

Columbia Union Visitor

November 1, 1989



**Musicians:
God's storytellers
for kids in the 1990s**
page 4

**Schools learn
marketing techniques
at union seminar**
page 6

THE NAKED REFRIGERATOR



GRETCHEN HARDY
Creative Projects Manager
Reading Rehabilitation Hospital

We were tucking in

our day. The quiet peace of a house asleep enveloped me as I wandered idly around the kitchen.

My eyes stopped abruptly as I gazed at the refrigerator. It was one of those moments that jolts like a fault in the earth. Racing upstairs, I confronted my husband with the horrible truth.

"Our refrigerator is naked!"

He peered over the top of his *Newsweek*. "You just went shopping yesterday ... ?"

"No! Not inside—outside! No pumpkin patch. No turkey farm. Do you know what this means? Our children are growing up!" I bewailed.

For years, as our children grew, the refrigerator rivaled the Louvre. Artwork and creative treasures were proudly taped up there, and there was never a doubt what time of year it was. When silhouettes of presidents shared billing with lacy hearts and construction-paper groundhogs, it was February. Flowers sprouted in abundance in May.

But autumn was the best! Art pumpkins from school, church and babysitter projects appeared on the refrigerator in October, tendrilling around a sign that read, "Mom's Pumpkin Patch."

Then came November gobblers. Turkeys by the pound strutted across our refrigerator, sometimes overflowing to cabinet fronts.

I found solace on my husband's shoulder. "No pumpkins, no turkeys, no little children ..."

"It's OK," he consoled. "Let's just enjoy this stage in their lives. Now they bring home sports trophies, science projects and cute blonde dates."

"I can't put those on my refrigerator," I sniffed unconsoled as we drifted off to sleep.

Just as I woke up the next morning, I heard my husband leave for work. When I came downstairs, there on the refrigerator was a huge, goofy, grinning pumpkin cut out of a brown shopping bag.

Standing beside it in all its pasted-up glory (and pink feathers) was the gaudiest, most beautiful turkey ever made.

I thank God for the child that lives in each of us and never has to grow up.

COVER: Dick Duerksen spent a busy week at the Friendship Camporee, speaking twice every day as Noah and portraying Paul in an evening program. However, the vice-president for enrollment services at Pacific Union College in Angwin, California, found time for his favorite hobby as well: shooting pictures. Here he photographed Bill Young, a country-music singer from Nashville, Tennessee, playing both with and for his audience.

VISITOR STAFF

Editor:

Kermit Netteburg

Managing Editor:

Charlotte Pedersen Coe

Editorial Assistant:

Randy Hall

Communication Intern:

Elaine Hamilton

Circulation Manager:

Dianne Liversidge

Pasteup Artist:

Diane Baier

The VISITOR is the Seventh-day Adventist publication for the 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 all editorial correspondence to: Columbia Union VISITOR, 5427 Twin Knolls Road, Columbia, MD 21045. One-year subscription price—\$7.50.

COLUMBIA UNION CONFERENCE

(301) 596-0800	(301) 997-3414
President	R.M. Wisbey
Secretary, ASI	H.M. Wright
Treasurer	D.J. Russell
Undertreasurer	R.J. Jensen
Assistant	J. Cullum
Church Ministries	R. Stretter
Associates	J. Clements, B. Manspeaker
Communication	K. Netteburg
Data Processing	M. Connor
Associate	N. Lamoreaux
Education	R. Osborn
Associates	F. Hoffer, A. Westney
Ministerial	W.D. Eva
Associate	F. Ottati
Publishing—HHES	S.D. Pangborn
Associates	R. LaGrone, G. Sunderland
Treasurer	D. Griffiths
Assistant	N. Lee
Religious Liberty	A. Westney
Trust Services	J. Lastine

COLUMBIA UNION CONFERENCE ASSOCIATION

President	R.M. Wisbey
Vice President	D.J. Russell
Secretary	J. Lastine
Treasurer	R.J. 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; Robert C. Lewis, 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 Motschieder, President and Visitor Correspondent; 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, P.O. Box 3641, Hamburg, PA 19526. Telephone: (215) 562-5156.

POTOMAC: Ralph W. 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.

November 1, 1989

Vol. 94, No. 21

BAPTIZE



PENNSYLVANIA—When Fred Munson decided to become a member of the Pittsburgh Shadyside church, he never dreamed that his stand for Jesus Christ would lead to a “general” result: the baptism of his father, retired General Delbert Munson.

According to Gloria Bentzinger, associate communication director for the conference, Munson’s first contact with the congregation came through an unusual source: WQED, the classical public radio station in Pittsburgh. It was while volunteering during the station’s fund-raising drives that he met Paul Johnston, an announcer for the station who is also a Shadyside member.

Feeling the need for spiritual fellowship, Munson began attending Shadyside last February. After he made several friends there, Munson decided in April that he wanted to join God’s family.

July 22 was chosen as the baptismal date, and Munson decided to share the good news with his parents in Alexandria, Virginia. He was surprised to learn that not only were his parents going to come to the service, but also that his father wanted to join him in baptism.

The general’s decision was the result of the positive influence of his wife, Rosita, who is an Adventist believer, and the ministries of the Voice of Prophecy radio program and the *It Is Written* television series.

In fact, General Munson had recommended *It Is Written* to



Pastor Tony Moore (left) interviews General Delbert Munson and his son, Fred, before their baptism at the Pittsburgh Shadyside church on July 22.

a friend and fellow retired general, Lawrence Fuller, who had experienced a miraculous healing from cancer and eventually joined the Adventist church in Silver Spring, Maryland. (The full story of Fuller’s healing and conversion was printed in the September 1, 1988, issue of the *Visitor*.)

Following the baptism, Munson has become actively involved with Shadyside while his father has joined Fuller as a member of the Silver Spring congregation.—RH

FACE TO FACE: Profiles of newly baptized people



Maurice Smith, Danville, Ross Street, Allegheny West. The teenage son of Soundra Weeks and grandson of Evelyn Smith, Maurice was baptized in March of 1989.



Jack Porter, Williamsport, Chesapeake. Religious tapes, Bible studies and the friendliness of church members all contributed to Jack’s rebaptism in April of 1989.



Roxanna Porter, Williamsport, Chesapeake. Roxanna quit a job that required her to work Sabbaths and found a better one that doesn’t. She was baptized in April of 1989.



Jonathan Schieb, Pleasant View, Pennsylvania. In April of 1989, Jonathan joined his parents, John and Violet Scheib, in membership of the Pleasant View church.



Melissa Weigley, Pleasant View, Pennsylvania. Pathfinder Sabbath in April of 1989 was when Melissa followed parents Joe and Gail Weigley in joining the Adventist church.



Barbara Thompson, Trenton, New Jersey. Barbara was baptized in May of 1989, after an evangelistic series conducted by pastors Cecil Harlin and Jim Stevens.



Donald Lanning, Baltimore First, Chesapeake. Donald’s baptism in April of 1989 was the result of prison ministry by the Baltimore First congregation.



Bill Young, a country-music artist from Nashville, Tennessee, was a popular performer during the Friendship Camporee. His mannerisms reminded adults of Eric B. Hare, a missionary to Burma and legendary storyteller to several generations of Adventists. Musicians are today's counterpart to yesteryear's returned missionaries in providing spiritual food and entertainment for young people.

The new look and sound of youth evangelism

ROBBI PIERSON

It was a tiny church near Oberammergau, Germany. Our tour group from Andrews University in Berrien Springs, Michigan, comprised more than half of the congregation.

"They" spoke German while "we" spoke English. What "they" said to "us" and what "we" said to "them" was translated by the most bilingual member there. Sadly, something was lost in the translation.

But then we sang. I will never forget how we sang a hymn written by a native of their country and a beloved forefather of Christendom, Martin Luther. "O God, our help in ages past, our Hope for years to come."

"They" sang these words in their native tongue from one side of the church while "we" sang the same tune in our language from the other side of the sanctuary.

And suddenly we realized that together we were about to lift the roof off that little church because here was a language that we all understood and loved.

Here in America, it is seldom a question of whether someone likes music, but of what kind (or which language) of music he or she prefers.

And in some cases, musical dialects cause as great a barrier against communication as two different, uninterpreted languages.

Each generation has its favorite musical dialect. Today's youth have a broader selection of music styles to choose from than any other generation. Today's kids can be more selective because more styles of music are "in." So what are kids listening to and why?

This summer, I overheard 12,000 youth listening to their music at the Friendship Camporee. They were energetic Christian kids who expected from camporee leaders the same things all kids expect from their leaders: entertainment and motivation.

So program coordinators used the vehicle of entertainment and contemporary Christian music to portray a happy, upbeat, Christian lifestyle.

A stage band, in addition to guest artists, provided the background music for each evening's program. Various vocal and instrumental groups performed miniconcerts throughout each day.

"The music we provided," said Jeff Trubey, camporee music coordinator and a teacher at Blue Mountain Academy in Hamburg, Pennsylvania, "gave these kids the message that their church is trying to meet their needs at their level. They're really excited about it."

You can't get much by kids today, so camporee leaders went for the best in Adventist Christian music entertainment.

After sitting in front of MTV for a while, our youth have come to expect "high tech" and a flawless performance. If they don't get it, they just walk away.

That's the kind of performance they heard from Ritchie Carbajal on his ultra-high-tech electronic keyboard system.

His concert consisted of dynamic new arrangements of classical music, old hymns and a few original compositions. That performance brought

12,000 pre-teens and teens to their feet in a standing ovation.

Country-music artist Bill Young quickly rose to the top of the "Camporee Hits" list. And his near-perfect performance vocally, as well as on guitar and "fiddle," charged his young audiences time and again with new spiritual energy.

Young's enthusiasm and love for the Lord was contagious to kids of all ages. During a concert in the "Teens Only" tent, he had almost as many adults standing outside the tent—listening to his music—as there were teens inside.

"Kids want two main things from a concert," said Young. "They want to have fun and hear quality. If you get to them that way, they're ready to listen to more important things."

Buddy Houtaling, another guest artist at the camporee, believes that music itself can do the teaching and storytelling. "You can preach God's love, teach it and try to drill it into their heads, but nothing speaks to kids like music."

It was this concept that prompted camporee planners to invest in the professional production of the first official Adventist music video, featuring

Singer finds music transcends language

Patricia White is a contemporary musician from Gambier, Ohio, who performed during the Friendship Camporee and also recently sang in Korea and the Philippines.

And she is convinced that music is the international language of God's love.

White said that communicating the gospel through music is easier than with words. "Music appeals not only to the ears but also to the emotions. By breaking down prejudices, it reaches the heart."

White sang for an evangelistic series, at Adventist schools and churches, in a poverty-stricken barrio and at a Philippine wedding.

DARLENE SLACK
Public Relations

the Friendship Camporee theme song, "We Are His Colors."

Anne Trubey was the vocalist for the video, which demonstrated the real purpose of Pathfinderism: reaching out to others.

Segments of the video showed Pathfinder groups in various helping activities, such as befriending a lonely child and doing house and yard work for an elderly woman.

The climax for the video contained scenes from the colorful opening night ceremonies at the camporee.

This production ended up being an extremely popular camporee souvenir, one that will keep the spirit of the Friendship Camporee alive.

Throughout the week, Pathfinders cited the music as one of their favorite things about the event. They liked that it was done well and by professionals; they liked the lights and lasers that were programmed to correspond to the music; they liked that the music spoke to them, even though they were "just kids."

Not all Adventists consider the music at the Friendship Camporee (or the contemporary Christian music in their son's room or daughter's car) their kind of Christian music.

But our kids aren't asking anyone to adopt their taste. They want to feel accepted, and for them their music is part of the deal.

Varying attitudes about contemporary Christian music create a difficult canvass on which to paint shades of gray. The paint of criticism (in some cases, condemnation) should always be applied cautiously (if at all). The paint may be insoluble.

Let's look back in on the camporee. Bill Young is between songs and paces the teen-tent stage, his back-up band behind him. Before him sits a waiting audience of teens. He says, "We're here today to celebrate the love of Jesus!" And scores of teenagers come to their feet, cheering.

Something must be right.

Robbi Pierson is director of communication for the Potomac Conference and worked in public relations during the Friendship Camporee.

COLUMBIA UNION**Marketing seminar teaches schools new promotion ideas**

More than 100 teachers, principals, pastors and school board members went "back to school" at the Columbia Union office in mid-September to learn new ways of making their schools more customer conscious.

A marketing workshop was taught by Dick Duerksen from Pacific Union College in Angwin, California, and Keith Murray of Northeastern University in Boston, Massachusetts. Both men are Seventh-day Adventist marketers with church-school children themselves.

They shared professional expertise and related personal experiences during the three-day workshop, covering such basics of marketing as what product schools sell, strategies for promotion of schools, how marketing research can be useful, how to develop a marketing plan for a school and providing excellent service to students and parents.

More than 50 Adventist schools were represented, but no school was allowed to send only one participant. There had to be at least two, and several schools sent three.

Frequent planning activity was part of the workshop. The leaders presented a topic, then had the local school people apply the ideas to their settings immediately.

The workshop seemed to be well received, since activity periods were always busy and people were anxious to share what they had planned.

The workshop was part of Project Affirmation, the North American Division's effort to revitalize Christian education.

All eight academies in the Columbia Union were represented. Potomac had the largest number of church schools represented, with 11 of its 27 schools attending. Ohio had the next largest representation—nine out of 23 schools.

Other conferences had fewer schools, ranging down to Allegheny West, which had one of its three schools, and Chesapeake, with one out of 15 schools.—KN

WORLD CHURCH**New transmitter to benefit Adventist message in China**

Adventist World Radio-Asia will soon blanket China more effectively with the Adventist message, thanks to a recent

\$500,000 gift received from an anonymous donor.

The station has been broadcasting to China an average of 16 hours a day for more than two years, and the response during the first quarter of 1989 was 300 letters a month, according to the East Asia Administrative Committee in Hong Kong, which prepares the Chinese programs heard on AWR-Asia.

With last summer's political upheaval, the people of China were told by their government not to listen to foreign radio stations.

"We've had a drop in mail, but we suspect that our listeners have actually increased in the country," said AWR-Asia Manager Allen Steele.

He reported that during the events focused on Tianamen Square in Beijing, the Chinese government began jamming the reception of some international news stations.

"But AWR-Asia came through loud and clear," he said, "and the supplies of radio sets in that country were completely sold out!"

"The new transmitter will be programmed exclusively for China," said Program Director Greg Scott. "At this critical time we want to increase our efforts for China, and this added capability is truly an answer to prayer."

ANDREA STEELE

Director, Public Relations

POTOMAC**Member dedicates 30 summers to youth ministry**

Barbara Lauderdale, a member of the New Market, Virginia, church, has spent the past 30 summers of her life involved with the summer ministries programs at Camp Blue Ridge in Montebello, Virginia.

She and her husband, Carl, spent the first of those 30 years as counselors. She directed crafts for two summers after that, became an avid lapidarian and has put in more than 25 summers in CBR's "Ye Old Rock Shop."

She finds joy in showing campers the beauty of nature through colorful rocks and fossils and in demonstrating the spiritual lessons found in an ordinary stone that becomes a thing of beauty when it is cut and polished by a master hand.

What brings her back year after year? Lauderdale says she loves Camp Blue Ridge and kids. She enjoys sharing the love of Jesus with them and always has

a warm, motherly hug to give any camper who needs cheering.

"Barbara has become a beloved 'fix-ture' at CBR," said Mike Dunn, camp director. "We truly appreciate her loving ways and dedication."

NEW JERSEY**Spanish evangelism training event features lay members**

The 125 people who attended "Gran Congreso de Evangelismo Laico" heard leaders from the Columbia Union, General Conference and Inter-American Division teach new methods of evangelistic outreach and inspire greater devotion to witnessing during a weekend rally at Garden State Academy in Tranquility last September.

Three lay members were elected by each Spanish church's board and joined their pastor at the rally. They set a goal of increasing baptisms in the next 12 months by 49 percent—from 336 to 500 between now and June 30, 1990. They also hope to establish five new churches during that time.

Topics included tips on preaching evangelistic sermons, guides for using audiovisual materials, the art of persuasion and techniques for obtaining decisions from Bible studies.

All seminars were in Spanish except one in English on the use of surveys by Kermit Netteburg, union communication director. The opening message by New Jersey President Bob Boggess was also in English.

The weekend was planned by Steve Bohr, conference director of Spanish-language work, and Frank Ottati, who holds a similar position with the Columbia Union.—KN

COLUMBIA UNION**White Coat veterans return to Frederick but not to army**

The second reunion of White Coat veterans drew a larger attendance than the first, with people coming from as far away as California and Washington state.

Indeed, more than half the states in America were represented by veterans who came to the Frederick, Maryland, church September 29 and 30.

The White Coat program from the 1950s through the 1970s was located at Fort Detrick in Frederick, although sev-

eral White Coats were stationed at Fort Glenn in the Washington, D.C., vicinity and worked at nearby Walter Reed Army Medical Center.

White Coats were volunteers who participated in experimental medical treatments. For example, Mel Skadsheim, who now lives in Silver Spring, Maryland, was part of an experiment in inoculation by mass inhalation.

Skadsheim said at the reunion that it must not have been a successful experiment because no one is inoculated that way now.

But the reunion was for friendship, not research. Both Glen Oetman and Jonah Kumalae knew each other in the White Coats and now reside in Silver Spring, but they met at the reunion for the first time since their White Coat days in the late 1960s.

Bud Bracebridge, director of chaplaincy ministries for the General Conference, said a veteran's organization is starting to take shape, not just for White Coats but for all Adventists who have served in the armed forces.

Bracebridge said as many as 165,000 Adventists have served in the armed forces and another 15,000 current soldiers list Adventism as their preferred religion.—KN

POTOMAC

Conference education constituency meets, establishes committees

The first annual meeting of the Potomac Conference Education Constituency took place Wednesday, September 20, at the Potomac branch office in Takoma Park, Maryland.

The constituency is made up of members of the K-10 (formerly K-12) Board, the conference executive committee and the boards of Shenandoah Valley Academy in New Market, Virginia, and Takoma Academy in Takoma Park.

