

Adventist Review

General Paper of the Seventh-day Adventist Church

August 22, 1985

On reading
the *Review*

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Echoes from
the Quiet
Hour

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In giving,
we receive

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Pitcairn
to be less
isolated

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**WHY DO ADVENTIST SINGLES
HAVE TO SMILE ABOUT?**

See page 12.

On reading the REVIEW

"I'm having a difficult time getting through all the material in the REVIEW each week," a reader writes. "Have you thought of printing the REVIEW less frequently?"

Indeed we have. But first let's look at what the first part of her letter implies—that the REVIEW is meant to be read cover to cover.

How many people read everything in the newspaper? Your Sundays won't be long enough—even in midsummer—if you take the *New York Times* or *Washington Post*. I cannot conceive of anyone who reads *every word* of the newspaper.

I have subscribed to *Time* magazine for 25 years. (*Newsweek* fans and devotees of *U.S. News and World Report*, don't cut me off for this admission.) During the course of those 25 years I have—two or three times—possibly read a copy of *Time* cover to cover. This happened when I was caught in a situation with time on my hands and had nothing else available to read.

The fact is, even though a subscription to *Time* now costs \$58.24 (compare the REVIEW's price of \$34.95), I usually spent about 30 minutes with each issue. On occasion that figure diminishes to zero. And I don't feel the least bit guilty about all the unread words.

Why then should our readers feel

they have to take in every word of the ADVENTIST REVIEW? We think the REVIEW is valuable and put our best efforts into each word of every issue, but we don't claim inspired status—not quite!

Of course, some of our readers, especially those who have reached the golden years, are able to set aside sufficient time each week for cover-to-cover perusal. They are

Don't feel guilty if you don't have time—or interest—to read the REVIEW from cover to cover. The table of contents is intended to help busy people make a choice.

our strongest supporters, and we love them!

But we have to acknowledge that while all parts of the REVIEW are valuable, not all parts are of equal value to every reader. The Adventist family is diverse, and the REVIEW tries to reach out to as many elements in it as possible. That is why we have regular columns such as *Family Living*, *Single Life*, and the *Ross Report*. Further, the news notes section gives short news items for the various unions in the North American Division and also from the overseas divisions. Most people simply read the news from those unions or divisions where they have particular interest.

So don't feel guilty if you don't

have time—or interest—to read the REVIEW cover to cover. The table of contents on page 3 of every issue is intended to help busy people make a choice.

Now for the suggestion to reduce the frequency of publication of the ADVENTIST REVIEW.

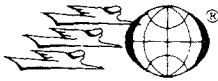
We think there are compelling reasons for retaining the REVIEW as the weekly paper of the Adventist family. For most of our subscribers the REVIEW is an inseparable part of the Sabbath—a Sabbath without the REVIEW wouldn't be quite the same.

Further, ours is a fast-changing world and fast-growing church. We want to get the news of the church to our people as quickly as possible. While we have made a start in this direction, we have plans that, if realized, will greatly enhance this aspect of the REVIEW's ministry. But going to press only every other week or only monthly would counter the possibility of the REVIEW as a serious news organ for the Seventh-day Adventist Church.

The early issues of the *Review and Herald* were published irregularly. But Ellen White wrote: "July, 1853, I saw that it was not as it should be that the paper, owned and approved by God, should come out so seldom. The cause, in the time in which we are living, demands the paper weekly."—*Early Writings*, pp. 95, 96.

While we remain flexible, exploring various possibilities in our desire to see the REVIEW reach many more Adventists on a regular basis, we think our times also mandate a weekly REVIEW. W. G. J.

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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COMING NEXT WEEK:

■ **"The Extravagance of God."** A photo-essay, with color photography by Charles Swanson and text by Ellen White.

■ **"Only a Beginning,"** by Deborah Anfenso-Vance. Events at the New Orleans General Conference session marked a watershed in the relationship between the Seventh-day Adventist Church and its artists.

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Children's voices

Re Alice Lowe's response (letters, June 13) to Richard Heyden's article "Music and Young Children" (Feb. 21).

As a pastor's wife in both small and larger churches, I can understand why the article raised many questions. But as a degreed musician, teaching on the elementary level and privately, I cannot agree with the statements Miss Lowe made in her response to this article.

First of all, leaders may change songs often, and they might not teach the words before the tune, but that is not why the children don't sing. As Mr. Heyden pointed out, the process of learning to sing is a gradual one, beginning with the minor third interval and then slowly expanding. If the songs written for the children's divisions were based on the intervals that children are capable of singing by age 3 or 4, then they would learn the tunes quickly and easily. Both the tunes and vocabulary can be more developed for kindergarten, but must still be limited if you want the children to sing.

Miss Lowe's second point concerned the difficulty of finding song leaders who sing well without accompaniment. If the songs being sung were written with children's intervals in mind, the adult leaders also would be able to sing them in tune, unaccompanied. (Think how nice it would be, especially for the leaders in small churches, not to have to worry about finding a piano player.)

As part of my preparation for a workshop I was asked to conduct in my local conference this summer, I have played and sung through every children's songbook available at our ABC. The newest books for cradle roll and kindergarten contain many more songs that are singable for

young children than the older books. But of the old standbys, for children under age 6, I too have found most of the tunes pitched too high, with melodic intervals that young children are incapable of hearing or singing.

And last, as a voice teacher for very young children, I must agree with Mr. Heyden's limits as to the range of children's voices under age 6. I have two children, 2 and 5, who have been exposed to music since before their birth. Even having been surrounded with music perhaps more than the average child, they too have been developing their voices as outlined by Mr. Heyden.

Learning to sing is a developed process just like any other physical activity. If our Sabbath school leaders were educated in the development of children's voices, and if our Sabbath school songs paralleled that development, we would have much more success in hearing our children sing. Five notes used creatively for the first six years of life would not be boring to a child. It's just like the simple words in a first-grade reader, or the simple problems in a first-grade math book—boring to an adult, but certainly not to a 6-year-old.

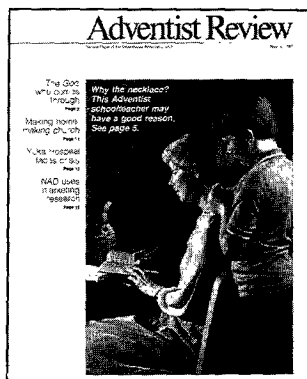
Yes, give children a challenge by exposing them to a wide variety of good music. Just because a 4-year-old can't read or spell doesn't mean we should speak to him or her only in one-syllable words or sentences. If we want our children to sing, we must start at the beginning—on their level, not ours. **SHERRYL RAMPTON**

Sterling Heights, Michigan

Super job

For many years I have been a subscriber to the ADVENTIST REVIEW. Each General Confer-

ence session I marvel at how you produce the reports so quickly, almost making me feel I was there; yet I have failed to let you know. But this time I must say Thanks to you for a super job. **GLADYS HALLIFAX**
Overland Park, Kansas



Another time to say nothing

Many thanks for "Of Such Is the Kingdom" (May 30), about the understanding of the church members when their teacher wore a gaudy necklace to Sabbath school.

In 1980 the Heaven Bound Singers gave a gospel concert in the Nevada State Prison. This was our fourth year of fellowship in the state prisons, but we had never realized what these programs meant to the men. At the end of the program, an inmate thanked us for coming again. Then, with the biggest smile I have ever seen, he proudly presented all 15 of us with beautiful strings of beads made by the inmates.

At first we were too surprised to know what to say or do. Instinctively we knew this was *not* the time to say "But we don't wear jewelry!" Our pastor was with us that day, and immediately he understood the situation. His response to the presentation was a loud "Praise the Lord!" With that cue, we each put the beads around our neck.

The inmates then explained the significance of these gifts. Each necklace consisted of 40 little blossoms, made by stringing six beads around a center bead. Each blossom was separated by seven beads. The six beads in the blossoms represented the first six days of the week, with the center bead representing the Sabbath. The seven beads separating the blossoms also represented the seven days of the week.

May we as a church always remember to win people by love to Jesus—He will then lead them to the doctrine. Members thus won rarely leave our church.

HELENA SMITH
Reno, Nevada

Sour side of sugar!

Bravo to you and J. A. Scharffenberg for alerting us to the "sour side of sugar."

The Creator made the best "packaging" for a sweet. He put it within a "peel." If it comes in a peel, it's a good deal! Fruit contains the vitamins, minerals, and enzymes needed to convert its sugar into quick energy without robbing the body of vitamins. Its fiber prevents flooding the bloodstream with excess sugar to produce hyperglycemia, obesity, dental caries, or fatigue.

If ice cream is desired, make it at home with natural fruit, milk, and honey. Get out the old-fashioned ice-cream maker and let the kids have the fun of cranking it—and we'll all have a health party! **J. DEWITT FOX**

Los Angeles, California

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Echoes from the Quiet Hour

Julius Lafayette Tucker thought he'd be a tomato farmer. But God had other plans.

By SHEFRAH ANN ROZENSTAIN

I have always had a deep longing to share spiritual things," explains J. L. Tucker, founder and speaker of the Quiet Hour radiobroadcast and Search telecast. "I've loved to serve."

Elder Tucker's desire to serve the bread of life has led him into 66 years of ministry. Painfully shy in his youth, he remains "scared by crowds" at 90, but neither age nor fright have dimmed his devotion to his beloved Quiet Hour.

Born in Elk Point, South Dakota, April 5, 1895, J.L. was the youngest in a family of three boys. His parents, Ernest and Cora Tucker, were tomato farmers on the banks of the Missouri River and also owned their own cannery. At one time they had been Seventh-day Adventists.

J.L. loved to attend midweek and Sabbath services in the little Elk Point Seventh-day Adventist church. One prayer meeting in particular stays in his mind. A Sister Cates was comparing the Christian life to canning fruit. "You've got to cook it well. You've got to seal it up, and . . ."

J.L. became so engrossed in Sister Cates' illustration he didn't realize she had finished her talk and others were already giving their testimonies. Excitedly he jumped up and exclaimed, "I want to be well-cooked!" And to this day J. H. Rhoads, who was present in that little remodeled schoolhouse, still asks J.L. if he's "well-cooked."

That old Missouri River was the scene of J.L.'s near-demise when he went to rescue a drowning neighbor girl. It was later the scene of his baptism by South Dakota Conference president C. M. Babcock.

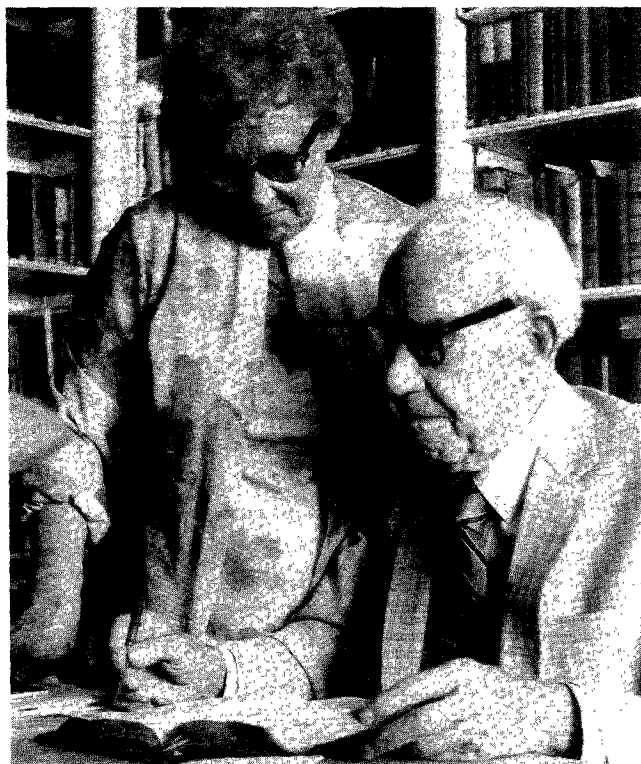
Several days after the baptism Babcock returned to visit J.L. "Julius, I've been thinking about you. I'm persuaded that God wants you to be a preacher."

