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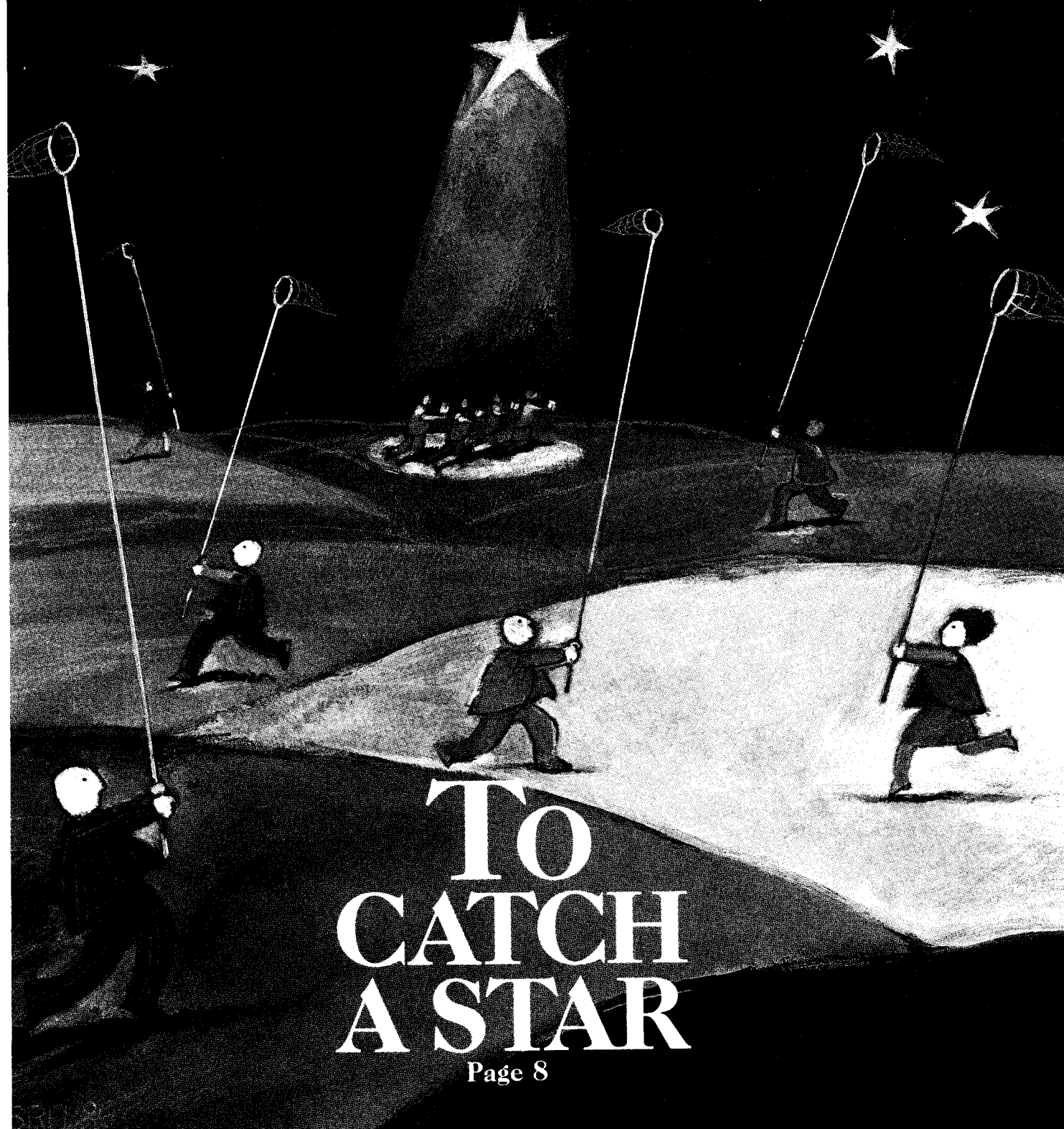
**N.A.D.  
EDITION**

**ADVENTIST**

# REVIEW

Weekly News and Inspiration for Seventh-day Adventists

June 5, 1986



## TO CATCH A STAR

Page 8

## Diluting Truth

Those who promulgate the notion that Adventists can marry non-Adventists ("Interfaith Couples," Apr. 17) simply on the basis that both profess "Christianity" have either not grasped the full impact of the Adventist message or are out to change the Adventist role in this world by intermingling with those not of our faith on a level that inevitably dilutes the truth God gave to this people.

To trumpet some isolated case in which a non-Adventist was ultimately converted on the basis of marriage is to miss the entire point. I was converted going into combat during World War II, but should we have a war that someone might be converted in the process?

JAN S. DOWARD  
Ferndale, California

In December of this year I will celebrate my thirtieth wedding anniversary of marriage to a non-Adventist, a practicing Jew. Basically we have had a very good marriage. We have had problems, as every married couple has, but religion has never been one of them. Because of his background there was never a question but that the children should be raised in the religion of the mother. He is proud of their accomplishments, and most especially that they are fourth-generation Adventists.

SHEILA BIRKENSTOCK SANDERS  
Napa, California

Membership in the same church (SDA) does not prevent the unequal yoking of husband and wife. Some persons, even ministers, are unbelievers, for they are not yet converted, even though they hold church membership. Then there is another dangerous unequal yoke: many SDA men marry women less capable than themselves, leaving the most capable women to pair up with the least capable men. Until such time as people considering marriage look beyond the mere fact

of church membership toward matters of genuine conversion and truly equal relationship, the church will continue to have within it many homes where shadows never are lifted.

CONSTANCE TIFFANY  
Baroda, Michigan

## Thank You

I never will be able to subscribe to the REVIEW again, so I thank all the members of God's growing family for sending a monthly copy of the paper to the poor among us.

NORMAN BIRD  
Fort Langley,  
British Columbia, Canada

## Whose Name?

I appreciated "In Someone's Name, We Pray, Amen" (Apr. 10).

In visiting other Protestant churches, I hear prayers and petitions asked in Jesus' name. When people from these groups visit our churches and find Christ's name left out of our prayers, will they not be confirmed in their belief that Adventists are endeavoring salvation by works, by keeping the law, rather than by His grace?

LLOYD L. FITCH  
Beeville, Texas

## Golden Years

"The Innocent Lie" (Apr. 17) seemed so negative. At age 62 I am pleasantly surprised to find that there are golden years after finishing the hard parts of life.

Ellen Goodman should realize that middle-aged people do know what they will be like at 75. My mother, who recently died at age 84, and my father-in-law, at age 92, had the same cheerful dispositions as they had 50 years before. The hymn says, "Anywhere with Jesus I can safely go," even into old age. Christian senior citizens happily celebrate life day by day, despite physical problems. They want to be regarded with respect by their adult children, not as troublesome children.

Please don't worry about us. Commit us into the hands of the

Lord, and put on a cheerful face when you visit us. HELEN SEARS  
Los Osos, California

## Communion Rush

A hearty amen to "Protesting to Wash Feet" (Apr. 24).

More members might participate if the service weren't so long. For people with children the Communion service can be interminable. Also, some women need to get home to prepare lunch for non-Adventist husbands or families. The Communion service is so important that we should not allow it to be penalized by ministers who preach a regular-length sermon and then at twelve o'clock rush the Communion service.

JOANNA MEDVE  
Baton Rouge, Louisiana

## Familiar Ring

In response to "Rightly Dividing" (Apr. 24), I wonder how the founders of this church ever managed without the Daniel and Revelation Committee? Ellen White tells us history will repeat itself, and your editorial had a familiar ring. In this enlightened age we don't say, "Only the clergy can interpret the Bible"; instead we say, "Only a committee appointed by the General Conference can interpret prophecy." Are the dark ages next?

DOLORES J. ADAMS  
Gentry, Arkansas

## Wedding Band

The early Adventist view on the wedding band is a reflection of Puritan New England custom. It did not originate with us.

GEORGE CAVINESS  
College Place, Washington

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

# ADVENTIST REVIEW

June 5, 1986

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Seventh-day Adventist Church

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COVER BY SALVADOR BRU

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■ "Youth and the Adventist Vision." Young Adventists talk about how they see themselves in relationship with the church.

■ "I Call Them Friends," by Wayne Judd. A dad reflects on life as a father. But not without comment from his sons.





## OF PISTOLS AND PATIENCE

*"God moves in a mysterious way  
His wonders to perform."—William  
Cowper.*

I never thought that chasing ambulances, answering five-alarm fires, and responding to gunfire would prepare me for Christian service. But God had another idea.

As a night police reporter for a daily newspaper, I covered the homicides, hostage cases, hazardous-chemical spills, and high-speed reports. Who would have thought that a career path to the ADVENTIST REVIEW would wind its way through stench-filled alleys, bloodstained sidewalks, and bullet-riddled houses?

Getting a story could mean facing a 12-gauge shotgun or a 45-caliber pistol while debating with police officers on the public's right to know. Too often, my mock-turkey dinner would be interrupted by a radioed 10-50 PI (traffic accident) or a code 238 (shooting). Even now, my adrenaline kicks into overdrive with the squeal of an ambulance siren or the chatter of a police scanner.

