





Excellent teachers honored page 4

Adventist Review after page 8

# GOD'S GRACE FOR GRIEVING PARENTS



EDWARD MOTSCHIEDLER President Ohio Conference winistry I've been confronted by someone who told me, "I don't think you can live any way you want and at the last minute sneak into heaven."

But others told me of their concerns about loved ones who had died. "They were not active in the church. They're lost; I won't see them in heaven."

Let me tell you a story.

A mother wasn't present when her son died, nor was she able to attend his funeral. He was raised in the church and was active as a young adult.

Somehow, though, he picked some wrong friends and drifted away from the teachings of his parents. He moved to a new city and with a new friend committed a capital crime. He was executed without his mother having a chance to see him. She went to her grave thinking her son was lost.

Who was her son? The thief on the cross—the one who accepted Jesus as his Lord and Saviour.

I believe in deathbed conversions. I have seen deathbed conversions. I have rejoiced with families whose loved ones came to Christ late in life.

I know that Jesus rejoices with them, too. In the parable of Matthew 20, Jesus offered the same wage to those who came to work in the vineyard in the eleventh hour as those who began work early in the morning. He described His reason for doing this as being "generous."

Your heart might be heavy as you think that you might not experience the joy of spending eternity with a loved one. But like the mother of the thief on the cross, you might rejoice at the second coming to find that loved one next to you on the resurrection morning.

God's grace is amazing!

COVER: The photographs for this summer collage were taken by several members of Columbia Union churches. Darrell Hutchinson of Walnutport, Pennsylvania, took the big picture of the waterfall. John Dalpezzo of Allentown, Pennsylvania, shot the picture of the butterflies and the egret. Bill Weber from Nazaeth, Pennsylvania, took the mushroom picture. Doug Whitsett, formerly of Parkersburg, West Virginia, and now living in Dunnellon, Florida, took the photograph of the flowers.

#### **VISITOR STAFF**

Editor: Kermit Netteburg Managing Editor: Charlotte Pedersen Coe Editorial Assistant: Randy Hall Communication Intern: Elaine Hamilton

Circulation Manager: Dianne Liversidge

Cover Designer: Meredith Herzel

Pasteup Artist: Diane Baier

The VISITOR is the Seventh-day Adventist publication for people in the Columbia Union territory. The different backgrounds and spiritual gifts of these people mean that the VISITOR should inspire confidence in the Saviour and His church and should serve as a networking tool to share methods that members, churches and institutions can use in ministry. Address editorial correspondence to: Columbia Union VISITOR, 5427 Twin Knolls Road, Columbia, MD 21045. One-year subscription price—\$7.50.

COLUMBIA UNIC	ON CONFERENCE
(301) 596-0800	(301) 997-3414
President	R.M. Wisbey
Secretary, ASI	H.M. Wright
Assistant	J. Cullum
Church Ministries	R. Stretter
	lements, B. Manspeaker
Communication	K. Netteburg
Data Processing	M. Conner
Associate	N. Lamoreaux
Education	R. Osborn
Associates	F. Hoffer, A. Westney
Ministerial	W.D. Eva
Associate	
Associates R. L	aGrone, G. Sunderland
	D. Griffiths
Assistant	N. Lee
Religious Liberty	A. Westney
COLUMBIA LINK	ON CONFERENCE

### ASSOCIATION

President	R.M. Wisbey
Vice President	D.J. Russell
Secretary	
Treasurer	R.I. Jensen

#### LOCAL CONFERENCES

ALLEGHENY EAST: Alvin M. Kibble, President; Robert Booker, Visitor Correspondent; P.O. Box 266, Pine Forge, PA 19548. Telephone: (215) 326-4610.

ALLEGHENY WEST: Willie J. Lewis, President; Walter Wright, Visitor Correspondent; 1339 E. Broad St., Columbus, OH 43205. Telephone: (614) 252-5271.

CHESAPEAKE: J.W. Coulter, President; Tom Lemon, Visitor Correspondent; 6600 Martin Rd., Columbia, MD 21044. Telephone: (301) 995-1910; Washington, D.C., area, 596-5600. MOUNTAIN VIEW: Randy Murphy, President; Ruth Wright, Visitor Correspondent; 1400 Liberty St., Parkersburg, WV 26101. Telephone: (304) 422-4581.

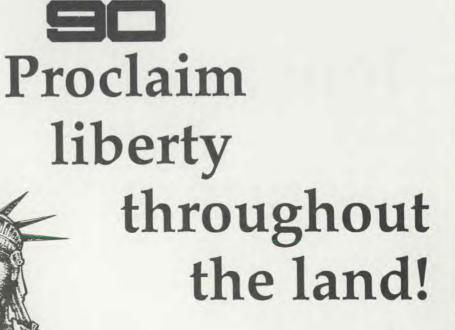
NEW JERSEY: Robert W. Boggess, President and Visitor Correspondent; 2160 Brunswick Ave., Trenton, NJ 08648. Telephone: (609) 392-7131.

OHIO: Ed Motschiedler, President and Visitor Correspondent; P.O. Box 831, Mount Vernon, OH 43050. Telephone: (614) 397-4665.

PENNSYLVANIA: Jerry Page, President; Gloria Bentzinger, Visitor Correspondent; 720 Museum Rd., Reading, PA 19611. Telephone: (215) 374-8331. ABC, Box 3641, Hamburg, PA 19526. Telephone: (215) 562-5156.

POTOMAC: Ralph Martin, President; Robbi Pierson, Visitor Correspondent; P.O. Box 1208, Staunton, VA 24401. Telephone: (703) 886-0771. ABC, 8400 Carroll Ave., Takoma Park, MD 20912, Telephone: (301) 439-0700.

Printed by the Review and Herald Publishing Association, Hagerstown, MD 21740. June 1, 1989 Vol. 94, No. 11



# Harvest 90 Goals

1. RENEW: Spiritual growth for every member through Bible study, prayer, fellowship, and worship.

**2. BAPTIZE:** Double the number of people baptized into the Church during the 1000 Days of Reaping.

3. ATTEND: Double the number of people attending church worship services every Sabbath.

 TRAIN: Prepare a majority of members for soul-winning activities.

Copyright, 1988, by Columbia Union Conference

\* Everyone wants to be free. We buy condos to be free from lawn mowing. We drink diet soda to be free from calories. We move to Canada or America to be free from oppression and want. Bermuda offers a harbor of hope for refugees.

But that's all empty freedom. Only when the Son sets you free can you be free indeed. So God commands us His chosen people to proclaim liberty throughout the land. Real liberty. Eternal liberty.

That's why the North American Division has adopted doubling the baptisms achieved during the 1000 Days of Reaping as one of its Harvest 90 goals. Revelation seminars. Bible studies. Handshakes with visitors in church. It's doing our part in Harvest 90.



# **EXCELLENT TEACHERS**

# Teachers are winners

CHARLOTTE PEDERSEN COE Managing Editor



#### Fern Babcock Spencerville Junior Academy Chesapeake Conference

Even past students seek her out at times of personal crisis and spiritual decisions. She willingly spends afterschool hours to help students with school work or personal problems, said Principal Duane Lemon. One parent wrote, "She has been an encouragement to me when I was ready to give up in frustration."



#### Marian E. Baker Greater Baltimore Junior Academy Chesapeake Conference

"She is careful of students' feelings," said Beverly Russell, associate superintendent of education. A parent whose child was behind in his school work said Baker called to work out a plan for the boy to catch up. "I believe she is one of the best teachers in our school system today," said the mother.

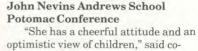


### Glen H. Bennett Takoma Academy Potomac Conference

Susan Breithaupt, guidance counselor, recalled a field school when students had been intensely studying. "After class, an exciting water fight broke out, and Glen was in the middle of it. Later, he was in the lodge studying his Sabbath school lesson. Students remember those things."







Ingrid M. Christiansen

optimistic view of children," said coworker Barbara Rodenberg. Lynne Buhler, who worked across the hall, was "impressed by Ingrid's endless patience and gentleness with her students, and the efforts she made to involve children in community projects."

# Paul Copiz Sligo School Potomac Conference

Fellow teacher Rosemary Peterson said that after 13 years of teaching Copiz is fresh, enthusiastic and helpful and that his knowledge of geography, history and languages is extensive. A parent appreciates his thoughtprovoking style, "giving students a sense of responsibility."



## Ed Dininger Mount Vernon Academy Ohio Conference

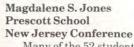
A student who failed algebra--"her worst subject"--in another school "passed with an A because of his excellent teaching. Now it's my best subject," she said. "We love him." As proof, 93 students signed recommendation forms encouraging the committee to honor their teacher.





## Edith Padfield Galambos Blue Mountain Elementary School Pennsylvania Conference

"Not only do students love her, but even as adults they visit her classroom," said Principal Vaughn Jennings of this 35-year teacher. Colleague Doris Arnold said, "Edith's main concerns are that each child develop wholesome attitudes toward religion, peers, self-worth and learning."



Many of the 52 students at the school are from inner-city, povertylevel families. "She spends many hours after school preparing materials to meet their scholastic and emotional needs, plus physical ones," said fellow teacher Patricia Vasquez. "She gives of herself unselfishly."

Seventeen K-12 teachers each received a cash award as the Columbia Union's winners of Zapara Excellence in Teaching Awards for the 1988-89 school year. Each \$1,000 award winner in the Columbia Union had to receive three recommendations, including the local conference or academy.

An Excellence in Teaching Awards Committee, made up of four teachers-Esther Mattox, Annette Smith. Shervl Torry and Charles Wilkinson-and one local school board chairman. Craig Martin, selected the winners from more than 60 nominees.

Criteria for selection included spiritual credibility. respect of peers and administrators, concern for students, competence in teaching, commitment to quality education and professional development.

> RICHARD C. OSBORN Director of Education



#### Joyce H. Miller C.F. Richards School Potomac Conference

School board Chairman Josef Weiss commended this committed teacher. "It amazes me that even though this is her 39th year, she still has a twinkle in her eve and plans interesting activities for the children. She even drives the school bus." She always has attractive bulletin boards.



#### Carol L. Myers Western Reserve Junior Academy **Ohio** Conference

"I have seen her disarm an irate parent, deal constructively with a subordinate co-worker, offer administrative solutions to sticky board problems and treat an impudent child with dignity and respect," observed Pastor Ken Studer. She is dedicated to excellence and "keeps the school in budget."



### **Donald Quackenbush** Spring Valley Academy **Ohio Conference**

Carolyn Shields, business education teacher, said, "Not only does he relate God's nature book to the classroom, but students also see God working in Don's everyday life." Principal John Wheaton said Don developed a greenhouse, where students have grown thousands of plants.



Kalyani Prakasam Lehigh Valley School Pennsylvania Conference

"She cooperates with us," said a first-grader. H. Eugene Ronning, school board vice-chairman, believes has an interesting evaluation. "Students fall into the classroom program so well that they think it is their program and she is cooperating with them. I say she's a winner!"

# **EXCELLENT TEACHERS**











### William Reinke Eastwood Junior Academy Ohio Conference

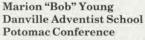
One of the things that makes him special to students is his interest in sports. "He shares with them by offering extracurricular activities like basketball, softball and volleyball," said Harvey Kinkead, Eastwood church board chairman. "This has fostered unity, fairness and school spirit."

#### Corine Smith Larchwood School **Allegheny East Conference**

Her classroom is inviting and conducive to learning. "It is brightly darted with learning centers, from a place to listen-and-do to the country store. There is even a spot for the parent of the week," reported Principal Lolethia Morgan. She keeps parents informed of activities and progress.

## Fernanda E. Smith **Dupont Park Junior Academy** Alleghenv East Conference

Columbia Union College consistently sends student teachers to work under her supervision as part of their college requirements toward a degree. "She portrays zest for helping students reach their potential in personal, spiritual and educational development," said Principal Archie Lucas.



His love of nature, particularly animals, and life in general permeates his classroom and motivates students to do their best. Lav Pastor Charles Hutcherson said, "He not only supports the school with his ability as a teacher, but also with finances; he keeps the school out of debt."

## Pencie Compton Young **Danville Adventist School Potomac Conference**

Violet Weiss, education superintendent, visited Pencie's classroom. "At least six times in 15 minutes a little problem' made her way to Pencie's side. Each time, Pencie put her arm around her, continued teaching and guided the little girl back to her seat. She truly loves every child."

# NEWS

# COLUMBIA UNION

Committee approves woman as one of 18 ordination candidates

A slate of 18 candidates was approved for ordination by the union committee at its May meeting, including a woman pastor in the Ohio Conference.

However, the committee also asked that the Ohio Conference not ordain Pastor Leslie Bumgardner before August of 1990 so the General Conference's review of the ordination of women could be completed.

Still, the committee's action was "to approve ... the ordination of Mrs. Leslie Bumgardner."

No other unions have approved ordination for women ministers, although there are women serving as pastors in almost every union. The Southeastern California Conference has called a special constituency session on ordination for the fall of 1990, also waiting until after the General Conference session, when the review should be completed.

The Columbia Union committee was responding to routine requests from conference committees to ordain ministers. Conference committees recommend ministers for ordination every year, and the union committee approves the names routinely. Union committees are the final authority in reviewing candidates for ordination.

This year's discussion of the candidates for ordination lasted two hours, focusing almost entirely on the issue of approving the female candidate.

No one spoke out against ordaining women during the entire discussion. However, several committee members expressed reservations about moving ahead of the General Conference. Union President Ron Wisbey proposed that the union defer its action until after the General Conference's review was completed.

But several committee members disagreed, saying that the ordination recommendation was right and should be approved.

A compromise was reached to approve the ordination of all 18 candidates, but to delay the ordination service for Bumgardner until after the General Conference session's review of the ordination of women.

The action was approved by the union committee 35-6 with one abstention. The recommendation from Ohio had been approved by a 20-1 vote at their committee meeting in April.

Some committee members said they wanted to send a message to church leaders. "We're really serious about this" is the way one committee member put it.

A General Conference taskforce will meet this summer, with recommendations coming to the Annual Council this fall and to the General Conference session, which will meet in July of 1990.

In a related action, the committee

# UNION COMMITTEE ACTIONS RESPONDING TO THE OHIO ORDINATION REQUEST

### Action 1

"The Columbia Union Conference Executive Committee looks with favor on the ordination recommendations of the Ohio Conference. We believe the inclusion of Mrs. Leslie Bumgardner is morally right and theologically correct. We are aware, however, that existing policies of the world church may be inconsistent with this action. Accordingly,

"VOTED to approve the ordination of Gary Burns, Merlin Burt and John Swigart as soon as arranged for by the Ohio Conference, and the ordination of Mrs. Leslie Bumgardner no earlier than August of 1990. The delay of Mrs. Bumgardner's ordination is out of deference to the process established by the General Conference to resolve this issue and is intended to convey the readiness of the Columbia Union Conference Executive Committee to authorize the ordination of women to the gospel ministry."

## Action 2

MOVED to request that the divisions be allowed to address the issue of the ordination of women independently of the world church, if necessary.

voted to request the General Conference that divisions of the church, such as the North American Division, be allowed to address the issue of women's ordination independently of the world church.

The committee also approved a recommendation to the North American Division on a statement on competitive sports in Adventist schools.

If adopted, the resulting policy would ask the union to establish a committee to grant exceptions to the general policy of no varsity sports at Adventist schools.

The statement also lists guidelines for the exceptions, such as trained Christian leadership for teams, careful monitoring of the school's resources used by teams and the Christian courtesy demonstrated by participants and spectators. The guidelines would apply to local church teams as well as to school teams.

In other business, the committee approved a \$20,000 appropriation to the Allegheny West Conference for the new camp and requested a special appropriation from the North American Division for the camp.

The committee also approved \$10,000 appropriations each to the Mountain View Conference for assistance with moving expense and to the Allegheny East Conference for metro evangelism.

# CHESAPEAKE

# Laurel church mixes the new with the old

With the addition of more than 30 new members over the past six months, the Laurel church in Burtonsville, Maryland, continues to seek new ways to embrace the current membership while welcoming new members into this Christian family.

As part of its effort to accomplish these goals, the church family joined together after a sundown service for an evening of fellowship and fun.

More than 80 members of all ages attended, with everyone joining in collective games.

Playing "Who Am I?" helped new members to mingle with those of longer standing in the church. The scavenger hunt required the successful completion of a list of activities, including the gathering of hair, which Pastor David Huber especially appreciated.

The Laurel church also involved new members in outreach programs, such as the recent community health fair.

# NEWS

# MOUNTAIN VIEW

# "More envelopes. please," cried the Edgewood church

The Edgewood church in Wheeling, West Virginia, stuffed and sealed 22,700 envelopes of Amazing Facts pamphlets for the Wheeling area.

Pastor Timothy Bailey started the first evening with prayer for those who would receive the pamphlets. He asked God that "their hearts would be touched and their eves opened to the messages enclosed."

During the evening there was joyful singing of hymns, playful shooting of rubber bands and lots of hangnails and paper cuts, but no complaints.

Plans were made to continue the stuffing on the following Wednesday night, but Pastor Bailey became very sick and many other members caught the flu.

The mailing had been stopped-almost. Members Dale and Kay Friend took many boxes home and continued stuffing

Two weeks passed, and finally all the envelopes had been stuffed.

As the last envelope was stuffed and sealed, there was celebration with clapping, cheering and praising the Lord.

DAWN WHEELER Communication Secretary

# ALLEGHENY EAST

# **Emmanuel Brinklow** gives visitors the "red carpet treatment"

A special welcome invited Community Guest Day visitors to walk on the red carpet placed in the center aisle at the Emmanuel church in Brinklow, Maryland.

Each visitor was also greeted with a carnation and a package of denominational reading material.

Honored was Robert Hill of Sandy Spring, Maryland, owner of a construction company whose charitable spirit is felt by many, particularly the homebound.

For many years, Hill has used his personal income to provide wheelchairs, recliners and medicine for those in need. In addition, he donates large sums of money to churches in the community.

He was similarly honored for his generosity by Maryland Governor William Donald Schaefer, who set aside April 23 as Robert Hill Day in Montgomery County.

The second honoree, Milton Harrod, is a paramedic with the Prince George's County Fire Department Bureau of Advanced Medical Services.

Harrod displayed exceptional valor in

Pennsylvania Conference President Jerry Page, along with 30 other Christian leaders, had the opportunity to visit and dine with Governor Robert Casey (right) on April 10. Page had the privilege of witnessing on vegetarianism to those at his table when he received his special vegetable plate. To follow up his visit and show his appreciation, Page sent the governor a personally inscribed gift edition of The Desire of Ages .-- GLORIA BENTZINGER



# PENNSYLVANIA

rescuing member Johanna Pitts from a near-fatal automobile accident in June of 1986. Because of his extraordinary heroism, Pitts was able to return to Oakwood College and graduate from the Huntsville, Alabama, school.

Presenting the awards were Sabbath School Superintendent Sandy Crank and First Elder Bert Reid.

Guest speaker at the service was Pastor Brian Carter of Paterson, New Jersey.

The award recipients were further honored with a dinner at the home of Pastor St. Clare Phipps.

YOLANDA HOARD Assistant Communication Secretary

# POTOMAC

# Tri-church center receives federal grant

The Community Services Center of Silver Spring, Maryland, recently received a \$10,000 grant from the Federal Emergency Management Agency to assist families in crisis.

According to center Director John Gavin, receipt of this grant represents a 500 percent increase in allocations over last year. The funds will be used in the center's successful financial assistance program.

Supported by members of the Silver Spring and nearby Sligo and Takoma Park churches, the center's staff works with other agencies and churches in order to provide financial assistance for those in critical need.

Funds are allocated to people who need emergency money for rent to prevent eviction, mandatory utility payments to maintain essential services, necessary prescription medicines and transportation.

# ALLEGHENY WEST

# Senior citizens are "sensational" at Hillcrest

More than 600 members and guests packed the sanctuary of the Hillcrest church in Pittsburgh, Pennsylvania, for Sensational Senior Citizens Day. Each guest was given a certificate of honor.

Mayor Sophie Masloff brought greetings from "the most livable city in the USA." She commended Hillcrest members for their help in improving the aesthetic appearance of the Hill district.

Leon Cox, pastor of the Glenville church in Cleveland, Ohio, gave a message on "The Beauty and Charm of Growing Old."

LOUISE DAVIS Communication Secretary

# NEWS

# NEW JERSEY

# Dubosque conducts evangelistic outreach in Bridgeport area

Evangelist Jack Dubosque spoke to a full house on March 10, opening night for the Bridgeton evangelistic effort.