"Me? I'm a farmer—I thought I was, anyway—and my folks need me."

"If I can persuade your folks to let you go to school, will you go?"

"I'll go if they say Yes, but I know they'll say No."

Shefrah Ann Rozenstain is a free-lance writer from Loma Linda, California.



J. L. Tucker points out a Scripture verse to his wife, Dorothy.

Babcock talked and prayed with Tucker's parents. They said Yes.

"That was the only time I can remember seeing my father and mother on their knees," Tucker remembers. "As Elder Babcock prayed I peeked over at my father and I saw tears in his eyes. Then I peeked over at my mother and saw that her face was wet too."

"When Elder Babcock finished praying—and before I could say anything—Dad spoke up. 'Well, if Julius wants to be a preacher, it will be all right with us.' So I was on my way to Plainview Academy."

At Plainview J.L. became chief custodian. He began giving careful attention to one classroom in particular, that of Ida Jane Stratton. After J.L.'s junior year in academy the young couple made plans to colporteur in Montana. They expected to be married there in the fall and then make it their home. Ida would teach school. Julius would be her janitor.

But before summer was out, J.L. had a different job, as replacement for the associate speaker at a Billings, Montana, evangelistic series. The campaign flyers billed him as the song leader—even though he had never led a song service in his life! Ida became the pianist/Bible worker.

George Watson, Montana Conference president, visited the meetings, urging Julius and Ida to get married—right away—so they would quit "mooning" around. So on July 4,

1917, Julius Lafayette Tucker and Ida Jane Stratton obediently married.

Their first home was a small tent beside the evangelistic big top. And their first visitor was a thief who took all their money—\$18.

In Billings J.L. also preached his first sermon, “Christ on Trial,” which proved to be a trial for him also because of his acute shyness. But it was the beginning of a long public-speaking career.

After the evangelistic series Mount Ellis Academy drafted J.L. as dean of boys. A single room in the boys’ dorm sheltered the newlyweds, and J.L. put on four hats: dean of boys, Bible instructor, algebra teacher, and history professor.

J.L. pastored his first church at the end of that school year. It consisted of one member in Scobey, Montana. There he subscribed to 50 copies of the weekly *Signs of the Times*, which he faithfully distributed every week. This experience was only a shade less traumatic than preaching.

Ida had to take a hand on the first day of *Signs* distribution. The houses on one side of town looked so big to J.L. that he suggested they take a less imposing area. That second side was even more intimidating. And the third side looked no better.

Finally, on the last side of town, Ida put both feet down. At the very first house she said, “We’re going in there!” It was the home of an avowed atheist. But he was away just then.

World War I was at its peak, and this atheist, on J.L.’s next visit, was held spellbound by the prophetic statements that America would not be defeated. He later became the Sabbath school superintendent of the Scobey church.

When time came for J.L.’s first activity report to the conference office, he had to ask the difference between a Bible study and a sermon so he could make out his report accordingly. A seasoned Swedish pastor gave him this illustration: “When I sit down and talk to the people about the Bible and read the Bible to them, that’s a Bible study. But when I stand up and wave my hands, that’s preaching.”

Tucker was ordained while serving the Scobey church. After ordination he pastored in Montana, Colorado, and Minnesota.



Del Delker, contralto soloist with the Voice of Prophecy, joined the Adventist Church in 1947. She was baptized by Elder Tucker.

In 1935 he received a call to Portland, Oregon. That was where the Quiet Hour broadcasts began.

Dan and Melvin Venden, brothers, had conducted a series of evangelistic meetings in Portland and also contracted time on a local radio station. When their meetings were over, there was still some radio time left. They recommended that J.L. Tucker use up that remainder.

Quiet Hour launched

Before making a final decision, Tucker visited H.M.S. Richards. With encouragement from Richards, Tucker returned to Portland to launch the first Quiet Hour broadcast on July 7, 1937.

The name “Quiet Hour” was inspired by Isaiah 30:15 (“in quietness and in confidence shall be your strength”) and *The Desire of Ages*, page 83 (“It would be well for us to spend a thoughtful hour each day . . .”).

Whenever Tucker accepted a new call, an organized radio ministry remained behind. A new pastorate meant beginning again—at ground level. Only the name “Quiet Hour” followed its founder.

After eight years in Portland, Tucker moved to Berkeley, California. That meant another church, and a second home for the Quiet Hour in nearby Oakland. To meet the Quiet Hour’s growing needs the Tuckers leased and remodeled a two-story building, which ultimately housed a radio studio, reading room, small bookstore, and chapel. It was here that Del Delker first stepped into the lives of so many around the world.

Introduced to the Quiet Hour staff by a Marine friend, Delker’s previous resistance to the message melted away.

“J.L. Tucker made the whole subject of heaven very attractive to me,” Delker fondly recalls.

Del Delker became part of a Quiet Hour trio with Jewel Tucker and Bonnie Barnett and was baptized on March 29, 1947, by “Daddy” Tucker. A few months later she joined the Voice of Prophecy.

In 1954 the Michigan Conference placed a call to the Tucker family to come to Berrien Springs. A college church for a pastor without a college degree? Tucker demurred. But President F. O. Rittenhouse persisted.

“We need your kind of preaching, and we want someone to build a church.”

“I’ve never even built a chicken coop,” Elder Tucker stammered.

But at Emmanuel Missionary College (later Andrews University) Tucker became the force behind the new 2,100-seat Pioneer Memorial church, dedicated in 1959.

“When I got to Andrews I didn’t know whether to start in radio again. So I asked for a sign. I would buy time for one broadcast. But I must receive money from someone who wasn’t an Adventist.

“Lo and behold, I got the sign. A \$50 check from a non-Adventist! And I said, ‘Heavenly Father, I know You want me to do it.’

“So I went over to Detroit and bought time on 50,000-watt CKLW. It cost between \$200 and \$300 a broadcast.”

A conference official heard about this new venture and arrived the next morning to remonstrate with Elder Tucker, telling him to get right back to the station and cancel the program. “Whoever heard of getting that much money from

one broadcast? You'll bring reproach upon your church and upon the denomination. You won't be able to pay your bills."

Tucker replied, "I've been in the habit of taking counsel from my superior officers, but before you say I can't do it, let me tell you what God has told me."

By 1958 the harsh Michigan climate was severely affecting Ida Jane's health. She went to Redlands, California, for the winter, leaving Tucker behind.

Rather than be separated from his beloved another winter, Tucker decided to retire after 42 years as a church pastor and move to California. He planned to make radio his vocation.

Tucker followed Ida Jane to Redlands in 1959 and immediately made his new home headquarters for the Quiet Hour. It remained his home for the next ten years. Then followed five years in a rented building in Loma Linda. In 1974 the broadcast moved back to Redlands into its present quarters.

Ida Jane died in 1979, and Tucker later married Dorothy Came, a widow. He has a daughter, Jewel, and a son, LaVerne.

"I made a covenant with God back there that if He would furnish the money and open the doors of opportunity, I'd do the broadcasting and would never take a penny from what came in," he says.

All income from Quiet Hour appeals has been channeled into urgent needy areas. Funds have been used to purchase airplanes (54 to date) for jungle-locked mission stations, motorbikes for native pastors, and chapels for open-air congregations. One Quiet Hour listener, the widow of a Methodist minister, donated \$1,500 to build a church for Adventists in Brazil. "What have I done?" she wrote Tucker. "Me, a Methodist, building a church for the Adventists! I don't know the first thing Adventists believe. I'm going to find an Adventist church and find out."

Again Tucker heard from her. "I've found an Adventist church within walking distance from where I live. I never dreamed I would be treated so royally. You'd have thought I was a long-lost sister. I'm going back!"

Finally: "Last Sabbath I was baptized into the Adventist Church."

Such echoes from the Quiet Hour continue to resound. □

CHILDREN'S CORNER

Dog school

By JEANETTE PELTON

Jack was a good dog, but he hadn't learned proper dog manners. When he got excited on a walk he sometimes jumped up and barked so enthusiastically that Mother could hardly control him. He didn't understand heeling or staying or fetching.

After her walk one day Mother came in the living room door and declared, "Something must be done with Jack. Today we walked past the ballpark, and a ball flew over our heads into the grass. Jack tried to fetch it for the boys. He dragged me right into a patch of cockleburrs. I've got them all over me."

"Yes, you're right. He tried to take me into a playground full of children with Frisbees yesterday. He needs to learn dog manners," answered Daddy. "It's time he went to school."

"He can't come to school. School is for people," Dawn protested.

"Not your school, Dawn. Dog obedience school. The

local kennel club offers obedience classes for dogs. Jack will learn to behave properly; and when he graduates, they'll even give him a diploma. I'm going to call right now and get him enrolled," answered Daddy.

The classes began at eight that night in the local armory. Daddy and Jack were the first ones there.

There were 18 other dogs in

the class—poodles, cocker spaniels, Doberman pinschers, and a couple of mixed breeds. Jack was the only Newfoundland and the biggest dog there.

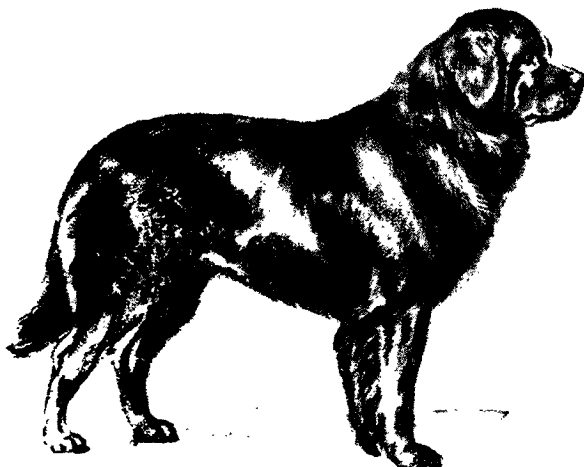
The teacher had all the owners make a big circle around her with their dogs so she could watch them all as they worked. She explained that the first thing the dogs would learn would be how to sit. To get your dog to sit, you pulled up on the leash and gently patted the dog's rump while you said, "Sit." Not many of the dogs wanted to sit

at once, but with a bit of urging they were all finally down.

Then the teacher had the owners walk their dogs around the circle, and at her command they were to make their dogs sit. Soon, whenever Daddy said to stop, Jack would sit down. That was the end of the first lesson. Everyone was told to practice this lesson all week.

Daddy took Jack to class twice a week for eight weeks, and every day after work he practiced with Jack for half an hour. Soon Jack knew how to heel, sit, stay, fetch, and not to jump on people! At his last lesson, Jack got a graduation certificate.

Dawn and her mother took Jack to school for show-and-tell. He acted like a perfect gentleman, letting everyone pet him without barking or jumping around at all. Mrs. McKenzie said that Dawn could bring him for show-and-tell any time he learned a new trick. Dawn was very proud of Jack. Everyone was pleased with Jack—probably even Jack, because now that he was a useful, educated dog, he got a lot more attention.



Sermon to a small church

By MICHAEL L. NICKLESS

I often wondered if he sang in the big church he came from, or if there were "more talented" people there.

Pastor, why can't we grow? Why are we such a small church?"

This question greeted me when I assumed the pastorate of my first church. Later, as I attempted to pastor three churches at once, the question arose, "Why can't the conference give us a full-time pastor?"