As a change of pace, I often interviewed aggressive politicians, who constantly grabbed the media spotlight; bureaucrats, who answered my questions without telling me anything; or fickle fanatics, who persistently pitched their pet peeves to the press.

But God had another idea.

Too frequently, when we Christians begin running the rat race of life, we forget that God already has

reserved a spot for us at the finish line.

There was no question that God led me into the world of headlines and deadlines. He had a special route for my career. Still, there were times I thought the trip had dead-ended.

Such an experience gave me a new appreciation for Moses, Joseph, and David, who had their dreams deferred. Moses spent 40 years tending sheep after matriculating from Pharaoh's private university. David spent close to 10 years running from a demonic despot, after being anointed king of Israel. Joseph spent 10 years in captivity after he told his brothers that they would one day bow down to him.

It's in these valleys of life that God does the critical work of shaping and molding our minds and characters for His purpose. He brings us to a point where we must trust Him alone.

In his book *God Sent a Man*, Carlyle B. Haynes comments, "Joseph came to the firm belief that the man who best fulfills God's purpose and carries out God's will is he who, without anxiety or impatience, simply waits on God's time and does the plain duty of each passing hour."

"Without knowing what God's purpose was for himself, or God's time for carrying it out, he came to learn the supreme lesson of leaving all that . . . in God's capable hands" (p. 107).

Along with patience, success demands a burning persistence. Patience doesn't mean complacency or contentment. Abraham Lincoln lost a number of elections before he became president. After accepting your circumstances—move on. Believe in your dream. Surround yourself with stimulating people. Listen. Ask yourself, "How can I improve? What more can I do?"

"We need to follow more closely God's plan of life," said Ellen White. "To do our best in the work that lies nearest, to commit our ways to God, and to watch for indications of His providence—these are rules that ensure safe guidance in the choice of an occupation."

"He who came from heaven to be our example spent nearly thirty years of His life in common, mechanical labor; but during this time He was studying the word and the works of God, and helping, teaching, all whom His influence could reach" (*Education*, pp. 267, 268).

This summer hundreds of Adventist youth will end their paper chase but begin another crucial race. Many students will start at full throttle on the professional fast track, while others detour into dead-end jobs or stall in the unemployment line. But with godly patience and persistence each will find success.

—CARLOS MEDLEY

## Patience doesn't mean complacency or contentment.



## AND WE WILL ALL GO DOWN TOGETHER

**S**ix and a half years ago I, with veiled face and my own two lips, pledged to be sun, moon, and Florence Nightingale to the man of my dreams. If in that celebrated moment of pristine ignorance, I failed to stumble over the phrase "in sickness and in health," it was only because I didn't know what I was getting myself into.

But when two people share chocolate malts, the bathroom sink, bed-covers, breathing room, and tender embraces, they are bound sooner or later to share something else. Something like a sore throat, or a runny nose, or a fever of 103° F. Not to mention millions and millions of germs.

### The True Test

So I took the bad with the good. The true test of marriage, it turned out, lay not in stroking febrile brows with cool, healthy hands, but in discovering how two people with intestinal flu may build Christian character with but one bathroom between them. Because, more often than not, "in sickness and in health" manifested itself as an all-or-nothing proposition.

Back in the days when I thought being sick alone was the worst thing that could happen to me, a married friend described what domestic carnage resulted when a flu virus simultaneously struck his five-member family in the least appetizing way. "For several days," he said, "nobody cared about anybody."

For years those words incubated in my mind, exploding into full-bloomed meaning only a few weeks ago when, one by one, our family

threesome fell victim to household germs.

I knew I was not well when my body compelled me to lie down on the kitchen floor midway through pouring my daughter's breakfast bottle. Initially my husband remained healthy, except for a slight allergy attack, but late the same evening his good fortune broke. By that time I had recovered sufficient strength to pile two doubled quilts and an extra blanket upon his chilled and shivering form, ever careful to keep them off my side of the bed where, in contrast, I was experiencing my own personal heat wave.

Through it all, our little daughter, with only a stuffy nose, maintained a respectable appetite and an unquenchable desire to play—with us, unfortunately. I can't say that nobody cared about anybody, but there were plenty of times when we wished we didn't have to.

The worst of our flu passed within 24 hours, but during that time I often caught myself thinking that if I felt less rotten, I too could go about healing my family the way mothers in Tylenol commercials do. It

wasn't the first time I'd wished for a more ideal situation in which to practice Christian virtue. But I'm still waiting for enough hours in a day, and a large-enough budget surplus, not to mention immunity to family illness.

### Diapers and Headaches

Maybe there's something to be said for giving out of wealth and serving out of strength. But an awful lot of us change diapers when we have headaches and rush to the bank first thing Monday to keep Sabbath's offering check from bouncing. And when our families get sick, they always seem to do it in unison.

But strapped with weakness as we are, we may remember a suffering Servant. Feeling our infirmities, we can know that He did too. And when we think of all the good our money (if we had lots) could do, we owe it to remind ourselves that He, owning everything, chose a poverty-base from which to serve.

So when we all go down together, and "in sickness and in health" seems a promise too heavy to hold, we may find help from a Great Physician. He is a sore-throated father mixing orange juice for his children. A fevered mother rocking the baby at 3:00 a.m. The lacerated God, dressing our wounds.

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—DEBORAH ANFENSON-VANCE

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**I** knew I was not well when my body compelled me to lie down on the kitchen floor. . . .

## WORLD CHURCH

**Evangelism Explodes in IAD.** Membership in the Inter-American Division reached 914,813 as of March 31. Division officers are looking forward to reaching 1 million members soon.

At the division Quinquennial Council held May 13-15 in Puerto Rico the division set a Harvest 90 goal of 1,225,000 members. A complete report of the meeting will be published in an upcoming issue of the REVIEW.

**Thumbs Up for Salvador Hospital.** A recent public opinion poll rated the new hospital in Salvador, Brazil, as best hospital for 1985, according to Paulo Azevedo, medical director. All ten nurses are Adventists, as well as 70 technicians and nurse's aides. Adventist employees number 180, or 70 percent of the entire staff, Azevedo said.

**Philippine Parade Promotes Evangelism.** A motorcade and parade highlighted the Seventh General Meeting of the Western Mindanao Mission, held April 8-12, at Western Mindanao Academy. Some 8,000 Adventists attended the meetings, and Harvest 90 goals were stressed.

**Zambian SDAs Meet Their President.** A group of Adventist Church members presented a sample of Loma Linda Foods products to Zambian president Kenneth Kaunda (right) on March 26. In response, President Kaunda praised the church for its health message.



**SDA Youth Blaze New Trails in India.** Nearly 600 students at Maduri Central High School were invested as Adventurers on March 5.

**Honduras School Raises Enrollment.** The boarding school in Pena Blanca, Honduras, found a new way to increase its SDA enrollment. Pablo Perla, president of

the Honduras Mission, urged each pastor to set enrollment goals for his district and establish a system of financial assistance for needy students.

As a result, enrollment increased by 15 percent, from 264 students in 1985 to 304 in 1986. And 13 students were baptized during the 1985-1986 school year, according to Victor Griffiths, associate director of education at the General Conference.

## NORTH AMERICA

**LLU Volunteer Salvages Damaged Books.** Dr. Randall Butler, associate archivist at Loma Linda University, joined 1,500 volunteers to salvage more than 1 million damaged books from an April 29 fire at the Los Angeles Public Library.

The seven-hour arson blaze caused some \$22 million damage to the nation's third-largest library. According to Butler, "Nearly 400,000 volumes of the 2.25 million total were completely destroyed by flames. It was the worst library fire in America's history."

**Religion Teachers Back Women's Ordination.** In a unanimous vote, 40 West Coast religion teachers endorsed the ordination of women. The vote came during the West Coast Religion Teachers Conference held at Pacific Union College May 2-4.

"We believe God calls both men and women to serve in all aspects of the ministry," the teachers said in an approved statement. "We believe the time has come for our church to recognize by ordination the calling of both men and women."

**LLU Medical Dean: She's a First.** The Loma Linda University Board of Trustees elected Dr. B. Lyn Behrens as dean of the School of Medicine on May 12. Behrens becomes the first woman in North America to head a coeducational school of medicine, a university official says.

Behrens has taught on the LLU faculty for approximately ten years and most recently held the post of assistant professor of pediatrics and director of the pediatrics residency program. She replaces Dr. G. Gordon Hadley, who recently became director of the Health and Temperance Department of the General Conference.

**AWR Gets Big Money From Little People.** In the Pacific Union, 5,000 school children donated more than \$30,000 to Adventist World Radio-Asia. "It's amazing how the Adventist Church can benefit from children," says Allen Steele, general manager of AWR-Asia.

**Religion and Politics: Shall Twain Become One?** More than 200 people attended a symposium on "Religion in the Public Square," held May 3 at the Kennedy Center, Washington, D.C. (below). Participating in the dialogue were Richard John Neuhaus, director

of the Center on Religion and Society in New York City; William Ball, a constitutional lawyer; and Richard Pierard, professor of history at Indiana State University.

