

Columbia Union Visitor

February 1, 1989



Hope for
Adventist
addicts
page 4

Spanish
churches
reap
page 6

*Adventist
Review*
inside
page 8

HOW HE KNEW, HOW WE CAN BE SURE



KERMIT NETTEBURG
Editor

I

t's a familiar story, the one in Daniel 3. But the question King Nebuchadnezzar posed identifies one of the great truths of Scripture.

You remember the story. The king builds a statue of himself. All gold. Ninety feet tall. In the middle of the plain of Dura.

Then the king says everybody has to bow down in worship to the image. Millions come. Trumpets blast. Everybody bows. Except three Hebrews.

So the king says they're going to do it all over again. Trumpets blast. Three Hebrews still stand.

The enraged king has the three Hebrews thrown into huge kilns—but he sees four people in the fire. And he says, "The fourth looks like the Son of God."

Which leaves us with a question: "How did Nebuchadnezzar know what the Son of God looked like?"

I mean, Jesus hadn't lived on earth yet. Harry Anderson hadn't painted His picture. Ellen White hadn't written beautiful descriptions of His face and voice.

How did Nebuchadnezzar know that was Jesus in the fire?

The answer has to be obvious. He knew about Jesus because he had been near the three Hebrews day after day. Listen to how Ellen White describes it in *Prophets and Kings*:

"The Hebrew captives filling positions of trust in Babylon had in life and character represented before him [Nebuchadnezzar] the truth. When asked for a reason of their faith, they had given it without hesitation. Plainly and simply they had presented the principles of righteousness, thus teaching those around them of the God whom they worshiped. They had told of Christ, the Redeemer to come; and in the form of the fourth in the midst of the fire the king recognized the Son of God,"—page 509.

It was not physical form Nebuchadnezzar recognized. It was character. It was life. It was righteousness. Nebuchadnezzar learned from three Hebrew captives that Jesus was willing to be with His people, even if it meant suffering a horrible death.

And I am so grateful my Jesus was willing.

COVER: Meredith Herzel of Columbia, Maryland, photographed and designed the cover of Jorge Mayer baptizing Gladys Veneuvre. Mayer is pastor of the Potomac Conference's 250-member Capital Spanish church in Washington, D.C., one of six Spanish congregations involved in areawide crusades conducted at the end of last year. See the story on page 6.

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The VISITOR is the Seventh-day Adventist publication for people in the Columbia Union territory. The different backgrounds and spiritual gifts of these people mean that the VISITOR should inspire confidence in the Saviour and His church and should serve as a networking tool to share methods that members, churches and institutions can use in ministry. Address editorial correspondence to: Columbia Union VISITOR, 5427 Twin Knolls Road, Columbia, MD 21045. One-year subscription price—\$7.50.

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Printed by the Review and Herald Publishing Association, Hagerstown, MD 21740.

February 1, 1989 Vol. 94, No. 3

RENEW



PENNSYLVANIA—Members of the Waynesboro congregation have initiated an ambitious outreach project that gives people from every home in the community a chance to study the Bible by mail.

According to Personal Ministries Leader Gordon Alexander, the church started out by mailing 10,000 cards that carried invitations for recipients to request the first two lessons. That first mailing resulted in 90 requests for the Bible studies.

A second shipment of 5,000 cards boosted the response rate to about five new requests every day, Alexander said. The church planned to mail out another 5,000 cards, thus bringing the total sent to 20,000—enough to blanket the entire Waynesboro area.

"The whole congregation is getting involved," Anderson said. Members are addressing invitation cards and lesson sets for mailing, as well as correcting completed lessons as they come back to the church.

The project has already received a favorable response from at least one new Bible student, who wrote, "After completing only one lesson I am thrilled at what I have learned. I think what you are doing for others in making these lessons available so we can learn what God wants us to do is wonderful."

"We feel God's Holy Spirit at work," Anderson concluded.



BAPTIZE



POTOMAC—The Danville, Virginia, church marked the anniversary of the Great Disappointment by hosting the baptism of six new believers into the Seventh-day Adventist faith. Communication Secretary Thomas Y. Chandler said that the baptism followed a Revelation Seminar conducted by Ben and Naomi Green from the Washington Conference. Taking part in the October 22 baptism were, from left: Susan and William Brooks (pictured with their son, Jason), Sandra and Anthony Reynolds, Barbara Hairston, who joined the nearby Martinsville congregation, Danville Pastor Larry and Carol Kurtz, and Ed Horst.

FACE TO FACE: Profiles of newly baptized people



Ida Kessler, Baltimore First, Chesapeake. Ida and her husband, Edgar, had been Presbyterians all their lives before being baptized into the Adventist church in November of 1988.



Herman Witherspoon, Baltimore First, Chesapeake. Herman, who is 11 years old, joined his mother in membership at the Baltimore First church in November of 1988.



Victor Reyies, Luzo-Brazilian, Potomac. Victor and his wife, Rosangela, were introduced to this Portuguese-speaking congregation by a nurse and were baptized in August of 1988.



Rosangela Reyies, Luzo-Brazilian, Potomac. A native of Brazil, Rosangela and her husband, Victor, came to America from Puerto Rico and became Adventists in August of 1988.



Richard Fitch, Baltimore First, Chesapeake. Richard, who is 26 years old, was baptized into the Seventh-day Adventist Church in November of 1988.



Gopala Rao, Baltimore First, Chesapeake. Gopala is a physicist who was baptized in November of 1988.



Danah Snedden, Damascus, Potomac. "I wanted to be baptized in August of 1988 to say out loud how much I love God."

There is help, hope for the Adventist addict

The church's rapid response to the problem of chemical dependency within its ranks has been almost unprecedented in Adventist history.

"The Spirit has been energizing the church, and in particular, people in the church," says Patricia Mutch, director of the Institute for Alcoholism and Drug Dependency at Andrews University in Berrien Springs, Michigan. "In terms of cosmic realities, I think the Lord wants us to move."

"Chemical dependency is no respecter of persons. It can happen to anybody anywhere," says Winton Beaven, assis-

Vikki Montgomery Fields is proofreader for the Visitor and a freelance writer living in Columbia, Maryland.

Listen magazine's answer to drug legalization

As we enter the third decade of the war on drugs, some are so weary that they're running up a white flag of surrender. They're suggesting legalization of drugs, treating marijuana, cocaine or heroin the way we now treat alcohol and tobacco.

If we did this, the number of marijuana and cocaine users would rise to the 100-million range. How can anyone look at those numbers and believe we should make these illegal drugs as available as we now make alcohol and tobacco?

The number one drug problem is still alcohol. The top cause of preventable death and injury in the world is cigarettes.

Based on the evidence from our experience with tobacco and alcohol, legalization of drugs would make the drug problem in our society far worse than it has ever been.

For over 40 years, *Listen* magazine has led in the fight against drug use. By making *Listen* available to people we know, we can show our colors in the war against drugs.

Editor's note: Listen magazine can be ordered through your local Adventist Book Center.

VIKKI MONTGOMERY FIELDS

tant to the president of the General Conference for chemical dependency. But at the same time he adds, "There is help; there is hope."

Drug and alcohol use among Adventists had been a problem no one wanted to talk about—at least not openly. Several things happened to change that.

"One of many important factors, and I can't assign weights to them, was that [General Conference President] Neal Wilson began to address this [problem] in private discussions with church leaders all around the world," Beaven says.

"A second catalyst was the Institute, and third was the increasing numbers of Adventist leaders with problems in their families."

One of the first studies to come out of the Institute was a 1985 survey on drug and alcohol use among Adventist youth in the North American Division. It revealed that 12 percent of academy-age youth and 17 percent of college-age young people were using alcohol.

Those figures, in part, prompted the General Conference to appoint a study commission to find out how pervasive the problem was and what should be done about it.

At the 1987 GC fall council session, the Commission for the Study of Chemical Dependency in the Church gave its report, listing 95 recommendations.

Dr. Beaven was hired during the same year to implement the recommendations of the committee.

He says the focus now is in three areas:

1. Educating everyone in the church—from kindergartners to administrators—about chemical dependency;

2. Implementing assistance programs in the Adventist Health System for its

employees and student assistance programs in academies and colleges; and

3. Developing a drug-prevention education curriculum for the Adventist K-12 school system.

In March, during the annual General Conference colloquium, Adventist leaders will participate in a two-day training seminar designed to teach them how to deal administratively with chemical dependency problems.

A manual for ministers, which is the outgrowth of a support-group program for Adventist addicts called *Regeneration*, will also be available in March.

This material will enable any minister to lead out in a similar support group in his congregation. About 45 such groups are now meeting in eight states across the division.

A resource directory of Adventist substance-abuse professionals and one of Adventist hospitals with treatment programs will also be released in conjunction with the manual.

The Institute at Andrews has played a major role in the progress the church is making in chemical dependency.

"The Institute was created as a study center. I see us as a think tank," says Mutch, who is also director of the Office of Research for the university. "We do research and development for the church on this subject. We are a training agency."

The Institute has done several studies since the original one on Adventist youth and is finishing research on chemical use among Adventist adults. The results will be available in March.

"A Celebration of Recovery," a weekend seminar for chemically dependent Adventists and their families held last June at Andrews, is another program sponsored in part by the Institute.

This year, celebrations will be held at Andrews and in Loma Linda, California, and Washington, D.C., as well. The one in Washington will be sometime in September in conjunction with a Potomac Conference-sponsored family-life workshop.

Mutch has adapted the Ohio-based "Youth to Youth" drug-prevention program for use by Adventist young people.

This program uses workshops, small-group activities and fun events to teach teenagers how to help themselves and others remain drug free.

The first Adventist Youth to Youth conference was sponsored by the Southern Union in Georgia last year. Two more will be held this year.



"Youth to Youth is on the schedule for the fall of 1990," says Ron Stretter, Columbia Union church ministries director.

"We are planning to send as many representatives from Highland View Academy in Hagerstown, Maryland, and Takoma Academy in Takoma Park, Maryland, as there is room for to the Youth to Youth conference in the Southern Union in February and to the Mid-America Union in the fall. These people will serve as resources for planning ours in 1990."

Assistance programs for employees and students are another major component of the church's battle against chemical dependency.

Employment Assistance Programs help

AHS employees and their families finance treatment for chemical dependency and other related difficulties.

"We have a lifetime affordable expense of \$25,000 for any of these problems," says James Harris, director of personnel for the General Conference. "As cases come up, the personnel committee routinely utilizes the broad application of the policy."

"All arrangements for treatment and payment are completely confidential. We try meticulously to protect the employee," Harris says.

"When billing comes before the personnel committee, it's with a coded number. Nobody knows who the person is but myself and Albert S. Whiting, a physician and director of medical affairs for the General Conference Health and Temperance Department. Sometimes even we go through a third party."

Columbia Union Treasurer Don Russell says that the union has the same maximum benefit for its employees.

D.A.R.E., which stands for Drug and Alcohol Resistance Education, is a student assistance program for academies and colleges developed by Paul and Carol Cannon, co-directors of The Bridge Fellowship, Inc., in Bowling Green, Kentucky, the only privately owned Adventist chemical dependency treatment program.

"D.A.R.E. is a 10-week educational program. If a student is caught or refers himself [because he] is involved with some mood-altering substance, he signs a contract that he will go to 10 classes and remain drug free for that 10 weeks," explains Carol Cannon.

"Those classes will give him the legal, medical and social implications of what he's doing. He will be randomly tested for drugs."

"We go to a campus and train the entire faculty for eight hours on general drug-awareness issues," says Cannon. "Then we handpick a core group of four to six teachers and train them for eight more hours in how to use the program. They have follow-up consultation privileges for two years after our initial training."

Adrian Westney, associate director of education for the Columbia Union, says that although academies in the union do not use D.A.R.E. in its entirety, they do have a variety of programs that he is now evaluating.

He will report on these programs at the CUSAC, Columbia Union School Administrator's Council, meeting in March.

"Shenandoah Valley Academy in New Market, Virginia, has one of the most comprehensive programs I've seen," Westney says. "It will be an advanced approach to the D.A.R.E. program. They have recently employed a person who will devote full-time attention to education and intervention."

In May of 1988, the education department of the General Conference surveyed all academies and union education superintendents on drug-prevention curricula used in Adventist schools.

The results of that survey were so unsatisfactory that the NAD curriculum committee voted to request that the division finance a committee to meet in the summer of 1989 and write a curriculum for grades K-12.

The curriculum will be adopted on a unionwide basis. Plans call for training teachers in using the curriculum at the union or conference level in the summer of 1990 so that it can be implemented during the fall of 1990.

The church is moving to help, and there is hope.

COLUMBIA UNION**Ottati helps Spanish churches double baptisms**

Spanish churches in the Washington area grew by 224 members in a year-long project that ended in December, more than doubling 1987 baptisms.

During October of 1987, pastors Humberto Meier, Jorge Mayer and Ruben Ramos with coordinator Roger Weiss voted, together with the boards of six churches and their members, to carry out an aggressive program of evangelism during 1988.

Virginia churches in Alexandria, Arlington and Vienna, the Capital Spanish congregation in the District of Columbia and two Maryland churches, Washington Spanish in Silver Spring and the Rockville congregation, set a baptismal goal of 200 for 1988, twice the number of people baptized the previous year.

Efforts to reach the goal began with lay training in January and February. During March and April, the churches each conducted mini-series evangelistic meetings with special baptism celebrations on the Sabbath of Easter weekend.

Baptismal classes during the summer in each church, one for adults and another for children, complemented 75 ongoing home

Revelation seminars. Many participants in these seminars were visitors who had been involved in Easter services at the Spanish churches.

Then on October 22, six evangelistic crusades began with speakers Frank Ottati, Columbia Union associate ministerial director and North American Missions coordinator, Carlos Aeschlimann, associate secretary of the General Conference and coordinator of Harvest 90, and Raul Rodriguez, ministerial director for the Colombia-Venezuela Union Mission. Each of the speakers preached in two churches.

By the end of December, the six Spanish congregations had baptized 224 people, compared to 104 in 1987. Total membership of the six Washington-area churches now stands at 924.

Ottati has high praise for the support that was given by consecrated pastors and laymen, as well as Potomac Conference administrators.

He feels the result is cause for celebration. "Even though there was hard work, a lot of visitation, time, energy and prayer involved, the joy was great," he said.

The churches did come together on December 3 for a celebration. More than 1,000 people attended these meetings, and plans were laid to begin two new church companies in 1989.—CPC

CUC**Howard earns degree that assists college boards**

Betty Howard, assistant dean for academic support programs at Columbia Union College in Takoma Park, Maryland, has completed a doctoral degree in higher education administration with a concentration in strategic planning from the University of Maryland.

Howard successfully defended her dissertation, entitled "Decision-Making Roles of Boards of Trustees: Perceptions of Administrators, Faculty and Trustees among Seven Seventh-day Adventist Colleges," on November 21.

"I believe my research will benefit denominational colleges," said Howard. One of her goals was to produce material for training and orientation of board members at Adventist colleges.

Howard has been a dean and administrator at CUC since 1967. As assistant dean for academic support programs, she supervises the college's counseling and testing, cooperative education and learning assistance departments.

RICK MOYERS
Public Relations Director

NEW JERSEY**Spanish believers organize into church company**

A special two-year-old dream came true for Spanish Adventists in Jersey City Heights when believers in that area were officially organized as the Jersey

City Heights Spanish company on Sabbath, November 19.

Conference President Robert W. Bogges, Frank Moore, conference treasurer, and Pastor David Gomez led out in the organization activities.

Ramon Cruz was elected first elder, and Tony Ortiz and Juan Portillo were ordained to serve as deacons.

The organization of this company was the result of extensive public and personal evangelism efforts by area church members and Pastor Gomez. They presently use the facilities of the Jersey City Heights English church for their worship services.

In addition to the English and Spanish work that is now being carried forward in Jersey City Heights, the Adventist presence is also demonstrated by the Philadelphia Haitian company. Another Spanish group serves in a separate area of the Jersey City community.

MOUNTAIN VIEW

Students from Mountain State Academy in Pennsboro, West Virginia, presented a program to residents of the Pleasant View Towers retirement apartments in Vienna, West Virginia. Several skits, interspersed with music, brought messages about healthful living, the nature of God and the joy of Christian service. From left, Alonzo Hawkins, Michelle Ramirez and Reggie Stevenson participated in one of the skits. Accompanying the students were Larry Pahl, principal, and Wayne Wright, teacher.—RUTH WRIGHT

AHS**Hospitals share gospel, money**

The patients at **Shady Grove Adventist Hospital**, located in Rockville, Maryland, get a series of colorful cards highlighting Bible texts

with their lunch or dinner trays.

Provided by the hospital's pastoral care department, these cards from the American Bible Society emphasize themes of comfort, including "The Lord Is My Refuge" and "The Lord Is My Shepherd."

Six or seven designs are used, and most patients receive a different card each day of their hospital stay.

Kiltie Leach was named senior vice president of **Washington Adventist Hospital** in Takoma Park, Maryland, on October 21.

Leach has served in a number of management and executive positions at WAH, with his most recent position being vice president for support services.

He said that serving as a vice president has given him a larger vision of medical work, and he finds his new responsibilities challenging.

"I see the total picture of a hospital from my office," he said. "The responsibility is demanding, yet I welcome the opportunity for continued service."

Sycamore Hospital in Miamisburg, Ohio, a division of **Kettering Medical Center**, celebrated its 10th anniversary October 16.

The facility opened its doors in 1978, extending the high-quality care provided by Charles F. Kettering Memorial Hospital to residents of southern Montgomery and northern Warren counties.

Sycamore offers a wide range of medical, diagnostic and emergency services. There is also an emphasis on outpatient care and surgical facilities.

In addition, a substance-abuse program tailored for adolescents and a complete psychiatry unit provide services that are not always found in a community hospital.

"We pride ourselves in offering care with a personal touch," observed hospital administrator Donald Klasing. "Superior patient care is really what makes us a place people want to be when they are ill and need help."