According to Skip Bell, conference vice president for administration, the constituency was organized as the result of a study by a special philosophy committee formed at last year's K-12 board meeting. This committee functioned in cooperation with the Columbia Union Board of Education.

The committee sought ways to bring the work of education more fully into overall local conference planning and programming.

Since the executive committee formerly had no interaction with the three education boards, and since the three

boards frequently function independently of each other, it was suggested that a more unified program would result if all four entities were brought under one umbrella and called the Potomac Conference Education Constituency.

"The main strength of this constituency is that it brings the conference's educational work into the larger mission of the church," said Bell.

Violet Weiss, education superintendent for Potomac, pronounced the meeting a success. "The large turnout and the enthusiasm and involvement of the participants was inspiring," she said.

The Potomac Conference education team, consisting of Weiss and her associates, Elaine Plemons and Clarence Dunbein, presented a superintendent's report at the meeting that included four main areas of interest:

- 1) a report of the new school year already in progress;
- 2) a report on education department personnel throughout the conference;
- 3) the conference curriculum for education; and
- 4) environmental concerns.

Within each of these areas, current status, goals, concerns and recommendations were stated.

Following this report, committees



MOUNTAIN VIEW

Jonathan Michael of the Lewisburg, West Virginia, congregation, supervised the installation of the newly designed Lewisburg church and school sign as his Eagle Scout project. Michael is a member of Boy Scout Troop 70. Linda Steffens of McDonald, Tennessee, designed and painted the sign while her husband, Randy, was a student at the West Virginia School of Osteopathic Medicine.—YVONNE MICHAEL

on long-range planning, curriculum, personnel, environmental issues and employee grievances were established, with membership to be appointed by the conference department of education.

WORLD CHURCH

Multimedia programs feature student missions at LLU

More than 35,000 Adventists throughout the United States and Canada have viewed Loma Linda University's pilot multimedia series, Mission '89, this year.

Consisting of slide/tape and video programs, Mission '89 features the health outreach activities of more than 300 students, as well as alumni and faculty members of the school.

A second series, Mission '90, will be released by January 1. Programs featuring trips to India and Mexico, as well as an update on the latest Adventist Health Study findings, will be included.

For a free brochure, write to: Mission '90, Loma Linda University, Office of University Relations, Loma Linda, CA 92350.

PATRICIA GUTHRIE
Special Projects Editor

MOUNTAIN VIEW**Beckley members find prime-time radio slot**

Hoping to place an Adventist radio program on their local station, Beckley, West Virginia, members discovered a 15-minute time slot open Sunday mornings at 10:45—"prime time" for the listeners who don't make it to church.

Now area residents can hear Amazing Facts on WJLS (560 AM) each Sunday morning.

RUTH WRIGHT
Communication Director

OHIO**Church dedication assisted by Mansfield youth**

Because young people are the church of today, the dedication services of the Mansfield church featured a teenager collecting the offering and the Sabbath school juniors, Pathfinders and church-school students providing music.

Ohio Conference President Ed Motschieder, Pastor Larry Grahn, former local Pastor Dennis Carlson, Head Elder Oliver Clayburn and Roscoe Webster, chairman for the building committee, held the plate as the mortgage burned into it during the 11 a.m. service.

LINDA BRAWNER
Communication Secretary

**CHESAPEAKE**

Dressed in distinctive blue T-shirts that displayed silhouetted mannequins in white, 14 members of the Linthicum, Maryland, congregation participated in the Down Syndrome Baltimore-Washington International Airport/Westinghouse 10K Run and 3K Family Walk on Sunday, September 17. On the backs of their T-shirts was the advice, "Join us in our walk—God wants you to be healthy." Arnold Donachy received a health-club membership, while Carl Heim won a trophy for being the oldest participant. Pictured with "Big Bird," mascot of the Baltimore Orioles baseball team, are, left to right: Clyde Collins, Carl Heim, Tom Hennessey, Arnold Donachy, Lyn Gibb and the club chairman, Grace Marshall.—SONJA HAUGHTON

PENNSYLVANIA**3,000 Bible lessons given away at county fair**

Moses Sosagian, a member with the Leechburg church, has been responsible for a booth at the Westmoreland County Fair for the past six years. This year, the Voice of Prophecy was featured as 3,000 New Life study guides and cards providing information on the local VOP broadcast were handed out.

Members from four area churches helped staff the booth, where 1,100 people signed up for a free drawing to win a leather Bible.

Those at the booth were impressed with the number of people who already listen to the Voice of Prophecy.

Fred Hyde, who pastors the Greensburg and McKeesport churches, was astounded at the number of young people who said they had just accepted Christ and are looking for help in understanding the Bible.

GLORIA BENTZINGER
Associate Communication Director

ALLEGHENY EAST**Mizpah church boasts results of recent VBS**

"Jesus and Me" was the theme of the Philadelphia Mizpah church's Vacation Bible School. Each of the 35 children in attendance each day was given a free breakfast and lunch.

The children committed Bible verses to memory and learned a song that taught them all the books of the Bible.

Special guests included: a spokesman from the Philadelphia Electric Company, who enlightened the children on black scientists of today; a representative from the Society for the Prevention of Cruelty to Animals, who brought a few animals to show and talked with the children about caring for pets; an optometrist, who taught the children the importance of taking care of their eyes; and a representative from the police department, who talked on how to answer the telephone when parents are not at home and say no to drugs.

At the end of ten days, the children took part in a program to demonstrate to relatives and friends the things they had learned of God.

Some parents and relatives of the children have requested Bible studies.

RUTH WILKERSON
Communication Secretary

COLUMBIA UNION EDUCATION**Tackling issues in Adventist education other than sports**

Members of the Columbia Union are invited to provide input on several major educational issues being addressed by committees established by the Columbia Union K-12 Board of Education.

The nation and the church have begun addressing issues critical to education. Recently President George Bush convened the state governors to meet in Charlottesville, Virginia, to discuss one topic—education.

The Columbia Union School Administrator's Council recommended that committees and task forces be established to study acute areas facing Adventist schools in the union, including making Christian education possible for families with low incomes, the special needs of small schools, teacher recruitment and tenure, pupil progress reports, professional growth for teachers, strengthening junior academies, meeting spiritual needs of students in non-Adventist schools and evaluation/supervision of teachers.

During the next year, these committees will replace the Education Commission. In the summer of 1990, when the report of Project Affirmation will be released, the commission will be reconstituted to focus on that report with emphasis on the unique outgrowths facing education in the Columbia Union.

DICK OSBORN
Education Director

Nonprofit Organization
U.S. Postage
PAID
Hagerstown, MD
Permit No. 261

ADVENTIST N.A.D. EDITION REVIEW

“SO I’M NOT
COMING TO CHURCH
ANYMORE,
WHO CARES?”



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

Won't You Come Home?

The welcome mat is out. It's for you. Come on home where you belong. We have missed you so much.

Every church, every Sabbath school class, every church member in the North American Division, is a part of the welcoming party. We have talked about and planned this for a long time—your Homecoming Day.

We won't need to ask you a lot of questions—like Where have you been? What have you been doing? Jesus knows—you have told Him all about it anyway—and that is sufficient.

However, we do need your input. Tell us how we can make you more comfortable, more secure in the fellowship. Tell us where we went wrong. Be frank with us. Tell us what we need to do to make our Christian fellowship more pleasant and inviting. You know, we get so busy with the Lord's work that sometimes we forget the little things that mean so much to our brothers and sisters.

Chain Reaction

If the fellowship becomes inviting for you, it will be for others, too. You see, your coming home will be the beginning of a great influx of returning brothers and sisters and *new* brothers and sisters. I can see it happening, and I am excited! Your renewed experience in Christ and your happy reunion with fellow believers will light up your countenance. You won't be able to keep it to yourself. And your friends and relatives will begin to ask you questions. Then you can tell them, "Come with us, and we will do you good" (Num. 10:29, RSV).

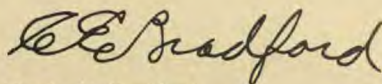
Friend, as long as you are not attending regularly, there is a missing ingredient for our churches—something lacking. It is you! If you want to put one big smile on the faces of your brothers and sisters, just show up—join in the singing, the prayers, the study of God's Word, and the fellowship—and you will see it happen.

Rejoicing in Heaven

Do you remember Jesus talking about the fold—the sheepfold? He said, "I have other sheep, that are not of this fold; I must bring them also." "My sheep hear my voice, and I know them, and they follow me" (John 10:16, 27, RSV). There is always great joy and rejoicing on the part of the shepherd when all of the sheep are in the fold.

What I am trying to say is this: Not only will your coming back warm the hearts of your brothers and sisters, but it will cause great joy in heaven. Oh, what joy it will bring!

Friend, we want you to come home, to come back. Not to dwell on the past, but to "press toward the mark for the prize of the high calling in Christ Jesus," and to help turn on the church in North America for Jesus Christ. We truly need your help. You can make it happen. Won't you come home?



Charles E. Bradford
President of the North American Division.

Homecoming

BY GORDON BIETZ

It was the sound of his father's voice that convinced him. It wasn't that his dad had pleaded with him or anything like that. It was the catch that he thought he heard in his father's voice . . . or was he imagining it?

He didn't know for sure; maybe it was just a bad phone connection. Maybe the catch was in his own mind rather than in his father's voice.

*His mind
flipped back
and forth
between
anticipation
and dread.*

He hadn't been home with his folks for a long time. He told his father that things were pretty busy and that he didn't see how he and the family could make it for this Thanksgiving.

Actually, he wasn't really all *that* busy. He did have some things planned, but nothing that couldn't be changed. He was going to a friend's house to work on his jeep and maybe do some four-wheeling.

The catch he thought he heard in his father's voice came back to him as he argued with himself. *Besides, it would be a full day's drive home and the weather wouldn't be all that great.* Thoughts continued to jumble through his mind as he made excuses to himself after hanging up the phone.

"Why don't I really want to go home?" he asked himself. He had established his own life, and well, to be perfectly honest, home, the home he came from, was tight, religious, a bit too religious for him. He didn't really think he would be comfortable there. They had grown some distance apart since he took a job and moved away. He knew his dad didn't approve of his job because it required him to work on Sabbath, and then there was his marriage to a "Philistine."

His folks meant well, and he knew they loved him, but he was uncomfortable there. His new style of life just didn't match the way he had grown up, and he could just hear the disappointment in their voices and see it in their eyes. Besides, they had his sister there. She was the good one who stayed close to home, and to their religion.

He was the black sheep of the family. He didn't do anything bad, he held down a good job, and his kids were good kids. Of course, there was no religion in the home, no grace before meals, no church attendance, and some occasional wine. But he was no prodigal son.

He was still gazing out into space by the phone when his wife snapped her fingers in front of his face. "Hello, anyone home?"

"Huh, Oh. I guess I was lost in thought."

"Who was that on the phone?"

"It was Dad."

"What did he want?"

"Oh, nothing really. He just wondered if we would be coming down for Thanksgiving."

"What did you say?"

"I told him that we were pretty busy and that you had plans. I said we probably wouldn't be able to make it this time."

His wife showed some relief and said nothing more as she passed into the kitchen. He followed her and said, "But you know, I think we should probably go."

"Why?" she retorted, and didn't wait for an answer. "You know how hard it is on me and the kids. I want to relax over vacation and not feel guilty. I always feel guilty there—I mean the diet, the prayers, the church attendance and all. I just feel like I don't measure up."

Unified Silence

"I know, but, well, Dad and Mom are getting older, and I just sensed on the phone that they would really love to have us come. And the kids haven't seen their grandparents for years."

The subject came up again a few days later when he spoke at the supper table. "I think we should all go to my folks' place for Thanksgiving this year."

His comment was met with a chorus of unified silence. It was as if a wet blanket had been thrown over the table.

"What's Thanksgiving with no turkey?" muttered the oldest. "Come on, son," Dad replied, "Thanksgiving is more than turkey. It's family, it's . . ." and his own voice faded away as he reflected on the fact that they had their own Thanksgiving traditions that didn't really match his parents'. He realized how far



The spark

of one

memory

ignited

another in

his mind.

he had grown apart from his parents.

The dinner ended with little further conversation on the subject, and he continued in his own thoughts. As he became older himself, he realized the importance of family. And as his parents were getting older, he realized how they were becoming more dependent on him. They had started writing more since Dad's retirement, and they were calling more since Dad had a minor heart attack. He didn't even go down to see them then. His mother said it was all right, and besides, his sister was right there.

It was that thought that really crystallized his decision—his Dad's minor heart attack. How would he feel if he was attending his father's funeral and he had never really made an effort to surmount the social walls that had grown up between them?

Mother Always Makes Extra

He decided the family would go, and he announced it to them that evening. His wife knew him well enough to realize that this was not a decision that could be changed with some cajoling. The children didn't really understand its finality until they tried to change his mind.

"Let's make it a surprise," he said, seeking to build some anticipation for something he knew they didn't want to do. "Their house is plenty big, and we can take some food. Mother always fixes more than enough food anyway, and it will be a big surprise. I'll take an extra day off. We can leave Wednesday morning and be there late Wednesday night."

A slight bit of excitement may even have developed among the family members as they thought of the trip. Planning proceeded; and on Wednesday morning, with car packed and pets provided for, they hit the road.

During the actual preparations for the trip there had not been much time to reflect on what they would do during the time at the grandparents' place, but now that they were on the road, Dad began to mull over the implications of the trip. Maybe it was all a mistake.

He drove as if in a trance. His mind flipped back and forth between anticipation and dread. He remembered the first time he was teased by a neighbor boy for not having turkey

for Thanksgiving. "Why, it isn't Thanksgiving without turkey," the boy had said.

His dreaming broke for a moment as he realized that he needed to talk to his kids about some things. "Now listen up," he said. "There are some things that you need to remember at Grandma and Grandpa's house. Don't use any swear words.

"And be careful what you watch on television. Remember that we are their guests. When we sit down to eat, wait until Grandpa prays before you begin to eat, and no comments about there being no turkey. Remember, too, that Saturday morning we will go to church with them."

There was no response after his little speech. He slipped back into his thoughts and wondered how this was going to work. He had not seen his parents for years, and hoped that they wouldn't have any big arguments like they did last time. He just wanted to be able to relax and remember the old days.

The trip was generally uneventful. There was the usual squabbling in the back seat, and each seemed a little tighter than usual. There wasn't as much talking as there normally was, and it seemed like he was often a thousand miles away.

"Careful!" screamed Mother as the car that had been on their bumper for three or four miles on the freeway found an opening on the right and raced around them. "If you are going to drive this slow, you should be in the right lane," she said. He did not like to be reprimanded about his driving and was going to make some quick rejoinder, but thought better of it. Slowly he drifted over into the right lane, to the relief of a line of traffic behind him.

Memories! It is amazing what they can do to you, he thought to himself. He hadn't even thought about what they would do on Saturday until he told the kids they would be going to church. He remembered Sabbath School classes and getting dressed up and big meals after church. And there was Ingathering.

Ingathering—he hadn't thought of that for years. He recalled many evenings walking along with a can in his mittened hand and a red nose from the cold. He remembered the hot chocolate afterward that burned his tongue,

Maybe this

was all a

mistake.

Maybe he

shouldn't be

going home.

and the singing. The image of old Mr. Green came back to him. He was the Ingatherer to beat all Ingatherers. *I wonder if they still do that?* he thought to himself.

Other things came to his mind as the spark from one memory ignited another. He thought of the big evangelistic series, when every night he went to the tent that was pitched out on Jewell Road. He rather enjoyed going because he met all his friends there.

They would sit on the back row and talk as much as they could without being caught by the ever-vigilant deacons who were roaming the aisles. Their Bible teacher would give them quizzes on the materials that the evangelists presented, so they did have to listen some. When the evangelist made a call, they would all get very quiet. It was at one of those meetings that he went down to the front. He really meant it at the time. The evangelist had told a tear-jerking story about how a little girl had died after she had given her heart to the Lord. He was baptized shortly after that with a bunch of his other friends.

Why Didn't I Stay?

He figured his baptism meant as much to him as baptism did to any other 10-year-old boy. *Why do you suppose*, he thought to himself, *I did not stay around like my sister and stay in the church? Why am I a backslider?*

Backslider—that word also brought up memories of discussions in his family when he was young. They would talk about relatives that were “divorced” and “backsliders.” And now he was one. He just hoped that he wouldn't feel too uncomfortable there in the church, seeing all those old friends of the family. He was sure that people would lean over in church and whisper to each other: “That's Bill's older son. He's the one that isn't in the church anymore.”

Maybe this was all a mistake. Maybe he shouldn't be going back at all. Maybe the minister would make a call and he would make some emotional decision based on the rush of memories that he would be sorry about later.

A cold sweat broke out on his neck and back as he reflected on what he might be getting himself into. His wife noticed and queried, “What's the matter?”

“Nothing,” he said as they pulled up at a rest stop. *Going home again isn't so easy*, he thought as he stepped out of the car to get some fresh air.

It had been 9 or 10 years since he had been in the town. And the closer he got to the city, the more things he began to recognize. There was the place where they had gone camping with the Pathfinders and he had broken his arm. He remembered Mr. Sanchez, the Pathfinder leader, carrying him back to the car. They passed the park where they spent so many Sabbath afternoons.

Memories flooded his mind as he drove into the town. He passed through a new section of town that had all been built up since he left. *I guess there is life in this old place*, he thought to himself.

As they neared his folks' house his heart began to beat faster, and he began to worry about the surprise nature of this visit.

Maybe he should have called and told them that he was coming.

Maybe it would be too hard on his dad's heart.

Maybe they had invited others to be in the house and there wouldn't be room for them.

Maybe the catch in Dad's voice was simply his imagination and his dad was not all that interested in his backslidden son coming home for Thanksgiving.

Maybe his dad was as uncomfortable as he was.

Maybe . . . maybe, and there was no more time for maybes as he turned the corner onto the old familiar street and saw the house he grew up in. He drove up the driveway, and there was Grandpa, standing there on the porch as if he was looking for them. They piled out of the car, and his dad threw his arms around him and said, “Welcome home, son.” □



Gordon Bietz is pastor of the Collegedale Church, Collegedale, Tennessee.

