

Adventist Review

General Paper of the Seventh-day Adventist Church

October 3, 1985

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publishing—
its future

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echocardiogram machine,
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Michael's heart fol-
lowing coronary
surgery. See story
on page 15



Worship by imitating?

One of our highest privileges is to worship God—our Creator, Redeemer, and Lord.

But to equate our worship of God solely with the participatory aspects of Sabbath morning worship services is to do injustice to the concept of worship by limiting its scope.

This is not to say that singing praises, praying, reading His Word, and proclaiming His message are not central to the expression of our love and gratitude to God. They are central and basic.

Yet, by themselves, these aspects of worship portray an incomplete and misleading picture of what worship in its fullest sense is.

If we accept the definition of worship as the act of ascribing worth to God, then worship's scope cannot be limited to Sabbath mornings or to just *verbal expression*. Certainly the realm of nonverbal expression must be considered to complement and complete our picture of worship.

What is the "nonverbal" way of ascribing worth? Let me explain by telling two incidents from my past. Right after college I did some design work for my alma mater's alumni journal. Within a year another Adventist college seemingly copied my entire design. I felt indignant and honored. Indignant that they copied my design without credit or pay, but honored they felt my design worthy of copying. They ascribed worth to me.

A few years later, while in the seminary, I had another experience that ascribed a similar feeling of worth. Two close friends of mine

named their firstborn son, Myron, after me. By this simple act they made me feel good. They ascribed worth to me.

These incidents are not unusual in each of our lives. We could recall many similar happenings. Each time someone verbally compliments us, we feel good. And when they go beyond words and copy us or our actions we feel honored beyond what words could convey.

Could this concept hold true even in our relationship with God? Quite possibly.

When we define worship as congregational services we do injustice to the concept of worship.

I'm sure God feels honored when we speak or sing our heartfelt praises to Him.

But I wonder if He feels a sense of greater honor when we copy, or attempt to copy, His character. I believe so, for it takes more intense, personal involvement to attempt, with the Holy Spirit's power, to imitate God's character in our own lives and actions than it does simply to praise Him with words—words that may be forgotten quickly.

Putting this all into perspective, though, forces us to realize that neither verbal nor nonverbal expressions of our worship of God can stand alone; *both* are needed for true worship.

Most of us know how to worship God with our voices, but how can we nonverbally imitate God? We have never seen Him face to face. Most of us have never heard Him

speak audibly to us. And if we have seen part of His character revealed in the created things of nature, I doubt if any of us would want to imitate a flower or a porcupine.

How, then, can we imitate God and fulfill His desire for us as revealed in Romans 8:28, 29, that we be "conformed to the image of his son"?

A key to our answer lies within Jesus' own words as He declared the purpose of His coming. "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Matt. 20:28, N.I.V.).

His purpose contained no double-talk, no parables, no hidden meanings, only a frank, straightforward statement of His goal—to serve and to give. It is a purpose that stands in direct opposition to the pseudo-Christian societies of today.

Yes, our worship of God should include singing praises, reading His Word, praying, and proclaiming His message to this dying world. But should it stop there? The additional component of worship calls us to imitate the character of Jesus by serving one another in love through the power of the Holy Spirit.

When our verbal and nonverbal expressions of praise join together in harmony with the Spirit of God, then we will truly be worshipping God.

M. K. W.

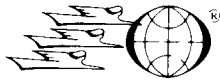
Tried by fire

This summer's tragic fires in the Los Angeles and San Diego areas of California presented more than 100 homeowners with the classic dilemma: What would you try to save if your house were on fire?

One resident explained his priorities: "I got my watch, my Levis,

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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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■ **"So You Think You're a Nonsmoker?"** by Phillip Whidden. Secondhand cigarette smoke is killing nonsmokers. It's time for Adventists to speak up.

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The music plays on

I heartily endorse Richard Heyden's position in "Music and Young Children" (Feb. 21, Aug. 22).

I could add only one more thought: The Sabbath school leader who sings without piano automatically pitches the songs so that they are within range of the little ones.

LILLIAN WOOD PRAEGER
Livingston, New York

Regarding "Music and Young Children" (response from Sherryl Rampton, printed Aug. 22).

Sabbath school is *not* primarily voice training for young children. Sabbath school leaders (as well as parents at home) endeavor to present Christian concepts and practices in simple, practical terms. Music in Sabbath school is one means of presenting those concepts in a way that adds interest and variety to the program. Often very young children pay more attention to singing than to talking. They may not be singing, but they are listening. Generally, words are sung at a rate that is much slower than talking, which makes the message easier for young children to grasp. In addition, the repetition emphasizes the message.

My challenge to the purists is for them to write religious music for young children that meets their standards and that

can be made available to the Sabbath schools and judged on its own merit.

Beyond being musically "correct," Sabbath school music for very young children needs to be on a wide variety of topics, needs to be melodious, needs to convey appropriate emotion, and needs to have a harmony that resolves well. Music that doesn't fulfill these criteria likely won't be used.

CONNIE I. DAHLKE
Portland, Oregon

Bible translations

Re Graham Maxwell's article "Can We Trust the Modern Bible Versions?" (May 23).

In my personal study and sermon preparation I have found the various translations of great help in understanding certain Bible texts and expressions used in the Authorized Version, which because of the passing of time and the use of archaic expressions are difficult to understand.

As for the newer translations reflecting the opinions of the translators, a careful study of our beloved King James Bible reveals that it is not without fault in this respect. In Acts 12:4 the translators of the Authorized Version use the word *Easter*. In our modern versions the translators have restored the word *Passover*.

A text troubling the anti-new-translation individuals is Isaiah 7:14, which in the Revised Standard Version uses *young woman* instead of *virgin*. I remember the hue and cry that was raised in 1946 when the R.S.V. was first introduced in the Washington, D.C., area. The R.S.V. was condemned by many ministers of various denominations as the work of modernists. Some even went so far as to hold public burnings of the new Bible. Research has revealed that the word *almah* in the original language can be interpreted either *virgin* or *young woman*. I personally do not feel that we can sit in judgment in this instance and accuse the translators of rejecting the doctrine of the virgin birth.

I believe that the flood of new translations has been placed in our hands in these last days to enrich and broaden our knowledge and understanding of the Scriptures, "Brethren, be not children in understanding: . . . but in understanding be men" (1 Cor. 14:20).

JOHN E. KELCHNER
Martinsburg, West Virginia

Beautiful people

What a beautiful group you are—especially the "midnight crew"! I want to thank you for the effort, time, and devotion you gave in order to get out the *G.C. Bulletins*.

THELMA GILMORE
St. Paul, Minnesota

No dilemma

The "many voices" that present a "dilemma" to the editor (Aug. 1) have had the opposite impact on me during my many years as a member of the church. I am inspired to be more committed to daily Bible study by the example of someone who studies God's Word for two hours every morning before going to work. I am encouraged to improve my diet by the example of someone who has eliminated dairy products from his diet. I see no dilemma here.

One of the great benefits of being a member of the Seventh-day Adventist Church is rubbing shoulders with people who live by a higher standard than I do in one or more aspects of the Christian life. It has helped me to reach continually for higher ground and has made my life richer in Jesus. "Jesus Christ . . . in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:20, 21).

LLOYD NEDLEY
Troy, Michigan

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Adventist publishing faces the future

The Editor interviews Ronald E. Appenzeller

As publishing director for both the General Conference and North America, Ronald Appenzeller faces the task of rejuvenating Adventist publishing.

Johnsson: Elder Appenzeller, what is your assessment of the current state of Adventist publishing? Let's start with the world scene.

Appenzeller: I think that the worldwide publishing ministry is quite healthy. We are showing very nice gains, especially in terms of the number of books and magazines sold and soul winning. Last year we reached an all-time high in the number of baptisms—more than 25,000.

Johnsson: Let me inject a point here. You mentioned the number of books and magazines. I think that is very significant, because sometimes we look at dollar figures and they may show an increase, whereas the number of books, in fact, may be fewer.

Appenzeller: This is particularly true when we have a strong American dollar. If we translate foreign sales into dollars, we may show a loss, whereas in the actual number of units sold we show very strong gains. So we're concerned about unit gains or number of books sold rather than dollars. Two countries particularly are strong, Poland and Brazil. In Poland we are able to sell everything we can produce. Brazil also has a flourishing literature ministry. I attended an institute where 700 literature evangelists were in attendance from just one union. They would have had 1,200, but they had room for only 700 at the meeting.

Johnsson: Since you mentioned Poland, are you able to produce much literature in Poland at present?

Appenzeller: In 1984 the Polish Publishing House produced 500,000 books, and it sold every one of them. It sells 10,000 *Signs of the Times* magazines every month from newsstands, and the balance of 15,000 are sold through literature evangelists.

Johnsson: Let's turn to North America now.

Appenzeller: I think that in North America the publishing family feels a bit threatened by independent publishers and independent distributors. It probably also is feeling a bit threatened by the unfavorable publicity that has surrounded our HHES system and our publishing house financial problems.

Johnsson: Please elaborate these last two points—the HHES system and the publishing house financial problems.

Appenzeller: The HHES—Home Health Education Service—system is set up to collect the accounts that the literature evangelists have with their customers. Books are



sold on a time-payment program, and the HHES collects those accounts. We've had some problems, particularly in the last two or three years when we had a time of recession, when accounts were somewhat difficult to collect and we had large losses from customer accounts. So far as houses are concerned, with reorganization, the merging of houses, and the building of new facilities we've incurred some debt. Some people have been looking and wondering whether we are conducting ourselves in the best manner businesswise.

Johnsson: Another word on the HHESs. Are they all at the union level?

Appenzeller: There are nine HHES systems in North America, all at the union level. I should point out that the HHES doesn't retain any of the moneys that come in. They all are distributed to literature evangelists in one form or another, through leadership costs, advertising, commissions, benefits, and so on.

Johnsson: Let's move to a general area, Elder Appenzeller, concerning the matter of publishing and reading. We're in the electronic age—television, VCRs, radio, movies. Is reading, in fact, dying out for modern people? Are people reading less? Is the publishing world in general finding its way more and more difficult?

Appenzeller: A book was written not long ago entitled *Gutenberg Is Dead*. But the fact of the matter is, he really isn't. In the United States nearly 40,000 new titles are produced annually in the trade, textbook, and religious fields. And the interesting thing is that while publishers are showing more discretion in choosing new titles and the editions are somewhat smaller, actual sales are up. The three areas that are particularly strong in sales are adult hardcover

books, textbooks, and religious books. In fact, just this past May there was a 10.7 percent increase in book sales in those three categories.

