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REVIEW

Weekly News and Inspiration for Seventh-day Adventists

March 6, 1986

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ADVENTIST REVIEW

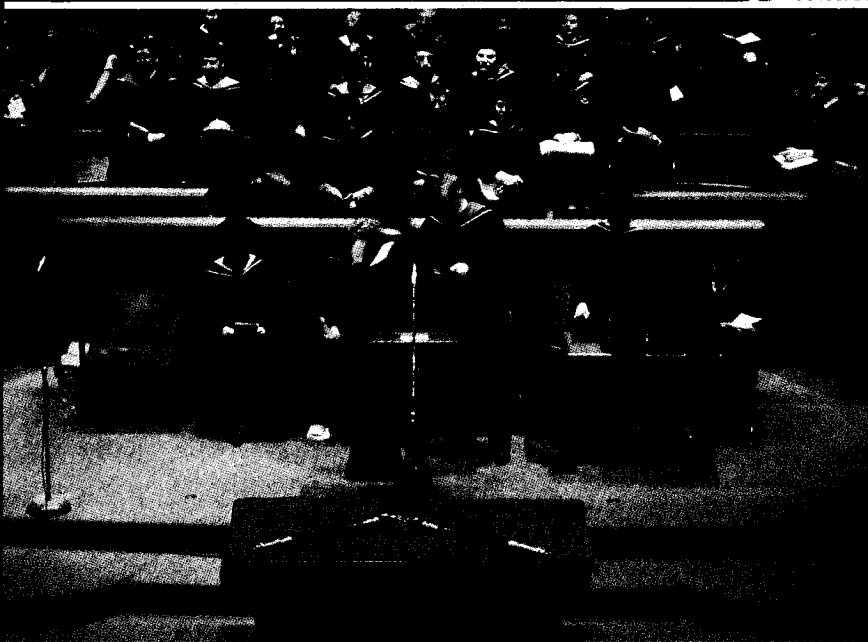
Weekly News and Inspiration for Seventh-day Adventists

March 6, 1986

'The State of SDA Colleges in North America'—an interview with N. Clifford Sorensen, executive secretary of the Board of Higher Education, page 9.



Del Delker's greatest rewards come from bringing people to Jesus. See page 13.



Distasteful

Since it is obviously distasteful for the author of "Marie" (Jan. 23) to visit that fragile, elderly lady in a nursing home, allow me to make a suggestion. She could take Marie to stay with her in her own home, thereby avoiding the institutional smell, the depression of seeing the grotesque, "muttering, slavering creatures" who inhabit that place.

My husband died in a nursing home after a stay there of just over two years. How I admired his caretakers, who performed the most menial—yes, even revolting—tasks in order that he might be as comfortable as possible! True, people die there. He did. But they also die on highways, in airplanes, in hospitals, in their own homes. And blessings on those nurses and aides who ease the pathway of so many of our helpless elderly who spend their days receiving thoughtful, considerate care in nursing homes.

ALTA ROBINSON
Takoma Park, Maryland

Trouble in Paradise

I smartly salute Myron K. Widmer for his courage and remarkable insight in his succinct summary of "Challenges Facing Our Church" (Jan. 16). In all of my years of REVIEW reading, I have never seen the nail hit more squarely! Much further elaboration of each of his points likely could be (and should be) made, but one would be hard pressed to take exception to the items presented as an appetizer.

With church attendance and tithe down, credibility questions, and widespread distrust, is there trouble in paradise? I should say so! But there is hope. As Widmer points out, "we are the church." *We are the church.* Are you listening, clergy?

CLIFF ECKENBOY
Jefferson, Maryland

Who Are the Church?

"God Uses Him" (Jan. 16) contains a statement to which I object. After stating, "Here at the General

Conference headquarters our church leaders make decisions that reverberate around the world," it comments, "They are the church. And God uses them."

These people are certainly used by God, but they do not constitute the church. The church does not live on Eastern Avenue—it lives in the hearts of several million people around the world who have accepted God's invitation. It is they, not any group of leaders or level of organization, who constitute the church.

MITCHELL A. TYNER
Washington, D. C.

Employee Security

Employee security (Dec. 19) in our educational institutions is in great jeopardy today. As college enrollment drops, faculty members are terminated, but not by the fewest of years employed. Our educational leaders and college board members are too often "expediency" oriented! Only four reasons are acceptable for terminating a tenured teacher: incompetency, heresy, immorality, or mental illness. A decrease in enrollment is not an acceptable reason. But who can discipline a college? Who will come to the aid of teachers terminated unjustly?

NAME WITHHELD

The 20- to 35-Year-Olds

Where are the faithful members 20 to 35 years of age? (Letters, Jan. 2). I am 33 and have been a Seventh-day Adventist for nine years. This is what I have noticed.

People will believe not what the church preaches but what it *lives*. Our greatest need is a living testimony in the lives of professed Seventh-day Adventists.

Our people are dying for a lack of an experiential, practical knowledge of Jesus Christ, a knowledge of overcoming and victory. We must challenge people in the name of Jesus Christ to live His life, and give them the best kind of encouragement there is by living a victorious life ourselves, to set the example. The sad fact is that we are too much

like the world. Doctrine without exercise is dead. Love, yes; compromise, never.

TERRY S. ROSS
Grants Pass, Oregon

Use of Tithe

How can a selected group of largely conference administrators and conference ministers establish binding policies to apply to all individual members? They all "voted resoundingly" (Nov. 21) to deny tithe support to self-supporting ministries. This action is without biblical support or support from Ellen G. White as noted even by the Annual Council itself.

I hope we have not lost sight of the "original" purpose for the sake of the almighty dollar. Possibly the trust and faith that God will provide the individual could be expanded to allow even conferences to demonstrate trust and faith that God still controls *all*, and if He chooses, could multiply the meal and oil—even today! JOHN D. SPROED, M.D.

Roseburg, Oregon

The tithe dollar originates in the local conference. There the principal nurturing of the tithepayer and his family takes place. There is no "outreach" that does not originate from, and include, the local church. The local church, therefore, should at least participate, however minimally, in the tithe dollar.

That is to say, a stipulated percentage of the tithe dollar itself should return to the originating congregation. When this comes to pass, we will find that local congregation offerings and tithes both will markedly increase.

MYLAS MARTIN
Crompond, New York

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ADVENTIST REVIEW

March 6, 1986

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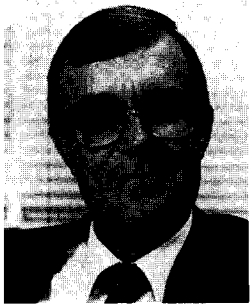
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COMING NEXT WEEK:

■ "Making the Most of a Nursing Home." When is a nursing home the best alternative? How do you choose the right facility? An expert offers helpful advice.





STRANGERS IN CHURCH

I find it difficult to believe that the following incident happened, but my friend assures me it did.

Out of state on a business trip, Sabbath morning he looked up the local Adventist church. After the service he stood around for a while at the front of the church, hoping that someone would greet him, maybe even invite him home for Sabbath lunch. Some of the church members cast sidelong glances, but no one spoke to him.

After a while he thought of a plan. He went to his car, got out a map, and stood on the steps of the church, studying the map. When he looked up, everyone had gone home!

Something happened to the caring church that Sabbath. I expect that some of the good people who saw the stranger in their midst were half ready to approach him with a word of welcome, but out of shyness or not being able to think of anything significant to say, they took the easy course of doing nothing. Maybe some even thought of inviting him home for Sabbath lunch, but decided against it since they hadn't prepared anything special.

Anciently the people of Israel were told to look out for the stranger in their midst. Adventist churches today still need strangers! Every week we need to see someone new in our congregation—not just out-of-town Adventists, but those who are not members of the church.

For a start, strangers put us on our best behavior. The sister who usually keeps silent during the hymns is more likely to try to make a joyful noise to the Lord if she sees a

stranger nearby. And the brother whose eyelids habitually begin to droop when the preacher stands up to speak may make a special effort to stay awake if he knows that a guest is observing his behavior. Even the minister will put forth extra enthusiasm when a stranger is in the midst.

Larger Than Ourselves

More than this, however, strangers in church open our eyes to the world. They remind us that God does not intend the church to be a closed society, a cocoon of fellowship where we isolate ourselves with our own jargon, special interests, and subculture. Because we are members of the body of Christ, we are part of something much larger than ourselves or our little congregation. The world is our mission—the world in our own community, and beyond that the entire globe.

Here are suggestions for us to minister better to the stranger in our midst:

Make it easy for the stranger to come to church. Make it easy to find the church; make it easy to find the way into the church.

Because of my travels for the church, I'm often a stranger in church. Many Adventist churches are not easy to find. Place a sign for the church on the corner of the street; make the sign outside the church bold and attractive. Let the world know the church is there!

Sometimes it is easier to find the church than to discover just where one enters the church. Arriving early at church, I often have been puzzled: do I enter from the door at

the front, or the one at the rear, or perhaps the one at the side? One cannot tell; Adventist churches follow no fixed pattern. That uncertainty may be just sufficient to turn away the stranger at the door. Erect a sign to show the entrance.

Take the initiative in greeting the stranger. If your heart is warm with the love of Jesus, you don't need to say something profound. Nor should you pry, trying to discover if the stranger is a church member or not. Welcome him or her as a friend.

And don't worry that you haven't prepared a special meal that day. Remember what Solomon said—a simple meal where love is is better than a sumptuous feast. The Adventist from out of town or the nonmember will value kindness and hospitality above the food. So take the initiative, break out of the cocoon of shyness and reserve, and invite the stranger home.

Let's watch our language. No, I'm not thinking of profanity or slovenly speech. I have in mind the "in-house" language of Adventism—"the third angel's message," "the truth," "the Spirit of Prophecy," and so on. This terminology will be mumbo jumbo to the stranger in our midst.

Non-Adventists?

And I think it is time we changed some expressions. Let me zero in on one: "non-Adventists." While it certainly is better than "outsiders," it can suggest that the whole world is divided into just two camps, those who are Adventists and those who are not. It can imply that we are superior or exclusive.

Now, it is good that we have a healthy self-respect, a clear sense of our identity as Seventh-day Adventists. The Lord has entrusted to us great truths and a mission.

But that sense of identity needs to be tempered with a greater openness to others. The very mission from the Lord mandates that we be part of society, like salt, leaven, and light.

Instead of non-Adventists, let us say "Christian friends," or "guests," or something similar. We can make

this same point but in a way that will cause less offense and protect us from exclusiveness.

I have a dream for each Adventist church. It is a church where the doors are open to everybody who walks by, regardless of color or race or social status or education or gender. Everyone who walks in is welcomed and accepted. Every Sabbath, in every sermon, the cross of Christ is uplifted and an appeal is

made to receive Him as Saviour and Lord. Week by week the hope of His coming shines forth in life and word.

And the stranger will say, "Behold how they love one another. Behold how they love me. Surely God is in their midst."

—WILLIAM G. JOHANSSON



TRAGEDIES IN SPACE

At 11:39 on January 28 anticipation turned to tragedy when the space shuttle *Challenger* exploded scarcely a minute after lift-off, killing all seven people aboard.

For spectators—whether in front of their televisions or at Cape Canaveral—the true implications of what they had just seen did not sink in immediately. Everyone knew space travel had its dangers. Yet, had not the United States flown more than 50 manned space flights without a single casualty in space? How could such a thing happen? What went wrong? Had the space program not shown tremendous promise? Had it not captured the imagination of scientist and layperson alike? Had the future not looked glorious?

Then it happened.

The world mourned. We still mourn. We did not know the victims personally. But we could identify with them because we could see something of ourselves in each of them. We shared many common

goals. They were breaking new ground, and we wanted them to succeed. We never seriously thought that they might not.

But they didn't. And no one knows the long-term implications for the space program or the lessons that may be learned.