The symposium was sponsored by the Adventist Church's Washington Institute of Contemporary Issues. "We want people to think about these issues where Adventists have traditionally made a difference," said James Londis, WICI director, who also moderated the program.



**SDAs Capture Magazine Awards.** Three Adventist magazines, *Liberty*, *Vibrant Life*, and *Ministry*, captured first-place awards at the 1986 Associated Church Press convention held May 12-16 at San Francisco, California.

The five ACP judges awarded *Vibrant Life* with top honors as the most improved magazine of the year; *Liberty* for the best four-color, and best single-spread graphics; and *Ministry* for the best black-and-white cover. The awards given this year were selected from 575 entries.

**AU Students Sharpen Their Image.** Four Andrews University students recently won awards for multiimage productions at the Association for Multi-Image's regional convention in Chicago. Receiving the awards were Jon Anderson, Errol Mang, Randy Chastain, and Tom Osborn.

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## GENERAL CONFERENCE

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**NAD Tithes Rising.** North American Division tithes collected for the first three months of 1986 totaled some \$72 million, up 3.4 percent from the \$69.6 million collected during the same period in 1985.

**Signs Subscriptions Soaring.** Subscriptions for *Signs of the Times* magazine reached 170,000 on May 12, about 45,000, or 36 percent, higher than the same period last year. Pacific Union leads all other unions with 27,000 subscriptions.

**New Pamphlet Gives Quick Look at SDAs.** The General Conference Communication Department has redesigned a brochure that gives a quick synopsis of the Adventist Church, including membership statistics, growth rates, and beliefs. The pamphlet can be used wherever literature is distributed. For more information, write to the Communication Department, 6840 Eastern Ave., NW., Washington, D.C. 20012, or call (202) 722-6100.

**Arthur White Closes Book on EGW.** *Ellen G. White: The Progressive Years, 1862-1876* was released by the Review and Herald Publishing Association. This book completes the six-volume biography authored by Ellen White's grandson Arthur White.

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## ALSO IN THE NEWS

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**Army Launches Anti-Smoking Attack.** The U.S. Army has started a 15-year campaign to reduce smoking among soldiers by 25 percent by 1990 and to create a tobacco-free Army by the year 2000.

"Medical evidence shows overwhelmingly that the use of tobacco products adversely impacts on the health and readiness of our force," said John Wickham, Army chief of staff, in a recent issue of *Army Times*.

**World Population Pushes 5 Billion.** According to the March 31 issue of *U.S. News and World Report*, demographers estimate that the world population reached 5 billion in March of this year. World population grows by 2 percent a year, or three persons per second.

**High Court to Review Creation-Science Law.** The Supreme Court announced May 5 it will review a Louisiana law requiring balanced treatment in teaching creation science and evolution in the state's public schools, a Religious News Service report says. The court will hear oral arguments in the case next fall. A decision is expected by July 1987.

**Rape Cases Different, Bishops Say.** Roman Catholic bishops in England and Wales have ruled that "morning after pills" may "rightly be prescribed, administered, or taken" in cases of rape, provided it is done within the first 24 hours. The ruling makes it clear that the pill should be used to prevent conception and not for its abortive effects.

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## CHURCH CALENDAR

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**June 6** Canadian Union Constituency Session Begins  
**June 7** Bible Correspondence School Emphasis  
**June 7** Church Lay Activities Offering  
**June 14** Servicemen's Literature Offering

# TO CATCH A STAR



**Adventist pioneers hitched  
their wagon to a star. But what  
about our youth today?**

For nearly 150 years the Seventh-day Adventist Church has followed a dream, a vision—the gospel to all the world because Jesus is coming soon. Does that star still shine for

Adventist young adults in North America? What ideals capture their imagination today?

The REVIEW will explore these questions in a four-part series. Next

week young people will tell us how they see the church and their role in it. In parts 3 and 4 church and youth leaders give their analysis and suggestions.

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**BY WILLIAM G. JOHNSON**

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I am troubled. What I see and hear tells me that while many youth and young adults still follow the Adventist ideal, increasing numbers seek to catch other stars.

The founders of our movement were, for the most part, young people. They dreamed dreams and saw visions. They saw the lovely Jesus returning in the clouds—returning in their day. And with that they saw a generation to be warned, a world to be won for Him.

Does that star still shine? For many months I have been observing and listening to Adventist young people and young adults. Some of their perceptions trouble me, and ought to trouble the whole Church. For instance:

- From a talented young woman: "I'd like to work for the church, but it isn't ready for me. The church simply won't allow me—as a woman—to hold down the job I can attain outside church employ."

- From a young man and his wife: "The pastor and elders in our church are fine people, but every Sabbath it's the same—a bunch of men over 40 up front. Never a younger person, never a woman. Frankly, we don't feel represented in church."

- From a group of young adults: "Church members seem to be scared of success. If you go to a 'worldly' graduate school and take a job outside the church, they think you're on the path to spiritual ruin."

- From a recent M.B.A. graduate just starting his career: "What I need most of all is to know what difference Adventism makes in business—or if it makes a difference. Would any Christian do the same?"

- Take a look around the college campuses. Which disciplines attract the brightest minds? How does the student society rank the theology majors? Who sets the pace and tone? Which classes do students consider the most exciting, the most challenging? How many theology majors graduated from Adventist academies?

I have been reading Sheldon Vanauken's *Under the Mercy* (Nashville: Thomas Nelson, 1985). Vanauken, a professor of English from Virginia,

## e have made young people feel that they are second-class members.

and his wife became Christians in their 30s under the influence of C. S. Lewis at Oxford University.

Vanauken was raised a nominal Christian. In his latest book he summarizes the reasons that led him to give up Christianity as a teenager: "There were four specific inadequacies in the only Christianity I knew: it was not exciting, not positive, not big enough, and not related to life. . . .

"Who could believe that here in this stuffiness, with all the beauty and laughter and pain of life held at bay outside the church—who could believe that here were the truths of life and death? I could not, and I doubted whether anyone else did. I turned away from this religion and declared for atheism."

Not exciting, not positive, not big enough, and not related to life—I'm afraid that this is just the way some Adventist youth and young adults see their religion. And if I'm right, we're in trouble and had better do some hard thinking and praying.

The growth and progress of Adventism amaze me. We started with minimal resources, few believers, unpopular doctrines, and in the aftermath of blasted hope.

But we had something more important than resources and numbers and publicity agents. The Lord gave us a star. We have followed that star, that rainbow, that vision, that dream. It has led us far, onward into all the world. It has made us a dynamic movement, adding men and women—and especially young people—from every nation, kindred, tongue, and people.

But where there is no vision the people perish. Oh yes, the church continues, but it becomes essentially a holding operation. Its paid servants become cogs in a machine, function-

aries to see that business continues as usual. And those who are outside the ranks of paid employees settle down to life as cultural Adventists—brought up in the church, with friends in the church, glad for the benefits of the Adventist lifestyle, but not really seeing Adventists as significantly different from Baptists, Presbyterians, or Episcopalians.

No doubt my recent visit to South America opened my eyes to what the church in the NAD might be. Young people down south know the church needs them—they preach, teach, and lead.

If, as I think, we have a problem here, what can we do about it? I advocate changes in attitudes and practice on a churchwide basis to involve young people, to make them feel the church needs them.

**1. The problem isn't a lack of idealism.** Adventist young people are probably as idealistic as any of us were at that age. But the star they seek to catch may not be the Adventist star.

In large measure the church has failed to pass on the vision. Subtly or unsubtly, consciously or unconsciously, we have given many of our young adults the message that, although baptized, on the books, and supporters of the church's financial needs, they are second-class members.

We have spent more efforts entertaining the youth, coddling them, weeping over them, than accepting them *already* as the church—just as much the church as people in their 40s and 50s.

We have taken the star and institutionalized it. We have put young people in "their place"—and many have turned to other stars.

As a teenager in the Missionary Volunteer Society, I used to repeat our

aim: "The Advent message to all the world in this generation." Those words were my star, a glorious ideal, a rainbow, the impossible dream.

Many young people, of course, still fall in love with that ideal today. One of the outstanding successes of our youth work during the past 20 years has been the growth of volunteer activities. Young men and women who go overseas to serve as student missionaries or who remain at home to work as Taskforce helpers—I'm thrilled and delighted by this development.

But let's face it: The star so precious to those young people fails to appeal to others. They simply do not find it exciting enough, or positive enough, or big enough, or related to the real world.

**2. We have focused the star toward those planning to be church workers.** Originally, Adventists ran schools for the purpose of training workers. Such institutions find it far easier to concentrate attention on the church, its activities, its concerns and goals.

But long ago our schools ceased to be primarily training centers for Adventist workers. Most of our graduates will find employment in "the world." And what have we done to help them catch a star?

Very little, I'm afraid. We've not shown them how exciting it can be to be an Adventist who also happens to be a physicist, computer programmer, or businessman. We need to relate the Adventist vision to life in the world, to "the turbulence and crookedness and splendour of life," as Vanauken described it.