Johnsson: I certainly hope you're right. Now let's move to our Adventist scene. For many years the key element in the distribution process has been the literature evangelist. These days, however, we are facing a new situation. More and more people are living behind locked doors, often in big apartment houses. It's difficult to get inside the building and still harder to get access to the occupants. What about this? Will the old method still work? Do we need to think of new ways of reaching these people behind locked doors?

“I think it's very important that we develop new low-cost books as soon as possible so that more people can participate in literature evangelism.”

Appenzeller: Very definitely we need some new methods and different approaches to reach people behind those locked doors. A direct mail approach can reach some. Some literature evangelists have been very successful in setting up appointments by telephone, and I think that area needs to be explored more. And we must find new and better ways of advertising our literature so that it will attract more people.

But I think there must also be a revival of house-to-house work. This can be very effective in some areas. In North America, because we've gotten into an advertising program with a lead system, many of our literature evangelists actually aren't knocking on doors, going right down the street as we used to years ago. We need to remember that in the parable of the lost coin and the lost sheep, both had to be sought out. The sheep and the coin didn't know they were lost and they weren't looking for anyone, but they still had to be found.

Johnsson: As I have been speaking with colporteurs and reading mail from them—and we've had quite a lot of letters, because the REVIEW has been interested and continues to be interested in the publishing work—I sense on the part of some a low spirit, a wish that somehow there could be a rejuvenation. Do you have any plans perhaps to bring a new spirit into the work?

Appenzeller: I agree that things do need new life. First, we are having a North American publishing prayer day on October 26. On this day we are inviting all publishing persons throughout North America to unite in prayer for the publishing ministry that it will once again accomplish the special work that God designed it to do. The church came into existence as a result of the publishing ministry, and we must see a great revival in this work so that it once again can take its rightful place in the Seventh-day Adventist Church. I believe that the foundation of rejuvenation is for us to have a deep spiritual experience and dedicate ourselves to the publishing ministry.

Second, I think that North America must have a common goal and that we must develop unity in reaching this goal. We're planning a North American publishing convention in

December, 1986, where all literature evangelists and friends of publishing will gather for a spiritual meeting that we hope will combine all of the blessings of a literature evangelist institute and camp meeting. Qualifications for attendance at this publishing convention will be based on unit points, not dollar sales.

Third, I think it's very important that we develop new low-cost books as soon as possible so that more people can participate in literature evangelism. We expect these books to be colorful, up-to-date, and competitive with anything presently available to the Seventh-day Adventist Church from any source.

Johnsson: I have done a little literature evangelistic work myself—two summers during my days in college. I went knocking on doors, house by house, street after street. And I think your emphasis on the spiritual foundation is basic. It is a difficult work, and only people who are truly consecrated, who feel the calling and the presence of the Lord, can do this work successfully.

Appenzeller: That's correct.

Johnsson: In your three-point plan, Elder Appenzeller, you mentioned low-cost books. I have heard the criticism raised frequently in recent years that Adventist books are simply pricing themselves out of reach of the average person. Do you think that our books are, in fact, too expensive?

Appenzeller: Dr. Johnsson, I don't think the problem is that our books are too expensive. In many homes the second generation is now using *Bible Stories* that were purchased 20 or 25 years ago, and even at today's prices that represents an investment of only about \$10 to \$12 a year for a set of *Bible Stories* that will last for a lifetime because the books are top quality. But the great need as I see it is for a K Mart-priced line of books to be sold alongside our large sets that we've been selling for years—colorful, new, lower-priced message books that will fill the needs that are not now met by the large books or even our thrift-store newsprint editions.



Johnsson: Do you have particular subjects that you think might be developed into individual books?

Appenzeller: The new condensed Conflict Series will be put into a smaller format with a few color photographs rather than expensive color paintings, and a hard binding. This should be ready by January, 1986. We'd also like books on health, home and family, training children. teenage prob-

lems, substance abuse, and the Second Coming. I think there's a great need for books like this, and if we can develop them in a smaller format that would be less than half the price of our large books, we will find a market for them.

Johnsson: Let me zero in now on the ABCs, the Adventist Book Centers. These again are of long standing in our midst. At present they are our principal means of getting our literature out to the public. Some people have wondered whether this system is ready for overhauling. Does it need fine tuning, or does it need perhaps a major overhaul? Some have questioned whether the church, in fact, should have a



monopoly over the distribution of its literature. Now, I know this is a sensitive area, but I'd be interested in your reaction to these matters.

Appenzeller: We must have a thorough look at our present ABC system. It exists for only one purpose—to serve our church members, and if changes can be made that will enable the ABCs to give better service, then let's make them. New policies now allow for distribution of our books outside denominational channels. I think this is a change for the better and should be encouraged. ABCs operated by laypersons is another area that we are presently exploring. I think we also should move more and more toward distributing through outside bookshops—any way we can serve the public and expose our books to the people.

Johnsson: We have tried to get out our literature into these outside bookstores in the past and have met resistance because it was Adventist literature. Do you sense any improvement in the climate in this regard?

Appenzeller: I feel that our problem in the past has been that we have put into outside bookshops what we thought would sell instead of asking the bookshops what would sell. And consequently we've put in *The Great Controversy*, a 700-page book without any pictures, and expected it to sell well. We've experimented some with this in Europe, and we've found that if we produce a book that appeals to the public in the format that bookshops are asking for, we can have some success. And I think that we'll have to do that in the future here in North America.

Johnsson: Let's get into a very general area now, the

“We must be willing to listen to any ideas that may improve the system and be ready to accept the pain and trauma that change may bring.”

question of change. Publishing is as old as Adventism. We established publishing houses and set up a distribution system that has been in place now for many years. We developed a particular type of literature, high in quality and attractive in appearance. We specialized in medical literature, religious literature, family-oriented literature. Do you see the possibility, or even the need, for change, or would you feel that we have the answers and that we should continue doing things the way we have?

Appenzeller: Well, change for the sake of change can be dangerous. Some people are saying that our entire publishing system is obsolete and should be discarded. I think that's a bit too radical. On the other hand, change that has been carefully thought out and even involves some risk will produce better results and must be welcomed. We must be willing to listen to any ideas that may improve the system and be ready to accept the pain and trauma that change may bring. Changes in the pricing structure of our literature, in distribution methods, in format and illustration, in the approach to the secular person, in training our house-to-house workers, in educating church members to the role of literature evangelism—all of these are needed.

Johnsson: Elder Appenzeller, you carry a heavy responsibility. You are director of the Publishing Department here at General Conference headquarters and also are responsible for the North American publishing concerns. How do you feel about your job?

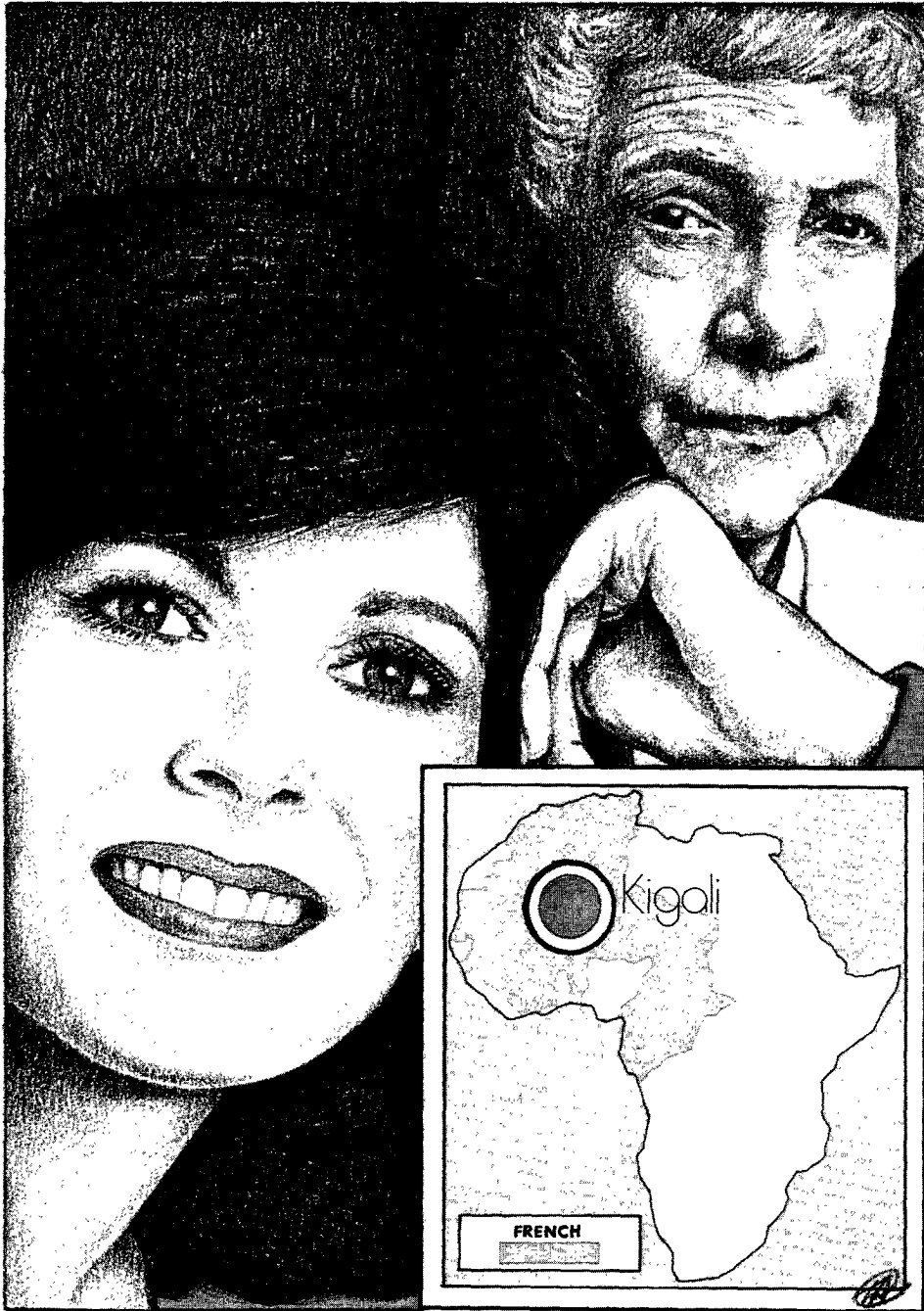
Appenzeller: I'm really excited about the future, Dr. Johnsson. I think that this is publishing's finest hour and for this reason: Never before has the attention of church administration been focused on publishing as it is now. The North American Taskforce has created great expectation in the minds of our leaders from the General Conference right on down to local church leaders. Everyone anticipates action and progress, and because this is God's work, I believe that these expectations will be met. Literature has always played a vital role in the Seventh-day Adventist Church's evangelistic program, and according to prophecy it will continue to do so with increasing success. I really feel that the best days are just ahead.

