

# Adventist Review

General Paper of the Seventh-day Adventist Church

June 13, 1985

disappearing  
members

Page 2

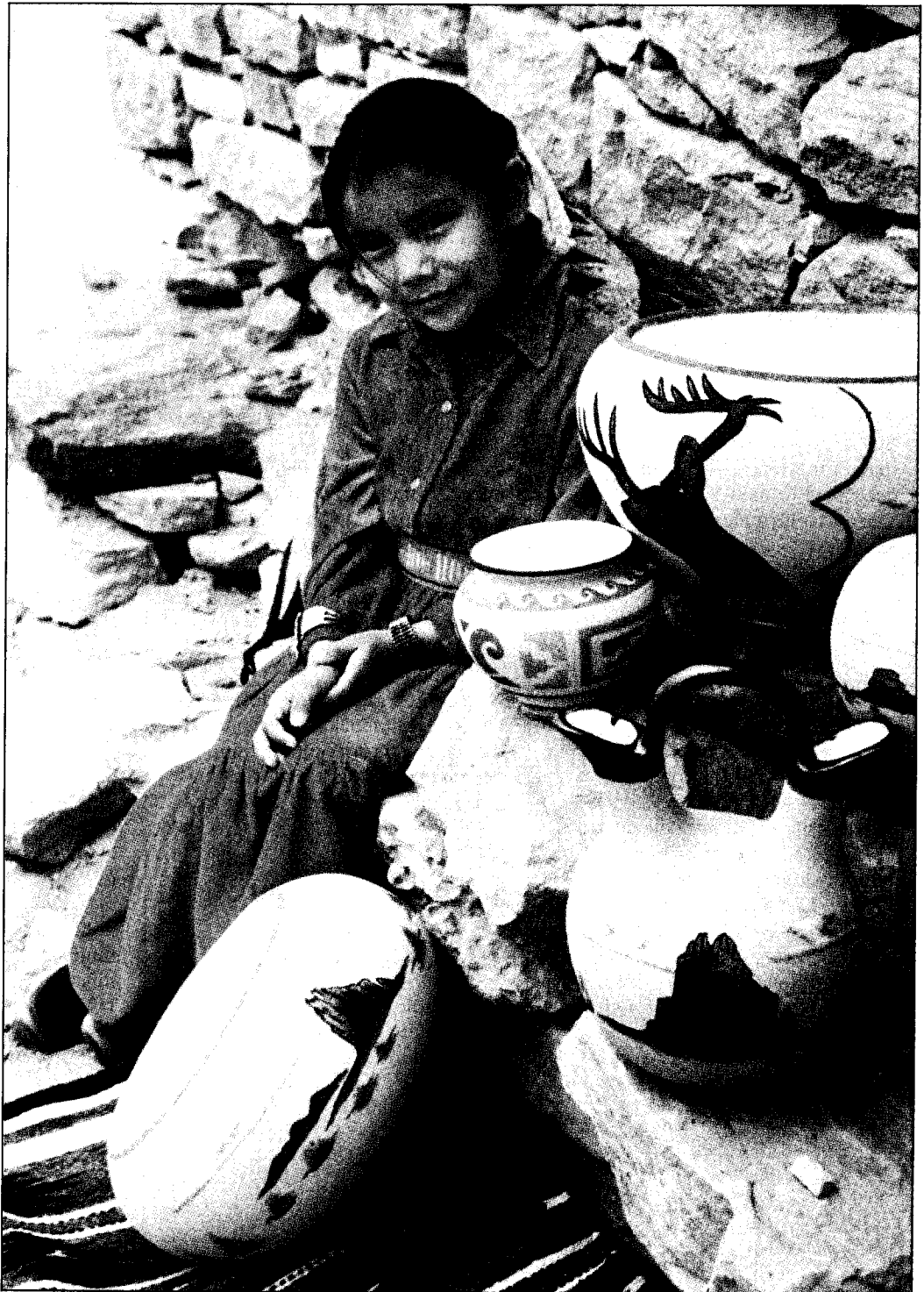
The new  
church hymnal  
and how to  
use it

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Artist sculpts  
Olympic  
excellence

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Cover: This quarter's  
Thirteenth Sabbath  
Special Projects  
Offering will benefit  
missions in North  
America. See page 22.



## The disappearing members

Sometimes statistics soothe us and cause us to rejoice. Sometimes statistics shock us and stir our hearts into reflection and introspection.

The latest statistics on the growth of the Adventist Church in North America provide both opportunities: a time for rejoicing and a time for serious reflection.

The "Summary of Progress" recently issued by the General Conference director of Archives and Statistics, F. Donald Yost, reported that during 1984, 34,365 persons accepted Jesus as Lord and Saviour and joined the Adventist Church in the North American Division.

Our hearts certainly are full of gratitude to God for each one who took a public stand for Jesus. And we can be sure that the churches where these new members worship are also filled with thanksgiving, for new members nearly always bring to their new church family a certain sense of vibrancy and an urgency in proclaiming the gospel.

The rest of the statistics in the report complete the church growth picture. Last year, 14,230 Adventist members were listed as apostatizing or missing. These persons slipped out the figurative "back door" of our churches, through which they may never come again. This figure may be easier to comprehend this way. It is equivalent to

142 hundred-member churches going out of existence, vanishing, within one year.

To this we must add the 5,699 members who died during 1984. Thus the initial gain through baptism of 34,365 people must be reduced by 19,929, leaving us with a net gain of 14,436. This simply says that for every 100 people who joined the Adventist Church in North America during 1984, 58 people left or died, leaving a gain of 42 members.

These are indeed solemn facts by anyone's reckoning. They speak of people whose love for Jesus has grown cold. They speak of people for whom the Seventh-day Adventist Church no longer meets personal needs or desires. They speak of a challenge facing every member of the Adventist Church in North America: to love and nurture in the faith all fellow members.

This is a work that cannot be left for the church administrators or pastors to do alone. It is the glorious work given to each of us to enter upon.

May God grant us the desire and willingness to make the retention of members a priority of our church and churches. It is a work that must be done. It cannot wait any longer.

M. K. W.

## Dad: his roots go deep

In a little white house on the side of a mountain in Massachusetts lives a man whose roots go down deep into New England soil, having been planted there in the mid-seventeenth century. Genealogical

records trace my father's family back to a John Fay, who arrived in Boston from England on the ship *Speedwell* in 1656.

Perhaps it is this strong New England heritage—this sense of belonging, these characteristics of loyalty and duty and trust—that makes Dad one of the "pillars" of his local church. Besides being a Sabbath school teacher and deacon, he is deeply involved in the care of the church building and grounds. At church work bees it is not unusual for him to be the first to arrive and the last to leave. And as a careful craftsman, he takes pride in doing his jobs well.

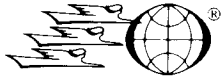
Firmly rooted and grounded in God's love, Dad enjoys many forms of God's creation. He finds pleasure in talking to old friends and new, travels in his armchair via *National Geographic*, makes maple syrup each spring just for the joy of it, exercises by tending his raspberry patch, fills four bird feeders every day for his feathered friends (he recently trained a chickadee to take seeds from his hand), and participates in his very own "adopt a grandchild" program.

I consider myself fortunate that my father is alive and healthy (complete with salty New England personality), and loves and enjoys his family as well as his church. He gives me more than just a heritage of which to be proud.

I am also thankful for the opportunity to honor my father in print this year, and in so doing to say Happy Father's Day both to him and to the other fathers reading this magazine.

J. R. F.

# Adventist Review



Published continuously since 1849, the *Adventist Review* seeks to exalt Jesus Christ, our Saviour, Lord of the Sabbath, and coming King. It aims to inspire and inform as it presents the beliefs and news of the worldwide Seventh-day Adventist Church.

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

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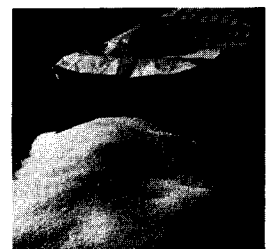
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- **"Is the Abundant Life for Everybody?"** A thought-provoking Single Life feature by Pat Gustin.

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## H.M.S. Richards



The dean of Adventist ministry is taking a much-deserved rest. The voice that reached around the world to give hope to a hopeless world is silent but not forgotten. His words of love and encouragement will continue to ring loudly in many hearts.

This minister will forever cherish a special evening with H.M.S. Richards, Sr., in May of 1977. His signature in my Bible will always be there as a reminder of my ordination and my commitment to God and my church. I look forward to renewing a special acquaintance in heaven.

Truly H.M.S. Richards was led of God. He set an example before all of us, minister and layperson alike.

JIM COX  
Carmel, Indiana

Reading of Elder Richards' death brought a lump to my throat. Several years ago at the Florida camp meeting I heard him say, "If you ever read in the REVIEW that H.M.S. Richards has died, don't you believe a word of it. I'll just be taking a little nap till Jesus comes."

EVA M. HAYES  
Altamonte Springs, Florida

### Sabbath School response

The article "Music and Young Children" (Feb. 21), by Richard Heyden, left many children's Sabbath school leaders with unanswered ques-

tions. We would like to respond to the ones that have been asked us repeatedly.

1. The writer said he observed that "few of the children consistently involve themselves in singing." Children under 2 do not sing very much. Most children need to hear the same songs many, many times in the home and at Sabbath school before they become part of their lives. The two main reasons why children do not sing are that leaders change songs too often and fail to teach the words to the children before the music is introduced. The words need to be repeated line by line so the children have an opportunity to learn them.

2. The writer said that "most singing for younger children should be unaccompanied," and "ideally, only leaders who themselves sing well in tune should lead the singing for the children." This is unrealistic. Research done at Andrews University revealed that 25 percent of the churches in North America have 51 to 100 members and that 31 percent of the black and 37 percent of the white churches have less than 50 members. These small churches have a hard time even finding leaders for the children's divisions, to say nothing of leaders who sing well and without musical accompaniment. The important thing is for available leaders to do the best they can.

3. The writer said that three students "carefully analyzed one of the commonly used cradle roll songbooks." Many are wondering on what criterion the research was based and whether these students had practical experience teaching songs to children under 6.

4. The writer said, "Few children up to the age of 6 can

sing in tune outside" the five-note range "from D (above middle C) to third space A." Other musicians who lead in Sabbath school say children up to 6 or 7 years of age can easily sing songs in which the melody lies between middle C and C one octave higher. Still other musicians with experience in teaching children say the pitch should range from about D to D. Who is right?

Most children by age 3 can sing a melody. And many 4-year-olds can hum a tune after only three or four consecutive hearings. Their singing voice is lovely and flutelike with a very wide pitch range.

Children learn how to sing during the first five years of life. Let their musical experience grow by giving them a challenge and exposing them to a variety of good music. Their musical foundation is important and should not be dwarfed by confining them for six years to five notes; this would be boring for both children and adults.

It is not even necessary to limit them to the traditional children's songs. Let them learn some simple hymns from *The Church Hymnal* so they can enjoy worship with adults in the church service. Then entire families can experience the nearness of God and offer Him praise through music.

ALICE LOWE  
Associate Sabbath School  
Director  
General Conference

### Leslie's family says Thank you

Re "Leslie Lemke: His Music Is a Miracle" (May 2).

Thank you for your fine article on Leslie. Thanks also to the Wisconsin Adventist Book Center for the books they gave us to take with us to Norway, and Pastor Rolf Kvinge and family, who housed, fed, and worked with us. The Lord

opened the way for us to give away hundreds of Adventist books to the Norwegian people. We were all delighted when Leslie's concerts put the Adventist name in many Norwegian papers.

On April 16, when Leslie appeared in concert at Union College in Nebraska, 500 copies of *Happiness Digest* were given to the public, and the Adventist name appeared on the front page of the Lincoln, Nebraska, *Journal*. We praise the Lord. Please pray for Leslie as he works for the Lord.

My sister, who cares for Leslie, is Mary Larsen, 8099 Grant Road, Arpin, Wisconsin 54410. Please print our addresses. We need our Adventist people's support and prayers.

PAT SMITH  
Box 65  
Winnebago, Wisconsin 54985

### Practical help

When I read the article "When Mother Goes to Work" in the May 2 REVIEW I wanted to say, "Praise the Lord!"

Many of us parents out here are struggling with a sense of inadequacy, guilt, and frustration over not being able to provide a traditional Adventist home for our children. Many of us are squeezed between the cost of living, the cost of Christian education, and the cost to ourselves in trying to provide such a home. Help us with practical articles like this one.

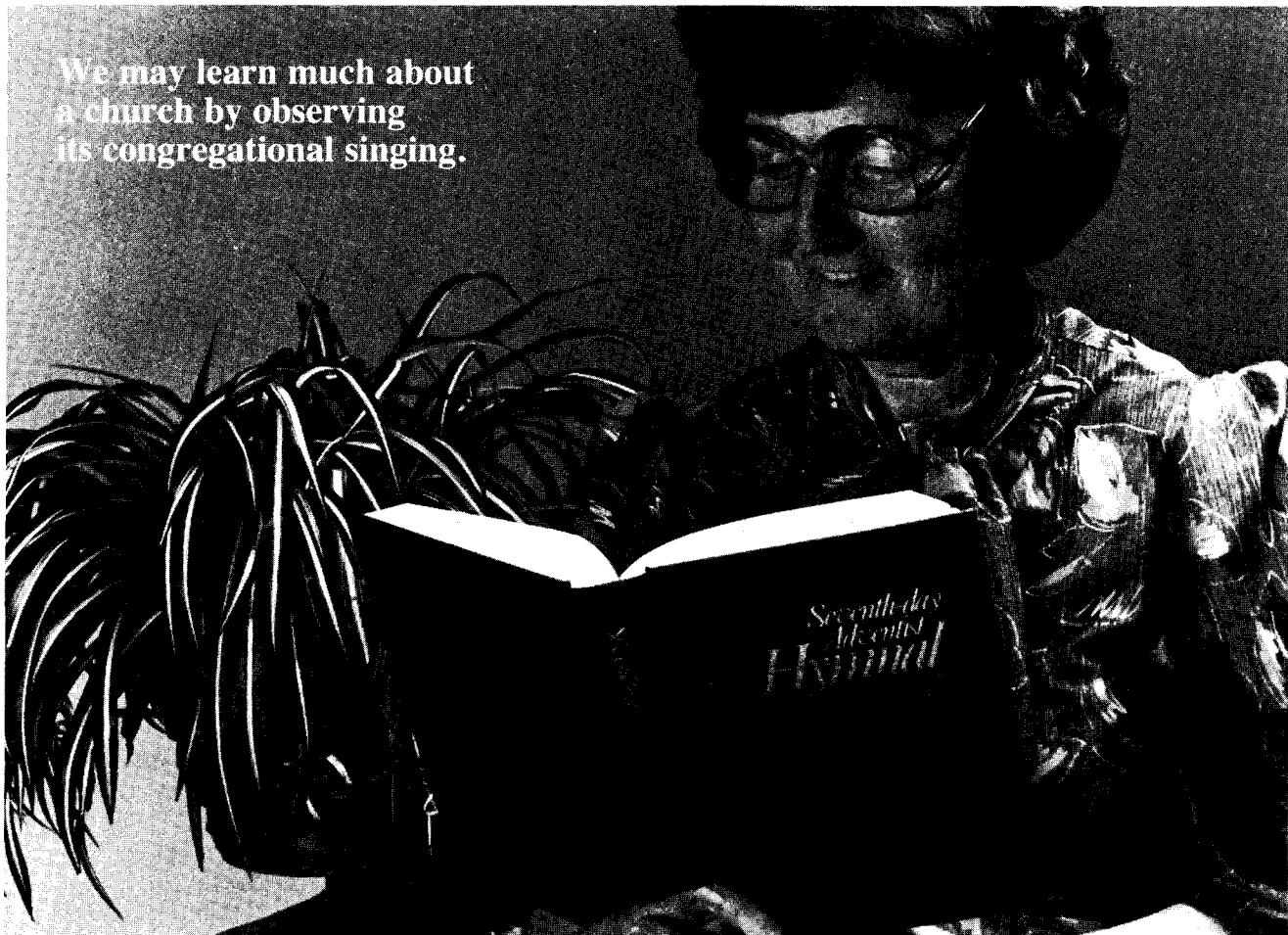
CLIFFORD W. SNEED  
Dayton, Ohio

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# The new hymnal is here!

By HAROLD LICKEY

We may learn much about a church by observing its congregational singing.