Even More Devastating

As Christians, though, perhaps this tragedy, by analogy, can help us appreciate more fully the implications of an even more devastating tragedy that all but destroyed an earlier and even more promising space program.

I imagine excitement was at an all-time high when beings throughout this vast universe received word that the Master Designer was going to transform a chaotic mass in a distant galaxy into a world that would be home to a totally new order of creation.

As progress reports, beamed by methods we cannot even imagine, reached throughout the universe,

the intelligences there no doubt marveled at what was happening—darkness giving way to light, water making space for air, dry land being covered with lush foliage, luminous bodies lighting the sky, living creatures moving gracefully throughout these scenes of beauty.

But their real interest lay in what was yet to come—a new order of creature that would reflect God's image, creatures who would be perfect yet possess infinite potential for development and discovery, creatures for whom the future held no fixed boundaries.

As they watched these creatures interacting with God, as they saw them enjoying to the full the beauties that surrounded them, as they saw them beginning to develop their potential, they no doubt forgot momentarily that this space venture carried risks. The design was perfect, but there was one variable that was not under the Designer's control. It was at that point—free choice—that the rupture came.

The onlookers are stunned. There is total disbelief. A universal gasp goes up as they begin to realize what has happened. Why? How could it happen? What went wrong? The program had looked so promising. They had so wanted the participants to succeed.

I believe God cried when the space shuttle *Challenger* exploded on January 28—because I believe God cried when that earlier space program went awry; what happened to *Challenger* is but a tremor from that earlier explosion.

While NASA officials hope to discover—and I hope they do—what led to *Challenger's* destruction, Christians can have absolute confidence that the solution to the problem created by that first great space tragedy was demonstrated 2,000 years ago and all of the corrective procedures will be implemented in the very near future.

—JAMES COFFIN

WORLD CHURCH

African Killed in Mob Violence. Champion literature evangelist Mary Makoni sustained burns because of mob violence and later died in the hospital during recent riots in South Africa, according to a telex received February 19 from Southern Union Publishing Department director Dan Hunt.



Makoni, who had just applied for sustentation after some 20 years as a literature evangelist, led the Southern Union LEs in baptisms in 1981, with 17. In 1983 (photo was taken at that time) she was featured in *Literature Evangelist*, the publication of the General Conference Publishing Department.

Africa in Need of Water, Not Oil. An incorrect statement in the February 13 Newsbreak—that Adventist Development and Relief Agency Canada had received funds to drill oil wells (it in fact was for water wells) in Africa—elicited considerable and immediate reaction, such as the following comment from former missionary F. E. Schlehuber, of Harrison, Arkansas:

“The cry of Tanzania is for water. Water! Water! Why is ADRA drilling oil wells? As missionaries in Tanzania we cried our eyes out for help in solving the water shortage. The need is not for oil but water.”

Readers can rest assured that the grant is going to provide the much-needed water.

Cuba to Have More Seminarians. The Cuban Government has granted permission for Cuba Adventist Seminary in Havana to accept four additional students, according to Victor Griffiths, an associate director of the General Conference Education Department. The seminary now will have 18 students.

European Leaders Join Religious Liberty Organization. Roman Catholic cardinal Pietro Pavan, a religious liberty expert, and university professor Francesco Margiotta Broglio, president of the Italian government’s commission on church-state relations, have joined the International Association for the Defense of Religious Liberty, according to Euro-Africa Division religious liberty director Gianfranco Rossi. The association is sponsored by the Adventist Church but includes many national thought leaders as members.

LEs Going All Out for Harvest 90. Literature evangelists in the Franco-Haitian Union are so on fire about Harvest 90 that even the recent unrest in Haiti could not keep some 70 of them from attending a rally

held in Port-au-Prince, reported General Conference Publishing Department director R. E. Appenzeller.

One Haitian LE saw 110 people baptized during 1985 as a result of his outreach. Literature evangelists are playing a major role in some 40 evangelistic campaigns being conducted in Martinique. Some are actually leading out. And in Guadeloupe, where women make up 50 percent of the LE force and are responsible for more than 75 percent of total sales, literature is selling so well that LEs can enjoy a comfortable standard of living, Appenzeller said.

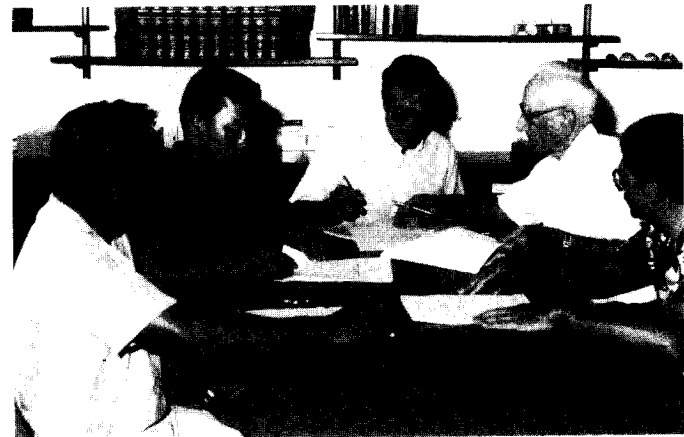
1986 Baptismal Reports Promising. Some 6,349 people were baptized in the South Mexican Union during the first 25 days of 1986, said Inter-American Division president George W. Brown.

And in India’s South Andhra Section, where there are some 13,835 members according to the 1985 *Seventh-day Adventist Yearbook*, 302 people were baptized on January 24 and 25.

Brazilian Publishing House Celebrates 85 Years. Casa Publicadora Brasileira, the Adventist publishing house in Brazil, recently celebrated its eighty-fifth anniversary.

When the publishing house was founded there were only 49 churches and 2,000 Adventists in Brazil, according to General Conference associate secretary Leo Ranzolin. Today Brazil has some 400,000 Adventists and is building a new publishing complex that will be the church’s largest outside the United States.

AWR-Asia Signs Construction Contract. Adventist World Radio-Asia representatives signed a contract on February 3 with Loyal Pacific Corporation, Inc., for construction of the radio station’s transmitter/administration building. The \$575,000 contract does not include installation of the air-conditioning system and certain other owner-supplied materials.



Signing are, from left to right, Fil Domden and Lee Bo Heon, of Loyal Pacific, and Allen Steele, W. L. Pascoe, and Butch McBride, of AWR-Asia.

NORTH AMERICA

SDAs Help California Flood Victims. Adventist Community Services groups in Northern California provided numerous types of assistance when some 25 counties were hit recently by a record-breaking flood. Damage was greatest in the Napa area, where more than 11 inches (28 centimeters) of rain fell in one 24-hour period and more than 20 inches (51 centimeters) fell between February 12 and 17, according to William Hull, who is associated with the Pacific Union College Church radio station, KCDS.

The Napa church served as a disaster center, accommodating more than 100 people each night, Hull says. Church member Fredi Jones, who had been trained by the Red Cross in disaster center management, coordinated the church's activities.

At least 17 church members' homes sustained damage, according to Hull, who said it is estimated that for every three feet of water that entered a home, one foot of mud remained.

Oakwood College Professor Wins Award. Dr. Emerson Cooper, professor of chemistry at Oakwood College, has received the United Negro College Fund's Tenneco Excellence in Teaching Award, according to Oakwood public information officer Don Wood.

Cooper, a longtime faculty member at the college, has done considerable research in chemistry and has served as department chairman, academic dean, and interim president.

Woman Elected as Conference Departmental Director. Roxanne Schram, a literature evangelist from Great Falls, has been elected publishing department director of the Montana Conference, according to North Pacific Union communication director Morten Juberg. Juberg says he believes Schram is the first woman to serve in such a capacity in the union.

SDA Colleges Form Archaeological Consortium. Andrews University's Institute of Archaeology has formed a consortium to coordinate the institute's multicampus efforts in conjunction with its work in Jordan. The consortium consists of Pacific Union College, Atlantic Union College, Canadian Union College, Southwestern Union College, and Andrews University.

Atlantic Union College president Lawrence Geraty, who also directs the Institute of Archaeology, will be in charge of this summer's Madaba Plains Project dig, to be held June 16 to August 12. Both undergraduate and graduate credit can be earned by participating. For details contact Mitchell Tyner, 2208 Falling Creek Road, Silver Spring, Maryland 20904.

LLU to Start New Off-Campus Program. The Loma Linda University School of Health has established

a new off-campus study center at Navajo Community College in Tsaile Lake, Arizona. The first class began March 2.

Designed for students seeking a Master's degree in public health, the new center is a cooperative effort of LLU, Navajo Community College, Northern Arizona University, the Indian Health Service, and the Bureau of Indian Affairs.

SDA Literature Making Impact. The 26,000 Power to Cope Bible stress guides donated by the Greater New York Conference's Community Health Services for use during Laymen's National Bible Week were "one of the most popular items in the Bible Week packet," according to Bible Week executive director Reuben Gums.

"While the project was expensive in terms of printing costs," says Community Health Services director Juanita Kretschmar, "it has meant that 26,000 pieces of Adventist literature have been made available to interfaith and corporate leaders nationally. In addition, offers for the Bible course that were included in the material are bringing in many requests daily."

To New Positions. Jeanette Johnson, assistant editor of Guide, to be the magazine's editor, replacing Penny Wheeler, who became acquisitions editor for the Review and Herald Publishing Association. Robert Rawson, Southern California Conference treasurer, to be treasurer of the North Pacific Union. Clayton R. Pritchett, Southwestern Union church ministries director, to be the union's secretary. Lee Allen, Mid-America Union treasurer, to be vice president for finance of Adventist Health System/Eastern and Middle America.

GENERAL CONFERENCE

SDA Invited to Congress in Poland. Betty Holbrook, associate director of the General Conference Church Ministries Department, has been invited by the Polish government to be an official delegate to the upcoming World Congress on Children to be held in Warsaw.

"The congress has been limited to 120 key family life leaders from around the world," says department director Delmer W. Holbrook. "It provides an unusual opportunity for the worldwide community of family life specialists to gain a broader understanding of Seventh-day Adventist philosophy and plans in strengthening families."

CHURCH CALENDAR

- Mar. 7** World Day of Prayer
- Mar. 8** Adventist World Radio Offering
- Mar. 9** Pacific Union Constituency Session Begins
- Mar. 15** Adventist Youth Day



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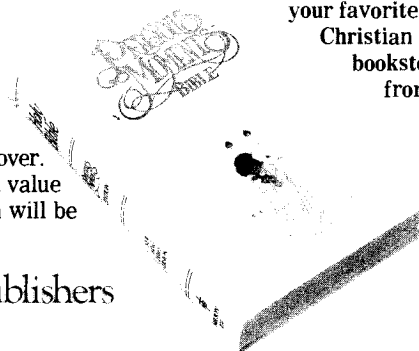
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THE STATE OF SDA COLLEGES IN NORTH AMERICA

An interview with N. Clifford Sorensen, executive secretary of the Board of Higher Education

ADVENTIST REVIEW interviews Dr. N. Clifford Sorensen, the executive director of the Board of Higher Education for North America. Formerly Sorensen was president of Walla Walla College. He has served 28 years in various academy, college, conference, and union educational leadership positions.

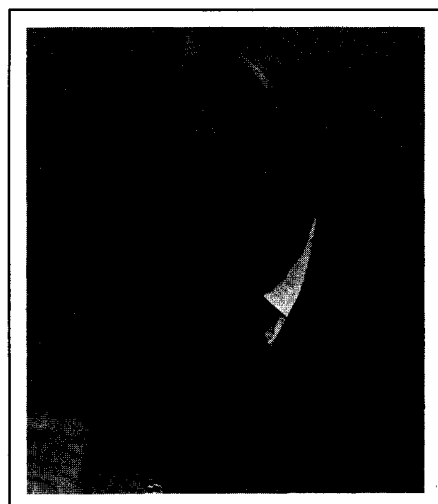
Dr. Sorensen, what would you say is the overall state of our colleges, including universities, in North America?