Robert L. Willett, president of Kettering Medical Center, said, "The mission we set forth when the hospital was planned was to provide quality health care for residents of Sycamore's service area. We have no doubt that this mission has been accomplished as we mark Sycamore's first decade of service and look forward to the next."

Bhola Bishundat, the groundskeeper for **Hadley Memorial Hospital** in Washington,

D.C., was presented with an Award of Special Merit for his landscaping work, reported Lawrence Hawkins, public relations director for the hospital.

The hospital received the 1988 Environmental Improvement Award and Bishundat the merit award from the District of Columbia government. The competition is sponsored by the mayor's office.

A native of Guyana, Bishundat said that landscaping is both an art and a joy. "I have other duties at Hadley, but working with the grounds is something special. It gives me the opportunity to be outdoors and create something of beauty not only for the patients and my co-workers, but also for the neighborhood."

Adventist Health System hospitals, including the seven in the Columbia Union, actively participated in local campaigns for the 1988 United Way fund.

In all, more than \$160,000 was raised by employees of Hackettstown, New Jersey, Community Hospital, Hadley Memorial Hospital, Kettering Medical Center, which donated nearly 84 percent of the total, Leland Memorial Hospital in Riverdale, Maryland, Reading Rehabilitation Hospital in Reading, Pennsylvania, Shady Grove Adventist Hospital and Washington Adventist Hospital.

The Adventist Health System is proud to be part of the United Way program, which helps ensure that health and human services in our communities remain available through 1989 for people who need them.

KELLY JOSE

Corporate Communications

CHESAPEAKE**Classmates bring birthday party to hospital**

A student who is attending Wilmington, Delaware, Junior Academy recently had an unusual birthday celebration.

Marikka Colon suffered a broken leg just one week before her 11th birthday. When that day arrived, the sixth-grader was in the hospital, lying on her back with her leg in traction.

That morning the girl heard singing in the hallway before seeing the smiling faces of her classmates, teacher and pastor as they filled her room, laden with a birthday cake and presents.

As each gift was unwrapped, it was obvious the students had planned to provide their friend with items that would make the rest of her hospital stay more pleasant.

MARILYN PARKER

Head Teacher

ALLEGHENY WEST**Centenarian keeps active by witnessing**

Harvey Perry turned 102 years old December 13. He stays active by performing music and public speaking.

Perry is a member of the Shiloh church in Cincinnati, Ohio, where he often sings or plays the trumpet for special occasions.

A bass soloist and former Methodist, he maintains honorary membership with the congregation's sanctuary choir.

Perry occasionally accepts a speaking appointment. He was a guest speaker for Black History Month at the Woodford Elementary School in Cincinnati. Since his birth in 1886, he has seen more than a century of fast-paced history.



Perry has attended both Sabbath school and church for 54 years. He was baptized on August 11, 1934, by T.H. Allison, pastor of the College Avenue church in Topeka, Kansas, before joining Shiloh in 1976.

NAOMI S. CLARK

Communication Secretary

OHIO**Alumni support MVA challenge grants**

Mount Vernon Academy will be eligible for a \$12,700 challenge grant from Academy Alumni Advancement this year if \$22,300 in unrestricted gifts can be raised from 390 participating alumni.

The advancement is provided by several major private donors, Adventist laymen interested in increasing alumni support for Christian education.

Last year these gifts provided teaching equipment, secured promotional items and supported the overall school program.

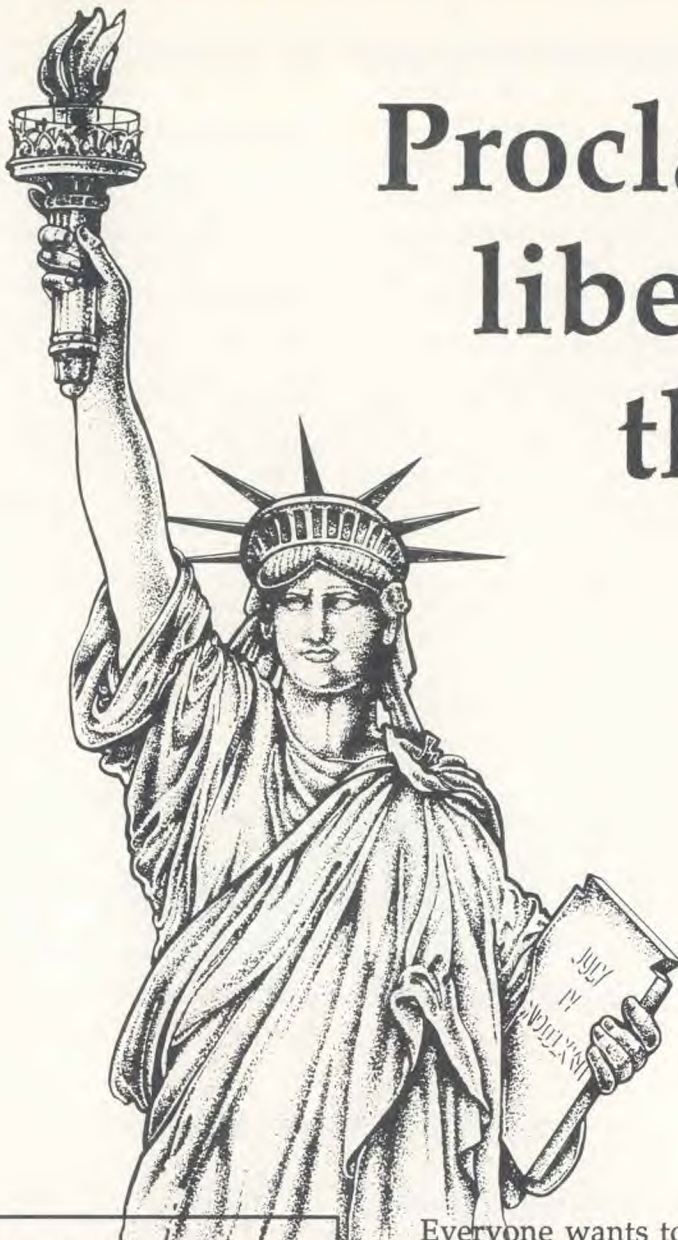
Commonweal, another fund program of the academy, matches dollar-for-dollar up to \$20,000 in donations. These contributions are used solely for student aid.

These funds enable the academy to furnish quality education for young people who need support and encouragement.

For every \$10 given to this advancement program, \$5.69 will be added. All gifts are tax deductible, and contributions for this year's drive will be accepted until June 30.

LOIS FRANCIS

Student Reporter



Proclaim liberty throughout the land!

Harvest 90 Goals

1. **RENEW:** Spiritual growth for every member through Bible study, prayer, fellowship, and worship.
2. **BAPTIZE:** Double the number of people baptized into the Church during the 1000 Days of Reaping.
3. **ATTEND:** Double the number of people attending church worship services every Sabbath.
4. **TRAIN:** Prepare a majority of members for soul-winning activities.

Everyone wants to be free. We buy condos to be free from lawn mowing. We drink diet soda to be free from calories. We move to Canada or America to be free from oppression and want. Bermuda offers a harbor of hope for refugees.

But that's all empty freedom. Only when the Son sets you free can you be free indeed. So God commands us His chosen people to proclaim liberty throughout the land. Real liberty. Eternal liberty.

That's why the North American Division has adopted

doubling the baptisms achieved during the 1000 Days of Reaping as one of its Harvest 90 goals. Revelation seminars. Bible studies. Handshakes with visitors in church. It's doing our part in Harvest 90.



ADVENTIST NAD EDITION REVIEW

Weekly News and Inspiration for Seventh-day Adventists

February 2, 1989



**God's
Rainbow
Family**

Africa!

I was privileged to see a preview of the *Adventist Review's Africa!* video. I must congratulate you on the wealth of information that the video provides and the very professional and creative touch that is evident. The five segments lend themselves to dividing the film for use in Sabbath school. However, it is not readily clear exactly where each segment begins. What cues should a Sabbath school superintendent look for in deciding where to cut the video?

MARGARET JORDAN
Silver Spring, Maryland

Each segment begins with a polaroid setting and the name of the segment—"The Growing Church," "The Permanent Church," "The Public Church," "The Active Church," and "The Distinctive Church." Segments are 5-10 minutes in length and end with a freeze.

—Editors.

I appreciated the new *Africa!* video. It shows how Christianity has brought life and enthusiasm to the peoples of Africa. Some myths of "darkest Africa" were exploded by the footage of educated, articulate, and responsible African Adventists in national and church leadership.

JEAN THOMAS
Laurel, Maryland

Not My Brother

I thoroughly enjoyed Sandra Doran's article "Under His Wings" (Dec. 1). However, for the record, I am Sandra's sister, as her original submission indicated, and not her brother, as your staff chose to edit.

DALE SLONGWHITE
Lawrence, Massachusetts

Abortion Conference

Thank you for publishing a helpful report of the Loma Linda University abortion conference (Dec. 8). I was surprised, however, to read that "the overwhelming majority of the papers backed pro-life positions." My calculations

were that the presentations were almost evenly divided among those that were "pro-life," those that were "pro-choice," and those that were difficult to classify either way. To their credit, the authors shared their differing views with peace in their hearts and goodwill toward all. The book that will emerge from the conference will exhibit the full range of views held by members of our church regarding abortion around the world, so that thoughtful individuals and institutions will have a variety of Seventh-day Adventist perspectives to consider as they come to their own conclusions. Those who wish to be notified when the book is available may contact Mrs. Gwendolyn Utt at the Loma Linda University Ethics Center, Loma Linda, California 92350 (714) 824-4956.

DAVID R. LARSON
Director,
Center for Christian Bioethics
Loma Linda University,
Loma Linda, California

Improving Committees

Hurrah for Susan Sickler! "Improving Boards and Committees" (Dec. 1) suggests I may not be the only one with such "heretical" ideas. As a layman actively involved for years, on all levels, I continue to be amazed and disheartened by our tolerance for conflict-of-interest appointments.

Hurrah for her mentioning (and the *Review* printing) committees being dominated by clergy and other employees (who vote with the "boss"), the ridiculous size of committees (where no one person has any real need to be responsible), and calling a hierarchy a hierarchy. (Last I heard we were still calling the church a "democracy.")

But how to effect change? It will never come from the top down. Church members should get involved and vote changes to local conference constitutions that will ensure reform. That this might happen should not be "leadership's" greatest fear; their greatest fear

should be that no one cares enough to bother. WILLIAM BLYTHE, PH.D.
Palo Alto, California

I work at a consulting firm for doctors. The reason for this business is lack of management training for doctors during medical school. Doctors do not understand why they have problems in their businesses. Simple things like job descriptions, proper hiring and training techniques, and efficient money handling are among the biggest problems we run into. In the end the doctors are forced to get help.

Susan Sickler's article encouraged me. I am proud of my church leadership, and I believe Jesus is behind this idea for having better management training in our schools.

LAUREL J. LYDIE
Portland, Oregon

Wholistic Religion

In "Project 27" (Oct. 6) Elder Wilson repeated his conviction that the "three major imperatives to keeping the spiritual flame burning in the Christian's heart [are] Bible study, prayer, and witnessing."

While these are major imperatives, the early Christian church went a step further. We note in Acts 2:42 that the new converts "devoted themselves to the apostles' teaching [Bible study] and fellowship, to the breaking of bread and the prayers" (RSV). The primitive church grew and was vibrant not only because of the personal religious activities (Bible study, prayer, and witnessing), but because of the social activities (fellowship, eating together, sharing their material possessions).

Many church growth studies have shown that the major reason for apostasy in the SDA Church is not a lack of grounding in the faith, theoretically, but a lack of fellowship. Let us have a balance. A wholistic religion will not only keep the spiritual fires burning, but will keep them spreading, as in the early church.

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ADVENTIST REVIEW

February 2, 1989

General paper of the
Seventh-day Adventist Church

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How to Subscribe Subscription prices: Twelve monthly issues: US\$8.25 plus US\$5.00 international postage; 40 issues of the weekly *Adventist Review*, US\$28.95; full 52 issues (monthly and weekly), US\$38.20.

To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, Maryland 21741. Single copy, 95 cents U.S. currency. Prices subject to change without notice.

To Writers We welcome unsolicited manuscripts. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 6840 Eastern Avenue NW, Washington, D.C. 20012.

The North American Edition of the *Adventist Review* (ISSN 0161-1119) is published 12 times a year on the first Thursday of each month. Copyright © 1989 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Third-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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Vol. 166, No. 5



Unity in diversity, p. 9



Prison ministry, p. 15



Sabbath and children, p. 18

EDITORIALS

4 The Chosen

To be chosen by God brings terrible privilege and terrible danger. And Seventh-day Adventists believe they are chosen.

by William G. Johnsson

5 Uniting Christ's Family

Black History Month furnishes a time to break down the walls of prejudice and mistrust that divide our society and church.

by Carlos Medley

CHURCH

9 God's Rainbow Family

A look at ethnic variety and practices among North American Adventists. First in a multi-author series on relating to different cultures.

by Barbara Jackson-Hall

THEOLOGY

12 Jesus and the Role of Women

A challenge to those who would put the boys on the playing field and the girls on the sidelines.

by Charles Scriven

ADVENTIST PEOPLE

15 Walter Horton: The Lifter

Whether it's weights, hearts, or the cross, this Adventist prison chaplain lifts.

by Bill Knott

LIFESTYLE

18 The Sabbath: A Gift to Value

Tips on teaching our children to keep God's holy day without counting the rules.

by Noelene Johnsson

NEWS

6 Newsbreak

21 Focus on North America

26 Worldview

Convention challenges youth. Romanians emphasize family. Adventist TV reaches millions.

DEPARTMENTS

2 Letters

14 Children's Corner

30 Ross Report

31 Reflections

COMING NEXT WEEK



◀ "The Art of Active Listening," by Jean-Paul Heldt. The husband in a cross-cultural marriage offers suggestions for effective person-to-person communication.

■ "Believing and Trusting," by Jan Paulsen. Faith is objective, subjective, obedient, and hopeful. First in a series on righteousness by faith.

■ "Prejudice: A Theological Study," by Larry Geraty. Biblical examples of racial prejudice applied to modern situations. Second in a series on brotherhood.

■ "Non-natural Conception," by Calvin B. Rock. Faith Alive! column deals with the appropriateness of artificial insemination and surrogate motherhood.



THE CHOSEN

To be chosen by God brings terrible privilege and terrible danger. And Seventh-day Adventists believe they are chosen.

The sense of being God's chosen has firm biblical roots. "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God," the apostle Peter wrote to the early Christians (1 Peter 2:9).^{*} Paul described them as children of light, shining for God amid "a crooked and depraved generation" (Phil. 2:15).

But the idea predates the first Christians. The Old Testament describes Yahweh calling men and women, setting them apart for His purposes—Abram, summoned to leave Ur of the Chaldees; Moses, delivered from Pharaoh's decree to save the Hebrews; David, called from tending the flock of Jesse to Israel's throne; Jeremiah, set apart from his mother's womb to be the bearer of divine messages.

And the nation of Israel itself was brought into being by Yahweh. "Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation" (Ex. 19:5, 6). He called them "Israel, my servant, Jacob, whom I have chosen, you descendants of Abraham my friend" (Isa. 41:8).

Israel, however, failed the Lord, who had called her and lavished grace upon her. The chosen turned to other gods, to their own ways. This led Yahweh to look to a remnant who were faithful and through whom He could accomplish His

purposes (Isa. 11:11; Jer. 23:3; Zech. 8:12).

That term *remnant* means much to Seventh-day Adventists. The book of Revelation, that scenario of events leading up to the second coming of Jesus, predicts a faithful remnant at the close of earth's history—those who "keep the commandments of God, and have the testimony of Jesus" (Rev. 12:17, KJV). We see ourselves in this prophecy.

But to be chosen by God brings terrible privilege and terrible danger. If God has really called our movement into being, if He has commissioned us to a divine task, we cannot be content to be just one more church or one more agency for good in the world. We have a mission; our life counts for something eternal; we bear responsibility from the Lord.

The danger is twofold.

First, that we will fail our Master by turning to other gods and our own ways just as did Israel of old. "From everyone who has been given much, much will be demanded," Jesus warned (Luke 12:48). To be good men and women will not be sufficient if we are the chosen—we must be God's men and women, demonstrating His character and will to a world in rebellion and ruin.

Second, that we will fail Him by turning inward on ourselves. We may pervert God's call to be separate into an exclusiveness that throws up barriers between us and others who do not think or live just like us. We may pride ourselves in our superior knowledge and the evidences of God's leading in our

movement. We may cut ourselves off from "the world" so that it can't contaminate us. And at worst we may become arrogant and high-handed, plunging into reckless decisions and conduct as we presume upon our standing with God.

Israel of old fell into these traps. God designed her to be a light to the nations; she retreated into proud exclusiveness.

In many respects Seventh-day Adventists are repeating Israel's history. The Lord has blessed us marvelously—but we have hoarded the blessings to ourselves. God gave us counsels that lead to longer, happier life—but how many people even know what we stand for? God has given us an understanding of our times in the light of prophecy—but with how many others have we shared the good news of Jesus' return? How many friends and acquaintances do we have who are not members of our church?

We need to learn again what it means to be God's chosen. Some of us may have turned away from this calling because of the abuses we have seen associated with it—narrowness, pride, lovelessness, depreciation of those not of our persuasion. Being the chosen doesn't mean we are *better* than others (we are just as much in need of grace); it doesn't mean we are the *only* people God has in the world or through whom He is working.

But it means we have a mission—a divine assignment. Life is more than making money, building houses, and having a good time. We are people with a purpose—we are God's chosen.

To be chosen by God brings terrible privilege and terrible danger. And Seventh-day Adventists believe they are chosen. By God's grace may we each find out what God's call means and be faithful to it.

^{*}Unless otherwise noted, Bible texts in this article are from the New International Version.

WILLIAM G. JOHNSSON



UNITING CHRIST'S FAMILY

Once again America will explore a part of its history that is often overlooked and forgotten.