For many months church members have felt a growing sense of anticipation as the time approaches for introducing the new *Seventh-day Adventist Hymnal*. Pastors, church musicians, and those who shared in the development of this new collection are perhaps the most eager to hold a copy of the new volume. This is indeed a historic occasion, a time for celebrating the expansion of our vehicles of praise.

Those attending the General Conference session in New Orleans this summer will participate in the first use of the new hymnal. Copies will be available there for purchase, and soon thereafter churches and individuals everywhere may place their orders through Adventist Book Centers and share in the joy of singing from this beautiful new volume.

Members of the hymnal committee, along with many others who appreciate the music of the church, have high hopes for a resurgence of interest in congregational singing,

*Harold Lickey is a professor in the Music Department at Andrews University, Berrien Springs, Michigan.*

which must always be the center of Adventist church music.

Seventh-day Adventists believe that we are not mere spectators in worship, but rather, active participants as individuals and as a body. Our congregations will be greatly blessed as they respond positively to the privilege and responsibility of direct involvement in worship.

One of Martin Luther's concerns was to provide for greater participation of the people in worship, especially through the restoration of congregational singing. During the more than 400 years since then, singing has become a significant element in Protestantism. A blessing gained at such cost should not be surrendered through passive indifference!

We should bring maximum integrity into our worship. The Lord expressed His attitude toward insincere worship: "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:23, 24). Liturgical forms have no value unless the lives of

those who engage in them demonstrate righteousness. Paul counsels us to "sing with the spirit, and . . . the understanding also" (1 Cor. 14:15). Our congregational singing must be supported by truly worshiping members who express an experience with the Lord gained through an active devotional life, demonstrated in everyday experience.

Congregational singing is a great spiritual temperature taker. We learn much about a church by observing its members at worship. If the singing sounds weak, dull, and ineffective, with many persons not joining at all, we should be seriously concerned. While it would be an oversimplification to place the responsibility entirely on spiritual lethargy and boredom with worship, church leaders must consider this possibility. In contrast, what a privilege to see a congregation filled with the joy of fellowship, supported by a sense of the privilege of communion with the Creator! When such conditions prevail, hymn singing can be a thrilling, dynamic experience of worshiping with spirit and understanding.

As the SDA Church begins to use the new hymnal, congregations should develop a positive attitude in which the joy of learning beautiful new music is fostered. The familiar well-loved material from the old hymnal has been retained, while other traditional items have been added. Some members may feel that many new, totally unfamiliar pieces have been included. But many worshipers who are conservative about learning new hymns may be liberal in picking up the latest gospel music! Learning a new hymn takes some effort, but the rewards are in proportion to the effort. Many have found a great blessing in just reading through the hymns as devotional poetry. Our new hymnal contains scores of powerfully moving texts that can become future favorites. An hour invested in such study on a Friday night or Sabbath afternoon will pay great spiritual dividends.

Church leaders will want to use a variety of creative approaches in introducing these new materials, using during the worship service only hymns that the congregation has had an opportunity to learn. Nothing is more discouraging than to struggle through an unfamiliar tune during worship. Learning opportunities must be structured into the church program at other times so that people are prepared for successful participation during the worship service.

Leaders must catch a vision of the positive contribution dynamic hymn singing can make to the church, and the tremendous spiritual rewards that can accrue when a congregation joins in true worship. Even church growth and member retention may be enhanced by a dynamic singing membership. Visitors to our sanctuaries cannot miss the atmosphere they find, so we must remember that more is caught than taught.

Congregations across the country are planning for the new *Seventh-day Adventist Hymnal* as soon as it becomes available. The cost will be modest when compared with purchasing records, tapes, magazines, and other reading material that most families bring into their homes. What a marvelous investment for our families and the future of our church! Think of the blessing as our families gather for worship in their homes to sing from this great collection and then go to the sanctuary to join others in bringing an offering of musical praise to the Lord. Let us all share in those moments when God's people worship in spirit and in truth.

# How to use the new hymnal

**The best worship experience is something you *do*, not just something you *watch*. The whole congregation can become more involved in the service.**

By WAYNE HOOPER

Most of us learned early how to use the Bible. We memorized its books in order so we could easily turn to any text. Later we got acquainted with a concordance and Bible dictionary to help locate texts on various subjects and understand names and places.

Our new *Seventh-day Adventist Hymnal* is a tool for worship that we will use almost as often as the Bible. Here, then, is some information about what the new book contains and how to use it.

**Introduction.** This gives a brief history of Seventh-day Adventist hymnology, lists the members of the hymnal committee, and shares some of the philosophy that guided their work.

**Table of contents.** You might call this an airplane view of the book's organization. Under each general topic (listed below) appear the subtopics and the hymn numbers where they can be found.

- |                     |                              |
|---------------------|------------------------------|
| I. Worship          | VII. Gospel                  |
| II. Trinity         | VIII. Christian Church       |
| III. God the Father | IX. Doctrines                |
| IV. Jesus Christ    | X. Early Advent              |
| V. Holy Spirit      | XI. Christian Life           |
| VI. Holy Scriptures | XII. Sentences and Responses |

A list of the indexes completes the table of contents. To find all the hymns on the Second Advent, for example, look under "Jesus Christ," and you will see a subtopic "Second Advent" and hymn numbers 200-220, where the hymns are located. All the titles or first lines of these 21 hymns come alphabetically under this same subject in the Topical Index. (You will find a few more hymns on the Second Advent in the historical section called "Early Advent.")

**The hymn page.** A survey of a typical page of the hymnal will aid the worshiper in singing with understanding. The title is the first line of the hymn poem except for those gospel songs in which a phrase from elsewhere in the text is more familiar. (Both first-line and familiar titles are listed in the alphabetical index.) To the left of the title appears a Bible

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*Wayne Hooper, a composer and former member of the King's Heralds quartet, is executive secretary of the Church Hymnal Committee.*

reference if the hymn is based on a specific passage. Below that come the author's name and (if available) the date of writing and the author's birth and death dates. Original sources of the text and the name of the translator also appear here.

To the right of the title is the name of the hymn tune. Next comes a set of numbers or letters indicating the metrical pattern of the poem, which gives the number of syllables in each line (such as L.M., for long meter, or 8.8.8.8.; or 8.7.8.7. Ref., which means it has a refrain). By referring to the Metrical Index in the back of the hymnal, you can find other tunes in the same meter to which that text may be sung. Cross-references are also used to suggest alternate tunes. Just above the musical staff on the right of the page appears information about the composer or source of the music.

Sometimes the word *Unison* is printed above the staff to indicate music that sounds best if all sing the melody together. Singers with low voices (the majority of us) will be glad to know that the pitch of many hymns has been lowered.

To the left, below the music, you will find copyright information if the hymn is still protected by copyright. This means that the Review and Herald has secured (and in most cases paid for) a license to print the hymn in this book only. For any other use of the hymn, including making copies of any kind, one must secure permission from the owner of the copyright.

At the very bottom of the outside edge of the page appears the topic, which corresponds to the listings in the Topical Index. Throughout the hymnal, hymns, gospel songs, and spirituals stand together in topical clusters. For example, you will not find all the spirituals together in one section. Look for "Were You There?" in the "Sufferings and Death" section, and "Go, Tell It on the Mountain" with the Christmas carols in the "Birth" section, under "Jesus Christ."

**Worship aids.** This important section follows the hymns. The responsive readings are numbered consecutively with the hymns, which will avoid the confusion of announcing

**Author's name, date of writing, author's birth and death dates**  
*H. W. Baker, 1868 (1821-1877)*

**Bible reference**  
*Psalm 23*

**First-line title**  
**The King of Love My Shepherd Is**

**Name of hymn tune**  
**197**

**Metrical pattern of poem**  
**DOMINUS REGIT ME 8.7.8.7.**

**Composer's name, date of composition, composer's birth and death dates**  
*John B. Dykes, 1868 (1823-1876)*

1. The King of love my Shep-herd is, Whose good-ness fail-eth nev-er;  
 2. Where streams of liv-ing wa-ter flow My ran-somed soul He lead-eth,  
 3. Per-verse and fool-ish, oft I strayed, But yet in love He sought me,  
 4. And so through all the length of days Thy good-ness fail-eth nev-er;

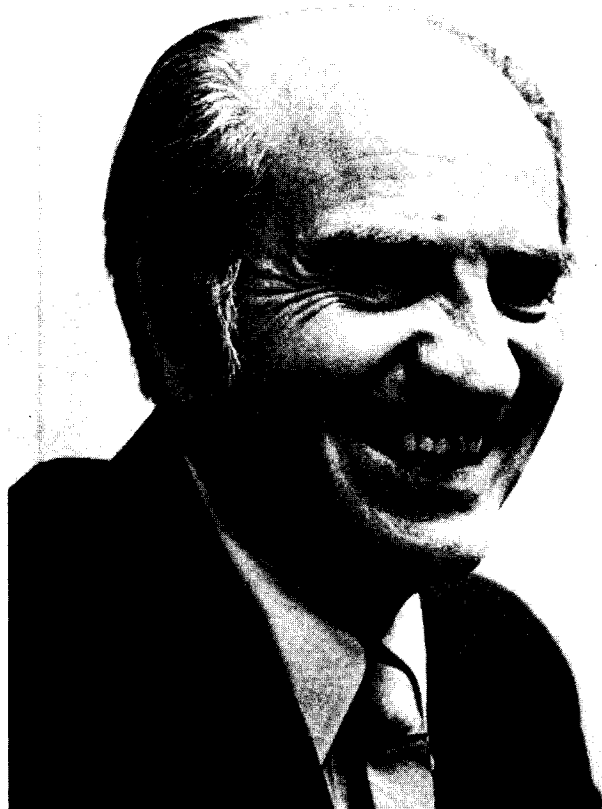
I noth-ing lack if I am His, And He is mine for-ev-er.  
 And, where the ver-dant pas-tures grow, With food ce-les-tial feed-eth.  
 And on His shoul-der gen-tly laid, And home, re-joic-ing, brought me.  
 Good Shep-herd! I would sing Thy praise With-in Thy house for-ev-er.

**Cross-reference suggesting alternate tune**  
 Alternate tune, ST. COLUMBA, No. 639  
**LOVE OF CHRIST FOR US**

**Topic**

page numbers, as opposed to hymn numbers. Categories included are Scripture readings on different topics (including several Biblical canticles, or songs), calls to worship, words of assurance, offertory sentences, and benedictions. The committee chose readings from eight different versions of the Bible, looking for clarity of thought, ease of comprehension, readability, beauty of language, theological usage, appeal to all age groups, and representative coverage of our beliefs.

There is a Scripture index for all the worship aids. Scripture readings are indexed following the hymns listed under each topic. For example, under the "Power in Nature" hymns in the Topical Index, you will find in italics a listing of



**“Our new *Seventh-day Adventist Hymnal* is a tool for worship that we will use almost as often as the Bible,” says Wayne Hooper, executive secretary of the Church Hymnal Committee.**

the Scripture readings on the same subject. This will assist worship leaders in choosing hymns and corresponding responsive readings. In these days when we bring so many different versions of the Bible to church, having these worship aids in the hymnal provides about the only way we can read together in unison.

**Indexes.** The most-used index is that of first lines and titles. For example, you will find “The Old Rugged Cross” under that title and also under “On a Hill Far Away.” In the index of tune names, Cwm Rhondda, the great Welsh hymn tune, is listed with three numbers: 201, “Christ Is Coming”; 415, “Christ, the Lord, All Power Possessing,” (C. Mervyn Maxwell’s new hymn on the threefold ministry of Christ); and 538, “Guide Me, O Thou Great Jehovah.” And if you look in the V section, you will find the tune Vandeman, named by the famous American composer Gordon Young to show his appreciation for George Vandeman’s *It Is Written* telecast. The fascinating stories of how many tunes got their names will be told in a companion volume now in preparation.

The Metrical Index of Tunes may be a mystery to most of us. But it need not be. It provides an engrossing study of how the poetry of our hymns is constructed—how many syllables are in each line or phrase of words. Take a look near the beginning of this index at the group headed “C.M.” Those letters mean common meter, probably because so many

**Once in a while it is good  
for us to get out of the rut  
and sing a new tune  
to a favorite text.**

hymns are written in this meter of 8.6.8.6—some 50 of them in our book! Theoretically, all the hymns in this meter are interchangeable. That is, you could sing the text “Am I a Soldier of the Cross?” matched at No. 609 with the tune Arlington, with every other tune in this section, that is if all the accents fall right.

Before trying an alternate tune on a congregation, the leader needs to make sure it really works and that the mood of the new tune matches the text. Once in a while it is good for us to get out of the rut, sing a new tune to a favorite text, and thereby infuse the singing with enthusiasm and fresh vigor. Be courageous and try it!

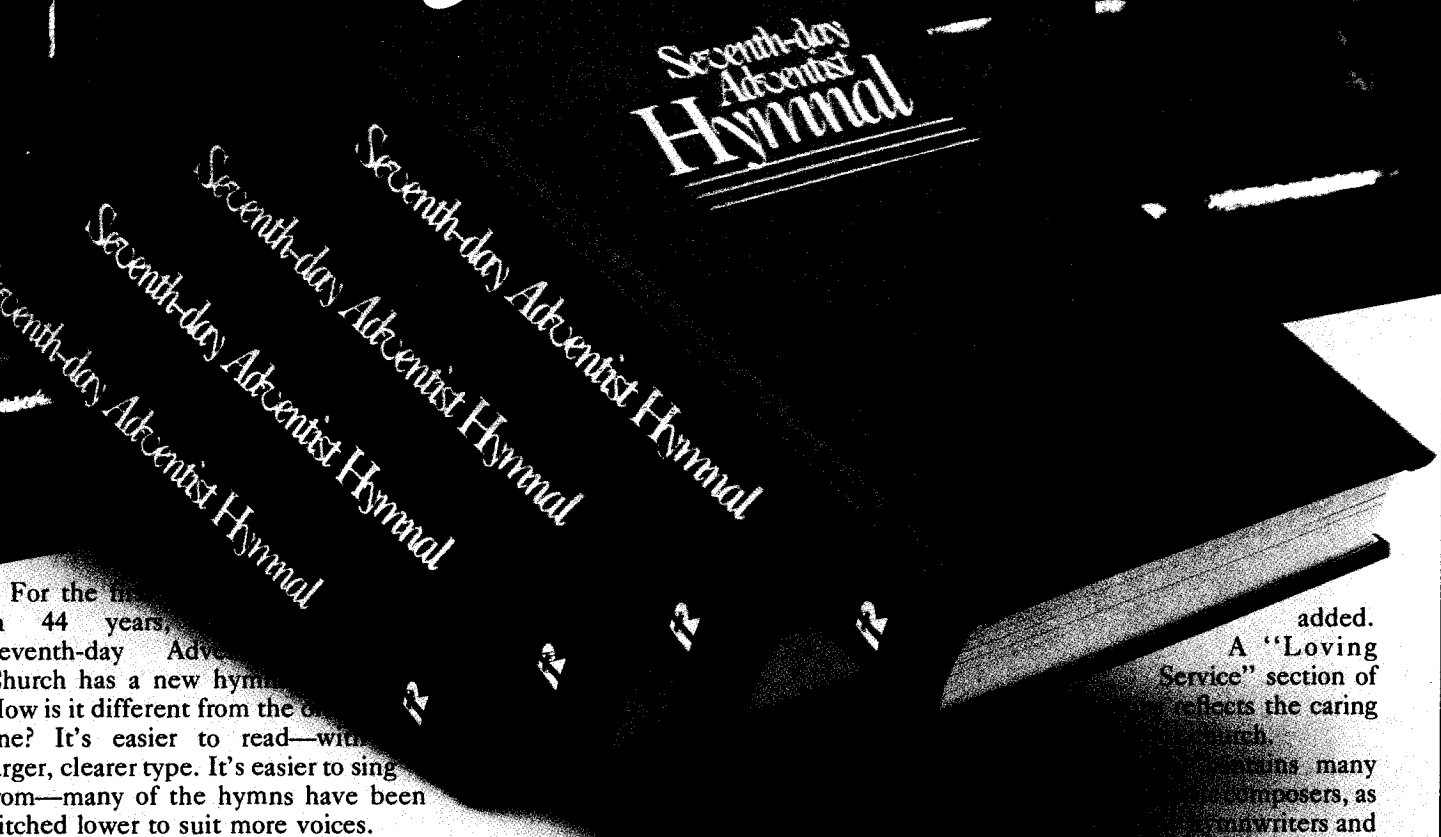
Browsing through the Composers, Arrangers, and Sources of Tunes index gives an overview of the people who gave us all this beautiful music. A veritable who’s who of great composers includes Johann Christoph Bach, Johann Sebastian Bach, Ludwig van Beethoven, Louis Gottschalk, George Frederick Handel, Franz Joseph Haydn, Gustav Holst, Martin Luther, Felix Mendelssohn, Giovanni Palestrina, Michael Praetorius, Henry Purcell, Franz Schubert, Robert Schumann, Jean Sibelius, John Stainer, Thomas Tallis, Virgil Thomson, and Ralph Vaughan Williams.