As I pastored many small churches, we encouraged ourselves with Matthew 18:20, "For where two or three come together in my name, there am I with them,"* a text that has given hope to many small churches and small prayer meetings. Do we, however, sometimes hide behind that text? For example, in whose name are we meeting? Whose church is this?

In too many instances the small church is a "one-family church." There may be several families attending, but one family runs the church. Small Seventh-day Adventist churches might well be called by a family name: the "Anderson SDA church" or the "Scott SDA church." Not all small churches are a "one-family church," but they all have the potential to become such.

If yours is a "one-family church," you who bear that family name have a responsibility to make sure that the church becomes known as Jesus' church. As long as one family controls it without much regard to the feelings or opinions of others, it will not grow. When you truly gather together in Christ's name, a close and beautiful relationship will exist, even where only two or three meet.

Those concerned about your small church might notice these words: "Let no church think it is too small to exert an influence and do service in the great work for this time." "Go to work, brethren. It is not alone the large camp meetings or conventions and councils that will have the especial favor of God; the humblest effort of unselfish love will be crowned with His blessing, and receive its great reward. Do what you can, and God will increase your ability."—*Review and Herald*, March 13, 1888.

I have seen many small churches fulfill this imperative and do what they could with God's help. What a blessing they have become to me and the souls that have come within their doors. They have blessed where a large church could not.

Take Jonnie, for example. I prayed that I might baptize a pianist into our small church, for my wife, who played, could

not always go with me. While giving a Bible study to a mother, I discovered that her teenage daughter was learning to play. After several months, both were baptized.

"Give Jonnie a copy of the songs you want to play next week," the mother told me, "and she will be ready."

Jonnie kept trying to tell me No, but her mother insisted. I chose simple songs.

When Sabbath came, with fear and trembling Jonnie made her way to the piano. From the first I knew that we had made a mistake. But to her credit, she wouldn't quit. I expected her to leave in tears after the service, but this church truly met in Jesus' name. Before she could leave, the people hugged her and praised her for her efforts. She was undoubtedly the "best" pianist in the church, and they let her know it! She improved as this church trained her. She would have had a hard time getting the chance to play in most churches at that stage in her experience.

Jesus said of the Good Shepherd, "He calls his own sheep by name and leads them out" (John 10:3). To me, the greatest blessing of the smaller church is the personal Christian relationship you can have with each member, for everyone knows everyone. If you are absent, all know it and miss you. You cannot hide. You may not have much to offer in the way of talent, but when it isn't there it is missed.

Brother Hancock gave what he had to a small church of which I was the new pastor. When he came for a visit prior to his moving there, everyone greeted him with much excitement. I was surprised to see a white congregation welcome a black brother so lovingly.

"You must get him to sing for church," they insisted.

His wife played the old out-of-tune upright piano, running up and down the keys in a honky-tonk style, missing as many notes as she hit. When he sang, his voice cracked and the notes were not pure. But I have never heard anyone sing like he did, for he sang from the heart. When he finished singing, there was not a dry eye in our little church. It was that way every time he sang to us in the years that followed. The more I knew him, the more I wanted to hear him sing of Jesus' love for me. I have often wondered if he sang in the big church he came from, or if there were "more talented" people there, or if he might have been too emotional for a larger church. I do know that it would have been wrong for us in that small church not to have been blessed by his music.

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (Matt. 28:19, 20).

Over my objections, one little church sponsored a radio program. I became the featured evangelist—only one year out of the seminary, with anything but a radio voice. The

Michael L. Nickless is pastor of the Ketchikan SDA church, Ketchikan, Alaska.

*Bible texts in this article are from *The New International Version*.

low-powered country music station was happy to get any advertising money they could; if we would pay, they would find a place for us. We went on Saturdays at noon for 15 minutes. I tried to get out of it, because very few people could hear the station, and fewer still would listen to us. During that year I had only two responses to the "free Bible study guides" offer. From one of those responses, however, we saw a mother, father, and four children join our small church. I've often wondered if those simple people would have joined a larger church. God provided just what they needed through us.

"For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open" (Luke 8:17). Many people try to hide in a larger church. They don't want to go too far from God, yet they don't want to be too involved, either. Maybe they are afraid someone will see them for what they are and they will have to change.

Those of you forced to attend a small church may wonder why you must do so. Perhaps God wants to keep you from hiding from Him.

An influential businessman moved near a little church. He had been in contact with the conference office, so I was advised of the time of his arrival. Before he moved, I made contact with him to tell him of our church, only to learn that he wasn't interested. "My family prefers a larger church," he told me, "so we will be driving back to where we came from very week." He had to drive past the little church and travel more than 60 miles to get to that larger church.

Knowing what they were up against, the little church formed a plan. When moving day arrived, the members helped the new family carry their furniture and gave them home-baked pies and a warm invitation to attend church. The businessman had to attend once, just to say Thanks for the help. He quickly found that he and his family couldn't hide from the love in that little church. I believe they came closer to God from the experience. I know he had to study more, because they voted him local elder, so he had to preach once in a while.

It has been years since that move. I wonder today if he regrets joining that little church. I wonder if he would have continued driving 120 miles every week, or if he would have quit going to church, as many do in that situation.

Those of you forced to attend a small church may wonder why you must do so. Perhaps God wants to keep you from hiding from Him. Perhaps He is preparing you to form part of that great multitude that will sing praises to God on the "sea of glass." Paul said, "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28). If I believe this promise, I will accept my place in that small church and serve God right there. Perhaps God can use me to help build a bigger and more caring church. □

WINDOWS ON THE WORD

By GEORGE W. REID

Religious titles for church leaders

Is there scriptural justification for the common practice of applying titles such as *elder* to church leaders? This seems contrary to the principle taught by Jesus in Matthew 23:8-12. Does this practice not tend to reinforce unscriptural distinctions between clergy and laity? E.W.C., Maine

Although the Scriptures support what we call wholesome self-value (Lev. 19:18; Matt. 19:19), the context of the passage you cite shows how Christ condemned the kind of ego-serving that leads people to seek titles of honor. Aside from this, however, Jesus did not reject categorically the use of titles of respect, for on at least six occasions He allowed others to address Him as *rabbi* without correcting them. On the morning of His resurrection the startled Mary went unrebuked when she addressed Him as *rabboni*, the equivalent of "my lord and master." In civil affairs early Christians seem to have accepted the use of titles of honor. Paul, for instance, politely addressed the "most noble Festus" and "King Agrippa" (Acts 26:25, 27).

Within the New Testament fellowship, however, the only term used obviously as a title is *brother*. Ananias, acting as God's agent to restore Saul's eyesight, said to him, "Brother Saul, the Lord, even Jesus . . . hath sent me, that thou mightest receive thy sight" (chap. 9:17).

The fact that nowhere else in the New Testament does *brother* appear to be used as a title suggests that Ananias, while within the range of

commonly accepted practice, was in this way telling Saul that he was accepted within the Christian community despite his past record as a persecutor. The corresponding term, *sister*, does not appear to be used as a title for women, although the Scriptures speak of brothers and sisters in the church.

The suggestion that titles of address may lead to unwarranted distinctions between ministers and laity raises a more serious question. Certainly the sharp distinctions of the medieval church are unsupported in the New Testament, for all believers share in the same fellowship. This truth should not, however, obscure the fact that genuine distinctions of function appear between elders, the leaders in the New Testament church, and the membership as a whole. We must not misread apostolic order as replication of the Greek egalitarian ideal.

The model is that of the family. Elders are to be humble (1 Tim. 3:6; 1 Peter 5:3), as servants accountable to Christ for every act (Heb. 13:17). They must not be self-seekers. Respect and authority are accorded them in the New Testament, and charges against them must be well substantiated before being believed (1 Tim. 5:19).

Cooperation between Spirit-led, benevolent leaders and supportive followers is God's plan. Should the title *elder* lead to personal aggrandizement, its effect would be negative, but the issue seems not to have arisen in the apostolic church.

James—counsels on social ethics

By MARCIUS C. SIQUEIRA

James's basic concern is not so much faith versus works as practical religion.

Early converts to Christianity, for the most part, came from the poor working class, including Jesus' own followers and the apostles' converts (see 1 Cor. 1:26). These believers suffered from economic oppression and persecution from fellow Jews or Gentiles throughout the Roman Empire.

Yet in spite of suffering because of their lot in life and their strange beliefs, these early Christians often had the same problems as the unbelievers around them—coveting what others had, paying deference to the rich, quarreling among themselves, and lashing out at their oppressors.

To such followers of "the way" James sends his letter to encourage them in their trials and admonish them to follow their Master's teachings. In doing so, he employs many of Jesus' counsels from the Sermon on the Mount.¹ In our day of social unrest, riots, revolutions, liberation theology, and

Marxism, James's counsels become ever more important.

He begins by stating that the trials they face should make them happy (chap. 1:2), for these give them opportunity to grow, to mature (verse 4). If their faith is never tested, how can it develop?

Of course, none of them should hold God responsible for these trials (verse 13), which come from their own selfish desires (for material wealth, getting even, and so on). Because of these wrong desires they are enticed into sins (verses 14, 15) such as anger and oppression (chaps. 4:1-3; 2:8-11).

God's good gifts—the word of truth, true wisdom, and the law of liberty (chaps. 1:5, 17, 18; 2:12)—should lead them to humility, submission, and peacemaking (chap. 3:17), as well as mercy toward those in need (chap. 2:12, 13). True piety involves caring for the oppressed, not cherishing the things of the world (chap. 1:27).

James reminds the poor that they often fail to recognize their true "high position" as God's children (verse 9).² The rich person faces the danger of fading away "even while he goes about his business" (verses 10, 11). Only as they persevere under trial, only as they pass their "test," will these "receive the crown of life that God has promised to those who love him" (verse 12).

He further reminds them that the wealthy face hard trials. All too often they operate their business without considering God's will, boasting of their great abilities (chap. 4:13-16). And they take advantage of those laboring for them, greedily withholding wages, conspiring to put away those not cooperating with their plans, living in self-indulgence (chap. 5:4-6). James assures such that certain destruction will overtake them if they persist in this path (verses 1-4).

Selfish desires

Yet the poor covet the material goods of the rich. Wanting these things but unable to get them, they covet, quarrel, fight, even kill; yet still they lack (chap. 4:2). And when they turn to God, they ask only for things to satisfy their selfish desires (verse 3). James pleads with such people to recognize that materialism makes them friends with the world (for that is how the world lives) and constitutes adultery against God (verses 4, 5). Only those who remain humble will be truly lifted up (verse 10).

The poor face another problem, too. Since they do not enjoy the possessions of the rich and are instead oppressed and powerless, they use the one weapon left to them—their tongue. And what fires this causes (chap. 3:6), as it curses those who oppress the poor (verse 9)! James recognizes how hard it is to control one's tongue (verses 7, 8). Therefore, those who teach should be few (verse 1). There is no sense in opening oneself to greater testing. Yet the tongue must be controlled, for when it is, the whole life can be set on a right course (verses 3-6).



James declares that a faith worth its weight in gold leads Christians to minister to the needs of people, to demonstrate what their faith is made of by their actions, as Abraham did.

