

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

January 21, 1988



RIZPAH'S RESOLVE

Story of a
Mothers' Love

Chemical Dependency

Re: "Chemical Dependency and the Church" (Nov. 5, 12, 19, 26).

I have been an Adventist since 1969, a drug addict since 1967. It started in college cramming for exams. Someone recommended a common form of concentrated caffeine. I got through the exams and spent the next 17 years swearing I would not take any more pills. Caffeine, tranquilizers, diet pills, blacks, reds, aspirin, Midol, anything that would cause some chemical or imagined chemical change—just one, just this time, and no more.

Such guilt; it never ends. My drug addiction is like a smoldering fire.

I stopped using drugs in 1984 and went to alcohol. By now my husband knew of my drug usage and offered me two solutions—don't drink or lose my family. By the grace of God and thanks to AA I have my family and my sobriety.

I stopped attending church in 1984. I tried to get support through my church, but no one understood.

I am not a gutter alcoholic or street junkie. I am a middle-aged suburban homemaker, a mother of three, a grandmother. I attend college, working toward a degree in psychology, and hold down a full-time job.

I am an alcoholic, two and one-half years sober. I am a drug addict, still using. I am scared.

NAME WITHHELD

Even though I saw the heartache of my Adventist mother who married an alcoholic, I ended up marrying an Adventist drug addict. After several children and no support, we divorced. Through the helpfulness of an Adventist pastor I found A.C.O.A. My meetings are my lifeline to sanity because I've discovered that all these years I wasn't alone in my feelings of worthlessness.

NAME WITHHELD

I would like to suggest to Adventist addicts (or to compulsive over-

eaters like myself) an alternative to the fifth AA step. When I was in Overeaters Anonymous, I felt there was danger in confessing all my sins to a fellow member. So I pictured Jesus sitting near me and read to Him or talked about my inventory. He understood and relieved me of my guilt.

ROWENA STECK
Manchester, Kentucky

Recently I have become acquainted with the Al-Anon 12-step program. If not for that, I, like many other Adventists, would still be uninformed about the disease of alcoholism.

The 12 steps are based on pure, true Christianity applying itself to all aspects of our lives. We can learn much about true compassion, forgiveness, and spirituality by following the steps. We can also learn of the special needs of the chemically dependent and their families.

MELODY KOSZARCK
Antigo, Wisconsin

It is high time our church woke up to treating chemical dependency, not just preventing it. Those who think that this doesn't involve them personally should think again. They need to remember that addictions also involve food, work, sex, and so on.

GRETCHEN PIKE
Beatrice, Nebraska

Hurrah! It's about time! I want to thank you for breaking the silence. Most people don't want to talk about the drug addictions in our churches, hoping that the problem will just go away. It doesn't; it only gets worse!

My husband is a recovering alcoholic and I am a recovering codependent, both raised in the church. For a long time I suffered in silence for fear of being ostracized. When my pain became unbearable, I went to my church literally begging for help. I waited and waited for someone to return my calls. When no an-

swer came, I turned to AA and Al-Anon. Through the 12-step programs, the quality of our lives improves one day at a time.

It is time we start giving our young unconditional love and support instead of slapping their hands with "Shame, shame!" Underneath the addictive behavior is a scared, hurt, and lonely precious child of God, deserving of our love.

My hope is that these articles will help open not only the eyes of alcoholics and drug addicts, but parents, teachers, clergymen, and conference leaders. *It's OK to talk about it!*

NAME WITHHELD

Thank you for the articles on chemical dependency and for restoring your readers to reality. However, I do have some concerns regarding the evangelical approach to this problem. There is much to be learned from the wisdom of Alcoholics Anonymous. One of the important reasons for anonymity in AA is because the recovering alcoholic/addict cannot maintain quality sobriety by grandstanding. When recovering alcoholics/addicts begin grandstanding or preaching about recovery, they either go on a "dry drunk" or they begin using again. Success is just as great a danger to recovery as failure is. Humility must constantly be maintained via the AA 12-Step Program.

I felt uncomfortable reading about SDAXA. The very name "Seventh-day Adventists for the Extinction of Addiction" goes contrary to the first part of step one of AA—"We admitted we were *powerless* over alcohol." This is dangerous to the recovering alcoholic/addict. I do not wish to negate the good coming from SDAXA but I urge recovering SDAs to avoid grandstanding like the plague. Being evangelical regarding this problem doesn't help addicts/alcoholics recover, but destroys recovery.

PAUL LEE
Program Manager, Feather River
Alcohol and Chemical Recovery
Program, California

ADVENTIST REVIEW

January 21, 1988

General paper of the Seventh-day Adventist Church

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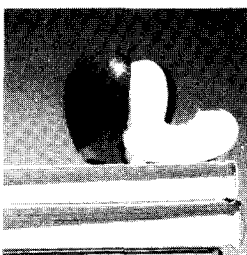
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COMING NEXT WEEK



◀ "What Adventists Think of Adventist Education," by Myron Widmer. *Review* reports on a recent survey of church members on the Seventh-day Adventist educational system. ■ "The Parable of the Talents," by Jan Daffern. God calls ordinary people in ordinary

circumstances to take extraordinary risks for the gospel's sake.

■ "The Parent Support Group Movement," by Francis Soper. What mothers and fathers of chemical-abusing youth are doing to help each other and their children.



E NTREPRENEURS FOR JESUS

Adventism at its best fosters both individuality and cooperative endeavor. Without sensitivity to the body corporate, individuality leads to fragmentation; without rugged individuality, loyalty to the body brings stagnation.

Adventist-Laymen's Services and Industries (ASI) demonstrates how Adventist entrepreneurs can work in concert with the official church. At a time when some independent ministries have come under criticism for apparent divisiveness, ASI provides a notable exception.

Although the roots of ASI are in Seventh-day Adventist self-supporting institutions in America (the first association was organized in 1947), most members today are Adventist entrepreneurs. Nearly 700 strong, they include dentists, car dealers, radio and television producers, nursing home owners, publishers, and various other professionals. Some members own small businesses; some are millionaires.

Such an organization carries obvious financial and political clout. But what sort of dynamic does one find in ASI? Attend the annual convention, as I did again last fall, and you will soon discover:

Energy: ASI people are doers. They have learned how to make it on their own in the marketplace. They are innovators, full of ideas, bubbling with enthusiasm. They talk a lot—their ideas spill over to everyone they meet. More than 50 of them set up display booths at their convention last fall, which was held in Glorietta, New Mexico.

Making Jesus Real: The ASI people don't gather together to draw up a program and strategy for influenc-

ing church leaders. Rather, they focus their creativity on the motto of the association: "Sharing Christ in the Marketplace."

Evening meetings are given over to witnessing experiences. They are long but not boring; the problem always is how to fit in the many individuals who want to share a personal story. Some examples from last year's convention:

ASI shows how Adventist entrepreneurs can work in concert with the official church.

■ Michigan dentist William Knecht was troubled by the methods debt collectors used to recoup unpaid bills from his patients. Some time ago he decided to try a new approach, one that seemed more in keeping with his faith. After the usual letters to clients sent out by his secretary proved fruitless, Knecht wrote to cancel the debts in the spirit of Jesus who had forgiven his debts. It wasn't a ruse: Knecht made it clear that with this letter the account was cleared; any monies re-

ceived subsequently would go to charity.

His staff was horrified. But the result? After more than 10 years he estimates that financially he is ahead as compared with the previous method. Some forgiven patients, for instance, come back for more dental work after their financial situation has improved sufficiently for them to pay the new account.

■ Henry Martin owns a Mercedes dealership in Grants Pass, Oregon. He described to me his auto trip from that town to Glorietta, with the Lord putting Henry and his family in just the right places at different times to minister to hurting people. "The Lord's timing is exquisite!" he remarked. Henry was elected president of ASI International at Glorietta. In his acceptance speech he set the association's goal for 1988—"Reaching the Unreachable."

■ Sean Carney, along with helpers, has opened a vegetarian restaurant in downtown Los Angeles. The resources for the project: prayer, perseverance, faith, optimism, hard work. He related to me story after story of funds for the \$200,000 project arriving at the eleventh hour at each stage of the work.

Cooperative endeavor: ASI is an organization of Adventist laypeople, run by laypeople, for laypeople. But it works closely with the official church structure: its executive secretary is a church employee at the General Conference headquarters (currently the affable Conn Arnold).

Each year ASI adopts certain projects for concentrated endeavor. Last year, among other projects, members provided funding for Revelation Seminar materials to be translated into French for the Quebec Conference.

I came away from Glorietta feeling rejuvenated. I like to meet creative people; and when creativity is joined to Adventist dedication, I think you have the best combination.

WILLIAM G. JOHNSON



AN EYE-OPENING EXPERIENCE

Recently I visited the Takoma Park Cooperative Nursery School, where my daughter plays three mornings a week, to fulfill a time-honored, sacred function of motherhood: delivering cupcakes to the class on the occasion of one's child's birthday. My visit also gave Chelsea opportunity to show me some of her freshest art.