The Tenderness of Christ

BY HENRY WRIGHT

Rom time immemorial, love tales have dotted the pages of history: “boy meets girl,” “rich man gives up all for poor,” “sighted brother gives his eyes so that little brother can have a turn at seeing.” Whatever kind of love story moves your soul, there is none that can compare with the love of God in Christ—truly the greatest love story ever told. It is a story that takes the word *love*, turns it upside down, and pours out all its deep meaning before our wondering eyes. In the immortal words of the gospel: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

*Reflections
on God’s
amazing
kindness*

This idea moves us because somewhere in the hope chest of our thoughts we want to be loved (and indeed, we want to learn to love) in this magnificent way. In the biblical love story, God, the lover of our souls, loved us from the start.

Go with me to the Garden of Eden and hear the Lord God searching for the human race. Covered with fig leaves, Adam and Eve hid from Him. What they did not understand was the tremendous excitement and love that possessed the mind of God as He created them. Before He infused their bodies with the breath of life, He had already embellished their garden home with every convenience. And as with undimmed eyes they looked upon their palatial paradise, every detail said “I love you.”

But then they broke the heart of Him who loved them, and became the “Gomer” of the universe. What disgrace upon their Lover in the eyes of the unfallen beings throughout the galaxies! But, like Hosea, God pursued them. “I will bind you to me forever,” He says, “with chains of righteousness and justice and love and mercy. I will betroth you to me in faithfulness and love, and you will really know me then as you never have before” (Hosea 2:19, 20, TLB).

The overpowering aspect of this story is that God knew ahead of time the grief this creation would bring to Him. Yet He created us and gave us the power of choice. Amazing!

Thus the entire Bible is linked together by the concept that God is always seeking to retrieve us and redeem us. He comes to the garden to give us

hope. He comes to the ark to float us over the flood waves of our rebellion. He comes as the pillar of cloud and fire to shade us in the heat of life’s trials and to light the way through our wilderness of fear.

Try to grasp, if you can, the utter malignity of sin in contrast to God’s impeccable holiness. It then becomes obvious that we are the pariah of the universe. Our very presence is contaminating. Every imaginable evil abounds with us. God might very easily have eliminated us all and started over afresh! But no, this loving Creator of ours accepted our freedom of choice. Nevertheless, He allows the result of sin to take its course, and that for our benefit.

Link of Love

Love went even further. Jesus left heaven and came to this quarantined planet beset with a malady that makes even the AIDS virus seem mild in comparison—a disease so communicable that it has ravished every person that was ever born, except One. Jesus came and took our flesh.

Ellen G. White, reflecting on the same idea, wrote: “Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death that was ours, that we might receive the life which was His” (*The Desire of Ages*, p. 25). He truly died the sinner’s death! And why all this for you, friend? John gives the answer: “For God is love” (1 John 4:8).

We see the love of God demonstrated in the case of Matthew the publican. The scribes and the Pharisees were there to accuse. They did not understand the tenderness that flowed from the bosom of Christ. Their words were meant to belittle Him. “This man welcomes sinners and eats with them,” they charged (Luke 15:2, NIV).

What wonderful news! *He is guilty*, indeed!—guilty of welcoming sinners!

To a race unable to go beyond the borders of



their own solar system because of the plague they carry, Jesus, the ruler of the whole cosmos, says, "Welcome, sinner! I'll eat with you! I'll walk with you! I'll talk with you! I'll be with you!"

In the fifteenth chapter of Luke, Jesus told three parables of His loving quest for us.

In the story of the lost sheep He depicted a person who is lost, who knows that he is, but who cannot find his way back home. Might that be you? I have always believed that this little animal represents the new Christian or the young person in the church who gets fed up with the fold and decides to try some wilder "grass." To him, the fold seems too traditional, too rule-bound, no room for creativity or independence. And in some ways, this assessment may even be correct.

The Story Unfolds

But such sheep forget that the fold actually belongs to Jesus. This implies that when one leaves the fold, one does not merely leave the church; one also leaves Jesus.

But what does the shepherd do when this occurs? He leaves the fold and searches, exposing Himself to the same hazards the wandering sheep experiences, until He finds the headstrong one.

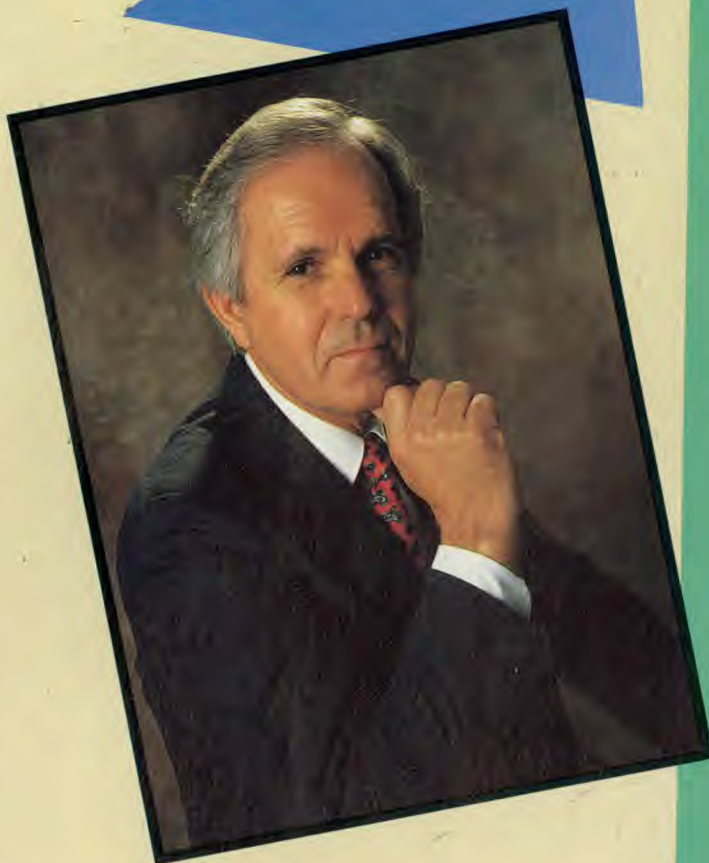
The beauty of the story unfolds as the shepherd gathers the sheep into his arms and restores its status as a part of the fold. What a parable of the immeasurable seeking love of God!

The story of the lost coin is no less significant in our understanding of God's tender love. The lost coin represents the person who is lost, who does not know that he is, and who thus makes no attempt to be found. Represented by an inanimate object, this kind of person has lost the desire for spiritual things. The coin is covered with the dust *in the house*, lost at home! But it is valued by its owner. The woman sweeps for it.

What a tender picture of Christ! He is seen here as a woman, a concerned woman, who cherishes what she seeks. May we, through this powerful story, see the Lord searching for us with the light of His Word. Let us sense His hand reaching for us, ignoring the dust of indifference and sinfulness that covers us. Perhaps as hard and cold as an inanimate coin, may we be warmed by His touch of love.

Finally, Christ tells the story of the prodigal son. This son exemplifies the person reared in the

PASTOR DAVID SNYDER AND THE
MILWAUKIE CHURCH IN PORTLAND,
OREGON, HAVE TRIED TO CREATE
AN ATMOSPHERE OF LOVE, ACCEPTANCE,
AND FORGIVENESS—"A SAFE PLACE
TO COME AND BE HEALED."
IN SEVEN YEARS, MORE THAN 300 FORMER
OR INACTIVE MEMBERS HAVE FELT WELCOME
AND RETURNED. AND ATTENDANCE AT
THEIR CELEBRATION-TYPE WORSHIP SERVICES
HAS RISEN FROM 135 TO 1,000.



WE CARE

This great

love story

could be

our story

ADVENTIST 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 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.*

☐ 6 months US\$17.50
(20 issues)

☐ 1 year US\$31.97
(40 issues)

☐ 2 years US\$57.94
(80 issues)

Name _____

Current address _____

City _____

State/Zip _____

**If moving, give new address
below:**

New address _____

City _____

State/Zip _____

☐ Payment enclosed

☐ Visa/MasterCard

Expiration date _____

Card No. _____

*For one-year subscriptions in
conferences not receiving the NAD
monthly issues, add US\$9.25;
overseas, add US\$14.25.

Mail this form to your ABC or
Adventist Review Subscriber
Services, Box 1119, Hagerstown,
Maryland 21741.

810-01-0

church system. He has learned the Bible verses in Sabbath school. He has attended church school, academy, and college. He has worked in the furniture factory or the business office.

But he comes to the place where he turns his back on it all. Ignoring his father's care and sacrifice, so to speak, he demands: "Give me the portion of goods that falleth to me."

Quite frankly, everything that happens after this is inevitable. When I take the gift of life out of my Father's control, there is tragic waste. In the story there is no seeking shepherd, no sweeping woman. The son is treated differently because his level of exposure to God's Word and church is much deeper. This person is a willful sinner.

This person knows the Bible. He knows the Spirit of Prophecy. Maybe he even knows Greek and Hebrew. He knows key people in the church. Yes, he even knows that some of them have skeletons in their closets. No pastor or parent can straighten him out, because *he knows*. The prodigal does not look up until he has spent all. He winds up with pigs, who teach him a profound lesson in life: they stayed where they belonged.

We who know about the Sabbath do not belong on our jobs on that day. We who know that our bodies are the temples of God should not have cigarettes in our purses or beer in our refrigerators. We belong at home. And our loving Father longs for us to come to ourselves. This great love story could be our story.

I appeal to all who are outside the fold just now. The remnant church is Christ's church. If you are not here, He misses you. We miss you. Jesus has loved you from the beginning. He gave up all for you from the beginning. Too often we, your fellow church members, have failed you; we failed Christ, too. But the Father owns the house. Return to Him. For every good love story should have a happy ending.

I am praying as I close this love letter to you, my fellow traveler, that *your* story and *my* story will end with this postscript: "Loved by Jesus—and loving Him, now I'm coming home." □



Henry Wright is executive secretary of the Columbia Union Conference, Columbia, Maryland.

A New Experience With Uncle Arthur

Remember snuggling next to Mom while she read you stories by Uncle Arthur? Now you can create an even better experience with your own children because Uncle Arthur's stories have something new.

Open up this three-volume collection of true-to-life children's adventures and you'll see more than 70 beautiful full-color illustrations never before published.

This premium set gives you something else that is brand-new. Following each of the 30 stories, you'll find an Exploring the Story section. It's brimming with fun facts, games, and simple crafts that enhance the character-building lessons in each Uncle Arthur adventure. These activities are designed for three age levels—preschool, early elementary, and late elementary.

Uncle Arthur's StoryTime® Classic Edition™: It's packed with new ways to create happy memories with your children while you teach character values that last a lifetime. In fact, StoryTime provides an effective and entertaining character-building system that both children and adults will enjoy.

Three hardbound volumes in a slipcover.



Call your ABC to order or send US\$29.95 plus \$4.50 shipping and handling to:
 ABC Mailing Service, Box 1119,
 Hagerstown, MD 21741.

Produced by **Family Media, Inc.**,
 and the **Review and Herald**.



Is the Church Learning?

BY RON WATTS

Phil's family favored Fords. They always had, they always would. Phil was weaned on his grandfather's praises of the Ford Motor Company. No one knew how to build a car better

than Henry Ford; the quality, the service, the price, all were the best.

Phil took it for granted that when he grew up he would be a Ford man—loyal to the family tradition.

*Going
beyond
voting
with
our feet*

Sure enough, Phil's first car was a Ford, and it was first-rate. Phil felt fine. And Grandpa was pleased indeed. But when Phil bought his second Ford, nothing but trouble came with it. Little things went wrong, and it was wait, wait, wait at the dealer's. Then those items not covered by the warranty began breaking down—\$50 here, \$100 there.

Phil thought it was just bad luck, but friends confirmed that the problems were widespread. Ford no longer stood for quality. The glory had departed!

Phil's frustration turned to anger. He became openly hostile whenever he heard their ads. Then one day Phil bought an import from Japan. He didn't tell his grandfather. Just let him find out by the family grapevine. And Grandpa wasn't pleased.

Many models later, Phil began noticing a change in his old auto maker. The new advertising featured quality. Word of mouth had it that Ford had gotten the message. Sales for the new models were bouncing off the top of the charts. Enough customers had followed Phil that the company's bottom line had suffered. He couldn't believe it, but the impossible had happened. A major corporation of faceless executives had listened. Maybe he wasn't such a nerd after all.

You know, your church is getting the message too! You aren't the only one who has stopped coming on Sabbath mornings. Thousands of others have voted with their feet. They didn't like what they heard—"If you don't measure up to our standard, we don't want you here." "Shape up or ship out." "Adventism—love it or leave it."

But the church is beginning to hurt because

you and many others hurt. We failed to meet your need at a crucial moment. The quality and the service did not measure up to the advertising. But the church is getting the message! It has to change. Now, can it change?

There was **Jeana**. Reared in a proper Adventist home, she ate all the right food, wore all the right clothes, read all the right books, attended all the right schools. Dad taught her what was right and expected her to do it. But something was missing.

Tears and Toughness

He never seemed able to give Jeana his approval. She knew he cared, but he could never tell her. She never saw that soft warm fuzzy side she saw in other dads. But Jeana loved her dad, and she obeyed. Obeyed all through academy and college. She dried her lonely tears and tried to be tough.

When she became a teacher in the Adventist system, she found a lot of parents just like her dad—ready to tell her when she did something wrong, silent when she did something right. Then the medical problems began. Too much stress, the physician informed her. It seemed to Jeana that no one cared, certainly not in the church.

Jeana found a home Bible study fellowship of caring Christians. These people accepted her unconditionally. She didn't have to try to be something she was not in order to please them. They just loved her as she was. The Adventist Church had failed to meet her spiritual needs. The quality and service did not live up to the advertising. Someone else did.

Then there was **Dave**. Dave loved the church. He dreamed of becoming a minister one day. But Dave was in boarding academy when his mother died. Dave couldn't cope with the grief. He started skipping classes, but the response was "attend or else." No one seemed to understand or care what was going



It needs your

experience

of pain to

help it minister

to others.

on behind his teenager's "I don't care" facade. Dave dropped out and joined the Navy. He'd show the world that he was tough.

He married a Christian girl, but when he wanted to take his boys to Sabbath school the ensuing conflict ended his marriage. Waiting for the divorce decree, Dave started dating another. He was lonely and he was hurting, but the church did not understand. They decided he needed discipline and censure. They disfellowshipped him. He left. He failed the church—or did the church fail him?

Dave left the church, but its message never left his heart. Through years of emptiness and longing, he dreamed that someday he would return. Then Dave moved back to the old hometown, the town where he had been disfellowshipped. The church had a new building. They also had a new attitude. Dave found love, acceptance, and forgiveness. He liked what he saw. He was pleased that his church had learned to care. They had become the kind of people he needed. Now he is at the door each Sabbath helping others find the warmth and love he missed for so many years.

Then there was Ken. Ken knew he was at fault. He had goofed. He had played around and ruined a good marriage. When the news got out, his family folded, and Ken never showed his face in church again. But it did surprise him that even after he had remarried no one came to call. No one even came to tell him how wrong he was. Was this how the church punished the erring—treating them as if they didn't exist? He had enough guilt already, especially after those visitation weekends with the kids. Then one day an old friend invited Ken to a new Adventist congregation in the city. Forgiveness, acceptance, and love was its theme. In some perverse way he thought he would test their hypocrisy.

But what Ken expected didn't happen. There were no cold, knowing stares, no sideways glances. Ken, the divorced Adventist, was accepted and loved. Nobody asked him where he had been and why. After all these years he was back. They just hugged him and made him feel at home.

Now every Sabbath morning Ken is there. Not sitting in the pew, but standing at the door with a big smile, a happy heart, and open arms, making sure that those who come back get the

same "welcome home" that he received.

The good news is that Adventist congregations like that are developing in many places in North America. Congregations that know that the message of Christ is not just about loving and obeying God but also about loving and caring relationships with one another.

Good News, Bad News

The bad news is that you are not there to help them. Your church needs you. It needs your disappointments and hurt. It needs your experience of pain to help it minister to others in need. You know firsthand how the church failed to heal a hurt, and you know how it can succeed. You know what people need and how the church can become effective in ministry to those they have disappointed. If your church doesn't know how to provide quality in service and caring, can it learn without your help?

That's how Carol feels about her church. When she was a hurting teen the only caring she received was a message from the elder that her clothes were inappropriate. Mother never knew why she refused to go back to church. They didn't care at all about how she felt, only about how she looked. It made her mad!

Then one day she decided to give it another chance. To her surprise, she was greeted with happy smiles, and no one said a word about her attire. Maybe these people had learned something after all while she was gone. Soon she was back in the church and happy again.

Carol knows what young people need in the crises of the teen years, and she is actively involved in teaching a youth class—helping them find the love and care she didn't get when she was a teen. She is delighted that she can make a difference. Maybe you can too. It might be worth a try.

Oh, yes. Phil is driving a Ford again, and smiling when he thinks how pleased Grandpa would be if only he knew. □



Ron Watts is president of the Alaska Conference, Anchorage, Alaska.

Lord, Help My Unbelief!

BY ELLEN G. WHITE

A
*With a burst
of tears,
realizing his
own weakness,
the father casts
himself upon
Christ's mercy.*

As the people on the plain caught sight of Jesus, they ran to meet Him greeting Him with expressions of reverence and joy. Yet His quick eye discerned that they were in great perplexity.

The disciples appeared troubled. A circumstance had just occurred that had caused them bitter disappointment and humiliation.

While they were waiting at the foot of the mountain, a father had brought to them his son, to be delivered from a dumb spirit that tormented him. Authority over unclean spirits, to cast them out, had been conferred on the disciples when Jesus sent out the twelve to preach through Galilee. As they went forth strong in faith, the evil spirits had obeyed their word. Now in the name of Christ they commanded the torturing spirit to leave his victim; but the demon only mocked them by a fresh display of his power.

The disciples, unable to account for their defeat, felt that they were bringing dishonor upon themselves and their Master. And in the crowd there were scribes who made the most of this opportunity to humiliate them. Pressing around the disciples, they plied them with questions, seeking to prove that they and their Master were deceivers.