We need to show our young people how the star of Adventism can shine in humanitarian, selfless service or in the life of excellence and ethics in business. Mediocrity is comfortable, and we have been comfortable with it; but mediocrity is no shining star. Excellence, however, is.

Think about Michele Bush, the runner who set NCAA records at UCLA, but who refuses to run on Sabbath, and possibly forfeited a place on the U.S. Olympic team. Does she enshrine the Adventist ideal, or was she untrue to it? What about Herbert

Blomstedt, conductor of the San Francisco Symphony Orchestra?

Let me go out on a limb and give my answer. I think Michele Bush, Herbert Blomstedt, and others like them who have excelled in their chosen disciplines while valuing their faith so much as to be prepared to lose the applause of the world embody the Adventist ideal. And in holding this view, I obviously have enlarged the statement of that ideal, have contemporized it, have taken it out of the realm of church employees and placed it squarely in secular society.

**We have been comfortable with mediocrity. But mediocrity is no shining star.**

**3. Adventist institutions, especially our schools, should be centers to capture the spiritual imagination of our youth.** Above all else, they should be high in idealism, places where the Adventist star burns brightly, attractively, persuasively.

Every teacher on an Adventist campus, along with every administrator, should be an idealist. I would look for that first in any appointment. More than academic qualifications, more than experience, more than reputation, I would ask: Is this person a man or woman of vision? Can he capture the imagination of our young men and women?

**4. The star isn't the problem, but the church.** Revelation 14:6-14 best describes the star of Adventism. The star has four elements: a task, a fellowship, a character, and a hope.

God assigns a task challenging and difficult, impossible from a human perspective. It encompasses the world, penetrates to every nation, kindred, tongue, and people.

God calls to a fellowship that breaks down ancient enmities. It breaches the barriers that separate man and man; it dissolves the hostility, the ancient hatreds, the alienation between Black and White and Brown, between Japanese and Chinese and Caucasian and African, between old and young and young and old, between men and women and women and men, between the haves and have-nots, between the Old World and the New, between the First World and the Third.

God sets forth a character. People of the vision endure; they "keep the commandments of God, and the faith of Jesus." They are the ones who look up to say, "Lo, this is our God; we have waited for him, and he will save us." Godlikeness, Christlikeness, the restoration of the image of God in humanity—this is the vision.

### **The Vision Glorious**

God gives a hope. The vision of Revelation 14 closes with one like the Son of man sitting on a white cloud, having in His hand a sharp sickle. The blessed Jesus comes back for His own.

The vision of the task, the fellowship, the character, the hope—surely it can set ablaze the heart of any young man or woman. Surely it's exciting enough and big enough and positive enough and related enough to life in the real world!

The failure isn't with the vision, but the church. Somehow we haven't passed it on, haven't held it up as we should. We haven't expressed it in terms that make it big enough, exciting enough, positive enough, and related enough to the real world to capture the imagination of our youth and young adults. Perhaps the greatest failure has been the discrepancy between the vision and our practice.

If my assessment of the church in North America is accurate or only partially accurate, we need changes. The church will have to demonstrate to its youth and young adults that they already are the church and that the church needs them. □

*Next week: The church's youth and young adults speak out.*

## Historical Places to Visit This Summer—5

# FAIRHAVEN, MASSACHUSETTS

## Home of Joseph Bates

BY PAUL A. GORDON

If Massachusetts fits into your vacation itinerary this summer, you may wish to visit some sites of historical interest to Adventists, in addition to Cape Cod, Plymouth Rock, and Boston.

Fairhaven, Massachusetts, lies across a small inlet from New Bedford, the whaling center of years ago. Here Joseph Bates, Adventist Church pioneer, was born and grew up.

His father joined with others in 1798 to build Fairhaven Academy, where young Joseph first attended school. The original building has been preserved on the grounds of the present high school, on the main street of Fairhaven. Bates's boyhood home still stands at 191 Main Street, just a few blocks from the school.

In 1807, at age 15, he persuaded his father to let him sail as cabin boy on a voyage to England. During the next 21 years he spent his life at sea, finally as captain of his own ship.

Bates married Prudence Nye, a friend from boyhood days, with whom he lived for 54 years. She placed a Bible among his belongings, which led to his conversion at sea. As captain, he instituted several reforms among his crew—no swearing, liquor, or tobacco; daily prayer, and regular Sunday services. Later he personally quit using tea,



ADVENTIST MEDIA PRODUCTIONS

Joseph Bates's father was one of 14 men who banded together to build Fairhaven Academy, which opened in 1800.

coffee, and spices long before health reform became known among Adventists.

When he retired from the sea in 1828 at age 35, Joseph Bates had accumulated a small fortune (for that time) of about \$11,000. He became active in temperance work and the abolition of slavery, and shared in the building of a church—the Washington Street Christian Connection Meetinghouse (now a boys' club), still standing between William and Walnut streets. He also joined those who expected the return of Christ in 1844. In 1845, a year after the Sabbath first came to the attention of Adventists in Washington, New Hampshire, Bates went there to investigate it. He came away from that trip convinced of the Sabbath truth.

Upon returning to Fairhaven, he met an old friend who asked him, "Brother Bates, what's the news?" Without hesitation he replied, "The news is that the seventh day is the Sabbath." This incident took place at the old bridge approach from Fairhaven to New Bedford, which can still be seen paralleling the new bridge, just behind a modern motel.

In 1846 Bates wrote out his convictions on the Sabbath in a tract titled "The Seventh-day Sabbath, a Perpetual Sign." This tract led James and Ellen White to keep the Sabbath about the time of their marriage in August, 1846.

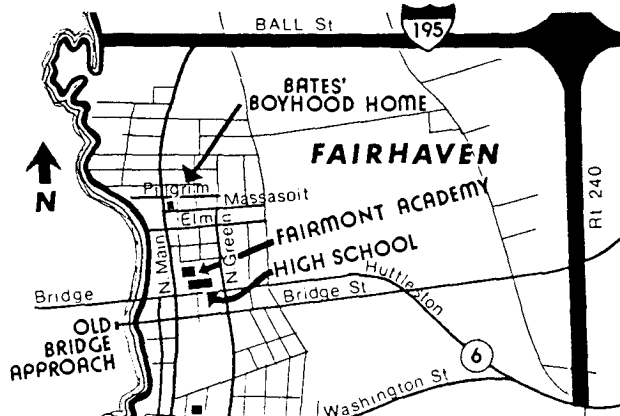
Bates introduced Adventism in many places, including Battle Creek. He is buried in Monterey, Michigan.

Enjoy your walk in the footsteps of "the apostle of the Sabbath." And be sure to get the helpful book listed below before you travel!

Next week: South Lancaster, Massachusetts

Complete information on Adventist historical sites in New York and New England appears in a White Estate publication called *In the Footsteps of the Pioneers*, available for \$3.00 (including postage) by writing to E. G. White Estate, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Paul A. Gordon is undersecretary of the Ellen G. White Estate. He has led tours of Adventist historical sites in New England for many years.



# “NEIGHBORING” YOUR NEIGHBORS

Jesus turned “neighbor” from a noun  
to an active verb

**T**his parable  
speaks about  
religions that  
exalt ritual above  
compassion.

**W**hat must I do to inherit eternal life?” (Luke 10:25).\*

Would you like to have someone walk up to you and ask that question? As you responded, what a good time you could have talking about faith in Jesus Christ, about His coming, and about getting ready to meet Him. Jesus met the question more than once. Each time He used it to guide a person nearer to faith in God.

T. W. Manson describes the question recorded in Luke 10:25 as “the supreme religious question, and so the supreme test of a religious teacher. By their answers to just this question all religions are judged.”<sup>1</sup>

Jesus knew the beliefs and thought patterns of His questioner.

He knew this Jewish authority on the law wanted to test Him. By evaluating Jesus’ answer the scribe hoped to test the orthodoxy of this Teacher, as well as to find direction for his life.

Probably people had asked the lawyer this question, for he had no difficulty answering when the Lord

turned it back on him: “What is written in the Law? What is your reading of it?” (verse 26).

He answered, “Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbour as yourself” (verse 27).

People knew Jesus for His radical declarations about love. Other teachers had linked the love commands from Leviticus and Deuteronomy, but nowhere else do we read the command “Love your enemies; do good to those who hate you; bless those who curse you; pray for those who treat you spitefully” (Luke 6:28).

Neither of the two questions the scribe asked came from a Christian view of the world. When he inquired

BY WALTER R. L. SCRAGG

about what he must "do," he was not thinking of salvation by faith, or the grace of God.

The Jews derided John the Baptist, saying, "We have Abraham for our father" (Luke 3:8). Israelites expected to find salvation because of what Abraham or fathers such as Isaac, Jacob, and Moses had done.

But "the lawyer was not satisfied with the position and works of the Pharisees. He had been studying the Scriptures with a desire to learn their real meaning. He had a vital interest in the matter, and he asked in sincerity, 'What shall I do?'" (Christ's Object Lessons, p. 377).

Though the story reveals that the man really did not understand about love, Jesus told him he had answered correctly. In loving obedience to God and concern for others the Christian life finds expression.