You can also pick out tunes composed or arranged by Seventh-day Adventist musicians: John Anderson, J. Bruce Ashton, D.A.R. Aufranc, Edwin Barnes, Perry Beach, F. E. Belden, Oliver Beltz, James Bingham, Alma Blackmon, Fannie Bolton, Lorayne Coombs, Henry de Fluiter, Allen Foster, LeRoy Froom, Horst Gehann, D. S. Hakes, Joseph Harker, Donald Haynes, Wayne Hooper, Stanley Ledington, Eurydice Osterman, Blythe Owen, John Read, Melvin West, James Edson White, Herbert Work, and Eleanor Wright.

In the Authors, Translators, and Sources of Texts index,



# The Seventh-day Adventist Hymnal



For the first time in 44 years, the Seventh-day Adventist Church has a new hymnal. How is it different from the old one? It's easier to read—with larger, clearer type. It's easier to sing from—many of the hymns have been pitched lower to suit more voices.

The new hymnal contains 695 hymns. Of this number, 326 have been retained from the 1941 *Church Hymnal*. The newly added hymns include many old favorites from *Christ in Song* and other hymnbooks, more gospel songs, more early-advent hymns, and 30 new hymns by Adventist composers and hymnwriters. More hymns that celebrate our distinctive doctrines have been

added. A "Loving Service" section of the hymnal reflects the caring spirit of the church.

The new hymnal contains many new hymns by composers, as well as hymnwriters and

The "Loving Service" section has been expanded and revised. The indexes are more extensive. And the new hymnal is offered in four attractive binding colors: black, brown, or burgundy stamped in gold, or blue stamped in silver. Your name or the name of your church may also be imprinted.

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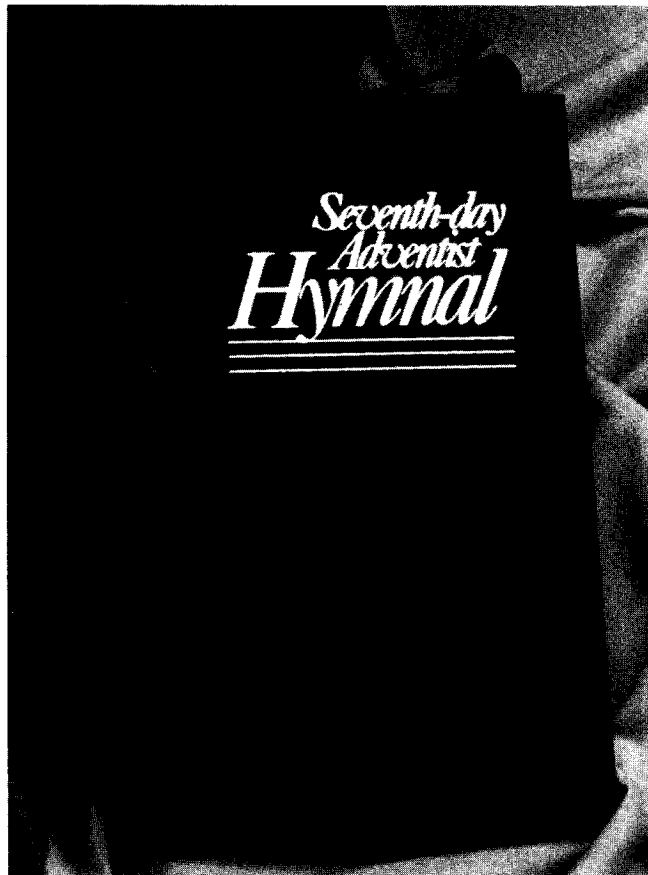


those who contributed the most are Isaac Watts, with 25; Charles Wesley, 19; Fanny Crosby, 19; John Mason Neale, 13; and F. E. Belden, 12. Four British hymn writers have been included in all recent hymnals. They are writing in the language of our time, about the concerns of our time, and in a fresh and creative way. The committee chose 15 from Fred Pratt Green (his last name is Pratt Green), ten by Brian Wren, six by Alfred Bayly, and five by Fred Kaan. You will surely want to look these up, study the poetry, and sing the music.

Seventh-day Adventist authors are well represented: D.A.R. Aufranc, F. E. Belden, Fannie Bolton, Roswell Cottrell, Henry de Fluiter, I. H. Evans, Gem Fitch, LeRoy Froom, Wayne Hooper, Pearl Waggoner Howard, W. H. Hyde, L.E.C. Joers, C. Mervyn Maxwell, Mrs. Carol Mayes, Harold Miller, Marcel Pichot, John Read, Annie R. Smith, Uriah Smith, Mary Speidel, Otilie Stafford, Espi Wasmer, and Melvin West.

You might want to build a hymn sing around the great poets in our hymnal, such as Robert Bridges, George Herbert, Oliver Wendell Holmes, James Russell Lowell, John Milton, Christina Rossetti, Harriet Beecher Stowe, Henry van Dyke, and John Greenleaf Whittier.

The Canons index will help you find five canons (or rounds) that are always a joy to sing for young people of all ages. Also, there are six regular hymns listed here that may be used as canons. One of them, "Hark, the Vesper Hymn Is Stealing," can be sung by any number of voices or groups up to 18! The day our hymnal committee voted this one, 18 of us were present. You should have heard how we enjoyed the lovely harmony and counterpoint as we sang it.



The final section of hymns in the book is called Sentences and Responses. Most were chosen with the hope that they would be sung by the congregation as introits, calls to worship, prayer responses, sentences before the reading of Scripture or before and after a sermon, and as benedictions. The best worship experience is something you *do*, not just something you *watch*. The whole congregation can become more involved in these beautiful and meaningful parts of the service. One or more stanzas of many other hymns can be used as sentences and responses. For example, the first stanza of No. 10, "Come, Christians, Join to Sing," makes a bright and vigorous call to worship. The Hymns Suitable for Sentences and Responses index will help you choose the most appropriate for your order of service.

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**One of the finest uses we can make of this treasure house of great religious poetry is to make it a book of devotional reading.**

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Our children are the church's most priceless asset, and a Hymns Suitable for Young Worshipers index contains 143 hymns selected because the words and music are easily understood and sung by them. I hope that every family will have hymnals at home so that these hymns can be used in family worship. Then at church time the coloring books can be laid aside, and the children can stand and sing the hymns they already have made their own at home or at school.

A worship aid we have not had before will be the Scriptural Allusions in Hymns index. This will enable you to find Bible texts that form the basis for phrases in the hymns. You can find the texts from hymn numbers or by the books of the Bible. For instance, if a minister wants to close his sermon with a hymn based on Revelation 5:11, 12, he can look for that text in the index, and it will refer him to "Love Divine, All Loves Excelling."

Mostly it is the music that makes hymn singing enjoyable. Sometimes we get so enraptured with the melodies, harmonies, and rhythms that we sing the words without a thought for their meaning. One of the finest uses we can make of this treasure house of great religious poetry is to make it a book of devotional reading. Open the hymnbook and memorize a stanza that speaks to your heart. Later it will come to mind as a source of strength in time of need. I never tire of repeating the words of Whittier's "Dear Lord and Father of Mankind." In a time of stress it is calming to pray,

"Breathe, through the heats of our desire,  
Thy coolness and Thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind, and fire,  
O still small voice of calm!"

Get acquainted with the brand-new hymns as devotional poetry. Then, when the time comes to sing them in church, they will already "belong" to you. With your heart and voice you will swell the glorious sound of all God's people singing His praise. □

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# Adventist Musicians' Guild scores noteworthy gains

By CAROL MAYES and JOHN READ

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## **For 15 years this organization has been instrumental in upgrading church music.**

The story of the Seventh-day Adventist Church Musicians' Guild inevitably involves the personalities behind it. People make things happen; an organization is only as inspired as its leadership. The guild came into being as a converging of the dreams and efforts of two Adventist musicians, Oliver S. Beltz and Albert E. Mayes, Jr., both of whom were devoted to excellence in church music.

Oliver Beltz had a passion for learning. He loved to search great libraries, a quest that made him a foremost authority in hymnology. He had spent a good portion of his lifetime directing choirs and giving lectures and seminars in churches, colleges, and universities. Albert Mayes also studied, practiced, and taught, becoming known for his clear tenor voice and the excellent repertoire and tone of his choirs. As a young man studying theology, he dreamed of a time when church music would find a place of equal importance with other conference departments. He saw in Dr. Beltz, with his vast knowledge of hymnology, choral works, and church history, the ideal hub of a music organization.

The work of these men converged when Dr. Beltz served as minister of music at the Loma Linda University church and Albert Mayes held a similar position at the White Memorial church. In 1957 they joined forces to provide a weekend seminar in church music to begin their choir year. Afterward, under Beltz's sponsorship, musicians from other churches in southern California joined in this annual event. When Dr. Beltz announced in 1970 that he was retiring from this responsibility, several of those present refused to let this activity die and chose a slate of officers to carry on. Albert Mayes became the first president.

Under Mayes's leadership, the officers of this Southern California guild framed a constitution and bylaws, and chose a symbol—a cross for the Christian church, a lyre for our musical heritage, a triangle for corporate worship, and a circle for unity. Two of the initial projects of the guild were starting a quarterly publication known as *The Score* (now called *Adventist Musician*, Douglas Macomber, editor), and laying the groundwork for the Oliver S. Beltz Chair of Sacred Music at Andrews University. Soon another chapter began in Michigan, with Gladys Benfield as president, providing a close tie with Andrews University.

In 1976, after Dr. Beltz had made an extended tour of the

country organizing ten chapters of the guild, a convention of these chapters met at Andrews University, and the National Association was organized, with Albert Mayes as its first president. A "Declaration of Purpose" provided goals and standards for guarding church music against secularism.

The second national convention at Andrews University in 1978 elected Gladys Benfield as president, and placed increased emphasis on involving ministers and conference and General Conference leaders in its program.

In 1979, through the efforts of Dr. and Mrs. Beltz, whose personal funds became the first contribution, an endowment fund for the Chair of Sacred Music at Andrews University reached the point (more than \$100,000) where it partially could support a teacher. Classes in sacred music were added to the curriculum for young ministers at the Seminary, with Harold Lickey appointed to the chair. Prior to this, Paul Hamel and C. Warren Becker had figured strongly in the

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## **From its beginning the Church Musicians' Guild has emphasized that music is an integral part of worship rather than entertainment for the congregation.**

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inception of the chair. Funds are still being raised by Mrs. Beltz, with the goal of one day supporting a full-time teaching position.

From its beginning the guild has emphasized the education of ministers, musicians, and laity, through publications and workshops, in the concept of music as an integral part of worship rather than entertainment for the congregation. Since music ministry is not included in our church structure, the guild focuses attention on this phase of worship, in the hope of bringing about acceptance of such a ministry.

At its national conventions recognized church music specialists, within and without the Seventh-day Adventist Church, have given workshops, lectures, and demonstrations. These have included Oliver Beltz, C. Warren Becker, James Bingham, Roberta Bitgood, Don Campbell, Grigg Fountain, Don Hinshaw, Wayne Hooper, Sharon Jernigan, Harold Lickey, Franklin Lusk, Albert Mayes, William and Marjorie Ness, John Read, Tom Smith, Maurita Thornburgh, and Sue Mitchell Wallace.

The next biennial national convention will be held on the La Sierra campus of Loma Linda University the summer of 1986. That program should attract many non-Adventist church musicians, as well as the several hundred members of our organization and additional Adventist musicians.

The guild aims to improve the quality of Seventh-day

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*John Read, minister of music at the Keene, Texas, church, is president of the SDA Church Musicians' Guild. Carol Mayes is a secretary and writer from Chatsworth, California. She is a winner of the hymn contest for the new church hymnal.*

Adventist church music, encourage choral singing at adult, youth, and children's levels, and foster the singing of hymns with spirit and understanding. Secondary areas of concern have been the use of the piano, organ, and other instruments in church, and the promotion of handbell choirs.

At its 1982 convention at Southwestern Adventist College, members voted to add a fourth area of concern: the positive use of gospel music. The Musicians' Guild does not wish to be an "ivory tower" association of the musically elite or a society of musical censors, but an organization working with the ministry in providing education and resources to enhance and encourage the work of our dedicated church musicians.

At last year's national convention at Collegedale, Tennessee, John Read, of Texas, became president of the

guild. He and his family are talented performers and composers, and he brings to the position years of experience in college music teaching, church music, writing articles, giving lectures, and assisting the Texas Conference and Southwestern Union in music leadership. He has also served on the new hymnal committee. Under Dr. Read's leadership and with God's blessing, the guild hopes to continue as a vital force in Seventh-day Adventist church music.

We desire that all our music carry the gospel of Jesus Christ as contained in the three angels' messages and that all of our worship might glorify God alone.

For further information about membership in the Seventh-day Adventist Church Musicians' Guild, write: SDA Church Musicians' Guild, P.O. Box 45, Keene, Texas 76059. □

## "A fair and lovely gift of God"

By MARTIN LUTHER



"Music is a fair and lovely gift of God which has often wakened and moved me to the joy of preaching. St. Augustine was troubled in conscience whenever he caught himself delighting in music, which he took to be sinful. He was a choice spirit, and were he living today

would agree with us. I have no use for cranks who despise music because it is a gift of God. . . . Next after theology I give to music the highest place and the greatest honor. I would not exchange what little I know of music for something great. Experience proves that next to the Word of God only music deserves to be extolled as the mistress and governess of the feelings of the human heart. We know that to the devils music is distasteful and insufferable. My heart bubbles up and overflows in response to music, which has so often refreshed me and delivered me from dire plagues."

"With all my heart I would extol the precious gift of God in the noble art of music,

but I scarcely know where to begin or end. There is nothing on earth which has not its tone. Even the air invisible sings when smitten with a staff. Among the beasts and the birds song is still more marvelous. David, himself a musician, testified with amazement and joy to the song of the birds. What then shall I say of the voice of man, to which naught else may be compared? The heathen philosophers have striven in vain to explain how the tongue of man can express the thoughts of the heart in speech and song, through laughter and lamentation. Music is to be praised as second only to the Word of God because by her are all the emotions swayed. Nothing on earth is more mighty to make the sad gay and the gay sad, to hearten the downcast, mellow the overweening, temper the exuberant, or mollify the vengeful. The Holy Spirit Himself pays tribute to music when He records that the evil spirit of Saul was exorcised as David played upon his harp. The Fathers desired that music should always abide in the church. That is why there are so many songs and psalms. This precious gift has been bestowed on men alone to remind them that they are created to praise and magnify the Lord."

From Roland H. Bainton, *Here I Stand* (New York: Abingdon-Cokesbury Press, 1950), pp. 341, 343. Used by permission.

# The teacher

By JACK E. BROWN

**I have thought about the people involved in that drama a thousand times. The names are gone from me now, but those concerned, dedicated faces are still there.**

A young Korean Christian schoolteacher in her mid-20s, badly burned over at least 75 percent of her body, lay on a mat behind a bamboo curtain in a small room. The bed linens had been elevated so they didn't touch her. Mother and father hovered close by.

This home of a poor but loving family stood in a small farming village a few miles from our Army base. In 1977 I served as a chaplain with the 38th Air Defense Artillery Brigade at Osan, Korea.

Earlier that day the concerned father and a mutual Korean friend who served as our interpreter visited me at the base chapel. He had come seeking help for his daughter, who had been severely burned by an exploding gasoline stove while at a beach social with friends. Flaming gasoline had sprayed all over her body.

At first she had been taken to a local hospital for about a week. But since her family did not have money for extended care, they had to bring her home for continued treatment. No matter how hard her parents tried to nurse her to health, her condition continued to deteriorate, owing mainly to the lack of a sterile environment. She needed burn therapy, but they could not afford it. The father asked if I would come and help his daughter, for he knew that she would die if left where she was. How could I refuse their desperate plea?