I had heard about the process by which such works were created from my husband who, as a co-oping parent, spends every other Tuesday morning helping Mrs. Kriemelmeyer and assistants constructively channel the artistic impulses of 16 3-year-olds. "You wouldn't want it in your kitchen," he says every time I suggest buying our girl an easel. "It's a mess." I knew he spoke truly the day green poster paint came home not only on our daughter's artwork but on my husband's yellow shaker-knit pullover.

Makeshift Gallery

But today the paintings were lined up safe and dry along the 40-foot hall where the "threes" run toy cars and themselves from 9:00 to 9:40 every weekday morning. Chelsea led me through a makeshift gallery of colorful works by Michaela, J. D., Catalina, and Johanna—to name only a few of her artistic contemporaries—until we came to a green picture bearing the name I have come to know and love. I wondered whether a psychologist would identify my child's monochromatic creation as a sign of incipient maladaptation. At the same time I tried to figure out what in the world it was.

"Oh, Sweetheart," I fawned, "that's so nice! Let's see, that must be some grass down there at the bottom with trees above it."

"No," corrected my little artist. "It's a painting."

Of course, a *painting*. Silly me.

Lost Vision

I like such conversations with my 3-year-old because her rationales, though often departed from reality, are usually quite inventive. But this time I found the mother-daughter exchange instructive, found myself conceding to clear-eyed wisdom. Found myself craving what I seem to have lost. My vision.

What has happened to me that I can't see the painting for the paint? Why the need to make something into something else, to twist it to suit my sense, to force it to fit my tiny reality? Why the incapacity to open my eyes and see what is there and see it for the first time and see it for itself?

Or have I come to a point in my life where it's no longer necessary to pour energy into looking carefully? A point where I have gathered enough reality to interpret reality? A point where I can be as sure as I need be that everything ahead will be like everything behind, and that no new sight will jar the journey?

You can see that I have more questions than a 3-year-old. And not enough answers.

But I do have this hope—a hope that is realized just often enough (as it was that morning in the nursery school hall) to keep it going. What I hope is that reality is more than I now see. And that new visions come to those who have eyes for them.

Much of the time I don't have nearly the sight my 3-year-old has. She is new and the world also, and she has yet to master enough to get along in it blindfolded. So she keeps looking to find out what is there. As for me, my eyes are jammed with motes and beams and all the stuff I already think and think I know. With vision so cluttered, seeing anything is a miracle—a miracle, of course, being an invasion of one's reality, an upending of expectation. And it often takes a second touch for me to see past the trees.

As Little Children

Regarding Jesus' words in Matthew 18:3, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Martin Luther looked around at his six and sighed, "Dear God, this is too much. Have we got to become such idiots?" For centuries now, other Christian moms and dads have, for better or for worse, observed their offspring and continued to mull over the words of a childless Teacher who is Parent to us all.

Having graduated to the birthday-cupcake-bearing stage of motherhood, I feel sufficient boldness to toss my own quarter's-worth into the hat, reading my child and children I have known into the expansive image Jesus deployed in Matthew 18:3. I would, if I could, tell Luther, with all due respect, to look again, to look beyond dumped paint pots and other juvenile messes and see people who are, more than most of us, *seeing* the world, and seeing it fresh.

And I would say to the rest of us that theirs is an art we must re-master if we are ever to discover any other kingdom than the one we know, if we are ever to experience any other world than the one we think we can walk through with our eyes mostly shut.

DEBORAH ANFENSON-VANCE

Construction Work Moves on at GC Headquarters

Front-end loaders and earth movers (below, right) are busily preparing the site at the new General Conference headquarters location in Silver Spring, Maryland. So far grading has been completed for the building, says Charles O. Frederick, relocation coordinator.

Cement trucks recently started pouring the concrete for the foundation walls. They will continue, weather permitting, until mid-March. Frederick is also hopeful that the steel girders will be erected by the latter part of February.

Subfreezing temperatures and rainy weather have delayed the construction schedule about one month. Meanwhile, Realty Investment Associates in Laurel, Maryland, the new owners of the General Conference north building (below, left), have started advertising for tenants for that complex.



GENERAL CONFERENCE

To New Position. Allan W. White, former South Pacific Division trust services director, has recently been elected associate trust director of trust services for the General Conference.

White will replace Wyman Wager, who is retiring. Before serving in the division office, White worked as trust services director for the Victorian, South Australian, Tasmanian, and South New South Wales conferences.

Former GC Vice President Dies. Maynard Campbell, 85, who served as General Conference vice president from 1958 to 1968, died in Forth Worth, Texas, on November 30.

Before serving in the General Conference, Campbell served as president of the Ontario, New York, Illinois, and Minnesota conferences; the (former) Northern, Central, and Canadian unions; and the (former) Southern European Division.

NORTH AMERICA

Michigan Conference Organizes New Church. Michigan Conference leaders organized the first Seventh-day Adventist church in Tecumseh, Michigan, on November 7. The Tecumseh church is the 158th church organized in the conference, says Faith Crumbly, Lake Union Conference spokesperson.

Jewish Outreach Celebrates Hanukkah. On December 20, more than 50 people from six Adventist churches in New York City participated in a Hanukkah celebration as an outreach for non-Christian Jews.

The social, held at the Greater New York Conference van center, featured several traditional Jewish dishes and a lecture on the meaning of Hanukkah in relation to the Messianic prophecies, says Michael Curzon, pastor of the Bay Ridge Adventist company.

"These social occasions have become opportunities for evangelism," Curzon explained. "We had a baptism in October, and more people are preparing for baptism."

NAD Students Build Mexican Church. Students from Andrews University and Gem State Adventist Academy in Caldwell, Idaho, spent their Christmas vacation in Huauchinango, Puebla, Mexico, building a new Adventist church. The project was sponsored by Maranatha Flights International, which organizes more than 35 construction projects annually, says Candace Jorgensen, Andrews University public information officer. Total cost of the project was \$14,000.

Tennessee Church Holds Child Abuse Seminar. Members of the Apison, Tennessee, Adventist Church recently held a family-life seminar entitled "Courage to Care," which revealed the horrors and traumas of child and sexual abuse.

"Participants learned how trauma, terror, guilt, and shame affect child victims for the rest of their lives," says Olsen Perry, Southern Union Conference associate communication director.

WORLD CHURCH

South Pacific to Study Chemical Dependency. In light of the growing chemical dependency problem the Adventist Church in North America (Nov. 5-26), church leaders in the South Pacific Division have appointed a study commission to survey the extent of chemical dependency in that field, and develop a prevention strategy.

Deaf-Mute Company Organizes in Mexico. In an effort to better serve deaf-mute Adventists in Monterrey, Mexico, the North Mexican Conference organized the first deaf-mute company in that field on November 21.

Leading the company is Magdalena Aguire, a specialist in sign language. Plans are being made to con-

duct evangelistic services later this year, says Omar Velazquez, conference president.

Cuban Baptisms Soar. Last year was a banner year for baptisms in the Cuba Union Conference. With an annual total of 945 baptisms for 1987, church leaders logged the highest baptismal total ever for the territory, says Adalgiza Archbold, editor, *Adventist Review*, Inter-America edition. Previous baptismal record was 814 in 1970.

Brazilian Evangelist forms New Church. Elbio Menezes, ministerial director for the Rio Grande Do Sul Conference in southern Brazil, baptized 121 people as a result of his crusade held in Alvorada, Greater Porto Alegre, reports *Revista Adventista*. Conference officials formed a new church and the Sabbath school enrolled 180 members.

Caribbean Member Garners British Award. Josiah Smith, an Adventist member in the Caribbean island of Tortola, was recognized by the British Government as a member of the Order of the British Empire. The award was given to honor Smith's long record of community service.

Currently Smith serves as director of Tortola's social security board, says Jansen Trotman, North Caribbean Conference secretary.

Newbold Students Reach Out to Homeless. The Newbold College student association recently sponsored a soup run to help homeless people around the Berkshire community of England.

The students served hot soup and hot drinks to those in need and engaged them in encouraging dialogue, says Helen Pearson, college public relations director.

Bella Vista Hospital Promotes Health. Bella Vista Hospital in Puerto Rico recently started promoting health awareness. During the Bio '87 Science Fair at the University of Puerto Rico the hospital was the only exhibitor to provide health education materials and demonstrations.

During the two-day fair 450 students participated in the computerized longevity survey, while others listened to lectures by health education director William Santana (holding model of cancerous lung).

In addition to the science fair, the hospital staged a 10K run in which 250 people participated. Appearing at the run was Texas Rangers pitcher Edwin Correa, reports Nemuel Artiles, hospital administrator.



Bangkok Hospital Honors Thailand King. Bangkok Adventist Hospital recently launched a community outreach effort to commemorate the sixtieth birthday of Thailand's king, Bhumibol Adulyadej. One event held was a marathon that attracted 6,800 runners. Part of the course included a bridge built for and named after the king, reports Cari Hammonds, hospital spokesperson.