Love consists of steadfast faithfulness in fulfilling the duties and obligations, spoken and unspoken, between two parties. Love does not waver or turn away. Steadfast love from God encircles and sustains us. In the same way, our love reaches out to encircle and sustain others.

The lawyer then asked a second question: "And who is my neighbor?" (Luke 10:29).

Twice in Luke, discussion of the human desire to vindicate oneself provokes Jesus to a parable. Here He goes on to tell the story of the good Samaritan. (Under similar conditions in Luke 18:9-14, He told the story of the Pharisee and the tax-gatherer.)

"Among the Jews the question 'Who is my neighbor?' caused endless dispute. They had no doubt as to the heathen and Samaritans. These were strangers and enemies. But where should the distinction be made among the people of their own nation, and among the different classes of society?" (*ibid.*, p. 376).

Every Christian must reject the temptation to dismiss whole sections of the human race from concern or care because they do not appeal to him for one reason or the other.

A priest went down the trail from Jerusalem to Jericho. Finally his turn had come after a long wait;

40,000 priests were listed for Temple service once in a lifetime. At last he had been to Jerusalem and served his turn.

In Jericho the family awaited his return. Parishioners would bring accumulated tithes and offerings. He would have tales to tell, as for a few days he basked in the glory of his visit to the Holy City.

Now suddenly a body at the side of the road put it all at risk.

"In order to resolve the doubt whether the man was alive or dead the priest must come within four cubits. If he were dead the man would thus be defiled. A priest must not 'overshadow' a corpse. If he bends over a dead body, even in ignorance of its existence, he may escape guilt, but not, of course, defilement. . . . The mere possibility of being rendered unclean by working above a man whom he is attempting to rescue, but is in fact dead, will prevent a priest from eating tithe until the facts are known."<sup>2</sup>

To purify himself the priest would have to return to Jerusalem and per-

## Do you face the temptation to dismiss whole groups of people from your care?

form a ritual cleansing. Added to the loss of tithe, the purchase of a red heifer for sacrifice would be costly.

While we may feel sorry for the priest and the Levite, too, who faced similar difficulties, the parable speaks against religions that exalt ritual above compassion. It raises the question What value do you place on another human? A religious faith that does not value the well-being of all humans stands accused by this story.

The feeling between Jew and Samaritan had produced the conclusion that a Jew need not trouble himself to save a Samaritan's life. In a surprising twist the one who cannot be neighbor, who is thought godless, did the godly deed, while the "holy" man passed by.

The Samaritan risked his personal safety, his religious understandings, and his wealth. Who knew whether the robbers still lurked nearby? His religion also grew out of the law and made similar demands upon him as upon the Jews.

Another question commands our attention: What will you risk for another human being?

Jesus never did directly answer the question "Who is my neighbor?" But He continually sought to break down categories. He stepped across barriers, ate with "sinners," and went around with a "tax-gatherer." In defying religious discrimination, He gave His enemies another reason to plot His death.

Jesus risked all. For that reason He can demand that we also risk.

Jesus sought the salvation of all. For that reason He can send us to "every creature."

Though He never answered the question in so many words, He did make us all neighbors of each other. He turned "neighbor" from a noun to a verb. By the end of the story it isn't who is my neighbor, but who "neighbors" that matters.

"Which of these three do you think was neighbour to the man who fell into the hands of the robbers?" (Luke 10:36). Uncomfortable as it may be, awkward as it feels, risky as it surely is, we know the answer. We know from Jesus Himself what it is to neighbor, to risk all. The Neighbor of the world has taught us through His life and death. He commands us, "Go and do as he did." □

### REFERENCES

- <sup>1</sup> T. W. Manson, *The Sayings of Jesus*, p. 260.
- <sup>2</sup> J. Duncan, M. Derrett, *Law in the New Testament*, pp. 213, 215.
- \* Bible texts in this article are from *The New English Bible*.

Walter R. L. Scragg is president of the South Pacific Division.

# JUST FRIENDS



**Eight friendships—all different from yours or mine. And all very much like them.**

■ **The Kuhlman**s seem to effortlessly bridge the generation gap that sometimes separates mothers and sons. In fact, **Delcey** (center) and her twins, **Stuart** (left) and **Stacey**, 22, have been doing things together as long as the boys remember.

"When Mom baked bread," says Stacey, eldest of the twins by four minutes, "we were on either side of her, kneading our own little loaves."

Today both twins are renowned for their culinary skills. And both have spent enough time in their father's shop to be handy at auto mechanics.

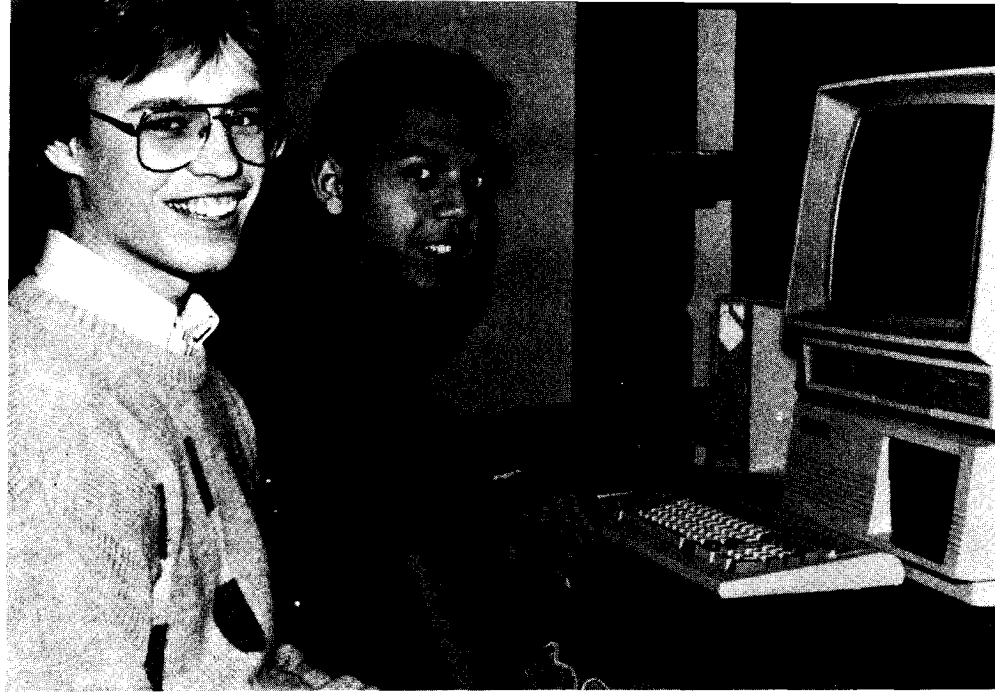
Family life changed when Mom went back to school and, a year ago, when Stuart married Teri. But this June they will do something together again—graduate—Stacey in computer science, Stuart in computer technology, and Delcey with an M.Div. degree from the SDA Theological Seminary. She hopes to enter the chaplaincy.

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PHOTO ESSAY BY KIT WATTS

■ **John Thayer (left) and Nabih Saliba**, now 15, have been schoolmates since third grade. Their friendship took a U-turn during a soccer game when it seemed to one that the other had tripped him. But in a seventh-grade computer class they rediscovered how much they had in common.

They seldom go a week without visiting each other's homes to compare computer projects. Both have been Pathfinders, have helped in their Sabbath schools, and have taken piano lessons. "Now we've changed keyboards," they explain.



■ **Life is a challenge for sisters Wanda Cantrell (left) and Mrs. Sarita Mayhew.**

Born with cerebral palsy, Sarita determined to make the most of her life. To help pay tuition she has worked part-time as a literature evangelist, meeting people from her wheelchair. In June 1985 she graduated with a B.A. in business administration, and her eyes on law school.

Wanda earned a music degree in 1973, but her typing skills brought in the bread and butter. Later Wanda completed a two-year secretarial science degree and is now studying toward a Master of Arts in teaching. On the side she still enjoys her music.

Family means a lot when you're struggling, Wanda and Sarita say. And when you make it, you know the other is cheering.



■ **With the prospect of putting a \$50 Toyota back in running order, Charles Rasmussen (left) and Carlos Leer** met in the garage and also introduced 2-month-old **Raysa Annette** to creative auto mechanics.

For Chuck and Carlos, friendship means neighborliness. They and their wives have lived in adjoining halves of the same duplex for seven years, although the men first met when they worked together as pressmen. They swap tools and advice, share meals and friends, and have made it a tradition to walk together across Michigan's Mackinac Bridge on Labor Day.



■ **Glenn Bowen first spotted June** at Sunshine Band playing the piano.

"We dated, but I didn't fall in love right away," June says. "He persisted. I knew he loved me. I had a bad back, and he would rub it. And I saw how he scrubbed the floor for his mother and helped prepare meals. I came around—and I'm glad I did!"

June and Glenn will soon celebrate their forty-fourth anniversary. For them, friendship means faithful, loving devotion.