Here, the rabbis triumphantly declared, was an evil spirit that neither the disciples nor Christ Himself could conquer. The people were inclined to side with the scribes, and a feeling of contempt and scorn pervaded the crowd.

But suddenly the accusations ceased. Jesus and the three disciples were seen approaching, and with a quick revulsion of feeling the people turned to meet them. The night of communion with the heavenly glory had left its trace upon the Saviour and His companions. Upon their countenances was a light that awed the beholders. The scribes drew back in fear, while the people welcomed Jesus.

As if He had been a witness of all that had occurred, the Saviour came to the scene of conflict, and fixing His gaze upon the scribes inquired, "What question ye with them?"

But the voices so bold and defiant before were now silent. A hush had fallen upon the

entire company. Now the afflicted father made his way through the crowd, and falling at the feet of Jesus, poured out the story of his trouble and disappointment.

"Master," he said, "I have brought unto thee my son, which hath a dumb spirit; and whosoever he taketh him, he teareth him: . . . and I spake to thy disciples that they should cast him out; and they could not."

Jesus looked about Him upon the awe-stricken multitude, the caviling scribes, the perplexed disciples. He read the unbelief in every heart; and in a voice filled with sorrow He exclaimed, "O faithless generation, how long shall I be with you? how long shall I suffer you?" Then He bade the distressed father, "Bring thy son hither."

The boy was brought, and as the Saviour's eyes fell upon him, the evil spirit cast him to the ground in convulsions of agony. He lay wallowing and foaming, rending the air with unearthly shrieks.

Again the Prince of life and the prince of the powers of darkness had met on the field of battle—Christ in fulfillment of His mission to "preach deliverance to the captives, . . . to set at liberty them that are bruised" (Luke 4:18), Satan seeking to hold his victim under his control. Angels of light and the hosts of evil angels, unseen, were pressing near to behold the conflict. For a moment, Jesus permitted the evil spirit to display his power, that the beholders might comprehend the deliverance about to be wrought.

The multitude looked on with bated breath, the father in an agony of hope and fear. Jesus asked, "How long is it ago since this came unto him?" The father told the story of long years of suffering, and then, as if he could endure no more, exclaimed, "If thou canst do any thing, have compassion on us, and help us." "If thou canst!" Even now the father questioned the power of Christ.



"Have
compassion

on us and
help us."

Jesus answers, "If thou canst believe, all things are possible to him that believeth." There is no lack of power on the part of Christ; the healing of the son depends upon the father's faith. With a burst of tears, realizing his own weakness, the father casts himself upon Christ's mercy, with the cry, "Lord, I believe; help thou mine unbelief."

Jesus turns to the suffering one, and says, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." There is a cry, an agonized struggle. The demon, in passing, seems about to rend the life from his victim. Then the boy lies motionless, and apparently lifeless. The multitude whisper, "He is dead." But Jesus takes him by the hand, and lifting him up, presents him, in perfect soundness of mind and body, to his father. Father and son praise the name of their Deliverer. The multitude are "amazed at the mighty power of God," while the scribes, defeated and crestfallen, turn sullenly away.

"If thou canst do any thing, have compassion on us, and help us." How many a sin-burdened soul has echoed that prayer. And to all, the pitying Saviour's answer is, "If thou canst believe, all things are possible to him that believeth." It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness.

In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Rest not to self, but to Christ.

He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. Faith comes by the word of God. Then grasp His promise, "Him that cometh to me I will in no wise cast out" (John 6:37).

Cast yourself at His feet with the cry, "Lord, I believe; help *thou* mine unbelief." You can never perish while you do this—never. □

From *The Desire of Ages*, pp. 427-429.

"So 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!


SOUTHWESTERN
Adventist College

Keene, TX 76059



A Listening Ear

BY LESLIE BUMGARDNER

Bob wandered from room to room trying not to look anxious. Sarah busied herself straightening the magazines on the coffee table, periodically checking out the window to see if a car had pulled up out front.

It had been two years now since they had been active in the Seventh-day Adventist Church. Their lives had begun to change, and church attendance became less important to them. Once or twice a month was just fine. But gradually even that level of church attendance seemed too much. Soon it dwindled to none.

Finding

support

during

difficult

times

And no one called. No one. They had wondered if anyone would call to say that they were missed. But no one did. Their lives soon became full of new interests and activities. Church didn't matter anymore.

Then, two years later, the pastor called. And now he was on his way to their place. The waiting seemed endless. Bob began to wonder what pressure tactics would be used to "urge" them into coming to church. Sarah started wondering if he would ask them to drop their names from the membership list.

Listening Support

But their fears weren't confirmed. Bob and Sarah soon realized the pastor was spending more time listening and inquiring about their jobs and home than telling them why they ought to come back to church. They found themselves sharing how Bob had experienced difficulty when fellow employees got laid off, and Sarah shared the pending divorce of her parents after 33 years of marriage. Bob and Sarah had longed for someone to share their difficulties, to say "I'm sorry" or "We're thinking of you." But they had found no one.

Now the pastor listened sympathetically. They didn't expect it. His lecture on the importance of church attendance or an insistence on dropping their memberships never materialized. He simply said, "We miss you, and we want you to return."

With the growing recognition that as many as half our church members are no longer active in the life of the congregation, pastors and lay members across North America are making a special emphasis to visit inactive members. Not because of a program, but because they are becoming sensi-

tized to the many thousands of former and missing Adventists in their communities. They sense a loss that can be satisfied only by reaching out and inviting the inactive members to come back. They'll mostly listen, not preach.

Too many who have left the church have been crying out for help, and no one has heard their plea. Pastors and church members want to listen. They want to share your hurts and challenges.

Yet listening alone sometimes is not enough to meet the needs of one who has left active participation in the Adventist Church. These pastors and members will attempt to provide support and additional resources when necessary. The pastor introduced Sarah to another woman in the congregation whose parents had divorced. They were able to share their feeling of confusion and loss. The fellowship helped relieve the anxiety Sarah had been feeling about her own parents' divorce. Maybe a visitor will help you in providing support during a difficult time or by suggesting resources to which you might turn for additional assistance.

And when you find yourself ready to return to active participation in your church, you might find that a return to new involvements is the easiest. A visit from a caring member is a good time to explore the alternatives open to you—Bible study groups, youth activities. Ask about how the church has changed and what new avenues of involvement are available.

Yes, someone may call and visit you. But why wait? Take the opportunity to call your local church and ask if someone would be willing to visit. You may find a listening ear, support during difficult times, new avenues of involvement, and much more. It's worth a call. □



Leslie Bumgardner is an associate pastor of the Worthington Seventh-day Adventist Church in Worthington, Ohio.



THE LOMA LINDA REPORT

Loma Linda University Medical Center:

"Educational center of the worldwide Seventh-day Adventist health-care system"

November, 1989



Ellen G. White speaks at the Loma Linda Sanitarium dedicatory service held April 15, 1906.

Miraculous beginnings offer inspiration for today's workers

The miraculous beginnings of Loma Linda have been an inspiration to all those following in the footsteps of pioneers such as Ellen G. White who launched the institutions with vision, faith, and hard work.

The story begins in the late 1880s when a group of developers chose a hill just south of San Bernardino and named it Mound City. There they invested \$40,000 and built an ornate wooden hotel on the Mound's summit. Hardly had they finished construction when the building boom of the day collapsed and a long, intermittent drought began. The depression of 1893 delivered the final blow to the resort. The owners sold it in 1895 for \$15,000 to a corporation of 40 businessmen and 80 physicians from the Los Angeles area who had joined to establish a health resort.

This group poured \$155,000 into the hotel — intending to make it one of the

finest health resorts in Southern California. They advertised extensively and even ran excursion trains from Los Angeles to introduce their institution to the public.

"Hill Beautiful"

They changed the name from Mound City to Loma Linda, which in Spanish means "Hill Beautiful." In spite of their best efforts, the business failed. Local residents nicknamed the property "Lonesome Linda." In 1904 the owners offered the property for sale far below their cost — \$110,000.

During the same time, the Southern California Conference of Seventh-day Adventists, with a mere 1,400 members, had recently acquired two sanitarium properties — Paradise Valley, near San Diego, for \$4,000, and the new Glendale Sanitarium for \$12,500.

To the amazement and consternation of many, Mrs. White, from her home in St. Helena 500 miles to the north, began to urge the purchase of yet another

sanitarium property in Southern California. She asked John Burden, a young minister who had managed the St. Helena Sanitarium and later served at Sydney Sanitarium in Australia, to search the area for a new sanitarium location.

"Secure the property by all means"

Pastor Burden knew of the Loma Linda property, but he also knew that \$110,000 was out of the question. However, inquiring of the owners, he found they had reduced the amount to \$85,000. This, too, was beyond the reach of the fledgling church. Soon afterward, the amount was dropped to \$45,000. The young pastor reported this bargain-basement price to Mrs. White, and she advised him to stay close to the situation and keep her posted.

Pastor Burden again went to the owners and this time they quoted a firm price of \$40,000. Hearing this, Mrs. White replied at once, "Secure the property by all means, so that it can be held and then obtain all the money you can and make sufficient payments to hold the place. This is the *very* property we ought to have. Do not delay; for it is just what is needed."

The property owners would give only a few day's option to buy the property for \$40,000. Meanwhile, members of the local conference committee, meeting in Washington, D.C., sent a wire to John Burden saying, "Developments here warrant advising do not make deposit on sanitarium."

Thus Pastor Burden was caught in a squeeze between Mrs. White and the brethren. He knew that the newly-elected Southern California Conference president had been told to get the conference out of debt, and he sympathized with that viewpoint.

"How does one whose pockets are empty buy a \$40,000 property without going into debt?" Pastor Burden must have wondered. *(continued next page)*

Information for this section supplied by the Loma Linda University Medical Center office of public affairs.

"FULFILLING THE VISION"

"FULFILLING THE VISION"



An awesome flight of steps led up the hill to the old Loma Linda Sanitarium.



Physicians perform surgery at Loma Linda Sanitarium in 1914 as medical students observe. The first medical students graduated from Loma Linda that same year.

Venturing out in faith, however, he borrowed \$1,000 on his own signature and put the money down on the property. He delivered the money on May 29, 1905, and signed the documents. An additional \$4,000 was due on July 7, and the next \$5,000 on August 9. The balance was secured by a three-year mortgage.

A series of providences

Through a series of providences, the amount was paid in full within seven months, earning a discount of \$1,100. Thus the sum of \$38,900 (plus \$7,000 for taxes and interest) was paid for 76 acres of land, a three-story hotel, a farm house, five large cottages, a recreation building, a water plant with shares of water stock, an artesian well, pumping plant, and water tower and tank.

The purchase price included a full set of farm implements, horses and carriages, and cows; besides orchards with peaches and pears; and over \$12,000 worth of furnishings including linens, dishes, and silverware.

Then began the tremendous challenge of assembling a sanitarium staff and getting patients to register. The Seventh-day Adventist owners took possession on July 1; the first two patients signed in on October 13. Loma Linda was in business.

There was, of course, no working capital and no assurance that anyone would receive a salary. In spite of this, 35 people had reported for duty by November 1. On December 18, the sanitarium had 25 patients. At the end of the first eight months, the books showed a gain of \$1,100.

Julia White, MD, arrived in late November, 1905, to take charge of the nursing program. In April, 1906, the Pacific Union Conference and Southern California Conference committees met at Loma Linda and agreed to name the new institution "Loma Linda College of Evangelists."

Ellen White dedicates sanitarium

A dedicatory service was held on April 15, 1906, with Ellen White delivering the principal address.

In her remarks she stated that "Loma Linda is to be not only a sanitarium but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field."

"The securing of this property is a miracle that should open the eyes of our

understanding. If such manifest workings of God do not give us a new experience, what will?"

The first school year officially opened in 1906 with only a part of the faculty present, and no students had appeared. However, by October 4, 35 students and the entire faculty were present.

The educational center

Times have changed. Today, Loma Linda University Medical Center is the educational center of the worldwide Seventh-day Adventist health-care system which reaches around the world. It now employs over 4,200 individuals, provides annual services for 22,400 inpatients, serves as the tertiary-care center for a large portion of Southern California, has an operating budget of over \$250,000,000, and is the world's leading center for infant-to-infant heart transplantation.

Loma Linda University Medical Center continues in its efforts to "fulfill the vision." Currently under construction is a 220-bed Children's Hospital and a new proton beam cancer treatment facility which will revolutionize the treatment of certain types of cancer.

The services and facilities of the 620-bed Medical Center all play a role in fulfilling the Medical Center's motto "To Make Man Whole."

We Need Your Differences

BY ALDEN THOMPSON

*Pondering
the tension
between
people in
my church*

I was unnerved and somewhat startled by the intensity of my emotions as I began this article. You won't understand unless you too love the church, and people, and God—and want to spend an eternity as one happy family.

A sobering public lecture triggered this piece. Never before has the United States been so fragmented between “liberals” and “conservatives,” observed the speaker. New alliances are being forged across traditional boundaries. Jews, Catholics, and Protestants are breaking ranks to choose up sides as “liberals” or “conservatives” and then making common cause together.

I pondered the tension in my church between liberals and conservatives and all the pain thereunto appertaining. If only we could press together, work together, sing and pray together. But the heart has to be in it, and the conscience must come along unscathed.

So let's talk about it.

First, the annoying labels. We use them in two ways. As lifestyle markers, they distinguish those who like to pray from those who like to play; those who flee to the desert to be with God from those who rush to the city to be with people.

As markers of intellectual patterns, they distinguish those who lay claim to clear answers from those who love to ask questions; those who prefer the disciplined obedience of the army from those who prefer the probing creativity of the university.

As illustrated in the accompanying diagram, overlaying the two ways of using “liberal” and “conservative” yields a quadrant of four basic types: a double conservative, a double liberal, and two types that are half-and-half. The church urgently needs all four perspectives—and can make excellent use of all the variations in between, including those who are a lively blend of all four extremes. That means there is room in the church for both thee and me, even if we do have to curb some of our excesses.

Interestingly enough, the differences in the church today are mirrored in Scripture. We

can roughly match biblical books or authors with each of the basic types.

In my church, for example, I think of Brother and Sister Proverbs, hardworking, practical, optimistic. They are convinced of both God's goodness and the value of human effort. They thrive on church socials and picnics. They love people, and they love the Lord. They like what they see in church papers, the *Review*, *Insight*, *Signs*. For secular literature they are likely to pick up the *Reader's Digest*.

Then there is Brother and Sister Jeremiah, faithful, intense, devout. They are deeply concerned about the loss of spiritual fervor in the church and the subtle inroads being made by the world. You can count on them to be at prayer meeting, Sabbath school, and church. They are inclined to read private publications, being rather troubled by what they consider a “worldly” tendency in our church papers. They read very little in secular literature, preferring to spend their time with the Bible and the writings of Sister White.

Brother and Sister Ecclesiastes are probably the most difficult for the church to understand. They don't have much time for church work since they are so busy with the symphony, the art gallery, the museum. Yet they have made some remarkable contacts for the church in the community and, on occasion, have been known to be quite generous in supporting worthy projects. Probing, curious, questioning—they like what they hear about the new *Review* but haven't subscribed yet. *Harper's* and *Atlantic Monthly* are the magazines you'll likely find around their house.

Brother and Sister Paul are also a perplexity for the church. They seem so devout (indeed, they are devout!). But they keep asking questions about matters that the church decided long ago. Their Sabbath school class seems radical, almost heretical. But they attend faithfully and are loyal supporters of the church.



WE CARE



FOR MAJOR AND DOROTHY EVANS OF THE DUPONT CHURCH IN WASHINGTON, D.C., "LIVING IS GIVING." THEY DEMONSTRATE THEIR CARING THROUGH HOSPITALITY, REGULARLY INVITING THE YOUNG AND THE OLD HOME FOR DINNER. "THE LORD BLESSES US AND WE ARE JUST SHARING A LITTLE OF THOSE BLESSINGS. WE FELLOWSHIP TOGETHER AND HAVE A GOOD TIME."

PHOTO BY DENNIS CREWS

They will tell you that they would like more substance in church papers. They also read broadly in secular literature, but not with a consuming passion.

Can we handle such diversity in Adventism?

When describing ideal Bible teaching, Ellen White addressed that very issue: Students should not have the same teacher "year after year," even if it means using instructors who may not "have so full an understanding of Scriptures." Why do we have four Gospels instead of just one, she asks? "Because the minds of men differ." There is no "ideal" teacher; the ideal is only reached through a community of teachers. "The whole truth is presented more clearly by several than by one" (*Counsels to Parents and Teachers*, p. 432).

We need each other if we want the church to be strong.

A Word to the Conservatives

Now a word directly to you who are drawn by the commands and promises of a changeless God, not by the ever-changing fashions of a restless world; to you who yearn for unity, not relevance; to you for whom obedience to a holy God is infinitely more important than exploring the mysteries of the universe.

If you are alarmed at the loss of fervor in the church, the lowering of standards, the inroads of alien theology—if you long for the "straight testimony" but feel driven to independent publications or private camp meetings to hear it, then this part is for you. Read on. These are your strengths, weaknesses, challenges, and besetting sins.

1. Piety, commitment, conviction. If you're hungry for spiritual food and lonely in the church because it seems listless and lukewarm, don't give up. The church needs you more than ever right now. You sense its weakness; you know where it needs to go for strength. In a time of prosperity, the "naturally devotional" (to borrow Ellen White's phrase) dare not abandon the church to those attracted by material and worldly interests.

Sensing the weakness of the church, you may be tempted to pull away with the rest of the "pure" saints and establish your own

Change is an

uncomfortable

word for those

who'd rather

be guardians

than explorers.

"pure" community. But when has the church ever kept its act together for more than a few minutes at a time? Read Scripture. Read the *Testimonies*. When were the good old days and how long did they last? God is patient. We must be also.

2. **Anger.** The anger and hostility I find in much of your literature concerns me. To A. T. Jones, Ellen White once wrote, "Every sermon you preach, every article you write, may be all true; but one drop of gall in it will be poison to the hearer or reader." If he had the holy oil of the Spirit flowing into the heart, his words would "reform, but not exasperate" (*Testimonies*, vol. 6, p. 123).

Give your anger to the Lord. Immerse yourself in 1 Corinthians 13 and plead with Him to make it happen.