Dubosque, who grew up in southern New Jersey, recently joined the evangelistic outreach ministry of Amazing Facts within the Chesapeake Conference.

He served as evangelist for the Mid-America Union for several years before accepting an assignment as ministerial director of the Tanzania Union.

The Bridgeton effort was his first crusade in the United States since returning from Africa.

Coordinated by local Pastor Marty Thurber, the evangelistic effort ended on April 15 with nine persons being baptized.

Others are continuing to study with the pastor, and another baptism is planned.

# MOUNTAIN VIEW

# First week of prayer held at Mountaintop school

"Put on the whole armor of God" was the challenging theme for the week of prayer at the newly built Mountaintop Adventist School in Oakland, Maryland.

The meaning and purpose of the various parts of armor were discovered in the Scriptures as students participated in reading the texts.

Using visual aids, the students also learned how the messages of these verses could be applied to daily living.

A special blessing was received by all students when they knelt in prayer at the close of the week, remembering a 5-yearold girl who is suffering from cancer.

The students took part in sentence prayers, and a special thrill came when one of the boys said that this was his first public prayer.

> EDIE SINES Communication Secretary

# ALLEGHENY EAST

# 687 years of marital commitment honored at Metropolitan

Forty-eight couples renewed their marriage vows and celebrated 687 cumulative years of commitment at the Metropolitan church in Hyattsville, Maryland. Participants ranged from Emmanuel and Dorcilia Oliver, who are celebrating their 49th anniversary in June, to William and Linda Morgan, who were married in August of 1988.

LeCount Butler, former pastor of the congregation, was the featured speaker. Butler contrasted God's ideal of lifelong commitment in matrimony with the various deviations in the United States today, as well as practices of diverse cultures around the world.

During the dinner that followed, various couples shared their secrets for happiness in marriage. The day ended with Butler and wife Melvene conducting a marriage enrichment seminar on "people communication."

CUC

# College offers summer courses for teachers

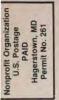
Elementary and secondary school teachers can work on a master's degree and denominational certification at Columbia Union College this in both undergraduate and Master of Arts in Teaching courses offered from June 18 to August 4.



## CHESAPEAKE

The Westminster, Maryland, church celebrated its dedication service by burning its mortgage March 11. The 160-seat sanctuary was built in 1975, and the Sabbath school wing was completed in 1983. With membership now at 183, an offering toward a new building fund was taken immediately after the mortgage finished burning.—*TOMLEMON* 







Weekly News and Inspiration for Seventh-day Adventists

June 1, 1989

# Alcohol, Drugs, and Adventists: A Sobering Report

REVIEW AND HERALD PUBLISHING ASSOCIATION 55 WEST OAK RIDGE DRIVE HAGERSTOWN, MD 21740

Raise a Standard, 4

**Beyond Disappointment**, 8

# LETTERS.

## **Debate Heats Up.**



At first your report on the Adventist Health System's sixfigure salary cap (Newsbreak, Apr. 20) seemed complete and neutral. But cou-

pling the account with a cover photo of a glossy BMW and Tony Campolo's article on servanthood was a most brilliant, if unwitting, editorial stroke. PAUL JOHNSTON Pittsburgh, Pennsylvania

What a wonderful "coincidence" that the report of the Spring Meeting's decision to raise hospital administrators' salaries by \$34,700 was published in the same issue as Tony Campolo's article, "Which Jesus Do You Believe In?" Perhaps after reading Campolo's article, both those who made the decision and those who will be on the receiving end will heed his advice: "It's time to repent of our affluence."

Forgive me if I sound disturbed by the Spring Meeting report. It's just that it's getting difficult to "hang in there"! DAVID BOTTROFF Associate Pastor Azure Hills Church Grand Terrace, California

I was deeply saddened by the article "AHS Wage Scale Provokes Lively Debate." Ed Reifsnyder, AHS senior vice president for finance, described not only the hospital administrator's job but the SDA educational administrator's position when he said, "There is diminished job security; managers must tackle tough issues and implement massive short-term change. They must get results or be fired. There is also high risk of permanent career damage once an administrator is dismissed. With these high-risk conditions comes the need for high-risk wages." As I see it, the significant difference between the two positions is that educators do not get paid for the high risk.

> W. EUGENE BREWER Pleasant Hill, California

Although I appreciated reading vour editorial comment, "Salaries and Sacrifice: An Analysis," I take exception to your conclusion that "today, Adventist health care combines mission with big business, and the former depends on the success of the latter." I am concerned that too many Christians today believe in those reversed roles! It does not take big investments of money to represent God's love in the healing ministries of the church, but it does require a dedicated group of people who are willing to share this good news with others. This is not to say that big investments are wrong, but only that the correct order of priorities must be kept in mind.

I am disappointed to see the authorization for these pay increases at the very time Medicare is cutting back what they will reimburse many of our hospitals. This might more appropriately have been a time for rededication of the AHS leaders to the church's mission, and a trimming of top salaries. I am concerned with the type of message this pay raise projects to the world church.

EVERET W. WITZEL, M.D., PH.D. Eagle, Idaho

Because of the intense regulatory process involving the current health-care scene, particularly in long-term care, AHS's new approach is refreshing. A critical analysis reveals that health administrators are virtually in the "hot seat" of health-care issues. Public expectations are high and litigious possibilities do exist, since we live in an imperfect world.

AHS has the spiritual and humanitarian co-commitment entwined with our health message. It needs to remain in the Adventist system so that educational osmosis of our wonderful message on prevention can consistently and constantly be in the forefront of public thinking. The "right arm of the message" is entering a new phase.

The rating system does absorb the extra costs. *Church funds do not subsidize these salary increases*. As a licensed health-care administrator/owner for 21 years, I see these changes as necessary to keep and attract our "Adventist yuppies."

> RUTH (STEINKE) REINKING Auburn, Washington

This action raises several questions:

1. How will this salary increase improve an administrator's ability to understand the viewpoint of employees and clients, many of whom earn less than \$20,000 per year?

2. Will this salary scale attract dedicated, God-fearing SDA administrators, or primarily nominal members (or nonmembers) motivated toward opulent privileges and lifestyles? Will such persons understand such concepts as mission, faith, dedication, and acting on principle?

3. Will this ever-widening discrepancy between average workers' wages and top executive salaries make it easier or more difficult to defend the church's position opposing organized labor activities?

It is interesting that Tony Campolo's article on the sacrificial Christian lifestyle appeared in the same issue of the *Review*.

> CONNIE I. DAHLKE Deer Park, California

The same culture that justifies AHS administrators being compensated at community-based rates is the same culture that justifies spending \$40,000 on a new BMW. American culture today, as opposed to the "romantic ideal from the old days," suggests a Jesus that asks us to be merely "reverent and religious."

> PASTOR PAUL LARSEN St. Paul, Minnesota

More letters on AHS next week.

General paper of the Seventh-day Adventist Church Editor William G. Johnsson Associate Editors Roy Adams Myron K. Widmer News Editor Carlos Medley **Assistant Editors** Eugene F. Durand Kit Watts **Editorial Assistant** Jackie Ordelheide Administrative Secretary

Corinne Russ **Editorial Secretary** Edith Wilkens Art Director Stephen Hall

Designer Bryan Gray Marketing Gil Anderson Ad Sales Orval Driskell

Subscriber Services Larry Burtnett

**Consulting Editors** 

Neal C. Wilson, Charles E. Bradford, Wal-lace O. Coe, D. F. Gilbert, Robert J. Kloost-erhuis, Kenneth J. Mittleider, Enoch Ol-iveira, Calvin B. Rock, G. Ralph Thompson Special Contributors

Special Contributors Kenneth H. Wood, George W. Brown, Ger-ald J. Christo, Ottis C. Edwards, Bekele Heye, Edwin Ludescher, J. J. Nortey, Jan Paulsen, Walter R. L. Scragg, Joao Wolff Africa-Indian Ocean Editions

Editor, Jack Mahon Inter-American Edition Adalgiza Arch

South American Editions Editor, R. S. Lessa, Portuguese; editor, Rolando Itin, Spanish

Rolando Itin, Spanish How to Subscrible Subscription prices: Twelve monthly issues: USS9.97 plus USS5.00 international postage; 40 issues of the weekly Adventist Review, USS31.97; full 52 issues (monthly and weekly), USS41.97. To place your order, send your name, address, and payment to your local Ad-ventist Book Center or Adventist Review Subscription Dask, Box 1119; Hagers-town, Maryland 21741. Single copy, 51.50 U.S. currency. Prices subject to change without notice. To Writers We welcome unsolicited

To Writers We welcome unsolicited

To Writers We welcome unsolicited manuscripts. Notification of acceptance or rejection may be expected only if accom-panied by a stamped, self-addressed envelope. Address all editorial corre-spondence to 6840 Eastern Avenue NW., Washington, D.C. 20012. The North American Edition of the Ad-ventist Review (ISSN 0161-1119) is pub-lished 12 times a year on the first Thursday of each month. Copyright © 1889 Review and Herald" Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Third-class postage paid at Hagerstown, Maryland 21740. Post-master: send address changes to Advent-ist Review, 55 West Oak Ridge Drive, Ha-gerstown, MD 21740.

Editorial office Fax number: (202) 722-6354

Bible texts credited to NEB are from The Bioletexts created to VEB are from the New English Bible. The Delegates of the Oxford University Press and the Syn-dics of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the Holy Bi-Texts credited to NIV are from the Holy Bi-ble, New International Version. Copyright 0 1978 by the International Bible Society, Used by permission of Zondervan Bible Publishers. Bible texts credited to Philips are from J. B. Phillips; The New Testament in Modern English, Revised Edition. 0 J. B. Phillips 1958, 1960, 1972. Used by per-mission of Macmillan Publishing Co., Inc. Texts credited to RSV are from the Re-vised Standard Version of the Bible, copy-righted 1946, 1952 © 1971, 1973.

Cover photo by Meylan C. Thoresen

PRINTED IN THE USA. Vol. 166, No. 22



Four trends, p. 16

GUEST EDITORIAL

4 Time to Raise a Standard Raise the temperance standard, yet reach down to those who want to be free. by Neal C. Wilson

# THEOLOGY

8 Beyond Disappointment The prophetic basis of Adventism. First in

an eight-part series, A People of Prophecy. by Hans K. LaRondelle

# CURRENT ISSUES

12 Adventists, Drugs, and a Changing Church

A survey of SDA attitudes toward alcohol and drugs reveals that while most do not use them, many do.

by Duane McBride, Patricia Mutch, Roger Dudley, April Julian, and Winton Beaven

# CHURCH

# 16 Mating, Materialism, and Mobility

Four trends among young adults in the SDA Church present a challenge.

by V. Bailey and Judith Gillespie



A timely invitation, p. 19

STORY

# **19 The Invitation**

Grandpa admired his wife's churchgoing ways, but wouldn't join her until he got a special invitation from someone else.

by Carole Knoefler

# NEWS

6 Newsbreak

# 22 Focus on North America

Listen offers alternatives to teens. Camping program wins souls. Radio spots end after 16 years.

# 27 Worldview

School and chapel receive third-quarter offering. U.S. laymen boost Philippine evangelism. God rebukes floodwaters. Islanders overcome difficulties.

DEPARTMENTS

- 2 Letters
- 11 My Church
- 21 Children's Corner
- **30 Bulletin Board**
- **31 Reflections**
- 32 Poem

# COMING NEXT WEEK

"Home, Sweet Chapel," by Marge L. McNeilus. An Adventist couple witness through home weddings.

"'For Such an Hour," by Hans K. LaRondelle. The rise of the SDA Church in 1844 was a fulfillment of Bible prophecy.

"The Word of God," by Ellen G. White. All who come to the Bible for guidance will understand its teachings.

 "God's Acres," by Harold and Joan Lance. A large house and a 17-acre orange grove furnish temporary homes for 19 needy people.





ADVENTIST

Needing help, p. 27

REVI

# EDITORIALS.

# IME TO RAISE STANDARD

The time has come, dear brothers and sisters, for us to raise high a standard to the world, to sound a warning cry to all our people, and to reach down in compassionate ministry to those among us who are struggling to be free from Satan's master stroke—alcohol and chemical dependence.

Nearly 90 years ago Ellen White vividly portrayed the plan of the enemy of life and happiness to corrupt humanity. "Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control" (Review and Herald, Apr. 16, 1901).

We see this scene fulfilled all around us today. In North America and every other region of earth a chemical scourge has blighted society. The legal drugs alcohol and tobacco provide "gateways" to illicit drugs such as marijuana, cocaine, heroin, and "crack." All together they are producing an unparalleled wave of crime, misery, and degradation. In North America, for instance, alcoholism has invaded the lives of children as early as the fourth and fifth grade.

Seventh-day Adventists have a standard—the judicious use of all that is good, and total abstinence from all that harms. This historic position rests on two basic biblical principles. First, we are children of God, created by Him in His image: "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

Second, He has redeemed us: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

We belong to God — we are His. So we endeavor to be at our best for Him, physically and mentally, in order that we may enjoy His fellowship and glorify His name. We will take nothing into our bodies that will cloud our judgment, weaken our will, or harm our constitution.

Ellen White was a great crusader against the evils of alcohol and tobacco in her day. She gained a national reputation as a speaker and writer as she lifted high the biblical standard.

It is time for us to raise high that standard again. We must lift it for the world to see; we must also lift it for all our people, as we sound a warning cry to them especially.

# **Cause for Concern**

On pages 12-15 of this issue of the *Adventist Review* you will find an article on substance use and abuse among Seventh-day Adventists. The main part of the article, prepared by the Institute of Alcoholism and Drug Dependency (IADD), summarizes the major findings of a 1988 survey of adult church members in the North American Division.

The survey reveals much good news. A strong majority of our people are completely free of tobacco, alcohol, and other narcotic drugs. Many have never used them. There is widespread concern about drinking by youth, and agreement that the church needs a stronger prevention program.

But the survey also troubles me in several of the trends it reveals. It finds evidence of a changing attitude among us toward use of alcohol and drugs. Many today seem undecided about whether abstinence from alcohol rests on a biblical foundation. Some find use of wine and beer to be socially acceptable in their congregation. And, most alarming, use of wine among young adult Adventists is increasing.

The survey shows that family problems resulting from alcohol are becoming common. As a result of drinking by a family member, some of our people are experiencing marital strife, family breakup, violent behavior, and severe parent-child conflict.

My fellow believers, if we are to raise high the standard to the world, we must get our own house in order. If the Lord is to have a people prepared for His soon appearing, we must reach out in loving ministry to our brothers and sisters, youth and children who are struggling to be free.

# What Has Happened?

What has happened to us? How have these evils gained entry among us?

Partly through new believers who have not been able to make a lasting break with alcohol, tobacco, and other narcotics. But the problem goes much further: today many of those using alcohol or other drugs have grown up in Adventist homes.

The world continually seeks to invade the church. Until we become aware of the dangers and make efforts to counteract the beguiling influences of the media, our young people—and some older ones also—will become attracted and enticed, begin to experiment with chemicals, fall into use, and may even become addicts. This is happening in Adventist homes, churches, and schools.

Perhaps we have become complacent over the years. Because Adventists have stood for total abstinence for so long, we felt that we could not fall prey to the devil's addictions. So we haven't educated our children and youth as we needed. The word *temperance* has fallen into disuse among us, and even has a negative connotation for many Adventists today.

We should have remembered the history of other Christian denominations. Churches like the Methodists once stood for total abstinence; but the invasion of the world slowly changed attitudes and practice until they abandoned that position. As unthinkable as it would be to Ellen White and our other pioneers, Adventists could eventually drift to the same position, if we do not wake up and reverse the trend.

Another factor may have contributed to the erosion of our standard. For years we have emphasized the *moral* nature of addiction; we have failed to acknowledge that addiction also is a *disease*.

Yet long ago Ellen White showed that both factors-moral sin and physical disease-are involved. "Among the victims of intemperance are men of all classes and all professions. Men of high station, of eminent talents, of great attainments, have yielded to the indulgence of appetite until they are helpless to resist temptation. Some of them who were once in the possession of wealth are without home, without friends, in suffering, misery, disease, and degradation. They have lost their selfcontrol. Unless a helping hand is held out to them, they will sink lower and lower. With these selfindulgence is not only a moral sin, but a physical disease" (The Ministry of Healing, p. 172).

Because we have stressed the moral factor alone—the role of the addict's choice—we have done very little to help our people caught in the web of alcohol, tobacco, or other narcotics. We have failed to realize that, while a person is morally responsible for the initial yielding to indulgence, he or she may eventually become chemically dependent, unable to escape unless someone extends a helping hand. Some people become alcoholics after only one drink.

The result has been to drive the problem underground. The Institute of Alcoholism and Drug Dependency's survey showed that most of our people with a personal alcohol/ drug problem do not feel comfortable discussing it with their pastor. To get the help they need, these people—our brothers and sisters—have to look outside the church. This must change.

# What Can We Do?

We will arrest the trend only by working together on two fronts — education and healing. We must both raise the standard high to the world and to our people, and also reach down in compassionate ministry to those among us who want to be free of the chains of alcohol and other chemicals.

Prevention must begin now—we have no time to lose. We must develop curricula for our elementary schools, academies, and colleges that will educate our children and young people in the advantages of a drug-free lifestyle.

We must develop a biblical, clearly reasoned argument for our standard of total abstinence.

We must affirm our young people who choose not to drink or use drugs, making them feel good about themselves and their decision.

But along with educating our people of all ages in the values of prevention, we must minister to those struggling to be rid of alcohol and other drugs. We must provide support groups and other programs that God can use to set them free.

Some of our people probably wish I would not devote time to this topic. They would like to deny that we have any problem.

But we do have a problem; and the first step in finding a solution is to acknowledge that the problem exists. Then the Lord can work to show us the way out.

I am grateful for what the IADD is doing. Located on the campus of Andrews University, it is administered by Dr. Pat Mutch, who carries other heavy responsibilities for the university.

I am grateful also for the efforts of Dr. Winton Beaven, who serves as my special assistant in the area of chemical dependency, and our leaders in the Health and Temperance Department of the General Conference.

Dr. Mutch, Dr. Beaven, Paul and Carol Cannon of The Bridge ministry, pastors like Hal Gates, of Seattle (who has helped establish more than 60 support groups for Adventist addicts and their codependents), and others already are giving a lead to the church. But they cannot do it alone. We must all get involved parents, pastors, educators, leaders, youth, every member; we must get involved to lift high the standard and to lift up our struggling brothers and sisters.

One of the colorful, almost mythical figures of the American Revolution was General "Mad Anthony" Wayne, namesake of Fort Wayne, Indiana. George Washington once asked him, "General, can you storm Stony Point?"

Wayne flashed back: "General, if you'll issue the order, I'll storm hell."

"Perhaps, General Wayne, we had better try Stony Point first," said Washington with a smile.

My brothers and sisters, we too follow a General. The enemy of our souls, Satan, has invaded our society and our homes. He has established strongholds camouflaged with bright light and promised enjoyment. Our Supreme Commander asks us to storm and subdue these bastions. He has promised that His gospel will break down the gates of hell. Let us go forward in His name to fight the scourge of alcohol and drugs.

> NEAL C. WILSON President General Conference of SDA

# Philippines Reap Harvest of New Members

The Adventist Church in the Philippines continues to reap a bountiful harvest of new members through its nationwide evangelistic thrust. As of April 11, more



than 2,000 persons had been baptized by pastors of the Southern Mindanao Mission alone following months of doorto-door work by 347 teams of lay members and cottage meetings held by 276 lay preachers, reports J. H. Zachary, director of global evangelism for the Quiet Hour radio and television ministry.

LaVerne Tucker (right) and translator

and translator Following an 11-day reaping crusade that concluded April 22 in General Santos City by the Quiet Hour, 3,027 more candidates were baptized; and pastors have teamed up with 40 lay preachers in following up more than 2,000 contacts.

Zachary attributes the success of this crusade to lay members' participation and thorough advanced preparations. The Philippines baptismal goal is 38,000 for its nationwide evangelistic thrust. On April 11, 10,000 cottage meetings started.

# WORLD CHURCH\_

**Opportunity Emerges in Estonia.** New doors continue to open for Seventh-day Adventists in Estonia, a small republic of the U.S.S.R. on the Baltic Sea, reports Ray Dabrowski, Trans-European Division communication director. Of 20,000 Bibles shipped to Estonia by the International Bible Society and the Estonian Christian Ministries of the United States, Adventist members received 1,500.