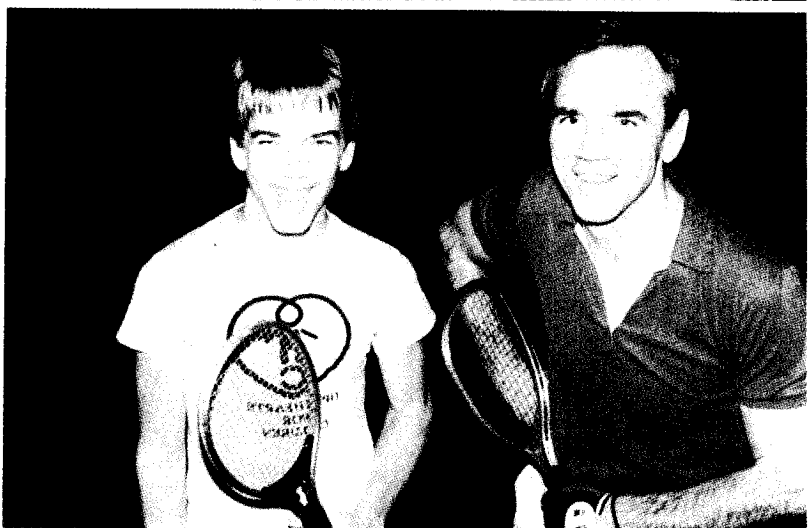
Their life together has been a team ministry. Glenn became one of the first Adventist military chaplains, serving at several posts in the United States as well as in Korea, Japan, and Germany. Hundreds of Adventist GIs have been touched by this couple's open, generous hospitality.



■ **Bill and Steve Richardson find** physical challenge a fun part of being father-and-son friends.

Steve, 14, is an eighth grader whose first love is bicycling. "I remember the day he pulled ahead of me on a hill," Bill says, shaking his head slightly. "I was going flat out, but he passed me anyway!"

During winter noon hours Bill, a college religion teacher, meets other faculty men for racquetball. But when friends don't show, Bill teaches Steve the fine points of a game that he is still winning—so far.



■ **At six feet two inches Gary Land** towers over his tiny friends **George Yeboah** and **Aimee Vitangeol**. Three years ago Gary, who teaches history at Andrews University, accepted the challenge to help lead the kindergarten 2 division where his son attends Sabbath school. For him friendship means caring leadership.

"I think children gain something positive when they see their fathers involved in religion," he observes. "It's interesting to teach them at this age. They're old enough to understand what you say but have not yet grown cynical."





■ **Merlene Ogden (left) and Cheryl Jetter** share hobbies, a house, and a love for music, literature, and art. In 1980 they became friends during a European tour that Merlene, now dean of Andrews University's College of Arts and Sciences, conducted for the school.

Both Merlene and Cheryl, a doctoral student at Ohio University, maintain strong ties with their close-knit families and know people all over the world. "But as singles there are times when it is good to have other singles as friends," Cheryl says. "We both pursue many independent interests. I'm a homebody and like the quiet company of one or two. Merlene excels at organizing groups, big parties, and potlucks for crowds. But we find time to share ideas and projects." For Merlene and Cheryl, friendship means contentment. □

*Kit Watts is periodicals librarian at Andrews University, Berrien Springs, Michigan.*

## CHILDREN'S CORNER

### Tending a Bible Garden

**W**hat did people in Bible times like to eat? What herbs did they use to season their foods or to make home medicines?

Can you find the names of flowers, herbs, spices, and vegeta-

bles that are mentioned in the Bible in this puzzle? They run up and down, across and diagonally, but always in a straight line. Some letters are used more than once.

You should look for the following names: ALGUM, ALOES, ANISE, BAY, BEANS, CASSIA, CINNAMON, CORIANDER, CORN, CUCUMBERS, GARLIC, LEEKS, LENTILS, LILY, MELONS, ONIONS, ROSES, RUE, and SAFRON.

Circle these words in the puzzle, then cross them off the above list.

The answers are on page 29. Have fun!

A	A	L	G	U	M	B	C	G	D	V
E	L	N	L	E	K	S	A	F	T	
C	O	R	I	A	N	D	E	R	G	E
H	E	I	J	S	K	L	I	L	Y	C
L	S	B	A	Y	E	M	N	I	O	H
P	Q	E	R	S	C	T	U	C	V	O
X	C	A	S	S	I	A	Y	Z	A	N
B	O	N	L	E	N	T	I	L	S	I
C	R	S	D	E	N	F	G	H	R	O
I	N	J	K	S	A	F	F	R	O	N
L	C	U	C	U	M	B	E	R	S	S
M	N	M	E	L	O	N	S	U	E	O
P	Q	R	S	N	N	U	V	E	S	S

# They're Just Ordinary People Doing Extraordinary Things

## *Maranatha Flights International*

**T**heir want ad would read something like this:

**"WANTED:** adventurous skilled and unskilled Adventist volunteers for short-term construction projects around the world. Age not a factor. Must pay own travel expenses. Room and board provided, though not Hilton Hotel type. Some sight-seeing planned. Expect hard work, fun, and new friends. If interested, apply to Maranatha Flights International . . ."

As ridiculous as these conditions of "employment" might seem to some Adventists, literally thousands of others are taking time off from work or using their vacation time to answer this call to service and adventure throughout the world.

One participant on a recent Maranatha (as MFI is generally called) project said, "You can't pay me enough to do this kind of work. But I'll do it for free!"

And I have sensed that her attitude epitomizes the dedication of all those who make up the 2,700-member Maranatha Flights International, a lay organization that provides short-term volunteer labor to help construct needed buildings around the world for the church.

According to Don Noble, executive director of Maranatha, with headquarters in Berrien Springs, Michigan, "Maranathans are just ordinary people allowing God to use them to do extraordinary things."

And he should know. He sees schoolteachers, students, physicians, contractors, housewives, business people, and even 90-year-

olds getting more than their hands dirty while constructing buildings from the ground up. "It's quite something," says Noble, "to see little old ladies out swinging a hammer, doing a terrific job, and enjoying every minute of it."

Noble describes Maranatha as a peace corps that gets members of all ages involved in constructing buildings that never would be built if volunteer help were not available. While most projects built by Maranatha workers have been small Adventist churches and schools, Noble says they have built such things as health clinics, youth camps, orphanages, dormitories, faculty houses, houses in the Caribbean and Mexico for disaster victims, and even two Amazon River mission launches.

"We've completed hundreds of projects over the years," comments

Noble. "But while the construction of the many projects has been helpful to many congregations and schools, that's not the only important part of Maranatha. What's important is that we're getting people involved in helping other people. If we forget or deviate from this, we've lost our reason for existence."

The impetus for such an organization came in 1968, when John Freeman, a commercial photographer with headquarters in Berrien Springs, Michigan, visited the Adventist hospital in Kingston, Jamaica, and found out they needed volunteer help for several weeks to complete the installation of a public-address system. Two students from the United States had volunteered their time, but they needed transportation.

Freeman, who at the time was taking pictures for a Jamaican boat company, was able to arrange free transportation for the volunteers. This incident sparked his thinking. He wondered if indeed there were people willing to volunteer their time and talents to help in mission areas, and if there were needs for short-term help not presently being met by local church congregations or full-time missionaries.

Upon his return to the States, he immediately wrote to leaders of other mission areas asking if they had projects that needed outside help to be accomplished. The answers were a resounding Yes. Freeman then asked his friends if they were interested in helping. Again the answers came back Yes. And Maranatha Flights International was born.

If one wonders why such a name was chosen for the organization, I



**Virginia Gates, president of the Tennessee chapter of Maranatha Flights International, and Don Noble, MFI executive director, check a project.**

*By Myron Widmer, associate editor of the ADVENTIST REVIEW.*



The first project built by the Atlantic Union chapter of MFI was a 6,000-square-foot church in Kingsbury, New York.

am told it was to portray the distinctiveness of this Christian organization. *Maranatha* in Greek means "Lord, come" or "Jesus is coming." *Flights* implies rapid movement by air, land, or sea. (This word was particularly appropriate in the beginning because most of the initial members were private pilots and flew their own planes to the projects.) *International* represents the reaching out to help anywhere and everywhere.

From the inauspicious beginning in 1968, the organization has grown from a handful of members to 2,600 members worldwide. The majority, though, reside in North America, where there are 20 active area chapters.

A listing of the projects completed a year ago shows that 1,312 people were involved in projects with a final-assessed value of \$4.2 million. The projects ranged from a church in Cottonwood, Arizona, to a chapel/dining room complex in Guaripari, Brazil, to a boys' dormitory and faculty houses in Tesopaco, Mexico.

### Hundreds of Requests

According to Noble, each project is selected from the hundreds of requests they receive. Maranatha board members choose the projects and use criteria in their selection process including these: The project must be needed and would not be accomplished without volunteer help. The local group requesting help

must have all funds for materials in hand. Materials must be readily available. The project must be able to be completed in a short time period (preferably two weeks or less). And adequate housing and cooking facilities must be available. Yet, says Noble, the board is willing to consider the request of any project that shows genuine need.

Once a project is accepted, a project coordinator and other leaders are chosen, and the word is sent out through Maranatha's newsletter that volunteers are needed. Each project needs skilled construction personnel, yet Noble says they can use nearly anyone able and willing to work. There is always plenty to do that can be done by those without building skills, like running errands, mixing cement (they teach people how), cooking meals, and cleaning up.