It's not a uniform picture. Some of our schools, through careful management and programming, still have very solid footing and are looking forward to a strong future.

I think it is fair to state that a few are in troubled waters. Perhaps I should speak for a moment to the notion I've heard lately that our school system, our whole K-16 system, is in deep trouble. I think that's placing the wrong judgment on the wrong entity.

The schools are here to serve the church. When the church no longer feels they're necessary or wanted, then there's no reason for the schools to exist. It seems to me that instead of saying that our schools are in trouble, the more accurate statement is that our church is in trouble.

When our church doesn't see it that our youth are in an environment where they can grow spiritually, gain a sense of mission, and develop their



talents so that they can better serve the church and others, in my view, the future of our church is then in deep trouble.

I am a bit appalled to discover that some data clearly indicates that a growing number of our young people are choosing to quit school after their secondary program. They're not going to any school of higher learning.

Our church should be significantly concerned, if not alarmed, with the circumstance.

This is extremely unfortunate and raises the question of how this church will be sufficiently supported and guided in future generations. Who in

the future will have the necessary skills and earning power required in order to have this church flourish if we lose our youth? I think it is incumbent upon our church, and upon every member, to reflect seriously upon this question and to respond meaningfully.

Specifically, why does the Seventh-day Adventist Church need its own college system?

I see many reasons. First, in what other setting can these young talented students really come to know Jesus and commit their lives in service to church and humanity? It is certainly the most effective tool we have, and what we are as a church today is largely a function of the contribution of our colleges and universities.

Second, the heritage of our church is more thoroughly conveyed in our school system than in any other single setting. It is a prolonged and carefully studied endeavor.

Third, our church has unique needs that depend upon specialized education and training—the ministry, schools, health system, and the other significant enterprises.

Fourth, if the lay leadership in our churches were all educated in secular settings, we would have a greater likelihood of our churches becoming more and more social in nature and less responsive to the worldwide mission of the church.

Fifth, where else can our young adults better find life companions

BY MYRON WIDMER

with similar persuasions, commitment, philosophy, or life goals?

Yet are our colleges similar to those we had in the thirties and forties?

In lots of ways the answer is an unequivocal No. Our schools today are as different as our Adventist homes are from those of years ago.

Back in the early part of our church's growth, almost every home had uniformly the same commitment to the church, including a total commitment to the educational enterprise. The homes were stable and with little divorce. In addition, our membership was almost uniformly poor, and most were not well educated.

Today we have a totally different circumstance. We have some who may be identified as wealthy as well as the absolutely destitute. Also there exists a wide spectrum of views about the church and commitments to it. There are individual concerns for the church and what it represents that are as diverse as the individuality of the people in our pews. Our schools represent a cross section of our church and therefore grapple with the same set of problems.

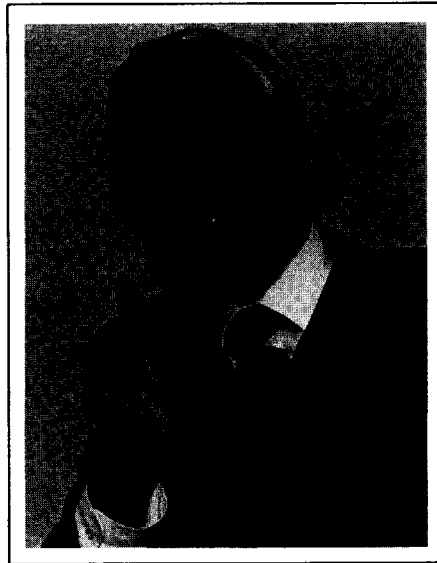
On the one hand, many feel that the policies of years ago are no longer present and hence this suggests erosion. Whereas if you look carefully at those policies, often they had little or nothing to do with spiritual welfare. They had more to do with governance and the manner in which people were then managed. Students had few of the rights they have today, rights granted by force of law.

On the other hand, a major portion of our students are still coming from homes with a Christian background and commitment. There is no question in my mind that these students have a deeper knowledge of, and a more carefully thought-through commitment to, the Lord than students in my day did.

Yet nearly 50 percent of our students come from homes where they have been abused and alienated; and they have seen little, if any, of Christianity or real love. Hence the problems are different as are the ways and means of meeting them. But the love of Christ must be shared with them.

How would you say this affects our colleges?

Some of these students have become hostile; they feel rejected and betrayed. The question I have to ask is Whose students are they? To whom do they belong? How does the Caring Church respond to these young people who have these very real needs?



And where should that response occur?

Because of the deep wounds these young people have, it takes time to develop a sense of trust in them and with them. It takes time and a great deal of patience to get them to respond to love and care. In the meantime, these young hurting individuals lash out not only at the church but the school, administrators, and teachers. Yet I feel it is our duty and obligation so far as possible to convey the message that they are individually precious in God's sight, that He loves them, that He has total and complete forgiveness, that there is a place for them in His plan and in His work.

Our schools have had to change their character somewhat in order to minister in an effective and demanding way to salvage these young people. Decades ago students came with certain stabilities already in place; as a result, one could then build on a foundation while developing outreach skills. In the case of today's students, we must first make them

whole emotionally before they can even understand what the Word and what Jesus have to tell them.

I have heard that enrollment at our colleges has been declining in recent years. Is this true?

Yes, we have been in a period of decline for several years. This school year alone we have approximately 800 fewer full-time students overall than last year. This is about a 5 percent decline.

What reasons would you give for this decline in enrollment?

In the past 20 years the birth rate, particularly among the Caucasian community, has dropped significantly. And if people aren't born, we can't educate them. Thus there is a shrinking pool of 18- to 20-year-olds.

In addition, too many Adventist homes no longer truly value Christian education even at a minimal level. Because of the troubled nature of many of our homes, a large number of parents are not placing Christian education among their priorities. Even those with reasonable income are increasingly identifying Christian education as a discretionary or optional activity.

It's also accurate to say that some feel our schools are no longer significantly different as compared with our secular counterparts. Others have raised questions relative to the quality and spectrum of the offerings. Today's society is very complex and divergent, and the ability of our system to cover all areas of human learning is not possible.

Contributing to this decline in enrollment has been the loss of vision by local church members in taking the responsibility and initiative of individually supporting youth in their home church who need to gain a Christian education. This is a troublesome concern that I think is significant. As a church, we need to respond as we used to, or we will lose this rich resource.

One further factor is the perceived high cost. Yet much data exist showing that Christian education is no more costly today than it was back in the thirties. It still remains a matter of priorities and values.

What is the long-range outlook for student enrollment?

If you look strictly at the college-age group, all projections show a steady decrease in the number of high school graduates.

Can we do anything to change this trend?

Yes, we can. We have a shrinking pool of traditional college-age students, but there is a growing pool of older students. The fact is our system as a whole has not been responsive to part-time students—the 35-and-older individuals who are looking at either retraining or in-service training. More than 75 percent of our youth at the college level are not in our schools. We must—all of us—turn this around; they need the experience and we need their potential.

Another growth area we have not responded to adequately is the recruitment of minorities—blacks and Hispanics. We have a poor track record on this item. Our church has its major growth in minority churches, and yet we haven't had a significant influx of students from these segments.

If we reached out to all these groups, we could dramatically alter the decline in enrollment.

Do you ever see the day that the church may provide free or reduced-cost education for all Adventist youth?

No, I don't think so. If you read the Spirit of Prophecy carefully, you will find that Ellen White clearly advocates that tuition should not be made cheap. She says that Christian education is something you invest in.

I hear many talking about the cost of Christian education. My own youngsters were educated totally in our system, and I don't view it to be an expense. Why? Because I invested in my children, the church and teachers invested in them, and I hope that now my children will invest in the church and in others. Christian education, while it's not free, doesn't cost; it pays.

With the probable continuing decline in enrollment, how will our colleges cope?

With considerable difficulty. I wish I could state categorically that we have

If the status quo remains, our colleges will be much like battery-operated clocks that soon will grind to a standstill.

workable solutions. I believe that the greatest promise and challenge is that currently less than 25 percent of our Adventist college-age youth are in our schools. In fact, a great many of the 75 percent not in our schools are not attending college anywhere.

If the status quo remains in place and nothing is done to address this situation in a positive manner, then I think there is a considerable probability that our college system will shrink. Just where and how, I wouldn't want to predict. Each institution is owned by constituents and they individually must determine what they are going to do with their school. Constituents will find it exceedingly difficult to face such problems if the difficulties encountered in closing several secondary schools are any indication of what might happen to colleges.

Some colleges already have reduced their staffs and program offerings. Will this be a continuing trend?

Oh yes, as our revenues decrease we must decrease our expenditures. This is a reality that many don't understand. Generally, 60 percent of the total budget is salaries. The other 40 percent is nondiscretionary spending for basic operations such as taxes, insurance, utilities, supplies, et cetera.

So the most obvious place to reduce costs is by reducing staff and programs. When this is done, we also risk losing students who are seeking particular programs. This in itself can be counterproductive. But our system cannot provide everything for all the needs; we must be selective.

What is the trend in the church's dollar support of the colleges?

The church's contributions have increased. In some cases, substantially. However, there are two factors most people do not understand. First of all, colleges have tremendous space areas—libraries, auditoriums, gymnasiums—that are very energy-intensive.

Second, while the economy may be experiencing a 4 percent inflation rate, most institutions of higher learning experience an inflation rate at least 50 percent higher than the domestic rate. Contributing also is the ever-increasing cost of specialized learning tools used by colleges.

But while the church's contributions have increased, they have not kept up with demand and the growing need for sophistication. So in terms of buying power and need, the appropriations are becoming less adequate. The church can't give what it doesn't have, for its appropriations come from contributions of the members.

Overall it is becoming increasingly more difficult to keep institutions solvent.

Are the colleges, then, in debt?

Yes, they are. They are in debt as a system. They owe something on the order of \$45 million to financial entities.

Is this level of debt a problem for the colleges?

It's a very real problem. It's something we cannot address lightly. I should say, however, that we don't just have debt with no resources. We have resources. In some cases, we own property that is mortgaged. As we rent and use that facility we generate income to service the mortgage, so no real cash flows from the institution. That balance has to be kept in mind.

We also must compare our assets with our liabilities. Right now we

don't know what the true value of our assets is because the value on the books for most of our schools is at the actual purchase price of many decades ago. It is thus difficult to generate a meaningful asset-to-liability ratio.

Are our colleges accepting any government money?

To my knowledge, nearly all federal and state moneys are given as aid to the students. The college is only a conduit for distributing these funds. The requirements are that we must not discriminate, we must be fiscally responsible, and we must show we have given these moneys to those for whom it is intended. To this date there has been no negative consequence for assisting the government in transferring these funds to student accounts.

In the case of some research or special programs, our schools have received money from the National Science Foundation and other such entities. Here we are giving a service for pay. That is, the government receives the benefit for the services rendered.