Johnsson: You may be assured of the support of the ADVENTIST REVIEW in your ministry. And our colporteurs out there—those men and women who day by day go house to house and office to office—our thoughts and our hearts and prayers are with them. Do you have any comments or observations you would like to add?

Appenzeller: I'd like to ask our brothers and sisters in North America to join with the publishing family in praying for the publishing ministry on October 26. This will be our special prayer day, and all of us engaged in the publishing ministry will be praying earnestly that God will pour out His Spirit and give us wisdom and courage to do what we know we should. And we ask all of our church members to share with us in this. □

I remember Madame

By JEANNE W. JORDAN



“My worst subject, my favorite class” was a tribute not uncommonly paid her.

Our Sabena 707 touched down on the tarmac of one of the most remote international airports in the world. We had just landed in Kigali, the capital city of Rwanda, a tiny dot of a country in the interior of Africa. Entry involved

Jeanne W. Jordan writes from Berrien Springs, Michigan.

filling out forms in French, followed by discussion with customs officials, also in French.

As I was rubber-stamped through the process that would permit me to live and work in Rwanda as a teacher, I realized with a start that this was a moment for which I had waited for 30 years. While I had taught in the homeland for a number of

years and had already served a six-year term in Africa, I had never taught in a French-speaking country. If only Dr. Edwards could see me now, I thought, tears misting my eyes.

Ella Iden Edwards, *Madame* Edwards, my inspiration, my mentor, my model. Her name evoked a tide of memories that surged over me as I sat on my suitcase, awaiting final clearance. I remembered that first class in French, with Madame brandishing familiar classroom objects under my nose and *willing* me to understand this new unknown tongue: *le crayon, la plume, la règle*. I thought of the many subsequent classes that led to a French major—each class minute jammed with every penny's worth of tuition paid, and more: games, songs, stories, pronunciation exercises, *dictées*, and grammar, grammar, grammar. The timer on her desk ticked off the fast-paced minutes of every class period and rang at regular intervals to switch us from one activity to another. Never a dull moment in Madame's class!

We scaled the heights of French literature and plumbed the depths of grammatical complexities. We sang, we marched, we played, we worked—oh, how we worked! By the sweat of our academic brows we earned A's, B's, C's, and credits. To break the rule of the agreement of past participles became a cardinal sin for which our assignment papers bled under the red pen of the teacher. A forgotten or misplaced accent mark? Madame hated the sin but loved the sinner; we always knew that.

When not sweating verb conjugations, we learned about France—its history, geography, culture, and art. At French table in the cafeteria, at Saturday night French club meetings, wherever she could squeeze it in, she taught us French. In the years following graduation, wherever in the world my foot touched francophone soil, I experienced a strong sense of *déjà vu*. Had I been here before? But of course! In Madame's French classes.

Madame Edwards believed it was our sacred duty to learn French and her high calling to see that we did. She quoted Benjamin Franklin—himself quoting one of the great French minds—"Every man has two countries, his own and France." If France did not become our second country and French our second language, Madame considered it a personal failure and took a refresher course. She sang the praises of the language schools at Middlebury College, Vermont, so glowingly that nothing would do but that I too should one day taste their academic delights.

Among the first civilian Americans to arrive on French shores after World War II, she attended seminars at the Sorbonne to renew her love affair with her second country, so long cut off from her first. All that enthusiasm, all that

Madame believed it was our sacred duty to learn French and her high calling to see that we did.

dedication, rubbed off on her students, even the least endowed linguistically. "My worst subject, my favorite class" was a tribute not uncommonly paid her.

I remembered the day I went to her office and announced that I had decided to major in French and make a career of teaching. She threw her arms around me, laughing and

crying at the same time. "Oh, Jeanne," she said, pronouncing my name, as she always did, *a la française*, "I have been hoping and praying that you would."

Great as was Madame's emphasis on excellence in language, her first priority lay outside the realm of grammar and syntax. She made so secular a course as a foreign language a deeply spiritual experience. On Fridays we sang

We never suspected she was so ill, not even when she made occasional abrupt departures from class.

hymns and studied the Sabbath school lesson. During the Week of Prayer we memorized passages of Scripture—all in French, always in French. She kept the mission of the church in the forefront of her teaching. In a world still dominated by colonial powers, we knew the map of the vast French Empire almost as well as we knew the college campus. In her classroom she kept a framed picture of all her students who had served in one of the countries of that empire. Oh, how I longed to join the illustrious ranks in that frame!

Of all the memories of those long-ago days, I cherish none more than that of a Friday night vesper program the French Club presented one Christmas. A small choir sang the carols of Noel. Bob Edwards (no relation to Madame)—later first tenor of the King's Heralds—sang a duet with his future wife, "O Holy Night," in the original language, of course. The inspiration of the music, the sacredness of the Nativity drama, the spell of the winter Sabbath, proved so touching that the college dean wrote me, as president of the club, a letter of commendation—because Madame, the instigator and coordinator, had accorded *me* the credit.

The year after I graduated, Madame Edwards died. She had heroically stayed at her post during her last years while suffering a devastating disease. We never suspected she was so ill as she carried on her lively classes, not even when toward the end she made occasional abrupt departures from class, always returning with some little visual aid we thought she had gone for. Now that I have long since passed the age at which she died, I realize how premature her death was, what a loss to the profession, to the college, to the church. At the time, I only knew I was glad she had been spared for me to sit at her feet.

After the funeral, her husband offered me whatever I wanted to take from her office for keepsakes. I chose a few mementos, along with a special item I carry with me to this day: her French Bible. As I sat on my suitcase there in Africa, I pulled it from my hand luggage. Inscribed in her handwriting on the flyleaf: "Ella I. Edwards, 1933." And down the page, gems of Scripture and verse she had jotted there.

I lifted up my eyes to the hills outside the airport, to the eternal mountains of the beautiful country to which I had come to teach in the language Madame had taught me to love. I thought of the line attributed to General Pershing when he landed in France during World War I: "Lafayette, we are here."

"Madame Edwards," I wanted to say, "*chère* Madame Edwards, I am here—at last." □

First Peter: facing persecution with joy

By WARREN C. TRENCHARD

Peter's insights on persecution came not only from witnessing Jesus' sufferings but from personal experience.

At the mention of Simon Peter's name we see a burly, outspoken fisherman who emerged as a leader among Jesus' disciples. We think of his insightful acknowledgment of Jesus as the Messiah. We picture him venturing to join Jesus walking on the waves of Galilee. We recall his passionate declaration of loyalty to Jesus and remember the cock whose crowing accompanied his cowardly denial. We hear his powerful proclamation of Christ at Pentecost and during the years that followed.

One thing we do not readily associate with Peter is letter writing. He does not seem to be the type of person who could sit long enough to write anything, nor does he appear to us as one comfortable working out theological ideas and arguments. We remember him most for his actions and words that seemed to burst forth with little forethought.

Nevertheless, the New Testament contains two letters ascribed to Peter. We shall examine the first of these, a letter addressed to Christians living in Pontus, Galatia, Cappadocia, Asia, and Bithynia (chap. 1:1). These territories, in Peter's day controlled by the Romans, now occupy most of present-day Turkey.

Although the first verse contains Peter's name as author, some believe that he did not write it in the conventional sense. The language and style of 1 Peter is polished, its vocabulary extensive, its Greek more literary than that of the well-educated Paul. This is not what we would expect from Peter. However, the letter contains material that seems to depend on Peter, as chapter 5:1, where the author claims to have witnessed Christ's sufferings and glory, the latter no doubt a reference to the Transfiguration.

A solution to this problem appears in chapter 5:12, where Peter says, "By Silvanus, a faithful brother as I regard him, I have written briefly to you."¹ Evidently Silvanus, otherwise known as Silas,² served as Peter's scribe and polished his Greek style.

The Christians to whom Peter wrote were mostly Gentiles, whom he figuratively called "exiles of the Dispersion" (chap. 1:1). Their religious heritage involved idolatry (verses 14, 18).³ They once had lived lives of sensual debauchery like their fellow Gentiles (chap. 4:3, 4). Apart from God they had been "no people," but when they received God's mercy they became His people (chap. 2:10).⁴

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Hence Peter could describe them as "a chosen race, a royal priesthood, a holy nation, God's own people" (verse 9). To them had passed the privileges and responsibilities of ancient Israel.

The letter gives no indication that Peter had ever visited the churches to which he wrote, nor does he mention any of the believers by name. The New Testament nowhere records a visit by Peter to these areas.

If this is the case, what motivated Peter to write to these Christians in Asia Minor? He states that his brief letter is a declaration of "the true grace of God" and an exhortation to "stand fast in it" (chap. 5:12). However, we may detect the more specific reason for his writing from his overall counsel and comments.

Evidently Peter's readers faced persecution and suffering, not only as a threat in the near future (chap. 1:6) but also in the present (chap. 4:4). It seems unlikely that the source of this persecution was the Roman government at either the provincial or imperial level. Otherwise, Peter's counsel of allegiance to the state as part of the Christian's duty (chap. 2:13-17) would appear unusual. Rather, his readers evidently sustained verbal and physical attacks by individuals and groups within their communities for being Christians (see chap. 4:14, 16) and, therefore, nonconformists (verse 1-4). They shared in the Christian experience of suffering with the "brotherhood throughout the world" (chap. 5:9).

The "fiery ordeal" (chap. 4:12) faced by Christians in Asia Minor provided the motivation for Peter's letter. He wrote to give them hope and encouragement, while counseling them to endure and rejoice. They were to realize that their suffering was only for "a little while" (chap. 5:10), for "the end of all things is at hand" (chap. 4:7). Peter saw

Peter presents Jesus as the model of suffering. His suffering led to glory, His death to resurrection.

their experience as the beginning of the judgment that would start "with the household of God" (verse 17). In view of this he urged them not to retaliate (chap. 3:9) or to be surprised by their trials or ashamed of them (chap. 4:12, 16). Instead, they should gently defend the faith (chap. 3:15) and, above all, imitate Christ (chap. 4:1).