### Simple Accommodations

Those who have signed up for the projects arrive by various means of transportation and generally find simple living accommodations. "Sometimes it's the gymnasium, a classroom, or someone's home. No matter what, it's generally adequate, though it's definitely not the Hilton," says Noble.

The volunteers represent all age groups. Noble admits that at times Maranatha has had the reputation of being a retirement club. "We do have a lot of retired people helping, but they have a lot of tread left on

them and a lot of expertise we and the church need.

"Right now, though, the strongest push in membership is coming from young people, especially academy students, since they can't go as student missionaries yet," continues Noble. "They're excited about helping others through this kind of work, and they're good workers. They may not have the building skills needed, but they've got plenty of energy. Here's where our older skilled helpers come in handy. They go along and help direct the project and teach skills to the younger workers."

And when these students come back, their experience affects all aspects of their lives, says Noble, especially if they worked in areas where they saw lots of poverty. "They don't come back the same after seeing firsthand the needs of others."

On the projects, fellowship with others is enjoyed while working, living, and worshiping together as a group, comments Noble. He relates the story of a man who had just retired and decided to go on a Maranatha project. This man came home saying he made more close friends in two and a half weeks than during his entire working career.

And from what Noble says, this is not an unusual occurrence. "People find that it's fun to meet new people and to work together." Noble believes that there are a lot of lonely people in the Adventist Church and



**Jules Toews, a retired physical therapist from California, met his wife, Doris, on a Maranatha Flights International project in Banbridge, Ireland, in 1981.**

that when they get involved in something helpful and have the bonus of fellowship, it becomes exciting for them. To some, he says, each project is like going to camp meeting.

Noble does say, though, that this type of outreach isn't for everyone. But he also says that "if you want to change your life, want some excitement, want to help people, and want to travel around the world a little bit, then by all means join Maranatha!" I would agree.

If you are interested in further information about Maranatha Flights International, please write to them at Box 68, Berrien Springs, Michigan 49103 or call (616) 471-3961.

Information about future Maranatha projects will be published (starting with this issue) monthly in the ADVENTIST REVIEW.

We wholeheartedly support this dedicated lay organization, its mission, and its service to the Adventist Church.

## **Maranatha Flights International Upcoming Projects Needing Volunteers**

June - July  
July 9 - 26  
July 29-August 15

August

August 21-September 6  
September 22-October 17

North Pole, Alaska: Church  
McClusky, N. Dakota: Church  
Spangle, Washington: Elementary school—National Convention  
August 7-10 during project  
Berrien Springs, Michigan: Restoration of the Sutherland home  
Newcastle, Wyoming: Church  
Lincoln, Nebraska: People's City Mission

**For information about becoming involved in these and other MFI projects, contact Maranatha Flights International, Box 68, Berrien Springs, Michigan 49103.**

## **NSO: A Military Missionary**

**T**oday's soldiers are fighting new battles, and the thoughtful attention of a caring friend could make the difference between a victory or defeat.

The National Service Organization is providing that attention to some 1,000 soldiers all over the world through their servicemen's centers and distribution of Seventh-day Adventist literature.

On June 14 an offering for the Servicemen's Fund will be taken to support this ministry. The goal is \$162,000.

The biennial offering is used to operate the centers and to send ADVENTIST REVIEW, Insight, Listen, Message, Signs of the Times, For God and Country, Sabbath school lesson quarterlies, the Missionary Book of the Year, and the devotional book of the year to all military personnel who request them. Evangelistic literature is also provided to servicepersons who want to share their faith.

"You may be surprised to know that approximately 6,000 military personnel listed Seventh-day Adventist as their religious preference," says William Murrill, General Conference undertreasurer, who recently visited a service center. "It's a challenge to the church to keep in touch with these members or those who have an interest in the church."

The service centers, located in Japan, Korea, and Germany, provide sleeping quarters, meals, and fellowship for the military, as well as counseling.

"There are 34 Adventist military chaplains and five civilian chaplains who work full-time with military personnel," says Charles Martin, NSO director. "The church stands ready to help our servicemen in any way we can."

One of the biggest problems soldiers face is getting time off to observe the Sabbath. "Since there is

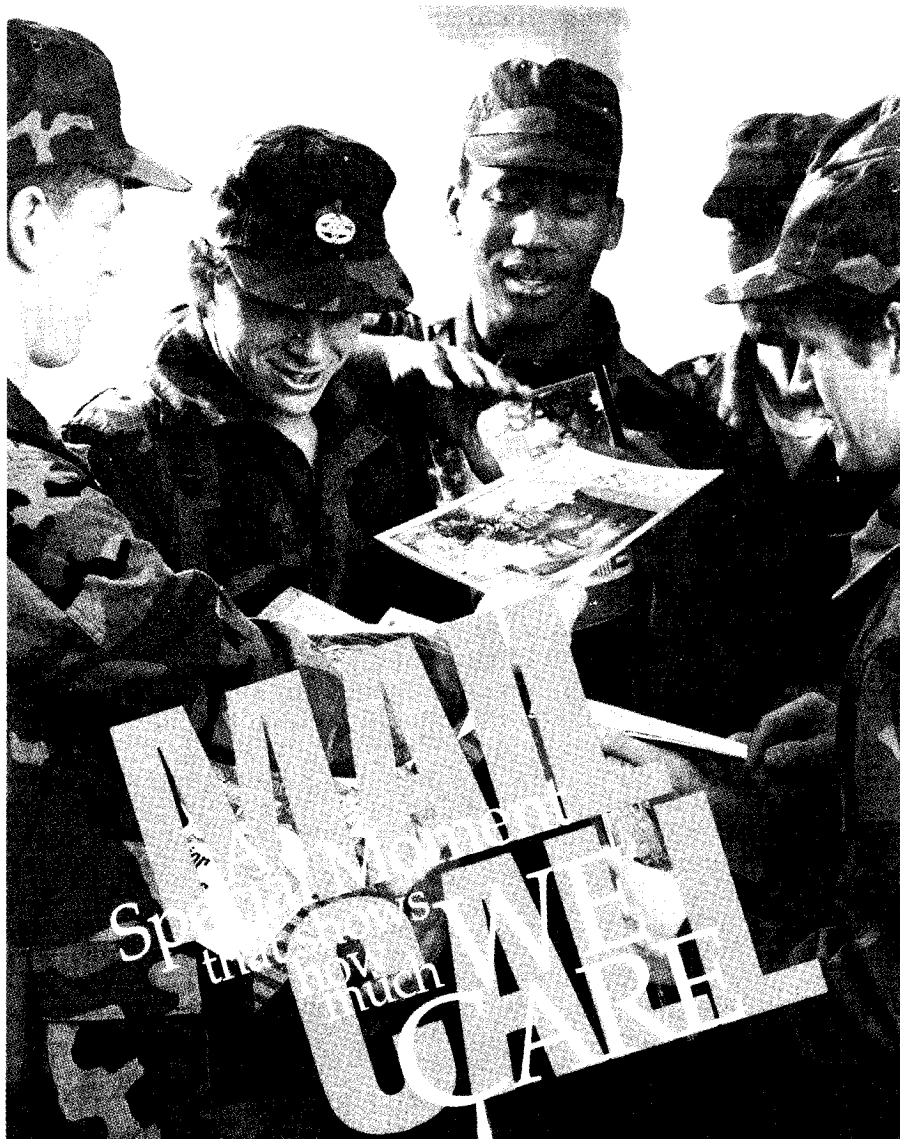
an all-volunteer army, military commanders are not as tolerant of religious beliefs today," Martin explains. "We don't encourage people to join the military. They will have Sabbath problems and may be forced to carry a weapon. However, we stand behind our members with counseling and legal assistance. Sometimes when soldiers refuse Sabbath duties they are locked up, court-martialed, and discharged.

"Another serious problem occurs when career soldiers convert to Adventism," Martin commented. "Review boards question the sincer-

ity of a person who would work on Saturday for so many years and then want to take it off."

## Prayer Circle for Evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of REVIEW readers as they conduct evangelistic meetings during Harvest 90.



Part of the Servicemen's Fund offering June 14 will provide SDA periodicals to all military personnel who request them. The offering goal is \$162,000.

Information to be included in this listing, including opening and closing dates, should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W. C. Scales, Jr., NAD Ministerial Association Secretary, General Conference of Seventh-day Adventists.

