Adventist Health Centre, Blantyre, Malawi, reports several significant changes in the past few months. Construction has begun to expand the inpatient unit to 25 beds, and it is hoped that the new wing will be ready for occupancy by September 1. Dr. and Mrs. Franklin Ordeleheide have been transferred temporarily to Maseru Lesotho.

In their absence Steve and Linda Nelson, from Loma Linda University, are helping in the dental clinic. Steve, a senior dental student doing his ten-week elective in Blantyre, is no stranger to Malawi. His father, Ben Nelson, established the present dental clinic in 1964.

North American Atlantic Union

■ The Northeastern Conference has completed a dining room building for Victory Lake Camp at a cost of \$450,000. Below the dining room area, which will seat approximately 500, is a lower floor containing conference rooms, arts and crafts areas for juniors, and a room for ceramics. The kitchen, installed with modern equipment, will serve 500 people in 45 minutes when fully staffed.

■ Members of the Spanish church in Worcester, Massachusetts, recently purchased a stone church building, which seats 180 persons. The building also includes a recreation hall with a kitchen, space for children's departments, and a pastoral office. The church's inauguration was a stewardship program directed by guest speaker Hazael Bustos, of the Greater New York Conference. At the conclusion of an evangelistic campaign conducted by Ronald Aguilera and R. R. Rodrigues, five persons were baptized, and 18 signed decision cards requesting baptism.

■ Dedication services were conducted for the Bristol, Vermont, church on May 22. Although the records are incomplete, it appears that Seventh-day Adventists have been in Bristol almost from the beginning of the organization of the Seventh-day Adventist Church in 1863. Much of this time the members were affiliated with the Vergennes, Maine, church.

■ Members of the Jay, Maine, church gathered for church dedication services on June 5. In 1967, the members purchased their first church home, having worshiped in a nearby town

since they first held cottage meetings in the area in 1929. The building has been completely remodeled.

■ On May 15, members of the Waterville, Maine, church dedicated their church free of debt and burned the mortgage. Records show that the Seventh-day Adventist church was organized in this area on July 6, 1876.

Lake Union

■ The Mizpah church in Gary, Indiana, a Lake Region Conference church, and the Gary Glen Park church, an Indiana Conference church, have joined forces to staff and operate a new Community Services center in Gary.

■ David Vazquez, a member of the Berrien Springs, Michigan, Spanish church, recently received first place on the high school level from the National Association of Bilingual Education for an essay he wrote titled "What Does Bilingual Education Mean to Me?" David's essay was selected from among 800,000 entries.

Mid-America Union

■ A new program for persons who have chronic lung disease is being offered at Shawnee Mission Medical Center in Kansas. The pulmonary rehabilitation program allows sufferers of emphysema, chronic bronchitis, and asthma to exercise under monitored conditions. The exercise helps them reduce respiratory symptoms and improve the quality of their lives.

■ Forty-four persons united with the church in Rapid City, South Dakota, after the evangelistic series presented by Lyle Albrecht, Mid-America Union evangelist, and Gary Oliver, pastor.

■ North Dakota's Bowdon church was dedicated free of debt in July. The new sanctuary with accompanying spacious classrooms, office, kitchen, and fellowship room, was begun in 1978. Stanley Teller is the pastor.

■ More than 20 persons joined the church in Casper, Wyoming, as the result of Evangelist Don Shelton's crusade. He was assisted by Joe Watts, pastor, and several teams of members. Another 14 were baptized at the conclusion of Elder Shelton's series in Cheyenne. He was assisted there by John Watkins, pastor, and several members.

■ Another 20 persons were added to the church in Boulder, Colorado, through the efforts of Joe Hoehn and Steve Snow, pastors.

North Pacific Union

■ Among the visitors for the dedication of the Juneau, Alaska, church was the mayor of the city, Bill Overstreet, and Alaska Governor Jay Hammond. Other guests included Richard Fearing, North Pacific Union president, who gave the dedication message; and William Woodruff, Alaska Mission president, and Eugene Starr, mission secretary-treasurer.

■ After 25 years of coordinating activities at the McMinnville, Oregon, Community Services Center, 88-year-old Celia Giffin is retiring. The McMinnville center, which was established in January of 1953, is believed to be the first Adventist center in Oregon.

■ Seventeen persons have been baptized in Hillsboro, Oregon, after meetings conducted by Robert Goransson, bilingual evangelist for the North Pacific Union Conference. As a result of the increased membership in the area, the Hillsboro Spanish company was organized with a membership of 43.