Dabrowski reports that "Adventist Church members in Estonia have been faithful, even in the most difficult times. They have spread the Adventist message with great courage." He says that nearly all of Ellen G. White's books have been translated into the Estonian language. The church recently received permission to translate a new congregational songbook and *Steps to Christ.* 

According to Dabrowski it takes real patience to prepare the books. After the translation, the manuscripts are typewritten, nine copies at a time. The copies are then assembled into complete books.

Junkman Finds Truth in a Discarded Book. A heartwarming story comes from Brazil of a man, Ademir Tavares da Silva, who made a precarious living by rummaging. One day a torn book without covers caught his attention, and he took it home to read. What he noticed about Sabbath observance and the return of Jesus interested him. Later, as Ademir walked by the Capao Redondo Adventist Church in Sao Paulo, at the base of the hilltop where Adventist Brazil College spreads out its campus, the inquirer entered the church. A member told him that the tattered book was *The Great Controversy*. After a series of Bible studies, Ademir recently was baptized. "One more miracle attributed to the printed page," comments *Revista Adventista*.

Adventist Official Addresses UN Commission. Dr. Gianfranco Rossi, Euro-Africa Division religious liberty director and executive director of the International Association for the Defense of Religious Liberty, recently addressed the United Nations Commission on Human Rights. Rossi's talk centered on the state of church-state relations in Albania, reports John Graz, Euro-Africa Division communication director.

**Sao Paulo Radio Station**—A First. The Brazil Ministry of Communications recently granted a license to two Adventist laymen to operate a radio station in Sao Paulo, reports *Revista Adventista*. The station, when constructed, will become the first Adventist broadcast center in Sao Paulo.

**AWR-Asia Hears From 102 Countries.** Adventist World Radio-Asia reports that 16,547 letters have been received from 102 countries since the radio station started broadcasting in the spring of 1987.

Since February, the newest countries AWR-Asia has received letters from include Luxembourg, Greece, Fiji, Yemen, Laos, Cambodia, Cameroon, Cuba, Guyana, and North Korea.

# NORTH AMERICA

Harris Receives Presidential Award. Chessie Harris, an 83-year-old Adventist of Huntsville. Ala-



bama, was one of the 18 recipients of the President's Volunteer Action Award. Mrs. Harris was honored for establishing the Harris Home, a children's shelter in Huntsville. The award was given to Harris (left) by President George Bush at the White House.

Founded in 1954, the Harris Home serves 40 or more homeless, abused, and abandoned

children daily from all over Alabama. During her 30 years of service, Mrs. Harris has nurtured more than 800 children.

NAD Tithe Increases. North American Division tithe as of March 31, 1989, showed a slight increase of 1.3 percent over the same period during 1988. World Mission funds revealed a 3.2 percent decline. AHS/NEMA Downsizes Staff. In an effort to reduce costs, AHS/NEMA (Adventist Health System/ North, Eastern, and Middle America) is downsizing its corporate staff from 40 to 14 employees, reports Joel Hass, AHS/U.S. vice president for marketing, communication, and strategic planning.

Under the reorganization, data processing, marketing, personnel, planning, and communication functions will be handled by flagship hospitals in each of NEMA's six regions, stretching from Colorado to Maine and including 30 hospitals and numerous other businesses. The move is expected to save \$3.5 million annually.

In addition, AHS/NEMA headquarters will be relocated from Shawnee Mission, Kansas, to Greenbelt, Maryland, a suburb of Washington, D.C. AHS/NEMA is the largest of the four AHS/U.S. divisions.

LLUMC Transplants Five Hearts in Nine Days. A record five babies recently received heart transplants at Loma Linda University Medical Center in nine days, reports Dick Schaefer, LLUMC public relations director.

Since the baby heart-transplant program began at LLUMC in November 1985, 41 babies under 6 months of age have received transplants. Of those receiving transplants, 36, or 87.8 percent, have survived. An additional 10 infants and children, 6 months to 12 years old, have had heart transplants, the last eight of whom are still living.

Eddie Anguiano, LLUMC's first heart transplant recipient, known as Baby Moses when he was the youngest person in the world to undergo heart transplantation at 4 days old, is well and now 3<sup>1</sup>/<sub>2</sub> years old.

Andrews Community Assistantship Program Awarded Grant. The Andrews University Community Service Assistantship Program recently received a \$6,000 grant from Berrien Community Foundation. The money will go for tuition costs of 14 students participating in the university's Nutrition and Family Life Project in Benton Harbor, Michigan. Under the program, the students from home economics and other departments are helping single, low-income parents and pregnant teenagers learn about child care, sanitation and home safety standards, good nutrition, and family resource management.

# FOR YOUR INTEREST .

Maranatha Convention to Convene July 6-8. Maranatha Flights International will hold its national convention on the campus of Pacific Union College (PUC) July 6-8. The convention theme, "Take It to All the World," will focus on Maranatha's worldwide work. Everyone is invited, whether a member or not.

Adventist-Laymen's Services and Industries and

Mission Church Builders will join Maranatha for the convention and project. This year's convention project will see Maranatha volunteers remodeling married student housing at PUC from June 21 to July 6. For more information about the convention, call (616) 471-3961.

**GC Music Committee Seeks Artists.** The General Conference Music Committee is now receiving applications from individuals and musical groups who would like to share their talent at the General Conference session in Indianapolis July 6-14, 1990.

It is the plan of the Music Committee to select artists representative of the Adventist Church's worldwide family. To obtain an application, contact your local conference music representative or contact Charles L. Brooks, General Conference Church Ministries Department, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-1608.

# ALSO IN THE NEWS\_

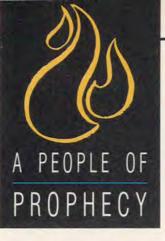
**Bill Moyers Honored.** Broadcaster and journalist Bill Moyers (left) recently received the Distinguished Wilbur Award from the Religious Public Relations Council (RPRC) in Washington, D.C. in recognition of his lifelong contribution to the communication of religious values in the media.

Pictured with Moyers is Martin J. Need, award committee chairman. Founded in 1929, the RPRC is the oldest public relations organization in the United States, reports Religious News Service.



# CHURCH CALENDAR.

- June 3 Church Ministries Day
- June 3 Bible Correspondence School Emphasis
- June 9 Celebration of Recovery retreat begins in Berrien Springs, Michigan
- June 10 North American Missions Offering
- June 24 Thirteenth Sabbath Offering for the Euro-Africa Division



# PART 1 eyond Disappointment

## Prophetic Basis of Adventism The

We face the future with confidence only when we remember the prophetic integrity of our spiritual roots. In an eight-part series (commencing with this issue, and appearing in weekly segments), Dr. Hans LaRondelle takes us back to our prophetic roots, and also forward to the consummation. We encourage our readers to collect the entire series and share it with others.-Editors.

he historical and theological roots of the Seventhday Adventist Church lie in the Millerite movement of the 1830s and 1840s.

William Miller was a Baptist farmer in Low Hampton, New York. Through an intensive study of the books of Daniel and Revelation, commencing in 1818, he concluded that Christ was to return to the earth "about the year 1843." Accordingly, he felt a deep sense of responsibility to warn people to get ready to meet the Lord.1

A key passage of Miller's was Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Accepting the common rules of prophetic interpretation of his own time, especially the "year-day principle,"<sup>2</sup> Miller arrived at the conclusion that the 2300 days of the vision of Daniel 8 represented 2300 literal years. And using as his starting point the date for the commencement of the 490 years in Daniel 9:24-27, namely 457 B.C.,3 he reckoned that the 2300year period would climax in 1843.

Miller believed that the sanctuary mentioned in Daniel 8:14 was the worldwide "spiritual sanctuary," or church, of the Christian age. Accordingly, he concluded that in 1843 Christ would return to cleanse the earth of papal abominations through the fire of divine judgment.4

**BY** 

HANS

Miller's basic principle of prophetic interpretation was derived

from the Old Testament.<sup>5</sup> He rejected the popular belief, in both England and America, that the Jewish people would return to Palestine as a fulfillment of Bible prophecy. Such futuristic expectations were based on a literalistic application of the term Israel (in Old Testament prophecy) to only ethnic Israelites. This principle of absolute literalism in prophetic interpretation, futurism, had become characteristic of both European and American Protestantism.<sup>6</sup> Miller reintroduced rather the old Protestant Christ-centered interpretation of Israel in prophecy, which saw true Christian believers (and not Jews as such) at the heart of the biblical end-time prophecies.

But beyond that, Miller stressed the imminent, premillennial return of Christ, an emphasis that brought further controversy with those Protestants (like Charles Finney) who espoused postmillennialism, the theory that Christ will return after a millennium of world peace.

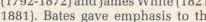
But the breaking point with the institutional churches came over Miller's contention that the second coming of Christ was to take place in 1843 or 1844; and, even more shockingly, his subsequent focus on a definite day (October 22, 1844) as the date of the advent. The result was far-reaching. As W. L. Emmerson states it: "Some 100,000 people were expelled or withdrew from their churches and began to organize themselves as Adventist churches, dedicated to the proclamation of the imminent personal return of Christ." 7

## **Firm Foundation Emerges**

RONDELLE

The six Sabbath Conferences of 1848 in states of New England and in New York State created a united doctrinal platform for the emerging movement. Two of the principals at those conferences were Joseph Bates

> (1792-1872) and James White (1821-1881). Bates gave emphasis to the



law and the Sabbath, while White focused on the significance of the third angel's message, of Revelation 14:9-12, as "the sealing message." Another principal, Hiram Edson (1806-1882), presented his insight on the typology of the ancient cleansing of the sanctuary of Israel. For him this explained why Christ had not returned on October 22, 1844, but also what actually did happen on that date. For Edson, 1844 signaled Jesus' entrance upon the final phase of His intercessory ministry in heaven.

The 1848 Sabbath Conferences established five important doctrinal landmarks of Seventh-day Adventism, dealing not with prophetic minutiae, but with the fundamentals of the faith:

1. The second coming of Christ.

2. The binding claims of the seventh-day Sabbath.

3. The third angel's message in its fullness, in correct relationship to the first and second angels' messages.

4. The ministry of Christ in the heavenly sanctuary, specifically since 1844 in antitype of the ancient Day of Atonement in the Most Holy Place.

5. The nonimmortality of the soul.<sup>8</sup>

Ever since 1848 these five basic doctrines have constituted the "solid, immovable platform" on which all Adventists stand united as the remnant church.<sup>9</sup>

# Affirming the Millerite Connection

The Seventh-day Adventist movement was the direct outgrowth of the Advent movement under William Miller, James White, Joseph Bates, and Hiram Edson had all been leaders or promoters in the Millerite movement. So also was Ellen Harmon (1827-1915), who became the wife of James White in 1846. They saw themselves as the true successors of William Miller and labored from 1844 to 1851 exclusively to lead their former associates in the Millerite movement into an advanced understanding of prophetic truth. They hoped thus to revive the expectation of an imminent Advent, which was the burden of Miller's message. In the first issue of the Review and Herald (1850), these pioneers of the Seventh-day Adventist Church appealed emphatically to the writings of the Millerite movement to prove this point.<sup>10</sup>

Prominent Adventist pioneer and scholar Uriah Smith (1832-1903) claimed that Seventh-day Adventists were the only Advent believers since 1844 "who adhere to the original principles of interpretation on which the whole Advent movement was founded, .... the only ones ... following out that movement to its logical results and conclusions."<sup>11</sup>

Thus instead of trying to distance themselves from the Millerite movement, our pioneers sought to confirm it, including the Midnight Cry of 1844, as the authentic fulfillment of Bible prophecy. In particular, they claimed that Revelation 10 had been fulfilled in the Millerite movement. The chapter describes John's visionary experience of tasting the *sweetness* of the open "little book" in the hand of the mighty angel, followed immediately by his sense of a disappointing *bitterness*.

They applied this to the sweet hope, followed by the bitter disappointment, of the Millerites.

Continuing the application, the pioneers understood the appeal of the angel in Revelation 10:11, to "prophesy *again* before many peoples, and nations, and tongues, and kings," as a sacred and urgent commission to them to proclaim the correct interpretation of Daniel's end-time prophecies, specifically Daniel 8:14.

But how could they still take Daniel 8:14 seriously? Because they recognized that the error was *not in the conclusion* that the 2300 years ended in 1844, *but rather in the interpretation* of the antitypical cleansing of the new covenant sanctuary. Connecting Daniel 8:14 with the angel's announcement that during the seventh trumpet *"there should be time no longer"* (Rev. 10:6), Ellen White declared that prophetic time had irrevocably ended in 1844: "The people will not have another message upon definite time." <sup>12</sup>

# **Application to Their Own Time**

The pioneers generally agreed that both the "mighty angel" of Revelation 10 and the first angel of Revelation 14 present the divine mandate and mission to proclaim the last warning of prophecy "to every nation, and kindred, and tongue, and people" (Rev. 14:6; cf. Rev. 10:11). Our pioneers were convinced that the prophecy of the first angel's message, with its announcement of the heavenly judgment hour (Rev. 14:7), had found "its most direct fulfillment" in the Spirit-filled messages of William Miller and his associates, whose writings were carried to distant lands.<sup>13</sup> This initial historic fulfillment of the first angel's message of Revelation 14 in America binds the Seventh-day Adventist Church inextricably to the Millerite movement.

The Spirit of God had transformed countless hearts and lives of Advent believers in a genuine revival similar to that of the day of Pentecost. The Seventh-day Adventist pioneers "dared not deny that the power of the Holy Spirit had witnessed to the preaching of the second advent, and they could detect no error in their reckoning of the prophetic periods." <sup>14</sup>

# Second Angel's Message Fulfilled

The announcement of the first angel is indissolubly united with a second message that announces the fall of a worldwide Babylon (verse 8). This prophetic message likewise found an initial historic fulfillment in the Millerite movement. The proclamation of a specific day, October 22, 1844, as the end of Daniel's longest time prophecy formed the catalyst that caused thousands to take their preparation for the advent of Christ with utter seriousness.

A prime example is the experience of young Ellen G. Harmon. When she testified in her Methodist church meeting that the "stirring truths concerning the personal appearing of Jesus" had brought a new blessing to her heart and that she looked forward with ardent hope for the soon appearing of Christ, she was reproved for her "erroneous theory." <sup>15</sup> Shortly thereafter, with her

parents, she was disfellowshipped from the Methodist Church.16

Many other Advent believers were likewise excommunicated from their Protestant churches during the summer of 1844. This caused the Millerite preachers to describe all organized churches as Babylon and to call the waiting saints out of all church denominations in America.

John N. Andrews (1829-1883) and Ellen G. White interpreted the fall of Babylon as "a moral fall," because of the refusal of the established churches to ac-

cept the light of the Advent message.<sup>17</sup> However, they saw this moral fall as a process that was not yet complete. Only when the Christian churches in all nations on earth will have rejected the everlasting gospel message of the first angel, and thus will have united with the world, will universal Babylon have fallen completely. Ellen White wrote in 1888: "The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future." <sup>18</sup> This final apostasy is described more fully in Revelation 18.

# **Third Angel Brings Focus**

The final verdict on Babylon is announced in the third angel's message (Rev. 14:9-12). It contains the most dreadful warning ever sent from Heaven to mortal beings, the warning concerning the wrath of God in the seven last plagues (Rev. 15 and 16).

In the post-1844 period the conviction grew among a number of Advent believers that all Bible truth must be restored among God's people before the Second

Advent could take place. Thus, the seventh-day Sabbath was adopted-from the Seventh Day Baptists. The Sabbath reformation was given a new relevancy and urgency, however, by viewing the Sabbath as the testing truth of the end-time restoration of the gospel and the law, according to Revelation 14.

The clinching argument for the vital importance of the Sabbath restoration was specifically the third angel's message of Revelation 14. This announcement stressed obedience to God's commandments in contrast to following apostate traditions and enactments. And central to it was the statement "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (verse 12).

Ellen White stressed the inextricable union of the Sabbath and the third angel's message as follows:

"Separate the Sabbath from the messages, and it loses its power; but when [the Sabbath is] connected with the message of the third angel, a power attends it which convicts unbelievers and infidels, and brings them out with strength to stand, to live, grow, and flourish in the Lord." 19

Thus to accept the seventh-day Sabbath, according to SDA theology, implied the acceptance of the eschatology of the threefold message of Revelation 14, and vice versa. The connection of the Sabbath with the everlasting gospel would prove, in time, to be of fundamental significance.

# **Continuing Relevance**

The three

angels' messages

are ever new.

With every pass-

ing year they

become more

timely and in-

creasingly more

urgent.

The three angels' messages are ever new. With every passing year they become more timely and increasingly more urgent. The three angels keep flying together in irreversible order, heralding first the everlasting gospel of God's grace, and then presenting the binding claims

> of God's holy law on all mankind. Thus, together they prepare a people to stand in the time of Jacob's trouble and in the day of God's wrath.

> Ellen White believed that "the true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." 20 The Adventist understanding of divine law and gospel as united in the three angels' messages of Revelation 14 was to our pioneers the truth, as sure as God lives. By adherence to it the remnant church was standing "upon a solid, immovable platform." <sup>21</sup>

#### REFERENCES

REFERENCES <sup>1</sup> See William Miller, Evidence From Scripture and History of the Second Coming of Christ, About the Year 1843 (Boston: B. B. Mussey, 1840), p. 8. In 1833 Miller received a Baptist license to preach. <sup>2</sup> Miller claimed to be "in accordance with the opinions of all the standard Protestant commentators" for the year-day symbolism. See L. E. Froom, Prophetic Faith of our Fathers (Washington, D.C.: Review and Herald Pub. Assn., 1946-1954), Vol. IV, pp. 472, 473. <sup>3</sup> The year 457 B.C. is the date of King Artaxerxes' decree to rebuild Jerusalem, the event pinpointed in Daniel 9:25. <sup>4</sup> See Miller, pp. 39-58. <sup>5</sup> Froom, P. 473. <sup>6</sup> See Froom, Vol. III, p. 256.

<sup>a</sup> Froom, p. 473. <sup>b</sup> See Froom, Vol. III, p. 256. <sup>7</sup> W. L. Emmerson, *The Reformation and the Advent Movement* (Hagers-town, Md.: Review and Herald Pub. Assn., 1983), p. 197. <sup>a</sup> These five fundamentals are cited from A. L. White, *Ellen G. White: Mes-senger to the Remnant* (Washington, D.C.: Board of Trustees of E. G. White Publs., 1954), p. 40. <sup>a</sup> See Early Writings, pp. 258-261; *Counsels to Writers and Editors*, pp. 30,

<sup>10</sup> See Review and Herald, vol. 1, No. 1, pp. 7, 8.
 <sup>10</sup> See Review and Herald, vol. 1, No. 1, pp. 7, 8.
 <sup>11</sup> Uriah Smith, The Sanctuary and the Twenty-three Hundred Days of Dan-iel VIII, 14 (Battle Creek, Mich.: SDA Pub. Assn., 1877), p. 102.
 <sup>12</sup> The SDA Bible Commentary, Ellen G. White Comments, vol. 7, p. 971.
 <sup>13</sup> The Creat Controversy, p. 368.

- 14 Ibid., p. 405.
- <sup>15</sup> Testimonies, vol. 1, p. 37.

 <sup>16</sup> Ibid., p. 43.
 <sup>16</sup> Ibid., p. 43.
 <sup>17</sup> The Great Controversy, p. 389. (Italics supplied.) cf. J. N. Andrews, The Three Messages of Revelation XIV, 6-12 (Battle Creek, Mich.: SDA Pub. Assn., 1979) = 48.50. Inter Messages of Internation AIV, C 1872), pp. 48-50.
 <sup>18</sup> The Great Controversy, p. 390.
 <sup>19</sup> Testimonies, vol. 1, p. 337.
 <sup>20</sup> Spiritual Gifts, vol. 1, p. 168.
 <sup>21</sup> Ibid., p. 169.



Hans K. LaRondelle is professor of theology at Andrews University Theological Seminary in Berrien Springs, Michigan.



# WHAT CAN I DO FOR MY CHURCH?

wenty-eight years ago President John F. Kennedy challenged a new generation of Americans to "ask not what your country can do for you; ask what you can do for your country."

His remarks were specifically designed to motivate the people of this country to become personally involved in making their country better. By finding avenues of involvement, citizens would not only have a better government (and a truer form of democracy), but would also feel better about their country. The same reasoning applies to our church today.