I went to the teacher's home late that afternoon with three others—a United States Air Force doctor (Hindu by faith), his physician's assistant, and a Korean woman who served as our interpreter. Snow made the road dangerous, even for our jeep, as we drove the three or four miles into the country and then walked arm in arm the last couple hundred yards to the home.

The father took us to that little room where his daughter lay—a heartrending sight, burned from her neck to her toes. Though clean, her body looked as if it were oozing with infection, and her face showed despair and fear.

After examining her, the doctor called me aside and told me quietly that the teacher was dying. With marked atrophy in her limbs, she needed immediate hospitalization to have any chance of recovery. Her badly infected body called for a sterile environment. Both she and her parents sensed the seriousness of the situation.

*Jack E. Brown is dean of students at Bluefield College, Bluefield, Virginia.*

The next morning I called our own Baptist hospital in Pusan, the Wallace Memorial (named after a missionary doctor who died in a Chinese prison camp in 1951), and received permission to bring her there. But Pusan was 300 miles away, and she could not make it that far. There had to be a closer facility. Wasn't there a hospital . . . an American missionary hospital . . . in Seoul?

Then I remembered the Seventh-day Adventist hospital in that city, which was only 50 miles away. Back home in Takoma Park, Maryland, I had attended night classes at Washington Missionary College, an Adventist school of excellent reputation, and had become familiar with their emphasis on medical missions around the world. Quickly I called the hospital and spoke with the American missionary

## CHILDREN'S CORNER

### Find the names

By BONNIE MOYERS

The names of Jacob and his children are hiding in the following sentences. See how many of them you can find. When you find one, draw a circle around it. The first one is done for you. For extra help, the names are all listed from Genesis 29:31 to 30:25 and Genesis 35:16-20.

1. J. A. Cobb is a brilliant lawyer.

2. Reu, Ben's cousin, is from Israel.

3. "Si, me on the ball!" Pedro insisted in broken English.

4. Levis are my favorite brand of jeans.

5. "Jud, ah'm mighty grateful for your help," the old man said.

6. The Jordan River is where John the Baptist baptized people.

7. "It's time for your afternoon nap, Htali," the

Indian nurse told the maharaja's small son.

8. Some people are such gadabouts that they never stay in one place very long.

9. People who are party crashers often get bad reputations.

10. Clarissa charred the burgers so badly that none of them could be eaten.

11. Zebu longs to attend the mission school with his other African friends.

12. "The din—ah, it was terrible!" said Sue, describing the squabbling and fighting over Cabbage Patch dolls that took place at a downtown department store.

13. Mary Jo Seph is my best friend.

14. Ben, Jami needs your help with these math problems.

Answers on page 27.

doctor, explaining the situation. He replied simply, "Bring her here; we will help her."

Next came the search for suitable transportation to Seoul. The patient could not fit into a jeep; she really needed an ambulance so she could lie still with the least amount of movement. A call to a Korean chaplain friend supplied us with a Republic of Korea Army field ambulance and driver.

The doctor, his assistant, the ambulance driver, and I gently lifted her onto the stretcher and carried her to the ambulance. After securing her and the stretcher so there would be no movement, we drove off slowly toward Seoul and the mission hospital. Shortly after we began moving, the driver motioned for me to look back, and there in the middle of the road the teacher's father came running as fast as he could. He wanted to go where his daughter was going. We stopped, and the father joined her for the journey to Seoul.

About two hours later we arrived at the hospital emergency room, where the doctor and his staff met us.

From the moment she arrived at that Christian hospital, this badly burned teacher received loving care. The doctor immediately examined her, and then she was rolled into an adjoining room. The father stayed at the hospital, but the rest of us soon left after the doctor had assured us again that this

young lady would have the best treatment they could provide.

During the next three to four weeks she received the special care necessary for progress toward a full recovery. A member of her family was permitted to stay with her round the clock. The hospital provided without charge all of her care, including food, medicine, and treatment.

After about five weeks the doctor permitted her to return home for convalescence. Her infection had been cleared up and she was no longer bedfast, but eating and gaining weight, well on the road to full recovery. I visited her three to four times before leaving Korea that summer.

My last visit with the family brought great joy as I met the teacher and her parents walking through their village near the school where she taught. The erstwhile patient looked like a million dollars and wore a lovely smile. She eagerly awaited the new school year, when she would teach again.

During the ensuing years I have thought a thousand times about the people involved in that drama. Most of the names are gone from me now, but the faces—those concerned, dedicated, sensitive faces—are still there. Surely God was directing, reaching out to help one of His children. I praise Him for letting me be a part of that special ministry. □

## SPEAKING OUT

### Wanted: innovators

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. At times the editors disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

As we approach the General Conference in New Orleans, Russell Kranz's article on church organization ("In God's Order," May 2) has brought to light an especially instructive aspect of Adventist history.

I am referring to the innovative and somewhat daring decision of A. T. Robinson to organize a conference in South Africa "according to a plan that had earlier been voted down." The essence of his plan involved centralizing the departmental structure; he felt the membership there was too small to justify the usual plan of having a full set of officers for each department.

As Richard Schwarz tells the story, Robinson went ahead without waiting for

permission to arrive from Battle Creek. A No response finally came in a letter from the General Conference president, O. A. Olsen, a letter "filled with fears of overcentralization." But by that time the plan was working so well that it was allowed to remain.<sup>1</sup>

When Robinson was transferred to Australia and sought to introduce the plan there, W. C. White and A. G. Daniells both opposed it, the latter calling the plan "anarchy." Years later Robinson recalled that the experience had left him feeling like a "cancelled postage stamp!"<sup>2</sup>

To the credit of the Aussies, however, they insisted on trying the plan over the objections of White and Daniells; and to the credit of White and Daniells, they admitted they had been wrong when they saw how well the plan worked. At the General Conference of 1901, Robinson's plan was adopted for the entire church.<sup>3</sup> In other words,

because there was room for innovation—even contrary to policy—the whole church was blessed.

Robinson's willingness to innovate is all the more remarkable because the Battle Creek brethren had developed a tendency to dominate the decision-making process, a trend that had concerned Ellen White ever since the 1870s. In an 1896 letter, for example, she wrote to the brethren: "The different conferences have been led to look to the leading men at Battle Creek, feeling that no important move can be made without their approval."<sup>4</sup> And then, giving advice that fit Robinson's case exactly, she wrote: "In each country a man should be appointed to work in the general interests of the cause. He need not be a preacher, and *he must not be a policy man.*"<sup>5</sup>

#### Room for innovation

To rely on "policy" men could be even more dangerous for the church in 1985, for the work throughout the world has

become more complex. Great care must be taken lest we lay down uniform structures and practices to be followed rigidly everywhere. Ours is a rapidly changing world, and those closest to the work in each field must have the freedom and responsibility to meet the needs as the Spirit gives them guidance. We need broad guidelines within which we agree to operate, and lines of authority must be clear. But we need ample room for innovation.

An atmosphere that encourages innovation is important not just for meeting the immediate needs of the church and world; it also serves to develop fresh leadership talent for the church. This was the burden of an 1885 letter that Ellen White sent to two General Conference leaders, George I. Butler and S. N. Haskell.<sup>6</sup> "Give men a chance to exercise their individual judgment. Men who follow the leading of another, and are willing that another should think for them, are unfit to be entrusted with responsibility.

Our leading men are remiss in this matter.”<sup>7</sup> In the same letter she noted how wrong principles of leadership can destroy talent in the church: “There are men who today might be men of breadth of thought, might be wise men, men to be depended upon, who are not such, because they have been educated to follow another man’s plan.”<sup>8</sup>

Perhaps we ought to ponder the rationale of our Adventist forefathers when they considered adopting a church manual in 1883. We may wish to argue that times have changed, but their concerns are worth noting.

The General Conference of 1882 commissioned a committee to prepare a church manual and to serialize it in the *Review and Herald*. It was to be discussed and voted upon in 1883. The committee did its work, published the manual—and then unanimously advised the General Conference to reject it! They gave their reasons:

“We consider it unnecessary because we have already surmounted the greatest difficulties connected with church organization without one; and perfect harmony exists among us on this subject. It would seem to many like a step toward the formation of a creed, or a discipline, other than the Bible, something we have always been opposed to as a denomination. If we had one, we fear many, especially those commencing to preach, would study it to obtain guidance in religious matters, rather than to seek for it in the Bible, and from the leadings of the Spirit of God, which would tend to their hindrance in genuine religious experience and in knowledge of the mind of the spirit. It was in taking similar steps that other bodies of Christians first began to lose their simplicity and become formal and spiritually lifeless. Why should we imitate them? The committee feel, in short, that our tendency should be in the direction of simplicity and close

conformity to the Bible, rather than in elaborately defining every point in church management and church ordinances.”<sup>9</sup>

In this connection, one other aspect of Kranz’s article deserves attention. The editors’ blurb in the article could be somewhat misleading by suggesting that Ellen White

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**“God was ready to work for this people if they would come into working order.”**

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simply called for decentralization in 1901. The reorganization of 1901 actually involved both decentralization (the implementation of union conferences) and centralization (coordination of the departmental structure).

But as I have read the minutes of the 1901 conference, I am convinced that Ellen White’s burden was for something much more fundamental—the rule of the Spirit. Because she had been in Australia, Ellen White had not attended a General Conference for ten years. And her memories of conferences past were not all pleasant. The pivotal 1888 conference she described to a family member as having been “most laborious.” “Willie and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work.”<sup>10</sup> Nor had she looked forward with joy to the 1901 session. She actually told the delegates, “I did not want to come to Battle Creek. I was afraid the burdens I would have to bear would cost my life.”<sup>11</sup>

But when the Lord told her to come, she did. And the moment Elder Irwin, the General Conference president, opened the floor for business, she stepped to the podium and

called for renewal. She spoke of “things that should have been done years ago, and especially ten years ago, when we were assembled in conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given. . . . But no special change was made to bring about such a condition of things that the power of God could be revealed among His people.”<sup>12</sup>

She called for a fresh start but outlined no specific plans and policies; she was concerned first and foremost with the heart:

“According to the light that has been given me—and just how it is to be accomplished I cannot say—greater strength must be brought into the managing force of the conference. . . .

“There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary. Let every one of you go home, not to chat, chat, chat, but to pray. Go home and pray. Talk with God. Go home and plead with God to mold and fashion you after the divine similitude. . . . “Brethren, remember that you are dealing with sacred things. Again I urge you to go home and pray.”<sup>13</sup>

The miracle happened. At the end of the conference, the editors of the *General Conference Bulletin* struggled for words to describe it:

**“Peculiar” GC session**

“To sketch the inner history of the conference just closed would require the skilled pen of heavenly inspiration. Even that which has been apparent to beholders has challenged their admiration to the verge of incredulity. From rumors that thickly flew across the horizon of every part of the field, a few weeks ago, hardly a delegate appeared at this session who did not anticipate

worry, and even disaster more or less serious. . . .

“This has been one of the most peculiar, yet the very best General Conference ever convened by Seventh-day Adventists. . . . From the first of the business meetings, not one unkind word was spoken on the floor, not a single rebutting argument was used. But all seemed to vie with one another in maintaining the rules of courtesy and Christian deportment.”<sup>14</sup>

The conference brought hope and joy to Ellen White: “During the General Conference, the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people.”<sup>15</sup>

Yes, the church made important organizational changes in 1901. But the real miracle was the renewal of the church. It can happen again. It can happen in New Orleans.

But we will need to pray. For ourselves. For one another. Then we will trust in the Lord and in one another. That’s what the church needs more than anything. Let’s plead with the Lord to make it happen. ALDEN THOMPSON  
Walla Walla, Washington

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- 2 *Ibid.*, p. 273.
- 3 *Ibid.*, pp. 273, 277; see also *SDA Encyclopedia*, p. 1222.
- 4 *Testimonies to Ministers*, p. 321.
- 5 *Ibid.* (Italics supplied.)
- 6 *Thirteen Crisis Years* (Hagerstown, Md.: Review and Herald Pub. Assn., 1981), p. 165.
- 7 *Testimonies to Ministers*, pp. 301, 302.
- 8 *Ibid.*, p. 303.
- 9 *Review and Herald*, Nov. 20, 1883.
- 10 Letter 82, 1888, cited in Olson, *op. cit.*, pp. 47, 48.
- 11 *General Conference Bulletin*, April 12, 1901.
- 12 *Ibid.*, April 3, 1901.
- 13 *Ibid.*
- 14 *Ibid.*, April 25, 1901.
- 15 *Review and Herald*, Nov. 26, 1901.

## The arrogant sins of pious frauds

My problem (and struggle) is not so much with accepting the fact that bad things happen to good people. I know this is Satan's world and he does all he can to torture those who try to follow Christ. But the reverse of this situation is a real trial to me. I resent it when *good* things happen to *bad* people in the church. Surely no one is so naive as to think all members live up to what they profess. I have a friend who is much admired, holds prominent church offices, and is very close to the pastor and his wife. She recently told me of two affairs

she has had with men in the church. She is far better liked than I and is considered a leader. When I asked her whether she had no guilt feelings, she replied, "None at all! The Lord understands, loves, and forgives." When I asked her how she would feel if I told the pastor or her husband, she said, "I would, of course, deny everything, and so would my lovers; so you would be the loser." She made it clear that she has no intention of changing her ways.

You have pinpointed one of the most difficult areas of Chris-

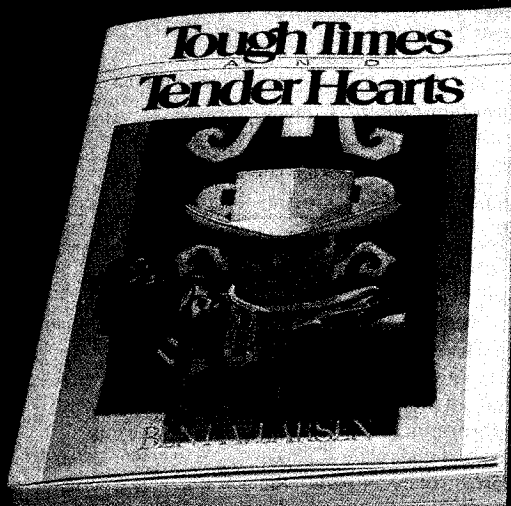
tian living. Like you, I don't have insurmountable trouble with bad things happening to good people, for the reason you mention. Though I shed many tears for my own "bad" happenings and those of others (death, divorce, incurable illnesses), I always feel that "underneath are the everlasting arms." But like you, I also burn inwardly and ferociously when I am made aware of the type of situation you describe. We are not speaking merely of adultery and fornication, but of the entire spectrum of what might be termed gross (and arrogant) sins carried on by bold, unrepentant church members. We can think of dishonesty in word and deed, financial dishonesty, self-aggrandizement, and other things.

I think conscientious Christians are eager that our much-loved church be what it claims to be, but it is seriously weakened by those who flaunt its standards secretly, while openly remaining pious. Yet I seriously doubt there is any earthly solution to this. Remember Jesus told us plainly that the wheat and tares would grow together until the reaping—until the end of all things. I think to some extent our problem may have come from thinking that the tares are outside the church and thus no threat—an idea that certainly would make the situation more palatable. But unfortunately they are inside the church too, and church tares simply don't wear placards around their necks identifying themselves. Moreover, usually

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they are fiercely determined to retain church membership, and often high church leadership, regardless of their actions. It would almost seem that they think membership will ensure a relationship with God that will negate their actions.

Obviously your friend does not truly understand the meaning of God's love and forgiveness; He loves all sinners, but he does not condone or forgive cherished and held-onto sin. But you cannot straighten all this out, and neither can I. For me it is therapeutic to realize that in the sight of the Lord my own life is far from perfect. Then I am not so concerned about the sins of others. Remember that King David felt about the way you feel, and he spent considerable time talking to the Lord about it. Finally, in Psalm 37:1, he gave himself and all the rest of us the best advice: "Fret not thyself because of evildoers." In other words, wait for God's day of reckoning.