Many of the runners also received free medical evaluations, and the hospital staff distributed 5,000 health and religious pamphlets.



ALSO IN THE NEWS

Religion Ranks High in Quality-of-Life Mix. In a study of the American home done by pollster Louis Harris, commitment to religious or spiritual life ranked second-highest nationwide in elements that contribute to quality of life.

Thirty-six percent of the respondents termed the category "absolutely essential," reports Religious News Service. It was outranked only by "having good friends," which drew a 45 percent response. Other categories included career, family, leisure time, and travel.

Chinese Dedicate Bible Printing Plant. Chinese Christians dedicated a Bible printing plant in Nanjing on December 5. The press is the project of the Amity Foundation, a social service organization founded in 1985 by Chinese Christians.

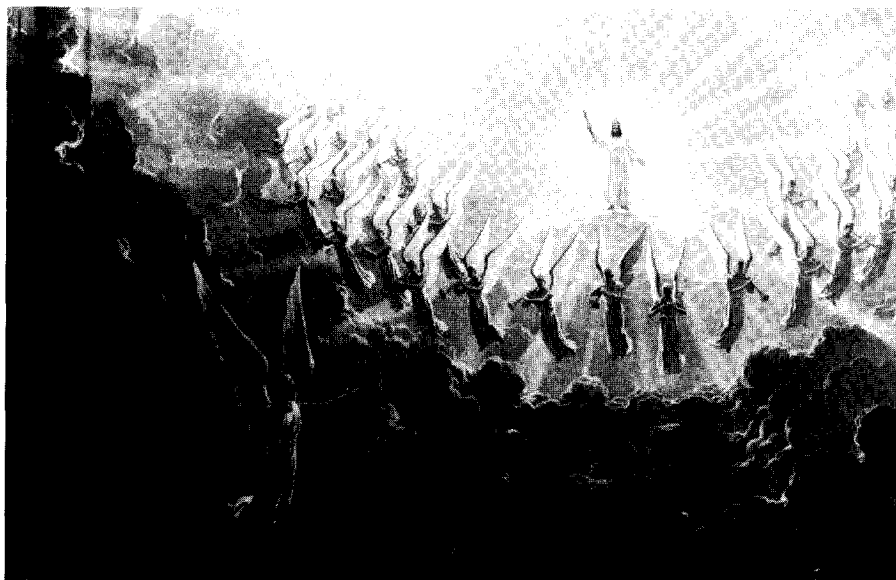
Financed with worldwide donations totaling \$6 million, the Amity Press is the first and only plant to give priority to printing the Bible and other religious materials, reports Religious News Service.

Pennsylvania Prison Has Recognized Synagogue. Graterford Prison in Montgomery County, Pennsylvania, is believed to be the only penal institution in the United States with a synagogue that is not shared with other religious groups, says Religious News Service.

Recently the synagogue was formally recognized by the Union of American Hebrew Congregations, making it the first prison synagogue ever to be formally acknowledged by a national Jewish religious organization.

CHURCH CALENDAR

- Jan. 23 Health Ministries Day
- Feb. 6 Bible Evangelism Emphasis
- Feb. 6 Personal Ministries
- Feb. 13 Adventist Television Ministries Offering
- Feb. 20 Church Budget Offering



CLYDE PROVONSHA

WAKE UP, SEVENTH-DAY ADVENTISTS!

Former GC President says the time for philosophizing is past.

BY ROBERT H. PIERSON

One year ago the *Adventist Review* called for renewal. In doing so, the editors had their priorities straight, in harmony with their predecessors.

More than 50 years ago *Review* Editor F. M. Wilcox wrote, "The menace of false standards, of changing emphasis in Christian experience, threatens the remnant church today the same as it has the church in every period of its history" (*Review and Herald*, June 1, 1936).

Elder Wilcox went on to ask some questions that are still appropriate in 1988: "Will we resolutely stand for the faith once delivered to the saints? Will we faithfully oppose the inroads of worldliness, of unbelief, of apostasy? Will we keep to the old paths of Christian faith and experience?"

Inspiration declares, "It is the time to seek the Lord" (Hosea 10:12, RSV). God's last-day messenger confirms Hosea's admonition: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be

our first work" (*Selected Messages*, book 1, p. 121).

In this solemn end time we need to be reminded frequently of God's goal for His people: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

When Ye See These Things

It is not necessary to use many words to convince Bible-based Seventh-day Adventists today that the return of our Saviour is "at the door." Our world presents a panorama of fulfilling Bible prophecy.

October 19, Black Monday, with its plunging stock market, threatened the fiscal stability of many nations around the world. Violence, crime, hijacking, hostages, and threat of war fill our papers and air waves. Our environment has become contaminated with health-threatening pollutants until, in some areas, the air and water are scarcely fit for human consumption. Lying, deception, and dishonesty by public officials has created a credibility crisis.

These are but a few of the "signs" Seventh-day Adventists have long accepted as reminders that planet earth is staggering in its death throes. "When ye see these things come to pass," Jesus declared, "know ye that the kingdom of God is nigh at hand" (Luke 21:31). Hosea's challenge should ring in every Adventist ear: "It is the time to seek the Lord."

The "lateness of the hour" must never become a trite phrase that no longer holds a challenge for Seventh-day Adventists! Conditions in the world shout insistently, "Surely I come quickly. . . . Even so, come, Lord Jesus" (Rev. 22:20).

God's end-time church confronts many problems today—problems more complex and apparently more unsolvable than any it has faced before. These problems involve theology, finances, administration, and credibility.

We suffer from the greatest of all spiritual problems—Laodiceanism.

Too many of us rest satisfied with our spiritual condition, declaring that we are "rich, and increased with goods, and have need of nothing" (Rev. 3:17).

Laodicean Complacency

It seems so easy in these opulent times to settle back in Laodicean complacency, secure in the feeling that everything is all right. Our God declares that His people know not that they are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Here we stand in God's sight lacking in true salvation faith, not covered by the robe of Christ's righteousness, bereft of spiritual discernment, naked and undone before God. What a picture!

Surely, you say, such a condition does not exist in the Seventh-day Adventist Church of our day! Is not our movement growing as never before? Are we not baptizing more than 1,000 souls a day? Are we not advancing into more unentered areas, opening more institutions, erecting more beautiful buildings, helping more needy people, embellishing our statistical reports more than ever?

Every Seventh-day Adventist should be thankful for God's rich blessings. Many thrilling things are happening in our church today! Through His Spirit He has done great things for His people. This is no time to bad-mouth God's church, besmirch it with criticism, or minimize the work of the Holy Spirit.

Yet we must never rest satisfied with yesterday's or today's achievements in advancing God's work. We must ever strive to render greater service for our Lord on every front.

But in our fervor for achievement, we must never lose sight of that which is of greatest importance—our own personal relationship with Jesus and the *spiritual* health of our church. May we not become so busy doing good things *for God* that we fail to allow Him to do the work He longs to do *for us*. Could the world around us squeeze us "into its own mold," against which Paul warns (Rom. 12:2, Phillips)?

An inspired pen sums up the Adventist problem today very succinctly and accurately: "The line of demarcation between worldlings and many professed Christians is almost indistinguishable. Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world" (*Testimonies*, vol. 8, pp. 118, 119).

Do these words apply to God's people today? Look carefully and prayerfully at some problems that exist in the church today. Adventists have a sin problem. Adventists

This is no time to bad-mouth God's church.

have a drug problem. Adventists have an apostasy problem. When we go the way of the world and follow the example of the world, we inevitably find ourselves burdened with the world's problems.

We do well to consider our spiritual condition carefully and prayerfully. We should ask not what is wrong with Brother or Sister Blank, but rather, *Do I contribute to this sad, lamentable picture?* The church as a whole *is* what individual members *are*. Am *I* a part of the sin problem, of the Laodicean apathy problem, of the marital-failure problem, of the erosion of faith problem? Has the line of demarcation between *my* lifestyle and that of worldlings about me become almost indistinguishable? Has *my* zeal for Jesus Christ lost its contagious commitment?

Am *I* conforming to the world—to

its practices, its customs, its selfishness? Have *I* become confused by some of the strange doctrines God's people hear today? Has *my* faith in those grand principles of truth that have made us a people of the Word been eroded by an apparently easier way into the kingdom?

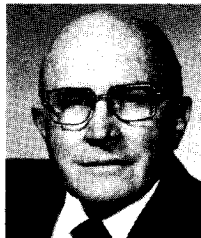
If we feel uncomfortable with our answers to these questions, let each one of us *do* something about changing the picture. Instead of weeping and wailing about "what's the church coming to?" and criticizing local church and conference leaders, let us repent of our sins, get down on our knees, and get right with God. We need to wipe the dust off our Bibles and listen to what God says to each one of us today.