One concern I have in my church is for those members who freely air their complaints and disagreements about the church from the sidelines but who refuse to participate actively in the church's operations. Perhaps some have reasons for not getting involved. Perhaps they feel it's useless even to try.

But as long as our church is made up of people tainted by a sinful world, the church will be flawed. There will always be areas that can be changed and improved by change. I believe the best way to bring about changes for the better is to work within our local church. Change brought about in this manner is more lasting and has the support of a broader range of members.

Many young members see a need for change both in the programs and operations of the church. Let me offer the following suggestions to begin the process of change:

1. Take an active part in your local church. Regularly attend not only Sabbath school and church but other church programs and socials as well. By doing this, you will become more aware of the needs of your church, and possibly change your perceptions of what needs fixing.

2. Accept church offices. I have never attended a church, no matter how large, that could not use the talents of a willing participant. Most Sabbath schools welcome the help. Use your abilities to improve a specific area that needs attention. Recently I began doing the monthly bank reconciliation for my church. Share with the leader your ideas of things you would like to see done. Through your involvement you will feel better about yourself and your church, and will probably be less likely to criticize!

Our best efforts soon fade away when done for selfish reasons.

3. Be willing to serve on committees. Although committees and board meetings may seem long and tedious at times, they are the medium by which most decisions at every level in our church are made. Even if you are not a member of a committee, oftentimes you can still attend the meeting and give your input, although you do not have a vote. Inform committee members of changes that you would like to see made. Such requests usually do not go unnoticed.

4. Make your suggestions for change in a constructive manner and with a positive attitude. They will find easier acceptance that way.

5. Follow up on your suggestions and be willing to modify them.

You more established church members, be open to new ideas and suggestions that are made. Nothing stifles a person's desire to be involved more than an attitude that says "We've always done it this way, and we'll always continue to do it this way." Be willing to try new things, and accept people into leadership who have never been in that position before. Encourage young or newer members to become actively involved and to voice their ideas and concerns. Be patient with people in new positions as they learn about their new responsibilities.

As each member finds his or her area of involvement in the church, we will have a more spiritual, loving, and united church—one where members feel good about their God, their church, and one another.

Involvement will be short-lived, however, without a relationship with God as its basis. Our best efforts soon fade away when done only for self-centered reasons. As Paul said about his labors for the early Christian church: "The very spring of our actions is the love of Christ" (2 Cor. 5:14, Phillips). May we have the same motive as we work for our church today.

Gary Johnson is an assistant treasurer of the Northern California Conference.

My Church is a column written by young adults for young adults. If you wish to contribute to this column, send your submissions for My Church to Adventist Review, 6840 Eastern Ave., NW., Washington, D.C. 20012.

# Adventists, Drugs, and a Changing Church

BY DUANE C. MC BRIDE, PATRICIA B. MUTCH, ROGER L. DUDLEY, APRIL G. JULIAN, AND WINTON H. BEAVEN

**F**rom its inception, the Seventhday Adventist Church has championed abstinence from alcohol and other harmful drugs. Relying on Scripture and the writings of Ellen G. White, Adventists consider the use of alcohol and other addictive drugs as contrary to God's original plan for humanity. They see these as a major cause of disease, crime, and

death, and as a serious impediment to our ability to understand truth and the will of God.<sup>1</sup>

Many other Christian denominations once held similar views, but no longer.<sup>2</sup> In the midst of a dramatic rise of alcohol consumption after World War II and the drug epidemic of the sixties and seventies, most Christian denominations abandoned their position on abstinence. And although Adventism held on to its traditional stance, we are now beginning to discover that our members are not completely immune to general societal changes in accepting, or even promoting, the use of alcohol and drugs.

In a study of academy-aged students in 1985, at least 15 percent of the youth surveyed were drinking alcohol.<sup>3</sup> Within the context of a church that believes in abstinence, these figures are of concern, driving us to ask: Are these symptoms of youthful "wild oats" or of a more widespread problem?

# Survey of Adult Adventists

Andrews University's Institute of Alcoholism and Drug Dependency and Institute of Church Ministry, with the financial support of the North American Division and the American Health and Temperance Society, recently undertook a survey of adult (18 and older) Adventists. A simple random sample of 5,053 households was selected from the mailing lists of North American union papers, the most complete membership lists available in North America. Questionnaires were available in both Spanish and English. A cover letter explaining the purpose and confidential nature of the study, along with a six-page

	Percent Respondents		
	Agree	Undecided	Disagree
The Bible forbids all alcohol and drug use.	67.9	14,4	17.6
In my congregation, using alcohol is socially acceptable.	14.1	4.6	81.3
I'm concerned that youth of our church are drinking.	66.8	18.8	14.3
Adventists who use substances should be:			
(a) counseled; (b) disfellowshipped.	86.0 25.3	7.8 21.4	6.3 53.3
If I had a substance use problem, I could discuss it			
with my pastor.	53.0	18.7	28.2
An alcoholic needs help staying sober after baptism.	88.4	5.2	5.5
SDA hospitals should offer substance abuse counseling services for Adventists who			
are addicted.	91.4	5.8	2.7

questionnaire and a return envelope, were sent in the late summer of 1988 to each address selected.

A total of 2,319 (45 percent) completed questionnaires were returned. The sample was predominantly White (83.8 percent) female (61 percent), and 43 percent were first-generation Adventists. Most of the respondents had been members more than 10 years (79.5 percent), with only 1.3 percent having joined in the current year.

# **Study Findings**

Table 1 shows the respondents' attitudes toward alcohol and drug use. About two thirds of the members surveyed believed that the Bible forbids all alcohol and drug use, while one third are not convinced. Fourteen percent perceived that alcohol use is acceptable, with another 4.6 percent being undecided. This evidence suggests that nearly one in five members accepts or is open to accepting alcohol use, thus not accepting the traditional Adventist position on abstinence.

Two thirds of the members sur-

veyed expressed considerable concern about the vouth of the church. In letters attached to returned questionnaires, the concern about youth drinking in general or the drinking of their own children was a major burden of the respondents. Over a quarter of the parents thought that their children were drinking. Many letters described, in heartrending terms, the destruction of families because of their children's alcohol use.

Adventists feel that those who use addictive drugs should be counseled; the majority (53.3 percent) believed they should not be disfellowshipped. However, members were unsure where they could go for help if

they had a substance use problem. Only half felt they could talk with their pastor. Nearly all thought an alcoholic would need help staying sober after baptism. There was a strong belief that Adventist hospitals should offer counseling services especially for alcoholic/addicted Adventists.

Table 2 reveals the extent of alcohol and other drug use among members. The use of caffeine-containing beverages has become normative, with 61.8 percent indicating they used caffeine in the past year.

After caffeine, wine was the most common addictive substance used by members -12.4 percent in the past year. Those Adventists who drank wine used it one to three times a month (64 percent) but an additional 15.2 percent used it weekly; 7.6 percent indicated near daily use. Thus about a quarter of the drinkers are consuming wine regularly and are at risk for addiction. These data indicate the possible need for intervention services among church members. The distribution of beer use followed a pattern similar to that of wine; 8.1 percent drank beer in the past year.

Current use of tobacco is low among church members. Only 5.2 percent reported that they had used tobacco in the past year, although 25 percent formerly had been smokers. Tranquilizer abuse was reported by 4 percent of the respondents. Marijuana use is statistically rare among church members - 2 percent reported current use. Less than 1 percent had used cocaine in the past year.

Table 3 shows the relationship between selected characteristics of the respondents and wine use in the past year. Overall, data on spiritual behavior (the first three items) indicate a strong relationship between spiritual involvement and abstinence. Those who regularly spend time reading God's Word, communicating with Him in prayer, and worshiping Him in church were three to seven times more likely to abstain from the use of all alcoholic beverages than those who rarely engaged in these behaviors. Interestingly, 56 percent of those who seldom attend church are abstinent, well above the national average of nondrinkers (30 percent) in the general population.

The next three items in Table 3 focus on whether or not the respondent's spouse is an Adventist, whether or not the respondent was abused as a child, and the respondent's age. These data suggest that abstinence is much more difficult to maintain in a home where husband and wife are not both church members, and it appears that abstinence is even more difficult to maintain if a spouse leaves the church. There is also a relationship between alcohol use and childhood abuse: those who reported being abused as children were twice as likely to use wine in the past year as those who were not abused.

The data presented in Table 3 also show the distribution of wine use in the past year by age, and reveal a consistent linear relationship. Younger members are more likely to be consumers of alcoholic beverages. Among the baby boomers, ages 30-42, one in five is currently using wine; and one in four of the postbaby boomers (18-29).

Problems among Adventists with alcohol and other drugs are not limited to those members actually using the drugs. As shown in Table 4, respondents also reported considerable problems with codependency (that is, problems related to someone in their family who is using or abusing alcohol or drugs). Current use of alcohol or other drugs was reported for 14 percent of spouses, 14 percent of children, 22.7 percent of siblings, and 8.3 percent of parents. The study cited numerous problems resulting from such use. Family conflict and violence constituted the most common consequences. About one member in five is living in a painful family situation as a result of the use of alcohol or drugs by others.

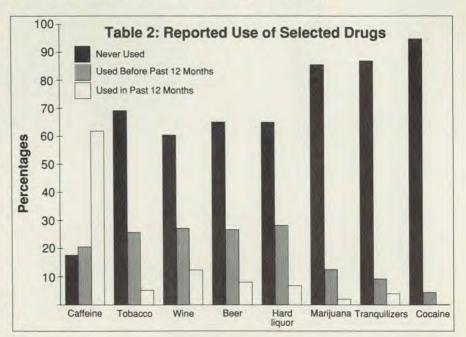
# **Challenges to the Church**

These findings have a number of important implications for the Adventist Church. First, we must note that the large majority (56 percent) of church members at every age level are abstainers from all alcohol use. But while Adventists are much more likely than the average population to be abstinent, the data also strongly suggest the need for the church to revitalize vigorously its theological position on abstinence and to strengthen its prevention programs. The traditional concept of the spiritual meaning of abstinence and the importance of that value appear to be less than universally shared by church members.

Intervention and help may also be needed by some. Six percent of the most active church members reported drinking wine in the past year. Perhaps some of these are alcoholics who need treatment.

There appears to be a significant intergenerational trend of increasing acceptance of alcohol-using behavior, with younger members much more involved than older members. These data document an increasing acceptance of alcohol use among some Adventist young adults. The concern of church members about youthful drinking appears to have support in fact.

The frequency of codependency problems reported suggest that hidden in many families are painful situations that cry out for help. Increasing the readiness of pastors and other local church leaders to provide support to these persons is a distinct need.



The major question before the church today may be whether it has the commitment, while the majority of members still believe in and practice abstinence, to promote clearly and effectively the value and meaning of a drug-free life to their fellow believers and each new generation of members.

Encouragement of an active spiritual life, support for family life, a well-constructed and visible prevention program, and counseling services for those with problems are needed if the advantages of abstinence are to continue into the next generation. There is no time to lose in finding ways to meet these needs.

#### REFERENCES

REFERENCES <sup>1</sup> "Christian Behavior," Fundamental Beliefs of Seventh-day Adventists, No. 21, Seventh-day Ad-ventist Church Manual. <sup>2</sup> Bureau of the Census, "Religious Bodies, 1906" U.S. Decentrate of Commerce and Labor 1910)

(U.S. Department of Commerce and Labor, 1910).

<sup>3</sup> P. Mutch, R. Dudley, and R. Cruise, "Adventist Youth and Drugs," Adventist Review, Oct. 16, 1986.
 <sup>4</sup> R. R. Clayton et al., National Household Survey on Drug Abuse: Main Findings, 1985, DHHS Pub-lication No. 88-1586 (National Institute on Drug Abuse 1099)

Abuse, 1988).

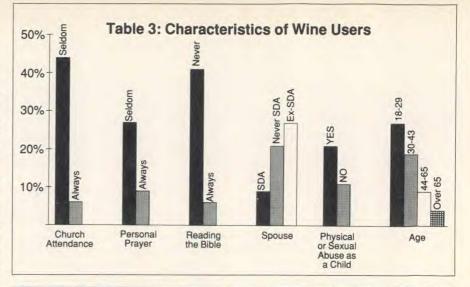
Duane C. McBride is a professor in the Behavior Sciences Department at Andrews University and chairman of the Center of Research, Institute of Alcoholism and Drug Dependency.

Patricia Mutch is director of the Institute of Alcoholism and Drug Dependency at Andrews University.

Roger Dudley is director of the Institute of Church Ministry at Andrews University in Berrien Springs, Michigan.

April G. Julian is a research associate in the Behavior Sciences Department at Andrews University.

Table 4: Codepende in Adventist I	
Alcohol or Drug Use by Family	Percent of Respondent
Spouse	14.0
Children	14.0
Siblings Parents or other adult	22.7
relatives	8.3
Consequences of Family Use	
Marital strife and breakup	22.7
Violent behavior	19.6
Serious health problems	15.2
Sexual abuse	4.0



# Penetrating the Denial Zone

## A Response by Patricia B. Mutch, Ph.D.

n the past several years church leaders and professionals in the Adventist Church have become painfully aware that Adventist youth are increasingly involved with alcohol and drug use. Now this study provides even more disconcerting news: problems of use and codependency are found in the adult membership as well. Adventists may well ask, "Why?"

Probably no single factor is explanatory for the changes this study documents. But it is not difficult to identify the motivation involved: Ellen G. White unmasked the motivator more than 80 years ago when she told of Satan's plans to ruin humanity's physical, mental, and moral powers.<sup>1</sup>

Several factors may be influencing the church today. First, Advent-

> ists are not isolated from their society: they receive media messages that promote drinking and the use of over-thecounter drugs to solve minor aches and pains quickly and easily. Adventists are part of the "chemical people," as Americans have been labeled.

Also, as the church has developed a deeper un-

derstanding of righteousness by faith in Christ, there has been a backlash against legalism that has led some members to reject all conservative behaviors as unnecessary. In so doing, Adventists may discard the baby with the bathwater, so to speak. Because working one's way to heaven is theologically unsound, it does not follow that conservative behaviors are useless.

In fact, abstinence from alcohol, tobacco, and other narcotic drugs is the cornerstone of the Adventist health advantage. Accepting social use of alcohol becomes more than a symbol of liberalism; few other lifestyle practices are as destructive of soul, body, and interpersonal relationships as chemical use and abuse. Even in government circles social drinking is now being labeled as "risk behavior." It is foolhardy to count on good judgment when consuming a drug that impairs the judgment centers of the brain. And it is the liquor industry that would persuade us that a little alcohol is healthy, when recent studies show that such a conclusion is unfounded.<sup>2</sup> Abundant scientific and social reasons exist for the Adventist position of abstinence.

However, valuing abstinence has perhaps led us into a condition of denial in which we assume

there are no problems among us. Yet we continue to baptize into our fellowship persons with tobacco, alcohol, or other drug addictions. The conversion experience is an intervention in such addictions, but not therapy, and does not assure recovery.

Many of these victories at baptism unravel in subsequent months, with the relapse either leading the person to leave the church or to become a closet addict, filled with shame and frustration. Others will "whiteknuckle" their sobriety; Alcoholics Anonymous calls such persons "dry drunks." They retain many of their addictive personality traits and are susceptible to transferring their addiction to food, emotions, or work. Such persons should not have to fear ostracism, but rather receive ongoing support and perhaps professional services as they grow in the Christian life.

This study further reveals what we have often overlooked: the problems that people are experiencing because others in their family are addicted. Codependency may be one of the greatest challenges confronting us.

Now that we have a clearer picture, by the grace of the Holy Spirit we can seek to revitalize our abstinence values, improve our prevention strategies, and develop a more compassionate and healing community within the congregation.

#### REFERENCES

<sup>1</sup> Ellen G. White, in *Review and Herald*, Apr. 16, 1901. Quoted in the Guest Editorial this issue. <sup>2</sup> A. G. Shaper et al., "Alcohol and Mortality in British Men: Explaining the U-shaped Curve," *Lancet II* 8623 (Dec. 3, 1988): 1267-1273.

# Developing an Assistance Base

# A response by Winton H. Beaven, Ph.D.,

special assistant to the General Conference president for chemical dependency.

The just-completed survey of substance use and abuse among adult Seventh-day Adventists will come as a great surprise to many people. For some of us who have been close to this problem for some years, it serves only to confirm what we have already suspected.

More than five years ago, under the leadership of General Conference president Neal C. Wilson, the Institute of Alcoholism and Drug Dependency was organized on the campus of Andrews University (AU), Berrien Springs, Michigan. One of its functions has been to develop and coordinate in-depth research into substance use and abuse among SDAs. This latest survey serves to complete our preliminary investigations.

However, long before this survey was undertaken, the church appointed a Study Commission on Chemical Dependency that, between January 1, 1986, and March 1987, conducted in-depth studies on the problems currently in the SDA Church with respect to the use of harmful chemicals. The study meetings held at AU and Loma Linda University produced 95 recommendations that were adopted at the October 1987 Annual Council. Since that time it has been my responsibility to assist the church in carrying out those recommendations, and there has been steady and consistent movement ever since.

Thus far we have undertaken a study of the curricular and extracurricular activities with respect to chemical use and abuse in our schools, which will be followed by a major K-12 curriculum committee meeting on the AU campus beginning in July 1989. If all goes according to plan, a curriculum will be developed for North America. We hope teachers can be trained and the curriculum put in place in our Adventist schools by the fall of 1990.

Student assistance programs to help those who are experiencing problems in this area have been developed and are in place on Adventist college campuses in North America. An increasing number of Adventist academies are also in the process of formulating assistance programs that will be useful and redemptive for our students.

An information hot line has been developed at AU that will provide direction and assistance to anyone in North America who calls. Information concerning all drug treatment programs operated by the SDA health system is available.

Because substance abuse is as much a problem of feelings as it is a fact, and because mood-altering drugs provide easy escape for those who seek it, we have been searching for a program that would provide emotional support to young people to assist them in remaining drugfree. From a Youth to Youth program initiated in Columbus, Ohio, the church has developed an Adventist Youth to Youth program. Two trial runs of the conferences at Cohutta Springs, Georgia, in February 1988 and 1989 have proved immensely successful, and we hope the pattern can be adopted across the country.

A great amount of work has been done in developing courses for ministers dealing with chemical dependency. Two such courses are being taught on a regular basis on the AU campus. One deals specifically with abstinence, the historic denominational position, as well as providing instruction in what we have termed temperance evangelism. The other course deals with the pastor's responsibilities and opportunities in helping members of his church or relatives of members of his church who may experience problems with chemical dependency. A minister's manual is in the process of development.

The greatest concern for many of us is the present changing climate in which the feeling is developing among younger Adventists that alcohol is a legitimate beverage for SDA Christians. We are going to need the support of the entire church to retain our historic position, which is clearly undergirded by our increasing knowledge of human nature and the effects of alcohol upon those who consume it.

simple blue cord around the bottom hem of their robes, tassels on the corners of their garments, and a thin line of blue was what God asked the children of Israel to wear in order to represent Him (see Num. 15:37, 38). This became one of the first things people saw when they met one of God's own. Yes, it was external. Yes, obvious. And ves, it was symbolic of much, much more. It showed they belonged to God and were concerned about His will in their lives. And so this external offering of righteousness served as a sign of sanctification.

"We seem to be more concerned about the ribbon of blue than the character of the people of God." Martha said in a conversation about young adulthood and the church. Her response reflects a growing feeling among young adults in the Adventist Church that the distinctiveness of Adventism may have deteriorated to external symbols without the inner substance of Christlike lives. They do not show a lack of interest in

God or doing what is perceived as His will, but rather a growing skepticism about the way the church has traditionally interpreted it all.

"My church doesn't minister to me; it requires of me," reflected a youth in a college religion class. How can the church minister to youth who feel that way?

For some time I have been concerned about our youth. At least four trends in today's young adult culture cause both joy and despair to the church.

# Trend 1: The Singles Phenomenon

People fall in love as much as ever, but a growing number now avoid

# Mating, Materialism, and Mobility



# BY V. BAILEY AND JUDITH GILLESPIE

marriage. The single adult population in the United States is growing. The age of first marriages has risen for both men and women, and an unprecedented number may never marry.<sup>1</sup>

What does this singles culture mean to the task of ministry in the church? What forms of ministry will prove most effective in reaching a group that eventually may dominate American society? Obviously, traditional family values and symbols—family worship, family programs in church and school—will have relevance to a shrinking number of church members.<sup>2</sup>

This singleness creates mobility and a sense of rootlessness. With a mobile constituency, the church community could be undermined and church activity diminished because the members have fewer roots and friends. Why should young adults invest much in a local church if they are likely to leave it soon?