Peter presents Jesus as the model of suffering. However, His suffering led to glory (verse 13) and His death to resurrection (chap. 3:21, 22). Thus Peter could declare, "After you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you" (chap. 5:10). Jesus also suffered unjustly. "He committed no sin," nor did He

revile or threaten (chap. 2:22, 23). Likewise, Christians should not bring persecution upon themselves by doing evil (chaps. 3:17; 4:15), or invite the wrath of the state by breaking civil law (chap. 2:13-16). Christian slaves should not incur the wrath of their non-Christian owners by doing wrong (verses 18-20), nor should believers elicit the opposition of unbelieving spouses by unsubmitive behavior or uncaring attitudes (chap. 3:1-7). Rather, echoing the words of Jesus, those who "suffer for righteousness' sake . . . will be blessed" (verse 14).⁵

Peter assures his readers that in the end such suffering will prove the validity of their Christian experience (chap. 4:12), demonstrating the genuineness of their faith in Christ (chap. 1:7). Finally they will be restored to God's glory (chap. 5:10).

While advice in view of suffering pervades this letter, Peter adds counsel on a variety of other matters. In fact, exhortations make up most of the message. He invites readers to live a holy life (chap. 1:13-15), to love one another (verse 22; chap. 4:8), to put away malice and long for spiritual milk (chap. 2:1, 2), to come to Christ, the living stone (verses 4, 5), to abstain from fleshly passions (verse 11), and conduct themselves properly (verse 12). They are to "have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind" (chap. 3:8). Peter counsels them to maintain a clear conscience (verse 16), "keep sane

and sober" (chaps. 4:7; cf. chap. 5:8), "practice hospitality" (chap. 4:9), and use their gifts as God's stewards (verses 10, 11). He exhorts elders to tend God's flock as willing, eager examples (chap. 5:1-3). Youth should be subject to their elders, and everyone ought to behave with humility (verses 5, 6). Finally, he calls for them to cast their anxieties on God (verse 7) and resist the devil (verse 9).

When Peter wrote, his readers no doubt carefully considered his words. His insights on persecution came not only from witnessing Jesus' sufferings but from personal experience. His wide-ranging counsels flowed from the reservoir of his colorful life of varied responsibilities.

We can still learn from Peter today. His exhortations prove as timely for us as for his original readers. Since most of us have experienced persecution or opposition to some degree, we can appreciate the main theme of 1 Peter. We too can face persecution with joy. □

REFERENCES

- ¹Bible quotations in this article are from the Revised Standard Version.
²According to Acts 16-18, Paul's senior colleague on his second missionary tour was Silas. Paul seems to refer to the same person in 2 Corinthians 1:19 by the name Silvanus. It is also by this name that he appears with Paul and Timothy in the salutations of Paul's letters to Thessalonica (1 Thess. 1:1, 2 Thess. 1:1). Therefore, it is likely that the Silvanus of 1 Peter is the same person.
³The characteristic of ignorance (verse 14) was commonly ascribed to heathen by Biblical writers (see Jer. 10:25; Gal. 4:8; 1 Thess. 4:5). The expression "tuttle ways inherited from your fathers" (1 Peter 1:18) no doubt refers to idolatry. For the relationship of futility to idolatry see Jeremiah 10:15; Acts 14:15; Romans 1:21-23. In Ephesians 4:17, 18 Gentiles are characterized by both futility and ignorance.
⁴This is a clear reference to Hosea 1:6-2:1.
⁵Cf. Matt. 5:10.

For further study

Read the entire letter each week for five weeks, note all references to the key ideas, and answer the questions from the material in the letter.

First week's key idea: role of Jesus Christ. What place does the death of Jesus have in Peter's theology? What figures of speech does Peter use to describe Jesus and His work? What place does the resurrection of Jesus have in the salvation of humans and the victory of God?

Second week's key idea: eschatology and suffering. What relationship does suffering have to judgment? To what extent is suffering a sign of the end of the world? Give the significance of Peter's sense of living at "the end of all things."

Third week's key idea: hope and suffering. How does the hope of a heavenly inheritance relate to the experience of earthly suffering? On what basis can the suffering Christian have hope for the future? What is the relationship between the Christian's status and his cause for hope?

Fourth week's key idea: social relationships. What social categories did first-century Christians encounter? How do these differ from today's social categories? How should Peter's social advice be applied today?

Fifth week's key idea: life old and new. What kinds of behavior characterized Peter's readers before they became Christians? How were they to live their new lives in Christ? To what extent are these descriptions of the old and new useful today?

OUTLINE

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Salutation, 1:1, 2

Theme: Hope of heaven versus pain of persecution, 1:3-9

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To love of the brethren, 1:22-2:3

To confidence with God, 2:4-10

To good conduct, 2:11, 12

To civic loyalty, 2:13-17

To submissive servitude, 2:18-20

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Conclusion, 5:12-14

Husbands in the imitation of Christ

What Ephesians 5:22 asks wives to submit to may come as a complete surprise.

By JULIA VERNON

Recently the National Council of Churches released the second part of its revised Bible readings for Christian worship. Designed to provide alternate wordings free of sexist bias, the revisions changed or eliminated words, phrases, and even whole passages that might be interpreted as sexist or offensive to women. Among the passages eliminated is Ephesians 5:22-24: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

Viewed alongside many recent advances in equality of the sexes, Ephesians 5:22-24 may appear to be at best the relic of a different age. At worst it seems to represent a sexist and degrading attitude toward women. The word *submit* seems to connote an era when women were property dedicated to the function of childbearing and husband serving. "As unto the Lord"—the all-powerful Lord—seems only to make servitude inescapable. We are left with the picture of an absolute ruler demanding unquestioning submission from his human property—a picture that does not fit with the total image of Christianity, a picture at odds with the gospel of freedom in Christ, in whom there is "neither male nor female" (Gal. 3:28).

But perhaps this is a picture of our own making, and not that painted by the Holy Word. In overlooking the key phrase and the context of these verses in Ephesians 5, we have obscured a powerful message to Christian husbands.

As Christ loved

Too often we emphasize the words "wives, submit" without giving equal consideration to the key words "as unto the Lord." Wives' submission is to be *as unto the Lord*, not as unto *man*. This text places the husband in a symbolic role that demands that he imitate his Lord in the most intimate and holy of all relationships. This challenge requires study and



Husbands are called not to imitate Godlike power, but Christlike humility.

prayer, and a close review of some traditional ideas about male authority and female submission.

What does Paul say next? "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (verses 25-32).

In this context "submit . . . as unto the Lord" loses the implication of hopeless servitude. Not only is the husband

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called upon to imitate Christ; he is commanded to imitate Christ's relationship with the church in his relationship with his wife. God has not commanded wives to submit to a relationship of slavery, but to submit to a loving union in which they should reap great benefit.

Submit is not necessarily an evil word. If someone asks us to submit to the greatest benefit plan in the world—one that

If the wife is to submit to her husband "as unto the Lord," she has every right to expect him to aid in her individual development.

will help us develop our individual potential and encourage us to grow—need we assume, because of the word, that the plan will degrade and enslave us? Would it not be better to first examine exactly what we are being asked to submit to?

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." The command for husbands to imitate Christ as the head of the church is not a call for any husband to set himself up as a dictator over his wife. It is not a license to exercise power over her will. The issue here is not the imitation of Godlike power, but the imitation of Christlike humility.

"Your attitude should be the same as that of Christ Jesus: who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!" (Phil. 2:5-8, N.I.V.). Christ did not intimidate the church or violate her free will. He did not burden or enslave her. Instead, He became like a servant in order to tenderly care for her, and died to secure her welfare. Human husbands are commanded likewise to so care for their wives, even being willing to give up power and prestige to secure their welfare. To this care the wife is asked to submit.

After Christ has secured the salvation of the individuals who make up His church, He continues to minister to them. It is through careful study of His ministry to us that husbands can learn how to handle family authority. Every effort made by Christ toward His church is to build it up, to heal it, to bear its burdens, to encourage its growth, to nurture its potential, and to liberate it from all forms of bondage. His efforts are completely selfless and trustworthy. His people need not fear that submission to Him will mar their freedom, stunt their potential, or rob them of individuality.

Some husbands view their wives as inferior personalities. But such husbands should consider that Christ "gave gifts" to His people to perfect them and build them up "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:8, 12, 13). If the wife is to submit to her husband "as unto the Lord," she has every right to expect him to aid in her individual development. When she is tempted he stays beside her in prayer and fasting. When she falls he offers sympathetic understanding, not patronizing condescension. Christ never

says, "You are inferior." Instead, He seeks to build us up, help us grow, and reach our full potential.

As He works for our individual growth, Christ does not neglect our need for fellowship with Him, but actively builds a relationship with His bride, the church. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (chap. 2:19-21). The husband should reflect this unifying Christlikeness as he builds his marriage. He does not build a structure that overpowers or eradicates his wife's personality by submerging it in his own. Rather, he cooperates in making a building that incorporates the distinctive contributions of both husband and wife, "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part" (chap. 4:16).

When the goal of a marriage is to develop a fitly framed relationship in Christ, when the husband's goal is the imitation of Christ, his wife's submission is not one of bondage, but of mutual effort toward a beautiful goal. In it she does not lose her identity or dignity to her husband. Instead, she contributes her individuality as he does his to make a new creation.

Submitting to liberty

The husband who imitates Christ will share his wife's burdens, not add to them. He will not expect his wife to minister to him constantly. Instead, he will be alert and willing to share with her the duty of ministering. Submission does not mean bowing under the extra burden of marriage, but submitting to the efforts of a partner to share it.

"He hath sent me . . . to preach deliverance to the captives, . . . to set at liberty them that are bruised," said Jesus (Luke 4:18). Deliverance. Liberty. These are the things a Christian wife is called to submit to when she submits to a Christian husband "as unto the Lord." It is not degrading to be asked to submit to perfect freedom.

How unfortunate that often neither party reads further than "wives, submit." One group says, "This is archaic, sexist, and offensive to women." The other group says, "I demand the power that the Scriptures say is due me over my wife." How tragically short both groups fall of the beautiful intent Christ has for Christian marriage.

Along with the word *submit* is a command to the husband to treat his wife exactly as Christ treats the church. On whom is the great burden placed? Is submitting the great burden? No. The imitation of Christ in His role as husband to the church is the great burden. Tireless effort, selfless ministry, and sacrificial love are the part of the husband to whom a Christian wife submits. He will never stop working for her growth, uplifting, and welfare.