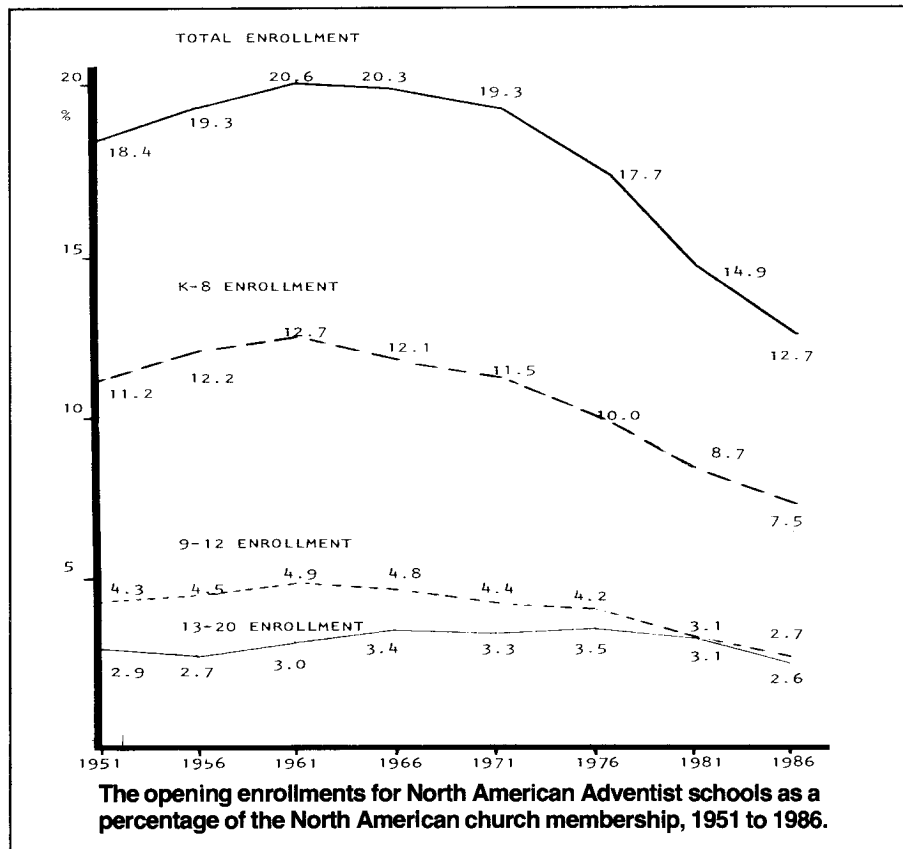
Money has come directly to some of our schools through the government's energy conservation program of a few years ago. This was a case where government officials were urging us to insulate and to make our facilities more energy efficient as a matter of national policy. They gave us as incentives some matching funds to assist in paying for the retrofitting of our facilities.

Has the acceptance of these funds been approved by the church?

Yes. The Religious Liberty Department of the General Conference reviews all basic programs to ascertain if any compromising of the church or the institution would occur. To this point, every program we have participated in has had its endorsement. We do not see ourselves having in any way compromised our historic position.

What do you see as the greatest challenge facing our institutions of higher learning?

If you're looking for a single element, it is the challenge of convincing Adventist families that Christian edu-



cation is a necessity—that it doesn't cost; it pays.

What would you say in summary about our North American Adventist colleges and universities?

I would like to say that if we as the church do not somehow intervene and change our present course in terms of the number of our youth not going to our schools, I think the future will be fraught with some real disappointments. I think it jeopardizes the long-term vitality of the church in this division.

It even has implications—significant implications—for the overseas divisions. If the status quo remains and nothing is altered, it would appear to me that we will be much like a battery-operated clock that will gradually start running slower and slower and at some place down the way come to a standstill.

At that point the church would no longer be a credible, viable entity because it will have lost its main channel through which to convey our heritage. The armies of dedicated

youth we have will vanish. I don't think it can be business as usual in the immediate future. We must somehow change for the better what we are presently doing.

Those changes possibly will include different kinds of curriculum, perhaps new settings, and attracting the older generations as part-time or even full-time students. A paramount concern must center on keeping our colleges and universities singularly Seventh-day Adventist and then making this known to our people.

We must find new mechanisms for funding and for communicating the benefits of our school system, thereby bringing on board the entire church—members, ministers, leaders, and educators—in a cohesive thrust to keep our colleges and universities on course and doing what they were commissioned to do—preparing men and women to serve God and humanity. □

Myron Widmer is associate editor of the ADVENTIST REVIEW.

SHARING THE JOY

I understand you've been on the Voice of Prophecy staff since 1947. That's a long time! What is it about your job that makes it so appealing to you?

I'm amazed that it's been that long. But the time has gone quickly because of the results—the people. Having people tell you that they've accepted your invitation to meet Jesus is tremendously rewarding.

Lorraine is just one example of why these 38-plus years at the VOP have been so exhilarating. Lorraine had lost everything because she couldn't stay away from liquor. One night she staggered into a large meeting where H.M.S. Richards was talking about God's love and power.

At the conclusion of the sermon, I sang "The Love of God." As I sang, the message of the entire meeting somehow penetrated her clouded brain, and she decided to make Christ the Lord of her life. Since her conversion Lorraine has been a counselor for alcoholics.

Seeing such change in people is so rewarding! We have the exalted privilege of pointing them to the answers that are all wrapped up in the gospel of Jesus Christ. In Luke 15:7 we are told that there is joy in heaven over one sinner that repents. Every day our VOP family has cause for celebration because we hear from scores of precious people who are responding to the good news.

When I picture you at work, I see you behind a microphone, making records. But obviously you do other things. What's a typical day like?

No day is typical. I answer letters,

**Del Delker's
greatest rewards
come from
bringing people
to Jesus.**



choose music for the broadcasts, send music copyright information to people who need it, guide visitors through the VOP, do trip arrangements, and of course there's a never-ending search for just the right songs that need to be learned and rehearsed. I've also traveled overseas quite a lot, and have learned songs in 13 or 14 languages, most of them in Spanish or Portuguese.

There's always been lots of variety in what I do, which is the way I like it! Before Wayne Hooper retired from the VOP, I was his secretary for a number of years. Also, he spent many hours coaching and recording me, and I learned so much from him and from the other musicians I worked with in the music department. We were like a family.

How much time do you spend on the road?

It varies. I average a couple of months out of the year. I'm often busy on weekends, too, but usually I get at least one weekend a month to myself.

When we see you up front singing, we tend to forget the lonely motel rooms and the dreary airport terminals.

That part of my work can get very monotonous. It has certainly made me realize that if I were not a Christian, I would want no part of show business. Although my life is similar in some ways, at least when I get offstage I have the satisfaction of knowing that my message, with the blessing of the Lord, has eternal consequences.

Do you get criticism along with the compliments?

I've gotten my share. It used to

BY JOCELYN FAY

bother me a lot more than it does now. Constructive criticism given in a loving, Christlike spirit can be helpful, and one would be a fool not to consider it.

When I came into the church, I really thought that the end of the world was coming in six months. I thought I should wear black skirts and white blouses to look more spiritual, and I was dead sober, thinking I shouldn't be my naturally bubbly and exuberant self. Martha Bietz said to me, "Del, don't grow old before your time. Get yourself some colorful dresses and wear them when you're singing. Be young, be happy." That was a criticism I needed to listen to.

The pluses in my work far outweigh any negatives the devil has hurled at me. The criticism is minuscule compared with the encouragement I get from God's wonderful family!

You have to remember that anyone who does anything is going to be criticized. When I talk to young people who are hurt and have been criticized, I tell them, "Hey, join the club. We all get it." Even our Lord was criticized.

How do you manage when you're in public to look so composed, so gracious, so loving? Do you always really feel that way?

There are days you have to fake it and not go by how you feel. Feelings are so fickle! You can be feeling physically awful, you can have a broken heart, or whatever, but you just try not to show it. You know, though, sometimes just "faking it" makes it come true.

Do you have some special way of cheering yourself up when you're really depressed?

I find that I don't sink into depression except when I neglect the time I spend with God. You can be so busy doing the work of the Lord that you don't have time for the Lord of the work, and that's bad. It's not just a matter of stacking up points with God. It's a matter of survival, it's a connection. When that connection isn't there, I can get very depressed. But if I stay close to Him, even though I may not always be on top of the world, my depression can't last very long. It is

I have chosen not to let my singleness be a galling yoke around my neck. I have chosen to let the Lord use it for His honor and glory.



impossible to keep in focus without a divine-human togetherness.

Some people who have depression, of course, need professional help. But I do believe that when average people keep getting down in the dumps, they are not keeping up their relationship with Christ.

Do you have a hard time keeping praise from going to your head?

To answer that I'll tell you a story, which I've never told in public. My first camp meeting before I was a VOP staff member was in Lodi, California. I was very young, just barely out of high school. I had never sung in a large meeting before, and I knew very few songs. There was just one that I had a burden to sing, but I didn't know all the words yet. Marjorie Lewis Lloyd knew it by memory, so she and I pieced the words together, and that night I sang "The Love of God."

Afterward a crowd gathered around, and I never got such smothering and kissing and adulation before from a crowd! Sometimes success as a singer or speaker seems to go hand in hand with an inflated ego, and I must admit my head was swelling that night. But a swollen ego and the fruits of the Spirit can't live simultaneously in the same heart.

After the crowd was gone and I walked back to my little rented room

in the dark, it was dark in my heart, too. My newfound euphoria had evaporated like an ice cube on a hot sidewalk, and I was left with the same sunken feeling of despair I had had before conversion.

Walking to a nearby grape vineyard, I knelt down and poured out my heart to the Lord. I said, "Lord, if singing for You is going to do this to me, take it away."

The Lord and I had a good visit together. My joy returned, and I received His assurance that as long as I let Him have control of my life I had nothing to fear—He would take care of my ego and keep it in proper perspective. And He has. You'd smile at some of His methods, but I'm not telling you those!

Having received compliments myself has helped me to know how to compliment others. There's a difference between flattery and sincere appreciation. Love and appreciation never hurt anybody. I tell them I was encouraged by the message they gave, and how happy I am that they are letting the Lord use them. I try to keep the spotlight where it belongs—on the message, not the messenger.

Tell me about some of the people who have had a major influence on your life.

That's tough. There are so many.

H.M.S. Richards no doubt is one of them.

Yes, but before I got to know him there was J. L. Tucker, who baptized me. I'll be forever grateful for his guidance very early in my life.

Then of course there is my beloved chief, H.M.S. Richards, and his wife, Mabel. She's like a mother to me, and he was like a dad. My mother raised us by herself. She and my father were divorced a month before I was born.

Since I never did have a father around, both Elder Tucker and Elder Richards have been my "fathers."

These people preached the gospel from the pulpit, but most important, they lived it away from the pulpit. Their influence on my life has been immeasurable.

Anyone else?

Yes, I should mention Elmer Walde. I owe him a lot too! He was our announcer at the Voice, and if it hadn't been for him I wouldn't be there.

I went to the VOP in September of '47, knowing that God had called me there. (People ask, "How do you know you're called?" Well, how do you know you're in love, or how do you know you itch? I knew!) I had expected to do some typing, but I thought I had been brought there mainly because of my musical talent. Yet I wasn't doing much singing. During those first few months, sitting there pounding my typewriter, I wondered if I had made a mistake in coming.

If it hadn't been for Elder Walde I would not have stayed. He's the one who encouraged me and believed in me and said, "There is a place for you here. I know the Lord has called you."

What are some of the milestones in your life?

The one that makes everything else pale into insignificance is my conversion. That was a tremendous experience for me because I was such a rebel. One of my aunts was so surprised when she heard that I'd become a Christian that she said, "I don't believe it!" It wasn't long before she knew something special had happened to me.

My occupation certainly changed my life. I didn't want to be a career person. What I wanted to do after I was converted was to go to Pacific Union College, get an education, become a pastor's wife, and raise a Christian family. But it just didn't happen that way.

I did go back to college to get my B.A. after being a career girl with the VOP for seven years. That was a real milestone in my life.

And I suppose along the way there



VOICE OF PROPHECY

Del Delker tells stories to children at Glendale (California) Adventist Elementary School about people whose lives have been changed by the VOP.

have been growth milestones, like learning not to be dejected by censure or elated by applause. Also, remembering to keep the basics in mind—that if we go through life just striving for happiness, it's like chasing the proverbial butterfly. What we should be doing is trying, with God's help, to make this a better world and hasten the coming of Jesus.