Many single young adults are living apart from their parents prior to marriage.<sup>3</sup> This poses another challenge for Adventists, as does a trend toward single-parent homes—divorced fathers or mothers with young children.

These trends point to more singles in the church who will need ministry as never before, because building new lives after broken relationships demands a nurturing environment. Since a single parent has little time to participate in church work and personal evangelism, singleness and mobility could compete with the church's mission to an ever-greater extent if we do not find new ministries for this unique population.

# Trend 2: The Materialistic Shift

Among the youth of the 1960s and 1970s idealism flourished. People on every level became involved in human rights, racial equality, and governmental responsibility.

VILLIAMS

Student missions flourished and ministerial majors abounded in the early 1970s. Applications to the medical and dental schools at Loma Linda University reached an all-time high, with altruism and interest in mission work often given as the reasons for pursuing such a profession.

Then the "me-oriented" eighties began to have their eroding effect on youths' life perspectives. Interest rates fell, the arms buildup accelerated, the cost of living and housing shortages mounted; the establishment seemed to fail. Problems in the church, such as doctrinal controversy and poor business decisions, caused youth to wonder. Lack of respect for authority spilled over into their religious life. They found conformity confining. The media's marketing power began to sell youth on what they could have, and thus began a shift away from humanitarian concerns and toward a consumer society, with youth at the market center. The church did not avoid this shift.

The idealism for social change of the previous decades shifted toward materialism, with youth demanding the same "goodies" as adults had achieved—but wanting them immediately.<sup>4</sup>

Young adults are opting for more profitable and remunerative professions. Business departments now flourish in colleges and universities across America. Adventists are not exempt from this cultural shift.

## **Trend 3: Multiple Commitment**

During this period a multidimensional religious commitment appears involving a personal, experiential orientation versus a public, institutional orientation toward God and religion. An intense religious experience became unlikely within church boundaries in this age group; in fact, we find negative relationships between institutional commitment and young adult feelings of personal religious experiences.<sup>5</sup> No wonder we see a waning of religious commitment in Adventist young adults toward the institutionalized church in spite of a personal relationship with Jesus.

This period is a time of *reordered faith*, a time of restructuring, relearning, retesting, and sorting out religious feelings.

One question that surfaces during young adulthood is how to relate to other people. Two impulses emerge: getting close (intimacy) and staying away (isolation). "Equally the young adult is drawn to protect and defend the sense of independent selfhood that has been but recently achieved."<sup>6</sup>

Some of the theologically grounded questions that come during this time of reordered faith include questions of God's providence and of knowing God's will. These questions demand answers tested in the actual give-and-take of life.

The crisis of young adulthood involves options. One could decide not to face the new challenge or deal with new questions, but to stay with the decisions and experiences of earlier life. On the other hand, a person may decide to face the challenge and modify or stretch previous understandings about God and the church. Through resolution of these intellectual and emotional challenges, virtues develop that provide bridges to the next period of life. One such virtue is love and fidelity. Many young adults prove intensely loyal to friends-even if those friends do wrong or feel distant from God. Later in adulthood the virtue of caring becomes an important characteristic of faith. Finally, in later life this virtue of caring often flowers into wisdom.7

The characteristic of faith most often seen in young adulthood may be that of questing and reorganizing one's religious life.<sup>8</sup>

# **Trend 4: Irresponsible Behavior**

Anyone who lives with older teenagers or young adults notices a degree of irresponsibility. Rooms never seem to be clean, and chores are left till the last minute, just before parents' tempers flare and confrontation takes place. Young adults are preoccupied with their own concerns; they haven't yet seen the need to be responsible. Exceptions are few and far between!

One could write this behavior off to the pressures of youth. Young adulthood does demand unique decisions—choosing an occupation or career, planning a field of study, earning a living, establishing a family, learning about membership in the church, and examining role models in the community. Theologically, the greater religious questions—predestination, God's will, the future life, God's activity in heaven—are not vital concerns for this age.

Between 18 and 35 there are a number of reasons that young adults don't behave the way we wish they would.<sup>9</sup> Ellen White's counsel here is especially significant. "Think

right thoughts, and you will perform right actions. You have, then, to guard the affections, not letting them go out and fasten upon improper objects. Jesus has purchased you with His own life; you belong to Him, therefore He is to be consulted in all things, as to how the powers of your mind and the affections of your heart shall be employed." <sup>10</sup>

# **Implications for the Church**

What are the implications for our church? When questing and identity crises of adolescence have passed, a more focused faith in God emerges in young adulthood. Young adults want a relevant faith.

In answering the question of relevance and meaningfulness, this faith-seeking explores new experiences and alternatives to see if they make sense. When making choices, young adults try to find direction in their religion. They seek new meanings to old information and structures, new sensations of God.

On the practical side, for example, it might work like this. If youth attend the theater, they want to see how that activity fits their values. They watch their parents view almost anything on television, and cannot understand how attendance at a movie house is any different. So more and more of them are attending movies and watching videos, believing that what they watch contributes to their lives in some way.

Some try to watch only that which is beneficial to their walk with God, but many have more generalized viewing habits and use modern media in an escapist way. Obviously, this approach has its problems, but many do not see a conflict between this activity and a relevant or even vibrant faith. After all, some of what contemporary culture produces can have a positive influence if one selects carefully.

In a recent study Adventist high school students were asked if they watched films regularly. The results were surprising as well as alarming. Almost 98 percent of the youth regularly attended movies, and many watched videos at home on a regular basis. They claimed to use more discrimination in their viewing than their parents do with television.<sup>11</sup>

Choices are being clarified; directions are beginning to be known during young adulthood. Career, marriage, job, faith, and learning God's will all happen together. This leads to seeking stability of belief, to testing the reality of God.

The search for faith includes feelings of doubt, reorganization, and disequilibrium, feelings of distance from organized religion, and a sense of acceptance by their own personal God. But this experience of faith in God's presence is easily crushed out by the circumstances of living. And it is often formed by the same experiences.

# **Relationship With God**

In young adulthood one learns to live with one's faith. One question that takes on ultimate meaning at that age is Can I be successful in this world? The practical world tests one's faith.

How effective is the church in assisting youth to find an experience with God? If their religion is to be tested in the real struggles of living, we must move from theological disagreements about the atonement, the nature of sin, the judgment, forgiveness, and justification to the real situation of living-relationships, interactions, ethics, practice. Youth need to see the church as it should be, not mired in controversy, personality bashing, political maneuvering, or restrictions. The church must be seen as a caring, loving society working to make the world better and preparing for the coming testing of faith, a church that values youths' input into decision making and listens to the changing interpretation of the symbols of faith, as generation after generation personally symbolizes its own faith experience.

If the church is to reach and hold its young adults, it must engage the social issues from which they derive their faith experience, and it must learn to accept changing cultural forms and to update antiquated ministerial practice. Since experience is formed in the press of life, here the church's ministry to young adults is most tested. In the

stress of life we discover the meaning of faith. Making church relevant for young adults is the challenge.

How does the church do that? First, we begin in the local congregation, taking a good, hard look at the present situation, analyzing the needs and the lack of programming, materials, and age-specific mission activities. The church must relook at its mission and how it is being carried out in this modern world. The church curriculum that includes all groups needs explanation and application. Creative, Spirit-fed leadership must take its human resources seriously.

Participation and responsibility will help young adults identify with their church. We must build patiently, utilizing this untapped, usually highly educated, and able resource in the local congregation. The enthusiasm of youth can be merged with the clarity of Adventist mission for growth, identity, and blessing in the local church.

Youth, the church's greatest resource, are fast becoming a scarce commodity. What a challenge awaits us!

REFERENCES

<sup>1</sup> Edward Cornish, "The Coming of the Singles Society," *The Futurist* 21, No. 4 (July-August 1988).
 <sup>2</sup> Ibid., pp. 2, 58.
 <sup>3</sup> Merton Strommen, *Five Cries of Youth* (San Francisco: Harper and Row, 1988), pp. xiv, xv.

<sup>4</sup> Ibid., p. 157.
<sup>5</sup> Ralph, W. Hood, Jr., "Forms of Religious Commitment and Intense Religious Experience," Re-view of Religious Research 15, No. 1 (Fall, 1973): 29-36.

Evelyn Eaton Whitehead and James D. Whitehead, Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life (New York: Doubleday, 1982), p. 31. <sup>7</sup> Erik Erikson, Insight and Responsibility (New

York: Norton, 1964), p. 125. <sup>8</sup> See William Bouwsma, "Christian Adult-hood," Daedalus 105 (1976): 77-92; Daniel Levin-son et al., The Seasons of a Man's Life (New York: Knopf, 1978); Kenneth Stokes, ed., Faith Develop-work in the Archive Concernet Stokes, ed., Faith Development in the Adult Life Cycle (New York: Sadlier,

 <sup>9</sup> Sharan B. Merriam and Trenton R. Ferro,
 <sup>9</sup> Sharan B. Merriam and Trenton R. Ferro,
 "Working With Young Adults," in Nancy T. Foltz,
 ed., Handbook of Adult Religious Education (Birnes 1986). mingham, Ala: Religious Education Press, 1986), p.

66. <sup>10</sup> Ellen G. White, in *Youth's Instructor*, Apr. 21,

<sup>11</sup> Joel Munoz, "Youth Analysis Study of High School Students," Loma Linda University Youth Resource Center Project (January 1988).

V. Bailey Gillespie is professor of theology at Loma Linda University. Judith Gillespie is owner of a shorthand reporting agency.

REVIEW
Subscriber Services
Change of Address. Please allow 4-6 weeks. Attach label or copy
address exactly as it appears on label. New Subscriber. Write your name and address balant Allow
address below.* Allow 6-8 weeks for delivery. Gifts. Use separate sheet for
gift orders.*  Renewal.  Attach label or copy name and address
exactly as it appears on label.*
☐ 1 year US\$31.97 (40 issues) ☐ 2 years US\$57.97
(80 issues)
Current address
City State/Zip
If moving, give new address below:
New address
City
State/Zip
□ Payment enclosed □ Visa/MasterCard
Expiration date
*For 1-year subscriptions in Ohio and Central States, add US\$9.25, overseas, add US\$14.25.
Mail this form to your ABC or Adventist Review Subscriber Services, Box 1119, Hagerstown,

810-01-0

Maryland 21741.



# THE INVITATION "Oh, what if I hadn't given Grandpa the invitation?"

BY CHARLES CARR as told to CAROLE KNOEFLER

Sixty-four years old today—it's hard to believe! I'm nearly as old as Grandpa was the summer of 1944. I have been thinking of him and that war-filled summer all day.

In fact, my favorite memory picture of Grandpa is him in his Victory garden. I see him so distinctly, busily bent over the flourishing crops. He is wearing his usual blueand-white-striped overalls and cap. Every morning he enthusiastically knots a red bandanna around his throat—"Got to get to work, boy. Lots to do!" A smile freshly creases his wrinkled cheeks as he peers up at me through mild blue eyes. Their gentleness masks his fierce patriotic pride in my soldier status and his conflicting concern for my safety.

Those war years were full of concern, sacrifice, and heartache. For Grandpa these were not new circumstances. Years ago death had claimed his wife; buried with her was their stillborn second daughter. He was left alone to care for a yearold daughter.

Coping was difficult, and the baby lived with a succession of indifferent caretakers. Finally Grandpa found help, a widow with a small daughter of her own. Both little girls, and Grandpa, were given lavish care. His neglected house was scrubbed and burnished. Nourishing meals regularly appeared on a tidy checkered tablecloth. Life became so pleasant that Grandpa decided that the initial business arrangement should progress to a more permanent and pleasurable estate.

Grandpa greatly admired his new wife's Bible-believing, churchgoing

ways. Though raised in a God-fearing home, he wasn't a churchgoer. And his convictions were against sitting down to Bible reading when he could be working. He never prevented Grandma from attending the nearby Seventh-day Adventist church, but he always made excuses for himself. He loved chewing tobacco and knew the church had strong convictions against tobacco in any form. Anyway, where was a man going to spit while sitting in a church pew? Besides, he was busy earning a living and taking care of his chicken ranch seven days a week.

As the years passed, three more girls joined the family. Grandpa took a mail route to help make ends meet. Each morning, after caring for the chickens, he would hitch the brown mare to his buggy and head for the post office.

When his growing daughters asked him to come to church on Sabbath mornings, he said he didn't have time. "Mail's waiting to be delivered, and the chickens don't take care of themselves, girls. I have to keep you in shoes and stockings." But with a wad of chew stuck in his cheek, he'd willingly hitch up and drive them to church, always stopping short of the hospitably open door. "Lots to do, girls, so hustle on down now. I'll be back to get you around noon." And he'd drive quickly away.

His one good suit remained in the closet. It was taken out, aired, pressed, and worn only on rare occasions.

In later years, that old suit went to five weddings as five daughters grew up and left home to start families of their own.

# Model T Days

With less responsibility, Grandpa quit his mail route and sold the aging horse and buggy. He sold the chicken ranch and bought a Model T. After her fright subsided, Grandma enjoyed her weekly rides to church in the car.

They decided to move to a smaller home, and settled in Loma Linda. For old times' sake, Grandpa kept a The summer of 1944 I was going off to war, wondering if I'd ever see Grandpa again.

few chickens out back. For something to do, he grew a large garden.

Occasionally Grandpa would sit down and ask Grandma to study her Sabbath school lesson out loud. He picked up her Bible and looked up key texts. He would take time to discuss Adventist beliefs and often said, "You know, I believe they are right." But it was hard to think about giving up his tobacco habit. And it was easy just to continue driving Grandma up to the church door.

In 1944, despite the perilous world conflict, theirs was a quiet life. So when my letter arrived, saying I would spend the weekend before I was shipped overseas, it caused great excitement. Grandma cleaned house with a vengeance and cooked up a feast. Grandpa mowed the yard, checked his already immaculate garden rows for weeds, and put down clean straw in the henhouse.

I had been a boy the last time I had visited my grandparents; now I was nearly 20. I saw that although years had aged their faces, their eyes still had a youthful sparkle. "Great to see you, boy" was Grandpa's greeting, and quiet Grandma laughed out loud as I planted a big kiss on her forehead. We had so much to say, so much catching up to do, that first afternoon and evening.

Early Friday morning, just as the sun's rays were seeking a willing earth, I went looking for Grandpa. I found him in his garden, bending over the green-bean rows, his customary red bandanna in place, the usual striped cap pushed back off his forehead.

"Good morning, Grandpa! How are you this morning?" Before answering, Grandpa rose slowly, straightening his back, with hands on his hips. He lifted the cap from his head and said, "Great, boy! How did you sleep?"

"Fine!" I said. We talked awhile about the garden, chickens, and the war. Then I said, "Grandpa, how about going to church with me tomorrow?"

His answer was the same as in past years: "Have lots to do, boy." I felt that this particular excuse had persisted overlong, but I chose to ignore it and do a little persisting myself.

With youthful zeal I invited Grandpa to give his heart to Jesus right then and there, to throw away the tobacco in his mouth, to take not only Grandma but himself as well to church. I told him I had prayed for him many times and didn't want to be in heaven without him. I spoke of how happy Grandma would be if he began keeping the Sabbath. When I ran out of words, all he would say was just "I'll see, boy."

The weekend passed all too swiftly with visiting and reminiscing, and eating the good food Grandma so lovingly prepared. Grandpa didn't seem to see enough in my invitation to warrant a trip through the church door. In his customary fashion, however, he escorted us there and back.

# The Letter

Too soon came goodbyes, made more painful by the uncertainty of a world at war. I reported to my assigned company and embarked on the long journey across the water. It wasn't long, however, until this letter found its way to me:

"Dear Grandson, must let you

know what happened the next Sabbath after you left. First, I noticed Grandpa left his tobacco can on the shelf when he was going to do chores. You know he always carries it with him outdoors. This seemed odd, and then, as he opened the back door, he said, 'Is my good suit pressed?' I said, 'Yes, I pressed it about a year ago when you went to Sam's funeral.' I didn't give this much notice, thinking he must have some sort of business to attend to.

"When he returned from chores, we had breakfast. I thought Grandpa seemed just a bit uneasy, but again figured it was business matters, and he never said a word. I was quite surprised, however, when he came to drive me to church all dressed up in his suit. He still offered no explanation, saying only 'Are you ready to go?'

"When he let me out at the church's front door, I thought I saw a twinkle in his eye. I went on in and sat up front in my usual place, where I can hear good. I was sitting there enjoying the song service when a deacon asked me to move over just a little. Grandson, imagine my great surprise and joy when I looked up and saw your grandpa standing there with a gentle smile on his face and tears in his eyes.

"Now for the best news of all your grandpa will be baptized soon, and he hasn't had a chew since that first churchgoing day. We are the happiest we have ever been. Love, Grandma.

"PS: Grandpa says to tell you hello and thanks for your invitation."

As I finished her letter, with tears streaming down my cheeks, I whispered over and over, "Oh, what if I hadn't given Grandpa the invitation?"



Carole Knoefler works in a family business in Fullerton, Nebraska.

# CHILDREN'S CORNER.

# HE HORNET'S NEST

BY MARION SCHOEBERLEIN

know where we can have a lot of fun," Philip told his friend Dave. "Yeah? Where?" Dave was always ready for fun.

"Old lady Denton has a beehive in one of her trees. We can go and throw stones at it after school."

"But won't the bees come out of the hive then?" Dave asked.

Philip grinned. "That's the fun of it, dummy. We'll stand in the alley and throw stones until they come out. Then we'll sneak into her empty garage and watch what happens."

Dave knew it was a mean thing to do. But, he thought, since Philip is the most popular boy in school, I'd better go along with him or he'll think I'm a sissy.

After school that day Philip took along his old baseball bat. "We'll throw this at the nest—it's better than stones," he told Dave. With the first throw the nest broke. Suddenly both boys got so frightened they ran away.

That night Dave had trouble doing his homework. "Something wrong?" Father asked.

"Yes," answered Dave. Unable to hide it any longer, he told his father the whole story.

"You and Philip did a foolish thing," he said. "You might have gotten stung. Besides, what you described sounds more like a hornet's nest than a beehive."

"I'm sorry, Dad," Dave said. "I know it was stupid."

"Sorry isn't enough, Dave. I'll have to call a bee man to take the nest out of Mrs. Denton's tree so others won't get stung. She probably doesn't even know it's there. Maybe he can take care of it tonight."

It was dark when the bee man came to remove the hive. "Some kid threw a baseball bat at the nest and broke it," he told Dave and his father. "Now I'll have to get rid of the hornets."

"They were hornets!" Dave's father exclaimed. "I knew it!"

"Yes, sir. Bald-faced hornets. If they sting you, your skin swells up and causes extreme pain. Hornets are dangerous."

Dave watched the bee man work slowly and cautiously until his job was done. Then he handed Dave's father the bill.

"I'll just deduct this \$60 from your allowance, son. To tell you the truth, I think you're getting off very cheaply. You should be thankful those hornets didn't come out of the nest after you."

Dave knew his father was right. He would never do such a stupid thing again, even if it meant not following the leader.

# Listen Teaches Teens to Live Drug-free

Colorful magazine offers positive alternatives.

oday's teens have a lot on their minds. Hundred-watt stereo systems crank out heavy metal hits; MTV screens rattle and hum; video games chirp, burble, and buzz. Without blinking lights or pulsating sounds, most magazines are doomed to lie dormant on the coffee table next to the TV guide and the remote control. Yet one magazine is determined to rise above the babble.

Listen, a monthly SDA magazine aimed at today's youth, reaches out to them with ways to deal with the excitement, the boredom, the stress, and the social pressures of living on our fast-paced

planet. Its message? In order to live a healthy, successful life, you must keep your mind and body free from alcohol, tobacco, and other drugs.

# **Hard Facts**

Every issue of this 32-page monthly magazine presents hard, factual information about the dangers of drugs and the latest trends in drug use. Recent issues of *Listen* have covered marijuana, crack, caffeine, diet pills, wine coolers, and drinking and driving. Future issues will explore anabolic steroids, smokeless tobacco, and the social problems caused by alcohol.