Instead of cutting Ephesians 5 out of our thinking, let us take a new and critical look at how we may have misunderstood its message in the past. Even among the most devout Christians, the rate of marital failure is alarming. What a change might be seen when husbands and wives understand and practice the Christian love and liberty portrayed in this passage. □

All kinds of cats

By EDNA MAY OLSEN

Mrs. Hurt's big white tom-cat Omar was puzzled by his sister's behavior. For one thing, she had been quite unfriendly for several days, even refusing to play with him; and then she disappeared altogether. When he finally found her in the garden shed he was shocked to discover she wasn't alone. With her were seven tiny, blind, squirming replicas of herself!

"Out, Omar!" said Mrs. Hurt when she discovered him hanging over the basket, his big yellow eyes opened wide in disbelief. "Leave the new mother alone."

Omar bided his time, and when Mrs. Hurt's back was turned, he slipped noiselessly back into the shed to stare again at his nephews and nieces.

The next time Mrs. Hurt peeped in the shed to check on the new mother, Omar was curled up in the basket with

one of the kittens held firmly in his paws, while he washed its tiny face with a broad red tongue.

Comet, another uncle, took a peek at the kittens and turned away in disgust as if to say he didn't know what possessed his brother to act so strangely.

Omar was clearly fascinated with his nephews and nieces and spent most of his time with them—even neglecting his mouse hunting. The more he cared for them, the more he loved them. He and his sister spent many a happy hour washing both the kittens and each other and watching the babies play hide-and-seek, pull-the-tail, and other kitten games.

As the kittens grew, the mother became bored with them; and when they crowded her, she defended herself with swift slaps that made the kittens yell in surprise and dismay. Eventually they left



their mother alone entirely.

By now they could feed themselves; but Uncle Omar undertook to educate them in how to keep clean, how to get in and out of the shed door, what to do when strange dogs came to visit, and how to stalk birds in the vegetable garden.

Everyone, including his mistress, laughed at him because of his maternal instincts, especially since the kittens weren't even his own.

But as Mrs. Hurt remarked to Comet: "It takes all kinds of cats—and people—to make a world!"

Tried by fire

From page 2

and my dog and ran." Gawkers parked in front of his house blocked the family's two cars, which were left to the fire.

A retired university professor's home contained a collection of 500,000 historical papers and a manuscript on which he had labored for 16 years. "I put it down," he said, "and got out with only the clothes on my back." Flames devoured both the collection and his magnum opus. Fortunately, much of the book had been stored in a computer.

Property loss in the two cities came to about \$25 million. Three people died.

What would you rescue first from your burning home? Money?

Clothes? The TV set? Furniture? Appliances? First, you would make sure all the people were safe, and the pets. Then doubtless you would gather up irreplaceable treasures: family photos; important papers; keepsakes, mementos, and heirlooms; a stamp, coin, or record collection; books, especially a marked Bible. There is nothing like such an emergency to sharpen one's sense of values, to reveal where the heart and treasures lie.

Naturally, we wish to save our own life or soul above all, even though it be as "a brand plucked out of the fire" (Zech. 3:2). Better, said Jesus, to lose a hand, foot, or eye than your life in the final holocaust (Matt. 18:8, 9). But how infinitely more gratifying to serve as a gospel fireman "and others save with fear, pulling them out of the fire" (Jude 23).

If we have focused on eternal values, we will someday stand safely on "a sea of glass mingled with fire" in the presence of our God, who is "a consuming fire," and thus "dwell with everlasting burnings" (Rev. 15:2; Heb. 12:29; Isa. 33:14).

E. F. D.

Ethiopian says he prayed to live longer, and God answered

By RUSSELL H. ARGENT

I saw him first in his room at Washington Adventist Hospital in Takoma Park, Maryland. He lay listless, breathing with difficulty—the white sheets contrasting with his gaunt black face and thin arms.

Nineteen-year-old Gebre Michael Alemu was born in Tsigerado, a village in northern Ethiopia, nestled between once fertile valleys and soaring mountain peaks now parched and blighted from drought.

At the age of 3 he carried water from the village well, carefully balancing the clay pots in nets on the yoke across his shoulders. He watched the pale streaks of approaching dawn flush the eastern sky as he struggled to keep in step with the village women as they set out in search of firewood. He often walked five miles (eight kilometers) before returning to the village in the afternoon, a bundle of sticks balanced on his head.

He was too young to recognize the ugly word *leprosy* or to know that his mother should be getting medical treatment instead of fighting a losing battle to grow maize and potatoes in fields made dusty by drought conditions.

Gebre Michael could not understand why his father divorced his wife when she lost her fingers and toes to the disease and could no longer work. Nor did he understand why he now had a different mother. But Gebre Michael

quickly learned that his father's new wife already had a son and that she was interested only in his needs—not those of a stepchild.

In the grass-roofed hut he knew as home, Gebre Michael slept on a skin in a corner far from the warmth of the fire. For food he ate the scraps left over from the family meals.

When Gebre Michael's mother, facing the twin horrors of leprosy and famine, gathered her meager belongings and began trudging the pockmarked trail to Mekele, 170 miles (274 kilometers) away, Gebre Michael went with her.

Little Gebre Michael begged for money under the searing sun of day. At night he huddled against the walls of buildings to keep warm.

Eventually Gebre Michael and his mother found shelter in a refugee camp where hundreds of Ethiopians fleeing the famine were crowded into stucco huts or makeshift tents. Little food was available. Sanitary facilities were inadequate. The stench of death lingered in the air. Gebre Michael's thin body, already racked by rheumatic fever, which had damaged his heart, now faced the added danger of cholera.

At age 13, Gebre Michael, his health rapidly deteriorating, found himself staring at the ceiling of a government hospital. (His mother, meanwhile, was sent to a leper colony at Shashamane, south of Addis Ababa.) Despite the efforts of doctors and nurses, which

included emergency surgery on Gebre Michael's defective heart, there was no promise of complete recovery. He was discharged, alone and friendless, to wander the streets of the city.

Not knowing where to go or to whom to turn, Gebre Michael remembered Teslaye Heilu, a young Seventh-day Adventist from his village whom he had met while the latter was on vacation from Ethiopian Adventist College. The two boys had become staunch friends.

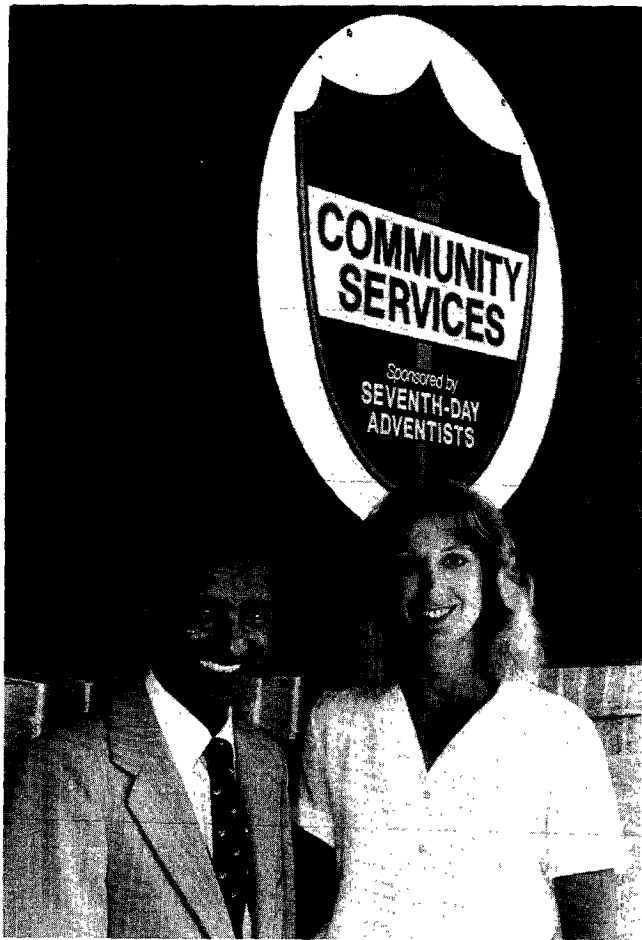
Together they had attended church, where Gebre Michael had learned of a Man who once made the blind see and the lame to walk. Teslaye had talked of little else but his school in the south that summer. Now, desperate and homeless, Gebre Michael decided that at all costs Ethiopian Adventist College was the place he wanted to be.

He sold his one possession, a



Gebre Michael is readied for heart catheterization by Harry Iglehart, chief cath lab technician.

Russell H. Argent is director of publications at Washington Adventist Hospital.



Gebre Michael poses with Bonnie Johnson, Community Services director for several churches in the Washington, D.C., area.

watch, for 90 birr (US\$40). A Catholic mission bought him a plane ticket to Addis Ababa. And a six-hour car ride south brought him to the college, where at last he felt he had a home. Fortunately he was just 15 miles (24 kilometers) from the leper colony where his mother lived.

He found the Adventist teachers helpful, learned more about the Christ he had heard about while in his native village, and joined a baptismal class. There was enough food to eat, and life looked brighter—until he found himself back in the hospital, this time in Addis Ababa.

Doctors found that his heart disease had worsened; there was nothing more they could do. Too weak to leave the hospital, Gebre Michael's hope of a cure faded. Without help he knew that he would die.

Then he met Mary Williams, an interdenominational Chris-

tian nurse. She talked to him. She prayed for him. She urged him not to despair. She refused to take No for an answer and bombarded agencies and hospitals around the world with letters and phone calls, pleading for them to give Gebre Michael the advanced life-saving cardiac treatment not available in Ethiopia.

Eventually one of her letters arrived on the desk of Ron Marx, president of Washington Adventist Hospital. Moved by her story, Marx took action. He talked with hospital cardiologists, who agreed to give their service without charge. Admission details were speeded up and a bed made ready.

Back in Ethiopia, Mary Williams broke the good news to Gebre Michael. Then, withdrawing her life savings, she paid Gebre Michael's air fare to the United States.

James A. Ronan, Jr., codirector of Washington

Adventist Hospital's cardiology department, diagnosed Gebre Michael's condition as mitral stenosis, an obstruction in the leaflets of the heart's mitral valve that causes a backup of blood into the lungs and eventually leads to death. The hospital's chief heart surgeon, Samir Neimat, decided to operate immediately.