If we are single, how foolish it is to let that make us miserable. Paul said in Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and I think when we make it to the kingdom, married or single, we're not going to look back and say, "Oh, I wish I could have been married."

How nice of you to lead me right into my next question! I'm sure some of the single people reading this would like to ask you if you've found it difficult to stay single and how you cope. I've heard rumors of romances in your life, but have assumed that you've made a deliberate choice to remain single because of your ministry.

Sure, it's hard for me. I've got the same rich, red blood running through my veins that anyone else has.

I have never taken a vow of celibacy, but so far marriage has not seemed to be the Lord's plan for me. I just pray for Him to lead me "one day at a time," as the song goes. And if the Lord should lead me to a soul mate at this stage in my life, I'd consider changing my single status. But I'm leaving it up to Him.

Jocey, my advice to folks who feel that life has treated them unfairly because they're not married is this: Who says this life is fair and normal? We're still in the concentration camp of the enemy. After all, Satan has made a terrible mess of this world.

I have chosen not to let singleness be a galling yoke around my neck. I have chosen to let the Lord use it for His honor and glory, and if people see me, as you say, smiling and gracious and happy, whether single or married, the Lord has answered my prayer.

And as to the rumors you've heard, never believe rumors!

I would imagine that you've had to cope with some pretty ridiculous and vicious ones—and even some assaults on your character.

I don't know where people find these stories and rumors. I've heard that I was divorced, that I had three kids, that I had cancer, even that I was

GOD'S PROMISE

Here is a well-known promise of God that is found in the Bible. How fast can you find the words? They run up, down, backward, forward, and diagonally, but always in a straight line. The promise is "ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD" (Rom. 8:28). Circle the words as you find them, and cross them off the quotation. Some of the letters are used more than once. The answers are on page 26.

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—BY DALE MARIA FELDMAN—

dead. But as far as the vicious rumors go, I had one bout of rumor that just about did me in.

One person sent anonymous letters all over. Elder Richards threw away his copy and didn't even show it to his wife. But to others it was too juicy—they had to show it to people, and it spread like a prairie fire.

I thought my life was ruined. At that time I could understand suicide. I wasn't planning it, but I could understand it better than before.

But the Lord performed a miracle. I was sitting in my office about as low as I've ever been in my whole life. And someone knocked on my door—Elder E. L. Minchin. We were friends, but he had never stopped by my office before. He was walking out the door of VOP when a little voice said to him, "Go see Del." When he asked how I was doing, I poured out my heart to him.

He asked me, "Are the rumors true? If so, the Lord can forgive you. If not, the Lord can take care of you. Don't let the rumors thwart you. Let the Lord take care of your reputation." That counsel lifted me out of the depths of despair then, and I've drawn on it for encouragement many times since.

Speaking of encouragement, do you have some favorite Bible texts

that you'd like to share with us, as we bring this interview to a close?

Several! First Timothy 1:12: "How thankful I am to Christ Jesus our Lord for choosing me as one of his messengers, and giving me the strength to be faithful to him" (T.L.B.).

Philippians 4:4: "Always be full of joy in the Lord; I say it again, rejoice!" (T.L.B.).

Hebrews 12:2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

I believe when we make it to the kingdom, married or single, we're not going to look back and say, "Oh, I wish I could have experienced this or that in my life." We'll be so happy just to be there! Whatever we've gone through here—loneliness, injustice, lost luggage, dreary airports, lousy restaurants—will seem so insignificant. After all, to create in people the joy of knowing our God is the greatest happiness we can have. □

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Jocelyn Fay is managing editor of the ADVENTIST REVIEW.

ENJOY.
An evening of
"Let There Be Praise"

SPRING TOUR



- March
- 7 Atlanta, GA—The Omni
 - 8 Birmingham, AL—Jefferson Civic Center Col. *
 - 10 Clinton, MS—Wood Memorial Coliseum *
 - 11 Shreveport, LA—Civic Ctr. Arena *
 - 13 Houston, TX—Hofheinz Pavilion *
 - 16 Las Vegas, NV—Artemus Ham Hall *
 - 18 Vancouver, BC—Queen Elizabeth Theatre

- 20 Spokane, WA—Spokane Opera Hse.
- 21 Tacoma, WA—Tacoma Dome
- 24 Portland, OR—Memorial Coliseum
- 25 Boise, ID—Morrison Center

April

- 11 Memphis, TN—Mid-South Coliseum *
- 12 Louisville, KY—Commonwealth Conv. Ctr. *
- 14 Hershey, PA—Hersheypark Arena *
- 17 Columbia, SC—Carolina Col. Arena *
- 18 Jacksonville, FL—Veterans Mem. Coliseum *
- 19 Lakeland, FL—(auditorium tentative) *

May

- 5 Pittsburg, PA—Civic Arena *
- 6 St. Louis, MO—Fox Theatre *
- 8 Milwaukee, WI—Performing Arts Ctr. *
- 9 Kansas City, MO—Kemper Arena *
- 10 Des Moines, IA—Veterans Memorial Aud. *
- 12 Sioux Falls, SD—Sioux Falls Arena *
- 13 Omaha, NE—Civic Auditorium Arena *
- 15 Sioux City, IA—Municipal Auditorium *
- 16 Wichita, KS—Kansas Coliseum *
- 17 Oklahoma City, OK—Myriad Convention Ctr. *
- 27 Fort Wayne, IN—Memorial Coliseum *
- 29 Nashville, TN—Grand Ole Opry House *
- 30 Little Rock, AR—Barton Coliseum Arena *
- 31 Knoxville, TN—Civic Auditorium/Coliseum *

June

- 2 Winston-Salem, NC—Memorial Coliseum Arena *
- 3 Hampton, VA—Hampton Coliseum *
- 5 Columbus, OH—Franklin Co. Vet. Mem. Aud. *
- 6 Chicago, IL—Rosemont Horizon *
- 7 Indianapolis, IN—Sports Center *

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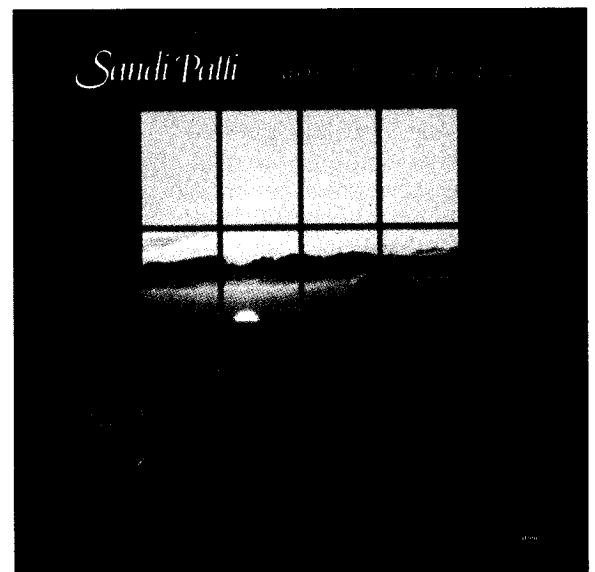
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WHOSE PROBLEM?

How do you feel when things are not going well in a neighboring church? Or with another church member?

When we hear bad news about other people we sometimes tend to have a sense of smug satisfaction rather than sadness. If we don't have a strong relationship with the people who have the problems, then *their* bad news is not *our* bad news; *their* problem is not *our* problem.

Thoughts such as, He has been flying too high anyway, or He had it coming! cross our minds, especially if the problem belongs to someone with whom we don't get along too well.

But to feel gratification over the misfortunes of another is sin. When we hear bad news about our family or a close friend we may see it as our problem. But if the news concerns church members that we may not like very much, we see it not as *our* problem but *their* problem.

The stronger our relationship, the more sympathetic we become. For example, when an airplane from one's own country crashes we feel the hurt more than when a plane from another country falls.

How should we respond to people's personal or collective problems? Nehemiah furnishes a good illustration of the proper response. While he served as a trusted officer in the cabinet of Artaxerxes I, king of Persia, his brother arrived with bad news from Jerusalem: "Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire" (Neh. 1:3).*

Since the church is a family, we

Does someone else's misfortune cause smug satisfaction or sadness?

need to be sensitive to each member's needs and problems. The "bad news press" that receives satisfaction from publishing church troubles does not do the church any favor. It only demonstrates a lack of understanding the church as a family. What kind of

person would go out of his way to publicize his family's weaknesses?

How should we react to bad news from Jerusalem? What is the Christian response to bad news about another member of the church or one of its institutions? We may take a clue from Nehemiah's reaction. "When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven" (verse 4).

He could have said, "Well, the walls are down in Jerusalem! Isn't that too bad! They made their bed; let them lie in it." Or he might have responded, "No walls; well, I'm sure glad I don't have that problem. I've got my own problems. The king wants me to serve at a banquet tonight, and I want to go fishing instead."

Nehemiah might even have sought to assign blame. "So the walls are still down. I wonder who's fault that is? I think I'll find out and publish an exposé." But exposing the problem does not build walls around Jerusalem.

Or Nehemiah might have been tempted to argue that this was not his problem. He had a secure job and probably lived rather well. He was far removed from the problem—more than a thousand miles by caravan. But emotionally it was his problem.

It is easy to distance ourselves from others' problems. A couple divorces,



UPI/BETTMANN NEWSPHOTOS

The brother of astronaut Ellison Onizuka comforts the astronaut's widow during a memorial service on January 31 for the seven people killed when the *Challenger* exploded.

BY GORDON BIETZ

and we don't talk to them (at least not to the one we blame) when they need it the most, because we don't know what to say. Parents struggle with their children, and we say, "I could have predicted it!" instead of sympathizing with them.

Any problems in Washington, D.C., at our church's world headquarters are not only *their* problems; they are our problems too. Any problems at the conference office, the college, the church school, or in the local church are *ours*, not just *theirs*. We live as the body of Christ—a family. Let us never be found divorcing ourselves from the sorrows and pains of others, seeking to distance ourselves from their problems.

If we would be true members of the family of God, we need to react as did Nehemiah. "When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven."

Only when we take a personal, empathetic responsibility for each other can we become the family that God intended. Only when my brother's pain becomes my pain will I be truly a part of the family.

Satan would separate us from each other in our problems. The essence of his kingdom is a selfish concern for our needs rather than the needs of others, feeding on others to meet our needs rather than feeding others to satisfy *their* needs.

We needn't deny the existence of real problems in institutions or people. But our attitude becomes sinful when we treat these problems and faults as grist for the rumor mill, as *their* problem rather than our own.

If fellow church members have problems—all the more reason to draw close to them. Do church leaders have problems?—all the more reason to fast and pray for them as did Nehemiah. Does your pastor have problems?—all the more reason to encourage him.

Notice how one saint responded when he heard of problems a thousand miles away. "Then I said: 'O Lord, God of heaven, . . . let your ear be attentive and your eyes open to hear the prayer your servant is praying

Let us never be found divorcing ourselves from the sorrows and pains of others, seeking to distance ourselves from their problems.

before you day and night for your servants, the people of Israel. I confess the sins we Israelites, including myself and my father's house, have committed against you' " (verse 5, 6). Nehemiah identified with the people and their problems. When a mature Christian sees a problem in the family of God he knows that "we have a problem." And he identifies with problems in order to provide solutions.

Daniel, secure in his position at the court of the king, prayed, "O Lord, . . . we have sinned and done wrong [had Daniel sinned?]. We have been wicked and have rebelled [had Daniel rebelled?]; we have turned away from your commands and laws [had Daniel turned away?]. We have not listened to your servants the prophets [had Daniel not listened?]" (Dan. 9:4-6). The problems of God's people were Daniel's problems. He focused not on himself but on their needs.