■ A company of 16 members has been organized in Polebridge, Montana, with conference President Paul Nelson leading out in the program.

■ For some time Noah Toates, of Canby, Oregon, and Don Whitlock, of Salem, Oregon, have been holding Bible study classes at the Oregon State Penitentiary. Recently they saw results of their work as one of the inmates, now released, was baptized.

■ According to a report released by Richard D. Fearing, North Pacific Union president, a new company or church has been organized each month for the past five years. The 60 new churches and companies are found in every conference and reflect the continuing emphasis on church growth in the Northwest.

■ A number of members of the Hermiston, Oregon, church, led by Ray Arriola and Monte Schiller, took part in an income-producing project to benefit the local school. Strawberries were planted on 1.4 acres of land owned by the school. The gross income from the strawberries was nearly \$6,000, with half of the proceeds, after expenses, going into the school farm operating fund, and the other half going to reduce tuition and the debt on the school building. Student and adult pickers received tuition credit for picking the strawberries.

■ Continuing a practice that began seven years ago, students from the Department of Industrial Technology at Walla Walla College held a work bee at Camp MiVoden, youth camp of the Upper Columbia Conference. The main project this year was construction of a new amphitheater.

■ Groundbreaking ceremonies were held recently for the new Redmond, Oregon, church. The planned 5,300-square-foot building will be built on a lot adjacent to the present church building.

Pacific Union

■ Statistics shared at the annual board meeting of The Quiet Hour, an ASI institution, shows that contributions received at broadcast headquarters during 1981 averaged more than \$28 each. More than 5,000 students are enrolled in The Quiet Hour's Bible correspondence school.

■ C. Lloyd Wyman, former union Ministerial secretary, is the new pastor of the Honolulu Central church. Associating with him are John Kendall, from Molokai, and Bob Wong,

who also will continue as Hawaiian Mission youth director.

■ A newly-opened day-care center is Reno Junior Academy's latest missionary outreach. Called "A Rainbow Center," the preschool can accommodate 25 children above the age of three. It is conveniently located for parents working at Reno's two major hospitals and offers an established curriculum with new playground equipment and gymnasium facilities.

■ Ralph S. Watts, Jr., Southern California Conference president, is holding monthly office hours for walk-in visits by lay persons with church concerns.

■ A new church in Truckee, California, in the Nevada-Utah Conference, was opened officially on July 17. Honored in memory at the services was A. G. Streifling, former conference president, in whose memory a cornerstone has been laid.

■ Mr. and Mrs. H. Yokoi are serving as student missionaries in Hawaii from Japan Missionary College.

■ The newest Asian group to form in Hawaii is the Chinese Division at the Manoa church. Nathaniel Yen, who speaks both Japanese and Chinese, pastors this group.

■ Although doors continue to close in one place after another, Hawaiian members continue to make plans for the relocation of Hawaiian Mission Academy. They have raised more than \$250,000 for the project, which has as its theme "Ohana Laulima No Keakua," "The Hawaiian Family Working Together for God."

■ The Nevada-Utah Conference and Christian Record Braille Foundation hosted 46 blind campers at Little Hobbie Creek Canyon Campground.

■ San Pasqual Academy Packaging Industries (known as Spacker Industries), begun ten years ago by Paul Damazo of Versitron Industries, continues to package products from two major firms. Skilled students on piecework can average five or

six dollars an hour. The 70 students working during the last school year were paid more than \$100,000 toward their school accounts. Harold Oden, who set up the industry for Versitron, continues to head it. The Pacific Union is grateful for these kinds of assistance to Christian education.

Southern Union

■ Highland Hospital, Portland, Tennessee, recently celebrated its seventy-fifth anniversary. The present building, on the campus of Highland Academy, is scheduled to be replaced by a new facility within the Portland city limits by the close of 1983.

■ A Barwick, Georgia, member, Margaret Pixley, recently began a drug abuse education program in Thomas County. County Juvenile Judge Jeff Loftiss gave strong support for the program, which dealt with caffeine, nicotine, alcohol, stimulants, depressants, and narcotics. All juveniles on probation in the county were required to attend the program.

■ Three thousand pieces of literature have been distributed through 50 literature racks placed and maintained by Upward, North Carolina, church members.