"I wasn't afraid on the way to the operating room," Gebre Michael said. "I prayed for an opportunity to get well and live longer. I knew that God would hear me and that I was in safe hands."

Today Gebre Michael, in good health and wearing clothes from the Adventist Community Center in Silver Spring, Maryland, lives in the home of Reg Burgess, vice president for community relations and a for-

mer missionary to Ethiopia. Gebre is working as a volunteer at the hospital while learning English to prepare him to attend Columbia Union College.

The nurses at Washington Adventist Hospital did not forget Mary Williams' sacrifice. Through volleyball games, bake sales, and personal gifts they raised enough money to return her life savings.

Gebre Michael is only one of the millions in seemingly hopeless situations who desperately need help. Yet the staff of Washington Adventist Hospital feels that "it is better to light one candle than curse the darkness." Across the veil of time they hear the words of the One who said, "Whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40, N.I.V.).

Voice of Prophecy to receive offering on October 12

By ROBERT W. NIXON

Triumph and tragedy—that's the story this year of the Voice of Prophecy, your radio voice.

The tragedy, of course, occurred on April 24, when VOP founder H.M.S. Richards, Sr., died at the age of 90 after a long illness. He had broadcast from 1930 until his first stroke in 1982—an unparalleled 52 years of radio ministry.

But VOP triumphs continue.

The program presently is aired in every state and province in the United States and Canada, on 493 stations each Sunday and on 286 stations Monday through Friday.

Let's Talk, a one-hour live interview and call-in broadcast, premiered Saturday, January 5. Hosts H.M.S. Richards, Jr., and Kenneth Richards interview a guest each week and then take phone calls from listeners. The program is transmitted to stations over the Satellite Radio Network's Satcom III satellite.

Robert W. Nixon is director of the General Conference Communication Department.

At the VOP offices in Newbury Park, California, 16,000 completed Bible correspondence guides arrive each week from Bible school students. Bible school staffers keep the postal service and telephone lines busy with 1,000 personal letters and telephone calls each day as they encourage students searching for truth.

Recently a Bible school student, Tony, wrote: "I met my wife at Western Carolina University just as she was getting ready to be baptized into the Seventh-day Adventist Church. She had listened to the Voice of Prophecy broadcast for years, and the Holy Spirit was leading her through your ministry to take her stand.

"She told me about your New Life Bible guides, and we started studying the Bible together. Now, after two years of study, I plan to be baptized in three weeks!

"I believe the Lord has called me to the gospel ministry. After graduation, my wife and I plan to go to Andrews University so I

can get my Master of Theology degree and be a diligent worker for the Lord in these last days.”

The international influence of the VOP also remains great. Adventist broadcasters using more than 30 languages, backed by Bible correspondence courses in 80 languages, literally circle the globe with Voice of Prophecy and Voice of Hope programs.

H.M.S. Richards, Sr., began his radio ministry during the great depression, after his small congregation responded to his appeal for funds by bringing in old watches, rings, eyeglasses, even gold teeth. The gifts, converted to \$220, paid for 13 half-hour programs on KGER in Long Beach, California.

Financing the VOP broadcast and supporting services takes *considerably* more than \$220 today. The goal for the special Voice of Prophecy Offering this

year is \$1 million, which sounds staggering but amounts to only about \$1.50 per member in North America.

For the sake of the Voice's triumphs and tragedies—and in memory of H.M.S. Richards, Sr.—give liberally to the Voice of Prophecy by way of the World Budget or by an extra-special gift to the Voice of Prophecy Offering on October 12.

The Voice of Prophecy is “Your Adventist Voice. Let It Be Heard.”

OREGON

Constituents reaffirm school closure

Delegates from the Oregon Conference's 117 churches reaffirmed an earlier decision to close Laurelwood Adventist

Academy (Gaston, Oregon) when they met in Salem, Oregon, on Sunday, August 18.

According to conference president Edwin C. Beck, the special session was called after members of Laurelwood's alumni association and community residents led a successful petition drive to reconsider earlier actions that called for the academy's closure.

Adventists have operated three senior academies in the Portland-southwest Washington area since the turn of the century and a secondary school in southern Oregon since 1955. In 1977, in an effort to cut costs, constituents voted to change Columbia Adventist Academy (Battle Ground, Washington) from a boarding academy to a day school. Then, because of increasing financial pressures and declining student enrollment over the past decade,

conference constituents earlier this year voted to close Laurelwood.

In his opening remarks at the August 18 session, Beck said, “All of us desire God's will for our young people. We want them to have the best opportunity to gain a quality education to prepare them for a place in God's work and a home in His eternal kingdom. We may have differences of opinion as to how that may be best accomplished, but in all of our discussions let us remember that we are all children of God and a part of His family.”

John Boyd, a retired minister living in the Laurelwood area, was spokesperson for Adventists for Christian Education, which had been instrumental in the petition drive. Boyd shared Beck's concern that Christian education be a conference priority. Quoting from Ellen G.

Literature evangelist gains large dividend from small sale

By JOHN TRAMMELL

It was April, 1984. I was in Ardmore, Oklahoma, responding to a written request for information about *The Bible Story* books. But it didn't look like I would make a sale.

Connie Walters, the woman who answered the door, was in a wheelchair. She liked the books but told me I would have to come back later. But when I went back, she told me they just couldn't afford any books, even though they wanted them.

We talked for a while, and then I mentioned *The Bible Story* tapes. “Tapes are exactly what I want,” she said. Because she often had to go to see doctors in Dallas, she thought her son, Damon, could listen to tapes when she was not there to read to him.

She told me she was in a wheelchair because of a car accident. During her convalescence the church she and her husband attended had taken up offerings and brought them money. But money wasn't what they really needed. They wanted love, backing, and moral support. But they didn't get it. So they finally left the church.

On my third visit she bought *The Bible Story* tapes. She also told me that her son had begun to attend public school. She had wanted him to go to a Christian school, but they couldn't afford it. I urged her to contact the Adventist school.

With the help of church member Beth Carlson, we arranged for Damon to go to the conference's Friendship Camp. When the tapes arrived, Connie gave them to Damon for his birthday. He loved them, taking them everywhere he went. Soon he enrolled in the church school—and loved it.

John Trammell is a literature evangelist in the Oklahoma Conference.

Beth began Bible studies with Connie. Before long she was ready for baptism, but her husband, John, was objecting. However, as he listened to Damon's *Bible Story* tapes he felt himself drawn to God and desiring to know more. He even began studying Connie's Revelation Seminar lessons, which she conveniently left on the table.

But as John told me during a visit, he simply couldn't see himself sitting in church on Saturday. “I just can't do it,” he said. “It would take a miracle to get me in church on Saturday.”

“John,” I said, “we're not trying to make you go to church on Saturday. But we do want you to know the door is open, and we love you whether you come to church or not.”

John and Connie were having a difficult time getting along together. So when John told her one Friday night that they “ought to go to church in the morning,” she was thrilled—until she realized that he might be doing it just to appease her.

“If you're doing this just to make up with me,” she said, “forget it.” But he was adamant.

I was waiting at the door the next morning to shake John's hand. “I told you it would take a miracle to get me here,” he said as he came in. “Yes,” I said, “but God works miracles every day in our lives, and He has just worked one in yours. Praise the Lord!”

We invited John and Connie home for lunch. “I can tell you one thing,” he said. “I've decided I'm joining this church. I love these people.” From then on John was in church every time the door opened—even for choir practice. John soon told Pastor Holton he wanted to study and be baptized.

At the baptism I lifted Connie from her wheelchair, carried her up the steps, and handed her to the pastor, who baptized her along with John and Damon. It was Thanksgiving weekend, and I praised the Lord as tears ran down my cheeks.

Seeing that family joining God's family made me realize that it is neither the \$300 nor the \$800 orders that are important. It's the love of Jesus shining through. That sale to John and Connie Walters was nearly the smallest I ever made—but it paid me the highest dividend possible.

White (*Counsels to Parents and Teachers*, p. 165), he said, "Nothing is of greater importance than the education of our children and young people."

Delegates listened to various speeches, motions, and amendments before casting their votes. Major motions were preceded by a time for silent prayer as delegates wrestled with the many elements of the secondary education question.

Four major motions were approved that: (1) eliminated indefinitely all further study regarding a centrally located boarding academy; (2) set up a committee to study future use of the Gladstone and Laurelwood

properties; (3) affirmed the January 13 and February 24 decisions to operate one boarding academy—Milo Adventist Academy in southern Oregon; and (4) initiated a process to establish an endowment fund for secondary education in the conference.

Delegates voted down a proposal to study turning the Laurelwood campus into a vocational/technical school.

This fall for the first time in 81 years Laurelwood Adventist Academy's doors did not open to students and staff.

JAY E. PRALL
Communication Director
Oregon Conference

ADVENTIST PEOPLE

"All things work together" for Haitian nursing student

By CHRISTIANNE NELSON
as told to BETTY MC CLUSKEY

I was in the last year of high school when I became a Seventh-day Adventist. Shortly after graduation I applied to the only nursing school in Haiti and was accepted.

At first I was allowed to leave early on Friday afternoon and not attend classes on Sabbath. At the beginning of the second year, however, the school director called all the Adventist girls (there were four of us) into her office and said: "Girls, I have changed my mind. If you can't attend classes on Saturdays, I will have to cancel your acceptance here. You have one week to decide what you are going to do."

The director called us in one by one, and one by one we told her our decision and left the school. I was the last to go.

"My dear," the dean said to me, "be smart. This can affect your whole life. Nursing is a good profession. Ask your pastor for permission to attend classes on Sabbath. I am sure God will understand. He is good; He will not be angry with you."

"Thank you for your advice," I replied, "but I believe that the Sabbath is the rest day given to us by God. The pastor can't give me permission to sin against God. If I can't live here, I can live in another city; but if I lose my friendship with God, I can't live peacefully anywhere."

The dean looked at me and replied, "I see I can't persuade you."

I had been living with my brother while I was attending school, and he had been caring for my financial needs. When I told him all that had happened, he became incensed. "Your

Christianne Nelson is acting director of nurses at the Adventist Hospital of Haiti. Betty McCluskey works in public relations for the Franco-Haitian Union.

Caring people, churches, lead Buddhists to Christ *

The outreach of an Adventist nurse in a Cambodian refugee camp in Thailand culminated in two baptisms recently at the Signs Memorial church in Yountville, California.