Psychologist Mark Barnett, of Kansas State University, studied children from ages 7 to 12. In an experiment each child received 30 chips as a reward for helping answer some questions. The chips could be exchanged for prizes. They could also put chips in a donation box for children who did not get to participate. The children were asked to relate stories. Those who related something unhappy about themselves contributed an average of only two chips to the box. But those who told about someone else's troubles contributed an average of ten chips to the box.

When we focus on ourselves, we are not able to identify with others. Where is your focus?

When Israel worshiped a golden calf, the Lord suggested He start over and make of Moses a great nation. "So

Moses went back to the Lord and said, 'Oh, what a great sin these people have committed! They have made themselves gods of gold. But now, please forgive their sin—but if not, then blot me out of the book you have written' " (Ex. 32:31, 32).

Moses could have said, "Well, it's You and I, Lord. I'm glad I didn't have anything to do with that. You have shown good judgment in deciding to make a great nation of me rather than of these rebellious people." Instead Moses offered his *eternal* life for *their* problems!

Jesus provided the superb example. He might have stayed in the security of heaven and said, "Too bad about those people on earth. They are in trouble now." He might have criticized us. But instead, Christ so identified with us that He became one of us. "The Word became flesh and lived for a while among us" (John 1:14). Christians understand, they identify with needs and problems, they empathize because they know Jesus.

While waterskiing with friends, I saw the towrope wrap around one skier's hand and tear a portion of it. How do you suppose we reacted to his misfortune as we watched from shore? We all experienced pain and wept in sympathy.

Should the family of faith do less for injuries of the heart? Ought we to do less for any pain the church suffers? As family members, will we not weep like Nehemiah, pray like Daniel, and offer ourselves like Moses when we hear of problems in the church? □

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

Gordon Bietz pastors the Collegedale church in Tennessee.

THE ISSUE THAT'S LIGHTING UP!

Irrefutable evidence now indicates that smokers are not only killing themselves but may be doing serious harm to those of us who do not smoke. Consider these findings.

Every time a smoker lights a cigarette, pipe, or cigar, the smoke enters the atmosphere from two sources. A cigarette smoker inhales and exhales eight or nine times with each cigarette, for a total of about 24 seconds. This smoke, which goes into the smoker's mouth and lungs, is called "mainstream" smoke. By the time it is exhaled, a great number of the impurities have been removed.

Yet two thirds of the smoke produced by a burning cigarette goes directly into the air rather than into the smoker. This "sidestream" smoke has higher concentrations of several hazardous agents than that inhaled by the smoker.

Sidestream smoke contains 70 percent more tar than mainstream smoke, 2.5 times as much carbon monoxide, 3.4 times as much benzopyrene (a known carcinogen), 73 times as much ammonia, and 2.7 times more nicotine. Other chemicals released include cadmium, nitrogen dioxide, formaldehyde, and hydrogen sulphide.¹

The tobacco industry still claims there is no real evidence of a link between smoking and disease, in spite of the fact that since 1950 more than 50,000 scientific studies have linked smoking to lung cancer, heart disease, and other diseases.² Acting on this evidence, more than 33 million Americans have successfully kicked the smoking habit. Because many insurance companies believe the evidence,

**Are you sure
you don't
smoke?**

they offer reduced rates to nonsmokers.

But what is the evidence about passive smoking? Full-page ads in papers and magazines, paid for by the R. J. Reynolds Tobacco Company, assert, "Today there are scientists who claim that cigarette smoke in the air can actually cause disease in nonsmokers. . . . We deplore the actions of those who try to manipulate public opinion through scare tactics."³

No Scare Tactics

Scientists are not using scare tactics. When a smoker lights a cigarette indoors, he delivers harmful drugs to everyone present. A study conducted by the Harvard School of Medicine indicated that the lungs of children with smoking mothers have a 7 percent decrease in function and development.⁴ Other studies show that children of smoking parents suffer a significant increase in bronchitis, pneumonia, and asthmatic attacks.

Scientists have found a decrease in head circumference and muscle mass of infants born to smoking mothers.⁵ The possibility of delivering a still-born child becomes twice as high for a heavy smoker as for a nonsmoker.

Cigarette smoking also causes spontaneous abortions. And recent studies show crib death or sudden infant death syndrome (SIDS) to be 50 percent higher among children born to smoking parents.

Ellen White referred to these problems years ago. "The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco user's tainted breath. Many infants are poisoned beyond a remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison. While it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually, upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death."⁶

To filter all the smoke out of an enclosed place has proved impossible. One study on a half-hour Boeing 707 flight found the ventilation system unable to remove all of the smoke. Air in the nonsmoking section contained as many tobacco particulates as in the smoking section.⁷

Even if secondhand smoke causes only 500 cancer deaths per year, this amounts to many times more than the number of such deaths from other nonoccupational exposure to air pollutants. The Federal Clean Air Act has regulated as hazardous, air pollutants such as coke-oven emissions, vinyl chloride, benzene, and arsenic. Coke-oven emissions, the number two carcinogenic pollutant,

BY DE WITT S. WILLIAMS

ants, cause up to 150 lung cancer deaths a year, according to estimates.

In his testimony before the Senate on S-1440, The Nonsmokers' Rights Act of 1985, Surgeon General C. Everett Koop said, "Of the 15 studies published to date, which have examined the link between passive smoking and cancer, only three have not shown a statistically significant positive correlation between the two. Two additional studies soon to be published are purported to also show a strong positive correlation between passive smoking exposure and an increased risk for lung cancer. More recently studies have also indicated that nonsmokers may also be at risk for developing heart disease resulting from exposure to ambient tobacco smoke."⁸

Smoke at Home

Researchers from the University of California at San Diego examined 695 nonsmoking women, classified according to their husbands' smoking status, over a period of ten years. Those exposed to passive smoke at home had a higher total age-adjusted death rate from ischemic heart disease than women not so exposed.⁹

James Repace, a U.S. Environmental Protection Agency researcher and physicist, and Alfred Lowery, a research chemist, concluded that passive smoke kills about 5,000 nonsmokers every year in the United States and about 500 in Canada. Repace claims that on the job each smoker who smokes two cigarettes an hour over a six-hour shift subjects nonsmokers to cancer risks 100 to 250 times greater than acceptable environmental standards. Risks rise in the case of chain smokers and in workplaces with inferior ventilation.

The tobacco industry, of course, continues to deny any substantial evidence linking passive smoking to lung cancer or heart disease. But evidence now supports the idea that in an indoor environment, at least, when someone smokes, everyone smokes.

What can you do to protect yourself from passive smoke?

Get Thank You for Not Smoking signs for your home and office.

Request nonsmoking seats in airplanes, trains, and buses.

If you work in a smoking environment, ask your boss to provide nonsmoking areas for nonsmokers.

Demand nonsmoking sections in restaurants, and patronize only those that provide them.

Support nonsmoking-in-the-workplace legislation in your city, county, or state.

Join and support groups like ASH (Action on Smoking and Health) and GASP (Group Against Smoking Pollution).

Above all, remember that nonsmokers today make up more than two thirds of the U.S. adult population. You are not alone. This healthy majority has become more vocal about its rights. You have a right to demand pure air.

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Young Couple Helps Found Church in New England

Low-key approach wins trust

Nine years ago David and Jan Ellis, like Abraham of old, decided to pull up stakes and move to a new area. Like Abraham, they felt that God was calling them. Like Abraham, their faith was rewarded—and as a result of their move Seventh-day Adventists are becoming firmly entrenched in a rural area of New Hampshire where there was only one Adventist when they arrived.

Nine years ago David and Jan were living in Waterville, Maine, where David, a recently graduated nurse anesthetist, was finding himself overworked and unable to spend much time with his family. Increasingly they had become convicted that they should alter their lifestyle. When a chance came to

move to Conway, New Hampshire, Jan called some people who had been looking for a house in the Waterville community—and within five minutes their house was sold.

“We had no intention of starting a church in the Conway area,” says Jan. “There was a church about an hour north. We simply wanted to be in an area where David wasn’t so busy.” By the time four years had passed, however, they began to feel that they should be working in their own community.

Ironically, the non-Adventist wife of the one other Adventist in the area felt that there ought to be an Adventist church in Eaton, a town of about 200 people. (Within a radius of about 15 miles, however, there is a population of some 8,000.) This very determined non-Adventist—who said there was no way she was going to change her religion

(incidentally, she was the first person baptized)—began to invite children to a Sabbath school, and Jan had little choice but to serve as teacher. Exciting things soon began to happen.

“One weekend I felt impressed to put extra potatoes in the oven,” Jan says. “My husband said, ‘What are you doing that for?’ I said, ‘I don’t know. We may have guests’—although we never had before. That day a young woman and her three children walked through the door. She was from a town nearby. She had been looking for an Adventist church and had seen an ad we had put in the newspaper. (Interestingly, I had just enough potatoes for that meal!)

“She started attending regularly, and there was a tremendous change in her life. Because of that change, her brother, her mother, and her stepfather eventually were baptized.”

With more adults starting to attend, the children’s Sabbath school was expanded to include adults. Church services began, then a Tuesday night prayer meeting. The little group started sending out a mass mailing of *These Times*. They started going door to door at Christmastime, delivering homemade bread and singing carols. At Halloween children from the local community went around collecting canned foods for Thanksgiving baskets. Soon one church’s mother started coming to church. Then her sister started coming. Bible studies began. And the church began to grow.

“It hasn’t been a tremendously dramatic thing where hundreds of people have been baptized,” says Jan. “But it’s really been exciting to see the growth. We’ve had one SDA family move in—orthopedic surgeon Jay Neil and his wife, Amelda. All the rest have been baptized from the community.”

Currently the Conway company has about 20 members—some of those baptized have moved away—and an attendance of about 25. With the arrival of the Neils, the group

By James Coffin, news editor, ADVENTIST REVIEW.



JOHN BRIDGES

The Conway company has grown to 20 members, with weekly attendance of 25.

has been able to take an even more active role in the community. A cooking school last year drew from 50 to 60 people every night.

Vacation Bible Schools (the first one attracted 50 children) have been tremendously popular—so much so that non-Adventist parents do much of the work associated with them. “We can’t even advertise the Vacation Bible Schools,” says Jan. “We just invite people who have come before. We even have people calling us and arranging their vacation schedule around our VBS.” The group also has sponsored a Five-Day Plan to Stop Smoking, the Dobson film series, and numerous other community activities.

Members' Stories

The way in which each new member joined the group is a story in itself. One experience happening right now involves a couple who recently received a copy of *Steps to Christ* from the man's brother, who himself is a new member of the Manchester, New Hampshire, church. The couple read the book through in two days. The woman then called Jan and told her she was interested in the Adventist Church. The Ellises have begun studying with them. The couple have quit smoking, and she has arranged to have Sabbaths off from work.

“What is really exciting about the group,” says Jan, “is that everybody at some time or other gives Bible studies. It is not that my husband and I or the Neils are doing it all. A man and his wife who were baptized four years ago are involved in prison ministry. He was a foster child and shunted from one home to another. As a youth he was in a street gang in San Francisco. He later joined the merchant marine—so he really understands these people's lives. And his wife is having studies with someone at work.”

One highly unusual feature of the growth in Conway is that in all but one case, husband and wife have both joined the church. But even the one non-Adventist husband supports his wife's beliefs so strongly

that he decided to change jobs because his workmates gave him such a hard time about her religion and his defense of it.

Right now Jan and David are excited about a couple they have been friends with for five years. The couple finally have begun to read the Bible and have worship every day. “We're not having formal Bible studies with them,” Jan says. “But they will come over occasionally and say, ‘Explain this to us’—and two hours later they'll leave, and we won't hear from them for a month.

“This sort of getting to know people and loving them is what we're trying to do. We haven't had big evangelistic meetings, but I use the phone extensively, calling people, just trying to be a friend.” And it seems the method is working.