Respected scientists and physicians contribute their time and expertise to help *Listen* writers provide accurate information. In the March 1987 issue, United States surgeon general C. Everett Koop contributed an article about the ad-

By Curt Dewees, editorial assistant for Listen magazine when he wrote this article.



Listen magazine has received five awards of excellence for graphics and writing over the past four years. Present staff members (left to right) Janya Mekelburg, Gary Swanson, Jan Schleifer, and Laurie Wilson discuss award certificates from the Associated Church Press, the Educational Press Association, and *Print* magazine.

dictive nature of nicotine in cigarettes. In the January 1989 issue, Robert DuPont, widely known psychiatrist and former director of the National Institute on Drug Abuse, discredited the arguments of those who favor drug legalization. Not only teens, but health teachers, school counselors, and drug prevention groups across the U.S. and Canada, have come to rely on this magazine for its up-to-date information on drugs and drug use.

# Adventurous Adventists

But Listen doesn't simply supply drug information; it presents practical advice on how to build the selfconfidence and determination needed to make a decision not to use drugs. Articles on how to overcome shyness, ways to fight fear, and avoiding depression appear every month, along with practical advice on dealing with siblings, getting a summer job, etc.

Each month *Listen's* cover story introduces someone who lives an

exciting life without alcohol or other drugs. The magazine has featured three-time Olympic diving champion Greg Louganis, Christian triathlete Kirsten Hanssen, and Steve Largent, record-setting pass receiver for the Seattle Seahawks football team. *Listen* also highlights successful Adventist young people, including Janelle Westerbeck, accomplished concert violinist; Vanny Dye, gym-

# Fast Facts About Listen

■ Published since 1948 by the church's Health and Temperance Department, *Listen* has had only three editors: J. A. Buckwalter, 1948-1953; Francis A. Soper, 1953-1985; and Gary B. Swanson, the current editor. Though technically retired, Francis Soper is still going strong. His article "Smokeless Tobacco: Spit It Out!" appears in the May 1989 issue.

*Listen* started out as a quarterly journal. It accelerated to a bimonthly in 1958, and then to a monthly in 1966.

Editorial offices are in Washington, D.C., but the magazine is printed and mailed by Pacific Press in Nampa, Idaho.

nastics teacher; and Mark Brugh, top-rated Air Force jet pilot.

Listen also offers information about hobbies, sports, and other activities without alcohol or other drugs— snorkeling, surfing, photography, horseback riding, and volunteer fire fighting. Future issues will explore white-water rafting, birdwatching, archaeology, and spelunking.

# Something to Look Forward to

Listen attempts to get readers involved with drug-free clubs and organizations, and with each other. Columns include Plugging In: Ideas for Drug-free Clubs; Graffiti, a monthly sampling of reader's poetry and short stories; and You Said It! a column in which teens express their views about current issues facing young people.

"Listen's most read column is probably Ask a Friend," says Jan Schleifer, assistant editor. In this column Jack Anders, Adventist professional counselor and social worker, answers teen questions about friendship, parents, dating, sex, peer pressure, and other important decisions.

Humor columns, puzzles, short stories, cartoons, and a page of "fast facts" add spice to the editorial recipe.

"We're trying to make the magazine something young people will look forward to every month, something interesting enough to pick up and read," says Gary B. Swanson, editor. His approach seems to be working. Janya Mekelburg, editorial secretary, spends part of every day opening letters.

# **Grabbing** Attention

"Social workers and drug prevention specialists often write to request article reprints or background information, but most letters come from young readers, age 12-19," Janya says. "They write in to ask questions, tell us their opinions, or to share their poetry and stories with other readers."

Editors work closely with Merwin Stewart, the magazine's designer and art director, to pick sharp color photographs, line drawings, and color illustrations. They want to create a young, fresh approach to the drug-free message.

"We're competing with MTV, fashion magazines, other slick teen publications, and who knows what else," Stewart says. "Listen has to grab attention, or young readers won't even bother to pick it up. Good information doesn't get very far if it comes in a boring package."

The magazine uses a two-pronged marketing approach to build and maintain subscriptions. *Listen* representatives throughout the U.S. go door-to-door to sell the drug prevention concept to local businesses. Often these businesses give hundreds or thousands of dollars to sponsor subscriptions to students in local high schools. Sometimes major corporations, such as the 3M Company, grant thousands of dollars to sponsor subscriptions to teens in their communities. Yet corporate and small business sponsorships account for only half of *Listen*'s total circulation. The other half comes from caring Adventists who sponsor subscriptions for their children, grandchildren, or other teenagers in their churches and communities.

Although movies, television, and social pressures are turning up the volume of confusing messages about alcohol and other drugs, *Listen* continues to offer positive alternatives. Adventists must help its message reach those who need it most.



# **MBA Team Reaches State Finals**

Monterey Bay Academy's Decathlon Team won first place for the third time in four years, in academic competition against eight high school teams in Santa Cruz County, California.

On February 7 the six-member team from the La Selva Beach, California, school was tested in mathematics, literature, fine arts, economics, science, social science, essay, speech, and a super quiz on the presidency.

Local competition takes place each year on Tuesday so Monterey Bay Academy can compete. The state competition, usually held on Saturday, has also been changed so that this year's competition ends on Friday before sundown. The team represented their county at the state finals in Bakersfield, California, on March 9 and 10, and would have placed third out of 50 schools had not one member been unable to compete. As it was, Jerry Johnson ranked third among 135 students representing the small schools.

MBA decathlon coach Don Slocum reports that the team serves as a witness for Seventh-day Adventist education and Sabbath observance.

# Loma Linda Foods are "Lite" on Salt.

and the second second

A single serving of Loma Linda's Vege-Burger contains only 190mg of sodium. Compare this to the American Heart Association's recommendation of 3000mg or less of sodium per day. In other words, you'd have to go

REAL OWNERS AND DESCRIPTION OF THE OWNERS OF THE OWNERS

LOMA LINDA

15 OZ (425 8

back for 2nd's 15 times before reaching their recommendation. Nutritionists advise consumers to compare product labels for sodium content and make a healthy choice. Loma Linda Foods gives you that choice.

LOMA LINEA

NET WT. 15 C

di-Bun

LOMA LINDA

# **Camping Appeals to Many Ages, Interests**

# Few other programs win more souls.

After many attempts, the North American Division (NAD) Church Ministries Department has finally received sufficient reports from union conferences to establish the value and importance of the church's camping program. Norman Middag, NAD camp and Pathfinder specialist, has analyzed these reports showing few church programs are more effective soul winners.

Summer camp ministries provide 10 types of programs for campers ranging from 6 to whatever age senior citizens admit to. Because the camping program began for juniors, many still refer to all summer camps as junior camp. But today such programs have expanded to include adventurer camps for ages 6-9, junior camps for 10-12, and teen camps for 13-15. More than 17,000 attended the 230 camps held for these age groups this past year in North America.

A variety of additional camping programs are conducted in a number of conferences. They include mountain climbing, aquatic, sailing, waterskiing, canoeing, horseback riding, and trail biking camps. Seventy-three specialty camps were operated for more than 400 campers in 1988.

Camping programs are also conducted for young adults, families, and senior citizens. Attendance at these totaled more than 3,400.

Several conferences have conducted educational and health camps. While only six of these were conducted last year, nearly 300 attended. Reading and computer camps qualify as educational camps. Probably the most unique of these is the outdoor camp, which provides lessons from nature to enhance understanding of math, science, art, history, and other classroom subjects. We think of campers as healthy, robust, and without handicaps. But the church has pioneered in developing camps for the sight-impaired. Now camps for the hearingimpaired and for children with diabetes are also in operation. During the past year the church operated 39 handicap camps in cooperation with Christian Record Services.

For some parents, camping programs provide a good way to get the children out of the house for a week or so. Others are happy for their chil-

dren to experience living in the great outdoors, away from the corruption of the city. While camp staffs happily provide these benefits, they are especially anxious for campers to catch a new view of Christ and make decisions for Him.

Adventist camp directors have seen the

benefits of an atmosphere in which campers enjoy a pleasant spiritual atmosphere. Many decisions for Christ have been made around the campfire. More than 20 percent of those at SDA camps made this decision in the past year.

# Year-round Use

While most conferences own their campgrounds, operation of the summer camping program is nearly selfsupporting. This program not only greatly benefits the campers, but employs many students for the summer. During 1988, 476 academy students, 895 college students, and 388 adults worked in the camping program, making it possible for many young people to earn school tuition.

A number of campsites have been winterized, making possible their use throughout the year. This past year more than 1,500 groups used Adventist camps. During this time, more than 88,000 people enjoyed the facilities, and nearly 17,000 made decisions for Christ.

Each person making a decision for Christ is referred to the local pastor for follow-up. Unless approved by the candidate's local church, baptisms are not conducted at camps. While pastors and members labor for souls at home, camp staffs





Adventist camps provide a variety of creative and social activities.



across the division help campers make their decision for God.

You still have opportunity to enroll your youngster in one of the camps this summer. Contact your local church ministries camp director for registration forms.

You seldom see an unhappy camper. If you don't have someone eligible for camping in your family, a child unable to finance his way will appreciate your help.

# **Sonspot Productions** End After 16 Years

# Radio announcements increased public awareness of Adventists.

During the past 16 years, Sonspot Productions has produced radio public service announcements for the church. Radio stations across the North American Division have provided free time worth millions of dollars to air these spots.

The 30- and 60-second spot announcements have been distributed to every radio station in the United States, and to stations in Canada and Bermuda. Reaction from the stations is usually very favorable, with many asking for more of the high-quality spots.

Over the 16-year period, Sonspot Productions and R & H Productions have produced 51 series of spots using the Seventh-day Adventist name. Results indicate that "listener impressions" of the Adventist name amounted to tens of millions.

One series, "Family Violence Is a Crime," was heard on 2,229 radio stations in the United States. According to figures provided by the stations, the estimated value of airtime donated to this project came to \$1.574.610.

Because the church does not have a program to care for victims of familv violence, the producers sought the advice of the National Coalition Against Domestic Violence, which represents more than 1,200 shelters. safehomes, and counseling programs for battered women. Staff members at two nonprofit organizations serving victims of family violence provided additional assistance.

Several of the announcements include the national hot line number of this national coalition. Callers received assistance, including the address of the nearest shelter for battered women. During the time the announcements were on the air, the hot line director of the coalition reported an increase of about 500 calls per day, nearly three times the usual number.

A particularly effective spot featured the victim of a knife attack by her husband, her voice permanently damaged by a cut throat. Her appeal, "Don't wait as long as I did; call now for help," encouraged hundreds of women to ask for help.

Sonspot faced the problem of the spread of sexually transmitted diseases by producing a series of 12 spots on the topic. In spite of the sen-

sitive nature of these spots, 1,419 radio stations played them, thus donating \$1,002,409 worth of free airtime to the church.

# "Announce Yourself"

The third series of spots met the need for an- Sonspot workers carefully nouncements that a local design radio spots to reach pastor or layperson could a variety of audiences. adapt. This second edition of the "Announce Yourself" spots made it possible for the local church to announce events of benefit to the community. The series included announcements of Ingathering campaigns, community service activities, and local church worship services. An added feature of this set was the production of two spots in Spanish.

In addition to the three sets of spot announcements produced during 1988, 267 radio stations requested spots released in previous years. Other series include 130 "Healthfile" spots, 240 "Aware" spots, and 120 "Brite Spots." The 72 "Seasonings" presented messages for the holidays.

Few spots have had more appeal to young people than the 102 in the "Wayout" series. These proved so popular that the church could not

finance the requests for more material and information.

The "Glorshon" and "Salubrity" spots added new words to our vocabulary, as they explained events from the great controversy in today's language and aimed for a salubrious effect on listeners' health. These represent only a few of the 18 series produced for the church.

# **Two Purposes**

Sonspot Productions has served two purposes: to contribute to the personal, spiritual, and social development of North Americans by providing useful information about a wide variety of contemporary issues; and to increase public awareness of the Seventh-day Adventist Church.

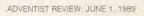
Sonspot Productions began as a part of the Voice of Prophecy. Initial funding for the departmental staff was provided by the Committee of Counse-

lors, a group of Seventhday Adventist laymen. Gradually the Voice of Prophecy took over the entire cost of writing, producing, and mailing.

In 1980 the Voice of Prophecy provided a staff and the overhead costs, while the General Conference paid

for production costs. Seven years later the General Conference took over the entire funding of the project and formed a three-way agreement involving the Communication Department of the General Conference, the Voice of Prophecy, and R & H Productions of Camarillo. California.

During its 16 years, Sonspot Productions has released more than 1,000 radio spots, organized into 51 collections of public service announcements. Total value of time donated to the church over that period exceeds \$50 million, \$2.5 million of it during the past year. This represents a return of approximately \$36 for every dollar invested in production and distribution. Unfortunately because of budget considerations at the 1988 year-end meeting of the North American Division, this ministry has ended.





# **Euro-Africa to Receive This Quarter's Offering**

School classrooms in Italy and a chapel in Mozambique benefit.

magine going to school in a 500year-old mansion, built before Columbus discovered the New World! Although it might seem a privilege to study in such a cultural masterpiece, the villa that has housed Adventist students for more than 40 years is no longer adequate. The

school does not meet government requirements now, especially in the science and chemistry classroom, nor can it serve the growing student load.

In Italy, where 99 percent of the people are Roman Catholics, 10 new churches have been established in the past five years, an increase of 12 percent. This growth means that the junior college, often called Villa Aurora, is overflowing. The building also houses a high school and a theological school.

The name Villa Aurora appears especially appropriate for an Adventist school, since villa means "house" and aurora means "dawn" or "light." The school, then, is the House of Light.

Rolando Rizzo, now youth and Sabbath school director for the Italian Union, remembers how much this House of Light meant to him when at 13 years of age he left behind a poor, unhappy childhood in a violent home atmosphere. Elder Rizzo recalls that upon arrival at Villa Aurora, "My only wealth was a baptismal

certificate, which made me a mem-

By Janet Leigh Kangas, editor, Mission.

ber of the Adventist family."

The Thirteenth Sabbath Offering this quarter will help build a new classroom block at this Italian House of Light.

# **Fifty Percent Growth**

Also featured in this quarter's



Villa Aurora needs extensive renovations.

special offering is a country that has experienced phenomenal Adventist growth in the past five years. In spite of guerrilla warfare and a disrupted economy, church membership in Mozambique, Africa, has increased from 26,000 to 40,000 (a 50 percent increase), and from 104 to 401 churches.

Yet another church building is needed. The believers in Quelimane, where average yearly income

amounts to \$150 (\$12.50 a month), are hoping to begin construction of their chapel.

In this war-torn country, more than 2 million have become refugees. They have lost their homes and practically all other possessions. The ravages of famine and disease are evident everywhere. In the wake of this crisis, the people of Mozambique are willing to explore a message that offers hope. This was best expressed by a woman who, with her two small children, was surrounded by guerrilla gunmen: "O God! You're our only help. Please save us!" He did.

In spite of the warfare, churches in Mozambique are left alone, free to evangelize. This country of 15 million people contains 14 unreached people groups who have not heard the gospel.

Twenty-five percent of the Thirteenth Sabbath Offering on June 24 will go to these two projects: a new classroom block at the Aurora Villa Junior College in Florence, Italy, and a chapel at Queli-

mane, Mozambique. In the meantime, *Mission* offers three suggestions for the work in Euro-Africa: *pray*, *pray*, *pray*.



Eleven prisoners kneel in prayer with Duane Peterson before their baptism.

# Laymen Add PEP to Evangelism

Three years ago, a group of professional Filipino laymen in southern California organized an evangelistic association called Partnership for Evangelism of the Philippines (PEP). The executive board under the chairmanship of Dr. Benjamin B. Banaag of Simi Valley, originator of the plan, voted to send three American evangelistic teams to the Philippines every year—one husband-and-wife team to each union.

By C. Banaag, retired pastor, Glendale Filipino Church. The officers and members of PEP have been encouraged by the willingness of these teams to go in spite of worsening political conditions in some areas. The teams are assisted by national ministerial interns and lay preachers whose salaries and expenses are paid by PEP for one year. They remain in the crusade area to nurture converts and follow up interests. During the first two years, 1987 and 1988, 1,502 baptisms resulted in the three Philippine unions.

Presently, a crusade is being held

by Arthur Bushnell of Central California in the unentered area of Vigan City in northern Luzon, the "Vatican City" of the Philippines.

PEP foresees its evangelistic program extending to other unions in the Far East, and even to the other world divisions, since American evangelists seem anxious to be foreign missionaries even for a month or so, and the membership and financial support of the association is increasing. The services of the officers and other members of PEP are voluntary, keeping overhead expenses to a minimum.

Royce C. Williams of It Is Written, Gordon Henderson of the Voice of Prophecy, and John Van Derburgh of the Southern California Conference went as evangelists in 1987. In 1988 Williams went for the second time, in addition to Duane Peterson of Southeastern California and Lloyd Wyman of Southern California. This year Phil Jones of Southeastern California and Frank Sherrill of Arizona, in addition to Bushnell, have accepted invitations.

Every year PEP's officers, members, and friends hold a retreat to lay plans for the ensuing year and to hear soulwinning reports.

# **Flood Brings Showers of Blessing**

Exceptionally heavy rains in the central districts of Guadalcanal recently caused the rivers to flood. In the New Tenabuti area, water washed away riverbanks, destroyed gardens and homes, and caused mud slides that buried villages.

From the headwaters of the Tenabuti area comes a story of God's intervention.

The Adventist village of Inus stands right on the riverbank. For days it had been raining, causing the Tenabuti River to rise higher and higher. The church members gathered in the church to pray for God's protection, particularly as darkness came. As the torrential rain continued to fall, all feared for their lives. Then a glowing light appeared over the church, so bright that people could see where to walk, even through the driving rain. On entering the church, they noticed that the glow came from the rostrum area all during the night, reminiscent of the shekinah of old.

As the beam of light shone out toward the river, they noted that the waters had risen higher than the ground surrounding their village, yet no water seeped onto the ground near their homes or the church during the long hours of that night. Everyone marveled at the miraculous light and power of God in stemming the water.

As dawn broke over the village the people looked on in amazement at the height of the river. Some families became afraid and started to move their belongings to higher ground. As they did so, the water began creeping into the village. It rose about nine inches outside the church, then stopped and moved into some of the houses.

Farther up the river, whole villages had been wiped out. Another village across the river had many homes washed away, as was the case farther downstream.

That day villagers from across the river paddled their canoes to our Adventist village to ask about the light that shone all night in our church. Our leaders replied that it was the light of God assuring them of His protection.

During the worship period that morning, our people thanked God for His protection and apologized to Him for those families that showed a lack of faith by moving their supplies to higher ground. Each villager is certain that no water would have entered the village had all kept their faith in God.

# New Caledonian Adventists Overcome Obstacles

# Members face difficulties in island paradise.

Two Adventist Melanesian cattle farmers of the high mountain country of northern New Caledonia, Mr. and Mrs. Guerin, and their grandson Glen, were robbed, shot, and left for dead by a group of teenagers in November 1984.

A news broadcast in Paris announced their death, but miraculously, they survived the ordeal. Found by police the day after the attack, they were taken to the hospital at Koumac, about 24 miles (40 kilometers) south of Ouégoa.

The incident attracted considerable attention and brought the media to their hospital beds. A representative of Agence France asked Mr. Guerin how he felt toward his young attackers: "Are you willing to forgive them?" Responded Guerin, "I am a Seventh-day Adventist and willing to forgive them, for they did not know what they did." This response left the hospital chaplain bewildered. "You'd have to be a fool and belong to a small sectarian church to give such an answer," he exclaimed.

#### **French Connection**

Four years later, I met the Guerins in our church at Koumac. They are a kindly, quiet couple who had traveled the dangerous road to church.

That same day in the afternoon, Pastor Sydney Chitty took me to Poum on the northwestern tip of Nouméa, where he introduced me to Rose Williams, who at 86 is the oldest Adventist in New Caledonia. She was baptized by Captain G. F. Jones in 1927. Standing beside one of the boats on which Elder Jones had traveled the east coast of New Caledonia, she recalled the work of that pioneer English missionary.

By Arthur J. Ferch, field secretary, South Pacific Division.

On the same itinerary I met Mr. and Mrs. Rustici, who were to be baptized a few weeks later. Years ago he came from France and she from Vietnam to Nouméa, where they now own a dealership of expensive foreign cars. The Rusticis have traveled a long way spiritually from the time when he first cautiously approached the mission headquarters. Not only have they shown an insatiable appetite for Scripture, but read the *Church Manual* in order to acquaint themselves with Adventist administrative practices.