Outline of James

- I. Salutation, 1:1
- II. Temptation, 1:2-18
 - A. Patience and wisdom, 1:2-8
 - B. Poverty and wealth, 1:9-11
 - C. Source, 1:12-18
- III. True religion, 1:19-27
 - A. Hearing, 1:19-22
 - B. Doing, 1:23-27
- IV. Warnings, 2:1-5:6
 - A. Social distinctions, 2:1-13
 - B. Faith and works, 2:14-26
 - 1. Faith without works, 2:14-20
 - 2. Genuine faith, 2:21-26
 - C. The tongue, 3:1-18
 - 1. Control of, 3:1-12
 - 2. False and true wisdom, 3:13-18
 - D. Strife, 4:1-17
 - 1. Worldly desires, 4:1-10
 - 2. Judging, 4:11, 12
 - 3. Sinful self-confidence, 4:13-17
 - E. Doom of the oppressor, 5:1-6
- V. Exhortations, 5:7-20
 - A. Patience, 5:7-11
 - B. Profanity, 5:12
 - C. Prayer, 5:13-18
 - D. Reclaiming the straying, 5:19, 20

James counsels that one who does "harbor bitter envy and selfish ambition" should not boast about it, for such talk is earthly and evil (verses 14-16). Christians ought not to grumble against their oppressors, neither should they swear (chap. 5:9, 12) or judge the motives of others (chap. 4:11).

Instead, they ought to practice peacemaking, consideration, submission, mercy, impartiality, and openness (chap. 3:17-19). The gospel must change them. Calling on believers not to be angry (chap. 1:19, 20), James reminds them that the word planted in them can save them (verse 21), hence blessed are those who permit the gospel to transform their lives, who are willing to obey its claims (verses 22-25).

James counsels the church not to favor the rich or show deference to them. After all, the rich exploit them, while the poor are chosen to inherit the kingdom, since they are more willing to love God (chap. 2:5).

He challenges members to love one another and those in need (verse 8). Anyone who refuses to show mercy will be judged without mercy (verse 13). The faithful righteous will demonstrate their faith through their actions toward the needy (verses 14-17).

Unfortunately, much discussion of James's letter has centered on his comments about faith and works, especially as contrasted with Paul's. This has led people to overlook James's basic concern, for his is a practical letter, not a theological treatise on justification. James simply points out that one may claim faith but have the wrong kind. After all, "even the demons believe" (verse 19), but their faith does not lead them to obey God. And the "faith" that does not lead us to minister to the needs of those around us is a false

faith, dead (verses 17, 26), unable to make a difference in our lives.

Accordingly, James declares that a faith worth its weight in gold leads Christians to minister to the needs of people, to demonstrate what their faith is made of by their actions. Abraham demonstrated real faith when he offered his son (verses 21-24). Had he failed to do so, he would have shown that his faith was dead. Besides, such actions will strengthen and mature faith (verse 22).

Finally, James calls the church to patient endurance, steadfastness in the face of suffering, until the coming of Jesus (chap. 5:7), when wrongs will be righted and full justice realized. Christian hope lies not in social equality here on earth or in rebellion against established social systems. As a farmer waits for the land to produce its crop, so should Christians wait, standing firm, for their reward is at hand (verses 7, 8). They have the example of the prophets, of Job in particular, who persevered under great trials (verse 11).

James closes his letter by suggesting a powerful weapon for meeting trials—prayer. "The prayer of a righteous man is powerful and effective" (verse 16). Prayer supplements the power of the gospel and can bring about decided changes in social relations.

Some may have fallen into sickness (verses 14, 15). They should confess their sins to the one offended, praying for each other (verse 16). That kind of prayer ministry will save sinners from sure destruction, leading them to abide by the principles of the word of truth (verses 19, 20).

Ultimately, James's letter may be summarized: "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (chap. 1:27). □

REFERENCES

¹ Notice the following partial list of comparisons:

Matthew	James	Matthew	James	Matthew	James
5:3	2:5; 1:9	5:27	2:10, 11	7:1	3:1; 4:11
4	4:9	34	5:12	2	2:13
7, 9	2:13; 1:17	48	1:4	7, 11	1:5, 17
8	4:8	6:15	2:13	8	4:3
9	3:18	19	5:2	12	2:8
11, 12	1:2; 5:10, 11	24	4:4	16	3:12
19	1:19-25;	25	4:13-16	21-26	1:22; 2:14;
	2:10, 11				5:7-9
22	1:20				

¹ Taken from *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 500.

² All texts are quoted from *The New International Version*.

For further study

Read the letter of James a number of times, using different versions. Each time look for something different—mood, sweep, and emphasis of the book; its theme; its main divisions; information on the author, reasons why written, intended audience and their circumstances; how theme is carried through; important words; what the letter says about God, man, sin, salvation, the future, the church, and one's conduct.

Read Old and New Testament passages that address social ethics, relations between the privileged and the poor. (Examples: Isa. 1:2-20; Jer. 5:26-29; Hosea 12:2, 6-8; Amos 8:4-8; Matt. 23:14, 23-26.)

In giving, we receive

Singles report joy as they become involved with others in their church and their neighborhood.

By JOCELYN R. FAY

A phrase from the well-known prayer of St. Francis of Assisi, "it is in giving that we receive," came to mind as we read the responses to our recent appeal for reports of what single Adventists are doing for their church and their community. Nearly everyone who wrote (can anyone explain why most were women?) mentioned the joy and the personal reward they receive from giving themselves in service to others.

We found Lynn Davis' enthusiasm contagious. We could almost *feel* it in her letter. Davis, who is an interpreter for the deaf at Rochester Institute of Technology in New York, wrote of her belief that "your happiness for this life, and for the future, immortal life lies within yourselves."—*Messengers to Young People*, p. 31. "Since I've decided that happiness is clearly a result of a choice I've made," she says, "my single experience continues to be completely satisfying."



Dolores Adams tells stories to children at church every week.

Several years ago Davis took a clinical pastoral education course at Loma Linda University, where she spent six months as a student chaplain. She uses some of the skills she acquired there in volunteer visitation at Monroe Community Hospital in Rochester, a chronic care facility with approximately 600 beds.

Davis, a member of the Jefferson Avenue congregation in Rochester, often spends time with her "little sister" in the church. In addition, as a result of participating in a vegetarian catering service with four friends, she conducts meatless cooking classes. Coordinating the children's story at church every Sabbath—sometimes telling it herself—is yet another activity Davis enjoys, because the children are so "trusting, loving, accepting, and affectionate." She finds that activities that are "others-oriented" are a powerful antidote to feelings of aloneness, frustration, inferiority, and listlessness.

Another woman with seemingly boundless energy and a deep involvement with others is Dolores Adams, of Gentry, Arkansas. She writes, "I feel that as a single it is my duty to give more of my time to the Lord's work, since I don't have the home duties that married members have. I really enjoy my church work and wish I had more time. I'm gone six nights a week as it is."

She is treasurer of a nonprofit corporation working on the campus of the University of Arkansas; organizer and financial manager of prayer seminars her sister conducts one weekend a month; church clerk, personal ministries secretary, organist, cradle roll/kindergarten leader and teacher, and church school board member; leader of two Overeaters Victorious groups; pianist for once-a-month nursing home visitation; leader of a women's prayer group in her home; and giver of Bible studies once a week to a new member. She also takes a carload of juniors to distribute literature at least one Sabbath a month.

Several others mentioned their literature ministry, including May Todd, a widow from Wauchula, Florida. She writes, "My joy is helping others, bringing cheer and joy to sick and shut-ins." Recently a couple with whom she had been studying were baptized, about which she says, "There's no greater joy than that."

The *Voice of Prophecy News* recently published an article that Dorothy Bliss, of Spokane, Washington, sent us entitled "Eternity Will Reveal Results." The article, by Eldyn Karr, VOP public relations director, begins, "Because someone gave her a copy of *Steps to Christ*, Dorothy Bliss came to realize that Jesus died for her, not just for 'the world.' And because of that experience with what the printed page can do, Dorothy today gives out more than 100 pieces of literature every month, including radio logs and enrollment cards from the *Voice of Prophecy*."

Although Bliss rarely learns the results of her literature distribution, she tells of one experience when she lived in Washington, D.C.: "I was on a nursing case at a nursing



Each month Dorothy Bliss gives out more than 100 pieces of literature, including Voice of Prophecy course enrollment cards.

home one weekend. Youth from a local church make their rounds each weekend, singing for the patients. That day I recognized an attractive young woman to whom I had given a piece of literature as we waited at a bus stop. She remembered me also, and came over to tell me that the tract had helped her and that she was now a baptized church member. That was a little taste of what it will be like in heaven, when we meet souls whom we have helped to be there."

We heard from several single people who, without children of their own, have adopted families. Doreen Vaughn, vice principal of the Adventist Indian school in Holbrook, Arizona, legally adopted one of her students, 11-year-old Jauan, after both of her parents died.

David Colwell, who works at the General Conference in Washington, D.C., several years ago became friends with two neighbor families, a mother with three children and a couple with two children. For two years he has taken four of the children from these families to Sabbath school and church every week. Although both he and the families have moved since becoming acquainted, he still spends evenings studying and participating in other activities with these "adopted" relatives.

Vivian Harrison, of Walden, New York, in her 60s, is "auntie" to the 21 children who live on her block, at times settling minor conflicts among them. Having spent the better part of 34 years in a hospital taking care of children, she finds their presence in her life a pleasure. We suspect they also provide balance in her life, for she writes of being responsible for the care of an 81-year-old sister.

Others mentioned involvement with children's activities at church. Lydia Baerg, of Dinuba, California, began teaching in the children's Sabbath school divisions soon after her baptism by H.M.S. Richards in 1926. She's been there ever since. Nancy Sandridge, of Paola, Kansas, is assistant primary leader, VBS director, and assistant Pathfinder director, in addition to her duties as church clerk, pianist, and organist and her participation in Adventist Singles Ministries activities.

We learned from those who wrote to us that neither old age, nor shyness, nor illness, nor physical disabilities can stand in the way of contributing to the happiness of others. Cases in point:

■ Janet Windels, of Glendale, California, claims she has always been shy when it comes to witnessing. After praying "Please don't put me up front or send me door to door," she felt that God led her into a ministry that is comfortable—the Los Angeles Van Ministry, which offers free hypertension screening to people in the Greater Los Angeles area. Hearing about the program through a friend, Windels volunteered the use of her home computer. Since the installation of a new computer system in January she has spent more than 160 hours entering data from registration forms for hypertension statistics and keeping lists of Bible school enrollees, donors, and volunteers. Van program personnel have told her that her assistance was a direct answer to their prayers.

■ Although suffering from a long-term illness, a reader who has asked that we not print his name is a pen-pal volunteer. In conjunction with a Christian ministry called Prison Fellowship, he corresponds with prisoners in both English and Spanish. He writes that through this kind of activity, "anybody and everybody can be of service."

■ Nelle Mullikin, 83, of Angwin, California, wrote us a delightfully detailed description of one of her recent witnessing activities. In taking a class at a community college, she became acquainted with six classmates who were Christians and who enjoyed one another's company enough to get together periodically after the class ended.

When it was her turn to be hostess, Mullikin planned a vegetarian meal and a trip to the Angwin shopping center. She planned the meal "many days ahead of time," looking through her cookbooks for foods that would taste good, complement each other, and look attractive: lentil roast, sesame noodles, Harvard beets, garden relish salad, hot fresh fruit delight, and carob granola bars. Then she made a trip to her local Hallmark dealer to select pretty, colorful paper plates and cups that would look nice with her African violet centerpiece.

Mullikin's careful preparation and hard work paid off as her guests spent "some time of goodwill" at her table, then went to the market for health foods and the college bookstore for religious books. She reports that her guests were enthusiastic about their day in an Adventist atmosphere and that she considered this time of sharing "a huge success."

■ Being legally blind doesn't keep Ronnie Towler, of Culver, Oregon, from church involvement. He is a deacon and a lover of music who helped his church raise enough money to order new hymnals.