■ The South Atlantic Conference saw two new church buildings open May 8 and 15. The 98-member Mount Olive church, in College Park, Georgia, opened its new facility in southwest metropolitan Atlanta May 8. P. J. Jones is the pastor. The Calvary church, Blakely, Georgia, opened its 200-seat sanctuary May 15. Oscar Sherrod pastors the 50-member congregation.

■ Seven inmates were baptized at the Hillcrest church, in Nashville, Tennessee, as a result of the prison ministry carried on by that church for several years.

■ Membership in the Southern Union Conference reached 104,779 by the end of the second quarter. This represented a gain of 949 for the three-month period. June 30

membership, by conferences, was: Florida, 21,580; Georgia-Cumberland, 17,592; South Central, 14,906; South Atlantic, 14,178; Carolina, 10,606; Kentucky-Tennessee, 9,917; Southeastern, 9,449; Alabama-Mississippi, 6,551. Baptisms and professions of faith for the quarter numbered 1,452, led by Florida, with 347, and Georgia-Cumberland, with 331.

■ One hundred two persons were baptized at the conclusion of evangelistic meetings in Jackson, Mississippi. Ward Sumpter, Southern Union associate secretary, conducted the meetings for Roland Hill, pastor of the Berean church, and Richard Bell, of the New Heights church.

Southwestern Union

■ Two new pastors are joining the Texico Conference staff. James Greek, from Mobile, Alabama, is pastor of the Albuquerque Heights church, and Kenneth McFarland, former associate editor of *Signs of the Times* is pastor of the Albuquerque Central church.

■ On Thursday, July 22, the Texas Conference held groundbreaking services for its new office building in Alvarado.

■ Hamilton Hall, the larger of the two men's dormitories at Southwestern Adventist College, underwent a complete remodeling this summer, according to Dale Hainey, college construction chief. The three-month project included installing new carpeting, doors, and windows in all rooms and lobbies, and replastering and repainting interior walls. The work was done by a crew of 16, of whom 12 are college students.

■ A gift of \$400,000, the largest cash gift ever received by Southwestern Adventist College, has been granted by the J. E. and L. E. Mabree Foundation, of Tulsa, for the construction of a new \$1.3 million fine arts building, according to Donald R. McAdams, college president. To be named the J. E. and L. E. Mabree Fine Arts

Center, the facility will bring together departments that now are scattered in several buildings across the campus. The center will be built by the college construction department, and is scheduled for completion in the fall of 1984.

Loma Linda University

■ Virgil Hulse, associate professor of family medicine in the School of Medicine, spoke at the 1982 Western Food Industry Conference in late spring. His topic was raw milk and cancer. In his talk, Dr. Hulse pointed out that in the United States, 20 percent or more of adult dairy cattle are infected with bovine leukemic virus. Even though this infectious virus is released in milk, it is destroyed through pasteurization. However, it thrives in raw milk.

■ More than \$21,000 was awarded to faculty and students by the Walter E. Macpherson Society at their annual meeting held on the Loma Linda campus of the university. A total of \$4,000 was awarded to two School of Medicine students for their research work in biochemistry. One of the Macpherson Society's special functions is to provide for research and special projects by School of Medicine faculty that might not be covered by ordinary budget allocations.

■ Loma Linda University's School of Health has organized a new off-campus program in Anchorage, Alaska. Four times each year faculty members from the School of Health will fly to Alaska to conduct public health classes. Eleven other extended campus programs are offered in various locations throughout the United States and Canada.

Notice

International Religious Liberty Association legal meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Monday, October 11, 1982, at 9:30 A.M., in the Philippine International Convention Center, Manila, Philippines, for the purpose of transacting such business as may properly come before the members of the Association.

B. B. BEACH, Secretary

Hospital joins SDA system

On Thursday, August 12, the Loma Linda Community Hospital became a denominationally operated institution. It will become a subsidiary unit of Adventist Health System/Loma Linda, an organization recently formed to give coordination and guidance to the medically related operations of the church in Loma Linda, California. The largest unit in the system will be the LLU Medical Center. Loma Linda Community Hospital will retain its orientation as a community hospital, but also will serve some needs of the LLU School of Medicine.

This 120-bed hospital has been operated by a nonprofit corporation with a board of Seventh-day Adventists. The transfer of ownership followed several months of complex negotiations involving the Medical Center, the Community Hospital Board, the city of Loma Linda, and other interested parties.