February, Black History Month, is an important time for many Americans. That's when droves of Black artists, musicians, writers, poets, historians, educators, and scientists break out of their studios, offices, and laboratories to parade across American campuses with lectures, workshops, seminars, concerts, and pageants.

In February, newspapers, magazines, and television and radio shows are featuring articles, documentaries, and editorials highlighting the contributions of Blacks throughout North America and the world. Even the current issue of *Message* magazine focuses on many Black history themes such as slavery, the civil rights movement, and Black characters in the Bible. The issue also surveys the achievements of Martin Luther King, Jr., and Jesse Jackson.

Simply put, Black History Month is a time to celebrate Afro-American culture, to pay tribute to thousands of often forgotten personalities who have made tremendous contributions to America.

Hidden Meaning

Unfortunately, in the midst of celebration, there's a broader, deeper meaning to Black History Month that often remains unspoken. Many Blacks use this time to reassess the educational, economic, and political condition of their people. It's a time when Blacks challenge one another to greater achievements. But people of all races can use February

to build dialogue and understanding. This is the time to break down the walls of prejudice and mistrust that divide our society, and our church.

In short, Black History Month is a time to promote Christian brotherhood. That's why I'm excited about our new series, *God's Rainbow Family*, which starts this week. I believe this four-part series can help stimulate dialogue among Adventists of all races. Instead of featuring a major Black achiever or unsung pioneer, the authors take an in-depth survey of who we are as a church and how we can live a harmonious life together.

There's a broader, deeper meaning to Black History Month that often remains unspoken.

In this issue Barbara Jackson-Hall, managing editor of *Cornerstone*, probes the lives of seven Adventist families in North America, including a White, Black American, West Indian, French Canadian, Hispanic, American Indian, and Asian. Even though each family is of one faith—Adventist—it's remarkable

how differently that faith is expressed in Sabbath worship, family traditions, musical tastes, language, food, and evangelism.

Hall highlights those differences in an intriguing piece that is guaranteed to inspire you. She also gives each family's impressions of today's Adventist Church, and how it has changed throughout the years.

Next week, Larry Geraty, Atlantic Union College president, presents a theological study on prejudice. Dr. Geraty shows how God dealt with prejudice in biblical times, and offers some insightful applications for today's society.

In our February 16 issue, *Message* editor Delbert Baker presents some biblical methods for solving disputes and misunderstandings that arise in multi-ethnic groups. Baker points out various examples of conflict in the Old and New Testaments. He outlines a caring approach to conflict resolution that can bring greater understanding and appreciation among all ethnic groups.

Warren S. Banfield, a General Conference field secretary and director of the Office of Human Relations, closes the series with an inside look at how Atlantic Union College serves its international student body. Through reports and interviews, Banfield gives an insightful view of AUC's unique ministry.

In addition to the series, Charles Scriven has a stirring article in this issue titled *Jesus and the Role of Women*. In his piece, Scriven probes the Mary-Martha story in Luke 10 and gives us lessons on the role of women in the church. Scriven reveals how Jesus disregarded the normal social standards and affirmed Mary in discipleship.

As you read these articles, I'm sure you will gain a new understanding of the church's complex makeup and of the difficulties that often arise in an international body. Most of all, you'll see the part we all must play in uniting Christ's family.

CARLOS MEDLEY

Former GC President Dies Suddenly

Robert H. Pierson, a former world president of the Seventh-day Adventist Church, died January 21 in Hawaii, following a massive heart attack. He was 78.



In Hawaii to serve a three-month interim pastorate at Kailua, on the island of Oahu, Pierson retired in Hendersonville, North Carolina, in 1979 after heading the 5.6 million-member church for 13 years.

Born in Brooklyn, Iowa, in 1911, Pierson began his ministry in Decatur, Georgia, in 1933. He spent most of his 46-year ministry as a church administrator in India, Jamaica, Trinidad, Tennessee, Texas, and Zimbabwe. In 1966 Pierson was elected president of the General Conference. He authored more than 20 books, in addition to many devotional articles and Bible study lessons.

"Throughout his ministry, Elder Pierson was known as a great advocate of soul winning," says Neal C. Wilson, General Conference president. "One of his hopes was to help the church family fortify themselves spiritually through diligent study of the Bible and Spirit of Prophecy writings. Truly his voice, so often heard in vibrant and encouraging appeals to prepare for the soon coming of our Lord, will be severely missed."

A funeral service for Pierson was held January 26 at the Fletcher Adventist Church near Hendersonville. The *Adventist Review* will carry a life profile in an upcoming issue.

NORTH AMERICA

Baptisms Increase in the Gulf States. Baptisms in the Gulf States Conference totaled 313 for 1988, 48 percent more than in 1987, reports Jim Greek, conference ministerial director.

In explaining the increase, Greek says the conference conducted more public evangelism meetings during 1988 than in recent years.

Dederen Chosen as Acting Dean. Raoul Dederen, associate dean of the Seventh-day Adventist Theological Seminary at Andrews University, has become—as of January 1—acting dean of the seminary, says Candace Jorgensen, university spokesperson. The university board of trustees is expected to name a new dean at its next meeting, February 26-27.

AUC Professor Studies on Fulbright Grant. Dr. Alberto Sbaccchi, professor of history at Atlantic Union

College, recently was awarded a Fulbright research grant to study the role of France in Ethiopia during the 1930s. Sbaccchi was one of 1,000 researchers selected by the Fulbright 1988 program for study abroad. He completed his grant studies during 1988, says Mary Norcliffe, college spokesperson.

LLF Update. The sale of the Loma Linda Foods' Infant Formula Division (see Newsbreak, Jan. 5) is progressing and is expected to be concluded near the end of February, reports William Murrill, General Conference undertreasurer and chairman of Loma Linda Foods. The sale is pending approval by the United States Federal Trade Commission (FTC).

FTC approval is needed when a foreign company buys a U.S. business.

Correction. The correct name for the new Hispanic journal, published by the North American Division Church Ministries Department, is *¡Celebración!* The journal is based on the English-speaking *Celebration!* The January 5 Newsbreak referred to the journal by its English title.

Take 6 Garners Three Grammy Nominations. Take 6, the Adventist sextet that is widely known in music circles for its unique gospel style, recently garnered three Grammy Award nominations for its debut recordings.

The group's a cappella sound has catapulted the six Oakwood College graduates into the national press with stories in *Time* magazine, *Entertainment Tonight* television news show, and the *USA Today* television show.

"This is the first Christian music group to be nominated in the Best New Artist category," says Chris Palmer, advertising and marketing manager for the Warner/Reprise record company. "So far, the Take 6 album has sales approaching 200,000 units, which is phenomenal for new artists."



The sextet is scheduled to perform at the Grammy Awards ceremony on February 22.

Union College Researcher Dies. Everett N. Dick, a research professor at Union College, died from cancer in Lincoln, Nebraska, on January 16. He was 90.

Dick, who was born July 10, 1898, in Ozawkie, Kan-



Dick (above) joined Union College's staff in 1930 and never officially retired.

sas, is best known for establishing the Seventh-day Adventist Medical Cadet Corps as an alternative to bearing arms in the armed forces, according to the *Lincoln Star*. The organization became worldwide after Dick took three globe-circling trips to organize it in other countries.

WORLD CHURCH

Shanghai Service: The First in 30 Years. On December 31, Seventh-day Adventists in Shanghai, China, held their first open worship service in more than 30 years, reports Dr. Samuel Young, an associate secretary of the General Conference.

Shanghai is the location of the former China Division headquarters. With a change in the Chinese government, the division was disbanded in 1951. David Lin, one of the early leaders of the Adventist work in China, spoke at the service. This was his first sermon in 38 years, Young says.

Medical Cadets Reorganize in Montemorelos. After 30 years of inactivity in Mexico, the medical cadets have reorganized at Montemorelos University, reports Adalgiza Archbold, editor of the *Adventist Review*, Inter-American Division edition.

Whenever there are special university and community events, the cadets set up first-aid stations in case their services are needed.

GENERAL CONFERENCE

GC Committee Asks for More Information. After expressing a need for better information on major actions taken by General Conference institutions, General Conference Executive Committee members asked the GC officers to give study to:

"1. A procedure to ensure open lines of communication between General Conference institutions and members of the General Conference Executive Committee.

"2. The relationship between the General Conference Executive Committee and subsidiary organizational boards and committees."

The action affects decisions made by such GC institutions as Loma Linda University and the Adventist Health System.

FOR YOUR INFORMATION

Chamberlains to Make U.S. Appearance. The Adventist family that endured the most sensational criminal case in Australian history will be making four appearances in southern California starting February 22.

Michael Chamberlain, a former Adventist minister, and his wife, Lindy, captured the attention of the international press last year when an Australian court overturned criminal charges against them in connection with the death of their 10-week-old daughter (see *Adventist Review*, Oct. 6, 1988).

The Chamberlains will be appearing: February 25, at the Anaheim Convocation, sponsored by the South-eastern California Conference; February 26, at the La Sierra Collegiate church; February 27, at the Loma Linda University church; and February 28, at Loma Linda University's annual postgraduate convention in Anaheim.

ALSO IN THE NEWS

Detroit Archdiocese Closes 31 Parishes. After months of agonized waiting, Detroit Roman Catholic cardinal Edmund Szoka delivered the verdict that 31 churches will close and 25 others will be given a one-year reprieve in which to improve themselves.

The reorganization plan, which comes after two decades of migration by Detroit Catholics to the suburbs, represents the largest mass closing of parishes in United States Catholic history, Religious News Service reports. In several area parishes like the Sweetest Heart of Mary Roman Catholic Church (right), members met to show their support for parishes.



New Canadian Lutheran Denomination Begins. On January 1, members of the Lutheran Church-Missouri Synod in Canada became members of the new autonomous Lutheran Church-Canada, reports Religious News Service.

The new church, which was formed at a constituting convention last May, is expected to have 83,000 members. The new denomination will maintain close ties to the Missouri Synod. The two churches will be officially designated as "partner churches," allowing for transfer of memberships and joint mission efforts.

CHURCH CALENDAR

- Feb. 4 Bible Evangelism
- Feb. 4 Church Ministries Day
- Feb. 11 Adventist TV Ministries Offering
- Feb. 11 National Safety Sabbath
- Feb. 18 Christian Home and Family Altar Week begins
- Feb. 25 Youth Temperance Emphasis
- Feb. 25 Conference Development/Advance Offering

"Something extraordinary is going on in Africa."

—Calvin B. Rock, Ph.D., general vice president, General Conference, after viewing the new video, *Africa!*

"It's causing us to feel good about the church."

—C. E. Bradford,
NAD president

"It gives people in this country a feel for what Africa is really like and the people and the progress that is being made."

—Nancy Marter, president,
Association of Adventist Women

"If you want to experience a high, then get into the high-faith and the high-tech of this new video."

—George H. Akers, director of
education, General Conference

"Africa! shows you the heart and rhythm of the church in Africa."

—Robert W. Nixon,
attorney, GC Office
of General Counsel

AFRICA!

The Adventist Review Video

Rarely do you see African Adventists this close, in a video pulsating with action and vibrant colors. *Africa! Continent of Explosive Growth* lets you look into the faces of our church members and feel caught up in their joy and enthusiasm.

Africa! opens with news from the Annual Council in Nairobi, Kenya. Then *Adventist Review* editor William Johnsson takes you into the field to meet African believers. You'll celebrate the 100-year anniversary of church work in Africa in a stadium filled with 8,000 youth. Interviews with native church leaders reveal the reasons behind the phenomenal growth of recent years.

You'll discover the newest developments in our medical work and in our educational systems (for example, the first French-speaking SDA university in Africa has opened).



As the scenes pass before you, you can rejoice in the triumph of God's church, especially when you meet Adventists who hold high-ranking offices in national governments. Want to see your church in action? Then witness the video reports on the lat-



est projects sponsored by the Adventist Relief and Development Agency.

The final portion of the video takes you to a variety of churches, letting you see distinctive forms of worship in Africa. It's a heartwarming experience to see church members sing, dance, or

use drama to create their own style of praise.

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**First in a four-part series
on multi-culturalism
and the Adventist Church.**



On Friday evenings as the sun descended toward the horizon, **Bud Joe and Freida Haycock** would gather their three small children and head for a special place, a quiet plateau above the jagged slopes of scenic red sandstone formations. As the sun's orange glow reflected off the peaks and crevices, the family gazed at the forming silhouettes of mountains in the distance. Under the appearing stars the family sang, "There'll be no dark valley when Jesus comes to gather His loved ones home."

For years the Haycocks have followed this special Friday evening tradition amid the rock formations of Monument Valley, Utah, on the Navajo Indian reservation. Things are a bit different now. Two of the Haycock children are in boarding academy and one is in college, and Bud Joe and Freida are busy running the local post office. But what hasn't changed is that Bud Joe and Freida still live on the Navajo Indian reservation, the scenic rock formations still stand, and the plateau is still their Sabbath retreat—especially when the children come home. The Haycocks are among more than 350 **Native American** Adventists in North America.

Carolina Capistrano doesn't have a Sabbath retreat among the rocks—for her, "the sun sets behind some tall building in Sacramento." Carolina's retreat is her liv-

ing room, in which she and her family gather after a busy day running her legal research business.

Before the sun sets, 18-month-old Nicholas has already pulled the hymnal from the shelf and, holding it upside down, is ready to sing "Pon Tus Ojos en Cristo" ("Turn Your Eyes Upon Jesus" in Spanish). Carolina and Henry and their two children are among nearly 55,000 **Hispanic** Adventists in North America.

The Seventh-day Adventist Church is one of the most racially, culturally, socially, and economically diverse denominations found anywhere. Nowhere is that diversity more evident than among the 720,000 members of the North American Division.

A look at all the ethnic cultures of Adventists would fill books, but through a small sampling of lifestyles, we can catch a glimpse of the ethnic richness of Adventism.

Although American Indians comprise a small ethnic group, Navajos Bud Joe and Freida still feel part of the worldwide Adventist organization, especially since the Adventist Church operates a hospital and school at Monument Valley on the Navajo reservation and two Adventist Indian schools in nearby Arizona and New Mexico. But there are times when the family feels isolated, even from their own people.

"I'm not sure of the figures, but to me it seems as if there

God's Rainbow Family

Where unity in diversity comes alive

By Barbara L. Jackson-Hall

*"Don't judge any
man until you
have walked two
moons in his
moccasins."*

American
Indian
Proverb

are only 50 of us Adventists compared to more than 100,000 non-Adventists on the reservation," Freida says. "And we're known around here as 'the people who don't do anything on Saturday.'" Bud Joe and Freida say it is difficult to evangelize on the reservation. One reason—Saturday is a big shopping day. The nearest large shopping centers are hours away, and most people shop on Saturdays. The biggest difficulty, though, Bud Joe attributes to the deeply rooted traditional beliefs and culture of Navajos.

For Navajos, "becoming an Adventist involves a three-step process," says Bud Joe. "First, we must turn from certain Navajo traditions, such as the ceremonial chants and dances and belief in medicine men. Then we must adopt Anglo customs. Finally, we must make a big turn to the Adventist lifestyle."

But there are certain parts of the Navajo culture that Bud Joe and Freida hold on to. They enjoy traditional Navajo dishes such as blue corn mush or noodles seasoned with the ash of a juniper leaf, fried bread, Navajo tacos, and "mutton" made out of gluten. Navajos also stress family respect. For example, if someone is lying on the floor reading, you don't step over his body—this shows disrespect. You walk around him.

Perhaps the most dearly held aspect of Navajo culture is the Navajo language. Although bilingual, Bud Joe and Freida attend church at Monument Valley, where services are conducted in the Navajo language. Bud Joe also spends much of his time translating church materials for members.

Holding on to the language is also important to Carolina Capistrano. She and her family speak both Spanish and English at home, but they choose to attend a Spanish-speaking Seventh-day Adventist church, one of more than 400 in the division. "Language is a part of our heritage that we want to see kept alive in this country," she says. "When the language goes, so does the culture."

Carolina sees a need for more U.S.-born Hispanic Adventist pastors who can relate to American-born Hispanics.

Similarly, the Haycocks would like to see more Navajo Adventist

pastors (currently the church has only *one* ordained Navajo Adventist minister) and more materials translated into Navajo. "That would be a big help," Bud Joe says.

Maintaining family and ethnic, as well as religious, traditions is what **Eleanor Wright**, of Germantown, Ohio, does through music. Eleanor, a recording artist, is one of nearly 175,000 **Black** Seventh-day Adventists in North America. Her family ties are strong and stretch across the division.

Eleanor married into a musical Adventist family in the mid-1940s. Through the years the family has been known for its music among Adventists as well as non-Adventists through such groups as the Sweet Chariot Choir, the Blend Wright Trio, and the Wright Family Singers.

"My husband, Harold, was one of seven children, and on Friday evenings all of the family members would come together and sing," says Eleanor. "Sometimes we would sing hymns, sometimes spirituals, but the songs were always relevant to a particular need a family member had."

Today Eleanor creates songs she sees as relevant to Christians—specifically Black Christians and all ethnic Christians—who have difficulty dealing with the realities of life. "Some people may call my songs gospel, but I sing what I call message music—music that ministers to everyday needs with words such as: 'I'm going to ride on a rainbow road, travel the Milky Way; I'm going to live in a home, where I'll have no more rent to pay. There's going to be a better day, a better day—after a while.'"

Many of her songs, she comments, begin by describing a struggle. A song may be about the Christian's struggle to escape the effects of sin, or some may relate it to the Black experience in the struggle for equality. But however it's interpreted, she says, at the end of the

song there's a message of hope and deliverance through Christ.

Eleanor attends the Dale Wright Memorial church in Germantown, named after her brother-in-law who was the head musician of the Wright family. If you visit her church on Sabbath, you will find that music is an integral part of the worship service—as it has been since the church was established in the mid-1940s.

Family ties are very important to Eleanor and to others in her family. Six households of relatives live on

the same street in Germantown. At one time there were seven. "We have a big family reunion at least once a year, and there may be 150 people there. We just about fill up the church."