**Lately I have become bothered by the amount of Sabbath traveling done by workers and laymen alike. It seems we are rapidly losing the concept of the holiness of the Sabbath, which was so much a part of our earlier church. I am not referring to short rides into the country; I am referring to air travel, long auto trips to "save time on Sunday," and that sort of thing. What do you think?**

In your letter you gave specific examples, and I found them most disturbing, because of what seems to be the magnitude of the problem. I did not quote the examples lest that do more harm than good. From my own observation, I believe you have made an important point to which each Adventist worker and member should give much sober and prayerful consideration. Probably in earlier days, when travel was an overwhelming ordeal, people approached it with much thought and were more prone to set limitations. (In fact, travel conditions were self-limiting.) But in this day of easy travel by plane and car (which you mentioned), one has to remind oneself from time to

time of the sacredness of God's day of rest.

Let me state that General Conference personnel do not travel on the Sabbath except in dire emergencies. The station wagon that takes the ministers to the airport does not pick anyone up after one o'clock on Friday afternoon, which means that even if Dulles Airport is the destination (45 minutes to an hour's drive), the driver is home long before Sabbath begins. The traveling minister has already planned to arrive at his destination before Sabbath. No transportation of any kind is furnished on Sabbath, even after the sacred hours are over.

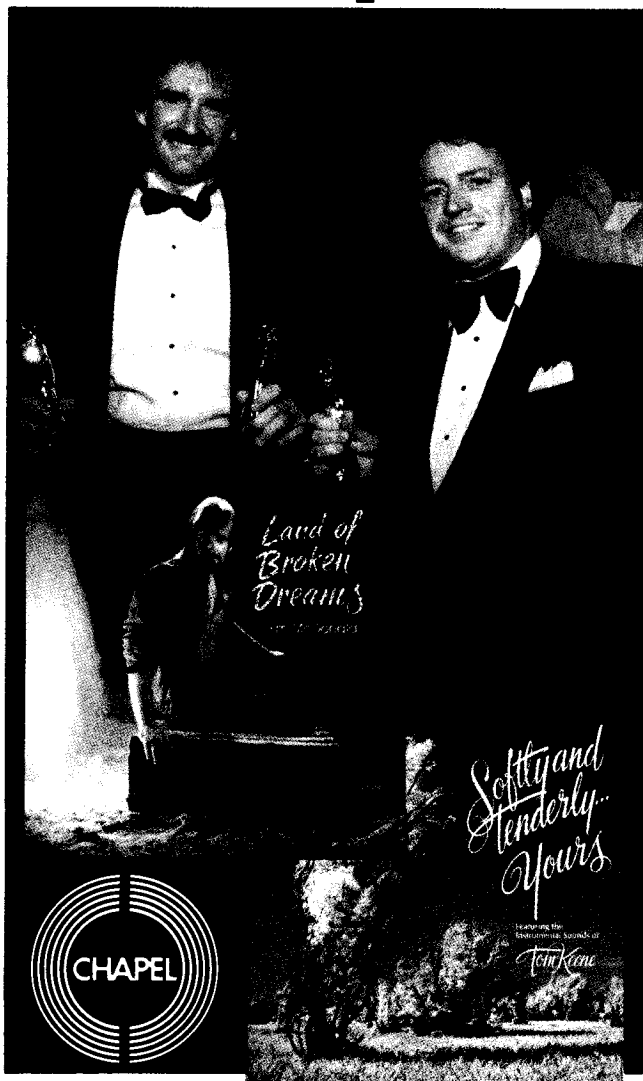
**Friends of mine will soon celebrate their fiftieth wedding anniversary. They are planning to have a wedding ceremony at which the pastor will officiate, and they will invite their friends to attend. I think that this is wrong and that they ought to give the money it will cost to missions. What do you think?**

I think that any dear couple who survive 50 years together and who love each other enough to repeat their vows publicly should be congratulated by all their friends. This ought to be an inspiring, poignant occasion. Don't forget that Jesus performed His first miracle at a wedding—and sometimes I feel He performs equal miracles in getting couples through to this glorious milestone. There are few really "mountaintop" experiences in this workaday world, but this occasion should be one of them. I am sure the bridal couple, with all this love in their hearts, will not forget to give a thank offering to the Lord.

**Why should people who are not medical doctors be addressed as "Doctor"? I am referring to those who receive a Ph.D. or an Ed.D. degree.**

But why should they not be addressed in this way, since this is accepted practice in the Western world? The term *doctor* is not the exclusive property of those in medicine. One can be a doctor of medicine, of philosophy, of English, or whatever. The precise term for a medical doctor, of course, is *physician*.

# Award-winning Music From Chapel!



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## First Far Eastern soul-winning institute established in Korea

Doing is an integral process of learning, especially when one is learning how to win people to Jesus.

Stephen and Hetty Haskell realized this principle back at the turn of the century. Young people were encouraged to live and work with these energetic, seasoned soul winners to learn how to reach people effectively. This kind of apprenticeship, still rare today, is coming again into its own.

In North America Mark Finley initiated the Lake Union Soul Winning Institute (now the North American Division Evangelism Institute) to train those seeking to work more effectively with people. The institute, located in suburban Chicago, drew seminary students, pastors, and church people who wanted to learn new methods of church growth by observation and experience.

### Viable and vital

The Far Eastern Division saw possibilities in such an institute and established its first in Seoul, Korea. In one and a half years the Far Eastern Division Soul Winning Institute, directed by P. Gerard Damsteegt, has already become a viable and vital part of the soul-winning scene in Korea today.

This unique school, not housed in a building, travels to churches in various districts of Korea. There Damsteegt and his associate, C.E. Oh, station themselves and the institute for six months, taking this time to instruct pastors and laypeople and to lay a foundation of preevangelism before beginning a prophecy lecture series. Generally all churches in the designated area participate in

classes and the ensuing evangelism. Pastors desiring seminary credit toward a Master's degree from the SDA Theological Seminary, Far East (Philippines), may apply for credit. Laypersons may work toward a Bible instructor's certificate.

The institute also offers continuing education for ministers.

Among classes offered are church growth, personal and public evangelism, Biblical eschatology, audiovisual communication, and health evangelism. Each class offers individuals a chance for experience and training in their own churches and cultures.

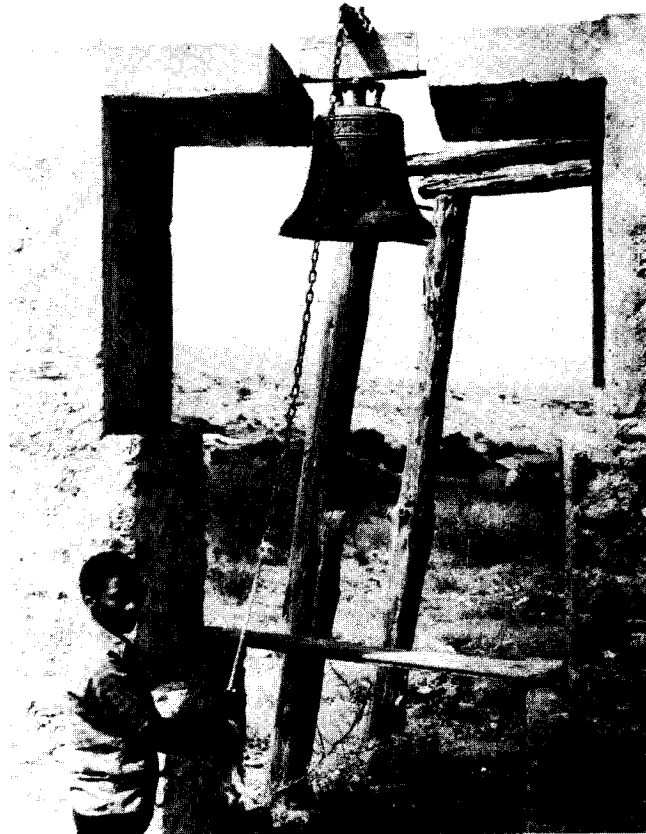
Institute students conduct the preevangelism. Daniel Seminar cottage meetings are one popu-

lar way to reach people. Health testing and seminars draw individuals who might not be interested in a specific Bible approach.

During the past year and a half (three preevangelism and evangelistic cycles) several hundred students have attended classes. Some courses have been so popular that had enrollment not been limited to 30, as many as 250 would have attended, thus reducing opportunities for personal training. Evangelistic prophecy lecture series in the local churches, one conducted by Mark Finley and two by Gerard Damsteegt, have resulted in more than 250 baptisms.

In addition to classes and evangelism, the institute has been responsible for the translation and publication of Daniel and church-growth seminar materials. It is presently producing indigenous Korean evangelistic slide series and health materials.

The Far Eastern Division plans to make C.E. Oh the institute director soon, moving Damsteegt elsewhere to begin another institute. Under local leadership the Soul Winning Institute can continue providing churches with leadership and growth opportunities.



## Bell marks three generations of Adventist work in Tanzania

Six Tanzanians became Adventists in 1908, the year members in Germany donated a bell to the Kihurio church in Tanzania. From this small beginning the Tanzania Union has grown to 57,553 baptized members today. Above, a third-generation Adventist prepares to ring the bell that has called people to church for more than 76 years.

R. PATTERSON  
Correspondent

Eastern Africa Division

### ZAMBIA

## Dorcas women organize family health project

Some 80 participants in a week-long training session for Zambia's Kabwe Dorcas Federation recently proposed to build a professionally staffed family health clinic and four Community Services centers in the town and rural area of Kabwe.

From the clinic and service centers some 50 trained Dorcas volunteers will provide family

health education for local communities and interested families in their homes. In addition, the clinic and centers will offer counseling, nonprescriptive contraceptives, and simple curative services.

Fully sponsored by the Nairobi-based Family Planning International Assistance (FPIA), the five-year project is scheduled to begin this year.

The federation has appointed a project advisory board to hire two nurses and to select and manage the 50 Dorcas counselors. The advisory board, a part-time project director, and the two staff nurses, will share administrative responsibility for the project. Eastern Africa Division health/temperance director Allan Handysides is encouraging Dorcas federations all over the division to organize similar health projects.

Last September Kabwe Dorcas Federation hosted a week-long Dorcas rally in Kabwe, attended by 919 Dorcas women. A member of Zambia's Central Committee opened the rally, praising Zambia's Dorcas members for their practical Christian service.

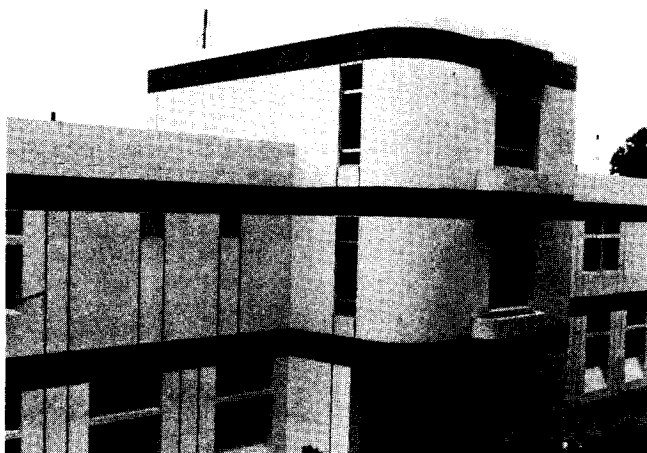
GREGORY BOYER  
*Community Services Director  
Zambia Union*

## TAIWAN

### Taipei press celebrates 80th anniversary

Eighty years after its founding, the Far Eastern Division's Signs of the Times Publishing Association on April 16 opened its new building in Taipei, Taiwan. The sacrificial giving of Adventists around the world made this building and the new equipment in it possible.

Established by "China Doctor" Harry Miller in 1905 in Shangts'ai, the STPA soon became one of the largest Christian publishing houses in China, printing more than 40 million pages in its first five years. By 1915 more than 60,000 copies of the Chinese Signs of the Times were being printed per issue. By the thirties two branch offices had opened.



The new Signs of the Times Publishing Association in Taipei was opened April 16. Construction was completed in six months.

After 1939 the publishing house moved several times—to Hong Kong, Chungking, and back to Shanghai. In 1947 it was relocated in Hong Kong, and in 1956 it was moved to Taiwan, where it has remained. It is the only Adventist publishing house in the world publishing exclusively in Chinese.

In 1984 ground was broken for the new building, and the project was completed in some six months.

Guests at the official opening included Rudy H. Henning, of the General Conference Publishing Department; Richard McKee and Donald Swan, of the Far Eastern Division publishing department; and E. A. Brodeur, now retired but a volunteer worker in the Far Eastern Division, where he directed the publishing work for many years.

CHARLES H. TIDWELL  
*Communication Director  
South China Island Union  
Mission*

## ETHIOPIA

### Food falls from the sky

Larry Clifford, Adventist Development and Relief Agency's interim relief director in Ethiopia until recently, and his wife, Donna, wrote the following letter to ADRA headquarters, describing a March 10 grain-distribution flight on a C-130 Hercules four-engine cargo plane. The flight took

them about 100 miles (161 kilometers) north of Addis Ababa.

"The grain," the Cliffords wrote, "was put into double bags and tied at the top with nylon cord. The bags, packed loosely to allow room for bounce, were tied onto 5-foot-square (1.5-meter-square) pallets. Each pallet held about one ton (907 kilograms) of grain.

"The grain pallets were pushed out as we flew about 40 feet (12 meters) above the ground. When the pallets hit the ground they flew up into the air, and the bags broke away from the pallets, bouncing somewhat like ping pong balls. But less than 5 percent broke.

"In the plane we had put in earplugs and attached a very strong belt around our waists, which in turn was hooked to one of the long steel cables that ran along each side of the airplane. This allowed us to move back and forth and not be sucked out of the plane's open cargo bay.

"After each pass over the drop area—we made four—the plane banked into a steep right turn and flew over a canyon that to us looked like the Grand Canyon. What a sight!

"We left grain for about 25,000 destitute people on that trip. When the plane returned to Addis Ababa it reloaded and returned to another starving village.

"The areas visited by plane are so remote they cannot be reached by roads. It would be nearly impossible to deliver food without the plane. The

only other way to get to these places is by donkey, which would take many days.

"Thanks to all you wonderful people who have cared enough to do something, making this assistance possible."

AILEEN ANDRES SOX  
*Editor  
ADRA, International*

## CALIFORNIA

### Hospital plays major role in winning convert

Clara Trigueros, a petite, young woman, 26, celebrated her birthday on Sabbath, February 2. The same day, she also celebrated another birthday: the new birth of baptism.

Clara, a cashier at Glendale Adventist Medical Center in California, began working in the hospital's housekeeping department shortly after arriving in the United States from El Salvador six years ago.

"I had to adjust to a new way of life, a new country, and a new language—all at once," she says. "But I made some good friends at the hospital."

Her friends shared their faith as they helped Clara through the rough times. She also watched *It Is Written* on the hospital's closed-circuit TV system as she went from room to room on her cleaning rounds.

"I became acquainted with Chaplain Ed Bryan," she says, and "he studied and prayed with me for months. Then he invited me to attend Sabbath school and church at Valjejo Drive, across from the hospital." Associate pastor Shirley Ruckle gave her books to read, and Ruby Hobson, wife of Hollywood's associate pastor Carl Hobson, also studied with her.

Clara believes God placed her in an Adventist institution, leading her to the Adventist Church. Her husband is interested in her new faith, and her two children happily enjoy Sabbath school and church.

JIGGS GALLAGHER  
*Public Relations Director  
Glendale Adventist Medical  
Center*

## Triumph in bronze: Adventist artist sculpts Olympic excellence

Perhaps no one in the world has done what Adventist sculptor Ramon Parmenter has done with Crisco vegetable shortening. "I did a huge seven-foot sculpture of the angel Gabriel for a Christmas buffet, and people went crazy," says Parmenter, who thereby earned the title "Crisco Kid." But Crisco is not what made him famous.

Thirty-year-old Parmenter gained national prominence last summer when his first formal sculpture exhibit, "The Essence of Movement," opened at the Hult Center for the Performing Arts in Eugene, Oregon. The show, held in conjunction with the 1984 Olympic Scientific Congress, a sports-science conference, included bronze sculptures of world-class athletes such as marathoner Alberto Salazar, gymnast Bart Conner, cyclist Rebecca Twigg, and runner Mary Decker. Each piece captured the athletes at the peak of physical exertion, at their moment of excellence.

In announcing Parmenter as chosen artist for the 1984 Olympic Scientific Congress, president and executive director Dan G. Tripps called him "without qualification a young artist of incredible skill, impeccable character and commitment."

"During our preparations for the 1984 Olympics," Tripps said, "we entertained proposals from many artists who had interest in the theme of sports, health, and well-being. No individual was able to match, either in concept or product, the quality Ray brings to our program."