While serving as a nurse in the camp, Gretchen Cummins hired Hen Ly Phung to work for her. Cummins included him and his wife, Chhith, in the Bible studies she gave to interested refugees. The Buddhist couple were responsive, but the studies ceased when Cummins returned to her home in Deer Park, California.

Some months later she learned that the Phungs and their child had come to the United States and were living in Springfield, Illinois. When Cummins went to visit them, she took them to the Springfield SDA church, where the members took the Phungs into their hearts.

Shortly thereafter, housing difficulties took the Phungs to California, where they began Bible studies with Cummins and Ward Russo, Yountville personal ministries leader. Through these studies they exchanged their loyalty to Buddha for the lordship of Jesus Christ.

Yountville member Ruth Buntain says that, like their fellow believers in Springfield, Illinois, the Yountville congregation took the Phungs into their hearts and loved them to Jesus.

* Adapted from the *Pacific Union Recorder*.

church can feed and clothe you now," he yelled. "Don't come to my house again." Fortunately, my mother was more understanding.

I busied myself with church work, teaching Bible lessons to a group of young people and helping in evangelism. I never asked for anything from anyone, but God provided for me.

The other three former nursing students and I often prayed, and sometimes we fasted. After six months the nursing school director sent for us to come in for an interview. When we arrived she said, "Girls, I am happy to see you again. This country needs youth like you—you know what you want. In fact, if I were ever to change my religion, I would become a Seventh-day Adventist. Welcome again to nurses' training."

We returned to classes on a Wednesday. The following Monday three days of tests began. We felt we didn't know anything in the textbook, but we prayed: "God, we came back for Your glory. Help us to shine for You."

The next week the director told us we all had passed the tests.

When it was time to take the board examinations, our psychiatry teacher announced that her test would be given on Saturday. The four of us again fasted and prayed, after making an appointment to see the psychiatry teacher.

We arrived at her office and waited for two hours before her husband came and said, "My wife cannot come today; her mother is having emergency surgery in New York and she had to go there." He arranged for us to take the test on Friday instead of the Sabbath. All of us passed.

Encouraged by my experience and how God has led in my life, 13 members of my family have become Seventh-day Adventists.

Ross Report

By GARY M. ROSS



Hardly a revolution

Pundits, scholars, and other professional observers now call last summer's Supreme Court rulings the "revolution that didn't happen," a true assertion if properly qualified.

Because of what seemed a dangerous trend in High Court decisions, religious libertarians expected the worst. The tribunal appeared intent on repudiating separation of church and state, especially in the 1983-1984 Establishment Clause rulings on legislative chaplains, tuition tax deductions, and Nativity scenes. As the impulse to "accommodate" religion gained momentum, the "high and impregnable wall" shrank to a penetrable hedge.

But, amazingly, that trend has been retarded if not terminated. The Supreme Court just struck a multiple blow for, not at, church-state separation.

■ Public high school teachers may not initiate moments of silence for meditation or voluntary prayer at the outset of the school day if a state endorsement of religion is intended.

■ Public aid to parochial schools cannot take the form of shared-time practices whereby publicly paid teachers offer secular courses in private schools—even if the classrooms are purged of religious objects and the teachers monitored to ensure against religious involvement.

■ If a state law allows an employee his day of worship without regard to the needs of the employer or the feelings of fellow employees, then religion is advanced and the Establishment Clause violated.

In sum, dangerous Court tendencies did not crescendo into a revolution. "Prognosticators," wrote *Time*, have been "confounded." For this we are thankful. *But the circumstances and side effects warrant our serious concern.*

Some of the rulings were narrow victories. This makes them no less binding than unanimous decisions, but it underscores the importance of any new appointments to the bench.

The Reagan Administration's swift condemnation of this separationism, coupled with pledges to delay its implementation where possible, creates uncertainty and minimizes the Court's decisions.

Conservatives in the Congress talk again of educational vouchers, tuition tax credits, and "Court-stripping." Should enactments of this kind slip through, causes that the Court has just strengthened could be harmed.

The press misrepresented one of the rulings. Sabbathkeepers are not doomed in the secular workplace. Some 30 state laws requiring reasonable accommodation remain intact, as well as similar federal provisions (such as Title VII of the Civil Rights Act of 1964). If employers overlook this, they may enforce unwarranted restrictions. Adventists are already feeling the pinch.

Elation over what the Court did not do has been dampened, finally, by dissenting opinions that accompanied some of the rulings. These arguments appeal to altogether too many people, including Adventists.

For example, Justice William Rehnquist's opinion on silent prayer stated that our Constitution's framers felt no disdain for government's *evenhanded* aid to religion, but feared its fostering of a particular religion. For them, he argued, the issue was not neutrality between religion and irreligion, but only the establishment of a national church.

When I say that bricks and mortar have been added to the wall of separation, therefore, I say it *very* cautiously.

Your little one will love *Little Talks With Jesus*

For years parents have been asking for a devotional book for preschoolers. Now it's here. Written by Nancy Beck Irland, the mother of three small children, *Little Talks With Jesus* contains a six-month series of daily readings. These simple stories are designed to help tiny tots get to know Jesus as a special friend. If you have small children, this book is the perfect answer to "What'll we read for worship?" Cloth, 256 pages, US\$14.95 at your Adventist Book Center.



Nancy Beck Irland



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Eastern Africa

■ At Kamagambo High School and Teachers' College in Kenya, a questioners' class has been formed—open only to non-Adventists—in which students may ask any question they wish about Adventists and their beliefs. Several members of the class took their stand for Christ and joined a baptismal class during a recent Week of Spiritual Emphasis conducted by R. R. Ndhlovu, general field secretary of the Eastern Africa Division.

South American

■ Liliana Felcher Daniel, an Adventist nursing instructor at Brazil College School of Nursing, recently placed first in a national nursing scholarship competition. The International Nursing Council, Geneva, Switzerland, soon will announce the world's top three winners.

■ Adventist Agriculture-Industrial Institute in north Brazil has been in operation only two years but now has 100 students, who are housed in temporary quarters. The school ranch raised 1,000 bags of rice and 700 bags of corn last year, and the school's sawmill is selling some of its output commercially to raise funds for expansion. The mill's finest hardwoods are

being used for new teachers' homes, furniture, and permanent school buildings.

■ Inacia Cardoso, a sickly woman in Santa Catarina, south Brazil, spent much of her hard-earned money at a nearby pharmacy and much of her time doing penance. Then a friend invited her to attend Adventist evangelistic meetings, and she was baptized. "I felt so good when I went that I didn't want to leave," she said. When the pharmacist, missing his regular customer, asked her daughter whether her mother had changed pharmacies, she answered, "No, she changed religions."

North American Atlantic Union

■ Gina McIntyre, a ninth-grade student at Riverview Memorial School in Norridgewock, Maine, has been awarded a \$500 savings bond as first prize in an essay contest sponsored by the Central Maine Agency on Aging. Gina's 400-word essay, "Old Age Is My Future," competed against essays submitted by high school students from throughout central Maine.

■ Two dozen people who deal with the problem of hypertension in the New York State and New York City health departments recently toured the Greater New York Conference van center. Van center director Juanita Kretschmar planned meetings that included a buffet lunch featuring low-cholesterol, sugar-free dishes; and a variety of speakers detailed the van program's work.

■ A new church is being planned for the Filipino members in Greater New York Conference. The members presently meet at the Jackson Heights church in Queens.

■ Craig and Barbara Caster, members of the Dexterville, New York, church, arrived on Guam on September 1 to begin serving as student missionaries. The newly wed couple will help construct the Adventist World Radio station and assist in broadcasting and in broadcast engineering.

■ The Northern New England Conference provided a special class at camp meeting this year to help parents and church workers assist Adventist families suffering from addictive disorders. "Significant numbers of our homes are in distress because of drug-alcohol abuse," said Paul Cannon, seminar instructor and director of The Bridge, a treatment center for chemically dependent Adventist youth. A Northern New England chapter of the Association of Adventist Parents for Drug-Free Youth has been organized.

■ Members of the Gardner and Fitchburg, Massachusetts, churches plan to visit the homes of children sponsored to the conference's annual Friendship Camp. The Gardner church sponsored 25 children, and the Fitchburg church sent 43.

■ D. W. Holbrook, then president of Home Study International, presented the commencement address for four students at Cedar Brook Academy in Rehoboth, Massachusetts, who graduated from a pilot program called Alternative Program for Learning Experience. HSI initiated the program for use in schools where sufficient staff for a full academy program is not available. Cedar Brook was the first pilot school.

■ Local elder Hubert Belisle, of the Pelham Parkway church, Greater New York Conference, has helped organize a Bible correspondence school that uses

the Amazing Facts lesson series. Forty students are participating, and the number is growing.

■ More than 400 members of the Greater New York Conference's Korean Adventist community gathered recently to commemorate the tenth anniversary of the first Korean church in Long Island City, New York.

Mid-America Union

■ Robert Bretsch, former pastor of the San Diego, California, Central church, has been named senior pastor of the Colle View church, Lincoln, Nebraska. He replaces Morris Venden, who has moved to a new pastorate in Keene, Texas. Coincidentally, Bretsch's father, Vernon, also has accepted a position in Lincoln. The elder Bretsch will head the Christian Record Braille Foundation.

Pacific Union

■ Lorraine Ferrell, Denise James, Karen James, and Natasha Ingham, all from the Tamarind Avenue (Los Angeles) church, were named Pathfinders of the Year in the Southern California Conference. According to Bev Tillman, the conference's assistant youth director, during the year each girl completed one advanced class, earned six honors, and planned an individual service project for the school, church, or community.

■ The Arizona Conference's first conference-wide education day was held recently at Thunderbird Adventist Academy (Scottsdale, Arizona). Eighty-five percent of the Adventist schools participated, bringing students to the academy for a day of music, art, and science demonstrations. Results were

so encouraging that a second day is being planned for the spring of 1986.

■ San Diego's South Bay church operated a popular Family Night at the church program during the summer months. Following volleyball and soccer games for all ages, members gathered for fellowship, singing, and prayer in an outdoor amphitheater. The evenings concluded with seminar classes for adults and youth, a junior baptismal Bible class, and special programming for the small children.

■ Herbert Blomstedt, who has begun a three-year term as conductor of the San Francisco Symphony, this past summer held his fifteenth Institute of Orchestral Conducting on the La Sierra campus of Loma Linda University. Sixty participants attended from throughout the United States, with nine selected for a master class.