Instead of wringing our hands in despair, we had better get out and tell our neighbors how to be ready when Jesus comes. When our Lord appears, His people will *be* ready, not *getting* ready. John says, His bride "hath made herself ready" (Rev. 19:7). God's people will be true overcomers through Jesus Christ our Lord (see Rev. 2:7; Jude 24; Phil. 4:13).

For decades the Lord has been appealing to us to wake up, repent up, clean up, live up, and fire up! It is time we stopped only talking about it and did something more about it. Too many of us are so busy dotting theological *i*'s and crossing church affairs *t*'s that "the weightier matters of the law, judgment, mercy, and faith" (Matt. 23:23) are crowded out.

The time for philosophizing and verbalizing has past. It is time *now* for redemptive action, "lest coming suddenly he find you sleeping" (Mark 13:36).

Wake up, Seventh-day Adventists—Jesus is coming soon! □



Robert H. Pierson is a former president of the General Conference. Retired, he now resides in Hendersonville, North Carolina.



into a large bowl, the contents would top the scale at five pounds. More than one pound of the five would be sugar.

But finding the amount of sugar in breakfast cereals has not been easy over the years. Ever since John Harvey Kellogg developed toasted corn flakes in the late nineteenth century, manufacturers have kept their formulas secret.

But recently, in a surprising turn of events, cereal makers themselves have come to the aid of consumers. In response to consumer demand rather than government regulation, they have printed the quantity and

When you evaluate the sugar content of a food product by its ingredient list, keep these points in mind:

Cereal makers can disguise the quantity of sugar in their cereals. They can do this by using *different names* for sugar. (See the accompanying list.) This technique allows them to list the sugars separately and thus farther down on the ingredient list, making the product's sugar content *appear* less than it really is.

Weight furnishes only one measure of quantity. Items further down the ingredient list may be present in greater volume and/or contribute many more calories than those listed above them. The manufacturer's listing of ingredients by weight does not show this.

Carbohydrate Information Panel

Since the ingredient list does not openly give the total quantity or percentage of sugar a cereal contains, it is helpful to look at the carbohydrate information panel.

Here sugar is listed as sucrose and other sugars and measured in *grams*. To decipher the *quantity* of sugar, remember that four grams fill one teaspoon. Thus 12 grams of sucrose per one-ounce serving means three teaspoons of sugar. Imagine yourself sprinkling three packets of sugar on top of a bowl of cereal.

To determine the *percentage* of sugar present by weight, divide sucrose grams by the total grams in a serving. (Most cereals state at the top of the panel that a one-ounce serving of their cereal weighs 28 grams.) If a serving contains 12 grams of sucrose, the sugar content comes to nearly 43 percent. (See the accompanying box for the sugar content of cereals.)

Raisins Deserve an Explanation

Raisins, dates, and other dried fruits such as bananas and blueberries lend flavorful sweetness to cereals. Cereal makers list these fruit sugars separately from the other sugars (usually by an asterisk and a note) in the carbohydrate information section. Is the distinction warranted? There is not much differ-

DESSERT FOR BREAKFAST?

Many cereals have sugar as their main ingredient.

BY KAREN S. WIDMER

Attempting to cater to the new generation of health-minded consumers, breakfast-food makers have made more changes in

the names and advertising of their ready-to-eat cereals than in their actual ingredients. Not surprisingly, sugar remains a main ingredient. Many breakfast cereals contain almost enough sugar to classify them as desserts!

If we poured individual servings of 85 ready-to-eat breakfast cereals

percentage of sugars on the side panel of cereal boxes.

True to form, though, manufacturers have encoded the information in technical terms so that most consumers will need a few tools to decipher the information.

The Ingredient List

Cereal makers list, as do all food manufacturers, ingredients in descending order by weight (not by volume) from most to least. Here's an example from the side panel of a popular cereal. Ingredients: oat flour, milled rice, sugar, salt, malt flavoring, dextrose, corn syrup.

With oats listed first, we may assume that they weigh more than the second ingredient, milled rice. But do they weigh more than the third ingredient, sugar? Yes and no.

The oats weigh more than the "sugar," but the weight of this sugar must be combined with that of other sugars listed under different names. In this instance, the *total* quantity of sugars outweighs even the first ingredient, oats, making sugar the main ingredient!

ence between fruit sugars and other sugars. After being digested, all of them look remarkably similar. Digestion breaks them down into smaller and still smaller units until only the three smallest units remain: glucose, fructose, and galactose.

Glucose and fructose comprise the basic units of every sugar listed in the carbohydrate information panel. The same two units make up fruit sugar as well. Thus the *big* difference between fruit sugar and other sugars resides not in the sugar itself but in the company it keeps.

Fruit sugar, when eaten in fruit, comes with vitamins, minerals, and fiber. Fruit provides significant quantities of vitamins A and C, potassium, and iron, in addition to the protective effects of fiber.

In contrast, sugar from other sources provides little more than calories. Even honey, often touted as natural (in that bees make it), supplies hardly any nutrients. A tablespoon contributes less than 1 percent of the recommended daily intake of any nutrient.

Choosing Breakfast Cereals

No widely accepted standard exists for choosing appropriate levels of sugar in breakfast cereals. Certainly the decision must be made in the context of a person's overall sugar consumption.

Government guidelines recommend that less than 10 percent of one's overall calories come from processed sugars. In cereals, 10 percent of the calories correspond roughly to 10 percent of the weight.

Sugar Content of Selected Breakfast Cereals

<i>Best</i>	% of Sugar by Weight	<i>Worst</i>	% of Sugar by Weight
Grape-Nuts	0	Fruity Marshmallow	
Nutri-Grain/all varieties	0	Krispies	61
Puffed rice and wheat	0	Honey Smacks	54
Shredded wheat, regular		Apple Jacks	50
and spoon-size	0	Super Golden Crisp	50
Cheerios	4	Cocoa Pebbles	46
Kellogg's Corn Flakes	7	Crunch Berry	46
Rice Chex	7	Fruit Loops	46
Wheat Chex	7	Rocky Road	46
Corn Chex	11	Frankenberry	46
Crispix	11	Count Chocula	46
Product 19	11	Cookie Crisp	46
Rice Krispies	11	Trix	43
Special K	11	Pac-Man	43
Total	11	Corn Man	43
Wheaties	11	Fruity Pebbles	43

Therefore a reasonable criterion would be: select only those cereals containing 10 percent or less sugar by weight.

Other Observations

The majority of bran cereals abound in sugar. Apparently consumer acceptability is higher after doctoring up the flat flavor of unprocessed bran with sizeable quantities of sugar.

Four cereals depend on nonsugar sweeteners: Kellogg's All-Bran with extra fiber and Ralston's Sunflakes incorporate aspartame; Kellogg's Frosted Mini-Wheats and Just Right with raisins, dates, and nuts use sorbitol.

Aspartame derives its sweetness from the unique bonding of two protein units, the amino acids and phenylalanine. The Food and Drug

Administration approved aspartame under the trade name Nutra-Sweet in 1974, but controversy still surrounds its safety.

Sorbitol is a derivative of sugar and has 50 percent less sweetening power. Our bodies metabolize sorbitol differently from other sugars—more slowly and without the use of insulin. Diarrhea can ensue if one consumes too much sorbitol. Neither aspartame nor sorbitol should cause concern, however, if a person eats them only in breakfast cereals.

Low-sugar cereals made with whole grains are your best buys. Manufacturers usually take great pains to identify whole grains in the ingredient list. Look for adjectives such as "100 percent," "whole," or "unrefined."

If descriptors like these are absent from your cereal's ingredient list, take heart; maybe cereal makers will divulge this information next!

Until then, look past the dazzling cereal-box advertising and read the fine print on the side panels. It's worth the time to you and your family. Cereals should be nutritious breakfast food, not dessert. □

Karen S. Widmer, M.S., R.D., is a nutritionist in Baltimore, Maryland. This article is provided by the Health and Temperance Department of the General Conference.

Names of Sweeteners Used in Breakfast Cereals

Fructose	Brown sugar (3% molasses)
Levulose	Brown sugar syrup (3% molasses)
Cereal malt syrup	High-fructose corn syrup
Corn syrup	Honey
Dextrins	Invert sugar
Glucose	Sucrose
Malt flavoring	Sugar
Malt syrup	Sorbitol
Apple juice concentrate	Aspartame

The inside story about people and events that shaped our history



A. T. Jones (left) and Uriah Smith (right) verbally fought each other for the duration of the 1888 General Conference session. In one argument over the tenth horn of Daniel 7, Jones declared to the assembly, "Elder Smith has told you he does not know anything about this matter. I do, and I don't want you to blame me for what he does not know."

legislative battles over Sunday laws. He would emerge as a champion defender of righteousness by faith. Later he stepped in as editor of the *Review* and would even be a candidate for GC president.