On the island of Maré, one of the Lovalty Islands, about 240 miles (400 kilometers) northeast of Nouméa, I saw the concrete skeleton of an Adventist church. This beautiful, badly needed, and almost completed church was burned down on January 27, 1988, by a group of young people who resented the extension of the Adventist presence. Though the local paramount chiefs had given permission for the church to be erected on a tract of land overlooking the Pacific, this permission has now been withdrawn. While frightened by the incident, the small group of Melanesian Adventists remained undaunted and built another chapel eight miles (14 kilometers) away at Eni on the southwestern tip of Maré.

#### **Eternal Spring**

These represent many loyal Adventists I met among the 500 members in a population of 150,000. New Caledonians are mainly Melanesians and Europeans, with lesser numbers of Wallisians, Tahitians, Indonesians, West Indians, and Indochinese. They share an island paradise with a climate of eternal spring. The main island, 30 miles (50 kilometers) wide and 24 miles (40 kilometers) long is surrounded by more than 500 miles (800 kilometers) of barrier reef enclosing one of the most beautiful lagoons in the world.

New Caledonia was named by English navigator Captain James Cook in 1774. Nearly 80 years later France took possession of the territory, which today is troubled by racial and political tensions that retard the growth of the Adventist Church. According to mission president Johan Van Bignoot, more than 1,000 members have been baptized during the past 25 years. However, 110 families have left during the past four years, many of them returning to Europe or the West Indies.

#### Youth Camp Cyclone

Presently we have 290 members in the capital city of Nouméa. In addition, 130 Vanuatuan believers meet in one church and two companies. Membership in the tribal areas is concentrated in Canala on the east coast, Koumac in the north, and on the islands of Maré and Lifou. Growth has been particularly slow among the Melanesians and the Caldoche population (people of French origin born in New Caledonia).

The mission is justifiably proud of its youth camp ground at Dumbea. Though it fell victim to a cyclone in January 1988, this ground, nestled in the foothills of the central mountain range of New Caledonia, has been restored and has become a favorite spot among the Adventists for Sunday relaxation.

The central mission headquarters in Nouméa consists of a large church structure, the mission office, and a minister's residence. The mission plans to erect a Vanuatuan church and minister's home on a property at La Coulee in the south of the mainland, where a large number of Vanuatuans reside.

Despite the progress and hard work of our members in New Caledonia, large areas remain where we have no churches or members. Adventists in this beautiful French territory look to their worldwide family to support them with their prayers, encouragement, and finances.

## BULLETIN BOARD.

# **To New Posts**

#### **Regular Missionary Service**

Dewane Adrian Brueska, to serve as medical director/surgeon, Kanye Hospital, Kanye, Botswana, and Emily Agnes (Goltermann) Brueska, of Hermiston, Oregon, left March 15.

**Donald Leroy Crowder**, returning to serve as union evangelist, Caribbean Union, Port-of-Spain, Trinidad, left April 5.

Alcega Jeanniton, returning to serve as publishing director, Central Africa Union, Yaounde, Republic of Cameroun, left November 19, 1988. One

"C

Do when my husband said, 'Linda, you deserve to get back in school and finish,' I couldn't argue. Since I married him, all my other goals have been realized. Why shouldn't I get my degree too!''

Maybe the time is right for you to join Linda and Rosita and 143 other mature students enrolled in SAC's Adult Degree Program.

You'll come to campus for a 10-day orientation seminar. Then you choose your classes, go back home to your job, and study at your own pace. You'll get continuing advice and support from SAC's professors and from Dr. Marie Redwine, Director.

You'll get credit for knowledge and experience, and you'll have a choice of working toward a B.A., B.S. or B.B.A. degree in one of 34 areas, including business, communication, education, history and religion. The program will be tailored to your educational and professional needs.

Consider joining the accredited college program for busy adults. Check out the Adult Degree Program at Southwestern Adventist College by calling Dr. Marie Redwine today at 1-800-433-2240!



son left September 4, 1988. Veronica (Davis) Jeanniton left April 1.

Glenn Ray Mitchell, returning to serve as director, ADRA Project, Khartoum, Sudan, and Suzanne Lynne (Westerbeck) Mitchell left March 18.

David Lee Vanderwilt, to serve as manager, Africa Herald Publishing House, Kendu Bay, Kenya, and Carol Jane (Clifton) Vanderwilt, of Fitchburg, Massachusetts, left April 3.

Richard Harvey Worley, returning to serve as assistant professor/department head, social studies, Solusi College, Bulawayo, Zimbabwe, left September 11, 1988. One daughter left for Nairobi, August 29, 1988.



#### **Adventist Volunteer Service**

Everett Frank Coleman, to serve as relief physician, Phuket Adventist Hospital, Phuket, Thailand, of Yakima, Washington, left March 12.

Ronald David Drayson (AVS), to serve as guest speaker, Thailand Mission, Bangkok, Thailand, and Grace (Schagel) Drayson, of Riverside, California, left March 15.

Thomas Sinclair Geraty, to serve as consultant, Education Department, Far Eastern Division, Singapore, and Hazel Mae (McVicker) Geraty, of Angwin, California, left March 13.

Misao George Kawamura (AVS), to serve as medical elective assistant, Tokyo Adventist Hospital/Kobe Adventist Hospital, Japan, and Mitsue Sakashita Kawamura, of Loma Linda, California, left April 6.

Jagannadha Rao, to serve as physician/internist, Andrews Memorial Hospital, Kingston, Jamaica, and Kamala (Asirvadam) Rao, of Hialeah, Florida, left February 5.

Lee C. Whitaker (AVS), to serve as relief physician, and Zandra (Tutt) Whitaker (AVS), to serve as medical assistant, Kanye Hospital, Kanye, Botswana, of Boston, Massachusetts, left March 27.

Ernest Albert Zinke, Jr. (AVS), to serve as relief physician, Penang Adventist Hospital, Penang, Malaysia, of Lakeport, California, left March 6.

#### **Adventist Youth Service**

(Susan) Eun Young Cho (LLU), of Temple City, California, to serve as conversation teacher, Seventh-day Adventist English Language Institute, Seoul, Korea, left February 26.

**Evelyn Handal** (SC), of Hendersonville, North Carolina, to serve as nurse, East Bolivia Mission, Santa Cruz de la Sierra, Bolivia, left March 14.

Jean Denise Johnson (SC), of Collegedale, Tennessee, to serve as nurse. East Bolivia Mission, Santa Cruz de la Sierra, Bolivia, left March 14.

Brenna Erin Lynch, of Manchester, New Hampshire, to serve as conversation teacher, Japan SDA English Language Schools, Yokohama, Japan, left April 3.

Maureen Jessica Lynch, of Manchester, New Hampshire, to serve as conversation teacher, Japan SDA English Language Schools, Yokohama, Japan, left April 3.

Arthur A. Tabuenca (SAC), of Colton, California, to serve as teacher, River Plate College, Entre Rios, Argentina, left March 11.

## **Volunteers Needed**

Volunteers to teach conversational English and engage in other helpful activity are needed in Asia, Africa, the Middle East, Taiwan, and China. For more information call (301) 680-6000, or write, Adventist Youth Service Office, 12501 Old Columbia Pike, Silver Spring, MD 20904-1608.

# Employment Opportunity

Employment director for 440-bed hospital, bachelor's degree required, preferably in business administration. At least four years' hospital experience in personnel administration, nursing management/recruitment, or equivalent experience. Send résumé to Herb Hill, Vice President, Hinsdale Hospital, 120 N. Oak Street, Hinsdale, IL 60521 (312) 887-2480.

# My old YELLOW CAR

It was a 1953 Plymouth convertible. I was 18 years old with enough money in my savings account to pay the \$600 on the price tag plus tax and insurance.

After weeks of searching used-car lots all over Lansing, Michigan, I'd finally found this yellow car that was about to separate me from my life's savings. Every entry in my dog-eared savings passbook represented lawns mowed, dishes washed, letters typed, and nights of baby-sitting. Now I was about to spend all of it at one time in one place.

"It's in mint condition," the salesman said.

"Sure is," I agreed.

"The elderly lady who owned this beauty hardly ever took it out of her garage," he said, polishing a strip of chrome with his shirt sleeve.

"I can tell it's had good care," I said as I opened the door and sat on the thick upholstered seat. I ran my hands over the shiny black steering wheel, thinking how much fun I would have driving this car to Lake Michigan on Sunday afternoons.

#### **Decision** Time

My mind was made up. But still, this was simply too big a purchase to make alone. I needed someone else's approval. Someone experienced in buying cars. Someone whose opinion I trusted. My dad. If he looked at it, I knew he'd like it, and then he'd say it was a nice car, and I would feel free to buy it.

Actually, when I finally got him to the car lot, he didn't say much at all. He did a lot of hmphing. (Hmphing is a low muffled sound a father makes in the back of his throat when he's thinking seriously.)

Dad hmphed when he kicked the tires. He hmphed when he sat behind the steering wheel. He hmphed when he looked at the price tag. He really hmphed when I told him about the car's previous owner. I was a little disappointed that he didn't show more enthusiasm, but at least he wasn't saying no, and that was very important.

In the end, I bought the car despite Dad's lack of enthusiasm. I figured that in time, as he saw how well I took care of it and how much I enjoyed it, he'd agree that it had been a good buy.

#### **Painful Lessons**

I quickly learned one thing about car ownership that I hadn't considered: maintenance—oil changes, tune-ups, battery, tires, muffler, and those tiny-as-a-pinhead holes in the canvas top that seemed to grow in size and number every time it rained.

I don't know whether Sears still sells convertible tops by mail order, but in those days they did. So one night after supper, Dad and I sat at the kitchen table with the Sears catalog in front of us. He read the specifications from the catalog, and I filled in the order form.

Dad said he would help me put the new top on my car. He said I'd save a lot of money if we installed it ourselves. In about two weeks, the oversized package was delivered to our house, and Dad and I spent a long quiet autumn evening together in the garage putting that giant vinyl accordion top on my yellow car.

Dad didn't talk much. In fact, as I recall, he didn't even hmph. He'd just tell me when to "pull" or "hold." But somehow I clearly sensed what he was thinking. Unlike the day in the car lot several months earlier, on that cool evening as we quietly worked together in the garage, I could hear him more clearly than I think I'd ever heard him in my life.

He was saying that buying that car had been the stupidest thing I'd ever done. I'm sure he wanted to say, "I hope you've learned something from this experience." He must have struggled to keep from shouting, "Look at all the trouble and money I could have saved you if you'd just listened to me."

But wait, I thought. I had taken him to see the car before I bought it. He definitely had not said, "No. Don't buy it." I recalled distinctly that he had let me make the final decision. I also remember how nervous I felt when I turned to the salesman and said, "I'll take it." Why hadn't Dad stopped me, or at least warned me that I was headed for trouble if I bought that car?

Or had he?

Why is it sometimes so hard to hear what our Father is saying?  $\Box$ 



Jane Allen is director of corporate communications for Adventist Health System/Sunbelt.

BY JANE ALLEN



BY KATHLEEN CREECH

I laughed at my 5-year-old's Earnest reply To my question "What do you think Heaven will be like?"

"Ice cream! Jelly beans! Pumpkin pie and chocolate cake! And I won't get a tummyache No matter *how* much I take!"

Then she ran off to play— But I was left to study her words, And learned to my dismay, I also think Heaven will be Indulgence City.

#### PENNSYLVANIA

#### Missing persons invited back home by York church

"You'll never guess whose address I have!" That comment could be heard throughout the York, Pennsylvania, church months before Homecoming Day on February 25.

The usual attendance on Sabbath is 180, but on this special day 340 people were present.

Months earlier, Pastor Bruce Koch divided the church into 12 groups, using ideas from Operation Andrew, a program that conference Ministerial Director Dan Bentzinger implemented at a field school of evangelism in York last July.

"People enjoyed finding missing persons," Koch said. Each group spent much time praying over the names they came up with, plus those of non-attending members Koch had assigned them.

After personal invitations were given over the phone, formal invitations were sent out by members with a personal letter enclosed to each one they had been



A reunion for the young adults who attended the York, Pennsylvania, church school extended the Homecoming Day activities with a special meal.

praying for. In addition to the invitations by mail, most contacts also received a personal visit in their homes.

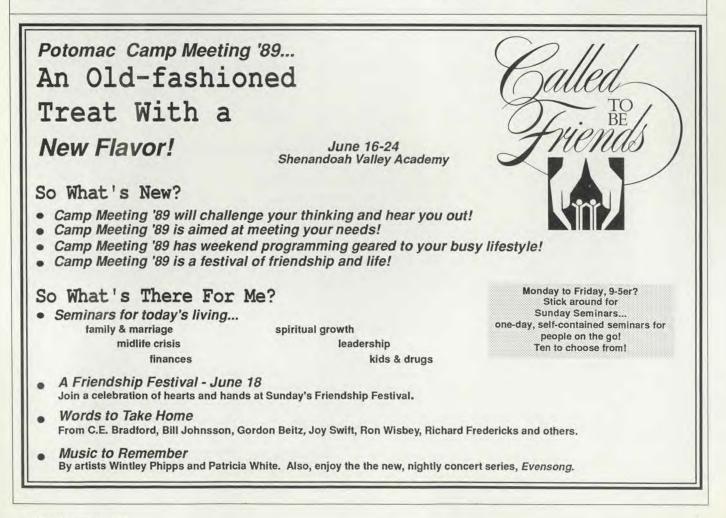
Union Secretary Henry Wright gave the homecoming message and appeal that day and, as a result, one person has been baptized and six others are receiving Bible studies.

The members united in an intense effort

and felt the reward of joy when they saw various people they had been praying for come forward during Wright's earnest appeal.

They were so touched by the Holy Spirit that day that they are anxiously awaiting another large outreach program. GLORIA BENTZINGER

Associate Communication Director



#### NEWS

#### HOSPITALS

#### Hospitals add spiritual and physical services

Shady Grove Adventist Hospital in Rockville, Maryland, recently opened a minor illness treatment unit as a supplement to the hospital's busy emergency department, which treated more than 45,000 patients in 1988. The unit will allow Shady Grove to treat patients with minor illnesses or injuries who might otherwise be forced to wait in the emergency department while patients with more critical injuries are treated first. Although the hospital is planning to double the size of its emergency department by 1990, the unit was developed as an immediate response to community needs.

Hackettstown Community Hospital in New Jersey launched a new hospital program, Spiritual Focus, at the recommendation of the hospital's employee Spiritual Emphasis Committee.

Coordinated by the Hackettstown chaplain's department, local clergy of all faiths will be invited once a month to participate in a 20-minute interdenominational service for employees and volunteers.

Kettering Medical Center's new "Caring for Aging Parents" class prepares adult children and other family members for the challenge of caring for their fragile elderly, reported Ken Ursin, public relations assistant. Part of Kettering's community outreach program, the four-session series is presented on a quarterly basis at the Ohio medical center's Sycamore Hospital.

Facilitators of the program are Nelda Reynolds of Kettering's family services department and Walter Marshall of pastoral services.

According to Marshall, 12 percent of the total United States population is at least 65 years of age. The percentage is even higher for church members, approximately 24 percent.

Reynolds added, "Adult children are often not equipped with the knowledge, resources or skills necessary to provide for their parents' welfare. This program is designed to help families make decisions on future life situations without the usual guilt and fear."

"We've discovered a real need in the community," said Marshall, "and the response has been overwhelming."

Washington Adventist Hospital in Takoma Park, Maryland, opened a cardiac rehabilitation center in April, reported Russell Argent, director of publications.

"The purpose of the new center is to



Nurse Linda Thompson monitors a patient in Washington Adventist Hospital's cardiac rehabilitation center—and helps him to learn about health at the same time.

meet a neglected need in cardiac care—the safe and guided return of patients to full

activity and the prevention of recurrent disease," said Keith M. Lindgren, a physician and medical director of the center.

Patients at the center get a liberal education in how to get a healthier heart and keep it that way. In addition to exercise sessions, the program includes a complete physiological assessment and a series of educational classes.

Cardiologists usually refer their patients for rehabilitation about two weeks after heart attacks. Exercise devices include Schwinn Airdyne stationary bicycles, Trotter treadmills, Concept rowing ergometers, exercise mats and free weights. EKG telemetry equipment monitors the heart throughout the exercise program. In addition, lockers and showers are available for patients.

"Our cardiology department thrives on

challenges," said Ingrid Chambers, administrative director of cardiopulmonary services. "We're constantly discovering new ways to help our cardiac patients regain their health—or maintain good health." KELLY JOSE

Corporate Communications

#### KCMA

#### Kettering College of Medical Arts graduates 136

When Kettering College of Medical Arts, a division of Kettering Medical Center near Dayton, Ohio, held its annual commencement events on April 29, a total of 136 men and women received associate degrees.

An alumni graduation dinner started off weekend-long activities. Alumna Anna May Vaughan, vice-president for nursing at Tsuen Wan Adventist Hospital in Hong Kong and founder of the college, was the guest speaker.

During the pinning ceremony, each



Now available at your Adventist Book Center. US\$6.95/Cdn\$8.70.

An Anchor book. Paper, 96 pages.

From Pacific Press—A Tradition of Quality

© 1989 Pacific Press Publishing Association

NEWS

graduating nursing student received the nursing pin from a chosen registered nurse, symbolizing completion of a rigorous program of study.

The baccalaureate service was held in the Kettering church. The speaker was Desmond Cummings Jr., president of Huguley Memorial Medical Center in Fort Worth, Texas.

Marlowe Shaffner, a physician who served as president of Kettering Medical Center from 1968 to 1979, was the commencement speaker. Shaffner is now in private practice in California.

The weekend culminated a year-long observance of the 20th anniversary of KCMA's first graduation. It also was one of numerous events in 1989 marking the 25th anniversary of Kettering Medical Center's founding in 1964.

KCMA, a coeducational institution affiliated with the Adventist Health System, is the only two-year Christian college in the nation that is associated with a major medical center.

KEN URSIN Public Relations AIA delegates from 12 Adventist colleges and universities attend a convention for student association executive officers, social directors and publication editors. The convention, held at Columbia Union College this year, has met on one of the 12 Adventist college campuses for 39 years; the last convention at CUC met in 1980.



#### College student leaders meet in Takoma Park

CUC

Nearly 100 student leaders from 12 Adventist colleges and universities explored the challenges of community service and student leadership April 5-9 during the 1989 Adventist Intercollegiate Association (AIA) convention held at Columbia Union College in Takoma Park, Maryland.

Kenton Abel, AIA president, believes the theme of community service is timely and correlates with the roles of student leaders.

Delegates to the convention agreed. "Christian youth should be aware of the issues, like the homeless, so we can bring about a change," said Cherie Jones, eidtor of the yearbook at Union College in Lincoln, Nebraska. Keynote speakers Neal C. Wilson, president of the General Conference, and Wintley Phipps, pastor of the Capital Hill church in Washington, D.C., along with other national and local community service leaders, spoke about service programs.

Convention co-chairmen Kenton Abel and Cheryl Sobremisana, CUC student association president, believe that CUC was an ideal location for the convention.

Through the school's campus ministries program, students feed the homeless, tutor young children and share time with elementary school children through the big brother/sister program. CUC's business department has made 100 hours of community service a requirement for graduation.

As part of the convention, Kendra Haloviak, director of campus ministries, took AIA delegates on tours of Christian outreach centers in Washington. Highlights were Community of Hope, a facility that provides 24-hour clinical care, housing for single parents and legal services; Christ House, a clinic for the homeless; and Piney Branch Elementary School, where the Teach-A-Kid program is held.

"The delegates were amazed with Christ House and its outreach ministry. They were also impressed with CUC's involvement in solving the problems of the inner city," said Robert Hernandez, CUC theology and psychology major.

VALERIE FERGUSON Public Relations Assistant Ohio church ministries helps churches find

**Fuel** 

# for the driving force

#### Children have souls

Children are more effectively involved in Sabbath school, worship services and outreach efforts as people commit time and talent to improve and coordinate ministries for them.

Opportunities to improve skills and discover resources serve to support and enable leaders and teachers. Church ministries provides those opportunities.

Church ministries is an exciting concept because of its commitment to the local congregation—the driving force of the denomination. It is not a program, but is instead resource-oriented. It allows as many variations in its applications of ministry as there are congregations.