■ Friends often forget that Christine Hill, of Harlingen, Texas, is blind. As a certified massage therapist and shampoo specialist, she uses every opportunity to share her love for Jesus at the beauty shop where she works. As church Investment leader or assistant for eight years, she does more than just encourage others to take part in Investment. She takes on projects of her own, such as conducting benefit dinners and garage sales. At the time a friend wrote to tell us about Christine, she was helping another woman who had recently lost her sight to overcome bitterness and to know the love of Jesus.

Margo DeCamp, who works at the Risk Management Service at the General Conference, reads once a week to a retired blind professor. She says that her heart went out to this educated man, suddenly forced to live in a dark world after unsuccessful cataract surgery. She has been reading to him



Top: Nancy Ryan and her dog Bluebelle visit Mrs. Wideman on Sabbath afternoons. Bottom: Members of the Yakima Valley chapter of Adventist Singles Ministries processed 81,600 stamps last winter for the benefit of the Voice of Prophecy.

every week for two years and says that since most of his reading interest lies in philosophy, she finds frequent opportunities to tell him about her belief in Christ.

Paul Volk, of Anchorage, Alaska, who has a special interest in the church's health message, gives lectures at schools in his city. His subject, "Eight Natural Remedies," at first appeared to school administrators to have little attraction for high school students, but the students proved to be enthusiastic about Volk's discussion of drug abuse, alcohol, and nutrition. These talks at local schools have opened doors for Volk at a state prison and a local TV station.

Penny J. Nielsen teaches elementary education and supervises student teachers in two state universities and a private college near her home in Weaver, Alabama. But she reaches out to her community through private reading tutoring for local children, and furnishing *Liberty* subscriptions to thought leaders. She invites community people to church-sponsored stop-smoking clinics and finds many opportunities to speak about her faith on the job.

Nielsen also contributes through Leadership Dynamics, a personal and management development company of which she is president. She finds it rewarding to help people realize

more of their potential by setting personal goals and reaching them.

Ragnhild Merrill, of Albuquerque, New Mexico, writes, "I am not doing anything outstanding like many of the other singles, but I try to do all the little things in a great way, to bring glory to God in everything I say and do." Merrill lives on a large ranch where she does the work she loves best—caring for animals. She is the only Adventist living in her area, so she tries to set a good example by being diligent, friendly, patient, and long-suffering. "And it is *not* always easy," she confides.

Group activities

Doing for others can be enjoyable in groups as well as individually. Boris Belko, a children's dentist in Riverside, California, is married now, but he wrote to remind us that the Belko Brass, a group that has performed regularly on the West Coast as well as at singles gatherings around the country, was begun by singles. Both the brass players, Ivan and Boris Belko, and Meryl Wilson, the vocal soloist, were single when the group first got together in 1979 to play for a singles camp meeting at Pacific Union College.

During the past winter months members of the Yakima Valley chapter of Adventist Singles Ministries were active in a Voice of Prophecy stamp project. Kenny Chandler, of Wapato, Washington, who works on stamps as a hobby, guided the others in soaking the stamps off the envelopes, drying them, sizing and sorting them, and finally counting them into bundles of 100 stamps each. During the winter they processed eight and a half pounds of stamps. This didn't seem terribly impressive to us at first, until Myrtle Finlayson, who wrote to us about this project, informed us that there are about 600 stamps to an ounce, or 9,600 stamps to a pound. The group has processed a total of 81,600 stamps. The proceeds from the sale of these stamps will go to the Voice of Prophecy.

We've saved Pets on Wheels for last, because it is one of the most unusual activities we've heard about. Nancy Ryan, of Aberdeen, Maryland, became involved with Pets on Wheels, sponsored by her county, last year. Every Sabbath or Sunday afternoon, Ryan and her 9-year-old poodle, Bluebelle (who was approved by a screening panel and has had all her shots), visit several people who have no relatives living nearby, are unable to drive, are physically impaired, or all of these.

One of the people Ryan visits, a Mrs. Wideman (see photo), was a German war bride whose husband died several years ago. Although she has two sisters in Germany, Mrs. Wideman has no relatives in America. She now lives alone in an apartment, doesn't know how to drive, and has glaucoma. She tells Ryan she doesn't know what she would do without her and Bluebelle. "You don't know how much I look forward to Saturdays," she says.

Reading the mail that came in response to our request for information for this article was encouraging and often made our day. We were impressed with the singles' deep involvement with others and the amazing creativity their letters expressed. We are telling their stories not to give any particular glory or praise to them, but rather to show how God uses their talents and gifts to bless others, and in the process to enrich their own lives as well. □

That our children may not die: health care in the IAD

By SIEVERT GUSTAVSSON

Recently I visited an isolated village only 45 minutes from a large Inter-American city. An 18-month-old boy had just died of malnutrition. As I saw his little body lying on the floor I asked myself, as I had many times before, Why is it necessary for otherwise normal children to die of hunger and malnutrition?

I asked the parents whether other children in their family had died prematurely. They said they had lost five. The five remaining all had definite signs of severe malnutrition.

The mother did not come to the funeral. I don't know why. Maybe she was too heartbroken. Maybe death was so common that she did not consider it necessary to watch another little casket lowered into the ground where so many of the village children already were buried.

Some 122 million children are born alive each year throughout the world. More than 12 million of these children, roughly 10 percent, die before celebrating their first birthday. Another 5 million die before they are 5. This represents an annual death toll of 17 million children under age 5.

The tragedy is that 85 percent of these deaths are owing to malnutrition and infection. The majority of countries rife with malnutrition or related problems are in Africa and Asia. But Inter-America has its share of poverty, malnutrition, and lack of basic health care.

Sievert Gustavsson is the Inter-American Division health and development director.

The Seventh-day Adventist Church perhaps has done more than any other church organization in Inter-America to provide health and healing. But much more needs to be done. A large number of Adventist parents have seen one or more of their children die a premature death. Only 14 percent of IAD Adventists—according to a survey conducted by Loma Linda University—ever have received care in an Adventist medical institution.

For many members, an Adventist hospital or clinic is too far away. Thus parents often wait, hoping their children will recover. They are brought to a hospital so seriously ill that it often is too late.

According to UNICEF, 40,000 preventable children's deaths occur every day from malnutrition or infection. In 1983 alone, between 5 and 6 million lives were wasted because of simple curable diarrhea; another 5 million because of measles, whooping cough, polio, tetanus, diphtheria, and tuberculosis.

Thousands of lives are saved in Seventh-day Adventist hospitals in Inter-America and throughout the world. For decades these hospitals have provided quality health care to millions and no doubt will continue to function as the basic framework for the church's health-care system. But with the explosion in the general population and in church membership, and the increasing cost in construction and hospital equipment, it is becoming increasingly difficult to establish new hospitals.

Realizing that the church can establish 20 to 30 primary health-care centers (PHCs) for

the cost of constructing one additional hospital, the church may need to rethink its priorities and move in this direction. Having recently been in contact with a number of development agencies in Europe and in America, I have observed that these agencies have great interest in providing funds for primary health care.

Hundreds of professionals

Through cooperation with the Loma Linda University School of Health, the Inter-American Division during the past few years has provided the field with hundreds of health professionals. A large number of these hold a Master of Science degree in public health. These, and others in training, will be qualified to give leadership to a primary health-care system for the division. Several of the graduates from the Loma Linda program already are busy training community health workers.

What do we mean when we speak of primary health care?



Colombian Dorcas members sponsor ADRA exposition

Dorcas members in Barrancabermeja, Colombia, brought attention to the philanthropic, educational, and health work of the Adventist Church through an ADRA exposition in the city's central park last December.

Thousands of people viewed art, vegetarian food, literature, and clothing displays. In addition to antismoking, alcohol, and drug abuse displays, some 120 posters depicted Christ's life and ADRA's worldwide and local work. Screening

for arterial tension, heart attack risk, vision, anemia, and other health areas was offered free of charge.

Barrancabermeja Dorcas members participated in Colombia's national vaccination campaign. They also contribute to the community through adult education programs, home visitation, and disaster relief.

JAIRO A. MARINO

Pastor

Upper Magdalena Conference

Up to two thirds of the children under 5 in many countries are suffering from malnutrition. PHC means ensuring an adequate, affordable food supply and a balanced diet.

Yearly some 5 million children die from, and another 5 million are disabled by, six common childhood diseases. PHC means immunization and finding other methods to combat these diseases.

More than half a million mothers worldwide die in childbirth each year. PHC means trained birth attendants, family planning promotion, and child health monitors.

There are, worldwide, 1 billion cases of acute diarrhea each year among children under 5. As much as 33 percent of the world's population is infested with hookworm. PHC means training village health workers to diagnose and treat these most common problems, as well as to treat injuries.

Nearly 80 percent of the world's disease is related to impure water and improper sanitation. PHC means becoming involved with community leaders to provide towns and villages with clean water and basic sanitation.

To a great extent prevention of ill health depends on changing personal and social habits. PHC means educating people to understand the causes of ill health, and the promotion of their own health needs.

In 1978 many of the world's leading health authorities met in a global conference and agreed that the key to achieving the goal of health for all by the year 2000 would be found in the development of a worldwide PHC system. Increasingly the church is becoming interested in programs to achieve this goal.

Evidence of this interest in the IAD can be seen in the development of a number of clinics around Montemorelos University in Mexico; in the operation of the primary health-care center in Trenchtown, Jamaica; and in Haiti, where Olive Fulfer and her team of national coworkers teach the people a better way of life.

My thoughts go to Pastor Lino Martinez in El Salvador

Statistics to ponder

- Eighteen children die every minute.
- More people have died as a consequence of hunger in the past six years than have been killed in all the wars, revolutions, and murders in the past 150 years.
- Twenty-four human beings, 18 of them children under 5 years of age, die as a consequence of hunger every minute of every hour of every day.
- This devastation is equivalent to a Hiroshima every three days.

and his program of training community health workers, and to the efforts of Dr. Naomi Modestes and her coworkers to improve health care and nutrition on many islands of the Caribbean.

The interest is seen in every part of the division. This year, as a response from requests coming in from almost every conference, the division will establish a number of PHC centers. One development agency is funding establishment of four PHC centers. Other development agencies have expressed a definite interest in such programs in the IAD.

\$12.50 per person

Health care is expensive. But it would cost only \$12.50 per person per year to provide every person on the globe with primary health care. This \$12.50 per person would yield \$50 billion a year—only two thirds of what the world is spending on cigarettes, one half of what is spent on alcohol, and one fifteenth of the world's military spending.

As I stood in the humble living room in that isolated village where the 18-month-old boy had died of malnutrition, I took an inventory of what I saw: two small tables, a chair, a bed, and five children. On the wall I saw one piece of art—a poster of a healthy child drinking fresh milk. But I saw no milk.

As I thought of how much many of us have, I remembered Christ's statement in Matthew 25:40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

What are we prepared to do, that our children may not die?

BRITAIN

Royal decision has significance for Adventists

The last-minute cancellation in April of plans for Prince Charles and Princess Diana to attend a mass in the Vatican with the pope has legal significance for Britain's royalty and theological significance for Seventh-day Adventists.

"A disappointed Prince Charles called off plans to attend mass with the pope," declared a front-page lead sentence in the London *Daily Mail* of April 30. The news report went on to explain: "It was the queen herself, not her prime minister nor her archbishop of Canterbury, not Cardinal Hume nor the pope himself—no, not even Prince Philip—who patiently explained to Prince Charles that a Catholic mass would constitute a betrayal of his royal birthright."