At the end
of every
song, even
though
culturally
inspired,
there's a
message of
hope and
deliverance
through
Christ.

Strong family ties are important to **Cecily Daly**, too, one of the hundreds of Adventists in North America from the **West Indies**. She and her family live in Huntsville, Alabama, where she teaches at Oakwood College, a historically Black Adventist college. But she was born and reared in Jamaica. Her roots in the Adventist Church are deep.

"I'm a fourth-generation Adventist. My great-grandmother Dorothy McEwan was one of the first converts on the island.

She died at age 104, so I remember her telling us about the Adventist message first coming to Jamaica."

Family worship has been a part of Cecily's Adventist lifestyle for as long as she can remember. "When I was growing up, our family worship was quite conservative. We may have had a song and a prayer, and then everyone would read a portion of the Spirit of Prophecy. Today we try to make it as interesting as possible, often with games." On Sabbath evenings the family often gathers for what she calls "a communication session" in which they share feelings about one another.

"Families are very close in Jamaica; they are a big support system." Prayer and fasting is also an important part of her lifestyle. Cecily says

the family often attends an 8:00 a.m. Sabbath service at one of the Adventist churches in town because it is similar to a prayer meeting, with singing and testimonies. "This is what we would do back home [Jamaica], so we attend this church early and then go to our regular church." If you were to visit Cecily's home for Sabbath dinner after church, you would no doubt find two of her favorite traditional Jamaican dishes—red beans and rice seasoned with herbs, and baked pudding (described as a cross between a sweet potato pie and cake).

Cecily's concerns about the Adventist Church are similar to Eleanor's—both deal with Adventist lifestyle issues. Eleanor feels the church needs to stress principles rather than "things." She explains: "We teach abstinence from makeup and jewelry, but these are things. We should stress abstinence from vanity, which will cover this and so much more." Cecily sums up her concerns about the church today by saying, "I feel we are losing our grip—we're forgetting the old waymarks, we're losing our hold on the Adventist message."

Wellsley and Sue Smith, of Frederick, Maryland, know what Cecily experienced as a child in Jamaica—the carpets of green, the luscious fruit, the trees. Wellsley and Sue were both children of missionaries in Jamaica. He was born there. She spent much of her childhood there. Today they are among the approximately 500,000 **White Adventists** in North America. With a teenager in boarding academy, one at home, and a dental practice to run in a nearby town, the Smiths, like many American families, are generally on the go. But like other Adventists, when Sabbath arrives, the family comes together to wind down. Instead of singing, they put on some of their favorite tapes.

"We like music with a little beat, so we listen to gospel trios or quartets," Sue says.

But they often blend instruments together on a Friday evening. Sue and Wellsley play the piano. So does their 18-year-old daughter, who also plays the synthesizer and baritone saxophone. Their 14-year-old son plays the sax, and Wellsley, who is taking sax lessons, also plays the accordion.

Although the Smiths are well adjusted to a hectic pace, they know the value of a simpler lifestyle. "Sue and I and both of our parents have some land in West Virginia that we use as a retreat. We go there a little more than once a month to enjoy a weekend in the country," Wellsley says.

Denise Nadeau had to sever family ties for a while when she joined the Adventist Church seven years ago because the Catholic Church has such a strong hold on her family and her people. Denise is **French Canadian**, one of the fastest-growing segments per capita in the Adventist Church in North America.

Denise is the only Adventist in her family. "At first when I joined the church, my family thought it was just a passing thing, especially since the neighbors who brought me into the Adventist Church left the church. When I remained an Adventist, my parents began telling me that I was crazy." When Denise left home to attend Canadian Union College, tension remained between her and her parents.

"It wasn't until my mother went to her priest, who told her that it was OK for me to be an Adventist, that she accepted me."

Denise is 30 years old and single. She often spends Friday evenings alone reading. She often sings one of her favorite songs, "Moment Si Doux De La Priere" ("Sweet Moment of Prayer"). But she enjoys entertaining friends, and if they come for Sabbath dinner, she may serve them vegetarian lasagna or a traditional French Canadian meal of *tourtiere* (pie with vegetarian meat inside) and vegetable soup.

Denise attends the French-speaking Saint Hubert church on the south shore of Montreal, one of 19 SDA French Canadian churches in North America. And she says her church is basically like traditional Anglo-Adventist churches, except for the language.

With 87 dialects in the Philippines, **Epifanio and Priscilla Catalan** understand well the difficulty in finding translated material. They, like Denise, also understand how strong the roots of the Catholic Church can be among certain cul-

tures. Both Priscilla and Epifanio grew up as Adventists in the Catholic-dominated Philippines. They are among more than 20,000 **Asian/South Pacific Adventists** in North America. After attending Philippine Union College, the Catalons moved to the United States, where they have lived for 30 years. "We have basically adopted the North American lifestyle," they say.

Although "Americanized," the Catalons hold dear their cultural traditions, which is one reason they enjoy attending the 500-member Central Filipino church in Los Angeles, where Epifanio is head elder. The church holds several Sabbath services in different Filipino languages to meet the needs of the culturally mixed congregation.

With one adult daughter at home, the Catalons continue their custom of morning and evening worship. Sometimes their mornings begin at 5:00 a.m., depending on Epifanio's patient schedule. He is a pediatrician in Glendora, California, and she is a registered nurse in his office.

Adventist cultures in North America range from African to Yugoslavian, including 1,000 deaf members. These few examples illustrate two important points—first, that diversity is good. Paul says in 1 Corinthians 12:17: "If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?" (NIV).

Second, while diversity is good, unity despite diversity is even better. There is a common thread that binds our hearts as Adventists, no matter what our ethnic background may be, but the only way we will feel its tug is to recognize our similarities, understand and accept our differences, and dispel our stereotypes. Then and only then can we see the true beauty of brotherhood in diversity. □



Barbara Jackson-Hall is managing editor of Cornerstone Connections, the Adventist youth ministries materials for the North American Division.

BY CHARLES SCRIVEN

JESUS AND THE ROLE OF WOMEN

Another lesson from the Mary-Martha story

No one at my church school ever thought to ask how the story of Mary and Martha should affect our play at recess time. We did what we did without the slightest twinge of conscience.

Three times every school day we boys rushed out of our classroom and organized a game of whatever sport was in season—touch football in the autumn, basketball in the winter, softball in the spring. A large part, I remember, of what we sought in all this was the attention of the girls.

Sometimes we let the girls join us in our games, but this was a civility enforced on occasion by our teachers; it did not spring from the heart. We boys felt best when we played by ourselves—while Merlene and Faye and the others we admired watched us from the sidelines.

It never occurred to us to doubt whether this was fair. We figured the girls enjoyed it; we never wavered from the thought that *they* were made for the sidelines and we were made for the playing field.

A view similar to this lies in the background of the story about Jesus and Mary and Martha. Consider the scene at the house of Mary and Martha. Luke's story suggests that there was lots of lively conversation, with no men (apparently) helping in the kitchen. It's not certain who were present, though in John's account of a meal in this house the twelve were present. It seems likely, therefore, that a woman, Mary, was sitting at Jesus' feet along with several men.

Martha, Luke 10:40 tells us, was "distracted with much serving," and she went up to Jesus and said,



"Lord, do you not care that my sister has left me to serve alone? Tell her then to help me."*

It is easy to sympathize with Martha. Her sister, by sitting at Jesus' feet and listening to His teaching, was doing something scandalous. Women in those days were little more than servants and property. Religiously, they were inferior to men—so much so, indeed, that it was considered useless, even offensive, to teach them anything about the Torah, the ancient story of God's covenant with Israel. Schools were solely for boys, not girls. Women were not even allowed in the part of the synagogue in which the scribes did their teaching, let alone encouraged to go there.

So the good Jewish woman of that time stayed in the kitchen. Mary was out of place and needed to be called back to her proper role. But according to Luke 10:41, 42, Jesus objected to the complaint. "Mary has chosen the good portion," He told Martha.

Jesus said this when the conventional religious teaching precisely *forbade* women to be part of any circle of disciples; they could not even listen to a rabbi's teaching. Exploding that conventional wisdom, Jesus affirmed Mary in her listening, in her discipleship. He affirmed her right to leave off the role of sheer servitude that society prescribed. He did, in effect, what it never occurred to us boys in school to do: He did away with the sidelines!

According to Scripture, God intended from the beginning that human beings, men and women alike, should be *equal partners* on the earth.

Genesis 1:27, describing the sixth day of Creation, declares: "So God created man [all humanity] in his own image, in the image of God he created him; *male and female he created them.*" Most people, I imagine, think God is more like a man than a woman. Genesis 1 tells us otherwise: in principle, men and women equally resemble their Maker.

In the second Bible description of Creation, Genesis 2:18 reports what God declared as He set out to make a woman to be the partner of the man in the garden. "Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper fit for him.'" The Hebrew

word here translated "helper" is never used in the Bible to designate an inferior; sometimes it refers to God Himself in His role as Saviour of Israel. God made woman different from man, to be sure; but there is no hint that woman is inferior or meant for the sidelines. Here is a vision of cooperation, a vision of the partnership of equals in the world.

How is it, then, that when I was a boy in the fifties, my friends and I felt the way we did about the girls? And why did Martha take offense when her sister joined the men at Jesus' feet instead of joining her in the kitchen?

Again we may turn to the Bible account of beginnings. What we find is a sad story of downfall, coming immediately after the grand statement of God's original intention. Genesis 3 tells how the serpent in the garden tempted Eve and how as a result she and her husband stepped outside the circle of trusting obedience they were meant to inhabit. The chapter tells further how in thus misusing the freedom

which He invites us is a discipleship of equals. Sin makes victims; it brings oppression. Jesus overcomes these things.

I recall beginning to come to grips with all this about the time I married and in the years shortly thereafter. One night I was alone with Jonathan, then 3 years old, in our house in tiny Athena, Oregon, where I was pastor of the church. The telephone rang and the man on the other end of the line had a job offer—for my wife.

Marianne and I had agreed that since jobs in the area of her special interest were relatively scarce, she would accept one if it came along. We had begun to see what the story from Luke teaches, and our agreement seemed the right way to do away with the sidelines, if you like, in our marriage.

In the end we left Athena, moved to northern California, and began a new phase of our lives, with Marianne as breadwinner and I as—well, what was I? Not long after our move, I was in a social setting with some-

Exploding the conventional wisdom, Jesus affirmed Mary in her discipleship.

God had given them the original couple propelled themselves down a path toward broken relationships and eventual death.

In describing the consequences of this original sin, Genesis 3:16 reports these words from God concerning Adam's wife, Eve: "Your desire shall be for your husband, and he shall rule over you." This is God's *announcement* of what happens when people sin: some dominate, some are victimized. Nothing here suggests, however, that that is how things *ought* to be.

In fact, the gospel seeks to readjust the situation, taking us back to God's original plan. We learn this lesson from the Mary-Martha story. Men and women alike may aspire to the circle of leadership in the cause of Jesus because Jesus Himself, recovering God's original intention, did away with the sidelines.

Jesus wants us *all* to be on the playing field. The discipleship into

one who said to me, "What do you do?" and I said, "Nothing."

Then, of course, I remembered that I was caring for two tiny children. "Actually," I said, "my wife is teaching at the college, and I'm taking a year off"—I spoke a bit sheepishly—"to be with the kids."

I was spending some time on the sidelines, or that's how it seemed to my male ego. Once, two months after moving, I tried to impress several of my friends with a fine description of all I was doing about the house. I ended my letter in a rush of bravado: "If all this does not impress you, the sun won't rise in the morning."

A week later one of them wrote back: "I have one word for you: try Corn Huskers lotion for your dishpan hands."

Meanwhile Marianne was dealing with her own feelings, her own doubts and hurts. I remember a Sunday afternoon when she was resting with Christina, then a 5-month-old,

on the bed. I was doing household chores and feeling resentful about her resting. It wasn't long until I made a cutting remark to the effect that I'd give up my career for her, but not if she wasn't going to push hard at her own.

Marianne wrapped her arms around the baby. Crying softly, she replied, "Just don't rub it in that I can't be with her all the time I want to."

Of course, I immediately understood. Under the new circumstances I myself had lain on the bed with the baby. And I had come to treasure the feelings I experienced—it was a warm and a beautiful thing to be so close to one's child.

What was really going on as we lived through this phase was that we were working toward a goal of partnership in our life together. And to us it became clearer and clearer that this meant trying to *share* the tasks and opportunities that came

our way, both the satisfying ones and the ones not so satisfying. The idea was to attain a form of life in which neither she nor I would lord it over the other.

I'm sure we have not yet attained that form of life—not perfectly. But the effort itself has been rewarding, not least because it seems to us that that's what the gospel requires.

There are complicated passages in the New Testament, passages that can be made the basis for defending a chain of authority in which the Father is over Christ, Christ is over men, and men are over women. But against this idea, I point to the book of Hebrews, chapter 1. Here the author acknowledges that in "many and various ways God spoke of old to our fathers by the prophets." But then he adds that "in these last days he has spoken to us by a Son," Jesus Christ, who "bears the very stamp" of God's nature.

Of no one else can this be said. It is Jesus who must be decisive for any claim about the role of women—or of men. And we have seen that in a society in which women were expected to be on the sidelines, Jesus brought them onto the playing field. He asked Mary and Martha, as He asks each of us, into a discipleship of equals. This is the gospel; it is what presents itself for consideration in our homes, our schools, our churches. The time is here to heed it. □

*Bible texts in this article are from the Revised Standard Version.



Charles Scriven is the senior pastor of the Sligo Seventh-day Adventist Church in Takoma Park, Maryland.

CHILDREN'S CORNER

SOLDIERS WITHOUT SIGHT

BY ALYCE PICKETT

The king of Syria was at war with Israel, and he had a big problem. Every time he made plans to attack Israel, they found out about it right away. He could never surprise his enemy.

How could that be? How could they know? The king called all his officers in and demanded, "Which of you is a traitor? Who is telling the king of Israel all my plans?"

The officers replied, "It is not us, sir. We are loyal. The prophet Elisha tells the king of Israel everything—even the words you speak in your bedroom."

"Well, we'll take care of him!" the king declared. "Find out where this prophet lives and let me know."

When the king learned that Elisha was at Dothan, he sent a great army to capture him. "Bring this prophet

to me," the king ordered. "I'll lock him up in prison; that will stop him from telling all our plans."

The Syrian troops with their chariots and horses surrounded Dothan that night. In the morning they would take Elisha back to their king.

The next morning Elisha's servant looked outside. He was astonished to see soldiers everywhere! "Oh, Master, what shall we do?" he cried.

"Don't be afraid," Elisha told him. "Our army is bigger than theirs."

The servant looked again, but he could see nothing except Syrian troops. He turned back to Elisha. "But Master, where is *our* army?"

Elisha prayed that his servant might see God's protection.

"Look again," he told the young man. The servant saw horses and chariots of fire everywhere upon the

mountain. He and Elisha thanked God.

As the Syrian army drew near, Elisha asked God to make them blind. And God did. Then Elisha said to them, "You've come the wrong way. This isn't the right city. Follow me and I'll take you to the man you wish to find."

Then he led them to Samaria, the capital of Israel. Again he prayed and asked, "Lord, open their eyes and let them see."

The Syrian troops were amazed and very frightened to find themselves at the mercy of their enemies.

When Israel's king saw them, he shouted to Elisha, "Oh, sir, shall I kill them?"

"No, no!" the prophet replied. "Give these men food and drink and send them home."

The king did as Elisha said, and the Syrians stopped bothering the Israelites.

Read 2 Kings 6:8-23.



WALTER HORTON: THE LIFTER

Behind prison bars he opens hard hearts for God.

BY BILL KNOTT

The visitor reception area of the Michigan Reformatory in Ionia is supposed to be one of those transitional spots that blur the

boundaries between the hard, tough life within the walls and the amiable life in the town set in rolling farmland.

Uniformed guards crowd out the doors as their shift ends, stretching and coming to life at the prospect of

a brilliant fall afternoon to be spent at will outside the walls. Blue-suited inmates with special work privileges linger over the tasks of semi-freedom—emptying trash, dust-mopping floors, taking cups of coffee to the correctional staff.

Behind the counter of the small commissary an inmate serves up gum and candy bars, not sensing the irony of peddling Care-free or Almond Joy in a place like this. It is not a cheerful scene.

Enter Walter Horton, "The Lifter."

He moves down the gray-green corridor with a springy step that be-

lies his nearly 50 years, seeming more like a teenager on a basketball court than a graying chaplain in a state reformatory. Voices softened with respect call out greetings as he passes: "Hey, Chaplain, what's happening today?" "How you feelin'?" "When you comin' to see me?" Staff and inmates alike move closer as he approaches, waiting for the flashing smile, the warm, firm handshake that reassures each one that Walter Horton is still on the job.

Creating a Little Humanity

"I'm sure the Lord gave me this job," he says with plain sincerity. "I prayed earnestly that He would help me find a work that would allow me to really help people, and I think He did." It's an opinion shared by many.

"Walter is the type of person every institution needs," says Terry Stephens, director of Prisoner Services and Horton's immediate supervisor. "He's got a knack for working with people and creating a little humanity in the system. Our only complaint is that we can't get him to

take off all the time he has coming to him. He almost never takes off two days in a row."

"How could I?" Horton asks softly as the door closes behind his boss. "We've got almost 1,300 inmates here, and there is so much ministry to be done, so much programming to coordinate. But I am improving—I'll be taking a whole week to go to a seminar," he adds sheepishly. "Well, at least it's a change of pace."

Following Walter Horton through his day would exhaust most of his colleagues in Adventist ministry by noon. This morning he began the day at 5:00 a.m. in a Lansing gym, bench-pressing 350 pounds.

"I love to see the looks on the faces of the gym staff when this old bearded guy comes in and presses that much weight," he says, laughter dancing around his eyes. "And eight repetitions, too. Why, the girl this morning couldn't even roll me the 125-pound weights I wanted to put on the bar."