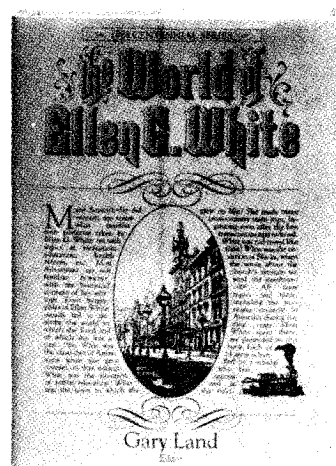
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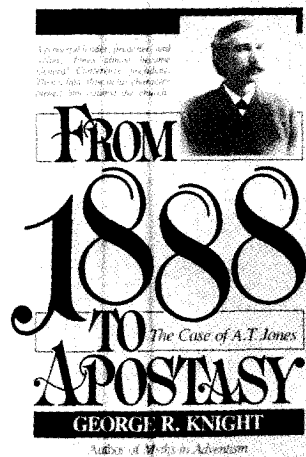
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Alonzo T. Jones was already an unrivaled hero in



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RIZPAH'S RESOLVE

A mother's dedication speaks to a "post-it note" society.

BY GORDON BIETZ



JERRY DADDIS

In Saul's hometown you might think they would have erected a king's museum housing memorabilia from his rule. They had a memorial there—not a museum—erected by the Gibeonites. Their memorial to Saul involves a story.

The Israelites had a treaty with the Gibeonites, but Saul treated them as some of the early settlers in America treated the Indians.

Then Saul died and David occupied the throne. Early in his reign the land suffered a famine. When David prayed for a resolution to the three-year drought, God replied "It is on account of Saul and his blood-stained house; it is because he put the Gibeonites to death" (2 Sam. 21:1).*

The king asked the Gibeonites who had not been destroyed by Saul, "What shall I do for you? How shall I make amends so that you will bless the Lord's inheritance?" (verse 3).

They answered, "Let seven of his [Saul's] male descendants be given to us to be killed and exposed before the Lord at Gibeah."

David replied, "I will give them to you" (verse 6).

So the monument at Gibeah, Saul's hometown, was not a tribute to Saul's leadership. It did not consist of a bronze statue of Saul on horseback, but seven of his descendants killed and left exposed to the sun and the animals. Not a pretty sight and not a pretty monument. But this was what the Gibeonites wanted as vengeance for what Saul had done to them.

Two of the boys who were hung out to dry in the summer air had a mother named Rizpah. Not a famous woman, she was, in fact, a concubine, a mistress of Saul's. No doubt beautiful (any mistress of the king would be beautiful), she nevertheless had lost her status, for under a new king anyone close to Saul would not have retained much influence.

She couldn't keep her sons from being killed by the Gibeonites. She couldn't obtain a burial for them because the punishment demanded that they lay exposed. But Rizpah could do something.

"Rizpah, daughter of Aiah took sackcloth and spread it out for herself on a rock. From the beginning of the harvest till the rain poured down from the heavens on the bodies, she did not let the birds of the air touch them by day or the wild animals by night" (verse 10).

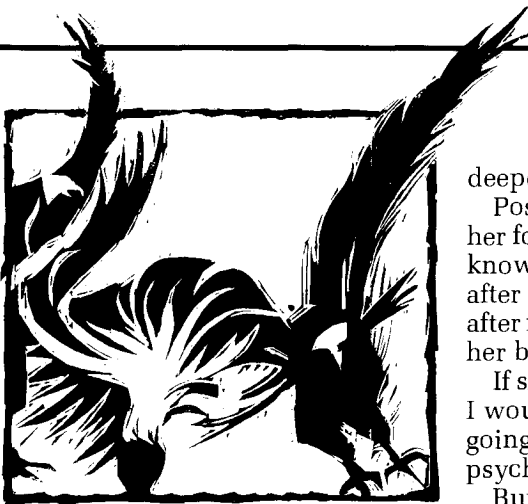
Picture the Scene

Can you picture that scene? Though not allowed to bury her sons, she would not let wild animals abuse them.

Visualize her there pitching her sackcloth by the bodies of those seven boys, rising day and night to the sound of the scavengers with torch or stick in hand, screaming, "Shoo! Get away from there!" See her take pebbles and hurl them at the night shadows. Listen to the growl of dogs deprived of a meal.

Awake most of the night, she must have collapsed from exhaustion at dawn when the animals retreated before the sun and she could get some sleep.

Picture her looking day after day at the grisly sight of her sons and the five other relatives of Saul slowly shriveling in the heat. She would not let the bodies of her sons be desecrated. Though they were deemed unworthy of burial, she would not cast them out of her heart. The more her sons were rejected, the more she clung to them. The deeper their disgrace, the



deeper was her compassion.

Possibly she had someone bring her food and water each day. All we know is that she stayed there day after day, week after week, month after month, protecting the bodies of her boys.

If she had come to me for counsel, I would have told her that she was going too far. I might have suggested psychiatric care.

But I was not there, and it is unfair to judge her behavior of 3,000 years ago by the social standards of my culture today. Rizpah's behavior would be bizarre by today's standards, but she was tenaciously persistent; she had resolve.

If she had gone to a psychiatrist, he no doubt would have sought to ease her mind by telling her she was wasting her time shooing the vultures away from her sons. "They are dead. Face up to reality! Focus on your own needs," he would have counseled. We can hear such counsel today: "Your marriage is dead. Face up to reality. You are no longer in love."

If she had gone to her friends for counsel, I am sure they would have said, "You can have other sons." And we hear similar advice today: "You can have another marriage."

Our Disposable Society

Might we learn something from Rizpah's resolve that would help our society, where if something doesn't satisfy immediate needs, it is returned or thrown away? We might scorn the macabre vigil of Rizpah because our own vigils are short and our resolve tentative. We live in a disposable society of provisional, temporary relationships. We find it hard to comprehend the resolve of Rizpah, since our attention span is so limited and our resolutions like ropes of sand.

Friends, like clothes, we appreciate as long as they fit well, but discard when they no longer match our style. Spouses are appreciated while they satisfy our needs and fulfill our expectations, but divorced when we discover "irreconcilable differences."

If the marriage relationship doesn't work out as expected, then we dispose of it for another that seems more promising. The glue that should bind two people in marriage becomes more like rubber cement, which allows us to move about as feelings dictate.

Plastic marriages designed for temporary convenience produce children who need more than manikin mothers, fleeting fathers, and "post-it note" parents.

Our culture does not give us the equipment to even understand such commitment, such tenacity,

as Rizpah's. We can't understand because we focus on satisfying *our* needs rather than the needs of *others*. We use things and people as long as they satisfy us, and then, as if they were plastic forks and paper plates, dispose of them. Children are fine as long as they act like their parents, but they become a problem when they get in the way of parental satisfaction, job advancement, or career expectations. With our focus on self, it is hard for us to understand Rizpah's commitment to the living, let alone to the proper burial of the dead.

In our democratic country we accept it as our birthright to find nothing but "warm fuzzies" in life. It seems our manifest destiny to have happiness. But let us remember that it is the Declaration of Independence, not the Bible, that encourages "the pursuit of happiness." "Life, liberty, and the pursuit of happiness," rather than obedience, has become our goal. The Bible encourages the pursuit of virtue and truth, not just a sense of well-being.

Who said having children was designed solely for the fulfillment of parents and must always bring them happiness? Where is it written that our spouses, families, children, and even the church must stroke our every whim or be cast off like out-of-style clothes?

Resolve Rewarded

"When David was told what Aiah's daughter Rizpah, Saul's concubine, had done, he went and took the bones of Saul and his son Jonathan from the citizens of Jabesh Gilead. . . . David brought the bones of Saul and his son Jonathan from there, and the bones of those who had been killed and exposed were gathered up.

"They buried the bones of Saul and his son Jonathan in the tomb of Saul's father Kish, at Zela in Benjamin, and did everything the king commanded. After that, God answered prayer in behalf of the land" (verses 11-14).

She saw the honorable burial of her sons; Rizpah's resolve was rewarded with a funeral.

Alfred Lord Tennyson wrote a poem entitled "Rizpah." It tells of another mother's persistent resolve to love and accept her boy, who was hanged for robbing the mail.

"But he lived with a lot of wild mates,
and they never would let him be good;
They swore that he dare not rob the mail,
and he swore that he would;
And he took no life, but he took one purse,
and when all was done
He flung it among his fellows—"I'll none of it,"
said my son.



I came into court to the judge and the lawyers.

I told them my tale,
God's own truth—but they killed him,

they killed him for robbing the mail.

They hang'd him in chains for a show—

we had always borne a good name—

To be hang'd for a thief—and then put away

—isn't that enough shame? . . .

Flesh of my flesh was gone,
but bone of my bone was left—

I stole them all from the lawyers

—and you, will you call it a theft?

My baby, the bones that had suck'd me,
the bones that had laughed and had cried—

Theirs? O, no! they are mine—not theirs

—they had moved in my side.

"Do you think I was scared by the bones?

I kissed 'em, I buried 'em all—

I can't dig deep, I am old—in the night
by the churchyard wall.