3. **Change.** That's an uncomfortable word for you. You would rather be guardians than explorers. And the church needs the stability you bring. But you will have to make peace with change as well. That goes for standards and for doctrines. Early Adventists were critical of any woman without a bonnet and any man without a beard. Even mustaches were off-limits. Modesty is something perceived by culture, and culture changes.

How can we know what change is legitimate? By studying Scripture and the writings of Ellen White. Both can help us establish the breadth of God's activity as well as the limits.

4. **Diversity.** The word is almost as dangerous as "change." Read the parallel passages in Scripture and learn to appreciate why the different writers told the same story in different ways. Diversity gives us a net big enough to do the job.

5. **Authority.** You are impressed by divine authority. Appeals to authority are powerful, but can be short-lived and dangerous if not supported by sanctified reason.

In her very first coun-

sel on education, Ellen White warned against holding the minds and wills of the students by "absolute authority" (*Testimonies*, vol. 3, p. 134). The attempt to ensure stability by the hand of authority can be the very means of destruction.

The church needs you, conservatives. And you need the church. Your great strength is also your great weakness. Share your strength with the church and let it help you with your weakness. Send your children to the church's schools; they are your schools, our schools. There will be moments of discomfort for all of us. But we must learn to live together. After all, we'll be neighbors in the kingdom.

A Word to the Liberals

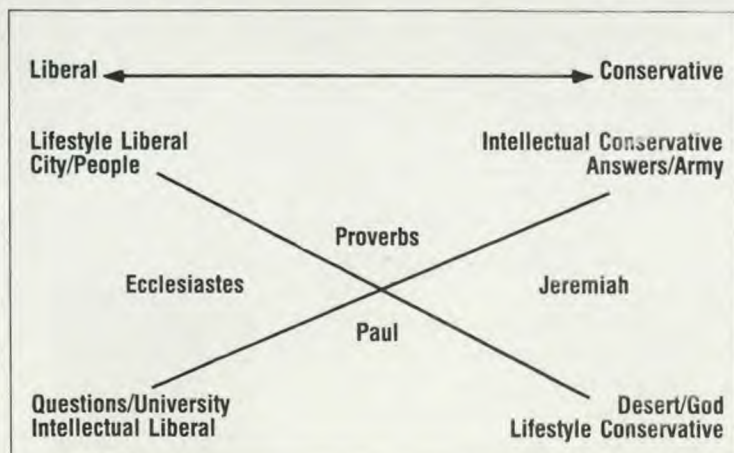
Now a word to you who find the world a very intriguing place. As far as the church is concerned, you tend to be less bombastic than the conservatives. You don't go away angry, you just go away. Later the church wakes up and suddenly remembers, "Whatever happened to . . . ?" But it is too late. The pew has been empty too long.

Actually, to pin the label of "liberal" on an Adventist isn't quite fair. In the broader religious world any Adventist willing to carry the name is hopelessly conservative. After all, we believe in a God who hears and answers prayers. That makes us conservative regardless of the labels we use among ourselves.

Still, under that conservative Adventist um-

brella, some differences are worth noting. A liberal, for example, finds the creation at least as interesting as the Creator, much prefers a probing question to a revealed answer, and is tempted to spend more time with human beings than with God.

So if you are a liberal Adventist—not wild, just liberal—concerned about the shallowness



Sometimes

life becomes

lonely for
exceptional,
thinking
people.

of the church's preaching and writing, alienated because you have ventured thoughtful questions when the saints wanted clear-cut answers, and feeling condemned because your love of beauty stands in a certain tension over against the church's call for simplicity, sacrifice, and practicality, then this part is for you. Read on. These are your strengths, weaknesses, challenges, and besetting sins:

1. **Intellect, curiosity, a love of beauty and excellence.** If you're hungry for a thought-provoking sermon, and the church seems austere, without aesthetic qualities, don't give up. The church needs you more than ever right now. You recognize its weakness. You have the sensitivity to help bring it to maturity.

The world is populated by mostly average folks. So is the church. That spells a lonely life for exceptional people. They are seeking answers to questions most have never asked, and conversation partners are rare.

If you are one of the lonely bright ones, you need to know that there are others like you in the church. Somehow you need to find each other. And together you need to help us shape a believing community for all the people.

And then there is your love of beauty and excellence. Adventism's Puritan heritage makes us intensely practical. Aesthetics are easily ignored. We build no museums or art galleries. You can show us the beautiful in a chaotic world.

2. **Patience.** This is a hard one. When your outstretched gift finds no receptive hand and your cry for help no listening ear, you would be excused for looking elsewhere. Because we have so far to go, the church will often appear barren and austere. But it needs your talents.

Pray that you might find in the church the receptive hand and the listening ear. And pray that the Lord of Creation will grant you patience to endure both the average and mediocre while the church struggles to appreciate your gifts.

You will also need patience to understand those who are so overwhelmed by the Divine Presence that they obey without questioning. You may feel that you can challenge God, like Abraham or Moses. Don't neglect that pre-

cious right—just remember that others simply melt in His presence.

3. **Gifts.** Conservatives are gripped by their convictions and give accordingly. The church would be more vibrant if liberals would do the same. Our schools, in particular, could do exciting things if they really enjoyed the wholehearted support of the church. Think about it. Then do something about it.

4. **Worship.** Liberals tend to be better at probing and exploring than they are at worshipping. And by worship, I don't mean just sitting in church. I'm thinking of an attitude toward God, an attitude of submission and acceptance.

Now, I don't mean to diminish your ability to confront God with your questions and perplexities. Not at all. Some of you have struggled long and hard to win through to that openness. But there comes a time when questions fall silent—we admit that God is God and we are merely His creatures. That is true worship. As Job said, "Behold, I am of small account; what shall I answer thee? I lay my hand on my mouth" (Job 40:4, RSV).

As you search after God, you can know that He is searching after you, too. So don't give up too easily. Lay claim to your blessing and don't let Him go. Stay with it—until, like Jacob, you have the blessing in hand.

I want our church to be a channel for at least part of that blessing. That will be difficult, I know, for conservatives have a hard time understanding liberals. I'm not telling you anything new. That's part of the loneliness you've learned to live with.

But maybe we are all more lonely than we care to admit. That's why the blessed hope is so precious. Let's share that hope and keep it alive. That's what the body of Christ is all about. □



Alden Thompson is provost and vice president for academic affairs at Walla Walla College, College Place, Washington.

Beyond Inherited Faith

BY RICHARD A. WINN

H Reflections on Christian Growth

ave you heard the story of the great Surveyors' war? A number of young men enrolled in a College of Surveying and signed up for Mapping 101. In that course they learned to map square

corners and parallel lines. Having learned these rules well, they decided there was really nothing more they needed to know. So they left school and went north in two teams to survey the great open prairies of Canada.

One team took the eastern side of the plain, the other the western side. If all of their corners were square and all of their lines parallel, they should meet at the top midpoint, they thought. But when they reached the northern end of the prairie and the two teams approached each other, they discovered, to their dismay, that they were seriously off. They would not meet.

They had put a great deal of effort into the project, and their abject failure brought anger. They took to calling each other names, attacking one another through rival publications, arguing about whose square or parallel was more accurate and reliable. And while the rest of the world languished in hunger and strife, the two teams denigrated each other.

Christians are sometimes like that. Our measuring instruments are inadequate.

The Desk Chair

Imagine three chairs, each a different style.

The first one is a desk chair. Desk chairs are chairs in which people learn. Thus they represent the beginning point of faith. At this stage our religion, beliefs, and understandings are of the nature of something passed on—inherited—from others.

This is the faith we absorb at a very early stage of life—while still toddlers. Our pictures of God form early. When the important people in our lives—parents and other primary caregivers—are close to us, available, listening and tender, our perception of God will be that of one who is close and available and listening, and tender.

We don't critique those understandings of God; we simply embrace what we find. There is a deep sense of security here. And we don't want to be challenged to think that maybe this faith could ever be anything less than totally

adequate for the realities of the life ahead. We cling to our "security blanket."

We should not in any way diminish the importance or the value of this kind of learning and experience. It's a good foundation, a good beginning place. And as we face the complexity of life, it provides a sense of order, system, and certainty upon which to move forward.

But inherited faith with all of its pluses and advantages eventually begins to chafe. Strongly tied to parental authority, especially in middle and late adolescence, it is not agile enough to face new complexities and problems.

The Portable Chair

As we continue to grow, we discover that merely inherited faith is not adequate. And our search brings us to the second chair, a chair for the out-of-doors, *the camping chair*—lightweight, portable, collapsible. It's a pilgrim chair—a chair for the journey. It symbolizes the "wilderness" phase of faith—a time of examination, of inspection, of careful looking at what's been handed down.

Thoughtful Adventists are facing tough questions—tough questions about the meaning of life and true relationships—about the origin and destiny of life. They're not going to take anything on anyone's say-so. The pilgrim stage is often characterized by a cutting loose from the past. It's a troubling time.

It is never easy to move away from that which is secure and tied down and authoritatively settled to that which is unclear and unknown. It is full of risks and pain.

The Office Chair

The office chair, which symbolizes the third phase of faith, is not an easy chair, not a recliner, not the kind with a lever that you pull to raise your feet and to activate a vibrator to relax you and make you sleep. No, it is an office chair, a working chair—no easy complacency here. This is the period of *owned* faith.



Thoughtful

Adventists are

facing tough

questions

about the

meaning of life

and true

relationships.

This solid work chair supports us while we think through many problems and questions. It is at this stage of faith that we hammer down our own stakes. It is here that we say, "This I believe. Here I stand. I am staking this out as my own territory, my own faith. I have thought it through, I have examined the Scriptures, I have looked at the alternatives. This for me is home."

Oh yes, there'd be times when you would "make the tent you live in larger; lengthen its ropes and strengthen the pegs!" (Isa. 54:2, TEV)—times to pull up your stakes and move them out to encompass larger concerns, larger issues, larger perceptions of God. But basically, you are home.

At this stage you develop an immense sense of compassion for those who hurt in the world. You're now concerned about more than just getting all your beliefs tucked in properly. You've gone through the anxiety of working out your own place on the planet. Now you turn and look at that planet and say, "It's a devastated, hurting, and wounded place; it's time to weep—not because my creature comforts are not being met, but because there are so many people around me, whom I genuinely love, who are homeless and hungry and confused."

We've talked about three stages of faith symbolized by three chairs. We may term them *inherited faith*, *wilderness faith*, and *Promised Land faith*. What do these stages look like in various dimensions of your own personal living? Let's take two typical examples: Sabbath and church.

Sabbath in the Three Stages

A person can be an absolutely conscientious Sabbathkeeper at the earliest stages of life, even if it is expressed in terms of "Mom and Dad would really be mad at me if I didn't" or "I've got to be really careful not to spend any money on Sabbath because God would be so mad at me if I did." This can produce some very careful Sabbathkeeping.

There is danger, however, when the Sabbath is understood in terms of whether what we do will or will not be upsetting to God. For as a person matures, he perceives religion as something bound up with dictatorial authority figures, and that becomes very uncomfortable. So as a person goes through his wilderness pilgrimage stage, the Sabbath gets set aside. We notice that we can go shop-

ping on Sabbath and God does not strike us dead, neither do we run into car problems. So we say, "See, we're liberated!" What a tragedy!

If that's where you're struggling now with the Sabbath, may I urge you, don't go back to Egypt! Instead, allow yourself the possibility that Sabbath can take on whole new meanings. At the Promised Land stage of faith, you begin to realize that the whole issue of Christianity centers on relationships. And a relationship is something to be enjoyed and deepened. As we realize that there are so many superficial, frivolous people, we know why God desperately needs those who are willing to take the time to go deep with Jesus Christ and become deep people themselves.

For these the Sabbath becomes a cherished treasure—a time for deepening of the soul, and for getting in touch with the mind of God and with the hurting heart of the world. Devoid of the Sabbath, we become superficial, crass, empty, and materialistic.

Church in the Three Stages

We will probably relate differently to the church at different stages of faith. At the stage of inherited faith, the social dynamic in our life is very conformist. I join the church because that's where my friends are. I can fit in, and I can feel reassured that what I'm doing is OK because other people are doing it. And it feels so good to be reaffirmed by other people doing and believing and acting the same way that I am. Especially if we're friends and we hold certain vocabularies in common.

There are many people who cherish the church as an occasion for belonging because this is a stage of life when belonging is very important.

But as people leave their adolescent years, they suddenly find that belonging isn't quite as important. In fact, belonging begins to feel like a noose around their neck, and being an individual becomes more important. "I want to be me—I want to do it my way. Don't lay your trip on me! I want to figure it out for myself."

The church takes on a different meaning for those who are done with conforming, and who have established their own independent identity; for they now gather voluntarily together with a group of other people who are also individualists. And they begin to enjoy each

other in a new kind of fellowship known as community, not conformity.

In this context, it's our privilege to nurture each other in our growth, not to force each other into submission. Furthermore, we've got a task to do. A world out there is hurting, doesn't know Jesus, doesn't know loving people. We need to cooperate together, to minister and to serve.

The church becomes an enabling body to make us strong so that we can go out to the world. The church becomes an exciting and a sought-after experience, quite unlike the way we related to the church at an earlier time. Tragically, many people are making long-term decisions about church at a time when church seems the least useful, that is, when the church still serves as a reminder of past authority figures.

What does this all mean for us? First of all, let's not try to grow by just tinkering with the minutia of memorized key texts and being more grim-faced about our obedience. Let the possibility of growth take us into fresh new understandings of Christian life. Perhaps the images of God, of obedience, and of church that we knew as children are not adequate for the issues that we are facing as adults. And that's OK.

Second, let's remember that there are people, children and adults, in the church who are spread over the entire spectrum of ways of experiencing church and religion and faith in God. Let's understand them. Let's be patient with them. And let's be careful ourselves not to take our experience and push it on other people, making it normative for them.

If we are to be spiritual Christians, it means that we must take the pilgrimage from Egypt to the Promised Land. And we must support each other in the process.

That means that we must understand each other as we go through our times of sorting and figuring it out for ourselves. The church is a body of people who are walking together, supporting each other through buffeting, scary, and threatening times en route to the Promised Land. □



Richard Winn is associate professor of religion at Pacific Union College, Angwin, California.

CONCERNED ABOUT ALONE AND OFTEN
STRUGGLING DIVORCÉES, SEVERAL
MEMBERS OF THE PIONEER MEMORIAL
CHURCH IN BERRIEN SPRINGS,
MICHIGAN, CARED ENOUGH TO CREATE A
DIVORCE RECOVERY GROUP.
CONNIE TIFFANY NOW CO-LEADS THE
BERRIEN SPRINGS CHAPTER THAT
PROVIDES FELLOWSHIP, NURTURE, AND
LEARNING OPPORTUNITIES.



I CARE

Can I Come Back?

BY BEN MAXSON

Gary had dropped out of the church 12 years earlier. As I visited with him in his home, he suddenly leaned forward and asked, "Pastor, do you really think I can come back? Will they accept me? What will people think?"

Perhaps you have had the same questions. Maybe you have been inactive or out of the church, and you want to come back. But you are not quite sure. Let me assure you. You *can* come back.

What the church and I have a right to expect.

But coming back after being inactive often raises questions and fears about yourself, and your church. Many may be the same ones you experienced when you joined the church.

As you come back, you may need to rethink what you expect from your church. And you may need to explore new relationships.

Things have changed, yet the church is still yours, and you are needed.

An understanding of how expectations develop when you join a church may help you prepare for coming back, and even help you return.

How you became a member of the Adventist Church still affects your relationship with, and expectations of, your church. If you grew up within the church and your values changed, you might have expected the church to change to meet those values. Or perhaps your values stayed the same and your church changed. Either way, changes in your relationship with your church can disillusion you if you are not ready for them.

It's only natural for you to have expectations of the church as you think of returning. If not, why would you even think of coming back? The Holy Spirit has created a sense of need or expectancy that is leading you to want to return. It is important to clarify your expectations and evaluate whether they are reasonable.

What do you expect from your church as you come back? Think back to what was happening to you at the time you quit attending church. What expectations were not met at that time?

You have the right to expect things of your church. You should find acceptance, warmth, and a sense of belonging. You have the right to be nurtured spiritually and to use your gifts in ministry. You should find a church that has a sense of purpose, one whose mission is clear. Your church

should help you on your way to the kingdom.

These, and others, are legitimate expectations. But let's be realistic. Few members, and therefore few churches, are perfect. Few will be able to meet all of even these basic expectations. The church to which you return will be very similar to the one you left. You will notice changes; and the longer you have been absent, the greater those changes. Your church is still human; it still makes mistakes. You may even find one or two members who will admit to being sinners! But then, what did you expect?

Some of your problems may be the direct result of impossible or unrealistic expectations. You may have legitimate needs that your church may not be able to meet. Very few churches can meet every need for every member. So you may have to look to other sources to meet some of them. For example, if you are the only single parent in a small church, it will be very difficult for that church to meet all your social needs.

As you plan your return to your church, you need to determine the legitimacy of your expectations and be willing to modify some of them. And while thinking about coming back, consider what the church can expect from you.

What Can the Church Expect From You?

Your church has the right to expect that you involve yourself in its life and ministry. You are not needed as a spiritual spectator, but as an active participant. You will need to grow spiritually and find your niche, discover the spiritual gifts the Holy Spirit has given you to build up the church.

The church to which you are returning deserves your loyalty and support. Remember that stewardship is your response to what God has done for you, not the salving of a guilty conscience or the quieting of some persistent request. More than your money, the church needs your prayers and your loyalty. One of the best ways to meet your own needs is to help others.

The church has its problems, as many people



Best Sellers for 1989



Prayer Pointers

Find more joy and meaning in your prayer life, more assurance that the channel between you and God is clear!

Sharing her personal experiences, the author guides you step by step toward satisfying communion with your heavenly Father. She tells how she lost the boredom and guilt that had choked her lifeline to God and how she found intimate, joyful conversation.

Paperback, 128 pages.

An Adventist Faces the New Age

Quietly, the New Age is attracting followers. It is surrounding us with new music, best-selling books, and holistic health practices.