Working with these age-group specialists is rewarding and challenging. Their expertise in ministering to children, youth, young adults and adults is ordained of heaven. They are experts, ready and anxious to help local congregations.

> MARWOOD HALLETT Director, Church Ministries

The church ministries concept heralds the news that what churches provide for children is not just child care.

The church must seize every opportunity to minister to its children. Youngsters under the age of 14 represented 30 percent of new member baptisms in Ohio in 1988.

Evangelism is sowing, conserving and reaping at each age level. To see children involved and included in church life is deeply rewarding.

JEANIE HALDEMAN Associate, Church Ministries

#### Youth focus on witnessing

The challenges and joys of youth ministry are shared by young people and members who love youth.

With so many groups in the church involved in youth ministry, we have selected for this year an emphasis on fellowship and witnessing. Local church volunteers invite youth from throughout the conference to events designed especially for them.

Pastors and youth leaders have successfully arranged spiritual retreats and rallies, recreational trips to ski slopes and white water, backpacking treks, Ohio Conference on May 6 and 7 offered participants seminars on "Creating Spirituality in the Family," "Stress in Children," "Conflict Resolution and Problem-Solving in the Family" and "Parent-Teen Relationships."

In addition, the Columbus Metro Family Ministries Council annually sponsors family life events in area churches.

RAJ ATTIKEN Family Life Coordinator

#### **Conference** supplies resources

The audiovisual resource library and church supplies department was organized "to assist the local church, the pastor and members in the proclamation of the everlasting gospel."

The challenge is to meet the needs of the local church quickly. If requested resources or information are not available, we search out other resources that will fill the need.

Operating this new department has proven to be very efficient. Audiovisual resources and supplies available to each department in the conference are collected into one place, thus decreasing duplicated efforts.

For example, when a church member asks what the conference has available for use at a county fair, this resource information is quickly known.

Since the conference now has one

department where resource and supply requests are received, areas where there are needs for more or updated materials are more quickly discerned.

VICKI RATZ Coordinator, Audiovisual Resource Library and Church Supplies

#### Pastors, members win souls

Thousands of earnest lay people go through a conference program of witnessing. Many go home and do not see satisfying results from their work. We are anxious to help turn their work into success.

Public evangelism can't be successful without lay witnessing. A pastor can't effectively harvest and glean a field where the sowing and watering is limited. It is important to train and equip pastors and church members for this cooperative work. That is what I want to do.

> LOREN NELSON Ministerial Director



mission work in Mexico and concerts to raise money for the urban homeless.

While these events are supported by the conference, they receive a special blessing from capable local church leaders who serve as coordinators.

For Pathfinders, the focus is on the Friendship Camporee this August. We are particularly pleased to note the increased adult involvement in Pathfinders for this event. These dedicated leaders strengthen existing clubs and charter new ones, doubling Ohio's total Pathfinder enrollment.

I appreciate how church boards and club staffs work together for their boys and girls.

THOM L. JUARROS Associate, Church Ministries

#### **Church strengthens families**

Enriching the quality of family life and developing wholeness in family relationships are the goals of the family ministries emphasis of the church ministries department.

This emphasis is coordinated by the a family ministries committee composed of church employees and lay people.

The committee's role is making resources and opportunities available to churches and members.

The focus is on a broad definition of family, which includes the nuclear family, blended and single-parent families, singles and women's ministries.

These resources can help churches with growing ministries to families—in the church and in communities to face challenges that confront today's families.

A convention on family enrichment sponsored by the

#### **BULLETIN BOARD**



#### **ADVERTISEMENTS**

#### ADVERTISING RATES

Minimum charge, \$13 for 50 words or less for ads originating within the Columbia Union and \$17 for all others. Additional words, 25 cents each in the union, 40 cents each out of the union. Ads may be placed by mail or telephone by calling (301) 596-0800 or (800) 438-9600. The *Visitor* does not guarantee the integrity of any advertising or of the product or service advertised. A copy of the advertising policy is available upon request.

FLORIDA HOSPITAL offers you the selection of a working environment that will meet your needs. You may choose a major medical center with facilities to accommodate 245 critical-care patients; or a full-service hospital with accommodations for nearly 300 patients and the latest in diagnostic and surgical procedures; or a smaller facility, located in a rural setting caring for 50 patients. Openings are available in most medical specialties. Write to: Employment, Florida Hospital, 601 E. Rollins, Orlando, FL 32803; or call (800) 327-1914. (61)

URGENTLY NEEDED: A director for a licensed Adventist day-care center. College qualifications and one year of experience are required. Located in a beautiful university town, this well-equipped center averages 50 students. Send all resumes and inquiries to: Chairman, Day-Care Center Board, Charlottesville Seventh-day Adventist Church, 2437 Jefferson Park Ave., Charlottesville, VA 22901; or call (804) 296-8418. (615)

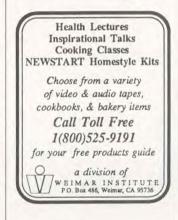
IMMEDIATE OPENINGS for a chef, baker and salad maker at the new Adventist world headquarters' food service department. Send all resumes to Personnel Department, General Conference, 6840 Eastern Avenue NW, Washington, DC 20012. For further information, call (202) 722-6458. (61)

ANDREWS UNIVERSITY is seeking a manager of plant services to coordinate building maintenance. Requires strong interpersonal skills to supervise a staff of 30 employees plus students. A familiarity with building trades is helpful. Salary plus benefits. Interested Adventists, send your resumes to: Personnel Department, Andrews University, Berrien Springs, MI 49104. (61)

ADVENTIST DAY-CARE DIRECTOR is needed for a licensed day-care center. Early childhood certification, BS or BA with one year's experience required. Located in Wilmington, DE, this center is well equipped and has an average of 87 children and 24 employees. Competitive salary and good benefits. Send resumes and inquiries to: Chairman, Day-Care Board, Sharon Temple Day-Care Center, 2001 Washington St., Wilmington, DE 19802; or call (302) 655-8023 or (302) 429-1803. (71)

EXPERIENCED BINDERY WORK-ER: We need a full-time heavy-machine operator with five years' experience. The one who is hired will be organized and able to work well with people and maintain equipment. Please send your resume to: Personnel, The College Press, P.O. Box 400, Collegedale, TN 37315. (61)

ATLANTIC UNION COLLEGE is accepting applications for teachers in psychology for which a Ph.D. is required and med/surg nursing which requires at least an M.S. Interested parties should contact the Vice President for Academic Affairs by calling (508) 368-2210 or writing AUC, South Lancaster, MA 01561. (61)



AT FLORIDA HOSPITAL you may choose the type of facility that best matches your needs. Consider Florida Hospital/Apopka, located in a rural setting with 123 employees, making this a closeknit family atmosphere; or Florida Hospital/Altamonte, a full-service hospital with 823 employees offering the latest in diagnostic and surgical procedures; or Florida Hospital/Orlando, a major medical center with facilities to care for more than 245 critical-care patients. Openings are now available in most medical specialties. The choice is yours. Write to: Employment, Florida Hospital, 601 E. Rollins, Orlando, FL 32803; or call (800) 327-1914, (61)

KETTERING MEDICAL CENTER has an opening for a personnel director. Master's degree in business or a related field and five years' hospital personnel experience required. Must be computer literate. Experience using ISI personnel system preferred. Send resume to: Carol Palmer, Kettering Medical Center, 3535 Southerm Blvd., Kettering, OH 45429; or call (513) 296-7863 collect. (61)

CHIEF MEDICAL TECHNOLOGIST, MT(ASCP) is needed in a rural 120-bed acute-care hospital. Excellent area for raising children. An Adventist school is in town and an academy is only 20 miles away. Cost of living is very affordable. Write to: Personnel Office, Moberly Regional Medical Center, P.O. Box 3000, Moberly, MO 65270; or call (816) 263-8400. (615)

SEEKING A RETIRED PASTOR with interest/experience in hospital ministry as a part-time volunteer chaplain. Furnished lakefront home provided. For more information, write to: Don Riesen, Florida Hospital, 601 E. Rollins, Orlando, FL 32803; or call (407) 897-1553. (61)

ANDREWS UNIVERSITY is now seeking a food-production shift supervisor of staff and student production, as well as service personnel. Minimum requirement, associate degree in food management and/ or three to five years' food supervision experience. Volume cooking experience is helpful. Hourly salary according to experience, plus benefits. Interested Adventists.

WITH 1,000 SINGLES TO THE MOST SPECTROLLAR FLEET OF ISLANDS ANCHORED IN ANY OCTAN! Send stamped self-adr erv to: SDA HAWAIIAN ADVENURE, 8509 Oliver St New Caroltn. MD 20784. Trip: 10/89

COUNTERFEIT UNCOVERED! Eons ago, evil was unleashed, and now our planet is held hostage. Delve into the great controversy in The Lucifer Files: An Angel's Assault on Love, the 1989 Sharing Book of the Year. Now at your ABC,

From Pacific Press. US\$1.95/ Cdn\$2.45. contact the Personnel Department at (616) 471-3302 for an application. (61)

ELTERNHAUS: Adventist care for the Adventist elderly. What is it like? Kindly like having a birthday cake to share around the table on your special day. Kindly like a ride to church with the family when you feel like going, or someone to stay at home with you when you don't. Kindly like a willing hand to help you into your choice of whirlpool, tub or shower, and then to clean up afterwards. Kindly like sitting in the shade of the courtyard tree, the favorite of Alice, Eleanor and Ellen, the "founding mothers" of Elternhaus. And mainly--just kindly! Call (301) 854-2776 for a brochure. (61)

HEALTHFOODS EXPRESS: A complete selection of your favorite healthful foods from Loma Linda, Worthington, Cedar Lake and Millstone delivered to your door. Fresh selection of nuts and dried fruit. Bonus discount program; freshness guarantee; bimonthly sale. Case purchases not required. Healthfoods Express, Box 8357, Fresno, CA 93747; (209) 252-8321. (81)

ELDERLY CARE: 24-hour loving care with help and protection. Only \$750 monthly, semi-private. Like a retirement community or nursing home, but less expensive. Adventist owned and operated. A clean, cozy home on 10 beautiful acres in central Pennsylvania. Has state license. Write to: Engles' Personal Care Home, RD 2, Liverpool, PA 17045; or call (717) 444-7204. (615)

OCEAN CITY ADVENTIST CONDO for rent weekly. Located in ocean block, 134th St. A/C, two bedrooms sleep six, and two baths. Rents from Sunday to Sunday. Newly carpeted and completely furnished, except for linens. No pets. Call Susan at (301) 384-4986. (61)

LOOKING FOR ADVENTIST FAMI-LIES for growing, evangelistic Adventist



#### BULLETIN BOARD

church with a large, modern school complex. This is an expanding community of 35,000 with job opportunities. For a free informative video, write to: Pastor John Wolfe, 815 N. Kentucky, Mason City, IA 50401; or call (515) 423-6771. (61)

OCOEE GUEST HOME: A licensed Adventist retirement home near Orlando, FL, has rooms available with 24-hour staffing, nurse on call, meals, laundry, planned activities and church services. Write to: Ocoee Guest Home, 225 Franklin St., Ocoee, FL 32761; or call (407) 656-6677. (61)

STRONG'S EXHAUSTIVE CONCOR-DANCE for \$15, UPS paid. A complete edition! Includes a Hebrew/Greek dictionary. Regular price: \$25, Send your check or money order to: Adventist Book Center, P.O. Box 1230, Mount Vernon, OH 43050; or phone (800) 643-5714, (71)

NEW ADULT HOME in New Market, VA. Has 24-hour support with spacious living and individual service plans, Situated next to a community park. Hobbies, special-interest clubs and opportunities to share your talents and faith. This program is subsidized by Northwestern Community Services. Owned and administered by Chris and George Jetter; phone (703) 740-8373. (615)

ENJOY SDA SINGLES monthly magazine with pictures, descriptions, special features and educational tours at home and abroad. People ages 18-90 are eligible to join the largest Adventist singles correspondence club. Send a self-addressed, stamped envelope to: P.O. Box 5612, Takoma Park, MD 20912; or call (301) 891-3753. (1215)

200 SAMPLE RESUMES and cover letters should help you get that desired position. Send \$12 ppd. to Decisions, Box 5748, Rockville, MD 20855. Additional information is free; just send a stamped, self-addressed envelope. (61)

NEED FINANCIAL PLANNING? Do you want to buy a home, reduce your tax liability, retire with adequate income or take your dream vacation? Let us assist you in establishing an effective plan that will work for you, a plan you can afford! Call CHC Financial Consultants for information at (800) 359-6027. (61)

Students who look forward to a life of serving the Lord in health, pastoral, or educational ministries must Call Toll Free I(800) 525-9191 for free information material on Weimar College "THOU MAYEST PROSPER AND BE IN GOOD HEALTH." Regain your health and have the advantages you need to meet life's challenges. Join similarly motivated guests for a medically supervised health-improvement program. Eden Valley Lifestyle Center in Loveland, CO; (800) 637-WELL, (715)

AQUA MAGIC, the new generation in water treatment. A water purifier, not just another filter. Removes lead, mercury, cadmium, arsenic, bacteria, chlorine and 105 EPA priority pollutants. For information, write to: Sparkling Streams Institute, Inc., P.O. Box 5612, Takoma Park, MD 20912; (301) 891-3754. (1215)

LIVE FREE: No rent, utilities or food expenses. Excellent opportunity for healthy, mature woman on fixed income who is able to do household chores and be available as needed. Two days off each week. No heavy work. Country setting, For details, send qualifications to: Live Free, Box 570, Liverpool, PA 17045. (615)

LOTS FOR SALE: Lowered farm prices have created affordable land values in Tennessee, allowing us to offer many fantastic deals on large wooded lots. Located on the Cumberland plateau just 30 minutes north of 1-40, these lots are level and/or rolling. Great financing rates as low as 6.9 percent or payments starting at S50 a month. For free brochures and further information, phone (800) 453-1879, Ext. A367B, or write to Heritage Country Estates, P.O. Box 146A, Deer Lodge, TN 37726. (81)

CAMP IN THE PICTURESQUE Shenandoah Valley—the easy way! Rent our fully equipped 20-foot Midas travel trailer. We set up in your choice of two beautiful campgrounds in Luray, VA. Enjoy the Caverns, Skyline Drive, Virginia countryside, gift shops and more. Sleeps six. A/C, bathtub, linens, dishes, etc. Rent weekly. Call (703) 743-7687. (615)

FLORIDA HOSPITAL offers you the opportunity to work in a variety of settings. If you like a midsize, full-service facility with 823 employees located in a desirable area of the city, then Florida Hospital/Altamonte is for you. If a smaller, rural setting with a closely knit family-type atmosphere meets your needs, then Florida Hospital/ Apopka with 123 employees will be your choice. If working in a major medical center is the challenge you desire, then you'll choose Florida Hospital/Orlando, which can facilitate 245 critical-care patients. We have openings in most medical specialties, so contact us today! Write to: Employment, Florida Hospital, 601 E. Rollins, Orlando, FL 32803; or call (800) 327-1914. (61)

> Would you like to date other Seventh-day Adventists? ADVENTIST CONTACT P.O. Box 5419 Takoma Park, MD 20912 (301) 589-4440

#### LEGAL NOTICE

#### Lake Nelson school seeks former employees

The New Jersey Department of Environmental Protection is seeking former employees of the Lake Nelson school. If your name is below, please contact the principal at 555 S. Randolphville Rd., Piscataway, NJ 08854 or (201) 981-0626. This is very important, Catherine Ashbaugh, Mrs. Ballinger (secy), Ruth Brown, Mrs. Chretien (nurse), Maureen Clark, Robert Clark Sr., Mrs. Cox (secy), Mr. DeBois, Paulette Delumban, Mrs. Duda (aide), Phyllis Dujon, Mr. Dunn (PE/Bible), Abda Garcia, Lvnn Gatz, Dennis Greenwalt, Dorothy Hanselman, Patricia Jones, Bruce Kimball, Ken Kimmerman, Doris Kopko. Carol Lim, Donald Loveless, Mr. and Mrs. Martens, Doris Mayer, Mr. Miller, Archie Moore, Pat Mulraney, Robert Pepper, Mrs. Piccola (nurse), Mrs. Piscatelli, Barbara Reynolds, David Reynolds, Ronald B. Rodgers, Annette Soper, Ada Varela, A.R. Velez, Steven Watson, Mrs. White (librarian), Irene Whitman (Whiteman), Mrs. Yaros (choir) and Michael Young.

#### ANNOUNCEMENTS

Requests for placing announcements and/or advertisements should be in the *Visitor* office four (4) weeks before the date of issue.

#### Adventist schools list

Ozark Academy, June 16-18; Madison College, June 16-18; Battle Creek Academy, June 23-25.

# Adventist Marriage Encounter slates convention

"Love at Home" is the theme of the biennial Adventist Marriage Encounter convention for the North American Division, scheduled July 28-30 at Cohutta Springs, GA. All couples who have ever attended a ME weekend are invited. A registration packet can be obtained from Adventist Marriage Encounter, Box 1626, Collegedale, TN 37315 or call (615) 396-2952.

# Adventist Singles Ministries schedule national conference

"New Directions" is the theme of this year's conference located on the campus of Columbia Union College in Takoma Park, MD. Seminars and sightseeing tours to Williamsburg, Busch Gardens, Mount Vernon and Washington, DC, will make this a week you will not want to miss. Call Cindy Nelson at (301) 552-3662, John Armer at (301) 854-2221 or Ted Phillips at (301) 776-9793 for registration information.

#### Adventist nurses will meet at camp meetings

A fellowship supper meeting for all nurses is being sponsored by the Association of Seventh-day Adventist Nurses at camp meetings in the Columbia Union Sabbath afternoons at 5:30 p.m. Check camp meeting programs for locations. The schedule is as follows: June 17-Pennsylvania, Ohio and Mountain View: June 24-Chesapeake, Potomac and New Jersey.

#### Lynwood Academy announces date change

The 50th-year homecoming at Lynwood Academy has been rescheduled for July 21-23. Due to circumstances beyond their control, the planning committees need more time to ensure maximum success of this major event. Please direct all

inquiries to: Alumni, c/o LLA, 11081

Harris Ave., Lynwood, CA 90262.

### OBITUARIES

"For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ... Therefore encourage each other with these words,"—I Thessalonians 4:16, 18 NIV.

CULVER-LAUDA, Clara, died March 14, 1989, Loma Linda, CA. Survivor: husband Caris. For over 50 years the Laudas served the church and since retirement have been volunteers for Maranatha Flights International.

FOGGAN, Flossie C., born August 5, 1916; died April 11, 1989. She was a member in Zanesville, OH, for 47 years. Survivors: sister Mary McGee and brothers Raymond and Victor Cooper.

GERBER, Mildred L., born June 20, 1912, Doylestown, OH; died March 1, 1989, Rittman, OH. She was a member in Barberton, OH. Survivors: sons Paul Werntz, John and Vic, daughters Betty Houle, Linda Desing, Ruth Gibson, Carolyn Obrock and Becky Geier, 33 grandchildren and 23 great-grandchildren.

HAWKINS, Mary E., born September 21, 1925; died March 27, 1989, Canton, OH. She was a member of the Millersburg, OH, church. Survivors: husband Floyd, daughters Marcella Bartrum, Carol Mauer and Marilyn Hawkins, two grandchildren, brother John Gosser and sister Norma Cheney.

# SUNSET CALENDAR

	Jun 2	Jun 9	Jun 16
Baltimore	8:27	8:32	8:35
Cincinnati	8:59	9:03	9:06
Cleveland	8:54	8:59	9:02
Columbus	8:55	8:59	9:02
Jersey City	8:21	8:26	8:29
Norfolk	8:19	8:23	8:26
Parkersburg	8:47	8:52	8:55
Philadelphia	8:24	8:28	8:31
Pittsburgh	8:45	8:49	8:52
Reading	8:28	8:32	8:36
Richmond	8:25	8:29	8:32
Roanoke	8:35	8:39	8:42
Scranton	8:30	8:35	8:38
Toledo	9:03	9:08	9:11
Trenton	8:23	8:27	8:31
Washington	8:28	8:32	8:35



# **Working Together For Christian Education**

Fall is just around the corner. This year many students will not be able to return to Adventist schools due to rising costs. During the next few months La Loma Foods is offering you the opportunity to help these students.

This summer for each case of LOMA LINDA or MILLSTONE product sold at Campmeeting, 75° will be donated to the Worthy Student Fund in your Union. Let's work together for Christian Education!