Use It or Lose It

Horton's weight-lifting and bodybuilding skills have earned him respect in Adventist circles for more than 20 years. Beginning during a two-year Army stint in the early sixties, Horton has collected a shelfful of trophies for bodybuilding, including the titles Mr. California, Mr. Michigan, Mr. Alabama, Mr. Western America, and Mr. Southern America.

"I usually entered contests in the states in which I was working for the church or going to school," Horton remembers fondly. "From California to Oakwood College in Alabama to Andrews University, I've had a chance to share my faith through my success in various state and regional competitions. Just as I tell the kids at the youth congresses at which I've been asked to speak: 'Weight lifting is a lot like your Christian experience: if you don't exercise it, you lose it.'"

The lesson has not been lost on the inmates at the Ionia reformatory. "On one of my first days here 10

years ago, I was walking through the prison yard and saw these really strong guys bench-pressing weights. I asked if I could have a turn. When I reached 350 pounds and still had my shirt on, I saw a kind of respect in their eyes that has really made my work easier.

"Many of these inmates live for strength. They think physical strength is their only security. When they see the chaplain—the man of religion—doing their own thing better than they can, it blows that theory right out the window. Many of them call me the 'Rambo' of Michigan Reformatory. They can't get over the idea of 'The Lifter' also being 'The Chaplain.'"



Some inmates call him the "Rambo" of the Michigan Reformatory.

Horton's unique blend of strength and gentleness has won many hearts for Christ since he first arrived at Ionia in 1978. Though bashful about naming a precise figure, he admits that the number of inmates he has studied with and baptized at the Ionia Adventist Church or in the prison swimming pool now exceeds 100.

Of special pride to him is the group of former inmates who promised him at their baptism several

years ago that they would enter a gospel music ministry upon their release. The aptly named group, Resurrection, now tours the Midwest and Northeast, presenting sacred concerts.

Horton, of course, coordinates all religious programming for his facility. Volunteers from Adventist, Baptist, Pentecostal, and Muslim groups must work through the chaplain to offer services that range from branch Sabbath schools to highly localized Islamic rites. "I'm going to be just as tolerant as I can of someone else's religious faith," Horton says, smiling, "but if they want to know the real answer, I tell them it's got to be Jesus Christ."

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Horton's ministry also extends to the Department of Corrections staff at the prison. The job-related stresses faced by correctional staff require special sensitivities and listening skills. During his years at Ionia he has taken additional training in counseling and often finds himself called on to help staff members who are facing personal crises. The respect of his colleagues is evident; when the reformatory warden, Michigan's first female warden, married last year, she chose Walter Horton to perform the ceremony.

Despite the work overload at the prison, Walter saves significant time for Leona, his wife of 25 years, and their three sons—Leonard, John, and David. Walter is active in the Ionia

church as an elder and has directed the congregation's personal ministries effort for several years, as well as serving as a founding member of Adventist Chaplaincy Ministries, the church's professional organization for prison, hospital, armed services, and secular campus chaplains.



Walter Horton wins many hearts to Christ.

PHOTOS BY MARTIN BUTLER

All told, it is a weight that might easily crush a lesser man, but Walter Horton finds that he is not lifting all these burdens alone.

"I can do all things through Christ which strengtheneth me," he quotes quietly. Those who watch him lifting weights or lifting hearts agree. His broad, well-sculpted shoulders can carry quite a cross, and like his Master, Walter Horton lifts it up for the joy that is set before him. □



Bill Knott is a pastor living in Jenison, Michigan.

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The Sabbath: A Gift to Value

BY NOELENE JOHNSON

How to teach children to keep the Sabbath without counting the rules

Shane arrives home Sabbath evening just before sunset. "Where have you been?" his father asks.

Shane shrugs. "Out," he replies.

"Out where?"

"At the lake."

"What were you doing at the lake?" Shane's dad demands.

Shane shrugs. He isn't intimidated by the exchange. Indeed, he has been through it almost weekly all summer. "You know, doing the things kids do on Sabbath," he replies.

"Then why are you all wet?" his dad wants to know. "You know you aren't supposed to swim on Sabbath."

"We weren't swimming, Dad," the boy soothes. "We just got wet. Anyway, what were you and Mother doing this afternoon? Sleeping again?"

Swimming, Cycling, and Sunset

Almost all Seventh-day Adventists who grew up Adventist can recall similar scenes from their adolescence. The most frequent scenarios include water (as in the example beginning this article), bicycles ("How come it's OK to walk on the road but not to ride a bicycle on it?"), studying ("Why can cousin Lottie study a nature Honor on Sabbath, but I can't do my science homework?"), or an after-Sabbath youth activity that requires travel before the sun sets ("We'll sing hymns in the car and close Sabbath on the way").

One young man who turned his back on the Sabbath complains, "I figured that most things are OK on Sabbath if you do them slowly."

Seventh-day Adventists take God at His word and worship on the seventh-day Sabbath, in spite of



economic difficulty and opposition from loved ones and friends. Over the years we have discovered what God means by His promised Sabbath blessing. We have come to love the Sabbath for its renewing, its rest and peace, and the rich memories it has provided. We desperately want our children to grow up to love the day, and enjoy the blessing.

But our offspring, reaching adolescence, seem to resist all efforts to teach them Sabbath standards. Seeing them flouting the rules and dishonoring the day, we ask ourselves, How better might we teach standards?

Jews and Sabbath

The Jewish nation came to this point many times. "The people of Israel had a knowledge of [the Sabbath] before they came to Sinai. On the way [there] the Sabbath was kept. When some profaned it, the Lord reproved them, saying, 'How long refuse ye to keep my commandments and my laws?' (Ex. 16:28)" (*The Desire of Ages*, p. 283). Again and again in the Promised Land they became lax and were repeatedly called back to the true worship of God.

After the restoration, Nehemiah saw "in Judah some treading wine presses on the sabbath, and bringing in sheaves, and [loading] asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and [Nehemiah] testified against them in the day wherein they sold victuals" (Neh. 13:15).

In an effort to end such apostasy, the Jews resorted to a legal solution: they multiplied rules to protect Sabbathkeeping. They had a rule for nearly everything one might do on

Sabbath. One might not light a fire or a candle and might walk only a set distance to the synagogue.

But of course, the multitude of rules didn't solve the problem. By the time of Jesus Christ the Pharisees had all but obliterated the true Sabbath with their hard-hearted, cruel misconceptions. Jesus' disciples picked and ate grain while walking through a field on Sabbath, and later Jesus healed a man with a withered hand on the Sabbath, all in defiance of the Pharisees' man-made rules (Luke 6:1-11). He wanted to free the Sabbath from their legalism.

If we would teach our children to value true Sabbath observance, we would also do well to realize from the outset that requiring obedience to endless lists of do's and don'ts will not work for us today, either. Instead, let us try to rediscover the original meaning of the Sabbath.

Ezekiel 20:12 tells us, "I gave them my sabbaths, to be a sign, . . . that they might know that I am the Lord that sanctify them"—or that makes them holy. So "the Sabbath is a sign of Christ's power to make us holy. . . . [It is] a sign of His sanctifying power" (*ibid.*, p. 288). "All who receive the Sabbath as a sign of Christ's creative and redeeming power" will find the day a delight (*ibid.*, p. 289). However, one cannot truly delight in a day fraught with restrictions (against work and seeking pleasure for pleasure's sake [see Isa. 58:13, 14]) without truly valuing that which the day represents.

True Value

Valuing has three dimensions: choosing, prizing, and acting on the value. One first demonstrates a valuing of the Sabbath by choosing to keep the day holy. This is quite different from doing so because you are expected to conform to the family religion.

Johnny might choose to keep certain appropriate games and toys to play with on Sabbath, leaving the rest of his toys in the closet. When James opens the closet and declares, "Let's play with your cowboy

outfit!" Johnny knows his parents are not likely to notice which toys he plays with. Yet faced with a choice between alternatives, he chooses to stay with his Sabbath toys, demonstrating that he has begun to value the Sabbath.

After Johnny has faithfully kept the Sabbath for years, he comes to realize that the Sabbath is special. He *prizes* it. And in so doing, he discovers a new dimension to Sabbathkeeping. When he publicly affirms his delight in the Sabbath, perhaps to his Sabbath school class, we know that he truly prizes it.

But not until Johnny repeatedly acts on this value can we say that he has internalized the value—that it guides his life. The working out of all three dimensions of a Sabbath value may take 25 to 30 years for a person brought up in the church and attending Christian schools where he has not had to face overt challenges to his faith. But a recent convert may proceed more quickly because he has made a difficult choice in favor of the

**One young man
who turned his
back on the
Sabbath complains,
"I figured
that most things
are OK on
Sabbath if you
do them slowly."**

Sabbath and experienced immediate positive results that reinforce his Sabbathkeeping. Even before baptism the convert may learn to live by his new commitment.

If we would have our children grow up truly motivated to keep the Sabbath, we should seek to help them experience the three levels of valuing. But first we need to be sure we have experienced them ourselves. Modeling our own valuing of the Sabbath is important in passing on our values.

In preparation for the writing of this article, I reread some of my favorite Bible and Ellen White passages on the Sabbath. (See the sidebar on page 20.) These passages helped me renew my commitment to true Sabbathkeeping and to the Lord of the Sabbath. I discovered some points that I want to remember:

1. It is not possible for me to keep the Sabbath holy on my own. My heart and life must be surrendered to the Lord of the Sabbath. His power in my life makes Sabbath observance meaningful.

2. The Sabbath was given to Israel as a mark of distinction to set them apart from the other nations. But when their hearts went astray, their Sabbathkeeping became meaningless.

3. If my heart is not right with God, my Sabbathkeeping will not testify to the peace restored through the Saviour, and my efforts to help others value the Sabbath will be in vain.

4. God gave the Sabbath for our good because He loves us. Jesus summed up the first four commandments in one: "Thou shalt love the Lord thy God." So love is the principle that underlies true Sabbathkeeping. My efforts to teach Sabbathkeeping should also be loving.

Balanced Counsel

When checking out the references to Sabbathkeeping in the index to Ellen White's writings, I was surprised to note the absence of rules to meet every occasion. All too often I had accepted the do's and don'ts of other people at face value, attributing them to Ellen White. But her

counsel is more balanced than many Adventists realize. In an effort to establish true Sabbathkeeping, she gave some concrete examples as a guide. Some points she makes include the following:

■ The Sabbath is a great time for devotional study—studying about God because we love Him, not to earn a grade (*Testimonies*, vol. 2, p. 704).

■ The Sabbath is a great day for studying nature, especially as it reveals some truth about God (*ibid.*, vol. 6, p. 358).

■ The Sabbath provides an opportunity to commune with God, nature, and one another (*Education*, p. 251).

■ The Sabbath is not meant to be a day for “useless idleness” (*Testimonies*, vol. 6, p. 361).

■ On Sabbath we should leave off the occupation of our daily life (*The Desire of Ages*, p. 207).

■ We should never neglect the needs of the suffering on Sabbath (*Counsels on Health*, p. 236).

■ We must jealously guard the edges of God’s holy time. Not one hour should we infringe upon (*Testimonies*, vol. 1, p. 532).

■ Ministers and doctors must work on Sabbath. And as long as their work is part of God’s great plan for saving people, they may need to do things on Sabbath that the rest of us would not do. Physicians, however, must take care not to schedule work for Sabbath that could wait for another day (see *Testimonies*, vol. 6, p. 106).

■ Parents should make Sabbath a delight for children (*ibid.*, vol. 2, p. 584).

■ One should not sleep a lot on Sabbath (*ibid.*, p. 704).

Modeling and Teaching

Having studied the biblical and Ellen White references to the Sabbath, parents will be ready, with God’s help, to model true Sabbathkeeping. Tiny children learn best through simple do’s and don’ts, and also by imitating. But as they grow older and learn to reason, they will ask why. This is a wonderful oppor-

tunity to open God’s Word and teach the underlying principles. As soon as they can read, children will want to read about the first Sabbath (Gen. 2:1-3), the giving of the commandments (Ex. 20:1-20), the giving of the manna (Ex. 16:11-31), and the man who picked up sticks on Sabbath (Num. 15:32-36). By age 10 they will begin to understand the significance of Jesus’ practice of attending the synagogue (Luke 4:16) and healing the sick on Sabbath (for example, Luke 6:6-11).

From age 11 or 12, children should be encouraged to read (by themselves or as a part of Friday night worship) the passages listed in the sidebar on this page. Help them to draw from each passage a statement of principle. Ask them how the principle could relate to their lives today.

A principle may suggest a personal rule for living. Suppose you have just read of the importance of guarding the edges of the Sabbath. You might decide as a family to try to be ready for Sabbath one hour before sunset. This is fine so long as you remember that this is your family aim. You must not apply it to other people or forget the underlying principle.

Having studied about the Sabbath, children should conclude that God wants to spend time with us, that He has set aside holy time (it belongs to Him, not us) for families to worship Him together, and that we aren’t really keeping the Sabbath if we don’t enjoy it.

It has been said that if you have to count the steps, you aren’t dancing. May God teach us how to enjoy the Sabbath without having to count the rules. When we value the Sabbath to this extent, passing on our values will be easier and more lasting. □



Noelene Johnson is children’s ministries coordinator for the North American Division.

Sabbath Search

Children can discover Sabbathkeeping for themselves. Here are some passages to read by yourself or in family worship. Keep a diary of your discoveries, and where and when you found them. See whether you can figure out one or two general principles—broad rules to live by—as you near the end of your reading. (“People are more important than things” is an example of a general principle.)

- Genesis 1:1–2:3
- Exodus 16
- Exodus 20:8-11; 23:12; 31:13-17; 35:1-3
- Leviticus 23:32
- Numbers 15:32-36
- *The SDA Bible Commentary* on Numbers 15:32-36
- Deuteronomy 6:24
- Psalm 100:2-4
- Isaiah 56:5-7; 58:13, 14
- Ezekiel 20:12
- Mark 2:23–3:6; 15:42–16:2
- John 14:23
- Hebrews 4:1-11
- “The Sabbath,” chapter 29 of *The Desire of Ages*, by Ellen White
- “Sabbath,” *Comprehensive Index to the Writings of E. G. White* (scan the references and look up one or two)

Remember that the Sabbath is based on love. God gives it to human beings because He loves us. We seek to honor the Sabbath because we love God.

NAD Programs Meet Church, Community Needs

Projects emphasize education, health.

At a recent meeting of the North American Division staff, many of its members expressed amazement at the number of activities and projects in progress in the division's various departments.

■ Clifford Goldstein, editor of *Shabbat Shalom*, our quarterly out-

reach magazine for Jews, revealed that its subscription list has grown from 300 to 8,000 during the past five years. The magazine advertises a Bible course. For years about 10 people a year enrolled, but recently between 300 and 500

per year are taking the course.

Although the magazine is a North American publication, it now has subscribers in Australia. A pastor in France asked permission to translate articles into French for publication.

■ Education Department K-12 directors Fred Stephan (now the education director of the Lake Union) and Marion Hartlein reported that Harvest 90 education projects have received an unusually fine response. The heritage of the church has provided the theme. A calendar encourages students to study their church's history.

Storybooks with interesting facts about the pioneers, as well as songbooks filled with songs sung by our early church members, have been made available for use in Adventist schools, giving students a new view of their church's beginnings. Members of long standing will also find the books most interesting.

To give students greater appreciation of their church's heritage, groups of them will participate in restoring the William Miller farmhouse and the Washington, New Hampshire, church, our first. They have helped set up visitors' centers for witnessing activities at the two sites.

Drug Education

■ The Education Department has completed the eighth-grade Bible textbook, and will complete the seventh-grade book this year. The department will conduct five workshops for teachers this summer on "Drugs and Drug Education" and other topics.

■ Gordon Madgwick, executive secretary of the Board of Higher Education, reported that enrollment in SDA colleges increased 4 percent over the past year. The project affirmation task force on marketing has developed a proposal to produce a marketing kit for use by church schools, academies, and others interested in promoting Adventist education.

The department is working with colleges to encourage them to share some of their disciplines and to cooperate with overseas educational institutions.

The Education Department has compiled a list of all juniors and seniors in Adventist academies, and all juniors and seniors in public high schools who have indicated on national listings that they are Seventh-day Adventists. The colleges have all agreed to send a recruitment package to every student on the list.

■ Ministerial Association director Bill Scales said that a 10-year ministerial program should be reported soon. A newsletter telling of positive activities and results has been sent to all pastors in North America.

■ Warren Banfield, retiring director of the Office of Human Relations, informed the staff that the ordination of women, while important, is not the main priority of the NAD Women's Commission. It is more interested in equal opportunity in employment for women. Wife abuse, child abuse, divorce, single women, and ways to balance a career with home and family responsibilities figure among their major concerns.

Banfield also spoke of a desire to make better use of professionally trained members in fields of behavioral science. At present their valuable skills are not used to any great extent.

Woman's organizations are developing around the world. A recent study on women elders in North America revealed a ratio of 1 woman elder to 15 male elders, with 15 percent of SDA churches having women elders.

Renewing Health Emphasis

■ Elizabeth Sterndale and Stoy Proctor direct the NAD Health and Temperance Department. The shortage of Adventist nurses has be-



By Owen A. Troy, communication director, North American Division.

come a major concern for the church's hospitals. According to Sterndale, a renewal of mission emphasis in health care is needed.

Chemical dependency also poses a real problem. And "the church needs to do more for AIDS victims," said Sterndale.

"Listen magazine appears on the verge of a breakthrough," Proctor reported. *Listen* leads the field as the best magazine for youth dealing with the hazards of chemical abuse.

"How can we get our churches

to become more health-minded?" Sterndale wondered. "Christian values and human life should be of prime concern to us."

According to Proctor, the *American Journal of Clinical Nutrition*, the nation's most prestigious journal in the field, has dedicated an issue to the International Commission on Vegetarianism, an Adventist-run commission attended by nationally recognized nutrition authorities.