Of the ten athletes who modeled for Parmenter, many went

on to the 1984 Summer Olympics in Los Angeles, and five of them won a total of six medals. Parmenter went on to Los Angeles too—his sculpture show moved to the Olympics cultural headquarters in the Westin Bonaventure Hotel during the games.

**"A person needs to be observant of life around him. Art is not just a design; it's an expression of our time, the way we feel and think, and our attitudes."—Ramon Parmenter.**

Today Ramon Parmenter lives and maintains a studio in his hometown of Eugene. But he wasn't always convinced he would make his living as an artist.

Faith for Today director and speaker Dan Matthews, Parmenter's pastor during elementary and academy school years, says, "His talent as a sculptor surprised me. In fact, his talent as an artist was, as far as I know, rather late in coming. He visited me in California and showed me some of his work. It was excellent, and I was proud. Ray believes that God has entrusted him with a talent that he must exercise in order to fulfill his purpose in life."

A fourth-generation Adventist, Parmenter attended Milo Adventist Academy and later spent a year studying theology at Walla Walla College. "I really enjoyed it," he says, "but I kept looking into the art room." After studying at Walla Walla, he went to Loma Linda University, La Sierra campus, where he sang with the gospel group Sound of Care. They did evangelistic work and made a recording.

"I ignored my talent for many years," says Parmenter. But through it all he continued to dabble in drawing and painting, eventually realizing he should not take his abilities for granted. He returned to Walla Walla to study art.

"I discovered my ability and kept wanting to grow artistically. I believed in myself," he says. At Walla Walla Parmenter learned the components of design that today make his sports sculptures so anatomically accurate. "The human body with all its shapes is like a gigantic puzzle. If you put the shapes together, they end up being an exact copy of the person those shapes represent."

Parmenter studied at Walla Walla two quarters and then transferred to Southern Oregon College of Art, in Ashland,

medium. He decided to try his hand at sculpting bronze Western scenes. But too many other people were doing that. "I saw myself getting stuck in the Western era of art, just doing what everyone else did. I've always wanted to be unique in my thought and the way I do things."

Then his brother, Brad, an athlete, suggested he try something with the body itself—something that would incorporate his love of athletics with his sculpting talents. "Sports art is a combination of what I do, art, and what I know, athletics," Parmenter explains. "Of course my hometown, Eugene—also known as 'Track City'—is very sports-oriented. And I wanted to capture our time. There's a huge health boom now, and everyone's participating in all kinds of sports."

Parmenter first experimented with sports art by scheduling Adventist rock climber Jim Dixon to model for him. With bronzed sculpture of Dixon in hand, Parmenter visited a major center for training track-and-



*Holly M. Denton, editorial assistant in the General Conference Communication Department, and C. Elwyn Platner, Pacific Union communication director, contributed to this article.*

field athletes in Eugene and there met officials of the Olympic Scientific Congress. They loved his work and suggested he sculpt an Olympic series of amateur athletes. So Parmenter

instant will show muscle strain and the different developed muscles that the athlete uses. I may stage the action again with props so I can take close-ups of the body."

**"When I see an athlete, I see the beauty of what God has made, and it thrills me."**

**—Ramon Parmenter.**

made contact with a few world-class athletes.

"When I see an athlete," says Parmenter, "I see the beauty of what God has made, and it thrills me. It makes me want to know Him even better. I see myself as another kind of creator."

His creations take time—one to three months, on the average, just to sculpt a wax model. But first Parmenter spends several hours with each athlete model, photographing his subject with still and motion cameras, asking technical questions, and taking measurements. "I take photos of the muscles moving and try to capture the very instant the athlete and I agree on. That

Following the photo session he carefully studies his pictures to capture both detail and sense of motion. Then he sculpts his wax model. The finished wax sculpture is taken to a foundry, where through a complex formula it becomes a finished bronze. A rubber mold created from the original wax image is used to cast 25 wax duplicates of the piece. Then a ceramic mold built around the wax image is fired in the oven, melting the wax and leaving a statue-shaped cavity to be filled with molten bronze. After its use the mold is broken and the bronze sculpture becomes part of a limited edition.

Parmenter doesn't miss a

detail. "His sculptures are exactly right technically, and I think they're beautiful artistically," says gymnast Bart Conner. Conner was impressed that Parmenter even noticed the veins on his left bicep were different from those on his right and rendered them accordingly.

When "The Essence of Movement" first opened in Eugene, Parmenter expected perhaps 500 guests. Twice that number visited the exhibit. "I was elated, honored, and very thankful," he says. "I couldn't believe God had given me such a talent to glorify Him."

**"Ray believes that God has entrusted him with a talent that he must exercise in order to fulfill his purpose in life."—Dan Matthews.**

After the Olympics the exhibit was scheduled for Dallas and New York. Parmenter's growing fame also led to a commission from the United States Sports Academy, which asked him to craft its first two Academy Awards of Sports—statues of the award winners.

What about the future? Parmenter's goal is to sculpt the top athlete of every major sport. He also wants to sculpt a series of winter sports athletes. "There are certain types of work I won't do," he says. "I need to stick to my moral code, and every artist should do that."

And what advice does he have for aspiring Adventist artists? Besides lauding his Walla Walla art education, Parmenter recommends reading the Bible. "It gives insight even to artistic understanding. A person needs to be very observant of life around him. Art is not just a

design; it's an expression of our time, the way we feel and think, and our attitudes."

"Christians represent God, no matter what they are doing in life. Be it medicine or car sales, just do it to the best of your ability." Clearly Ramon Parmenter is doing just that.



Opposite page: *Breaking the Wall*, Alberto Salazar, model. Above: Ramon Parmenter, left, talks with gymnast Bart Conner. One of Ray's sculptures appears in the foreground. Inset: Adventist rock climber Jim Dixon is depicted in *The Last Pitch*.

## Offering to support missions in North American Division

By ROBERT A. McCUMBER

I am driving 50 miles (80 kilometers) south of Farmington, New Mexico, toward La Vida Mission, a Seventh-day Adventist self-supporting mission in North America. The

paved road ends abruptly 13 miles (21 kilometers) from my destination. But I don't complain about the bone jarring; I remember the time when the entire distance was unpaved.

Darkness falls suddenly as I approach the airstrip, La Vida's lifeline, and drive toward the lighted clinic. Inside, a Navaho

*Robert A. McCumber is communication director of the Rocky Mountain Conference.*



**Top:** Lisa Anderson, girls' dean, finds that taking care of a dormitory full of girls at various grade levels (1-9) is a real challenge. She is pictured on the playground with three of her small charges. **Bottom:** Summer is a busy time at La Vida, for it is when food is stored for winter. Office staff Debra Orndorff, Judy Yazzie, and Barbara Blair are drying fruit.

family is exchanging farewells with Dorothy Duncan, who wears nurse's whites.

The work keeps her busy, she says. "But it's worth it. These families finally are realizing that we genuinely love them."

We walk past the mission church, built with help from Maranatha Flights international. Students are gathering for prayer meeting. A van arrives, loaded with members and visitors from outlying areas. Mission director Elmer Duncan emerges from the driver's seat. He uses one crutch, a positive sign in his slow recovery from an accident in the mission garage that nearly cost him his life.

We notice the dormitory, silhouetted in the afterglow from the setting sun. The building houses nearly 60 boys and girls, ages 5 through 17.

"Progress in terms of baptisms hasn't been as fast as we would like," Pastor Duncan comments, "but we have evidence of God's blessing and leading every day. Last year we saw a real evangelistic breakthrough at Waterflow, near Shiprock, New Mexico."

The Waterflow Christian Center, an integral part of La Vida Mission, was built with 1981 Sabbath School Investment funds. Some 20 miles (34 kilometers) west of Farmington, on the outskirts of the town of Shiprock and near the Navaho reservation boundary, the center sometimes attracted as many as 80 non-Adventists to Revelation Seminars in 1984. At the close of the first seminar, 24 people requested baptism and 50 adults joined a baptismal class—an unprecedented event in the evangelistic history of these people.

Other evangelistic meetings followed, and more than 75 Navaho people have been baptized. On November 24, 1984, the Waterflow company was organized, with 30 charter members. That number has since grown to 50.

Ken Wallace, the group's leader and the only non-Indian member of the company, reports that plans for outreach into the community call for public evangelism and door-to-

door witnessing. The witness of La Vida Mission to the love of the Lord Jesus Christ is finally bearing fruit.

"The nine-grade boarding school has done much to break down prejudice," Pastor Duncan says. "When a child completes ninth grade, he or she probably will go on to the Holbrook school. Several will attend college, and many—like Debbie Nez—will come back and work for their people."

Debbie Nez attended Southwestern Adventist College, at Keene, Texas. She is proving a catalyst in bringing her people to a decision for Christ.

This quarter's Thirteenth Sabbath Special Projects Offering will benefit missions in North America. One of the projects is to build a new administration building for the Holbrook Seventh-day Adventist Indian Mission School in Arizona. The Navaho people thank you for remembering the needs of their children.

### SCANDINAVIA

## Community radio grows in Norway and Denmark

Two years ago when governments of Denmark and Norway lost the local broadcasting monopoly and first allowed community radio experimentally, Adventists in those countries took advantage of the opportunity to involve themselves in radio evangelism.

In Denmark, members of five Adventist churches program news, information, classical and contemporary music, gospel-centered messages, and health and community-related features. With weekly combined airtime of more than 70 hours, the radio-licensed churches share airtime with local groups such as Pentecostals and Lutherans. In return, other license holders allow Adventists to use some of their airtime. This arrangement has promoted understanding and appreciation between Adventists and other Christian organizations.

One of Denmark's five

Adventist stations is located at Vejleford Hojere Skole (Danish Junior College). Now broadcasting 27 hours per week, the station plans to expand its weekly airtime to 40 hours. Recently, as a service to the blind, the community council asked the station to prepare cassettes of some of its programs. The council is underwriting the entire project, postage included.

Adventists in Norway are taking a similar approach to community radio. Six stations throughout the country handle more than 50 air hours weekly. In addition, a station at Tyrifjord Videregaende Skole (Norwegian Junior College) plans 24-hour-a-day broadcasting. And an Oslo station is adding new studios to enhance both community radio and the West Nordic Union's cassette ministry.

In March radio workshops held in Denmark and Norway brought many community radio representatives together to sharpen production skills. Many of these local radio producers hope to establish a program bank from which they and other stations may borrow.

HERMAN J. SMIT  
*Communication Director  
 Northern European Division*

## MEXICO

### Use increasing at Ellen G. White Research Center

Nearly seven years after the establishment of the Ellen G. White Research Center at Montemorelos University in Mexico, a stream of visitors regularly stops by the center to utilize its materials and to visit the historical-cultural museum that is being developed.

The museum includes denominational exhibits and objects of art from various countries, donated by friends of the university.

Much of the material at the center has been translated into Spanish, and some has been translated into French. The vault contains photocopies of 80 percent of Ellen G. White's

extant letters and manuscripts and seven original letters in her own handwriting.

CLARA DRACHENBERG  
*Ellen G. White Research Center  
 Montemorelos University*

## CALIFORNIA

### English language center opens second branch

The SDA English Language Center in southern California opened a second branch in Garden Grove, California, in March, after nearly two years of operation in Los Angeles.

During the first term of 1985, combined enrollment at the two schools reached a record high of 350 students. Modeled after the language schools staffed by

student missionaries throughout the Far Eastern Division, the SDA English Language Center is reaching out to the large Korean population of southern California. Bob Nam, owner and founder of this totally self-supporting endeavor, is hopeful as he looks to the future possibilities of language-school evangelism in the United States.

A stress seminar is being conducted at the Los Angeles center, with 30 to 40 people attending. Sabbath services are held at the school, and six students are attending a weekly Bible study conducted by Myung Ho Kim, pastor of the Valley Korean community.

MARILYN THOMSEN  
*Communication Director  
 Southern California  
 Conference*

## COUNTDOWN TO THE GC SESSION—10

### Making a joyful noise

Few aspects of the General Conference session will transcend language and cultural barriers like the almost limitless variety of music to be performed.

Solos, duets, trios, quartets, choruses, choirs. Women's groups, men's groups, children's groups, mixed groups. Pianos, violins, handbells, string ensembles, brass choirs, steel orchestras, bamboo bands, marimba bands.

Performers from the Philippines, Trinidad, Indonesia, Puerto Rico, Japan, Mexico, Finland, Uganda, Jamaica, Korea, South Africa, New Guinea, Tahiti, Italy, India, Argentina, Canada, the United States.

Because the General Conference does not subsidize the performers' travel or accommodation, the majority of the performers will be from North America—yet even many of these will represent various ethnic groups. For the performers, the joy of taking part at such a historic gathering more than compensates for the cost.

According to session music committee secretary Charles D. Martin, some 108 would-be performers sent in audition tapes. These were evaluated for quality, type of music, and appropriateness for the nature of the gathering. The majority were accepted.

In addition to musical items throughout the many meetings of the session, 30-minute mealtime concerts have been scheduled in the Hyatt Regency Hotel's atrium and restaurant.

"Music sets the tone and provides a dimension that cannot be created any other way," says Martin. "Aside from being pleasant to listen to, it prepares the way for the spiritual messages."

In all, Adventist musicians from around the world will use their voices and instruments in some 200 scheduled appearances during the session—in addition to numerous appointments in the New Orleans community for civic, religious, and private groups—to make a joyful noise unto the Lord because of His goodness.

JAMES COFFIN

## CANADA

### High-tech plant provides work at Canadian college

Canutel Industries, Ltd., a privately owned electronic assembly plant on the campus of Canadian Union College, has reported \$650,000 worth of business during 1984.

Adventist Hugo W. Wegmuller, who holds a degree in electrical engineering from an engineering college in Geneva, Switzerland, established Canutel at CUC in 1982.

At present the company employs 22 people, about 40 percent of whom are students. "Canutel likes to hire wives of students," says production manager Don Sinclair. "They have proved very valuable because they are able to work full-time, are pleased to have a good-paying job on campus, and are dependable."

Canutel uses state-of-the-art equipment and procedures and is very concerned about quality control. Yet, says Wegmuller, "none of these things would have any impact if it were not for God's blessing. Orders have been received without going out for them. They have come in answer to prayer. We had some lean times, starting up as we did in a slack period. But since the beginning of 1985 representatives of very successful businesses have been coming to us with substantial contracts."

Wegmuller and his wife, Annie, have dedicated their industry to the support of Christian education. Their aim is not only to provide employment opportunities for students and their spouses but also to be a positive Christian witness through their business contacts and to enhance the spiritual tone of college campuses through a practical application of spiritual principles.

Expansion plans include new plants on other college campuses both in North America and abroad, two of which are expected to open in 1985.

JAMES M. CAMPBELL  
*College Relations Director  
 Canadian Union College*

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## Review and Comment



■ **“New Lyrics for the Devil’s Music”** is how *Time* magazine headlined a recent article about a new type of music that to conservative Christians seems a contradiction in terms. “Evangelical pop makes heavenly sounds for the record industry,” the tag line went on to say. The article contended that the “New Squares”—young whites 24 to 35—often like rock music but disavow the drugs and permissiveness that usually go along with it. In religious rock they think they have found a way to have their cake and eat it too. Is it not possible, though, that the Christian lyrics are but the frosting, designed to mask the taste of the poison with which the cake has been laced?