Could such a simple, friendly gesture, as Charles doubtlessly intended the mass to be, risk his right to the throne? Anthony Holden, author of *Charles, Prince of Wales*, says that the sovereign is not merely "the titular head of the Church of England. The Windsor dynasty's claim to the throne is legally established through the 1701 Act of Settlement, which forbids any future monarch 'to be reconciled to or hold communion with the See or Church of Rome.'"

Obviously the queen, as well as some legal authorities, agrees that to have attended a mass at the Vatican could have legally jeopardized Charles's right to

be the next king. Every monarch since Henry VIII has taken responsibility to be "by the grace of God, Defender of the Faith." The queen seems to see this function of the monarch to be more important than do many other religious and political leaders.

This incident also highlights just how close we are to Protestantism clasp hands, either symbolically or legally, with Romanism. The archbishop of Canterbury was ready. Other advisers were ready. And the next king was "disappointed" not to conclude this symbolically meaningful ceremony.

Years ago Ellen White wrote: "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near."—*Testimonies*, vol. 5, p. 451.

The controversial new bishop of Durham is one of many church leaders who already has given up theological distinctiveness that would further prevent union of major Protestant bodies with Rome.

Another force, spiritism, also has infiltrated, as alluded to in an article in the *Daily Mail* on May 1. The article refers to Charles as being the first heir to the throne ever to win himself a university degree and to "espouse such unorthodox causes as organic farming, vegetarianism, holistic medicine, even spiritualism (scarcely an appropriate pursuit for a future Defender of the Faith)."

The current compatibility between spiritism and both the Catholic and Protestant communions is another indication that prophecy is being fulfilled and the end is near.

HAROLD CALKINS
President
British Union Conference

PHILIPPINES

19 students graduate from seminary

Nineteen students from Trinidad, Ethiopia, Tanzania, Sri Lanka, Korea, Indonesia, and the Philippines graduated March 22 during the commencement at the SDA Theological Seminary, Far East.

The seminary, situated in Silang, Cavite, about 31 miles (50 kilometers) south of Manila, serves the entire Far Eastern Division. In addition, students—sometimes attracted by the possibility of acquiring graduate training for a very moderate price (currently tuition is US\$20 per semester credit)—have come from Africa, Southern Asia, the Near East, Europe, and the Americas.

In addition to the Masters degree programs offered on campus, regular extension courses are offered in the south

Philippines, Indonesia, Singapore, Korea, Hong Kong, and Taiwan. Through these short courses the seminary becomes available to many ministers who otherwise would not be able to acquire graduate-level theological training.

BRITISH COLUMBIA

Vancouver public responds well to SDA tabloid

More than 250 people phoned the British Columbia Conference office in the first four days after delivery earlier this year of an eight-page conference-produced tabloid called *Lifestyle Dimensions*.

The tabloid—which promoted Revelation Seminars, gave health information, advertised lifestyle events, offered free information on positive lifestyles and Biblical topics, and provided name recognition to the Adventist Church—made an even greater impact than its

planners had expected. In addition to the calls, more than 100 letters arrived at the conference office requesting information or Bible studies.

According to Paul Richardson, editor of the one-time paper, one respondent said, “I just got your flyer a half hour ago. I’ve read it cover to cover. When is there going to be another one?” Another said, “I was impressed with the Lifestyle paper and wonder what makes your church different than other churches. . . . Do you have a church in Richmond?” And a Vancouver editor gave the paper “top marks in all categories—layout, content, design.”

The idea of a tabloid came almost two years ago, when Vancouver’s pastors decided that if they were ever to reach people in that complex city, they needed to organize and execute programs together. The tabloid was a combined effort to help lay the groundwork for meetings that began in February.

ZIMBABWE

Solusi celebrates 90th anniversary

More than 1,000 guests joined Solusi College earlier this year in celebrating Solusi’s ninetieth anniversary and its affiliation with Andrews University, which was finalized late in 1984.

Keynote speaker and former Solusi teacher Bruce C. Moyer, of Portland, Oregon, reminded his listeners that Solusi must do more than remember that it is the site of a historic mission. Moyer challenged Solusi to prepare its graduates in a manner to ensure that Biblical principles guide as African nations seek to transform society to meet the economic and social needs of the future.

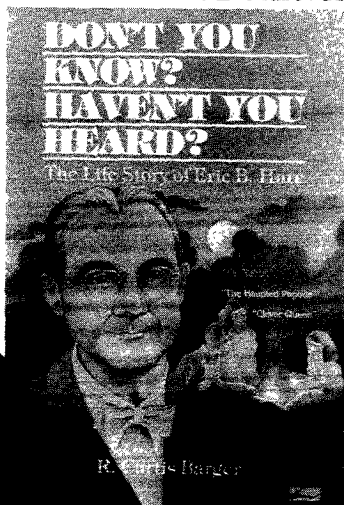
United States ambassador to Zimbabwe David Miller spoke of his country’s aid to progressive forces such as Solusi, and of his concern that peace be obtained in the region. He commended Solusi’s efforts to

ERIC B. HARE, THIS IS YOUR LIFE!



The man with the twinkling eyes and the bushy eyebrows. The master storyteller. The author of *Clever Queen*, *Me-Me*, and *The Haunted Pagoda*. Thousands of children around the world know his voice from his stories on records and tapes.

Who was Eric B. Hare? How did he get his start? Where did he get



his talent for storytelling? Whatever happened to him? Author Curtis Barger draws on his many years of acquaintance with Elder Hare, and on family documents and memorabilia, to present a portrait of a much-loved church leader. Read the whole intriguing story in this new Banner Book, *Don't You Know? Haven't You Heard?* US\$5.95 at your Adventist Book Center.





Pitcairn to be less isolated

Two revolutionary changes are coming to Pitcairn Island, a volcanic outcrop of only 1,120 acres (453 hectares) in the Pacific.

This year the essentially Adventist island is to have telephone service that will link its residents with the rest of the globe, without going through a shortwave radio connection. An engineer has gone to Pitcairn to install an antenna for the telephone hookup.

Additional good news for Pitcairn is the development of a resident physician program. Government administrators in New Zealand have agreed to send physicians on a three-month basis, with another arriving whenever the current one leaves. Until now, the only medical person on the island has been the pastor's wife—and a pastor is accepted only if his wife is a nurse.

Traveling to or from Pitcairn is not simple. When Ben and Irma Christian (above), both descendants of the *Bounty* mutineer Fletcher Christian, visited the United States—only a half dozen Pitcairners have visited the United States in the past 50 years—they spent ten days on a Norwegian tanker going to New Zealand. From there, they flew to Hawaii, then to California. They will fly back to New Zealand to await a container ship that will return them to Pitcairn.

Today only some 50 people remain on the island. Most youth leave Pitcairn for high school and college education in New Zealand, where more than 200 former Pitcairn residents live. Few ever return.

But those who have lived on the tiny Pacific island all their lives have no desire to move away. After a half year of traveling, Ben and Irma Christian are looking forward to getting back home.

ELDYN KARR

*Public Information Director
Voice of Prophecy*

improve food production through education in gardening methods.

Representing Zimbabwe's Ministry of Education was E. B. Kawadza, of the Matabele regional office. Kawadza recalled his first days in school—under a Solusi-trained teacher. He spoke of the mission's far-reaching influence and praised Solusi's contribution in both vocational and academic training.

Solusi's land, pegged out in 1894—Adventist missionaries arrived in 1895—was a gift from Cecil Rhodes, whose British South Africa Company had just conquered the country.

At one point church leaders voted that Rhodes must be paid for the land; to accept it gratis would be a violation of the principle of church-state separation. Others argued that if payment was made it should be to the Africans who were on the land. The question was resolved when Ellen White wrote from Australia that God moves upon men who are not His followers to help His work. The gift was accepted.

In recounting Solusi's 90-year history, fourth-year theology student Solomon Maphosa described the difficult years of the 1890s, when thousands died because of war and famine. Death also claimed many workers, both black and white, including the mission's first two directors, G. B. Tripp and F. L. Mead. The first baptism did not take place until 1900. Desperate water shortages often produced crises, yet Solusi remained open and began to prosper.

Thousands of young people have been educated at Solusi, and hundreds of church workers are serving throughout Africa as a result. Today Solusi operates a college and primary and secondary school, with a total enrollment of some 650. A scientific gardening program sponsored by the Adventist Development and Relief Agency has trained some 300 people in methods of vegetable growing suitable for personal or commercial production.

R. WORLEY
*Teacher
Solusi College*

HAWAII

Filipino Bible Correspondence School going well

More than 135 students have enrolled in the Filipino Bible Correspondence School established at the Central Adventist church in Honolulu, Hawaii, in November, 1984.

The school was started to prepare the ground for a major Filipino evangelistic crusade to be held in Honolulu in October, 1985, as part of the one hundredth anniversary of Adventist work in Hawaii.

Many of the students listen regularly to the Voice of Hope radio program, hosted and produced by Vic Arreola III, and his wife, Imelda, who also direct the correspondence school.

SOUTHERN UNION

Southern College begins first endowed chair

The first fully endowed chair on a North American Adventist college campus is being set up at Southern College, thanks to a \$330,000 gift and a \$70,000 pledge.

The business administration department will use the income from the endowment to provide the teacher's salary and the costs of initiating and maintaining a new academic position in entrepreneurship and business ethics.

The college also has been given \$50,000 to set up a business computer laboratory. Twenty microcomputers and ten printers will give students experience on equipment common to the business world.

"The college board will consider a name for the chair and will appoint a committee to oversee the investment at its September meeting," said college president John Wagner. "In the meantime, a search is under way for the person to fill the new position."

DORIS BURDICK
*Public Relations Assistant
Southern College*

CORRESPONDENTS, WORLD DIVISIONS—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Ruby Patterson; Euro-Africa, Heinz Hopf; Far Eastern, G. Ray James; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Assad Bechara; Southern Asia, A. M. Peterson

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

Eastern Africa

■ Doroth Muzamhindo, a youth crippled since birth, was among 266 people baptized earlier this year at the Chiduku-Wedza camp meeting in Zimbabwe. Pastors carried Muzamhindo on a folding chair into the water.

His baptism impressed many of those in the congregation, especially the youth, and several non-Adventists in attendance who had never witnessed baptism by immersion commented on the service's beauty and symbolism.

■ Four churches in the North Lake Field of Malawi—Chikangawa, Rumpi, Euthini, and Likoma—have been dedicated in the past few months. Two of these, Rumpi and Euthini, were built through help received from the 1982 Thirteenth Sabbath Offering. The Euthini church is situated next to a 480-student non-Adventist school—whose principal is a Seventh-day Adventist—which uses the church as its chapel.

Far Eastern

■ A barangay captain (village leader) and 24 people have been baptized in Bukidnon in the Philippines as the result of local members distributing used Adventist magazines and books sent by North Americans. The literature was used as an entering wedge in an area where prejudice prevented moving into Bible studies immediately.

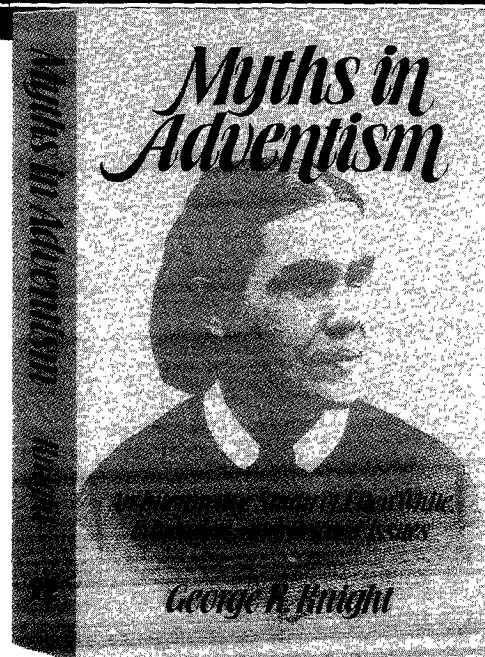
■ Filipino Catholic priest Ralf Salazar, of St. Rafael Cathedral, Legaspi City, recently gave permission for the Southern Luzon Mission publishing department and Adventist Book Center to set up an Adventist book display in his church lobby. Every Sunday for two

and a half months Bibles, The Bible Story sets, medical and health books, periodicals, and inspirational books were on display and sold by Adventists. In addition to sales, interested Catholics were enrolled in Voice of Prophecy Bible correspondence courses and a few Bible study follow-ups were begun. Priest Salazar received *The Desire of Ages* and other Adventist books.