With such a volume of information supporting the vegetarian lifestyle, the church should be concerned about its youth who are not acquainted with our health message, and its leaders who are not interested in it. Proctor stated that the church has a great need for people

who will stay in the middle of the road on the health issue.

■ Youth to Youth, a program designed for youth to help other youth with their problems, has met with such success in the Southern Union that six other unions expect to feature it. The Health and Temperance, Church Ministries, and Education departments are cooperating in this venture.

Work by NAD staff members in many fields makes it possible for every church to obtain whatever assistance it may need to make friends in the community. After you have decided on the needs of your community and how you might meet those needs, contact your local conference office for assistance.



New Report Forms Provide Greater Efficiency

Fewer reports, more information to result.

The North American Division has designed a new statistical reporting system. The system, which has been tested for more than a year in several conferences, will be used for the first time in all churches during the second quarter of 1989.

It aims to give a picture of the effectiveness of the church's outreach and nurture program. Quarterly reports will include attendance at Sabbath school and church, involvement in missionary activities, and membership changes. A yearly report will indicate the number of young people attending Adventist institutions.

These reports will indicate how many church members are engaged in church activities and whether the activities are individual, small group, or involve the entire congregation. Four broad areas of activity are included: reaching the community; winning converts; nurturing members; and church leadership.

On the second Sabbath of each quarter, the Sabbath school secretary will take record of attendance in each division of the Sabbath school and the head deacon will record the number attending church. The church clerk will assemble the individual and division reports and send them to the local conference office. To facilitate this operation, software for IBM or IBM-compatible computers is being developed for churches and conferences, so that the reports can be transferred directly through E-mail or other electronic means.

Eliminating Report Forms

Robert Dale, NAD secretary, who has spent much time working on this reporting system, explains that "the new system has eliminated approximately 10 report forms the churches have been sending to the conferences. This will make it much easier for everyone concerned. It will also give churches and conferences a better indication of growth."

The design of the new system began in 1983 when the Institute of Church Ministry at Andrews University discovered that local churches were being asked to report more than 200 statistics to the denomination. The new forms call for only six items.

Since the second Sabbath of each quarter will be the day to record attendance, April 8 will become the first Sabbath for the new system in the churches. On that day survey questionnaires will be passed out and completed, the Sabbath school secretary will collect attendance reports from the teachers and division leaders, and the deacon in charge will count and record the number attending church.

It is expected that the church will benefit greatly by keeping these records. Report forms are available from the Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

Division, Conferences, to Share Fund With Active Churches

For many years the North American Division (NAD) has promoted evangelism and has reaped a rich harvest of souls. But the fact that growth in North America has not matched that in other divisions has challenged NAD leadership.

According to W. C. Scales, division Ministerial Association director, baptisms up to November 1988 show a slight increase over the previous year. Several conferences, including the Dakota Conference, which doubled the number baptized in 1987, have had healthy growth.

However, all surveys indicate that the vast majority of North Americans know nothing about our church, or have mistaken views about it. Other research indicates that large seg-

ments of the population have no interest in joining any church.

To help the church grow, NAD officers and staff have decided on major changes. Many successful programs must continue, but we must develop new approaches to groups not being reached.

People are always interested in the welfare of their family. This includes not only their nuclear family but groups that provide a family atmosphere. Seventh-day Adventist churches can provide this atmosphere.

The North American Division leaders believe that every church should study its community and devise ways to create a church environment that will welcome visitors into the family. According to C. E.

Bradford, NAD president, each church should have a "visioning session" in which members develop a vision of what should be done in their community. "The local congregation then should initiate plans for this work, because it understands the felt needs of the local community," he says.

The division and conferences stand ready to help churches willing to study their community and lay plans to welcome its residents into church fellowship. As an indication of concern, the division, union, and local conferences have set aside a million-dollar church growth matching fund.

If you are interested in having your church receive help from this fund, contact your local conference office for a list of the requirements that will make it eligible. Churches that report vibrant activities will have a better chance of receiving this help.

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You won't want to study the first quarter 1989 Sabbath School lesson without **Christ Is All**!

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Information Ministry Aims for Greater Service

AIM answers calls for 20 organizations.

Anonymously and yet providentially, a *Signs of the Times* magazine landed in the hands of a 19-year-old young man this past April. The young man, Myles Fudge, lived in his parents' home in Flinton, Ontario. Upon reading the issue, he became fascinated by the truth he encountered, and decided to learn more.

Taking advantage of the "People Helping People" coupon in the *Signs* magazine, Myles checked off requests for literature on SDA beliefs, the Second Coming, the address of the SDA church nearest him, and personal Bible studies. He sent the coupon to Adventist Information Ministry (AIM) for processing.

Upon receipt of Myles' coupon, an AIM chaplain immediately called him by phone to confirm his requests and his interest. Determining that Myles was indeed very interested in learning more about God's good news and the Seventh-day Adventist Church, AIM forwarded his name to Pastor Robert Pohle of the Kingston-Belleville district.

From April till October, Pastor Pohle and the chaplain from AIM continued to work with Myles. In spite of the fact that Myles lives 50 miles from the pastor and the nearest SDA church, he received continual spiritual care, many times from telephone conversations with a chaplain at AIM.

On October 22, Myles decided to become a member of the Seventh-day Adventist Church. He plans to attend Canadian Union College or Andrews University to become a youth pastor.

New Telephone System

In a recent meeting AIM's executive board approved the purchase

—subject to funding—of a new telephone system. The 75 Automatic Call Distribution System offers several improvements over the existing system. It would allow AIM to accomplish more effectively its mission as a referral and information-gathering service.

The System 75 allows access to as many as 100 operators, of particular value on Sundays, usually the heaviest day for callers.

The AIM board is also considering installation of 10 phone lines to handle Hispanic callers. AIM receives calls from Hispanics in response to *Ayer, Hoy, Mañana* (Yesterday, Today, and Tomorrow), *La Voz de la Esperanza* (Spanish Voice of Prophecy program), the Spanish Bible Story family services, and advertisements in several Spanish editions of national magazines.

100,000 Responses

Currently AIM answers for 20 different agencies within the Adventist Church. AIM has 32 incoming lines and serves as the central phone-answering and coupon-processing service for the North American Division. AIM employs nearly 80 students and more than 30 volunteers.

During the 1987 fiscal year AIM received nearly 100,000 responses to the media programs that make up part of the organizations for which it answers calls.

Among the conferences, Florida logged the highest response rate, with 7,845 responses to media programs. *It Is Written* appears on two Florida commercial stations: WTSP in St. Petersburg/Tampa, and WFTV in Orlando. *Christian Lifestyle Magazine* is broadcast on three commercial stations in Florida: WIYE in Leesburg, WHFT in Miami, and WTGL in Orlando/Cocoa. These and other Adventist media programs are

viewed also on cable and satellite transmissions in Florida and around the United States.

The Pacific and Southern unions each had more than 20,000 requests in response to media programs, more than double any other union.

During the same year AIM received more than 30,000 requests for additional literature. Information on SDA beliefs, the Sabbath, righteousness by faith, Daniel and Revelation, and vegetarianism were requested most often.

The program that produced the highest response by far was *It Is Written*, with nearly 80,000 call-ins.

Success Story

Mary Benton, now a member and deaconess of the Corona Seventh-day Adventist Church in Corona, New York, first came in contact with Adventists when viewing *It Is Written*. A disabled woman living by herself, Mrs. Benton watched the program for the first time in 1984. She called AIM to request the free offer *The Book That Would Not Go Away*. That same morning she also asked for a Bible correspondence course and personal Bible studies from a local church representative.

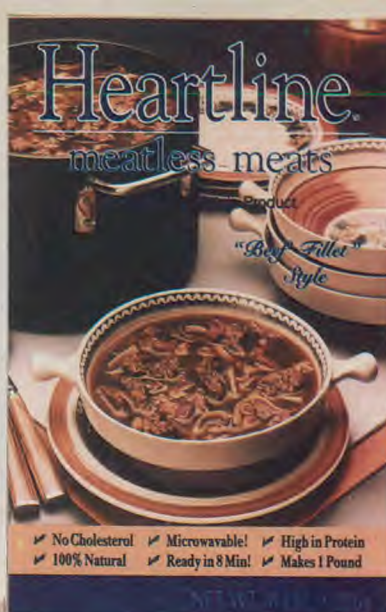
Larry Couture, an AIM chaplain, referred the study request to Roy Hoyte, pastor of the Corona Adventist Church. Pastor Hoyte passed the record card to one of the church elders, O'Neal Robinson, who began visiting Mrs. Benton. Over the next several months he gave her Bible studies. At the same time she continued to watch *It Is Written*, frequently calling AIM for additional book offers.

Pastor Brian Carter presented a six-week series of evangelistic meetings in Corona during the summer of 1986. Mrs. Benton attended the series and was baptized at the close of the meetings. A short time later her son, Jesse White, of Takoma, Washington, was also baptized.

AIM continues to have many similar success stories. The conversion of two ministers from other faiths to the Adventist Church is currently in progress.

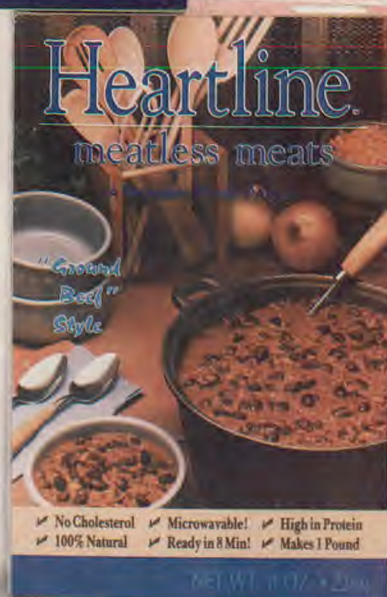
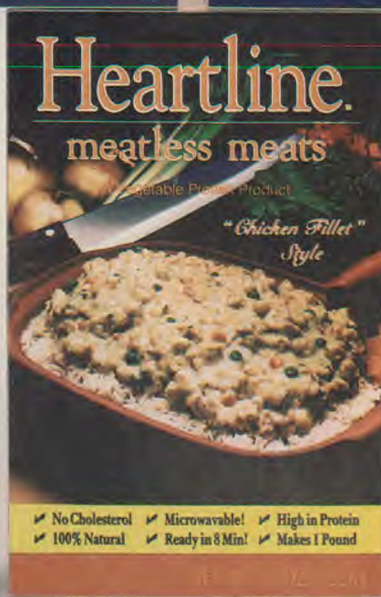
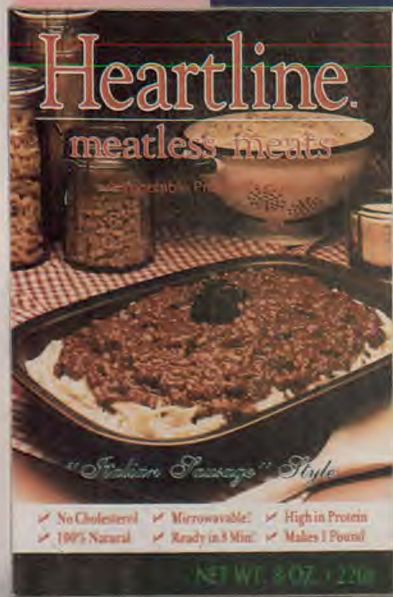
By Richard E. Green, AIM communication assistant, and R. C. Williams.

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"Behold, I have
given you every seed . . .
And to you it shall be
for meat . . ."

Genesis 1:29



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In addition, we will send you five 1.5 oz. samples of our delicious **Cajun Jerky**. So order today!

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UPLINK '88 Challenges 350 Youth, Leaders

Columbia Union hosts young adult convention.

More than 350 young adults and youth leaders from across the Columbia Union met October 21-23 for UPLINK '88, a weekend retreat held at the Hyatt Hotel in downtown Pittsburgh, Pennsylvania.

Coordinated by union church ministries director Ron Stretter, this "mini camp meeting" offered sermons and seminars designed to meet the needs of today's young Adventists.

The weekend's high spiritual tone was set on Friday evening by James Londis, director of the Washington Institute of Contemporary Issues (WICI), when he spoke on the subject "The Church as Family."

"Because of the breakdown of the family in society today," Londis said, "we as church members must help each other meet social and emotional as well as spiritual needs. We need to be family for each other."

The next day's activities began with a prayer breakfast that featured Trina Magi, director of communication for WICI, giving "A Look at Witnessing From Someone Who Doesn't Really Like It."

"Not to witness is a witness in itself," Magi said. "Whatever we do and say is a witness about each of us and our convictions."

The youth then were invited to attend one- and two-hour seminars that dealt with a wide variety of topics, including singleness, church publications, Hispanic outreach, contemporary Christian music, sexuality, divorce recovery, and Christian parenting.

Perhaps the most interesting seminar allowed young adults to interact with union president Ron M. Wisbey and other union and con-

ference leaders on current issues facing the church.

While both the young adults and church officials spoke frankly about subjects ranging from loneliness in the church to the need of Black conferences, the discussions tended to be conciliatory rather than confrontational, as both groups sought solutions that would help heal divisions within the church.

Another seminar dealt with "the four M's": movies, makeup, meat, and margaritas. This discussion of contemporary Adventist lifestyle issues was led by Dick Osborn, director of education for the Columbia Union.

Union executive secretary Henry Wright gave a stirring sermon during the UPLINK afternoon worship service. "The Adventist Church was started by young people," Wright said, challenging his listeners to "bring nineteenth-century zeal into the twenty-first century."

A panel of youth leaders from the Pittsburgh area then told of various ways they are using to reach "yuppies" (young Adventist professionals)—from touring musical groups to alternative worship services. This panel was moderated by Bill Johnsson, editor of the *Adventist Review*.

Following a discussion of the union's Vision 2000 program led by Wisbey, singers from churches throughout the Greater Pittsburgh area came together for the first time to present a gospel concert.

Saturday night was set aside as a time for the youth to see the sights of Pittsburgh, relax with friends, attend a seminar on the ordination of women, or visit the hospitality center, which included displays representing the Association of Adventist Forums, *Christian Lifestyle Magazine*, and the Kettering College

of Medical Arts, Kettering, Ohio.

More seminars were held on Sunday morning, after which a concert by Wintley Phipps, pastor of the Capitol Hill church in Washington, D.C., brought the weekend retreat to a close.

During his presentation Phipps said that the church's "real challenge is how to manage change and maintain its identity as the year 2000 approaches."

"For me, UPLINK '88 was a fresh approach to issues that are too often brushed under the carpet," said Nancy Poist, a member of the Atholton church in Columbia, Maryland. "I came away feeling closer to my mate and challenged to become more involved with my church."

Medical Center Sees Concrete Progress

November 7 saw 2,800 tons of concrete poured into the foundation of a building under construction at Loma Linda University Medical Center (LLUMC) to house the world's first hospital-based proton accelerator for the treatment of cancer.

This represented approximately one tenth of the concrete to be used in the 180,000-square-foot addition to LLUMC, which will bring the total floor space of the medical center to more than 1 million square feet.

Beginning at 5:00 a.m., 140 truckloads arrived at the site, and with the use of one of the largest concrete pumps in existence, 1,400 cubic yards were poured into the foundation, 50 feet below ground level. The last truck dumped its load at 7:00 p.m.

A traffic-control system, coordinated with the city of Loma Linda, temporarily routed traffic around the construction site. Eventually up to 15,000 cubic yards of concrete will be used in the \$40 million project, now scheduled for completion in the spring of 1990.

By Randy Hall, editorial assistant for the Columbia Union Visitor. Reprinted by permission from the Visitor.

Romanian Adventists Emphasize Family Life

GC retirees hold seminars in crowded churches.

The Seventh-day Adventist Church in Romania is very much alive and well," concluded Delmer W. and Betty Holbrook, who recently conducted a series of Family Life meetings in Timisoara, Cluj-Napoca, and Bucharest. Sessions were packed, with crowded aisles and hundreds standing outside the churches. In each case many non-Adventists attended, including Catholics, Greek Orthodox, Pentecostals, Baptists, and a few Jews. In three meetings key government authorities listened with appreciation to the messages.

Two-day Family Life workshops were held in three conference centers for approximately 200 pastors and their wives.

Many pastoral couples shared their deep satisfaction that church leadership is addressing the problems of family life in such a practical way. Discussion topics were presented with frankness and honesty, and created a wholesome atmosphere for personal growth. This has been an exceptional experience for our church families in Romania. The practical value of the discussions has begun to yield fruit.

Deeply Committed

Romania has 525 SDA churches, with more than 55,000 members. The Adventist Church in Romania began in the early 1870s, only a few years after its organization in the United States, and is recognized and respected in the country.

"Adventists in Romania are deeply committed to their church. Their sincerity and earnestness are obvious," observed the Holbrooks.

"The churches are strong, with a decided emphasis on the traditional and conservative values of Advent-

ism. This has been one of the richest experiences of our lives," they added.

Impressions of Romania

The 10 days we spent in Romania proved a totally unforgettable experience. We came home with some strong convictions and a different view of that country.

Just before leaving, we read that the Romanian government is exporting food in such quantities (to earn hard currency) that food shortages there are widespread. But we have never eaten better on an overseas trip. We thought at first the people were making strenuous efforts just for us, but then we noticed that the hundreds of Adventists we met were happy, healthy, and well-fed. Romania is a beautiful country, but what we liked best were the Romanians!

The schedule lined up for us was hardly designed for two retirees. We flew into Bucharest with a special letter of invitation that whisked us through formalities with a minimum of trouble. The next day we flew to Timisoara, the site of the Sibiu Conference and center of a large number of SDA churches, where we began the first of three series of meetings. Since the churches were jam-

packed, many church members gave their seats to non-Adventists and stood outside.

Betty and I preaching together seemed incredible to them. The news of an American couple that preach together brought in the crowds. The response after each service was thrilling.