Now, a qualified author has written an Adventist perspective on this subtle movement. Ken Wade, assistant editor of *Ministry*, brings you up-to-date on everything from crystal power to reincarnation to UFOs.

His informative book prepares you to answer the question "What do you think about the New Age?" Paperback, 154 pages. 14,000 sold!

Comfort for Mothers

Karen Spruill tells the truth about motherhood. She brings into the light of day her struggles with loneliness and frustration. But then she shares the learning process that released her from these oppressive feelings.

Her book has tried-

and-true advice on breast-feeding, toilet training, money matters, child abuse, and self-forgiveness. Fellow author and mother June Strong comments that "the chapter on discipline alone is worth the price of the book."

Paperback, 128 pages.

Believe It or Not

Can the 27 fundamental beliefs of Seventh-day Adventists be maintained with intellectual integrity? Are they Christ-centered? See for yourself in this comprehensive book that sold a quarter-million copies in one year. Hardbound, 392 pages.

1989 Best Sellers



Mail to your Adventist Book Center or ABC Mailing Service, P.O. Box 1119, Hagerstown, MD 21741

- ☐ SDAs Believe.....US\$4.95, Cdn\$6.20
- ☐ The Making of a Mother.....US\$7.95, Cdn\$9.95
- ☐ Secrets of the New Age.....US\$3.95, Cdn\$4.95
- ☐ Practical Pointers to Personal PrayerUS\$7.95, Cdn\$9.95

Subtotal \$ _____

Sales Tax \$ _____

Name _____

Shipping and Handling* \$ _____

Address _____

Total \$ _____

City, State, Zip _____

*(15 percent \$2.50 minimum)

Call toll-free 1-800-253-3000 for Visa/MasterCard orders

I CARE



FACED WITH LOSING ITS YOUTH,
THE LOS ANGELES KOREAN CENTRAL
CHURCH CARED ENOUGH TO BEGIN
A YOUTH CHURCH IN ENGLISH FOR
ITS YOUNG PEOPLE.
ASSOCIATE PASTOR LEROY KIM NOW
NURTURES THIS GROUP OF YOUNG
PEOPLE THAT HAS GROWN IN THE LAST
YEAR FROM 75 TO NEARLY 150.

PHOTO BY DAVID CHUNG

love to point out. But if it is God's church, then you must let Him work on those problems. He surely knows about them and is well able to solve them. He can answer the questions you may have, though it may take some time.

Expectations run both directions. What do you do with unmet expectations?

Dealing With Conflicts

Bill was asked to be head elder. But every time he initiated something, it was blocked by Dan, who had been head elder for 15 years. Instead of talking over the problem, Bill tried to ignore it. When that didn't work, he began to avoid Dan. After eight months of struggling with the situation, Bill exploded and turned in his resignation.

You cannot ignore conflicts without making them worse and ruining relationships. This type of problem may have contributed to your leaving the church.

There is a better way of dealing with these strains—by renegotiation, something we do in relationships all the time. Renegotiating expectations when conflicts occur can help resolve them before they lead to an explosion.

The first step in renegotiation is to clarify your expectations. Learn to talk about what you expect from the church and each other. Then explore how to meet or change these expectations. What can you do without? Are there other ways of meeting your needs? Renegotiation is simply the process of talking about your expectations with others in the church and seeking a mutually satisfying solution.

In order for renegotiation to work, you must be flexible. Ann wanted only one kind of music. She refused to return to her church unless the board voted a policy forbidding any other type. Renegotiation cannot work without mutual give-and-take.

Being willing to forgive provides another vital ingredient in the renegotiation process. Fred was an elderly deacon who had his feelings hurt by another deacon, his closest friend. He refused to forgive him or even to return to church unless his friend admitted that he had intentionally hurt him. In spite of the pastor's work and other friends, this attitude made resolution impossible.

Obviously, moral or biblical principles are non-negotiable, but very few personal problems involve such a standard. Most of us can find alternate ways

*Your church
should help*

*you on your
way to the
kingdom, but
will not likely
meet all your
expectations.*

to satisfy many of our expectations, or can change some of them. Often what drives people out of the church are small, unresolved relationship clashes. Flexibility, forgiveness, and communication provide keys to effective renegotiation.

We have looked at a number of things that will prove helpful as you return to your church, but the most significant is your relationship with God.

Your walk with God has a great deal to do with your desire to come back to church. The Holy Spirit is leading you back. After all, of what use is it for you to return if it does not help you in your walk with God, if you do not have a relationship with Him? Coming back to church may help your relationship with Him, but if you come back to church without Him, what good will it do?

God wants His church to be a family of believers who center their lives on Him. As you return, seek Him. He has promised that you will find Him. Your return can strengthen your spiritual life.

If you return to God or strengthen your relationship with Him as you come back to the church, you will be a stronger member. Your life will be more meaningful, and you won't drop out again as long as you continue to grow in Him. Ultimately, returning to church finds its real meaning in a closer walk with the Lord. This walk will provide a foundation for clarifying and renegotiating your expectations and church membership.

We want you back. God wants you back. The Holy Spirit is leading you back. He will provide the strength and courage—whatever you need to come back. Put your trust in Him. He won't let you down. □



Ben Maxson is associate director of Church Ministries in the Carolina Conference.

Announcing the New Edition of the Conflict of the Ages Set!

Over the years, families have treasured Ellen G. White's classic Conflict of the Ages set as a valuable addition to their libraries.

Now, Pacific Press presents a new edition with quality soft-textured covers that make these precious books affordable for everyone.

Add this incomparable set to your Spirit of Prophecy collection.

Available
at your
Adventist
Book Center.



From Pacific Press—
A Tradition of Quality



Unabridged
five-volume
set, 3,772
pages.

Also in
Spanish.

© 1989 Pacific Press Publishing Association 2888

We Came Back

BY HARRIET STONE

Sabbath morning. The nearly empty pews waited to welcome the congregation. I huddled at the end of one of those pews near the back of the sanctuary, ready to leave at the first hint of inner rebellion.

I hadn't attended church for months. Once, a year earlier, my husband and I had dared to venture into this sanctuary for the church service.

My memory of that first Sabbath was sharp as I kept a lookout for that same too-friendly greeter who had said all the correct words of welcome. I didn't need her just now any more than I had needed her then.

Members-only had stared as we'd ascended the front steps that year-ago Sabbath. As though we'd drifted in from outer space.

The sermon had been good. "A teaching kind of minister," my husband had said. Again the correct words while we were being ushered along the line of platform participants on our way out the front door.

We didn't go back. For many long bitter weeks before that Sabbath, we had nursed our resentment over some shabby treatment. Not all who travel the "pilgrim pathway" are destined for sainthood, and we had encountered some Adventists whose halos definitely were slipping.

We needed time, we said, time away from uninspiring corporate worship. Time to become reacquainted with each other after nearly a decade of a too-busy lifestyle.

Those Sabbaths spent at home during the long months of self-imposed exile were sweet and peaceful. We slept late, enjoyed leisurely meals, went for walks, and read and read.

And we talked. We complained about the inconsistencies we saw in the Seventh-day Adventist Church. We agonized over the treatment at the hands of those who were supposed to be such wonderful Christians.

So the winter slipped away, and we continued our solitary Sabbathkeeping. The solitude began to wear thin, however. Sometimes on Sabbath I wished I were a part of the congregation, joining in the singing, putting my tithe in the offering plate, exchanging greetings with fellow Seventh-day Adventists.

Maybe, just maybe, we hadn't given that little church a fair trial. I decided to attend one more time. I set the target date for a Sabbath several weeks in the future.

I didn't go. I let my husband talk me into staying home again. But as I stood at the kitchen window watching the falling rain, I knew I didn't want to spend any more Sabbaths in exile.

The following Sabbath I went to the church, arriving at least 10 minutes before Sabbath school was to begin. I couldn't face the crowd on the steps again.

Finding a Refuge

I was welcomed warmly, but quickly escaped the group of greeters in the foyer to find refuge at the end of one of the pews in the rear of the sanctuary. I was not ready to leap back into churchgoing Adventism. I was here as an observer.

The pews were shining, the windows sparkled, the carpet was well vacuumed, hymnals and title envelopes were orderly. The song service was refreshing and the opening remarks pertinent. Someone read the mission story. Was the mission quarterly still in existence? The large churches I had attended for years scorned such simple, outdated features as the mission story.

I had been assaulted by entertainment to keep me from being bored with Sabbath school, interspersed with starchy, professionally prepared productions that allowed no room for warmth or informality. Indeed, I was once a Sabbath school superintendent myself, involved in the Hollywood and the starch of these serious attempts to create a meaningful Sabbath school.

But I found a quiet simplicity in this sanctuary. Missing were the glitz and polished professionalism to which I had become so wearily accustomed.

Sabbath school classtime. Here again I found quietness and purpose. Two or three pews in the class I chose to attend were filled



with persons who had obviously studied their Sabbath school lesson. I, who hadn't turned the pages of a lesson quarterly for years unless pressed into service to teach a class, vowed to be a better prepared participant if I should come again.

The church service uplifted me. Surprised, confused, I escaped before the closing hymn. I had had enough for one Sabbath and needed time to think. I didn't want to believe corporate worship could hold any meaning for me, even though solitary worship was not the answer either.

My husband, his curiosity piqued, joined me the next Sabbath. I shouldn't attend church alone, he said. We should worship together.

We continued to attend on a fairly regular basis, but warily fended off any suggestions for transferring our membership. We would be observers, thank you, not participants.

An invitation to stay for a fellowship dinner, warm greetings from members of the congregation, a phone call to say we were missed—our reserve began to yield. Soon we were welcomed into membership again.

Time and the grace of God have washed away much of the bitterness and hurt. The flaws that originally contributed to our apathy still exist in the Seventh-day Adventist Church.

God deals with individuals. He directed me, I firmly believe, to this congregation, where my husband and I have found a church home. Differences of opinion are evident in this group, and members sometimes rub each other the wrong way. But these are real people—warm, caring, sincere in their worship. As busy, active members, we now join them each Sabbath morning, no longer exiles. □

Harriet Stone is a pseudonym.

I stopped looking at them . . .

Although I was out of the church for eight years, I never felt comfortable working in my garden on Sabbath. As I saw the signs of Christ's coming being fulfilled at an accelerating rate, I knew it was time to come back to the Adventist Church. So I decided to forget what church members had said or done to offend me, stop looking at others, and become an Adventist again to meet my own spiritual needs.

Bill

People in the church said they missed me . . .

I left because I was going through a divorce and didn't know who to talk to, and no one knew what to say to me. I also started smoking marijuana, which separated me further and made it harder for others to approach me. But my parents continued praying for me and inviting me to church concerts, which they knew I'd enjoy. Many times I would come to a church program just to see a friend who was visiting from out of town. And people were kind to me. When I came back, people would say, "Glad to see you. We missed you."

Later my fiancée became interested in the Adventist Church and felt she should start attending. I tried to warn her of what the church was really like, but she felt it was right. I had not thrown out my books, and she began reading them. She was baptized, and I came back because of her.

At first I was nervous to come back. I thought people would be cool to me because of my "multi-married" condition. But they weren't. Between the time I left the church and the time I came back, members had taken to wearing more jewelry. That was hard for me to accept, especially since I had explained to my wife that we didn't wear jewelry. I even questioned how serious everyone (in-

cluding my family) was about his religion, but the warmth of Jesus made the difference. I realized that it wasn't everyone else that needed to change. Getting closer to Jesus Christ made the difference for me. I quit worrying about what others thought or did, and concentrated on my relationship with Jesus. *Dane*

The love of friends drew us back . . .

My wife and I grew up Seventh-day Adventists. My dad was a staunch member, a pillar of the church.

In the early 1980s, however, my wife and I got caught up in theological debates. Discouraged by all the arguing, we stopped coming to church. In fact, we stayed away almost two years.

But we came back. We had friends in the church who loved us too much to let us go. The love of those friends eventually drew us back to church.

We have found our footing now, and teach a Sabbath school class. *Peter*

My brother invited me . . .

When my older brother started going back to church after more than 15 years, I began to feel that my life lacked something. He invited me to come back. I came, but with a lot of apprehension. And I stayed. The support of my extended family has been invaluable during these two years. Without them, I probably would have left. *Juan*

My life lacked happiness . . .

I stopped going to church several years ago. After going through many bad experiences, I realized only recently that my life lacked happiness. I thought that coming back to church would help me find that happiness. Eventually things started changing, and I felt better. It was easy to come back to the Adventist Church because I was familiar with it from my background. *Ivijeau*

Are You Hurting?

BY WILLIAM G. JOHNSON

That lovely story *The Trip to Bountiful* tells about an old woman who dreams of going home. Walled in now by the city apartment with her son and his pouting wife, she longs to

go back to Bountiful, Texas, where she grew up and raised her son.

*It's hard
not to
go back*

The movie version opens with a slow-motion scene of a young woman running through the fields, her arms stretched out to receive her boy, who comes to meet her. In the background we hear the old gospel song "Softly and tenderly Jesus is calling . . . Come home! come home!"

Are you hurting? I expect you are. Leaving the church—for whatever reason—is like leaving home.

Some kids break away from the nest with angry words and hard feelings; some don't feel wanted, and drift away; some get kicked out. But always there's pain. Home ought to be the place where we're wanted, accepted, missed.

And so you left the church, and you're hurting. Perhaps you feel as if you can't stand the church, or the church can't stand you. But you hurt nonetheless. You hurt for home.

How do I know many "missing" Adventists are hurting? Because I have friends among them, and because of their letters.

A few months ago the *Adventist Review* printed several articles about missing and inactive members. That issue went far and wide and touched many missing Adventists—maybe even you. I've been hearing from "the missing" since.

One man left the church long ago—in fact, he joined another denomination 40 years ago. Another former member wrote in anger, professing himself glad to be free of the Seventh-day Adventist Church. But he requested that we send him a copy of the *Review* when we printed his letter.

A woman from Colorado, who signed herself "A Prodigal Daughter," wrote: "This is just one little letter, but I hope that its message will not go unnoticed. The church can be doctrinally pure, but please, please, let that doctrine be richly enshrined in a love that manifests itself in welcoming smiles, warm handshakes, follow-up, and friendships." Do you feel as she does?

Or maybe you hurt like the South Carolina friend who said she doesn't go back to church because she's too ashamed. "It would take much love and support for me to show my face again," she wrote, "though I long for the fellowship of an Adventist Christian. Please, dear church, let your love and show of love pull us back into the flock. The forces of the world are so strong—they are relentless in their pull on us. We missing members love and need you. But we must know we're loved and wanted."

Friend, I don't know you, but I hurt with you. You *belong* here with me, with us, in the fellowship of the Seventh-day Adventist Church. Home isn't the same without you. I long to see you back among us—where you belong.

Jesus Hurts Too

I believe Jesus hurts with you also. In Luke 15 He told three lost-and-found stories—the lost sheep, the lost coin, and the lost brother(s). Each of these stories has a family setting—the sheep lost from the flock, the piece of silver in the home, the father and the two sons. Jesus isn't talking about finding people who have never heard of God, but about those who somehow became separated from the family.

Jesus hurts when you leave home.

Jesus wants to draw you back.

And Jesus rejoices when you come home!

In Jesus' story of the prodigal son, the young man "came to himself" in the far country. He was hurting—hungry, lonely, friendless. And he said to himself, "I will arise and go to my father".

Are you hurting for home? Softly and tenderly Jesus is calling: "Come home! Come home! You who are weary, come home!"

It's hard to go back. Going back suggests that we failed in some way. Going back means risk: Will anyone want us at home?

I have a close friend who joined the "missing" many years ago. Last year she had serious surgery—surgery that brought God and His



love very close to her, but that also led her to a decision. She would go home.

"I never felt as though I had left the church," she told me. "I simply stopped attending. I would never have joined another church."

She was 13 when she quit attending church; she is now 70. She would go home—after 57 years she would go home. But would the church accept her? "I decided to give them a chance," she says.

And so she went home. And the church did accept her: they welcomed her in, made her feel wanted, special.

It's hard not to go back. It's hard to go on hurting, knowing that we belong at home, knowing that others hurt for us.

If you are hurting, you need someone to talk to, someone to whom you can open up your heart, someone who won't be shocked by whatever resentment or anger or frustration or disappointment or shame may boil out. Someone who can listen. Someone who knows God, and who will talk easily about Him.

Know someone like that? Get in touch with him or her. Tell that person where and why you hurt, and how you want to go home.

If you can't think of someone like that, go to the telephone directory. Look up the number for the nearest SDA church and give the pastor a call. Tell him or her that you've read this article and you want to talk about coming home.

Or give me or one of the other *Adventist Re-*

view staff a call. We're here to help you—to help you come home. Our number is (301) 680-6560.

Don't forget to give God a call. Get on the hot line—we call it prayer—and pour out your heart to Him. Tell Him your hopes and doubts (Is it any use trying?). Tell Him your frustrations and fears (Will anything have changed?). Tell Him everything. Speak to Him as you would to your best friend.

And then listen. Stay quietly kneeling or sitting, and wait for Him. He may have a word for you; give Him equal time, although He won't demand it.

Then go to that good old Book, the best book ever written. Take it down from the shelf and open it to Luke 15. Read the whole chapter. Read it slowly. Close your eyes and think about it. Put yourself into it. *You* are that lost sheep, that lost piece of silver, that lost child.

Lost! But God, God the loving Father, waits for you, looks out for you, strains His ear to hear your decision: "I will arise and go to my Father . . ." Softly and tenderly Jesus is calling: "Come home! Come home! You who are weary, come home!" □



William G. Johnsson is editor of the Adventist Review.

Your Heritage

I believe in Jesus, and so do you. He is the Son of God, the Messiah who lived among us and died on the cross for our sins, who one day soon will come again.

The church is *His* church. He died to redeem her, to present her to God a beautiful bride, spotless and pure (Eph. 5:25-27). No, not a perfect church—at least not yet. But *His* church.

If we love Jesus, if we believe He is our Saviour and Lord, we *belong* in His church. As Christians we don't stand alone; because we're joined to Him, we're joined to one another. We're all part of one body—His body, the church.

Church is home—your home, where you belong—despite its problems and failings.