Inter-American

■ Mexico's Inter-Oceanic Conference celebrated two mass baptismal services recently. At a resort area in Poza Rica, Veracruz, 514 people were baptized, won to Christ during

How do you interpret Ellen White so that you can find the principles behind what she said? How do you avoid the dangerous myths that have risen because of misunderstandings about what she meant? George R. Knight, Adventist professor of church history, examines some of the myths that have caused controversy in the



church. Read about the myth of the inflexible prophet, the myth of the sacred and secular, educational myths, recreational myths, and more.

"This book should be thoughtfully studied by every Adventist."

—Robert W. Olson, Secretary, Ellen G. White Estate.

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A lot of things

we believe Ellen White taught or wrote are just myths!

campaigns conducted in Poza Rica, Tihuatlán, Tuxpan, Czones, Papantla, and Xicoteppec de Juarez. At a beautiful river in Itzamtitlan, Morelos, 118 people from the districts of Cuernavaca, Cuautla, Yautepec, and Jotutla were baptized.

■ During an Abundant Life Crusade in Saint Thomas, East Jamaica, thieves stole evangelistic equipment from the church. The pastor called for special prayer, and the following day the equipment was returned. Subsequent attendance at the meetings increased markedly. During the same crusade a pastor from another denomination at first reprimanded his members for attending the meetings but later invited the evangelist to speak to his congregation to clarify Bible truths. Seven of his church members were baptized.

■ Although the Adventist message reached Magangué, a port city on the Magdalena River in Colombia, 35 years ago, as of the first of this year there were

only 40 members. Antonio Carcamá, a new believer not yet baptized, designed a church building and supervised its construction on land acquired by the members. Before it was completed, Gilberto Alvis, Atlantic Colombia Mission lay activities director, began a month-long campaign, baptizing 42 new members.

North American Atlantic Union

■ In May local pastor Willie Oliver led his Tabernacle of Joy church in the Bronx (Greater New York Conference) in a three-week revival series. The theme was "Fully Alive in 1985." Meetings were held in the church's rented quarters, and 12 people were baptized.

■ More than 80 members and guests enjoyed fellowship and a vegetarian meal on May 22 at the Pearl River church in the Greater New York Conference. The event culminated the church's spring outreach.

■ The Southern New England Conference's Worcester church was packed on April 13 to hear truck-driving evangelist Gary Dunlap preach. Since 1977 Dunlap has witnessed to more than 10,000 people as he drives around the country in his 18-wheeler.

■ Atlantic Union College history professor Alberto Sbacchi has been asked to be a contributing editor to the *Marcus Garvey Papers*. This ambitious project, which will cost \$1.5 million and eventually will become ten volumes, will attempt to pull together all the information about the early-twentieth-century black American nationalist movement led by Jamaican-born Marcus Garvey.

Lake Union

■ Joe Rector, a sophomore at Battle Creek Academy in Michigan, recently received first place in a nationwide essay contest sponsored by Preferred Risk Insurance Company,

receiving a cash award of \$1,000. Jewel Shim and Karen Mullen, both freshmen at Battle Creek, received honorable mention awards and \$100 each. This year's subject was How or Why My Abstinence Makes a Difference. Preferred Risk said this was the first time three awards went to a single school in one year.

■ Six non-Adventists have been attending Sabbath school and church as a result of a Daniel Seminar conducted by Bernadine Smith, personal ministries leader of the 16-member Manton, Michigan, church.

■ During a recent trashathon, the 15 Pathfinders and six club leaders of the Portage, Wisconsin, church district collected trash enough to fill 176 large garbage bags. The club raised \$1,000 to help them attend the North American Pathfinder Camporee. While collecting trash, the Pathfinders handed out 700 pieces of Amazing Facts literature and 240 missionary books.

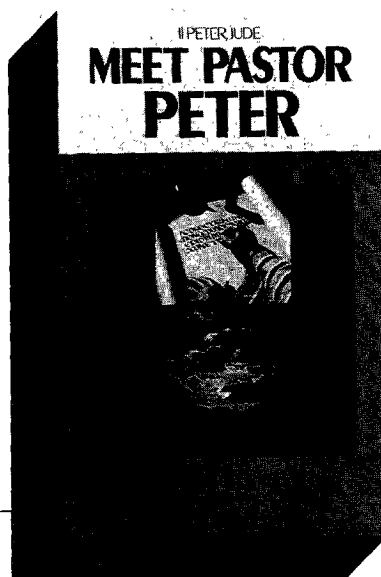
MEET PASTOR PETER

Impulsive Peter! His forceful personality fills every page of his letters to his fellow Christians. Listen as he exhorts the believers to be faithful. Learn about the background from which he wrote. Study the modern implications of his counsel. Bernard Seton has developed this book to encourage verse-by-verse study of Peter's second epistle. Paper, 128 pages. US\$5.95 at your ABC now.

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Mid-America Union

■ The Emporia, Kansas, church is worshipping in a newly acquired building that also has space for a Community Services center.

■ A "Joash Box" is being used in North Dakota's Turtle Lake, Butte, and Max churches as an offering device to help reduce the indebtedness of the three churches' elementary school. To date, \$1,300 has been received.

■ Union College student Richard Todden, a junior theology student from Des Moines, Iowa, has received an American Bible Society National Award for Excellence in Biblical Studies. He will receive an American Bible Society Greek/English New Testament with the ancient Greek and Today's English Version texts in parallel columns.

North Pacific Union

■ C. D. Brooks, a General Conference field secretary, was main speaker for the North Pacific Union's recent annual regional convocation. The program, directed by E. A. White, North Pacific Union human relations director, attracted members from throughout the Northwest and Canada.

■ N. Clifford Sorensen, former president of Walla Walla College, has received the 1985 Citation for Outstanding Service to Independent Higher Education, presented by Heritage College, for his contribution to higher education in Washington State.

■ The Evans Valley congregation has begun constructing a new church in Rogue River, Oregon. Maranatha Flights International held a work bee to help members with the project.

■ Members of the Gresham, Oregon, Village church, composed mostly of retirees, were honored recently for their Community Services work. Each of the 31 members was given a certificate for service, which ranged from two years to 65 years. The total service amounted to 662 years.

■ Members of the Bonney Lake, Washington, church recently held the first service in their newly completed sanctuary. The high point was the dedication of 12 children.

Southern Union

■ The Southern College board of trustees has announced a major restructuring of academic divisions, effective July 1. Eight of ten academic divisions have been merged into four, and another added, resulting in a total of seven. Earlier, the college had downplayed the role of departments in favor of the division structure. In the new arrangement, there will again be department heads within the divisions.

■ Members of the Louisville, Kentucky, First church held a ground-breaking service May 5 at a property they recently purchased. The new building will replace a facility that has served them for many years.

■ The Troy, Alabama, church was dedicated June 15. The 32 members had made double payments for six years to make the event possible. Members, families, and friends donated most of the construction labor.

■ An Adventist Awareness advertising program was launched August 15 in the Greensboro, Highpoint, and Winston-Salem area of North Carolina. Five radio stations and three newspapers carried ads calculated to create Adventist awareness in these communities. Evangelistic series are planned for the end of the campaign.

■ A magnetic resonance scanner soon will be aiding physicians in disease diagnosis at Florida Hospital in Orlando. The \$1.4 million machine is able to see tumors other diagnostic tools cannot detect, according to Len Morris, head of the hospital's computerized tomography department. Its high-detail pictures also allow doctors to follow the development of multiple sclerosis and Reye's syndrome, an often-fatal disease that usually strikes children.

"Let me invite you to read *Some Call It Heresy*, a book that faces important questions in the church today.

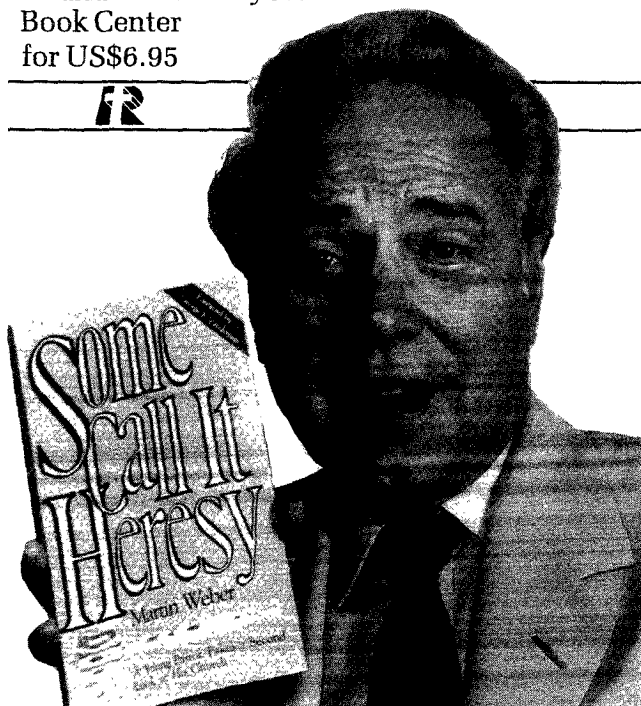
"Martin Weber, a young pastor, was swayed by the 'new' theology on the sanctuary and the integrity of Ellen White. He questioned the very basis of his faith. In this book he deals honestly and openly with his doubts. And he presents the Biblical research that led him to joyfully reaffirm his commitment to the Lord and to the church.

"This book explains why he remained a Seventh-day Adventist. Read it carefully. It will prove richly rewarding."

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FR



To new posts

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

NORTH AMERICAN DIVISION

Loren M. K. Nelson, assistant to the president, Ohio Conference; formerly personal ministries director, Washington Conference.

Regular Missionary Service

Brian Valentine Bechtold (CaUC '81), to serve as director, Mbandaka Project, Mbandaka, Zaire, **Denise Lynn (Cascagnette) Bechtold**, and two children, of Winnipeg, Manitoba, Canada, left Vancouver, British Columbia, June 4.

Charles Nicklos Drechsel (NYU '57), returning to serve as science/mathematics teacher/vice principal, Seventh-day Adventist Secondary School, Magburaka, Sierra Leone, left New York City, March 24. **Karen Rose (Altman) Drechsel** (AU '68), and three children, left June 12, to join her husband.

Lars Goran Gustavsson (U. of Tenn. '81), returning to serve as builder/assistant business manager, Adventist University of Central Africa, Gisenyi, Rwanda, **Chiqui Norma Janiel (Sorensen) Gustavsson**, and one son, left New York City, June 23.

Howard Glenn Scoggins, to serve as publishing director, Rwanda Union, Kigali, Rwanda, **Susan Elizabeth (Black) Scoggins**, and three children, of Des Moines, Iowa, left Washington, D.C., July 3.

Steinhor Thordarson (AU '73), to serve as pastor, Highlands church, Harare, Zimbabwe, **Gudrun Lilja (Thorbjornsson) Thordarson**, and one child, of Berrien Springs, Michigan, left Chicago, June 9.