My Willy 'ill rise up whole

when the trumpet of judgement 'ill sound,

But I charge you never to say

that I laid him in holy ground.

"They would scratch him up—

they would hang him again on the cursed tree.

. . .

And if *he* be lost—but to save my soul,
that is all your desire—

Do you think that I care for *my* soul
if my boy be gone to the fire?"

Our Resolve

Rizpah's resolve in the heat of the day,

Rizpah's resolve kept the dogs at bay.

Rizpah's resolve in the darkness of night,

Rizpah's resolve put the vultures to flight.

And what of our resolve?

in the heat of the day,

in the darkness of night. □

*All texts are from the *New International Version*.



Gordon Bietz is pastor of the Collegedale SDA Church in Tennessee.

100 miles away. The lawn had to be mowed, clothes washed and packed, the house cleaned, and food packed for the trip and the weekend. And we had to plant the beans. "They need to be in the ground today before you leave," my husband told me as he left for work.

With cooperation, Kevin and I knew we could get it all done in time. But we didn't count on complications.

Kevin had mowed about half the lawn when the mower broke down.

for the trip. So I went into the store. No Kevin.

By now it was ten minutes to one. I wasn't nervous anymore, I was mad! I returned to the repair shop. "I'm going home to finish my work," I told the proprietor. "If Kevin shows up, tell him to walk home." Two miles—that would give him time to think.

Scene 2: In Town

Meanwhile, across the street in a little boutique, an entirely different scene was being enacted.

"May I help you, young man?" asked Mrs. Brewer, the shopkeeper.

"Yes, ma'am, I wish you would, because I'm in a hurry. Today's my mom's birthday, and I want to surprise her."

"Do you think she would like this nice salad bowl set?"

"She likes stuff like that. How much is it?"

"Fourteen dollars."

"I'll take it," said Kevin. "And Mom loves Russell Stover candy. How much is that box?"

"Six dollars," said Mrs. Brewer.

Mrs. Brewer found Kevin a card to fit his budget, and wrapped the gift beautifully. He rushed back to the repair shop to find me. Mr. Lafferty gave him my message and told him how disgusted I was with his slowness.

Scene 3: At Home

I had hurried home, finished packing, and was planting the beans when Kevin walked up the driveway with a large package in his arms and a big smile on his face. "I'm sorry I took so long, Mom," he said. "Happy birthday!" I had forgotten all about my birthday. He handed me the package, and my heart broke.

"You shouldn't have spent all your money on me," I cried.

"Why not? I didn't need it," he said as he hugged me. "Now let's hurry, Mom, and get those beans planted. It's almost time to go." □

Wanda Hodges writes from Banner Elk, North Carolina.

FROM YOUR SON

A mother is reminded that things are not always what they seem.

BY WANDA HODGES

I interrupted my ironing for us to make an unscheduled trip to leave the mower at the repair shop and to stop by Grandpa's to borrow his mower so Kevin could finish the lawn.

Scene 1: In Town

When he finished his mowing, Kevin came into the house, where I was packing, and asked me to take him to Grandpa's to return the mower. When I stopped at the gas station on the way home, Kevin decided to run across the street to the repair shop to see if the mower was ready. "Hurry," I told him. "We still have to plant those beans."

I finished at the gas station and decided to drive across the street to pick up Kevin and the mower. I went into the repair shop. No Kevin. I asked around until I found an employee who had seen him, but the man didn't know where he had gone. It was 12:30, the packing wasn't finished, the beans weren't planted, and Kevin had taken off without telling me where he was going. I was getting nervous.

I went back to the gas station. No Kevin. Then it occurred to me that, with all that money burning a hole in his pocket, he might have gone to the grocery store to buy junk food

Kevin felt rich. Barely 14, he had graduated from church school the night before, and several friends had given him gifts of money.

These gifts, along with money he had earned mowing lawns, had upped his assets to \$20.43—the most he had ever had at one time.

And today was another big day. His brother, Scott, was graduating from academy. We had a lot to accomplish before 2:00 p.m., when we planned to leave for the academy,



MORE THAN JUST A GC YEAR

BY JAMES R. NIX

Most Seventh-day Adventists remember 1888 for its General Conference at Minneapolis, Minnesota. Others may remember it as the year that the expanded edition of Ellen G. White's *The Great Controversy* came from the presses. But much more happened that year.

At the beginning of 1888 SDA membership stood at 25,841. By year's end it had reached only 26,112, a disappointingly small increase after nearly 10 percent growth in 1887. In fact, 1888 saw tithes decrease nearly \$30,000 to \$163,129.23, the first time it had not increased. As a result, the number of workers also declined worldwide from 409 in 1887 to 400 in 1888. So along with advances in understanding righteousness by faith, came the first downturn in the church's work.

Two conferences were organized that year—Arkansas and Australia.

Several firsts occurred in 1888 in mission outreach. The first Ministerial Institute convened at Battle Creek, Michigan. Abram LaRue went to Hong Kong as a self-supporting missionary, our first in the Far East, after being turned down by the church for being too old. J. Laubhan and H. Szkubowicz moved from the Crimea to Poland to begin the work in that country. Abram Neufeld, a German from Russia who lived in Hillsboro, Kansas, visited (at his own expense) the German colonies along the Kuban River in the Caucasus (Russia) to start the work there.

The publishing work also advanced in 1888. The Echo Publishing Company opened in a new three-story building in Melbourne, Aus-

tralia, and the Australian Tract and Missionary Society began. The popular book *Bible Readings* was first published that year. In Germany L. R. Conradi organized the colporteur work, and the first literature evangelist worked in Siberia. Also, the first Adventist tract in Russian was printed at our publishing house in Basel, Switzerland, while back in America the Pacific Press opened an

Why did membership growth slow dramatically and tithes decrease in 1888?

eastern branch in New York City that operated until 1903.

On a sad note, William Farnsworth died; he is considered to be the first Seventh-day Adventist because he was the first to accept the Sabbath truth in Washington, New Hampshire, in 1844. Sadder yet, the church lost at sea its first missionary sailboat with the entire crew. On July 31, A. J. Cudney and five others left Honolulu, Hawaii, on the *Phoebe Chapman*, bound for Pitcairn Island via Tahiti. The ship had been purchased for \$1,000, with another \$1,000 invested in putting it

into sailing condition. It was never heard from again.

Organizationally, several interesting things happened during the year. The General Conference organized a press committee to release information giving the church's position on civil and religious liberty. The General Conference also divided the United States and Canada into four large districts, with a member of the General Conference Committee assigned to supervise each. This provided the first step toward our present union conference organizational structure.

After G. I. Butler's retirement, O. A. Olsen replaced him as General Conference president. Since Elder Olsen did not attend the GC session but was in Europe, W. C. White served as interim president for several months until the new president could come to America.

Several schools and medical institutions began in 1888, though the real expansion in these areas would come later. In Battle Creek a five-story hospital for surgical and charitable work was dedicated in connection with the Battle Creek Sanitarium, and a new sanitarium began in Mount Vernon, Ohio. Schools opened in Copenhagen, Mexico City, Minneapolis, and Portland, Oregon.

One cannot help but wonder why membership growth slowed so dramatically and tithes actually decreased. Could it be in part that the emotional energy expended on theological discussions left little time or strength for mission outreach and spiritual growth?

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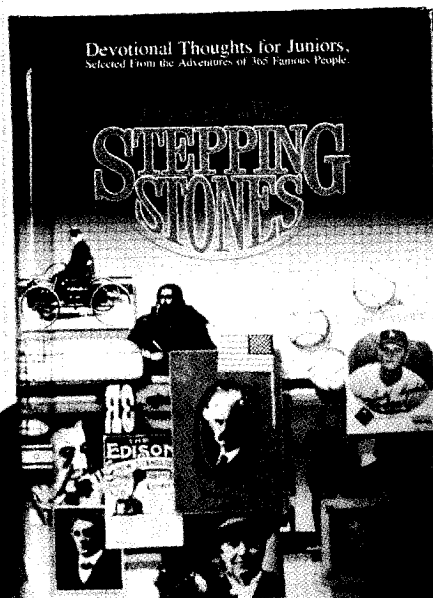
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Actions of General Interest From the 1987 Annual Council—2

Ministerial

Shepherdess International

The 1987 Spring Meeting affirmed the need for Shepherdess International to continue its ministry and referred the matter to the 1987 Annual Council for a decision (see GCC 87-112). The following points demonstrate the need for this ministry:

1. Team Ministry Needs Greater Emphasis. The 1985 General Conference session took the following action (see 85-1120): "To recognize the desirability that a pastor and his wife work together as a team and the spiritual strength that will result through such combined ministry, and to urge that this concept be studied. . . ."

2. The New Minister's Spouse Needs Role Models. A local field shepherdess chapter keeps spouses new to the ministry close to experienced, successful spouses who can help them understand the role of the minister's wife and to develop a ministry adapted to their own gifts and interests.