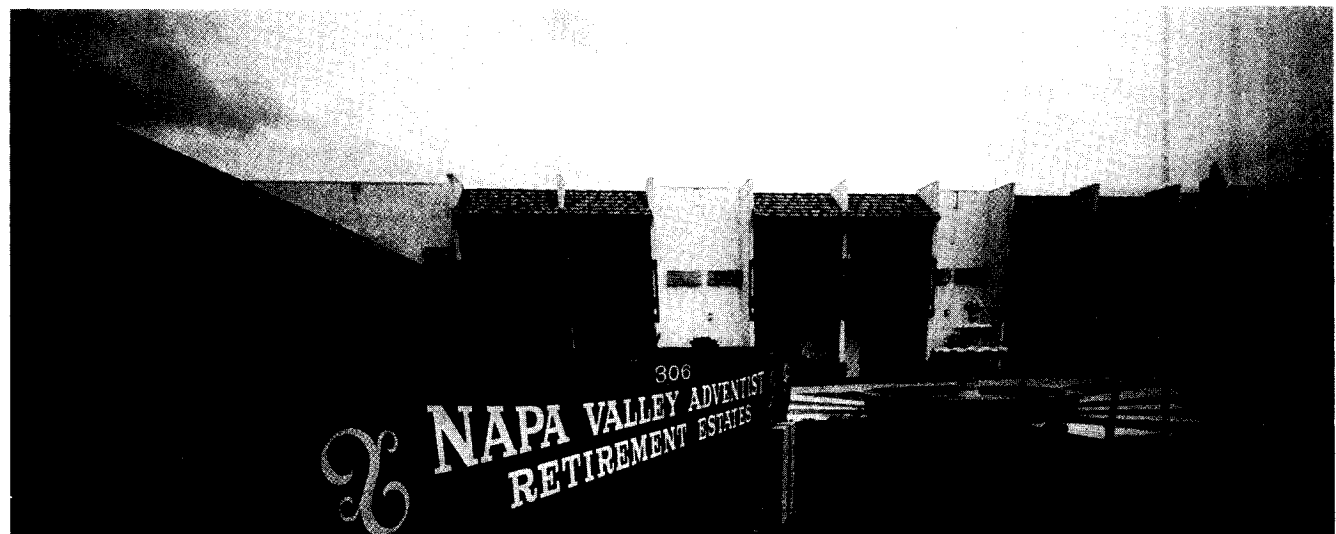
■ **Friday penance for Catholics** need not be abstinence from meat, according to new rules announced recently by the bishops of England and Wales. Instead, the offender may refrain from smoking or from watching television. All three forms of abstinence, we would suggest, might be beneficial on an ongoing basis. Not as penance, but because they are a better way of life.

■ **“Birth Trauma Linked to Adolescent Suicide,”** declares the title of an article in the March 23 issue of *Science News*. The article shares a researcher’s report that infants who experienced respiratory distress at birth, whose mothers were ill during pregnancy, or whose mothers did not receive adequate prenatal care “are at considerably higher risk of suicide in adolescence than are other youngsters.” The article goes on to say “that medical advances that have saved so many infants who would have died of respiratory failure in the past may also have helped create a group of youngsters who are later

unable to cope with the stresses of adolescent life.” The researchers point out that early trauma is not a direct cause of suicide, but it does appear to contribute to a later predisposition. “Suicide rates for teenagers and young adults have risen 300 percent in 30 years,” the article states, noting that during that same period infant mortality has fallen.

■ **Evangelical Christian families** face many of the same stresses and strains felt by society in general, but relatively few evangelical pastors have been “specifically prepared” to help their parishioners through these family crises, according to a report released at the recent annual convention of the National Association of Evangelicals. Almost half of those surveyed said they never, or only once, had attended any kind of training session to develop skills in working with family problems. A good question would be, Are Adventist ministers prepared to work with disintegrating families? If they are then let’s do something about it.

■ **By the year 2000** there will be an estimated 13,000 to 15,000 priests serving some 65 to 70 million Roman Catholics in the United States, according to priest William Bausch, who addressed the recent convention of the National Federation of Priests’ Councils. That comes down to a ratio of some 4,000 Catholics for every priest, which in turn means that laypeople are going to be playing an ever-increasing role in church life, there will be a decline in the eucharistic focus and a greater emphasis on preaching, teaching, and witnessing, and in general the clerical monopoly will be weakened. “Today we have to reposition ourselves,” says Bausch. “We, who historically began as community elders and official foot-washers . . . and wound up exclusive holders of personal power, must refocus ourselves in relationship to the people of God”—which seems good advice to ministers of any faith, should they ever forget that they are to be servant-leaders, not masters.



Napa Valley Adventist Retirement Estates serves Seventh-day Adventist senior citizens. Although owned and operated by the Northern California Conference of Seventh-day Adventists, residents have relocated from nearly all points in the United States.

Napa Valley Adventist Retirement Estates offers the finest in vegetarian meals. Alcoholic beverages and smoking are not permitted on the grounds. The facility is located just minutes from Pacific Union College, St. Helena Hospital and Health Center, and the city of Napa.

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### NAPA VALLEY ADVENTIST RETIREMENT ESTATES

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UNIVERSITIES: Andrews, Andrea Steele; Loma Linda, Richard Weismeyer

## Australasian

■ The Central Pacific Union Mission has reached a total membership of 20,000.

■ Papua New Guinea Union Mission reported a record 7,134 baptisms during 1984.

■ Bryce Jones, of Hastings, New Zealand, a former member of the Australasian Division executive committee, is one of two New Zealanders to be made a Knight of Grace in the Order of St. John. Jones was invested by the grand prior of the order, the Duke of Gloucester, at St. John's centenary celebrations in Christchurch on Easter Sunday.

■ Construction has begun on six resident-funded units at the Maranatha Retirement Homes in Rosny, Tasmania.

■ Six diploma graduates took part in the first commencement at the new Pacific Adventist College, Port Moresby, Papua New Guinea. Three received diplomas in theology, and three, diplomas in education. They represented the Pacific nations of Papua New Guinea, Vanuatu, Fiji, Western Samoa, French Polynesia, and New Zealand.

■ Work has begun on the new south New South Wales Conference youth camp. The 247-acre (100-hectare) site is on the Clyde River, 12 miles (20 kilometers) north of Batemans Bay.

■ Some 80 percent of Australasia's juniors are involved in Pathfinders, the highest percentage of participation anywhere in the world.

## Eastern Africa

■ The 1985 enrollment at Malamulo Hospital School of Medical Sciences has reached a record 99. At present, nurses, midwives, medical assistants, and laboratory technologists are being trained at Malamulo. This year's students come from Malawi, Sierra Leone, Zambia, Ethiopia, and the Sudan.

■ Ruth C. Kunihiro, of Uganda, an Adventist who has just completed her teacher training course at Kinyamasika, was selected for the college's award for best behaved student for the two years she attended the college.

■ For 20 years the Ethiopian Union's Voice of Prophecy school has had its office within the Addis Ababa Adventist church, but nowhere on the building or grounds has there been anything to indicate that such a school exists. Recently a sign was erected, drawing the attention of hundreds of pedestrians who pass the church each day.

■ A student from the University of Witwatersrand, four students from the University of Zambia School of Medicine, two from the University of Dublin, and one from Loma Linda Univer-

sity have taken student electives at Mwami Hospital in Zambia during the past year.

■ The Eastern Africa Division Ministerial Association has established a Ministerial Relief Fund from which were purchased four bicycles each for the Central and Western Uganda fields. In these fields pastors care for as many as 25 churches, often having to walk for days to reach the most distant parts of their territory. Bicycles in Uganda normally sell for 75,000 to 80,000 shillings (US\$130 to \$140). The eight bicycles, purchased for a special price at 45,000 shillings (US\$78) each, should prove a great blessing for some of the district pastors who have the greatest difficulty serving their pastorates.

## South American

■ The January *Revista Adventista* dedicated its back page to Brazil's postal and telegraph workers. The New Year's greeting said in part: "Whether in favorable or inclement weather, you bore a heavy pouch, delivering letters, telegrams, and magazines. You helped to carry birth, anniversary, and marriage announcements; death notices, business transactions—in fact, all communications that make up daily life in a society. . . . Please accept the Brazil Publishing House's heartfelt thanks."

■ Brazil Publishing House hosted 8,000 visitors in its last open house before moving from Santo André, São Paulo, to its new plant in Tatui. One non-Adventist engineer purchased 1,000 *Steps to Christ*, calling it "one of the best books to put humanity right."

■ In preparation for year-end sales, the Brazil Publishing House shipped some 43,000

books and 50,000 magazines to Santa Catarina and Rio Grande do Sul.

## North American Canadian Union

■ British Columbia Conference executive secretary Phil Dunham and Dawson Creek member Bill Scobie were nominated for the Living Proof Award by Royal Canadian Mounted Police Highway Patrol in March. The two men were driving in the Dawson Creek area when they were struck by a pickup truck. A police spokesperson said it would have been a fatal accident had they not been wearing approved seat belts.

■ Delegates to the recent third triennial session of the Newfoundland and Labrador Mission resolved to upgrade VOAR radio station of St. John's, Newfoundland, one of the oldest SDA radio stations, to 10,000 watts; involve church members, especially youth, in the sale of small books (6,000 sets of six small books have been ordered); upgrade church and school facilities; and establish a church in Labrador.

■ It took only 13 months for the 610 Adventists in Hope, British Columbia, to build, pay for, and move into their new church. The church was dedicated March 16.

## Mid-America Union

■ Adventist John Kossick, of Merriam, Kansas, has donated more than ten gallons (38 liters) of blood over the past 30 years. His reason: "There is always a need. I feel I am really able to help people this way. I consider it my Christian responsibility."

■ Ground has been broken for a 15,000-square-foot (1,395-square-meter) addition to the

### Answers to "Find the Names" quiz on page 13.

- |             |              |
|-------------|--------------|
| 1. Jacob    | 8. Gad       |
| 2. Reuben   | 9. Asher     |
| 3. Simeon   | 10. Issachar |
| 4. Levi     | 11. Zebulon  |
| 5. Judah    | 12. Dinah    |
| 6. Dan      | 13. Joseph   |
| 7. Naphtali | 14. Benjamin |

Wichita First church in Kansas. The addition will house extra Sabbath school rooms and Community Services facilities.

■ Adventist Aileen Schaap, of Bozeman, Montana, was losing sight in one eye because of a secondary cataract that had formed after surgery. Then she encountered an article in *Outlook*, the Mid-America Union's monthly magazine, telling about YAG laser treatment being done at Shawnee Mission Medical Center in Kansas. She contacted Shawnee Mission, went there, and after a 15-minute laser treatment was well on her way toward regaining nearly perfect vision out of her once bad eye.

### North Pacific Union

■ As Charles R. Brown, pastor of the Milton-Freewater, Oregon, church, spoke in English during a recent series of evangelistic meetings, Spanish-speaking visitors also appreciated the messages. Eddie Allen provided a simultaneous translation in the youth chapel, with the sermons being shown by remote television. Of ten people baptized to date, seven were Hispanic. Another 12 Spanish-speaking and seven English-speaking people are planning for baptism. A Spanish company has been formed and is meeting each Sabbath in the Milton-Freewater church.

■ A small group from the Ferndale, Washington, church that meets each Sabbath in nearby Everson has been working to establish a Community Services center. The owner of an empty grocery store on Main Street agreed to provide the building rent-free, and carpeting, building material for partitions, an electric range, and other items were donated. The Chilliwack, British Columbia, church donated the first major supply of clothing for the center, which opened recently.

■ Walla Walla College graduate student Helga Arnthorsdottir recently presented her Master's thesis at the 1985 Washington Educational Research Association Spring Conference, the first

WWC student ever to have her thesis accepted by the WERA. Four years ago Arnthorsdottir and her husband, Bjarni, along with their 2-year-old daughter Rakel, came to WWC from Reykjavik, capital of Iceland. The couple had three goals: to attend an Adventist institution of higher education (Iceland doesn't have an SDA college), to broaden their view of life and learn about another culture, and for Bjarni to study engineering. They were sponsored by the Icelandic Government.

■ Some 300 active soul winners in the North Pacific Union attended a lay Bible conference in Kennewick, Washington. Guest speakers included George Knowles and Maurice Bascom, of the General Conference Lay Activities Department; Don Gray, secretary of the Idaho Conference; Mary Lou Davies, Upper Columbia Bible instructor; and Jay Gallimore, director, Northwest Ministries Training Center. Curtis Miller, the North Pacific Union's newly elected personal ministries director, chaired the meeting.

■ Mallwalkers, a program sponsored by the Portland Adventist Medical Center in which shopping malls open their doors early for those who wish to walk indoors, is now functioning in four area shopping malls. Free health-screening tests are also available. Mallwalkers chapters are being organized for each mall, with a total of more than 300 members to date.

■ Curtis Miller, personal ministries director of the Upper Columbia Conference, has been named personal ministries and Sabbath school director of the North Pacific Union Conference.

■ A local reporter called it building "with the speed of a time-lapse movie." That's the way church members and volunteers from Maranatha Flights International built the Community Services center for the Coquille, Oregon, church. The 5,558-square-foot (516-square-meter) structure was erected and made ready for plumbing and electricity in three days.

### Pacific Union

■ Students at the Mauna Loa School in Hawaii scored exceptionally well in comparison with their scores last year in the Iowa Test of Basic Skills. The national average for student skill growth is one grade level each year. Mauna Loa students grew by almost 1.8 grade equivalents.

■ The Hawaii Conference will celebrate the centennial of Adventist work in Hawaii during services November 30 and December 14 at the Neal Blaisdell Center in Honolulu. Hawaii now has 4,500 members in 21 churches, four preschools, nine elementary schools, an academy, a medical center, and two campsites.

■ A 31-year-old woman from Woodland Hills, California, won the tenth annual Hidden Valley Marathon sponsored by the Southern California Conference health and temperance department and Newbury Park Academy. The event, run in 85-degree weather, was won by Sheryl Snyder, with a time of three hours four minutes six seconds.

■ Members who are unable to attend the Lakeside, California, church services are not left out. Volunteers bring to them cassette recordings of the service. Up to 15 are delivered in person each week, and another seven to ten are mailed to those who have moved away.

■ Membership of the Mohave Valley, Arizona, church increased by 54 percent—from 41 to 63—after a series by evangelist Carl Johnston. In preparing for the meetings, members mass-distributed *Signs Digest*, conducted a telephone message ministry, and went door-to-door with community interest surveys.

■ CAP Industries at the Corning, California, school sent 4,800 bee-shipping packages out in one order recently. The order represented \$7,000 in gross sales, which is less than 25 percent of the total production for the school year. Parents prepare the wood materials, and students assemble the bee-ship-

ping packages as part of their school curriculum.

■ Bob Scott, Glendale Adventist Medical Center president, received the 1985 Award of Merit from the American Protestant Health Association board of trustees at the sixty-fifth annual APHA convention in Boston. He was cited for his service last year as chairman of the organization's strategic/long range planning committee and for his participation in consultation between the APHA and the Christian Medical Association of India.

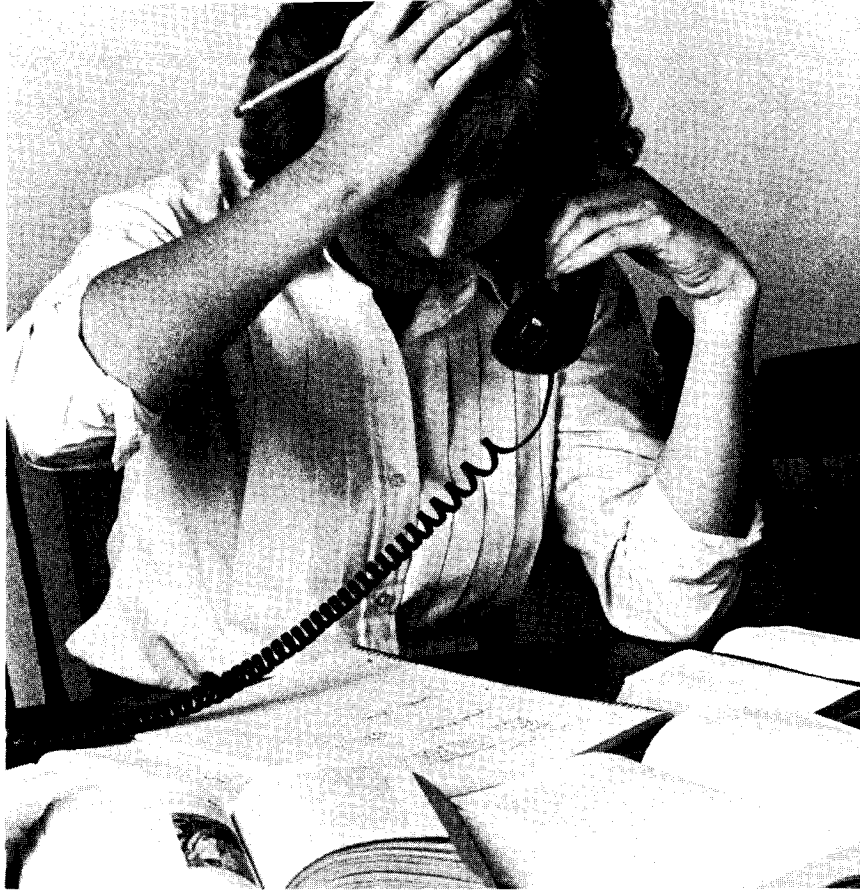
■ The St. Helena Hospital Men's Chorus recently performed a 45-minute secular concert before some 700 people gathered at the Ukiah (California) Fairgrounds for the Rotary Club's annual district convention.