Lloyd Allan Willis (AU '70) of Australia, returning to serve as teacher, Spicer Memorial College, Poona, India, and **Edith May (Bradbury) Willis** (Avondale Coll. '60), left Chicago, June 26.

Volunteer Service

Gilman W. Carr (Senior Dental Clerkship), to serve as dentist, Seventh-day Adventist Health Services, Nairobi, Kenya, of Loma Linda, California, left Los Angeles, July 8.

Robert Erwin Cossentine (LLU '42) (Special Service), to serve as physician, Andrews Memorial Hospital, Kingston, Jamaica, and **Ethlyn Roberta (Feldkamp) Cossentine**, of Porterville, California, left Miami, June 24.

Richard Michael Foulston (PUC '82) (Senior Dental Clerkship), to serve as dentist, Yaoundé Dental Clinic, Yaoundé, United Republic of Cameroon, of Colton, California, left Los Angeles, July 1.

Wayne Stephen Dysinger (Medical Elective Service), to serve as physician, Seventh-day Adventist Health Services, Nairobi, Kenya, of San Bernardino, California, left New York City, June 1.

Mark Walker Fowler (LLU '40) (Special Service), to serve as physician, Malamulo Hospital and Leprosarium,

Makwasa, Malawi, of Leesburg, Georgia, left Washington, D.C., June 17.

Hubert S. Goodlett (Special Service), to serve as leader, Laymen's Institutes, Zaire Union, various locations, of Los Angeles, California, left Los Angeles, June 11.

James Alan Grabow (Senior Dental Clerkship), to serve as dental assistant, Swazi Dental Services, Swaziland, South Africa, of San Bernardino, California, left Los Angeles, June 19.

David Robert Johnson (LLU '61) (Special Service), to serve as physician/orthopedic surgeon/general practitioner, Malamulo Hospital and Leprosarium, Makwasa, Malawi, **Odette (Semaan) Johnson**, and one child, of Corona, California, left Los Angeles, June 17.

Jeff Johnson (LLU-LSC '85) (Special Service), to serve as teacher, English Language School, Kathmandu, Nepal, of Riverside, California, left Seattle, July 1.

Charles Michaelis (LLU '53) (Special Service), to serve as anesthesiologist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Naomi Alpha (Smith) Michaelis**, of Kernersville, North Carolina, left Miami, June 4.

George Harry Robinson (Special Service), to serve as well driller, Eastern Africa Division, Harare, Zimbabwe, of Salem, Oregon, left New York City, April 15.

Lindsay Thomas, Jr. (UCLA '62) (Special Service), to serve as leader, Laymen's Institutes, Zaire Union, various locations, of Altadena, California, left Los Angeles, June 11.

Student Missionaries

Jill Marie Anderson (UC), of Plymouth, Massachusetts, to serve as teacher, Thailand English Language Schools, Bangkok, Thailand, left Los Angeles, June 18.

Sandra Lee Bohlmeier (UC), of Lincoln, Nebraska, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Los Angeles, June 18.

Sherilyn Gay Boney (SAC), of Keene, Texas, to serve as teacher, Japan English Language Schools, Osaka, Japan, left Los Angeles, June 18.

Yvonne Renee Brenneise (WWC), of Roseburg, Oregon, to serve as teacher, Japan English Language Schools, Osaka, Japan, left Los Angeles, June 18.

Karen Susanne Carter (SC), of Lakeland, Georgia, to serve as teacher, Thailand English Language Schools, Bangkok, Thailand, left Los Angeles, June 18.

Sharon Lynell Dyke (SC), of Jellico, Tennessee, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Los Angeles, June 18.

Keith Eugene Edholm (WWC), of Port Orchard, Washington, to serve as teacher, Taipei English Language School, Taipei, Taiwan, left Los Angeles, June 18.

Laurie Sue Edwards (UC), of Loveland, Colorado, to serve as teacher, Taipei English Language School, Taipei, Taiwan, left Los Angeles, June 18.

Brent Clayton Featherston (WWC), of Sandpoint, Idaho, to serve as teacher, Thailand English Language Schools, Bangkok, Thailand, left Los Angeles, June 18.

Jonathan Robert Freed (PUC), of Chico, California, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Los Angeles, June 18.

Cynthia Adele Ganz (CaUC), of Parkville, British Columbia, to serve as nurse's aide, Kobe Adventist Hospital, Arinodai, Kita-ku, Kobe, Japan, left Los Angeles, June 18.

Thomas Gorman (CUC), of Manville, New Jersey, to serve as teacher, Kamenokoyama English Language School, Yokohama, Japan, left Los Angeles, June 18.

Shanna Jeanine Harrod (WWC), of Port Orchard, Washington, to serve as teacher, Japan English Language Schools, Osaka, Japan, left Los Angeles, June 18.

Glenn Paul Hill (AU), of Grand Ledge, Michigan, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Los Angeles, June 19.

Notices

New president sought for Oakwood College

At the recent fifty-fourth General Conference session, Calvin Rock, president of Oakwood College, was elected one of the general vice presidents of the General Conference.

In an emergency session of the Oakwood College board on Friday, July 5, 1985, in New Orleans, Louisiana, the board appointed an interim president, Emerson Cooper. The board also appointed a search committee, chaired by R. L. Woodfork, with a broad-based representation from the board itself, regional conferences, alumni, faculty, General Conference personnel, and students.

This committee, which held its first meeting on July 30, will be developing a master list of candidates for early board consideration. Persons interested in being considered or wishing to recommend individuals for consideration should write or call: Elder R. L. Woodfork, 6840 Eastern Avenue NW, Washington, D.C. 20012; telephone: (202) 722-6000.



Can God work through a computer? Ron Petersen says, "Yes." He and Christine were both looking for a companion "who loved and wanted to serve the Lord." They met through Adventist

Contact and were married in April, 1980. Today they have a 2½-year-old son and believe as strongly as ever that God used a computer to help them meet.

"I'm sure our God has a thousand ways of bringing the right people together," Ron says. "But I know of no other way I could have gotten acquainted with Christine except through Adventist Contact."

Adventist Contact is dedicated to helping eligible SDAs meet each other, based on computer-evaluated compatibility. If you are between 18 and 108, single, fluent in English, live in the United States or Canada, and would like to meet other such SDAs, write today for your free enrollment kit. (Ask about our special "Buddy Plan Discount.")



ADVENTIST CONTACT

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AWR offerings top \$4 million

Final reports indicate that the AWR-Asia offerings taken on March 9, May 25, and at the General Conference session totaled approximately \$4.3 million.

The Pacific Union, which set a goal of \$800,000, has reached the \$880,000 mark and may finish its AWR fund drive with nearly \$1 million.

To help provide for AWR's long-term operational costs—projected at about \$1 million per year—the General Conference has created an endowment fund. To date, approximately \$4 million has been raised, which will provide about \$400,000 in interest each year.

AWR-Asia News Release

ADRA sends oil to Mozambique

Adventist Development and Relief Agency Europe has shipped 12,000 gallons (45,060 liters) of edible oil to Maputo and Beira, Mozambique.

The oil, valued at US\$30,000 and provided by ADRA International, will arrive in Mozambique at the beginning of September.

ADRA International and ADRA Europe also are cooperating to ship 1,300 bales of clothing, blankets, and medicines and 3,500 cases of canned tuna fish to Mozambique. The items will be stored in Malta until shipment. HARALD KNOTT

3,117 baptized in Kisii series

More than 3,100 people were baptized as a result of an evangelistic campaign in Kisii conducted by East African Union Ministerial director R. P. Stafford in April.

During the three-week campaign, Stafford conducted a daily field school for the ministerial students of Kamagambo Teacher Training College, who provided major support during the series.

Although the campaign's first baptismal service was not the largest held during the series, it was unprecedented in that the Kenya National News Service reported it, giving it major television and radio coverage that evening.

On the last Sabbath of the series, more than Sh20,000 (US\$980) was contributed toward a new church building to help accommodate the influx of new members. In addition local business people donated sand, mortar, and timber valued at more than Sh14,000 (US\$687).

During the last field school

lecture, one student asked Stafford why so many people were baptized. Stafford responded by writing three simple but powerful words on the blackboard: "End of Time."

Youth study group meets in New Orleans

A 40-member world youth study commission convened for four days in New Orleans immediately following the General Conference session. Representatives attended from each division.

Experts from around the world, representing various specialties, presented study papers. They addressed such topics as lifestyle standards

(eating/drinking/health, dress/grooming, entertainment/recreation, music, and Sabbathkeeping), substance abuse, youth outreach, nurture and disciplining, family life, youth leadership, youth organizations, and youth publications.

Both large and small groups discussed the papers and passed on comments and recommendations to specialty committees, who worked the suggestions into a series of recommendations, effectively forming the agenda for an increasingly broad youth ministry during the coming years.

Although the youth commission was planned largely by Leo Ranzolin, director of what then was the General Conference Youth Department, the gathering became the first strategy meeting of the brand-new Church Ministries Department, which includes the former Youth, Sabbath School, Lay Activities, and Stewardship departments, and Home and Family Service, and seeks to improve effectiveness through a more coordinated program.

JAMES JOINER



VOP prepares video programs for hospitals

Voice of Prophecy speaker H.M.S. Richards, Jr., is going on television every day in a new video series called SeaWord—but you'll have to be in a hospital if you want to see him.

Titles for the five 10-minute programs are "Going Alone," "Lights in the Darkness," "Storm Warnings," "The Art of Making Passages," and "A Matter of Trust." Each program uses the open sea and the problems confronted by sailors as metaphors for concerns faced by patients.

The spark for creating SeaWord came in 1982 when Richards visited his father in the hospital. "There were closed-circuit programs on every kind of health concern," he says. "I wondered, Why not do a series that would take the patient out of the hospital room for a glimpse of God's nature and a fresh hope for living?"

ELDYN KARR
Public Information Director
Voice of Prophecy

For the record

Jewish outreach: Do you have Jewish friends or relatives in Israel? Send them *The New Israelite*, the Adventist Church's outreach magazine for the Jews. A sponsor has volunteered to pay for all such subscriptions. You need merely to send the names and addresses to *The New Israelite*, 6840 Eastern Avenue NW., Washington, D.C. 20012.

To new positions: Ralph W. Martin, president of the Nevada-Utah Conference, to be president of the Potomac Conference. □ Gary B. Patterson, former president of the Georgia-Cumberland Conference, to be president of the Pennsylvania Conference.

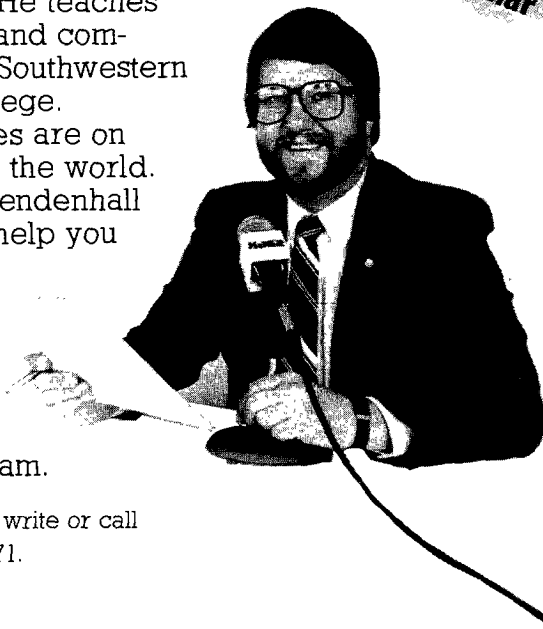
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