The Conway company signed purchase papers on February 1 for land for a new church. They had looked at the property but knew they could not afford the \$45,000 asking price. When the seller con-

tacted them to see what their decision was, he said he would drop the price to \$30,000 if they would buy it, which they have money in hand to do. They will have to proceed with the church as an act of faith and plan to do most of the building themselves.

Jan sees two major factors in the success at Conway: the sense of family among the members, and the fact that everyone is involved in reaching out to others. “It's not a programmed thing,” she says. “Everyone in his own sphere is reaching out to the community. We aren't the type who go door-to-door—that type of thing doesn't work in northern New Hampshire. People need to trust you first, perhaps more so than elsewhere in the country. So we are very low-key.”

As she looks back, Jan sees many things that she says are unquestionably divine intervention. “I believe that the Lord has really special things in mind for this group,” she says.

Williamsburg: Where the New Revitalizes the Old

Every-member ministry doubles church membership in two years

The company of 35 members Greg Hovanic pastors is much like he is—young, enthusiastic, and deeply committed to sharing with others the truths he holds dear.

They enjoy Ingathering.

They like to bring non-Adventist friends and relatives to church with them.

They're warm and friendly, and there are those who say that worshipping with them on Sabbath is

much like spending time with one's own family.

Hovanic admits that a number of visitors have commented about the church's warmth. “Almost every Sabbath when I'm shaking hands at the door, a visitor comments that there's something different about this church—there's love here,” he says. And when new members are asked why they joined, they invariably mention the loving and caring people they found when they first visited.

Hovanic and his congregation

By Jocelyn Fay, managing editor,
ADVENTIST REVIEW.

worship in historic Williamsburg, Virginia, settled in 1633. They conduct Sabbath services in an Episcopalian church just a few miles from restored Colonial Williamsburg.

When Hovanic and his wife, Connie, moved to Williamsburg in 1983, church records listed only 17 members, three or four of whom had moved away and two of whom no longer attended church. Hovanic is only the third pastor of this company, established seven years ago by pastor Hollis Wolcott.

Although the group was small, Hovanic was happy to become its pastor because the majority of the members were new Christians, and he thought their enthusiasm would make them enjoyable to work with.

"And indeed they have been," he says. "They're hardworking, loving people. They are the Caring Church. Without them the church could not possibly have more than doubled in two years."

At 30, Hovanic has been an Adventist for 11 years. He says his basic premise for pastoring is that numerical growth is contingent upon spiritual growth. "I feel that in my own spiritual journey," he says, "the emphasis on the cross, specifically Christ's sacrifice and the assurance of my salvation, was important to me." And so that is what he emphasized in his sermons, Sabbath school classes, prayer meetings, and conversations.

"I felt that understanding Christ's atonement would bring a sanctified life among the people, it would bring a mission-oriented and a service-oriented people," he says.

Hovanic also believes in the priesthood of all believers. "It's not just the pastor who's building up the church," he says. "It's an army of people, of many ministers. I just lead them, nurturing them in whatever gift they have.

"Very honestly and without exaggeration, every single member of my congregation has a ministry, and they're pretty close to 100 percent active in doing something," Hovanic says. "Not only does that help them spiritually but it brings

an enthusiasm that's contagious, and then we see numerical growth."

The members' ministries are varied. Jim Richards, for instance, has a prison ministry. About two years ago Richards, a Nationwide insurance executive, arranged to conduct Sabbath morning Bible studies at a nearby prison. He earned the respect and confidence of the prisoners, and about a year ago prison officials asked him to be their chaplain. As far as he knows, Richards is the only lay chaplain in the state of Virginia. Dave Tew, another Williamsburg member, now assists Richards at the prison on Sabbath mornings. And one of Richards' daughters oversees a Bible correspondence school for the prisoners, about 30 of whom have studied the lessons during the past year.

Sunny Richards, Jim's wife, is church lay activities director, and participates in an ecumenical organization that gives emergency assistance to needy families in the Williamsburg area. She also often is hostess for church gatherings and committees that meet in the Richardses' large home.

After she attended a Five-Day Plan to Stop Smoking at the Williamsburg church, Sue Jereb visited the church to tell what the plan had done for her. After coming once, she kept coming. She was baptized in February, 1985. Jereb's interest in helping others overcome the smok-



Connie and Greg Hovanic

ing habit led her to learn how to conduct the new Breathe Free plan. Enlisting the help of other members, she conducted her first series in November, in cooperation with the local hospital.

Youth ministries leader Roger Rinehart chairs a committee that plans three meetings a month—one that helps members grow spiritually; one that gives physical help to members, like winterizing a member's home; and one that reaches out to nonmembers, like passing out literature. Roger's wife, Mary, is Sabbath school superintendent.

John and Zelma Kozel are among the few longtime Adventists in the Williamsburg company. John, a retired General Conference assistant treasurer, cares for the company's finances. Zelma, whose interest lies in health, teaches cooking classes. The Kozels also enjoy giving Bible studies. One of their



PHOTOS BY RON GRAYBILL

Roger Rinehart teaches a Sabbath school class. His wife, Mary, is a Sabbath school superintendent. The Williamsburg company worships in an Episcopalian church.

students, Lucille Thornley, joined the church a little more than a year ago.

Thornley, who describes herself as "a lost sheep found during Ingathering," had not attended church since World War II. A Williamsburg member knocked on her door one winter day two years ago and, besides giving her a loaf of home-baked bread and an Ingathering brochure, invited her to attend church. Several months later she accepted the offer. And eventually, after studying with the Kozels, she was rebaptized. She is an enthusiastic Ingatherer.

New members who join the company have had from three to nine months of Bible studies. Soon after joining, they're out giving Bible studies to others. "This is long-term evangelism, and it's very sure," says Hovanic. "The people who come in through one-on-one studies are well grounded in and well oriented to their new faith. And they're already prepared to go out to others.

"Since we're a small church, all are needed," he continues. "So, long before they join, they've been asked to tell a mission story or help with a stop-smoking program. They really don't feel like 'outsiders' at all when they join."

Hovanic admits that he is able to spend more time with each of his members and help them develop their own ministries because he pastors only one congregation. "I've worked hard and put a lot of time into building up this church," he says, "but I know that many other pastors who are just as dedicated and work just as hard lack the opportunity to make the phone calls and visits, write letters, and work one-on-one with the members as I do."

Some of Hovanic's best help comes from his wife, the former Connie Saxton, an exuberant, multi-talented person he describes as his "associate pastor." The Hovanic often invite members to their home. "Some of our members are so new that they don't know what a church does or what a Christian should be

like. We take our responsibility seriously as role models," Hovanic says.

The Hovanic enjoy living in Williamsburg. Connie is absorbing Colonial history at work in the city's historic area. Greg enjoys the cultural activities typical of larger cities. This historic and cultural atmosphere, he says, along with a church he loves, is going to make Williamsburg a difficult place to leave someday.

But leave he must, eventually. He

and the Potomac Conference have agreed that he will attend the SDA Theological Seminary in Berrien Springs, Michigan, beginning in the spring of 1987.

But Hovanic feels sure the church will continue to grow under whoever pastors it next. "As long as they continue to receive their vision and their strength from God," he says, "there's no way these caring church members can fail to succeed in fulfilling their mission to their community and to the world."

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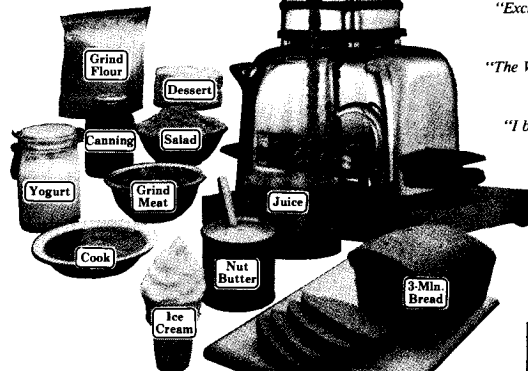
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Faith Adventures Project Helping Overseas Children

Visual aids make Sabbath schools come alive

Children's Sabbath school leaders in North America take a lot for granted.

For example, few would even shed tears of joy over receiving a package of visual aids. But in some places around the world the arrival of a package of felts would cause the recipient to shed enough tears to empty a box of tissues in short order. And many such tears have been shed because of a California-based project called Faith Adventures.

The story of Faith Adventures began 15 years ago when a small group of Sabbath school leaders and teachers in the White Memorial church in Los Angeles, California, were touched by the plight of a missionary friend in Thailand who had no songbooks, no felts, and no pictures for the children's Sabbath school. The group began mailing a few Sabbath school items to her, and Faith Adventures was born.

"We had no idea such a tremendous need existed," says Virginia Larsen, the major force behind the project, "but our eyes were opened. We discovered that hundreds of dedicated teachers are struggling to open the minds and imaginations of Sabbath school children without the help of a single visual aid. So we decided to do the little bit we could to help."

That little bit has been like the loaves and fishes in the Bible story. In 1985 alone, Faith Adventures spent more than \$15,000 for felts to be sent overseas. "But we have hardly touched the tip of the iceberg," says Larsen.

By Judy Burton, a laywoman from De Soto, Kansas, who has a burden to share the gospel with children.

One conference officer in eastern Africa wrote: "People are coming to my office asking for the Story of Jesus sets. Every Sabbath school in the conference of Masailand and Kisii wants the felts. Can you do your best to help us? We need only 400 sets." Only 400!

Faith Adventures volunteers say that in many places overseas Sabbath school children have never seen a picture of Jesus or any religious picture at all. Picture Rolls sent through the years have been highly treasured.

Jerusha Sabrine reported when she was child evangelism director of Negros Mission in the Philippines that of the 241 churches and companies in the mission, most of the churches, especially in the rural areas, had only one visual aid or none at all. "You would be interested to know," she said, "that our churches that have been fortunate enough to receive a Picture Roll have used the same one for 10 to 15 years, notwithstanding the tattered edges."

"Lending Kit"

Yet in one year the members in those 241 churches held 936 branch Sabbath schools and 206 Vacation Bible Schools. Doing the best she could with what she had, the child evangelism director organized a "lending kit" to be circulated to a different church each quarter. Of course, a bit of quick math reveals that the last of the 241 churches would not receive it for 60 years!

Rolando Giron from Guatemala pastors 24 churches and companies. Nine are groups of about 30 members, and 15 are organized churches of 50 to 150 members. Only three of

his churches have a children's Sabbath school room.

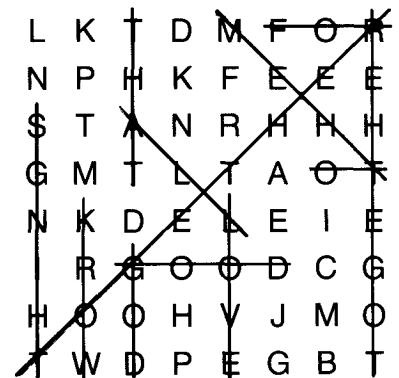
"Many of the children have never seen a box of crayons or a coloring book," Giron's wife, Terri, told Faith Adventures. "I have three Uncle Arthur books and a few pictures. So you can imagine how the children will love the beautiful felts you sent."

At one Sabbath school workshop a General Conference Sabbath School Department director watched the precious treasures sent by Faith Adventures literally being rationed out—one felt bird to one Sabbath school, an animal or a tree to another. But each was received with rejoicing.

Faith Adventures is careful to send materials through conference and mission leaders who can train others how to use and care for them. P. K. Asareh, president of the Central Ghana Conference in Africa, reports: "When we receive these gifts, we send them to churches where their use is deemed very beneficial. And wherever we have sent some of these visual aids, the attendance in the children's divi-

GOD'S PROMISE

Answers to puzzle on page 16.



sions has increased and branch Sabbath schools have been opened.”

Agapita Escara, child evangelism director of the West Visayan Mission in the Philippines, says that each year she and her associates hold six evangelistic series primarily for children—although adults attend and stand on the fringes of the crowd.