3. Training of the Minister's Spouse Needs Strengthening. The minister's spouse is a para-professional in ministry. A paramedic is not a doctor but one who has had some medical training and works closely with a doctor. A minister's spouse is not a minister but one who should have had some training for ministry and works closely with the minister. Many ministers' spouses feel their training was inadequate. Shepherdess chapters in colleges and seminaries, along with those in local fields, assist in this training. Shepherdess International provides materials to assist in the process.

4. A Fellowship and Support System Is Desirable for Ministers' Spouses. Studies continually underline loneliness as one of the biggest problems of the minister's wife.

A shepherdess chapter in the local field provides wives with fellowship and support from a peer group. Even when they move from one district to another in the same field, their support group remains the same.

5. Shepherdess International Helps to Meet These Needs. A temporary centralized office at the General Conference has successfully promoted the organization of shepherdess chapters in local fields and provided paraprofessional training materials for ministers' spouses.

6. Division Presidents Have Requested Continuance and Strengthening of Shepherdess International. Division presidents, meeting as members of the Shepherdess International Advisory Council in Rio de Janeiro in 1986, voted to convey to the General Conference administration the appreciation of the committee for the services of Shepherdess International, which have been provided to the world field, to go on record favoring the regularizing of Shepherdess International, and requesting General Conference leadership to provide travel funds for up to two overseas trips per year for the General Conference Shepherdess International personnel.

Voted. To recognize Shepherdess International as a regular program of the General Conference Ministerial Association commencing January 1, 1988, provided it does not call for an additional budget.

Policy Revisions

Conference/Mission President—New Policy

Voted. To adopt a new policy GC D 47, Conference/Mission President, to read as follows:

D 47 Conference/Mission President
Inasmuch as the conference/mission president stands at the head of the gospel ministry in the conference/mission and is the chief elder or overseer of all the churches, a conference/mission president should be an ordained minister.

General Plan and Objective—Policy Revision

Voted. To revise GC X 05, General Plan and Objective (Ingathering), to read as follows:

X 05 General Plan and Objective
Statement of Ingathering Philosophy—
1. History—Seventh-day Adventists have conducted an annual Ingathering crusade since 1908, attempting to reach every home with their spiritual message. They believe that Christ is the only hope for a world plagued with problems such as runaway crime, devastating wars, polluted environment, and other social ills. The Adventist objective of teaching all nations the everlasting gospel of our Lord and the commandments of God sums up their reason for a steady, consistent witness to the world.

2. Purpose—Seventh-day Adventists believe in a wholistic concept of man and attempt to minister to his social, physical, mental, and spiritual dimensions. Work fostered by Adventists includes more than preaching the Word. It also comprehends such activities as a healing ministry for the sick, the distribution of food and clothing, and the education of children and youth. To work for people's wholeness of life and being is the Adventist's reason for existence.

3. Ingathering Objectives—The annual Ingathering crusade is part of a multiple outreach ministry fostered by Seventh-day Adventists. The objectives of this ministry are:

- a. To bring the love and hope of Jesus Christ to as many people as possible.
- b. To become acquainted with people who need spiritual and material assistance.
- c. To bring to the attention of the public the work of the Seventh-day Adventist Church.
- d. To provide opportunity for people to enroll in free Bible and health courses.
- e. To leave Christian literature with each person visited.
- f. To give every individual an opportunity to contribute his time and monetary gifts to meet human need and in this way bring to the world the biblical message of an unending hope in God. All are invited to join hands in this humanitarian and spiritual undertaking.

Interdivision Worker Remuneration Plan—Guidelines

Voted. To approve the following Interdivision Worker Remuneration Plan as guidelines for 1988:

Background

In a rapidly changing world the church endeavors to develop, as far as possible, a fair and appropriate philosophy of remuneration for its workers, those serving within their own national boundaries as well as expatriates. With the passage of time and the changes that have and are taking place, modifications have been made in different areas of the world, particularly in regard to remuneration of expatriate workers. These modifications, which can be quite divergent, have met with varying degrees of acceptance, to some extent based on local conditions.

In order to promote unity and consistency throughout the world church, it is desirable to have an interchange of workers from various parts of the world field.

The appointment of an interdivision worker should not place additional financial strain on the local operating budget. However, the services of interdivision workers should be an integral part of the work of the field.

The prime consideration of a worker who is called to serve in a foreign country should be how to best serve the Lord in the new assignment. Maintenance of a modest standard of living for the family, and provision for the cost of educating children and for eventual reentry of the family into life in the homeland are all legitimate concerns. The worker should not be greatly advantaged or disadvantaged financially because of interdivision service.

Plan

1. Wage factors and remuneration scales are adopted by each division appropriate to the responsibilities of workers and the economic conditions in the territories of the division. Such salaries will be paid by the employing organization to all of its employees.

2. An expatriate allowance is based on the following criteria:

a. The concept of a representative international family of four.

b. A conservative remuneration level for the international family to be set as follows:

1) By establishing a world field remuneration mean. The salary factors in the various overseas countries range from US\$150 to US\$2,200 per month. A current average mean would be approximately US\$1,000. A sample of how the expatriate allowance should be calculated is as follows:

International Remuneration Factor	\$1,000	
Less:		
Current HBD	25%	
Housing policy	10%	
Miscellaneous items	15%	
Total net deduction	50%	\$500
International spendable income		\$500

2) This international spendable income, US\$500, less 15 percent (because of a possible change in lifestyle in the host country) expressed in local currency becomes the basis on which the calculation of the "market basket" is made by using the ORC (Organization Resources Counselors, Inc.) formula to establish the host country interdivision

worker remuneration factor.

c. From the net figure as calculated above, expressed in local currency, the local salary is deducted. The remainder forms the expatriate allowance.

3. Remuneration levels for all interdivision employees in each host country will be based on the same wage factor and remuneration scale as those of national workers. Home Base Deposit will be temporarily adjusted to reflect the differences determined by the international market basket prepared by ORC and approved by GCDO. The adjusted HBD percentages may vary.

4. For countries where legal limitations apply to maximum supplemental remuneration levels for expatriates, the expatriate allowance shall be limited to such legal requirements.

Implementation

1. Anyone currently serving who would be disadvantaged by the introduction of this policy shall have his/her case reviewed by the General Conference with a view to maintaining current levels of remuneration until his/her status is changed or compensation under the new policy catches up.

2. The expatriate allowance will be paid on the following conditions:

a. It shall be the responsibility of the home base division to pay such allowances.

b. The General Conference will reimburse the home base division for expatriate allowances paid to interdivision workers based on the rate established by the GC at each Annual Council.

c. If it is necessary for workers to transfer funds to their host country, the following will apply:

1) Each division will develop plans for handling such transfers.

2) Generally the use of denominational channels will be the best method of handling such transfers.

3) Under some conditions the use of banks may be the preferred channel.

3. Illegal currency transactions by expatriate workers are strictly prohibited.

4. Denominational policies relating to remuneration of expatriates and related policies such as those concerning the transfer of funds, etc., will continue to apply except where they are directly and obviously impacted by this policy.

5. Division appropriations shall be reduced by the amounts of expatriate homeland allowance for workers at the time this program is initially put into effect.

6. Support in Home Base—The calling division shall bear the expense for items related to expatriate remuneration but paid on behalf of calling division by home base division office.

a. Appointee salary and allowances.

b. Furlough salary and allowances based upon the home base and/or other authorized area for furlough.

c. Permanent return salary and allowances.

d. Educational indebtedness amortization where applicable.

7. Local Salary—An interdivision worker shall receive remuneration based on the salary factor in the local field where serving. This remuneration, which includes local salary and allowances, may be paid by either the employing organization or the division as follows:

a. Remuneration at the local salary rate.

1) Local salary based on the local wage factor at the wage percentage set for the category of service performed.

2) Car depreciation at the local rate if applicable.

3) Authorized auto expenses based on the local policy for such items as local auto taxes and auto insurance.

4) Travel allowances based on local rates and maximums.

5) Travel accident and personal effects floater insurance.

6) Authorized travel for the work assigned, for example, air travel or mileage and per diem.

7) Utilities allowance, if any, based on local rates.

8) Professional membership fees such as maintaining professional certification.

9) Medical, dental, and optical expenses, based on denominational health-care policy. Where expenses exceed the usual local costs, the division shall maintain a fund to provide assistance to the local field.

10) Domestic moving and freight shall normally be at the local settlement rate. The allowance may vary depending on the shipment of personal effects and whether Class A or Class B.

b. Rent policies shall be uniform for interdivision and local employees.

8. Education Allowance—Education allowance for expatriate worker's children studying in home-base division or other approved location shall be based upon the educational allowance as granted in the host division or according to General Conference policy. This expense shall continue to be covered by the host division.

9. Income and Retirement/Pension Taxes—It is the plan that an individual not be required to pay income taxes in more than one country. If the interdivision worker is required to pay income tax in the home base country, in addition to the country where serving, based on income received for overseas service, the income tax paid in the home base division shall be paid by the host division. Income taxes shall be paid based on the laws of the country where serving.