The Adventist churches of Romania specialize in large well-trained choirs. In some churches we found a third of the total sanctuary space reserved for the choir, and some churches had a large brass band. Four to six choir numbers in each service is routine. This proves a remarkably successful way to keep young people interested and coming back to church. Betty and I realized that we were seeing a live and vibrant primitive Christianity in our churches in Romania. The Romanian Adventists are a special kind of people. We love them.

By Delmer and Betty Holbrook, retired General Conference workers who are working on a two-year assignment in the Euro-Africa Division.



Holbrooks with translators Popa and Lucia Pavlov.

By Dumitru Popa, president, Romanian Union.



Getting ready for a take on the set of Faith for Today's *Christian Lifestyle Magazine*.

Adventist Television Ministries Reach Millions—With Your Support

Vital offering to be received February 11.

"Dear Dan Matthews:

"After watching your broadcast, . . . my faith in God's way of life has been rejuvenated. I would like to learn more about your program, especially Bible study, faith, and building healthy relationships."

"Dear Pastor Brooks:

"I live in the Aleutian Islands. There is not an SDA church here or anywhere near. . . . When I turned

By Dan Matthews, director, Faith for Today.



Charles D. Brooks, speaker for the *Breath of Life* television ministry.

on our cable TV to the spiritual channel this Sabbath and saw your program, it was an answer to prayer. . . . I can't tell you how much your program means to me."

Each week, as many as 2 million people (perhaps more, according to a recent estimate) watch programs produced at the Adventist Media Center—*It Is Written*, *Breath of Life*, *Faith for Today's Christian Lifestyle Magazine*, and the newest ministry on campus, *Ayer Hoy y Mañana*.

They watch programs carried by satellite, on cable networks, and on conventional VHF broadcast channels as Adventists use the diversity of 1980s television technology to reach the widest possible audience.

But reaching "the widest possible audience" is a constant challenge. Quite frankly, the size of the audience we are able to touch with the message of Adventist television depends on the amount of funds we have available to purchase airtime and advertising. Just to buy a half hour of airtime on one independent station in Los Angeles at 7:30 Sunday morning would cost about

\$500,000 a year! And yet the number of available viewers is tremendous. A similar time in New York City results in as many as 93,000 households watching *Christian Lifestyle Magazine*.

1989 Plans Expand Outreach

The coming year is one of ambitious plans for the ministries of the Adventist Media Center.

It Is Written aims to:

- Broadcast the *Empires in Collision* miniseries portraying the great controversy.

- Continue broadcasting weekly across the European continent on the Super Channel, a popular satellite cable system.

- Offer sample videocassettes of important telecasts to schools, Christian churches of all faiths, and Christian bookstores.

Breath of Life plans to:

- Produce a new series of programs.

- Maintain existing airtime exposure through two major national satellite networks with a potential au-



George Vandeman tapes overseas material at Napoleon's tomb for the great controversy miniseries *Empires in Collision*.

dience of more than 30 million households weekly.

- Conduct three major evangelistic crusades—two in the United States and one on the island of Barbados.

Faith for Today (*Christian Lifestyle Magazine*) plans to:

- Produce a full season of 26 pro-

grams, including recent stories filmed on location with the Adventist Development and Relief Agency in the Far East.

■ Introduce a quarterly videocassette program making highlights of *Christian Lifestyle Magazine* available for use in Bible study groups and worship services.

Church Member Support Is Crucial

Recently, a longtime Adventist Church member expressed surprise upon learning that General Conference appropriations do not cover all the expenses involved in Adventist television. In fact, available appropriations cover only a small fraction of the expenses. The rest of the funds—which keep these programs spreading the gospel every week—come from the month by month giving of ministry supporters, and from the annual offering, which will be received this year on February 11. Without these generous, year-round gifts, none of the programs at the Adventist Media Center could survive.

Television Helps Fulfill Church Mission

In this era of swelling cities filled with lonely people, I believe that God has given us the medium of television to get the gospel message across in a powerful way to a large audience.

Adventist television can never replace the human, one-to-one touch of spiritually alive church members. That is not the role of television. But it can help rekindle spiritual interest in people who might never set foot in a church building. It can make people aware of Seventh-day Adventists—people who might never otherwise hear our name. It can lead people into closer contact with members of local SDA churches, who can show them what Christ is doing in their own lives and invite them to become part of God's family.

We receive your gifts as talents from God to be invested wisely in

His service. We need your support, both in the February 11 offering and all year long through direct contributions, so that we can continue to reach people like the writer of this letter:

"Dear Pastor Vandeman:

"Your office put me in contact with a local church. . . . Their pastor called and asked if he could visit

with me. . . . Through the pastor's counseling I joined the church and have been baptized. We are studying the Bible together and I have learned a lot. Thank you for your interest in my welfare."

Through Adventist television, you have an opportunity to touch lives like this. We're counting on your support. We thank God for it.

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CRIES OF "WOLF!"

BY GARY M. ROSS

With various degrees of pride and chagrin, Adventists look back—to 1888, to 1844, and to other moments of historical significance. But also, and mainly, we look ahead—not only to the Second Advent but also to other end-time events.

Among these, a national Sunday-closing law figures importantly. From Revelation 13, Adventists deduce that the United States will reverse its revered practice of church-state separation. A resulting union, it is believed, will legislatively sanctify the first day of the week and undermine the biblical Sabbath.

That scenario makes Adventists dedicated advocates of religious liberty. For us, perhaps uniquely, liberty bears a transient quality. Ours only temporarily, liberty must be appreciated, exercised, and defended now—while it remains in our possession.

But even as the expectation of liberty's demise strengthens its defense, that expectation contains pitfalls. Yes, it is true: if misused, correct views of the future can be as harmful as false views of the past.

Not particularly pleasant to mention, these negative side effects of the Adventists' expectation must be acknowledged.

1. In virtue of it, some Adventists overlook Romans 13—a passage of Scripture that, rather than deprecating government, exalts it as divinely ordained.

2. In virtue of it, the religious liberty leaders of our church can escape scrutiny—as when lost battles elicit the plaintive response "Well, it had to happen, didn't it?"

3. In virtue of it, some succumb to paralysis in regard to the defense of liberty—"If religious liberty is to diminish, then let it happen so that our Lord can come!"

4. In virtue of it, some people become overly expectant, seeing ominous things prematurely and thereby immunizing people against the real crisis when it comes.

Just now certain itinerant preachers are writing books and renting halls to proclaim the immi-

Vigilance without integrity is as undesirable as apathy.

nence of a Sunday law. What is lacking in their appeals? *Facticity, pure and simple*. Consider the following:

■ Is there a leaflet circulating called "Special Alert" that cites Adventists as a roadblock to universal Sunday observance? Yes—written five years ago by a disgruntled 90-year-old man in Massachusetts with absolutely no connections of significance either to American evangelicals or anyone else.

■ Does Jerry Falwell desire a

Sunday law and intend to fight for one? Put these words into his mouth ("helping God out" just a little) and he responds sympathetically. But nothing in the literature or sermons of the New Christian Right makes this a part of the agenda.

■ Are we at the brink of a national constitutional convention whose delegates would rewrite the First Amendment to the Constitution? Things got close to what might have been a devil's playground when 32 of the needed 34 states asked Congress to convene such a meeting in order to write a constitutional amendment requiring a balanced federal budget. Then on April 28 and May 12 of this past year Alabama and Florida rescinded their petitions.

■ Have Sabbatarians been imprisoned, beaten, raped, and tortured under a Sunday law in Fiji? No! The tiny island has a closing law that the authorities do not enforce. Moreover, many Sunday-keepers themselves oppose the law, and according to government officials a new constitution now being written will not include it.

And so it goes. Where exaggeration will raise its head next, no one can predict. But this is certain: vigilance without integrity is as undesirable as apathy. It produces cries of "Wolf!"

Gary M. Ross serves as an associate director of the Public Affairs and Religious Liberty Department and congressional liaison for the General Conference.

A LITTLE GOOD WINTER NEWS

The threat of snow in the gray-black sky, the people hurrying by in bulky wool coats, remind me of the winter I stopped watching television news.

I sat in a Chicago hotel room staring at an ugly orange-print bedspread, smelling the stale after-smell of cigarettes and listening to the TV drone on. I had broken up with my "almost fiancé" less than a month before. On this date the previous year I had discovered that a close family member had cancer. In my bank account I had less than \$10, and my health seemed to be failing.

Something on the flickering screen captured my attention—a bombing in Ireland? a hijacking in the Middle East? a murder on the East Side? Suddenly I started crying and could not stop. Shaking with sobs, I shut the television off. I had had it. I had enough anguish in my own life. No more television news.

Dark Days

Ever since then it has seemed that the dark and cold of winter are inextricably intertwined with bad news and tears. We called it "winter quarter blues" when I attended college in Michigan. It seemed the sun would never shine again and our lives would never again be bright and cheerful.

College students are not the only ones who suffer from those feelings of isolation, of unattributable pain and sadness. Researchers have discovered that as the days get darker, the temperatures get lower, and the hours of daylight get fewer, people experience more depression, and

the number of suicides and incidents of mental disturbance increase. The vague malaise we complained of in school has graduated to a legitimate disease—SADS (seasonal affective disorder syndrome)—in which the winter outside is reflected in our emotions.

It seems to me that many of us live in a winter country in a winter world. In our communities and homes days can get dark and clouds obscure the light. We develop a winter of the soul—SADS (spiritual attack and drainage syndrome). We

At times we live in a winter country in a winter world.

feel cold, afraid, abandoned, worthless, and overcome by sin.

On the gloomy day in Chicago I opened my hotel room window and caught the voice of Anne Murray drifting up from the street below. The chorus of her song echoed my sentiments: "I sure could use a little good news today."

In the midst of winter there is good news for people suffering from seasonal affective disorder syndrome. Increased exposure to sunlight, regular exercise, and frequent interaction with family and friends combat winter depression. For most

sufferers, the key is spending more time outside catching the rays of winter sunshine—weak and obscured though those rays may be.

Springlike Hope

There is also good news for people suffering from spiritual attack and drainage syndrome. In the sixth century B.C. a spiritual winter pervaded Judah and Israel. Commentators' descriptions of their age sound uncannily like those of our own. Into that winter God sent sunlight—the word of the Lord through Isaiah, recorded in chapter 43.

The message brought springlike hope: If you feel afraid, remember, "I am with you" (verse 5). If you feel hopeless and sinful, remember, "I have redeemed you" (verse 1). If you feel as though you do not belong, remember, "I have called you by name; you are mine" (verse 1). When circumstances in the news or at home overwhelm you, remember, "They will not sweep over you" (verse 2).

No matter where we actually live, most of us will have winter days of the soul when the wars and disasters of the evening news seem to move into our offices, our homes, and our churches. For those days Isaiah brings a little good news—warm, healing rays from the Light of the world—God's springtime promise: "I love you. I will be with you. You will not be overcome." □

Janice Watson is assistant professor of English at Andrews University, Berrien Springs, Michigan.

BY JANICE WATSON



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CHESAPEAKE**First VBS in 15 years draws 68 students in Rock Hall**

The small church in Rock Hall on the eastern shore of Maryland had not conducted a Vacation Bible School for 15 years before last summer.

The 68-member church, guided by Pastor George Wennerberg, stepped out in faith and registered 68 children for VBS.

The family program held Sabbath morning brought many non-Adventist neighbors to see their youngsters graduate.

KIM BUCKLEW
VBS Director

MOUNTAIN VIEW**Youth explore ministry ideas at rally**

Youth ministry ideas were explored by Adventist young people from West Virginia and western Maryland during a weekend rally in December at the Cumberland, Maryland, church.

The young people put theory into practice by presenting a Sabbath program at a Cumberland nursing home, reported Kingsley Whitsett, conference youth director. The rally was sponsored by the Mountain View Conference.

President Herbert Broeckel spoke on the subject, "Secret Assignment." The weekend program included several skits by students at Mountain State Academy in Pennsboro, West Virginia.

Cumberland members and their pastor, Jim Davis, hosted the event.

RUTH WRIGHT
Communication Director

ALLEGHENY EAST**Church "shakes hands" with its neighbors**

The personal ministries department of the West church in Philadelphia sponsored a "Neighbor's Day" last fall. The event helped people from the neighborhood learn about church members and their activities, along with the community services West offers.

Attendees also sampled vegetarian foods and chose what interested them from a variety of literature on lifestyles. Food and clothing were given away by Community Services workers.

A counselor was on hand to give advice

on personal problems, and an attorney was present to answer legal questions. Health personnel checked blood pressures.

A Pathfinder exhibition and drum performance, along with several singers, entertained the neighbors while their children clustered around the popcorn stand.

Everything was offered free of charge, and there was no preaching. But church members and the people in their community got better acquainted.

MARK FROG HARRIS
Communication Secretary

WORLD CHURCH**Hiram Edson farm is available for church purchase**

It might be possible for the Seventh-day Adventist Church to purchase the farm in New York state once owned by Hiram Edson, said James R. Nix, director of the White Estate branch office in Loma Linda, California.

In the fall of 1846, Seventh-day Adventist Church co-founder Joseph Bates journeyed to Port Gibson, New York, to meet with Hiram Edson and other former Millerite Adventists there. Bates brought with him the seventh-day Sabbath doctrine.

O.R.L. Crosier, an associate of Edson's, had published an article on the heavenly sanctuary in the *Day Star Extra* of February 7, 1846. That historic meeting at the Edson

farm was the first at which the doctrines of the Sabbath, the second coming of Jesus and the sanctuary were linked together at the same time.

Edson tells us that about two years earlier, on the morning of October 23, 1844, as he left his home and crossed a large field to visit others who had experienced the Great Disappointment the previous day, he had his first insight into why Christ had not returned.

Further Bible study led to the emerging church's sanctuary doctrine. The Hiram Edson home was also the site of the third Sabbath conference held in 1848.

Adventist Historic Properties learned recently that a portion of the Edson farm, including the old house, can be acquired.

The current owner was just starting to demolish the house to construct a new one when contact was made. He is temporarily holding off further destruction of it in case Adventist Historic Properties is able to raise the monies to purchase the historic site for the denomination.

Organized in 1981, Adventist Historic Properties is a group of lay members, church employees and administrators who are interested in preserving a few of the most significant sites related to the denomination's beginning.

People interested in making contributions or requesting further information can write to Adventist Historic Properties at 165 North Washington Avenue in Battle Creek, Michigan 49016.

POTOMAC

These students at the Echo Valley school knew that not every family would have the essentials needed to enjoy the holidays, so on a rainy Halloween they gathered more than 300 food items for the less fortunate from people throughout Wytheville, Virginia. Food baskets were distributed to the needy during the holiday season thanks to the efforts of Ashley Bivens, David Eichelberger, Ben Castleberg, Tiffany Smith, Tanya Smith, Brittany Bivens, Sharon Eichelberger and Erin Castleberg, as well as Julie and Levi Malin (not pictured).—STARR BIVENS



Jose Campos from Pacific Press challenges 38 new literature evangelists in New Jersey to faithful service during their graduation from a week-long training program.

NEW JERSEY

New LEs complete training, begin work

Thirty-eight happy literature evangelists-in-training received diplomas from Woody Pangborn, the Columbia Union publishing director, after recently completing an intensive week-long training program at Garden State Academy in Tranquility, New Jersey.

During the Friday evening vesper-graduation service held at the Jersey City Spanish church, Jose Campos, circulation manager of foreign periodicals for the Pacific Press Publishing Association in Nampa, Idaho, challenged each of the graduates to render faithful service to the Lord.

Conference President Robert W. Boggess

and Steve Bohr, conference North American Missions coordinator, congratulated the graduates.

Ada Campos, a vocalist representing Pacific Press, added to the graduation by presenting a sacred concert.

Jeff Lewis, conference publishing director, and assistant Eliseo Lozano reported that 42 literature evangelists have begun actual field work as a result of this training school.

After the first two months of labor, a total of \$53,000 in Christian literature has been placed in homes throughout New Jersey.

This was accomplished even though Pacific Press ran out of the books being sold, and special arrangements had to be made with overseas publishers to keep the supply sufficient to meet the needs of the conference's literature evangelists.

CUC

CUC offers new tuition payment plan

A new tuition plan that involves payment of current tuition rates into a savings account that will be applied toward future education is now in place at Columbia Union College. This payment plan is offered as a savings strategy for parents of prospective students of the Takoma Park, Maryland, school.

By making payments into a savings account now, parents of children up to 17 years old will pay current tuition rates no matter what the rate is at the time of enrollment at CUC.

To implement this prepayment plan, Columbia Union College has become a charter member of the National Tuition Maintenance Organization. TMO has created a network of colleges and universities that will use the plan.

If a student is not accepted at CUC, the prepayment funds are transferable to any other institution in the TMO network. The tuition rates at all TMO network institutions are locked in at the time the account is established.

For more information about the plan and other services offered through TMO, contact Alice Willsey, director of student finance, at (301) 891-4005.

RICK MOYERS
Public Relations Director

OHIO

Outreach provides services to community

The Outreach program at Mount Vernon Academy is a "rewarding and extremely fulfilling experience that gives participants joy and happiness," said Helmer Heghesan, Outreach leader.

Students in the program periodically visit Northside Manor, a nursing home located across the street from the academy.

Outreach volunteers sing and read to the home's residents. "This activity clearly reveals that young people enjoy sharing their thoughts and ideas with the elderly," Heghesan said.

Several other outreach projects are now being planned. One group will continue to visit shut-ins on Sabbath. Participants also plan to rake leaves, paint and clean for people in need in the community.

The mission of Outreach is best described by Heghesan: "Wherever there is a need, we are willing and ready to help out."

JULIE WAXTER
Student Reporter

PENNSYLVANIA

Church contributes to feed, clothe homeless

Try to imagine what it would be like to be homeless.

That is what Carol Bishop of Lewistown asked people to do as part of her effort in coordinating a communitywide collection of warm clothing for winter wear and food to aid the more than 6,000 homeless people in Philadelphia.

Bishop's appeals were based on the fact that 40 percent of this nation's 2.5 million homeless are members of entire families.