FRANCIS WERNICK

Spanish youth meet in Miami

Approximately 2,000 people attended the fifth youth congress of the Spanish churches in the Miami, Florida, area August 13-15. To open the Friday night meeting the young people marched into the Dade County Auditorium displaying their national flags united under the American flag. Jose Hernandez and Miami Pastor Sergio Torres were in charge of the program, assisted by Bucky Weeks, Florida Conference associate youth director. The theme was "Christ in All My Life."

Other features included a mission presentation by Sergio Motezuma, Inter-American Division lay activities and Sab-

bath school director; a skit on Sabbath afternoon about a young man who was undecided during the time of Noah; and a special program entitled "Life of Youth," featuring soul-winning experiences in the Miami area. Ysis España, an Adventist singer from Texas, gave her testimony and sang. Saturday night's activity was a talent program.

On Sunday about 100 people attended a Youth Ministry Training Course taught by Leo Ranzolin, General Conference youth director, who presented the Seven Modules for Youth Ministry in the '80s program. The young people asked for more Spanish materials in North America to help in the soul-winning program. On Sunday night, after a concert by Ysis España, Elder Ranzolin made an appeal to the youth to give their lives in service to Christ.

For the record

Fiji Voice of Youth: Youth in the South Pacific islands of Fiji are conducting Voice of Youth meetings in 11 churches, according to J. H. Harris, General Conference associate youth director. Already 120 persons are preparing for baptism as a result of these meetings. The youth are planning to begin eight more series in the next few weeks.

Crusade preparation: The Philippine Publishing House has printed the first 100,000 copies of a one-million-copy edition of *Steps to Jesus* (*Steps to Christ* in simplified English). Literature evangelists are distributing them door-to-door in preparation for the evangelistic series to be conducted in Manila by Neal C. Wilson, General Conference president, September 10 to 25.

P.R.E.A.C.H. in Australia: A. N. Duffy, Australasian Division Ministerial Associa-

tion secretary, reports that the P.R.E.A.C.H. outreach is under way in Australia. Special editions of *Ministry* magazine are printed at the Signs Publishing Company in Warburton, Victoria, and distributed to about 10,000 ministers of other denominations.

Master Guides bring aid: Master Guides of the Adventist Youth Brigade in the state of Lara, in Venezuela, took food and relief supplies to flood victims and helped them clean out their homes and reclaim their possessions. According to James H. Harris, General Conference associate youth director, the youth have continued to visit the flood-damaged area and have established two companies of new believers. Sixteen persons have been baptized.

Dan Matthews goes on TV this fall

With a vote of approval from the General Conference officers, Faith for Today is moving ahead on new program plans and reorganization. The first in a series of changes will be when Dan Matthews goes on the air in October as host of the *Westbrook Hospital* series.

Elder Matthews has revised 18 of the weekly programs with a variety of creative introductions to the stories and new TV offers. In addition to offering books, pamphlets, and Bible lessons on the air, he also will explain the Faith Associates program for personal visitation.

About 1,200 church members have volunteered to represent the telecast as Faith Associates in their communities all across North America. The *Westbrook* series is seen on 140 stations and five Christian satellite networks, which provide national coverage.

JANE ALLEN

Update from the Falklands

Russell Kranz, REVIEW correspondent from the Australasian Division, reports in a cable dated August 19 the receipt of a letter from Mr. and Mrs. Ian Butler, of Roy Cove, West Falkland Island. The Butlers moved from their farm in New Zealand to the Falklands just before war broke out between Argentina and Great Britain in April. (See their story in the April 22 REVIEW, p. 19.)

Mr. Butler, in his letter dated June 17, wrote that he and his wife, Phyllis, were in Port Stanley on a shopping visit when Argentine soldiers arrived in the Falklands. For the next three weeks the Butlers remained in Port Stanley, he serving at the local hospital and she assisting the owner of the boardinghouse in which they were staying. The Butlers flew back to Roy Cove the day before the English fleet arrived.

Upon receiving the word that about 1,100 British soldiers would be staying in the Falklands, the Butlers began to clean out an old cookhouse on their estate that had been used as a single man's quarters. Mr. Butler writes, "What a thrill! In one of the bedrooms I found copies of the *Signs of the Times*. It was the American one, but all the same, perhaps after all there is someone interested [in Adventism] already. The last man to live in that room still lives in the islands, so we will make contact there. It was great to see something so familiar as the *Signs* all the way out here."

The Butlers send best wishes and Christian greetings to all their friends. Elder Kranz closes his cable, "We in turn praise God for His protection of their lives and the opportunity of witnessing and ministering in a time of crisis."

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