### Southern Union

■ A display of 116 books authored by Southern College teachers was prepared recently by Lois Doherty, of the McKee Library staff. The books were written by 33 teachers, going back to Arthur W. Spalding, who taught at Graysville Academy from 1901 to 1903. Among the authors are Denton E. Rebok, Daniel Walther, Charles Wittschiebe, Lynn Wood, Paul Quimby, Richard Hammill, Elva B. Gardner, Frank Holbrook, and several current faculty.

■ Alberta Mazat, associate professor of marriage and family therapy at Loma Linda University, was speaker for the spring Week of Spiritual Emphasis at Southern College. Mazat used case studies, skits, and questions and answers in discussing dating, relationships, getting ready for marriage, and how to be a worthwhile person fulfilling God's plan.

■ Southern College has received a grant of \$20,000 from the William Randolph Hearst Foundation in New York, to provide scholarships for youth from Appalachia who take nursing with the objective of returning to serve Appalachia's health needs.



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## To new posts

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

### FAR EASTERN DIVISION

#### Regular Missionary Service

**Reuben R. Bolante** (and **Perlita** and family), of Philippine Islands, returning to serve as accountant, Africa-Indian Ocean Division, Ivory Coast, left September 26, 1984.

**Felipe B. Caballero** (and **Patria** and family), of Philippine Islands, returning to serve as auditor, Africa-Indian Ocean Division, Ivory Coast, left August, 1984.

**Eliseo M. Camagay** (and **Perla** and family), of Philippine Islands, returning to serve as teacher, Adventist Ekamai School, Thailand, left June, 1984.

**Forsythia Catane**, of Philippine Islands, returning to serve as English teacher, Wollega Adventist Academy, Ethiopia, left August 20, 1984.

**Catherine C. Catolico**, of Philippine Islands, to serve as physician, Phuket Adventist Hospital, Thailand, left December 9, 1984.

**Hung Bok Choi** (and **Choi Moon Ja** and family), of Korea, returning to serve as pastor, South São Paulo Conference, Brazil, left August 17, 1984.

**Foo Jong** (Issac), of Malaysia, to serve as chaplain/Bible teacher, Hong Kong Sam Yuk Secondary School, left October 21, 1984.

**Gideon V. Gaje** (and **Jubilee** and family), of Philippine Islands, returning to serve as maintenance director, Ishaka Hospital, Uganda, left March 4, 1984.

**Hor Weng Fong David** (and **Hor Hui Lang Linda** and family), of Malaysia, returning to serve as dentist, Kaohsiung Adventist Clinic, Taiwan, left September, 1984.

**Perfecto L. Llaguno** (and **Rhodie**), of Philippine Islands, returning to serve as physician, Masanga Leprosy Hospital, Sierra Leone, left March 21, 1984.

**Isagani L. Manuel** (and **Mariam** and family), of Philippine Islands, returning to serve as physician, Haad Yai Adventist Hospital, Thailand, left December, 1984.

**Erlinda Montinola**, of Philippine Islands, returning to serve as nurse, Hong Kong Adventist Hospital, left June, 1984.

**Paulino P. Nebres, Jr.** (and **Bienvisa** and family), of Philippine Islands, returning to serve as auditor, West Central African Union Mission, Cameroon, left August 7, 1984.

**Sarah Ninal**, of Philippine Islands, returning to serve as science teacher, Wollega Adventist Academy, Ethiopia, left August 22, 1984.

**Merlin F. Oliva** (and **Marylene** and family), of Philippine Islands, returning to serve as medical technologist, Tsuen Wan Adventist Hospital, Hong Kong, left September, 1984.

**Daniel P. Poblete** (and **Judy** and family), of Philippine Islands, returning to serve as teacher, Konola Academy, Liberia, left February 26, 1984.

**Tomas Rojas** (and **Melvyn** and family), of Philippine Islands, to serve as general manager, Advent Publishing House, Ghana, left June 7, 1984.

**Dinah Tabaranza**, of Philippine Islands, returning to serve as office secretary, Africa-Indian Ocean Division, Ivory Coast, left November 7, 1984.

**Henry A. Tabingo** (and **Evelyn** and family), of Philippine Islands, returning to serve as teacher, Ethiopian Adventist College, left September 19, 1984.

**Yap Foong Ha**, of Malaysia, returning to serve as teacher, Hong Kong Adventist College, left October, 1984.

**Jimmy G. Ygay** (and **Constancia** and family), of Philippine Islands, returning to serve as business manager, Songa Adventist Hospital, Zaire, left August 8, 1984.

## Literature requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

### Burma

V. Rual Chhina, Evangelist, SDA Mission, P.O. Box Tahan, Kalemoy, Upper Burma; *Your Life and Health* (now *Vibrant Life*); *Signs*; *Adventist Review*; books on education, church history, small cottage construction, "practical knowledge of any kind." (Send in small packages.)

### Ghana

J.W.Y. Asare, SDA Church, P.O. Box 133, Madina, Accra, Ghana: books and magazines.

Pastor D. K. Marri, SDA Church, P.O. Box 22, Kintampo B/A, Ghana, West Africa: Bibles, *Signs*, *Adventist Review*, *Better Life* and Sabbath School Picture Rolls, *Steps to Christ*, used greeting cards.

L. S. Amoakohene, SDA Church, P.O. Box 615, Sunyani B/A, Ghana: *Signs*, *Adventist Review*, Spirit of Prophecy books, Sabbath School and Better Life Picture Rolls, Bibles, hymnals.

Joseph F. K. Mensah, SDA Church, P.O. Box 615, Sunyani, V/A, Ghana, West Africa: Bibles, Spirit of Prophecy books, *Better Life* and Sabbath School Picture Rolls, *Signs*, *Adventist Review*, Bible games, evangelistic materials, visual aids.

T. J. Roberts, Lay Activities and Sabbath School Director, SDA Church in West Africa, P.O. Box 1016, Accra, Ghana: Picture Rolls, Sabbath school visual aids, *Adventist Review*, Spirit of Prophecy books, literature.

Sons and Daughters Team, Asaman SDA Church, P.O. Box 6, Asaman via Enyinam, E/R, Ghana, West Africa: books and magazines.

Samuel Attakorah, c/o SDA Church, P.O. Box 22, Ankaase-Kumasi, Ghana: Bibles, visual aids, health and temperance literature.

Erasmus Abbey, Adventist Fellowship, Advanced Technical Teachers' College, P.O. Box 1277, Kumasi, Ghana: Bibles, cassette tapes, evangelistic materials, Spirit of Prophecy books.

Samuel A. Amfo, Jr., Make Him Known Crusade Team, SDA Church, P.O. Box 6, Anyinam, Eastern Region, Ghana, West Africa: Bibles, Spirit of Prophecy books, sermons on cassette tapes, visual aids.

Joseph Asare, Adventist Missionary College, P.O. Box 9358, Airport-Accra, Ghana: literature, visual aids, sermons on cassette tapes.

M. O. Donkor, SDA Church, P.O. Box 22, Kintampo, Ghana: Bibles, Spirit of Prophecy books, *Signs*, *Adventist Review*, Picture Rolls, child evangelism materials.

Elder Anthony Boachie-Yiadom, Central Ghana Conference of SDA, P.O. Box 480, Kumasi, Ghana: books and magazines.

### Malawi

Ellias B. Mujiwa, North Lake Field, P.O. Box 12, Mzimba, Malawi: books and magazines.

### Philippines

Adventist Youth Movement, P.O. Box 63, Roxas City, Philippines: Spirit of Prophecy books, *Signs*, *Adventist Review*, Picture Rolls, songbooks.

Seventh-day Adventist Church, Amaga, Sigma, Capiz, Philippines: books and magazines.

Inspiration Ministry, P.O. Box 63, Roxas City, Philippines: books, tracts.

Mrs. Cherry P. Efen, Mount Carmel, Bayunan, Agusan del Sur, Philippines: Spirit of Prophecy books, magazines, songbooks, child-evangelism materials, used greeting cards.

Efraim S. Barcelona, SDA Church, Bangonay, Jabonga, Agusan del Norte, Philippines: literature, child evangelism materials.

Marciano Mongaya, Butuan City SDA Church, Tamarind Road, Butuan City, Philippines: books and magazines.

### Zambia

Pastor I. Sinyangwea, Mwense Mission District, P.O. Box 760037, Mwense, Zambia, Africa: books and magazines.

Dakota, Minnesota, Indiana, and Michigan. He is survived by his wife, Christine; three sons, Richard, James, and Ronald, Jr.; two daughters, Rocelia Larson and Rebecca Fisher; one sister, Elizabeth Wood; 16 grandchildren; and 17 great-grandchildren.

**MOFFITT, Luther Lambert**—b. April 12, 1891, Boulder, Mont.; d. March 29, 1985, Asheville, N.C. He served as an evangelist in California; as a pastor, editor, conference president, and division secretary in South Africa; as associate secretary and director of the General Conference Sabbath School Department; and as secretary to the General Conference president. Survivors include his wife, Jessie; one daughter, Juanita Kerr; two grandchildren; and five great-grandchildren.

**PERKINS, Janice Gertrude**—b. Dec. 17, 1923, Natchez, Miss.; d. March 26, 1985, Sanford, Fla. She served as a secretary in the Alabama-Mississippi and Florida conference offices. Survivors include her father, J. D. Perkins, Sr.; two sisters, Alice Kimber and Nadine Smith; one brother, J. D. Perkins, Jr.; and six nieces.

**WALTHER, Daniel**—b. April 5, 1902, Algeria; d. April 12, 1985, Collegedale, Tenn. He served as a publishing director in Switzerland; as a teacher and president of Seminaire Adventiste du Saleve in Collonges, France; as history teacher and academic dean at Southern College (Tennessee); as chairman of the Church History Department of the SDA Theological Seminary in Washington, D.C., and in Berrien Springs, Michigan; and after officially retiring, he served as president of Solusi College (Africa), and as history teacher at Helderberg College (South Africa). He is survived by his wife, Louise; one son, David; and four grandchildren.

**WATERS, George M.**—b. Nov. 13, 1891, Atlanta, Ga.; d. March 5, 1985, Apopka, Fla. An accountant, he served for 48 years in the Georgia-Cumberland Conference office and Book and Bible House. He is survived by his wife, Annette; and one son, George Waters, Jr.

## Church calendar

June	
29	Thirteenth Sabbath Offering (North American Division)
July	
6	Vacation Witnessing
6	Church Lay Activities Offering
August	
3	Unentered Territory Evangelism Church Lay Activities Offering
September	
7	Lay Evangelists' Day
7	Church Lay Activities Offering
14	Missions Extension Offering
14	<i>Adventist Review</i> , <i>Guide</i> , <i>Insight</i> Emphasis (September 7-28)
21	Youth Spiritual Commitment Celebration (Southern Hemisphere)
21	Bible Emphasis Day
28	Pathfinder Day
28	Thirteenth Sabbath Offering (Africa-Indian Ocean Division)
October	
5	Health Ministries Work
5	Church Lay Activities Offering

## Adventist Review to become daily during session

The normally busy pace of the ADVENTIST REVIEW staff and personnel at the Review and Herald Publishing Association will reach a crescendo when the ADVENTIST REVIEW becomes a daily instead of a weekly during the General Conference session, to be held in New Orleans June 27 to July 6.

Historically, the ADVENTIST REVIEW's daily bulletins have functioned as the official record of what happens at the session. This means, as ADVENTIST REVIEW editor William G. Johnsson describes it, "that every 24 hours the staff has to accomplish what usually takes them one week."

According to Johnsson, there are several significant differences about this session's bulletins. "In times past," he says, "only the proceedings and actions of the morning could be included in the next day's bulletin. This year we will include the afternoon's activities as well."

There are a number of factors in this change. Primarily, however, it hinges on the fact that while communication technology has improved, air connections between the publishing house and the session site have not. This means that the bulletins will arrive slightly later in the day than at previous sessions, but they will contain more information.

Each issue will be at least 32 pages, and all issues will be in color. Included will be the proceedings and actions of the previous day, reports from various entities within the church, other news features, and the story of the day in New Orleans. The latter will be written by some of the best writers in the church, both men and women,

from North America and abroad, first-timers to a session and well-seasoned attenders.

To make all this possible, those producing the bulletins will be working around the clock. The day in New Orleans will begin early for the editors, photographers, writers, and any other on-site gleaners of information. At about 4:00 P.M. editors, copy editors, typesetters, proofreaders, and composers will begin to stir in Hagerstown, Maryland, as they deal with copy that will have arrived over the phone lines. By 9:00 P.M. the litho department will begin processing the photographs that will have arrived on an evening flight.

By 5:30 A.M. the press crew will be getting ready to print. By 8:00 A.M. the 4,000 bulletins earmarked for the session will be en route to National Airport (and alternative routes have been carefully mapped out and tested should the courier encounter a traffic jam), where they will be placed on Eastern Flight 69, slated to arrive in New Orleans at 11:10 A.M. By early afternoon delegates will have their bulletins in hand. Meanwhile, the personnel at the Review and Herald will be printing and mailing the bulletins to all ADVENTIST REVIEW subscribers, and the same process will be well under way for the next day's bulletins.

JAMES COFFIN

## La Voz wins Angel Award

La Voz de la Esperanza's TV Christmas special "El Mejor Regalo de Navidad" ("The Best Christmas Gift") has received an Angel Award from Religion in Media.

It was the only Spanish show nationwide to receive such an award.

The Christmas program was

La Voz's first attempt at producing a television special. La Voz speaker/director Milton Peverini hosted the program, and Dan Neira, director of Total Media Associates, was the show's executive producer/director.

The show was well received by millions of Spanish-speaking viewers throughout the United States, who watched the program on the Spanish International Network, as well as by viewers in some Latin-American countries.

"Although La Voz wants to remain in radio ministry," says Peverini, "plans are being made for another TV outreach in the future that will complement our radio evangelism."

La Voz de la Esperanza (Voice of Hope), the Adventist Church's Spanish-language radio broadcast, has operated nearly 43 years and is heard weekly over more than 450 stations around the world. La Voz operates 28 Bible schools in Spanish-speaking countries.

OSCAR A. HERNANDEZ

## Adventist pastor becomes host of cable TV show

Adventist pastor and vocalist Wintley Phipps is hosting a new weekly TV program—New Horizons—aired by Black Entertainment TV in approximately 10 million households nationwide.

New Horizons features religious news, gospel music, a nationwide call-in segment, and a clinical psychologist who answers written questions.

In announcing his new role, Phipps referred to Ellen White's hope that "the truth . . . be given wings." Says Phipps, "The Lord is giving the truth wings, proclaiming the gospel message around the world."

AUDREY COLEMAN

## "Richards Remembers" tapes available

The General Conference Ministerial Association is selling a limited number of cassettes in which Voice of Prophecy pioneer H.M.S. Richards discusses his youth, early evangelism, and adventures in early radio ministry and shares many anecdotes and inspirational insights.

These nostalgic reminiscences, recorded on four 90-minute cassettes, can be bought for \$10 from Ministry Tape of the Month, 6840 Eastern Avenue NW., Washington, D.C. 20012 (enclose check or money order). REX D. EDWARDS

## For the record

**Hymn search:** The All Nations Seventh-day Adventist church in Berrien Springs, Michigan, is sponsoring a hymn-writing contest (\$125 award) to obtain a hymn epitomizing the congregation's mission that can be used in worship. For more information and a copy of the church's statement of mission contact All Nations Hymn Contest, All Nations Seventh-day Adventist Church, 2303 North St. Joseph Road, Berrien Springs, Michigan 49103; (616) 473-4400 or (616) 471-2388. (Enclose a self-addressed stamped envelope.)

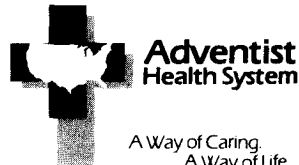
**Vibrant rating:** *Writer's Digest*, a major magazine for writers, ranked *Vibrant Life*, published by the Review and Herald, among the top 100 potential magazine markets in North America for writers wishing to sell articles.

**Died:** Ralph F. Waddell, longtime medical missionary to the Far East and founder of Bangkok Adventist Hospital, May 19, Loma Linda, California.



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