These families fall on lean times with little or no money to provide food and shelter for their children. Many have no options other than living in their cars or sleeping on city streets.

Mifflintown Community Services volunteers took up the challenge by collecting and contributing 1,283 articles of warm clothing for the project. Their assistance helped to clothe and feed hundreds of the homeless.

The contributions were collected at the National Guard armory outside Lewistown. Nine truckloads of clothing and food were distributed among six shelters for homeless people.

BETTY LEADER
Community Services Director

POTOMAC

TA honor students qualify for awards

Twelve seniors at Takoma Academy in Takoma Park, Maryland, have been named to the Maryland Distinguished Scholar list, which is sponsored by the state of Maryland in both public and private schools.

Students qualify at the end of their junior year in high school. The names of those with at least a 3.7 grade-point average in English, mathematics, science, social sciences and a foreign language, along with their PSAT scores, are sent to the Maryland State Scholarship Board.

All PSAT scores and GPAs of all nominated students within the state are ranked. Depending on their ranking, students qualify as finalists or semifinalists or are given an honorable mention or ineligible listing.

Semifinalists are then eligible according to their ranking for awards that are not used by finalists.

Students qualifying for honorable mention are eligible for awards that are not used by semifinalists.

The scholarship awards continue through the students' college years as long as they maintain high grade-point averages.

TA senior Lisa Parry qualified as a finalist. Finalists receive a \$2,400 award if they attend a college in Maryland.

Semifinalists included Stoeher Sukachevin, Preethie Meesarapu, Amy Eva, Bill Neely, Ken Ninala, Melissa Wout and Vivian Wong. Honorable mention went to Edson Ponraj, Kelly Hollis, Jason Lane and Ruth Stephen.

ALLEGHENY EAST

Skit explains Investment principles

Henrietta Hinds and Ruth Gordon of the West Philadelphia congregation performed in a skit about Investment during a Sabbath school program in December.

The little play explained what Investment is and demonstrated how an Adventist can enlist the help of a non-member friend.

The following is a brief description of how Annie, played by Hinds, met and befriended Jenni, played by Gordon.

As she was rolled into her room from the operating table, Jenni bemoaned her fate. "I'm in this outrageous cast and in pain!" she said. "How long will I be in this place?" "Six to 10 weeks," replied the doctor.

Jenni angrily resigned herself to an eon of misery and turned her face to the wall.

As time slowly crept along, she started to listen in on the hospital gossip. She heard about another patient down the hall who was knitting something.

Curious enough to investigate, Jenni then asked a nurse to wheel her to Annie's room so she could see the needlework.

Annie Hinds, a Seventh-day Adventist, explained to Jenni that she was working on an "Investment project."

She told how Sabbath school members could choose a project or product, invest it while asking for the Lord's blessing, and give the profits or a percentage thereof to support world missions.

Because Annie could knit, she was making a shawl for Investment. Soon she was teaching Jenni basic patterns.

A nurse noticed the beautiful work Jenni was doing on a bedspread and offered to submit it for her in a craft fair. Both women were surprised at the large sum the spread brought when it was sold at the fair.

MARK FROG HARRIS
Communication Secretary

POTOMAC

TA-SADD sponsors day-long coping retreat

The newly formed Takoma Academy Students Against Drunk Driving chapter held an all-day "Coping Retreat for Families" on December 3.

The theme was "Alcohol, Drugs and Your Family," and included presentations from

a variety of churches, schools, health-care organizations and local law-enforcement agencies.

The morning program included Sabbath school and worship services. Gary Gryte, youth pastor for the Beltsville, Maryland, church, presented the sermon, "Daddy, You Did It," which emphasized parents as role models.

Following special music by vocalist Dunbar Henri, Karl Hammonds, a physician and medical director of Progressive Health Associates, gave an graphic slide presentation called "The Baby Boozers."

The Association of Adventist Parents for Drug-Free Youth and Pathfinder clubs from throughout the metropolitan Washington area conducted discussion groups on positive peer pressure and problem solving.

In the afternoon, inspirational "rappers" from Washington, D.C., the Christian Crusaders and the Christian Classics, gave exciting witness to the power of Jesus Christ in their lives.

Celebrity guest for the retreat was Steve Fitzhugh, a former defensive free safety for the Denver Broncos football team and now a divinity student.

With more than 100 participants for the day, Ken Wilson, faculty advisor at the Takoma Park, Maryland, school, and SADD leaders Mike Elias and Cindy Gray agreed that the day was a great success.

The Takoma Academy Students Against Drunk Driving are planning additional activities during the spring that will educate more youth and their families in helping to save lives.

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LEVITICUS
CHRIST IS ALL

LESLIE HARDINGE



Year of the Friend Mission Statement

The Year of the Friend is an emphasis on the part of Seventh-day Adventist Christians in churches, schools and institutions of the Potomac Conference to lead people to Jesus Christ; as well as to responsible church membership through warm Christian friendship, appealing worship services and other expressions of Christian concern for people.

The Year of the Friend calls for each member to experience a renewal in his or her relationship with Jesus that will create a natural Christian attractiveness and provide the witness of friendship to the community.

ROBBI PIERSON

*A*s members of the Potomac Conference welcome 1989, they also welcome new challenges in making the Year of the Friend a meaningful time in their churches and communities.

The Year of the Friend is an endeavor to begin and/or continue practices in each Potomac congregation that will create a hospitable, welcoming environment of fellowship and family to incoming non-Adventist visitors.

The Year of the Friend also emphasizes Sabbath morning programming as one of a church's most valuable and easily used evangelistic tools. First-time visitors are being strongly, but not exclusively, targeted.

The Year of the Friend was first introduced to Potomac members at last year's camp meeting, and in actuality is running for 18, rather than 12 months.

Because of the planning and training involved, the first six months were primarily used for preparation, promotion and education. Ideally, the Year of the Friend will be every year, in every church. This specially appointed year is for the development of and education about a concept that will last for years to come.

Robbi Pierson is communication director for the Potomac Conference.

Conference activities to promote the Year of the Friend include area seminars, such as elders/greeters workshops conducted by Skip Bell, Potomac vice president for administration, and Dan Goddard, ministerial director.

These training events are designed to develop leadership skills in foyer ministry and worship service development and leadership.

The education department is encouraging Potomac teachers to make the Year of the Friend a priority in the classroom.

Educators are finding innovative ways to encourage students to participate in the year by making friends with non-Adventist youngsters in their communities and inviting them to church and school programs.

The communication department is providing kits for church pastors and communication secretaries that offer promotional ideas and church program and activity suggestions. Also, a kit for first-time visitors is being produced that explains some of the basics of Adventism.

One extensive education and planning event that has already taken place was the church ministries and communication convention held in Richmond, Virginia.

More than 300 delegates from churches throughout the conference were present for Convention '88, held November 18-20. Seminars, general sessions, planning sessions and fellowship focused on the convention theme, "Bringing Home the Year of the Friend."

Various Potomac churches have already begun special Year of the Friend activities.

In **Williamsburg**, Virginia, Pastor Tony Finch and church members decided that the first step in carrying out the Year of the Friend was to help members find non-Adventist friends.

The congregation used direct mail to send out two separate mailings—each to about 10,000 homes—offering Bible study.

More than 140 people responded to the invitations and were enrolled in a Bible study course by mail, individual studies or a group class.

Later, each of these students received a personal invitation from Finch to join a Bible interpretation seminar, which began in late January.

Williamsburg members are providing major support for this project, says Finch, and 95 percent of the congregation is involved in Bible studies.

During the course of the seminar, they are taking advantage of the opportunity to develop friendships with non-members and to invite them to church.

Seabrook, Maryland, members offer fre-

quent special Sabbath morning or afternoon programs in their church that attract people from the community.

The church also has "Community Days" when visitors are invited by members to special Sabbath morning programs. These events are advertised through direct mail and a sign in front of the church. Pastor Bob Strieb says the effectiveness of a churchyard sign was a pleasant surprise.

The Seabrook congregation also involves itself in such activities as blood drives to create general awareness and good will in the community.

Chesapeake church members in Virginia Beach, Virginia, have found a unique way to use Year of the Friend balloons provided by the conference.

When members arrive at church, they find inflated balloons attached to the bulletin board. Each member picks a balloon, and inside it is the name of someone in the community to pray for, visit or be of service to in some way, as well as possibly invite to church.

Washington, D.C.'s **Capital Memorial** church members are frequently reminded to practice Year of the Friend concepts because the YOF logo appears before them frequently.

They see it on the church letterhead, bulletin covers, church directory covers and even on a church banner made in honor of the special year, according to Pastor Steve Willsey.

This past fall, members held a special

Sabbath event called the "Celebration of the Family of God." Inactive and former members were invited to be special guests, and the day was considered a great success by those involved.

In the fall another Sabbath event, a "Celebration of Friendship," will see members inviting their new—and old—non-Seventh-day Adventist friends to another day of special activities.

Some churches, such as **Manassas** in northern Virginia, are using print media to find new friends for their church family.

Manassas Communication Coordinator Gary Rodman uses invitational ads in the religious section of the local newspaper, focusing on those who may be lonely or searching for meaning in their lives.

Follow-up is the catchword for **Damascus**, Maryland, members during the Year of the Friend.

Pastor Steve Charbonneau explains that certain members are specially trained in home visitation.

Within 24 hours of attending church, a guest is called on by a member of the visitation team. The guest receives a special visitor's pack and a personal invitation to return and worship with the Damascus congregation.

These are just a few of the many ongoing endeavors in Potomac churches during the Year of the Friend. New ideas are always forming, and new projects are taking seed as Potomac people strive to make the Year of the Friend a year to remember.



Robbi Pierson

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ANDREWS UNIVERSITY needs a teacher in its social work program. A master of social work degree is required; a doctorate is preferred. Also desire substance-abuse certification and experience in substance-abuse treatment (CAC equivalency). Send resume to Reger C. Smith, Andrews University, Berrien Springs, MI 49104 before March 31. (215)

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SPEECH-LANGUAGE PATHOLOGIST: Kettering Medical Center, in south-suburban Dayton, OH, has a full-time clinical position that requires supervisory experience. M.A./M.S. and CCC/SLP-eligible Ohio license is required. We offer excellent benefits, a relocation package and competitive salaries. Send resume to: Rachel Alexis, 3535 Southern Blvd., Kettering, OH 45429; or telephone (513) 296-7863 collect. (21)

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TOUR JORDAN, Israel and Egypt August 6-20 with a possible two-day extension to Rome, Italy. Contact: Dale Hepker, Walla Walla College, College Place, WA 99324. CEU is available for pastors and teachers. \$1,879. (21)



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Phone (home) _____ (work) _____

Home church _____

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Name _____

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ABC BOOKMOBILE SCHEDULE

Potomac Conference

Feb. 12: Wytheville, 2 p.m.-7:30 p.m.; **Feb. 13:** Marion, 10 a.m.-12 noon; Bristol, 2 p.m.-3 p.m.; Big Stone Gap, 6 p.m.-8 p.m. **Feb. 14:** Radford, 12 noon-2 p.m.; Pearisburg, 4 p.m.-6 p.m. **Feb. 19:** Grasonville, MD, 9 a.m.-1 p.m.; Cambridge, MD, 3 p.m.-4:30 p.m.; Salisbury, MD, 6 p.m.-7:30 p.m. **Feb. 20:** Oak Hall, 10 a.m.-11:30 a.m.; Pocomoke City, 12 noon-1 p.m.; Seaford, DE, 4 p.m.-5 p.m.; Harrington, DE, 6 p.m.-7 p.m. **Feb. 21:** Dover, DE, 11 a.m.-1 p.m.; Eastern Shore Junior Academy, 3 p.m.-4 p.m.

For special orders, call (800) 325-8498 in Maryland or (800) 325-8492 outside Maryland.

POSITION WANTED: Project manager on multimillion-dollar level in highway construction, site development, drainage systems, etc., desires an Adventist employer. Also has background as a journeyman machinist. For a complete resume, please call (614) 452-4848. (215)

WANTED: Thirty robes for a prison choir in Pennsylvania. This is not an ordinary choir: These men sing their hearts out. They love their Lord, and some are asking for Bible studies. Anyone who can help, please contact Shirlee Jones at (717) 675-3849 or the Nanticoke Seventh-day Adventist Church, 32 S. Market St., Nanticoke, PA 18634. (21)

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CHAMPLAIN SINGLES: Dept. 7-DA is a dating/correspondence club for single Adventists ages 18 and up where you may find fellowship and friendship within the church. Why not give us a try? For free details, mail a large, stamped self-addressed envelope to P.O. Box 176, Jericho, VT 05465. (215)

CRISIS PREGNANCY NETWORK: We are Adventists offering compassion and help to women in crisis due to pregnancy. With you we seek creative, healing alternatives for life rather than abortion. If you need our help or if you can help us help others, call (301) 935-5658 or (301) 384-7892. (315)

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FLORIDA HOSPITAL in Orlando, FL, needs medical professionals to staff its 1,071-bed hospital. RN in critical care, medical, surgical, OR, ER, psychiatry, orthopedics and head injury. (Part- or full-time employees can get a B.S. degree in nursing at the NLN-accredited school on the Florida Hospital campus.) Physical and occupational therapy, ultrasound and radiation therapy techs. Contact Employment; in Florida at (407) 897-1998 or outside of Florida at (800) 327-1914. Florida Hospital, 601 E. Rollins, Orlando, FL 32803. (215)

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COLLEGE TEACHERS: Canadian Union College invites applications from persons interested in teaching in the following areas: mathematics, philosophy and psychology. In each case the applicant must be an Adventist in regular standing, have a Ph.D. degree, have teaching experience and be willing to be involved in research. Send a resume to: Vice President for Academic Administration, Canadian Union College, Box 430, College Heights, Alberta T0C 0Z0. (41)

NEED HELP in making a lifestyle change? Combine a sunny Florida vacation with getting personalized, professional help. Write: Country Living Lifestyle Change, 1821 Krape Rd., Naples, FL 33964; or call (813) 353-0376. (21)

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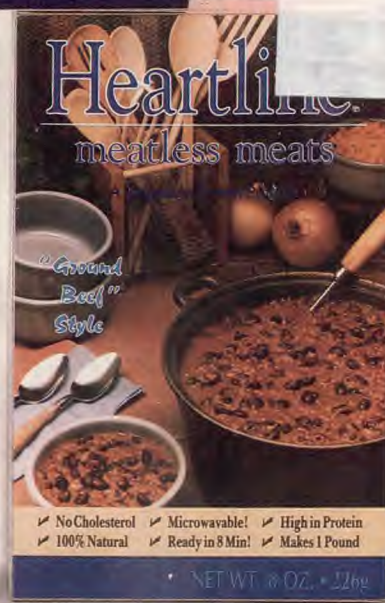
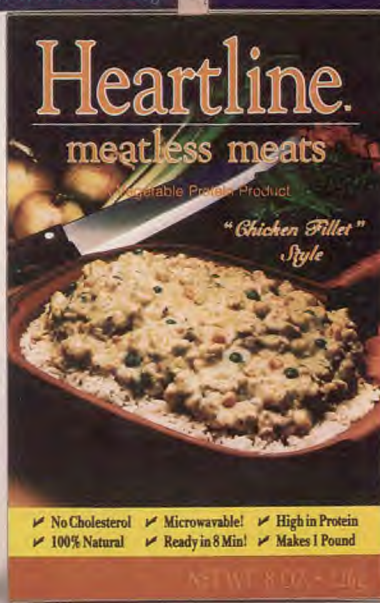
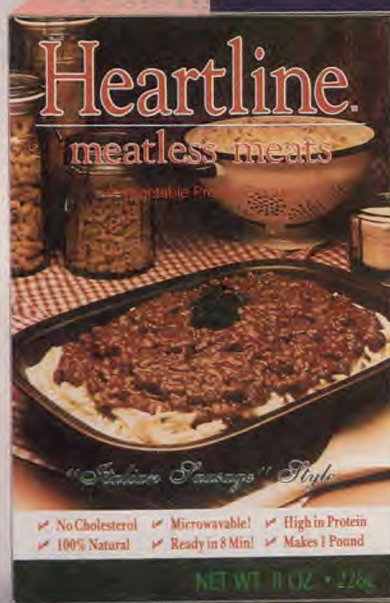
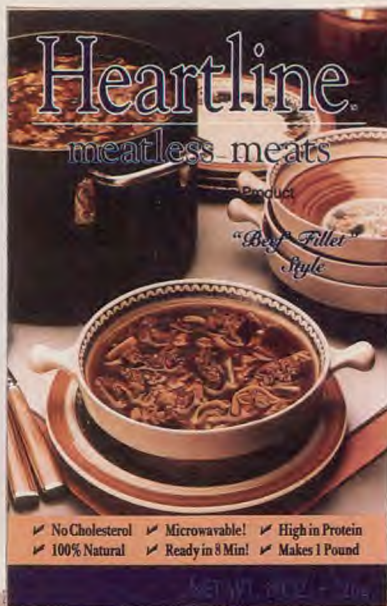
COVER PHOTOS: Send quality slides of nature scenes or people in the union to: Cover Photos, Columbia Union Visitor, 5427 Twin Knolls Rd., Columbia, MD 21045. (21)

SUNSET CALENDAR

Eastern Standard Time

	Feb.	Feb.	Feb.
	3	10	17
Baltimore	5:30	5:38	5:46
Cincinnati	6:01	6:09	6:17
Cleveland	5:45	5:53	6:02
Columbus	5:53	6:01	6:10
Jersey City	5:16	5:25	5:33
Norfolk	5:32	5:40	5:47
Parkersburg	5:49	5:57	6:05
Philadelphia	5:22	5:31	5:39
Pittsburgh	5:40	5:49	5:57
Reading	5:24	5:33	5:41
Richmond	5:35	5:43	5:51
Roanoke	5:46	5:54	6:01
Scranton	5:21	5:30	5:39
Toledo	5:53	6:02	6:11
Trenton	5:20	5:28	5:37
Washington, DC	5:32	5:40	5:48

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