And there is no other church like the Seventh-day Adventist church. Here the Sabbath is cherished—what a blessing! Here the hope of the Second Coming glows bright, is burned into our name. Here we find a people of prophecy, a worldwide mission inviting men and women back to the Creator of heaven and earth. Here we find the "everlasting gospel" calling the world to give glory to God in these last days.

This is *your* heritage; this is *your* home.

Adventist Review

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 Chitra Barnabas

Art Director Stephen Hall

Designer Bryan Gray

Director of Periodicals Gilbert E. Anderson

Ad Sales Orval Driskell

Subscriber Services Larry Burtneft

Consulting Editors

Neal C. Wilson
Charles E. Bradford, Wallace O. Coe, D. F. Gilbert, Robert J. Kloosterhuis, Kenneth J. Mitteldeier, Enoch Oliveira, Calvin B. Rock, G. Ralph Thompson

Special Contributors Kenneth H. Wood, George W. Brown, Gerald J. Christo, Otis C. Edwards, Bekele Heye, Edwin Ludescher, J. J. Norsey, Jan Paulsen, Walter R. L. Scragg, Joao Wolff

Africa-Indian Ocean Editions Editor, Jack Mahon

Inter-American Edition Editor, Adalgiza Archbold

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

How to Subscribe

Subscription prices: Twelve monthly issues: US\$9.97 plus US\$5.00 international postage; 40 issues of the weekly *Adventist Review*, US\$31.97; full 52 issues (monthly and weekly), US\$41.97

To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, Maryland 21741. Single copy, \$1.50 U.S. currency. Prices subject to change without notice.

To Writers We welcome unsolicited manuscripts. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

Bible texts credited to NEB are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1978 by the International Bible Society. Used by permission of Zondervan Bible Publishers. Texts credited to RSV are from the *Revised Standard Version* of the Bible, copyrighted 1946, 1952 © 1971, 1973.



It's more than a health message. It's a mission for life.

A family of four from England, had been vacationing in Florida for about three weeks when the father began feeling ill. When his condition worsened, he was admitted to Florida Hospital; tests showed he'd suffered a brain hemorrhage.

One of the nurses on the man's unit learned that her patient's son would have his fifth birthday in three days. Even though, their family was going through a tough time, the nurse knew that every child needs to celebrate his birthday. So the nurses on the unit planned a party complete with cake and gifts. The following Sunday, a Florida

Hospital social worker treated both sons to a day at Disney World. "The loving care we received at Florida Hospital helped us through our crisis," the man's wife said. The staff worked on my husband's physical recovery and our whole family's emotional one."

At Florida Hospital our mission goes beyond physical healing. We have a mission for life... eternal life.



FLORIDA HOSPITAL®

Give the Gift of Living Music!



Great new gifts from Chapel/Bridge Records!

Serenity. A selection of peaceful guitar meditations by Steven Martin. Cassette.

Epic Brass. The outstanding Epic Brass Quintet performs a richly varied repertoire of classic chamber music. Cassette.

The Bible: The Amazing Book. New for kids! A fascinating narrative of the Bible with songs and stories. Cassette/songbook.

Music City. An assortment of upbeat tunes from the popular Reunion singers. Cassette/CD.

Bring the holidays into your home!

Great Hymns of the Christian Faith, the Christmas Album, vol. 2. Orchestra. Cassette.

It's Christmas Time! Wintley Phipps, baritone/bass. Cassette.

What Child Is This. New Covenant, instrumental. Cassette/CD.

Snowing Again. Dona Klein, organ, piano, and orchestra. Cassette.

Prices subject to change without notice.



Cassettes US\$9.98/ Cdn\$13.98 unless otherwise listed.

Music City: US\$14.98/ Cdn\$21.98 compact disc.
What Child Is This: US\$8.98/Cdn\$12.98 cassette.
US\$12.98/Cdn\$18.98 compact disc.

Now available at your local Adventist Book Center!

CUC

College faculty rewarded for teaching excellence

Three teachers at Columbia Union College in Takoma Park, Maryland, were selected to receive awards given for undergraduate teaching excellence in Adventist colleges in the United States.

Richard Fredericks, associate professor of theology, Pauline David, professor of mathematical sciences, and Robert Schwindt, professor of psychology, each received \$1,000 Thomas and Violet Zapara Awards, which were presented on September 6.

Candidates for Zapara Awards were chosen on the basis of student and peer evaluations, spiritual credibility, teaching load, relationships with colleagues and students, commitment to quality and service to academic discipline.

The General Conference's Board of Higher Education was responsible for the awards, which were funded by a donation from Thomas and Violet Zapara.

Though the Zapara Awards provided a monetary reward for teaching excellence, Schwindt believes the real payoff in teaching comes in the classroom.

"I think you have to have your own intrinsic kind of feeling about the rewards of teaching," Schwindt said.

David believes teaching is one of the nobler professions—a calling to train youth to be independent thinkers.

"I teach because I love to teach," said David. "My joy and pride in teaching is centered around my students and know-

ing that they are contributing to society in a way I couldn't have done alone."

"For me, teaching is ministry," said Fredericks. "My ultimate goal is to lift up Jesus Christ in a way that's real and relevant to young people, and in a way that will help them see that their lives will never be all they can be or should be until they have a personal commitment to Him."

LORETTA ROGERS
Public Relations Assistant

HOSPITALS

\$500,000 donation given to Shady Grove Adventist Hospital

The Aschenbach family of Gaithersburg, Maryland, has donated \$500,000 to Shady Grove Adventist Hospital in nearby Rockville to be used for expansion of its emergency department.

According to hospital President Bryan Breckenridge, this gift is the largest that Shady Grove has ever received.

The emergency department, which will be totally rebuilt and doubled in size, will be named after the late Robert Aschenbach, son of Conrad and Lois Aschenbach.

Breckenridge said a recent campaign to solicit funds for the expansion of the emergency department ended with close to \$1.5 million raised.

"Strong support from community leaders and generous donations from area businesses helped us reach our goal," he said.

Included among the funds is a grant for \$150,000 from the state of Maryland that was approved by the General Assembly in its last legislative session.

"The Aschenbach gift is very special to the hospital, especially with the tremendous growth in the area," Breckenridge said. "We are obviously thrilled."

Nearly 50,000 people visited Shady Grove's emergency department last year, making it the busiest in the county. The hospital's emergency department was originally designed to accommodate 35,000 people per year.

When construction is completed in 1992, the new emergency department will be capable of serving up to 70,000 patients per year, according to Breckenridge. Hospital planners said that this should match the area's projected growth over the next 10 years. Ground-breaking for the project will be held in the spring of 1990.

In order to serve people more quickly, Breckenridge said the hospital has developed a system to "fast track" patients with minor emergency illnesses. This separate unit opened last spring and made Shady Grove the only hospital in the county with this service.

TAMARA RUSSELL
Director, Public Relations

WORLD CHURCH

Quiet Hour starts daily radio program

As of October 16, The Quiet Hour launched a new daily radio broadcast called *New Way of Life*.

Lois Ridgley, station relations manager, reported that the program will be aired initially on 30 stations in the top 50 market areas of North America.

LaVerne Tucker, director of The Quiet Hour, stated that long-range planning envisions 100 stations carrying the new radio series by 1992.

With its magazine format, every 15-minute program is designed to speak to the young adults of America.

Each show features three segments: a brief health message presented by an authority in the field, a guest sharing his testimony of the working of God's Spirit and a spiritual message from the Word of God.

A new and contemporary theme, along with a musical interlude and the offer of a free devotional booklet, will round out the program.

J.H. ZACHARY
Director, Public Relations

Now you can finish your college degree.

If you're an adult who is unable to attend college because of location, schedule, or other responsibilities, Columbia Union College has a program to meet your needs. Through the External Degree Program, CUC offers degrees in *business administration, health care administration, general studies, psychology, respiratory care, and religion*.

You can start course work at any time during the year, live anywhere, and work at your own pace, earning credit through directed independent study, individualized instruction, and credit for life experience. If you'd like more information on the External Degree Program, call Columbia Union College toll-free at 1-800-835-4212 (in Maryland, call 1-800-492-1715).



COLUMBIA UNION COLLEGE
Gateway to Service

OHIO

Mount Vernon VBS focuses on drug abuse

The Mount Vernon city church held its annual Vacation Bible School before camp meeting this year.

"We built upon last year's success," said VBS Director Gini McKay. "Out of 75 children present this year, 39 were not of our faith."

Darla Smith, a VBS leader, was responsible for bringing 10 children from the apartment complex where she lives.

"It was really exciting," Smith said. "One little boy wanted to come to VBS so badly, but he was only three years old and couldn't. I promised he could come next year with his brother. Some of the children keep asking me when we are going to have another VBS. They don't want to be left out."

Responding to this interest, the Sabbath school council met and decided to hold weekly story hours that will hopefully grow into a branch Sabbath school.

A special feature of this year's VBS was its concentration on the prevention of drug abuse.

The children were given copies of *Winner* magazine, and on Wednesday night local police officers came and gave a program on drug paraphernalia, photos and a slide presentation on what happens to someone who uses drugs.

"The final program was great," said Pastor John Sweigart. "Most of the parents came to see the children's program. We made a lot of good contacts."

JEANETTE PELTON

Correspondent

COLUMBIA UNION

Union members reach for Ingathering goals

Benefiting the homeless, helpless, hungry and sick in 186 countries of the world, Adventist volunteers will soon be visiting both residential and business sections of the Columbia Union for their annual humanitarian appeal.

Out of the more than \$7 million that was collected in 1988, over \$3 million was spent for medical, educational and community projects in developing nations, as well as the United States and Canada.

About \$1 million was spent for local and state community service and disaster relief programs. Another million went to church-operated schools.

"Inner-city projects, camps for underprivileged children and church youth and health-screening vans benefitted from over \$1 million that communities in the union gave to the Adventist humanitarian appeal last year," according to union President Ron Wisbey.

The remaining portion was used to finance other programs and fund-raising costs, which came to three percent of total donations.

"The money donated by people in the union will make a lasting difference in the world around us," Wisbey said.

HOSPITALS

Joint commission awards hospital accreditation

Reading Rehabilitation Hospital in Reading, Pennsylvania, has received accreditation for another three years from the Joint Commission on Accreditation of Healthcare Organizations in Chicago after demonstrating compliance with the commission's nationally recognized health-care standards.

The commission's on-site survey of the hospital was conducted in June.

"Above all, the national standards mandate that attention to quality be a top-level activity that permeates the entire organization," said John Milton, director of the commission's hospital accreditation program.

RRH President Clint Kreitner called the accreditation "proof of an organization-wide commitment to providing quality health care."

POTOMAC

Adventist booth provides new life at county fair

The "New Life Ministry" booth sponsored by the church in Harrisonburg, Virginia, made an impact on many people at the Rockingham County Fair.

Visitors helped themselves to a total of 994 pieces of varied literature, as well as 177 health magazines.

Approximately 300 people had their blood pressures checked. While 250 had their blood sugar tested, 218 life-expectancy reports were given through the use of a computer printout.

A "Smoking Sam" dummy attracted much attention as "he" smoked a carton of cigarettes in four days.

Continuous videotapes were shown on stress, alcoholism, cholesterol, smok-

ing, drug abuse and sex education for the family.

JEANNE HARDAKER
Correspondent

ChildCrafting

New Video Series on Parenting



"Every parent can profit by watching ChildCrafting."

—Ruth Murdoch,
Licensed Clinical Psychologist

"Positive, thought-provoking, highly recommended."

—Sandy May, *School Psychologist*

"ChildCrafting gives helpful insights to parents in the complicated task of rearing children."

—Drs. John and Millie Youngberg,
*Founders, Family Life Workshop,
School of Education,
Andrews University*

"I give ChildCrafting a standing ovation."

—Evaline West,
Licensed Social Worker

Tape 1: A Child's Eye View of God
Tape 2: Super Love vs. Super Kids?
Tape 3: Is Childhood a Sin?
Tape 4: How Much Freedom Is Too Much?

INTRODUCTORY OFFER

Tapes 1-4, only \$14.95* per tape
(Regularly \$19.95)

SAVE EVEN MORE!

Buy all four tapes for \$49.95*
(Regularly \$79.95)

Special valid through December 31, 1989
For VISA and Mastercard orders only

Call 1 (800) 447-8007 or write:
The Quiet Hour
P.O. Box 3000
Redlands, CA 92373

*Plus \$2.50 shipping and handling.

Meet the faculty at Garden State Academy

LYNN LEE

Parents send their children away to academy at age 14 or 15 and then wonder, "Who's taking care of them?"

We'd like you to meet the faculty of Garden State Academy in Tranquility, New Jersey. These men and women not only teach your children, they also take care of them.

When students are lonely, it's these faculty members who invite them over for supper on Friday evening. When young minds can't figure out a chemistry problem or a friendship, it's these staffers who open their office doors.

So take some time to meet each of our staff. This way you can learn a little about each member, his or her responsibilities, interests and outlook for this school year.



David Mathi: Our principal is a native of Bombay, India, who came to the United States to go to Columbia Union College in Takoma Park, Maryland. He is a long-time resident of New Jersey, a teacher and then principal at the Waldwick school for 15 years. In his second year as principal at Garden State, he is pleased with our 120-student enrollment and is looking forward to an active and spiritual year.



Lynn Lee: GSA's new vice-principal/registrar also teaches biology I and a class in anatomy and physiology that has been offered here over seven years for college credit in conjunction with Columbia Union College. Lee is happy the option of college credit is available to seniors.



Dowell Chow: Born in Puerto Rico, our treasurer has worked for the Seventh-day Adventist Church for most of his life as a pastor, treasurer and trust services director in Colombia, Venezuela and Puerto Rico. He hopes to serve well and long at GSA.



John Aitken: A pastor for many years, John has started the academy's own church services on campus—while he also teaches Bible courses. Different classes are in charge of the church programs on different weeks. We hope by this to train our students to be willing leaders in churches after they graduate. Gideon's Band, a group that conducts services in churches around the conference, was organized quickly this school year. Contact Aitken to make arrangements.



Bill Baker: Under his direction, the academy choir has already traveled to the Hackettstown church to sing responses, while another group went to Lafayette for the church service there. Baker has a broad background in music, having taught at schools in Nebraska, Colorado, California and Texas. Contact Baker to arrange for musical groups to visit your school or church.



Don Aldrich: This year he added a course in personal finance to the math and computing he has taught while at GSA the past three years. In personal finance class, students utilize computers to help solve life's everyday problems. Pupils also prepare for job interviews, write resumes and face other simulated life experiences.



Jeanne Aldrich: In her post as secretary to the principal, Mrs. Aldrich is the voice callers hear on the phone most frequently. She also is the academy's problem-solver for people who need questions answered.



Bill Bulford: Our history teacher has been here longer than anyone else—22 years. We often turn to Bulford to learn what has worked or failed in the past. He teaches freshman English and all history classes. As a senior class sponsor, Bulford believes this year's seniors are an excellent group.



Fran Alessandra: One reason GSA is an unusual school is because the students here like the food. And Fran Alessandra is the reason. She is willing to work with us, even when special events cause her to change the menu to meet special circumstances like banquets.



Bill Joost: This volunteer staff member does career counseling three days a week and administers the entrance tests for reading comprehension and math competency to make certain that the school can meet the educational needs of its students.

GSA work opportunities

More than one-third of the students at Garden State Academy work off campus at jobs the school lines up or jobs they find themselves.

Several students work in the grounds department at the Adventist hospital in nearby Hackettstown.

The House of the Good Shepherd, a nursing home in Hackettstown, has two students working in their cafeteria.

Last year the academy began a work-study program with two local ShopRite stores, and the managers are very pleased with the quality of work GSA students produce. "These kids are great. I want more!" said Cathy Pluymers, a supervisor at the Newton ShopRite.

More job opportunities have opened up recently. Country Life Restaurants, which operates Adventist eating establishments in New York City and other places, asked for students to work in the fruit and vegetable preparation plant in nearby Newton.

The students clean and cut vegetables and fruits for salads and recipes. A quota program lets students who excel increase their wages dramatically.



James Mott:

The dean of men is a graduate of GSA who's been with us for two years as an assistant dean. He makes each Friday evening special to

help the dormitory have a home-like atmosphere, like the time he had fresh strawberries for all the guys as they sat around the lobby in front of the fireplace. He's also the work coordinator and lines up on- and off-campus jobs for students.



Carolyn Grubbs:

In her second year, this dean of women also teaches sophomore English and interior design, a course in which students learn how to reupholster furniture. Last year the class reupholstered the

lobby furniture in the women's dormitory, and this year they are working on the men's dorm furniture.



Roy Conrad:

He helps with the interior design class as a volunteer, drawing on his many years' experience in the upholstery business.



William Garrett:

Our industrial education teacher also takes care of the academy grounds. This year he plans to have his class in welding build a permanent bridge across a stream on campus because our wooden

bridges have had to be replaced every three or four years.



Richard Gibbon:

General sciences, chemistry, physics, algebra and electronics add up to quite a load of classes for a teacher who is new to GSA. But he came prepared, bringing with him a generator that

produces static electricity. The electric charge can become so great that it produces a bolt of lightning three feet long—which fascinates his science students!



Elaine Gibbon:

GSA's new home economics instructor and librarian has rearranged the academy's library to make it more usable and has worked to have more periodicals available as well. She also has English students coming for week-long orientations on how to use the library. The Gibbons have been missionaries to Liberia and Ghana.

SPOTLIGHT ON NEW JERSEY



Merv Kesler:

The Keslers also have served as missionaries—to the Marshall Islands. His English and art classroom is decorated with mementos from both his travels and surfing hobby.



Cathy Kesler:

She enjoys teaching typing part time and always has a ready smile for her students.



Gayle Grove:

Another GSA graduate, he's lived at the academy most of his life. He literally keeps the school running because he is its maintenance and transportation director.



Randy Reed:

One of two Humanitas Taskforce workers at GSA, Reed is assistant dean of men. He has a degree in business from Pacific Union College in Angwin, California, and teaches classes in physical education as well as general business. Last summer he set a goal of visiting all 50 states—and made it!



Kelly Perron:

The other Taskforce worker serves as both the assistant dean of women and school nurse. She graduated from Southern College in Collegedale, Tennessee, with a nursing degree.