“The visual aids open the eyes and minds of the little ones as no other method can,” she says. “In the past two quarters, 365 children have been baptized. . . . The wonderful, exciting, colored visual aids that you kindly and sacrificially provided were mighty instruments in winning the children. Oh, how many children’s leaders wish they could own one set.”

Adopt-a-Church

Because the cost of postage is so high, Faith Adventures sends mostly felts and other lightweight items. Although the bulk of the material is new, good used felts, particularly those with general appeal, are treasured also.

Faith Adventures also has begun a new pilot project called Adopt-a-Church, whereby Sabbath schools in North America can share their relative abundance of visual aids with churches in great need somewhere else. The overseas conference Sabbath school director determines which churches are most in need and oversees distribution of the items. He also supervises a correspondence exchange between children of the North American Sabbath school and children of the overseas Sabbath school.

“Adopt-a-Church has transformed our praying from ‘Bless the missionaries and colporteurs’ to praying for specific people the children have ‘met’ by letter and for their special needs,” says a Kansas Sabbath school teacher. And the delighted youngsters overseas who receive carefully saved and packaged *Primary Treasures* have something and someone specific to be thankful for as well.

For more information on how to share visual aids with overseas Sabbath schools, send a self-addressed, stamped envelope to Faith Adventures, 2702 West 233rd Street, Torrance, California 90505.

Montana President Taking Office to Constituents

Herman Bauman, the Montana Conference’s newly elected president, may not be familiar with the expression “If the mountain won’t come to Mohammed, Mohammed must go to the mountain.” Yet his actions suggest that he operates on a similar rationale.

“Bauman and his wife have purchased a motor home and plan to spend the largest percentage of their time out in the field, working side by side with the pastors and the laypeople of the conference,” says the conference’s acting communication director, Jane Sandquist, a laywoman. “It is his aim to let the people of Montana know that he is working with them in a combined effort of administrators, pastors, and laypeople. He is stressing that there are no hidden agendas. The administration and the executive committee have one aim and one goal, and that is to be effective in sharing the gospel in Montana.”

Weekends find Bauman with his departmental directors, the Mount Ellis Academy principal, and other conference personnel visiting local churches. Students from Mount Ellis Academy conduct the Sabbath school, Bauman preaches, and the afternoon is spent giving departmental reports and a report of the 1985 General Conference session.

The informal evening meeting is a time for questions and answers, and constituents are encouraged to ask questions about any subject pertaining to the conference.

Sandquist says that because Montana has a sparse population with pastoral districts spread out and churches isolated, the greater access to the conference president is proving to be a real morale booster.

She also reports that as a cost-saving measure, the conference has distributed much of the departmental work among pastors, thus placing more pastors in the field. Sandquist, herself a lay volunteer who is a full-time graduate student, is serving the balance of the current term as acting communication director.

Adventist Hospital Telling Patients About Sabbath

Shady Grove Adventist Hospital (Rockville, Maryland) recently began a program designed to share the Seventh-day Adventist view of the Sabbath with hospital patients and families, according to assistant public relations director Tamara Russell.

With their Friday evening meal, Shady Grove patients receive a two-page brochure describing the hospital’s basic Sabbath philosophy. The brochure explains the day as “a day of worship” and as a “way to establish a natural rhythm between work and rest.”

According to pastoral-care director Douglas J. Simons, the brochure helps patients and visitors differentiate Shady Grove from other Christian hospitals. “We have to be sensitive to different backgrounds and perceptions,” Simons says. “But if patients understand their surroundings, they will feel more comfortable here.”

Hospital staff say the Sabbath brochure has proved to be an important part of Shady Grove’s “ministry of kindness” philosophy and patient care, which includes healing of body, mind, and spirit.

New Church Founded Because of Dream

Voice of Hope Church joins the Adventists

Mbaye Gning woke with a start. He had just had a dream in which he received a very important letter. He struggled to remember what the letter had said, but to no avail. All he could remember was the address: B.P. 1013. Quickly he wrote it down and put it in a safe place.

Mbaye, a young farmer who lived in a dusty village of Senegal, pondered the significance of the

By Candace Wilson Jorgensen, acting editor of the AID edition of the ADVENTIST REVIEW.

address. Although he had converted from Catholicism to the Muslim faith, he sensed there was still more to learn about God. Finally he decided to ask the local *marabout* (Islamic spiritual leader) if the dream had any spiritual meaning. The marabout decided it did not.

One evening not long after, Mbaye was listening to an educational program on the radio. It was *La Voix de L'Esperance* (Voice of Hope), the French radiobroadcast of the Sahel Union, West Africa. At the end of the program listeners were invited to send questions or comments to

the Voice of Hope, B.P. 1013, Dakar, Senegal.

There it was—B.P. 1013, the mysterious address!

Immediately Mbaye sat down and wrote a letter telling of his dream and his spiritual search. At last, maybe he would find the meaning of the letter in his dream.

While waiting for news, Mbaye continued listening to the radio program every Thursday evening and even invited others to join him. When the Bible lessons arrived, the group, now numbering 17, started studying them together. So united was their faith that they began calling themselves the "Voice of Hope Church" (Newsbreak, Jan. 9).

As the studies progressed, group members occasionally had questions that needed specific answers. Twice Mbaye traveled to Dakar and was unable to find the Voice of Hope.

Undeterred, he wrote a letter, begging someone to come to his



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village of N'Dime, 80 miles (130 kilometers) from Dakar.

On Sabbath, September 28, 1985, representatives from the Voice of Hope, the publishing department, and the Senegal Mission arrived at N'Dime. At the sound of drums, some 500 people assembled to listen to their first Seventh-day Adventist sermon.

Since that memorable day a branch Sabbath school of more than 100 adults has been organized, the Voice of Hope Church has become the N'Dime Seventh-day Adventist church, a recent evangelistic series has attracted almost 1,000 people from the surrounding area, and many people have responded to the call for baptism.

The people are eager to build their first church and have had several offers of building sites. Now representatives from two neighboring villages have asked Adventists to hold meetings in their villages.

This story is all the more unbelievable when one considers that 90 percent of N'Dime's 700 residents are Muslim.

In the past few years the Seventh-day Adventist Church has wrestled with the seemingly impossible task of reaching the world's 600 million Muslims with the gospel. Committees have met, books have been published, meetings conducted, money spent—all to find the best methods of reaching Muslims with the love of God. But when the time is right, a simple letter in a dream can accomplish all of God's purposes.

ADRA Seeking Funds for Vocational Center

The Adventist Development and Relief Agency is seeking funding from governments and companies in the hope of setting up a vocational training center for nationals at the Pacific Adventist

College, Papua New Guinea, according to M. Wesley Shultz, dean of Andrews University's College of Technology.

The training center is an outgrowth of the visit last year of a nine-person industrial-needs assessment team to eight Adventist educational institutions in the South Pacific. Shultz was the team's chairman.

The team, funded by a \$20,000 grant from the United States Agency for International Development that had been awarded to ADRA, sought to discover ways to make the South Pacific's small island nations less dependent on foreign funding and to provide vocational training for students who do not pursue college education.

According to Shultz, the three main objectives were to evaluate the current equipment and facilities for industrial education and home eco-

nomics; to determine what type of vocational training would be most profitable and useful, given the facilities, geographic location, and local needs; and to propose campus industries that would defray educational costs for students and generate working capital for the school.

"After reading our proposals, I am convinced that the island governments will see that our model would work for them," Shultz says.

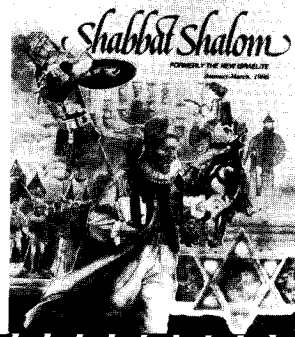
The assessment team included representatives from ADRA, Andrews University, and the South Pacific Division. Schools assessed were Betikama Adventist High School, Batuna Vocational Training School, and Afutara Vocational School, all in the Solomon Islands; Fulton College, Navesau Junior Secondary School, and Vatuvonu Vocational School, in Fiji; Beulah Missionary College, Tonga; and Kosena College, Samoa.

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OF PLAQUES AND PEACE

I always enter the large Christian bookstore in our area with an overwhelming sense of anticipation. Besides hundreds of enticing books and dozens of Bibles in every conceivable version, it carries lovely greeting cards and stationery, all witnessing to the Christian faith in tasteful ways. I seldom get away without an armful of purchases.

My favorite section of the store I save until last. Along the entire back wall hang plaques large and small, most of them of stained and antiqued wood, appropriate for our century-old house. One, in a lovely slate blue, has a background painting of a cozy room, beneath which is printed:

Only one life,
'Twill soon be past.
Only what's done for
Christ will last.

Another plaque features a primitive farm scene, with stiff little cows on hillsides that roll to the horizon under puffy white clouds. It says:

Lord, bless our house as we come
and go;

Bless our home as the children
grow.

Bless our farms as we gather in;
Lord, bless us all with love and
friends.

Though I've scrutinized these artistic wall hangings many times, I've never purchased one. While they are a bit expensive, there's another reason for my reluctance. Once I did buy a small inexpensive plaque, not for its beauty but for its message: "Lord, let my life be a reflection of my love for You." I thought, If I hang this in the kitchen where I will see it a hundred times a

No wall hanging can replace the influence of a Christian life.

day, it will inspire me to live a pure and beautiful life. Also it will say to our guests that this is a house where Christ is highly esteemed.

At first I read it many times a day, and was challenged to do well. But gradually I ceased to see it anymore. It became as common and unnoticed as the spatulas and salad molds hanging from hooks about the kitchen.

That experience taught me two things. First, no saying, however direct and penetrating, will have a permanent, life-changing effect. Second, no matter how many religious wall hangings one has indicating that "Christ is the head of this house" (or whatever), the guest will read one's lifestyle far more readily and absorb its message.

A young woman who married into an Adventist family told me recently, "I was amazed at Eric's home when I first began to visit there. I felt a peace when I entered. His parents always spoke calmly and pleasantly to each other. They had a closeness and love, a kind of holy presence in their home." As she spoke I thought of the plaques at the bookstore. How foolish they seemed beside such a testimony! When the spirit of Christ lives in our home we need no plaques.

A dear friend not of our faith who was experiencing heartbreaking

marital problems called on a Friday night to ask if she might come talk with me the next morning. She said, "I know you go to church, but could I come early? I need you so desperately." We arranged for her to come at six, since I knew my family would be sleeping at that hour and we would have privacy.

The morning dawned windy and snowy, so I built a fire and pulled two chairs close to the hearth before she came chugging up the driveway in her little VW. We talked and prayed and shed a few tears before our household came to life a couple of hours later. I invited her to stay for breakfast, which she did.

It all seemed very routine to me, but later she wrote, "There was something in your house, a sweet peace. Your children were lively and happy, but I sensed the Sabbath sacredness so strongly it was almost tangible." I hope that taste of Sabbath joy will lodge in her memory for later decision-making.

Plaques are fine, but what we really need are lives that so reflect Jesus that our neighbors and friends will hunger to be enfolded in that aura of peace and love. Then we can share with them its Source. □



June F. Strong, a book author and columnist, writes from Batavia, New York.

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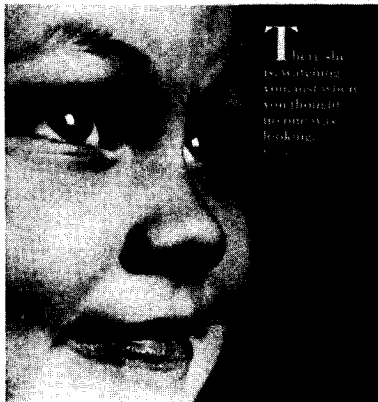
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