10. The philosophy of this policy shall be adapted by the divisions for the remuneration of intradivision/interunion workers.

Independent Publications—Policy Revision

Voted, To revise GC I 25, Independent Publications, to read as follows:

I 25 Independent Publications

I 25 05 Independent Publications—In order to safeguard the teachings of the church and maintain a high standard for publications, a manuscript for publication in the form of tracts, pamphlets, or books for general distribution through authorized denominational channels shall be submitted to a regular denominational book publishing committee for evaluation, endorsement, and final decision as to publication. This provision shall not apply to unbound duplicated sermons prepared by evangelists for free distribution or to radio sermons offered to listeners free of charge.

I 25 10 Authorized Stock and Promotion—1. Adventist Book Centers, HHES/FHES offices, and churches shall stock and promote only those books, pamphlets, tracts, periodicals, magazines, videotapes, and recordings that are regularly produced under denominational direction or are furnished through denominational publishing houses.

2. Publishing houses shall not purchase or carry in stock literature produced, promoted, or published by individuals on their own responsibility or by non-Seventh-day Adventist publishers except as hereinafter specified.

a. Orders received for such publications may be referred to the publisher and promoter of same.

b. Such literature shall not be given apparent approval through reading notices, advertisements, or by listing in catalogs.

c. Union and local conferences/missions shall cooperate in a united effort to curtail the publica-

tion of independent literature by conference/mission employees.

3. Literature approved by reading course committees and other books approved by a denominational book committee shall be handled and promoted in the same manner as denominational publications. Reading course books not published by the denomination are to be stocked and promoted only during the life of the course of which they are a part.

I 25 15 College Printing Plants—College printing plants shall confine their work to job printing and shall not engage in regular denominational publishing unless approved by the North American Division Committee and the LMCB.

I 25 20 Copyrights—The reprinting in tract or any other form of chapters or portions of chapters from standard copyrighted denominational works is not permitted without authorization.

I 25 25 Union Paper Advertisements—Editors of union papers shall not accept advertisements for unauthorized literature.

I 25 30 Ellen G. White Publications—The North American Division recognizes the Ellen G. White Estate, Incorporated, established by Ellen G. White herself, as the owner and proprietor of all her writings, thus bearing responsibility for their care, publication, and circulation. This relates to all Ellen G. White writings whether or not under copyright. Permission for publication of these writings emanates from the White Estate board. The North American Division calls on organizations and persons, within or without the church, to honor the provisions of the author for the continuing custody of her writings.

I 25 35 Promotional Literature—This policy is not intended to restrict the publication of promotional or special literature authorized by any union committee for free distribution among church members within its own territory.

Notice

The General Conference Department of Church Ministries is interested in knowing about Adventist-owned or -operated child day-care centers around the world. We would appreciate information stating the size of the facility, number of children enrolled, length of operation, users/clientele, success of the center, and names and addresses of additional centers. Please send your information to Elder M. T. Bascom, General Conference Department of Church Ministries, 6840 Eastern Ave., NW., Washington, D.C. 20012.



Doni Village Goes Back to Drawing Board

Destroyed dam must be rebuilt

For six months in equatorial heat, the Bambara tribesman of Doni village, in the Republic of Mali, West Africa, hauled stones and clay from three miles (4.8 kilometers) away, seven hours a day, five days a week. With encouragement and direction from the Adventist Development and Relief Agency (ADRA), they moved mountains of materials to build a dam across the dried-out creek bed in hopes that their village might survive and their children not suffer from malnourishment.

With the coming of torrential rains in late May, water backed up behind the 13-foot (4-meter) high barrier. To the delight of the 143 dam builders, the water extended in a broad, sparkling lake up the valley for about 1.2 miles (2 kilometers). Almost overnight, it seemed, Doni village had changed from a gray-brown clearing to a lakeside settlement, green and wholesome.

June 16 brought a particularly heavy rainfall. Turbulent waters swirled over the spillway. With a roar and a terrible sucking sound, a great breach appeared in the center of the dam as the water swept the earth and stones down the valley.

The villagers saw their dream of fertile fields turn into a nightmare of ruined hopes.

Patrick Maeder, who did the original drawings; the government surveying group who approved them; and a newly arrived engineering graduate from Walla Walla College, Wayne Herbel, believe that design modifications can effectively tame the torrent that breached the first dam. Gabions—cages made from

galvanized steel and filled with stones—were used very sparingly in the first design. Each gabion represents a piece of solid masonry 6.6 feet (2 meters) long, 3.3 feet (1 meter) wide, and 1.65 feet (1/2 meter) high. Had the whole face been composed of gabions, the dam would probably have held firm.

Rebuilding Begins

Initially rocks were hauled in head loads and on donkey carts, but this will not prove so laborious, as virtually all the materials required are already in place. Some months of labor will be needed to strip down the rock walls, reestablish the clay core—this time with a double filter of gravel—and assemble a full wall of gabions on the dam face. The dams at the adjacent villages of Dabadougou and Walladou will also benefit from the lessons learned from the prototype at Doni.

Some may wonder why we use stones and clay when cement would make a stronger dam. From a technical viewpoint they are right; but ADRA's philosophy is based on labor by the villagers. Impose on them advanced techniques, however superior, for which they are not prepared, and you rob them of their independence. Hundreds of dams will be required to stem the advance of the Sahara. The SDA Church aims to show villagers how to use effectively available materials.

So the Doni villagers have experienced tragedy, but the ultimate triumph will belong to those who rebuild the Doni dam. "I am not the slightest bit dismayed," states David R. Syme, Africa-Indian Ocean Division ADRA executive. "Development springs not from instant success but by learning from our failures."

By Jack Mahon, communication director, Africa-Indian Ocean Division.

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

Genesis 1:29



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BY BONNIE MOYERS

Words and music by Bonnie Moyers

1. God is ev - 'ry - where, Yes, He's ev - 'ry - where:
 2. God is ev - 'ry - where, Yes, He's ev - 'ry - where;

Take a look at na - ture: See His foot - prints there.
 Take Him all your prob - lems, Know - ing He will care.

He who made the worlds Sees each spar - row fall,
 Though we can't be sure What fu - ture brings,

Loves His man - y chil - dren, An - swers when they call.
 We don't need to wor - ry. God has charge of things.

CHORUS

He can take a sad heart, Fill it with a song,
 Make of it a glad heart, Sing - ing all day long.

He can change your life, He can an - swer prayer.

He will al - ways hear you. God is ev - 'ry - where. God is ev - 'ry - where.

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THE UNNAMED TASK

One of the most challenging assignments we can take on is to define the *unnamed task*. We can spend the entire day in the office, and at quitting time find it difficult to list one task completed. Housework continues without ceasing, but how much of it is really *finished*? Most of us expend much time and energy on unnamed tasks.

In a parable in 1 Kings 20:39, 40, the Bible describes just such a situation:

"Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone."

The story pictures a soldier in the midst of battle asked to guard a prisoner. But he becomes involved in other things; by the time his thoughts return to his special duty, the prisoner has vanished. He can only explain lamely, "As thy servant was busy here and there, he was gone."

This Bible story gets tucked away among others of greater importance. But it emphasizes the importance of priorities. And it teaches the importance of the principle of velocity. We can easily be busy with trifles to the neglect of greater issues and greater opportunities. We may even

forget why we are here on earth. Thomas Carlyle wrote: "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand."

When we are busy, the excessive activity keeps us from seeing what God's priorities are. Our minds create jobs even too active to permit us to sleep or to do orderly thinking.

"Seek ye first the kingdom of God,

Excessive activity can keep us from seeing God's priorities.

and his righteousness; and all these things shall be added unto you" is Jesus' advice in Matthew 6:33. Take time to see the outlines of life's patterns. Take time to learn God's priorities. He has offered to help us, to give us wisdom, to give us peace, to give us rest. What more could we ask for?

While flying a single-seater plane, a Frenchman named Guillamet was caught in a blizzard and crashed in

the French Alps. Although he suffered a critical injury in the accident, he managed to drag himself out of the cockpit and find shelter under a wing.

The terrible storm raged for 21 hours. When the skies cleared, Guillamet began creeping down the mountainside. For 16 hours he inched his way down the slope until he was rescued by a search party. After lingering close to death for many days, he began a slow recovery. When newsmen were granted an interview, one of them asked, "How did you stay alive in the blizzard and during those long hours you crept down the trail?"

Guillamet replied, "What saves a man at such a time is to take a step and then another step."

Too often we expend many steps in the direction of the unnamed task. We may get busy here and there, and suddenly find that life has escaped us. Let us grasp hold of God's priorities and take one step at a time toward a life both full and meaningful. □



Virchel E. Wood, M.D., is professor of orthopedic surgery at Loma Linda University, Loma Linda, California.

VIRCHEL E. WOOD

LOVE



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