ABC SPECIAL November only



Dinosaurs

by Ruth Wheeler and
Harold G. Coffin

**Free poster
with each book!**

Regular price \$6.95
Visitor special \$5.25

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 the product or service advertised.

BERKELEY SPRINGS, WV: Comfortable and convenient country home nestled between two mountains in the eastern panhandle of the state. Three bedrooms, one and one-half baths, family room and full basement on 1.5 fenced acres. Beautifully landscaped—fruit, berries and asparagus. Three outbuildings. Will sell with or without small business (good income). Twelve miles from Adventist church and school. Priced for quick sale at \$92,500. Reasonable offers will be considered. Phone (304) 258-2827. (111)

HARP CONCERT: Columbia Union College presents harpist Robin Roys in a candlelight concert of Christmas music for harp on Friday, December 1, at 7:30 p.m. in the sanctuary of the Sligh church, 7700 Carroll Ave., Takoma Park, MD. For information, call (301) 270-6777. Free admission. (111)

ANDREWS UNIVERSITY has an opening for a dean of affiliations and extensions and adult education and director of records. An earned doctorate and qualifications to hold faculty rank are required. Broad experience in Adventist higher education is expected. Superb interpersonal skills are also required. Send resume to Dr. Arthur Coetzee, Vice President for Academic Affairs, Andrews University, Berrien Springs, MI 49104. (111)

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, contact: Sparkling Streams Institute, Inc., 530 SE 12th St., College Place, WA 99324; (509) 522-2379. (1215)

PACIFIC UNION COLLEGE is seeking a physical plant director. Requires proven management skills in budgeting, staffing and planning, plus broad experience in construction and maintenance of water, electrical, sewer and road systems. College degree is desired. Denominational wage scale/benefit package. Submit resume by November 15 to: V.P. Finance, PUC, Angwin, CA 94508. (1115)

SEEKING A CHRISTIAN FEMALE to care for a 3-month-old infant during the day. Private, furnished room with bathroom provided, plus salary. College students are welcome to apply. Contact: Ms. Matthews, 7833 Somerset Ct., Greenbelt, MD 20770; (301) 345-3557. (1115)

ADVENTIST DENTIST IS SEEKING a dental hygienist and associate for full- or part-time position in a growing preventive private practice located on the beautiful eastern shore of Maryland. Excellent salary and benefits. Come and join our dental team. Write to: Donald Jackson, D.D.S., 712 S. Main St., Northeast, MD 21901; or call (301) 287-8644. (1215)

SIGHTS, SOUNDS AND MISSIONS of Southern Africa Tour: February 18-March 7, 1990. Escape the cold and snow to Africa's sunshine. Forward journey via London return to Rio de Janeiro. Send for a free video and brochure (postage and handling, \$3.50) to: Dr. John Staples, Box 148, Angwin, CA 94508; or phone (707) 965-2677. (111)

CANADIAN UNION COLLEGE invites applications for an instructor in religious studies. Requirements: Ph.D. in religious studies (NT preferred) and must be an ordained Adventist minister. Send curriculum vitae to: Dr. Warren Trenchard, Vice President for Academic Administration, Box 430, College Heights, AB, T0C 0Z0. (1215)

GATLINBURG CONDO FOR RENT: Ten-minute walk to downtown. Two bedrooms, two baths, fireplace, full kitchen, cable TV and pool. Sleeps four to six people and overlooks Roaring Fork Stream. Has two-person, heart-shaped Jacuzzi spa. Winter rates, ski hike. Relax in the Great Smokie Mountains. Call (615) 428-0619. Discount to Adventists. (11)

RETIRING? Relax and enjoy life. Let someone else do the cooking, housekeeping, maintenance and transportation while you enjoy leisure activities and interaction with our energetic and involved seniors! Have one- and two-bedroom apartments and private rooms. Immediate occupancy! Florida Living Retirement Center, 3425 E. Semoran Blvd., Apopka, FL 32703; (407) 862-2646. (111)

BECOME A CLINICAL LABORATORY SCIENTIST through classroom instruction and laboratory training. B.S. required (16 semester hours each of biology and chemistry). Call (708) 887-4299 collect or write: School of Medical Technology, Hinsdale Hospital, 120 N. Oak St., Hinsdale, IL 60521. (21)

LOSE WEIGHT PERMANENTLY! Reduce cholesterol, diabetes. Wildwood's live-in programs can transform you! Jacuzzi, sauna, treatments, vegetarian cooking classes, educational lectures, guided hikes on mountain trails and a spiritual environment. (800) 634-WELL. Wildwood Lifestyle Center and Hospital, Dept. U, Wildwood, GA 30757. (111)

MODERN LIVING CENTER has openings for RNs and LPNs. Paid refresher course available. Located in the beautiful mountains of Pennsylvania close to Blue Mountain Academy/Elementary School. Flexible work hours, benefits and bonus available. Send a resume or write for an employment application to: Laurel Living Center, RD #3, Box 3835, Hamburg, PA 19526; or call (215) 562-2284. (111)

THOMAS 16-PASSENGER 1982 Ford Econoline School Bus, with newly rebuilt long-block motor, for sale. Excellent condition. Meets all Ohio state requirements. \$6,000 firm. Phone James Reed at (216) 322-2380. (1115)

LIFESTYLE EDUCATOR/MASSAGE THERAPIST COURSE: Six-month certificate includes 578 hours of instruction in massage, anatomy and physiology, nutrition, hydrotherapy, gardening, the Bible and S.O.P. Starts January 3. Room, board and tuition after part-time work: \$1,995. Advance work scholarships. For more information, write to: Director of Education, Wildwood Lifestyle Center and Hospital, Wildwood, GA 30757; or call (800) 634-9355. (111)

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 your self-addressed, stamped envelope to: 530 SE 12th St., College Place, WA 99324; or call (509) 522-2379. (1215)

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

BIBLE LANDS TOUR: Enjoy the experience of a lifetime with the It Is Written telecast tour to Egypt and Israel March 19-April 2, 1990. For more information, write to: It Is Written, Box 0, Thousand Oaks, CA 91360. (111)

PLANT OPERATIONS MANAGER is needed for a 160-bed skilled nursing facility owned and operated by the Adventist Health System. One and one-half miles from Blue Mountain Academy and Elementary School. Exceptional opportunity for an individual with proven maintenance experience in a health-care setting, as well as strong family and Christian education commitments. (111)

ELTERNHAUS: Adventist care for Adventists over 62. Kindly board and care with a kindly family in a licensed ambulatory residential home. Call Diane at (301) 854-2776 if you are kindly interested. We are kindly thinking of expanding and there will be room for three more kindly retirees soon. Get on our waiting list now. (121)

FRESH, PESTICIDE-FREE medijool dates from California. #1 select and #1 large at \$2.50/lb. (5-lb. minimum), plus shipping charges. Visa and Mastercard accepted. The Family Date Shoppe; (800) 448-1486. (1115)

HEALTH INSURANCE: America's finest program for the self-employed or small groups at affordable prices; 100 percent hospitalization coverage, disappearing deductibles to zero and \$10/\$25 outpatient deductibles. Use any physician or hospital. Coverage up to \$2 million per person. Underwritten by the Pioneer Life Insurance Company in Illinois. For a free estimate, call Keith at (703) 620-0780. (1215)

BARHI DATES from California for sale. We ship 12 lbs. for \$25 via UPS anywhere in the lower 48 states. November 1-December 31. Send check with order to Cloverdale SDA School, 1085 S. Cloverdale Blvd., Cloverdale, CA 95425. (121)

MOVING? We can help! Call the professionals at Montana Conference Transportation. We will move your household goods anywhere in the United States or Canada. Prompt, courteous service at a discounted price. For a free estimate and information concerning your move, call (800) 525-1177. Owned and operated by the Montana Conference. (1215)

Students who look forward to a life of serving the Lord in health, pastoral, or educational ministries must
Call Toll Free
1(800) 525-9191
for free information material on
Weimar College

a division of
WEIMAR INSTITUTE
P.O. Box 466, Weimar, CA 95736

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 I-40, these lots are level and/or rolling. Great financing rates as low as 6.9 percent or payments starting at \$50 per month. For free brochures and more information, call (800) 453-1879, Ext. A367B, or write to Heritage Country Estates, Rt. 1, Box 146A, Deer Lodge, TN 37726. (21)

TREE PLANTERS NEEDED! Start December 1 in the southeastern United States or Oregon. Year-round work is available. Travel and mobile living needed. Good wages. For further information, write to: Evergreen Forestry Services, 1400 Pinecrest, Sandpoint, ID 83864. (1115)

STRONG'S COMPREHENSIVE CONCORDANCE 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 call (800) 643-5714. (1115)

NEEDED: Dedicated Adventist dietitian to work with Adventist physician in medical office practice. Immediate needs are to help develop and implement a unique Christ-centered weight-loss program and give individual dietary instruction to patients. Three Adventist churches and an eight-grade church school in area. Competitive salary and benefits. Send resume to: Dr. David Roddy, 621 E. Fifth St., Waverly, OH 45690; or call (614) 947-7591. (1115)

HEALTHFOODS EXPRESS: Complete selection of your favorite health 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 are not required. Send to: Healthfoods Express, Box 8357, Fresno, CA 93747; or call (209) 252-8321. (121)

**HIGH BLOOD
PRESSURE?
OVER WEIGHT?
DIABETES?
HIGH CHOLESTEROL?
HEART PROBLEMS?**

let the health
professionals
at the
NEUSTART®
Lifestyle Program
help you

Call Toll Free
1 (800) 525-9191
for a free information
packet

a division of
WEIMAR INSTITUTE
P.O. Box 486, Weimar, CA 95736

WHAT AN EMPLOYMENT PACKAGE! Professional satisfaction, excellent wages and benefits, a rural setting and an active church and church school, all within 70 minutes of Orlando in central Florida. We have openings for RNs, medical technologists, X-ray technologist and physical and respiratory therapists. Call Paul Riley, director of personnel for Walker Memorial Hospital (AHS/Sunbelt), collect at (813) 453-7511. (1115)

SINGLES: Now you can meet other Adventists throughout the United States. If you are 18-85 and looking for friendship and fellowship, mail a stamped, large self-addressed envelope to: Discover, 38 N. Park Ave., Apopka, FL 32703. (11)

ANNOUNCEMENTS

Requests for placing announcements should be in the Visitor office four weeks before the date of issue.

Concert benefits homeless children

The Takoma Park, MD, church will present "Amahl and the Night Visitor" on December 1, 2 and 3 as a benefit concert for the homeless children of Washington, DC. The program is being produced and directed by Francisco de Araujo. Tickets go on sale November 1 at the Takoma Park church and other area Adventist locations.

Right to choose or right choice?

The Columbia Union Public Affairs and Religious Liberty Department is sponsoring a rally celebrating 100 years of religious liberty at the Eastwood church in Columbus, OH, November 11 from 3:30 to 6:30 p.m. Representatives from state government, the General Conference and the North American Division, as well as pastors and religious liberty leaders from congregations in the Allegheny West and Ohio conferences, will attend.

Adventist singles slate national retreat

The National New Year's Retreat for Single Adults, which will be held December 29-January 1 at Camp Kulaqua in High Springs, FL, will be a special time for fun, fellowship and spiritual renewal, featuring: Jeff Hunt, music; Don Cruze, drama; Blake Hall, guest speaker; and Eddy Nich-

olson, humor. Complete weekend costs: \$90-\$110. For information, contact: Adventist Singles Ministries National Headquarters, 4467 King Springs Rd., Smyrna, GA 30082; (404) 434-5111.

HVA invites singers to perform "Messiah"

Anyone who has ever sung "The Messiah" is invited to join the mass choir and orchestra for a performance at Highland View Academy in Hagerstown, MD, December 15 at 7:30 p.m. Rehearsals will be conducted every Sabbath at 3 p.m. except November 25. Singers who own scores and know the music well should phone Director Bill Bromme at (301) 739-8480 or (301) 797-9835 for dress rehearsal dates.

Adventist schools announce alumni reunions

Forest Lake Academy, March 23-24; San Gabriel Academy, April 7-8.

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,"--*1 Thessalonians 4:16, 18 NIV.*

BEHNER, Harold Sr., born April 5, 1896, Brunswick, OH; died August 10, 1989, Danville, OH. He was a member of the Mount Vernon, OH, Hill congregation. Survivors: wife Edna, sons Harold Jr., Leslie and Orland, stepdaughters Cora Curtis and Irls Guy, 15 grandchildren, 32 great-grandchildren and nine great-great-grandchildren.

CATE, Donald W., born August 21, 1917; died July 8, 1989, Uniontown, OH. He was a member of the Barberton, OH, church and served on conferences committees and as a local church elder, school board chairman and treasurer. Survivors: wife Helen, sons Stanley and Thomas, daughters-in-law Kathy and Debbie and four grandsons.

COX, Lincoln M., born August 9, 1901, Dallas, TX; died August 8, 1989, Mount Vernon, OH. He was a member of the Mount Vernon Hill congregation. Survivors: wife Elsie, daughter Elaine and two granddaughters.

DOYLE, Mabel A., born May 6, 1898, Smithsburg, MD; died August 24, 1989, Hamburg, PA. A home nursing and Bible instructor in the Pennsylvania, Potomac and Chesapeake conferences, she was also a charter member of the Hyattsville, Spencerville and Beltsville, MD, churches. Survivors: son Ray, grandson Gregory and three great-grandchildren.

ERVIN, Dove L., born March 19, 1891, Rennie, WV; died September 19, 1989, Dunbar, WV. She was a member of the Charleston, WV, church. Survivors: son Harry, daughters Frances, Kathleen Watson, Loretta Hawkins, Helen Pittman and Margaret Hanes, sister Georgia, 22 grandchildren and 54 great-grandchildren.

GASKELL, Carol P., born April 4, 1919, Takoma Park, MD; died September 29, 1989, Rancho, CA. Survivors: husband Arthur Jr., daughters Karen Kotofski, Kirsten West and Kathleen Schmunk, son Arthur III, brother Robert Paulson and eight grandchildren.

HAUCK, Arthur, born June 20, 1925, Mott, ND; died September 11, 1989, Redlands, CA. A member of the Sligo church in Takoma Park, MD, he was chairman of the communication department and a professor at nearby Columbia Union College for 14 years. Survivors: wife Erna, sons Arthur and John, daughter Sharon Kiefer, brothers Wilburt, Fred and Elmer and sisters Anna, Martha Scott and Leah Lucas.

HYER, Eleanor E., born in Marion, OH; died August 7, 1989, Akron, OH. She was a member of the Akron First church. Survivors: daughters Jeanette Kish and Barbara Jackson, stepsons David and Jerry and many grandchildren and great-grandchildren.

JONES, Robert T., born March 27, 1898, Larksville, PA; died August 22, 1989, Reading, PA. He practiced medicine in Plymouth, PA, for 35 years and was a member of the Philadelphia Lawndale church. Survivors: sons Robert and Irving, three grandchildren and five great-grandchildren.

MARTIN, Gladys E., born January 17, 1899, Chatham, Ontario, Canada; died September 4, 1989, Williamsport, MD. She served as a teacher at several church schools. Survivors: daughters Patti Hare and Lenore Combs, six grandchildren and five great-grandchildren.

MILDRED, Ruth, died August 1, 1989, Franklin, OH. She was a member of the Worthington, OH, church. Survivors: sons David and Irwin and daughter Martha.

SOMMERVILLE, Wanda M., born in Akron, OH; died August 21, 1989, Akron, OH. She was a member of the Akron First congregation. Survivors: husband James, daughter and son-in-law Sandra and Bruce Stewart, sons and daughters-in-law Gary and Linda, and Terry and Dawn, mother Violet Gaddis, brother William Gaddis and five grandchildren.

SUNSET CALENDAR

Eastern Standard Time

	Nov. 3	Nov. 10	Nov. 17
Baltimore	5:04	4:57	4:51
Cincinnati	5:35	5:28	5:23
Cleveland	5:19	5:11	5:05
Columbus	5:27	5:20	5:14
Jersey City	4:50	4:43	4:37
Norfolk	5:06	4:59	4:54
Parkersburg	5:23	5:16	5:10
Philadelphia	4:57	4:50	4:44
Pittsburgh	5:15	5:07	5:01
Reading	4:59	4:52	4:46
Richmond	5:09	5:03	4:58
Roanoke	5:20	5:14	5:08
Scranton	4:56	4:48	4:42
Toledo	5:28	5:20	5:14
Trenton	4:54	4:47	4:41
Washington, DC	5:06	4:59	4:53

Columbia Union Conferenc
5427 Twin Knolls Rd.
Columbia, MD 21045

20904GENE AR00 DB NOV 1 VISITR

GENERAL CONFERENCE OF SDA
ARCHIVES DEPT FILE COPY
12501 OLD COLUMBIA PIKE
SILVER SPRING MD 20904

Nonprofit Organization
U.S. Postage
PAID
Hagerstown, MD
Permit No. 266

NEW!

FROM



HOME VIDEO BIBLE STORIES for Children ages 4-12

A WALK THROUGH THE BIBLE
with stories that never grow old!!
The Bible ADVENTURE Series
utilizes art that vividly illustrates
each story. Jim Padgett, outstanding
in portraying Bible characters, is
the artist. Ginger O'Neal, a child
educator, tells favorite Bible stories
in understandable language for
children. Each story follows the
true Bible account.

NOW AVAILABLE

10 Stories on 5 Cassettes @

\$14.95 EACH
(Add \$2.50 shipping)

FREE

The Birth of Jesus
When Jesus Grew Up

*With purchase of the other 4 cassettes @ \$14.95 each
(Add \$3.50 shipping)

*Till December 31, 1989

Daniel in the Lion's Den
The Fiery Furnace

David and Goliath
Queen Esther

The Birth of Jesus
When Jesus Grew Up

The Battle of Jericho
Wandering in the Wilderness

Baby Moses
Moses the Deliverer

TO ORDER

By Mail—

1. Request 'Free Offer' or titles
desired

2. Enclose covering check

3. Print name and UPS address

By Phone—

1. Call 1-800-229-9696

2. Charge VISA or MASTERCARD

Mission Spotlight / 4280 Memorial Dr. / Decatur, GA 30032