■ Fifty-six Pacific Union College (Angwin, California) students will take a one-year leave from their studies to serve as student missionaries or Taskforce volunteers during the coming academic year. Since the early 1960s a total of 733 student missionaries have gone from PUC, with another 225 serving as Taskforce workers since that program's founding in 1973. The 958 student volunteers represent the highest total of any Adventist college.

Southern Union

■ The Houghton Mifflin Company has asked Southern College education professor Desmond Rice to develop a study guide, an instructor's manual, and a test bank for a new edition of the popular education text *Educating Exceptional Children*, by Kirk/Gallagher.

■ Seven European countries are on the itinerary for Southern College's humanities study tour "Adventure in Europe 1986." Tour director will be history professor William Wohlers.

■ The church school of the 27-member Johnston, South Carolina, church, begun by the

tiny South Atlantic Conference congregation at its own expense, is beginning its second school year. Three eighth-graders graduated in the first class, and the school looks forward to a larger enrollment as school begins for the new year.

■ On July 26, Walker Memorial Hospital, Avon Park, Florida, was the scene of the one hundredth flight of Faith Flight, the air ambulance Sikorsky 558T helicopter based at Florida Hospital South, Orlando. Faith Flight has been in service since April 17.

■ Financial aid totaling \$4.4 million was awarded last year to 1,232 students at Southern College who needed help with their educational expenses, according to student finance director Laurel Wells. This figure includes loans, grants, scholarships, and the college's work-study program. Wells recently was appointed chairman-elect of the National Conference Committee for the National Association of Student Financial Aid Administrators, which represents 3,200 institutions of higher learning.

■ Southern College is now offering a general studies associate degree. For students who have not chosen a career by the time they enter college, the degree offers a definite goal, according to Carole Haynes, the new program's adviser.

■ The new 70-stop pipe organ in the Collegedale church on the campus of Southern College, to be dedicated in April, 1986, will be known as the Anton Heiller Memorial Organ. Heiller, who died in 1979, was a distinguished Austrian organist, composer, and conductor.

Southwestern Union

■ The Shreveport, Louisiana, Adventist churches are organizing a pain bank, in which persons who have experienced a loss from which they feel that they have recovered will give comfort and guidance to others passing through similar experiences.



A Very Special Christmas Gift

During the holiday season wouldn't it be nice to share some Christian warmth and friendship with your acquaintances by giving them a subscription to *Signs of the Times*?

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YOUR ADVENTIST VOICE . . .

LET IT BE Heard

Adventists have a message with a mission. We must be heard throughout the land before Jesus comes. The end of time is near. And our opportunity to spread the Word is here!

Now through the Voice of Prophecy—your Adventist Voice—you can reach out to millions with God's message of new life in Jesus Christ.

Every month your Adventist Voice beams more than 8,000 broadcasts to eager audiences across North America.

Every week 16,000 completed lessons arrive from Bible School students.

Every day 1,000 phone calls and personal letters go out to guide these students in their search for truth.

We've been praying for the day when our message would spread like fire in the stubble. Well, our time has come!

So give with all your heart on Voice of Prophecy Day. Remember, the Adventist Voice would have no voice without you.

Let your Voice be heard!

Voice of Prophecy Day — October 12

Radio spots talk about money

The Seventh-day Adventist Church has released a set of 12 public-service radio spots that address the use of money and its implications for relationships and values.

Listeners are encouraged to think about what money means to them. One spot poses the question Does one have to use money to purchase gifts in order to be generous, or can hand-made gifts perform the same function? Another suggests that when spouses argue and fight over money, something deeper is being said about their relationship.

The spots are being sent this month to the 9,000 radio stations in the United States and Canada. A special appropriation from the General Conference pays most of the production costs. The Voice of Prophecy contributes production staff time. Radio stations donate airtime. **ELDYN KARR**

GC revises, signs contract for office sale

The General Conference has signed final contracts and the buyer has placed money in escrow for the three-phase step-down sale of the GC offices in Washington, D.C.

Phase I of the transaction is to end November 1, with the receipt of \$4 million. At that time the old Review and Herald building will become property of the new owners, according to GC associate treasurer Frank L. Jones.

The contract allows the Adventist Development and Relief Agency to lease the building's third floor and its first-floor warehouse for five years.

A three-year lease of the building's first-floor office space will accommodate other General Conference departments and services.

Phase II, transfer of ownership of the Central and South buildings and parking lots after receipt of another \$4 million, is set for July 1, 1986. This phase may be extended for up to one year to allow for unforeseeable delays in obtaining building permits for the new headquarters.

Changes in earlier negotiated terms mean that the first two phases now will encompass all GC property within the District of Columbia.

The Phase III transfer of the Maryland properties is slated for March 1, 1988, after payment of \$6 million, less the \$270,000 currently in escrow.

The three Maryland buildings are Home Study International, Central Departmental Services, and the ten-story North Building. **SHIRLEY BURTON**

Home Study International constituency meeting

A constituency meeting for Home Study International will be held at 10:00 A.M. Sunday, October 13, 1985, at Takoma Park, Maryland, in connection with the Annual Council of the General Conference of Seventh-day Adventists. The purpose of the meeting is to elect a board of directors for a term of five years and to transact such other business as is necessary.

CHARLOTTE J. CONWAY
Interim President
Home Study International



Motorcycle aids in evangelizing Masai nomads

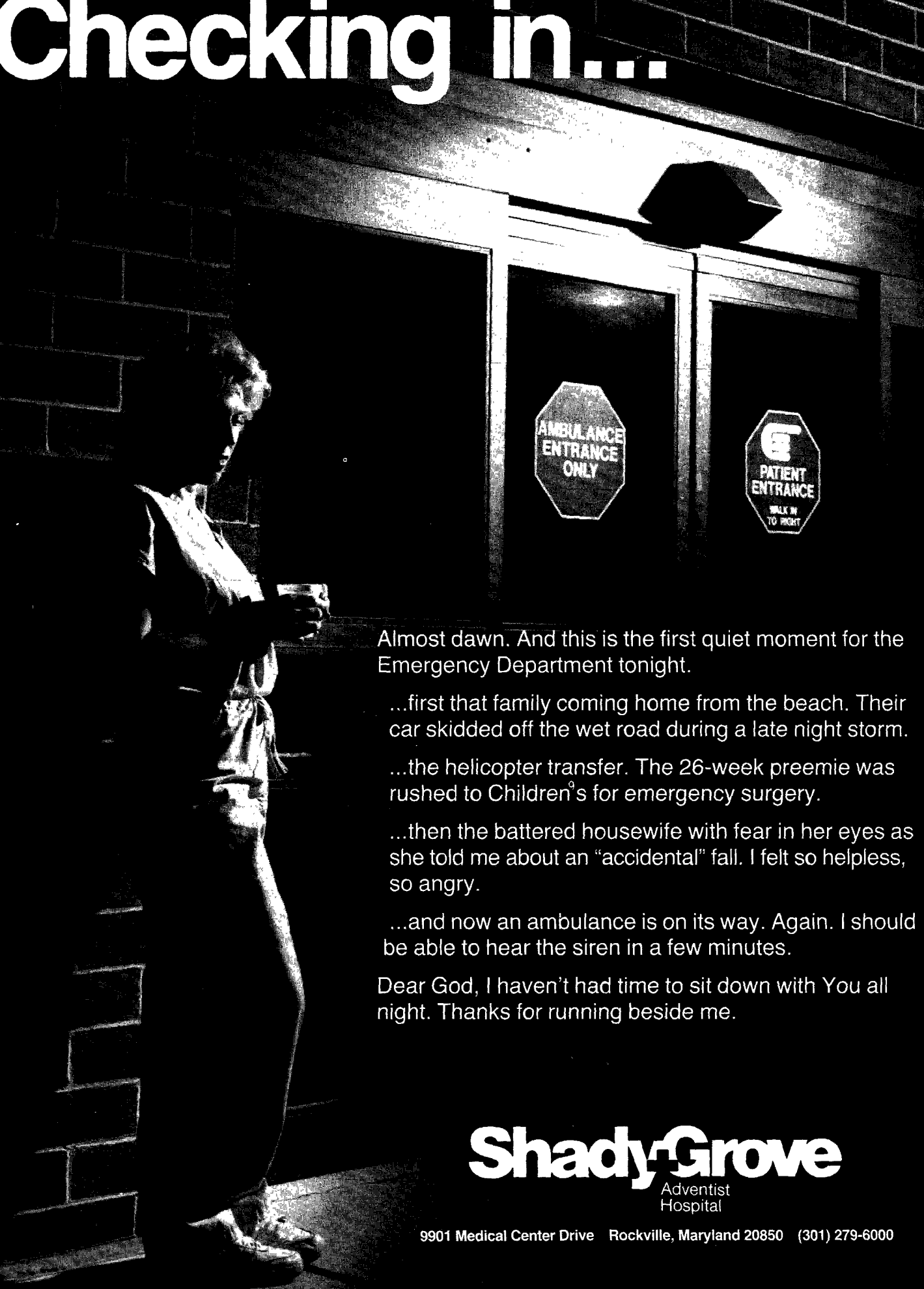
A donated motorcycle has proved itself invaluable as M. Njake (center, left) takes the gospel to the nomadic Masai people of Tanzania, among whom there now are 145 baptized Adventists.

In 1982, R. D. Spear, former lay activities director for the Tanzania Union and founder of the Masai Project, sent funds to build a Masai center that would include a church and homes for a pastor and medical worker. Understanding the difficulties of keeping in contact with a constantly

moving people, Spear has donated a motorcycle.

Njake, who took basic medical training at Heri Adventist Hospital and a two-year evangelistic course at the Adventist college in Arusha, has been instrumental in baptizing some 120 Masais. He takes his motorcycle into areas where he sometimes encounters wild animals, and often he holds evangelistic meetings under trees, but he is determined to see the Masai people hear the good news of salvation. **Y. LUSINGU**

Checking in...



Almost dawn. And this is the first quiet moment for the Emergency Department tonight.

...first that family coming home from the beach. Their car skidded off the wet road during a late night storm.

...the helicopter transfer. The 26-week preemie was rushed to Children's for emergency surgery.

...then the battered housewife with fear in her eyes as she told me about an "accidental" fall. I felt so helpless, so angry.

...and now an ambulance is on its way. Again. I should be able to hear the siren in a few minutes.

Dear God, I haven't had time to sit down with You all night. Thanks for running beside me.

Shady Grove
Adventist
Hospital

9901 Medical Center Drive Rockville, Maryland 20850 (301) 279-6000