### Atlantic

Tony Mazzella, through June 11, New York, New York

Orlando Newball, through June 7, New York, New York

### Columbia

A. S. Ramos/Nicholas and Ruth Danko, through September, Newark, New Jersey

Bob Forss, through June 15, Hightstown, New Jersey

R. Peyton, through June 8, Stratford and Woodbury, New Jersey

Jose Melendez, Jr., through June 14, Wilmington, Delaware

Alfredo Gaona/G. Castro, through June 30, Union City, New Jersey

Richard Halversen, through June 14, Waldorf, Maryland

D. H. Gomez, through June 29, Union City, New Jersey

Roland Rios, through June 30, Paterson, New Jersey

### Lake

Laymen, through June 30, Chicago, Illinois

Chico Rivera, through June 7, Anderson, Indiana

Dale Brusett, through June 28, Aurora, Illinois

### Mid-America

Wayne Gosling/Mike Kissner, through August 31, Norfolk, Nebraska

Henry Barron, June 17-28, Salida, and Colorado Springs, Colorado

Helmut Kramer, through June 28, Steamboat Springs, Colorado

Ben Liebelt, June 1-July 27, Fort Collins, Colorado

David Girardin, through June 30, Thief River Falls, Minnesota

Jack Bohannon, through July 31, Longmont, Colorado

Jonnie Le Belt, June 1-July 26, Fort Collins, Colorado

Ken Stevens, through June 27, Fredericktown, Missouri

Norman Bassett, through June 27, Flat River, Missouri

Paul Robberson, through June 23, St. Charles, Missouri

Thurman Petty, through June 27, St. Louis, Missouri

Mike Pethel, through July 11, Poplar Bluff, Missouri

Bob Baden/Gene Tennison, through June 27, Doniphan, Missouri

### Pacific

Richard Kuykendall, through June 26, Tehachapi, California

Eliseo Briseno, through June 28, San Jose, California

Gary Venden, through June 14, Petaluma, California

Dr. S. K. Lee, through June 7, Los Angeles, California

Don Doleman, June 7-July 26, Claremont, California

Ken Wilbur, through June 14, Price, Utah

# Guinea-Bissau Recognizes Adventist Church

## 50-year spiritual search prepares way

**F**ifty years ago Leopoldina Gomes dos Angeles knew she was not satisfied spiritually. But she had no idea of the role she would play in helping establish Adventism in what is now the Republic of Guinea-Bissau. Late last year the government of Guinea-Bissau officially recognized the Seventh-day Adventist Church. And to a great degree it was because of her spiritual perseverance.

Leopoldina was born in the tiny Portuguese colony of Guinea, on the coast of West Africa. In the village where she lived, there were only two churches—the Roman Catholic church and the Protestant church. Although born a Catholic, she began attending the Protestant church in her late 20s. As the years passed, her faithful and earnest study of the Scriptures caused her to begin asking questions.

“Why does the fourth commandment ask us to keep the seventh day holy, yet we observe the first day of the week?” she asked. “What is sanctification, and how does it relate to one’s life as a Christian?”

Angered by the honest questions of this village girl and their inability to answer them adequately, the church leaders retorted, “Just listen to what we tell you, and don’t get so involved with unimportant theological questions.”

Stunned, Leopoldina went back to her Bible, spending many hours in study and prayer. But the more she studied, the more questions she had.

And the more questions she asked, the more difficult her life

became. How could Christians be so uninterested in the truths of God’s Word, she wondered.

For three days Leopoldina fasted and prayed that God would reveal His will to her. “Speak to me,” she prayed, “as You spoke to Samuel in times of old. Show me the way of salvation.”

On the third day, as she lay in her bed, a bright light suddenly filled the room. A voice spoke, saying, “I am God—the Father, the Son, and the Holy Spirit. Jesus Christ is the way of salvation. There is no other way.” As the light slowly faded, peace filled Leopoldina’s heart, and she fell asleep.

### Questions Avoided

Encouraged by this experience, Leopoldina enrolled in a Christian school in Bissau, the capital city. But as she began asking questions, her teachers avoided them, refused to answer them, or gave answers contrary to what she had found in the Scriptures.

The situation became worse. Leopoldina was not permitted to speak in church. She was told she was demon possessed and that it would be best if she had little or no contact with the other girls. She desperately wanted to be able to study the Bible with others who, like herself, hungered for truth. Instead, the church pastor began preaching sermons specifically directed against her, warning church members that her ideas undoubtedly came from the demon that controlled her.

After leaving the school, Leopoldina continued to study and pray. “I prayed until I had calluses on my knees,” she says. “I prayed that God would send someone to Guinea to help me in my search for truth.” The

seventh-day Sabbath, a truth she had found through her study, was still not clear in her mind, and she devoted much of her time to studying it.

One day in 1954 Leopoldina stumbled upon the book *Our Era and the Destiny of This World*. The book, published by the Adventist publishing house in Portugal, had somehow found its way to Portuguese Guinea. As Leopoldina studied, she discovered that the book harmonized with the Bible. With her belief in the Sabbath confirmed, she and four others began observing the Sabbath—from 6:00 a.m. to 6:00 p.m.

### Disappointment

About the same time Pastor F. Cordas, then the president of the Seventh-day Adventist mission in Cape Verde, came to Portuguese Guinea seeking authorization to establish the Seventh-day Adventist Church. The government informed him that it would grant the authorization if there were even two members in Guinea. Not aware of Leopoldina and her four friends, Cordas finally returned to Cape Verde disappointed.

Two more years went by. Leopoldina and her four friends continued spending the daylight hours of every Sabbath in Bible study and prayer—praying especially that God would send someone to teach them.

Literature evangelist Gregorio Rosa da Silva arrived from Cape Verde in 1956 and held tent meetings in Bissau. When he preached about the Sabbath, someone remembered Leopoldina and the others who regularly met with her on Saturday.

The literature evangelist visited her, and Leopoldina was interested but cautious. She had two questions: “Which day do you observe as the Sabbath? What role does sanctification play in the life of the Christian?”

Rosa da Silva explained that Saturday, the seventh day, is the Sabbath and that through sanctification

By Barry H. Wecker, health and temperance director, Africa-Indian Ocean Division.

the Christian gradually becomes transformed as he daily walks and talks with God.

Leopoldina's joy at discovering someone who believed as she did was short-lived. Rosa da Silva was expelled from Bissau because of the hostility of local religious leaders. But Leopoldina and her four friends maintained contact with the Adventist Church in Portugal, and Portuguese Adventists visiting Guinea would occasionally visit the small group of believers.

It was not until 1974 that an Adventist pastor arrived. The little group of believers rented a tiny home for the pastor and converted a warehouse into a chapel. Little by little the church grew. Finally, just before Christmas in 1985, the government granted official recognition to the Seventh-day Adventist Church. Leopoldina once again knelt on her prayer-scarred knees to thank God for His blessings.

As I sat with Leopoldina in her home just a few weeks ago and listened to her story, I was touched by her faith. She had indeed been called by God to help found the Seventh-day Adventist Church in Guinea-Bissau. It had taken almost 50 years, and she is in her 70s now; but her prayers have been answered.

## Peruvians Respond Enthusiastically to Gardening Project

**S**ome 6,300 families in the Puno area of the Peruvian highlands made a major step toward self-sufficiency this year as a result of a gardening project sponsored by the Adventist Development and Relief Agency.

The project, begun in 1983 following a major drought, involved giving food and free garden seeds to encourage people to develop and tend family garden plots. As of this year, the project has become so well accepted that ADRA no longer has



**Walls around the gardens in Puno, put up to keep out stray animals, retained the hot altiplano sun and protected the vegetables inside from early frost.**

to distribute food as an incentive to participate.

According to Inca Union ADRA director Dwight Taylor, ADRA officials had noticed during the drought that the shallow wells the people were digging provided ample water and could be used to water small gardens. Thus, in exchange for food, participants each built a 39-inch-high (one-meter-high) wall around an area 20 feet by 65 feet (6 meters by 20 meters), dug a shallow well, and planted a garden.

The wells provided the water as expected. But the walls—built to keep out stray animals—provided a benefit not expected. The first frosts did not destroy the vegetables because the adobe walls, heated by the hot altiplano sun during the day, retained sufficient heat to prevent frost damage at night until considerably later in the season.

Taylor says ADRA initially set a goal of helping to establish 1,500 gardens. However, the local people were so skeptical that only 100 were willing to participate. Two months later, when the participants were eating produce from their gardens, their neighbors' attitudes began to change. By 1984 some 3,800 families were participating. Not only did they produce all they needed for their own consumption, but they sold an additional US\$100,000 worth of produce in the local markets, providing them with an average of \$26 per family.

This year the benefits of such gardening had become so evident that ADRA no longer needed to use free food as an incentive for the 6,300 participating families.

According to Taylor, the project has been so successful that the agricultural university in Puno has begun sending its junior and senior students to observe what is being done. In turn, the students provide technical advice to the gardeners about fertilization, crop rotation, and various other ways to boost production. Taylor says university representatives acknowledge that the project has completely changed agricultural thinking in the highlands.

In a similar project in Peru, since 1983 ADRA has been assisting drought/flood-stricken farmers by providing seed potatoes, taking a portion of the potatoes harvested to replenish the seed-potato bank. Each year the project has grown, and this year ADRA provided seed for some 230 acres (93 hectares).

"Along with these agricultural projects, ADRA has been able to build, with the help of the food-for-work program, many reservoirs and irrigation canals that will dramatically increase food production in the highland areas," Taylor says. "We have already seen this year that as a result of these systems we were able to plant earlier, harvest sooner, and thus avoid the early frosts that come so often."

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*Why Can't My Mate Be More Like Me?* by Len McMillan is an important look at the relationship between temperaments and happiness in marriage.

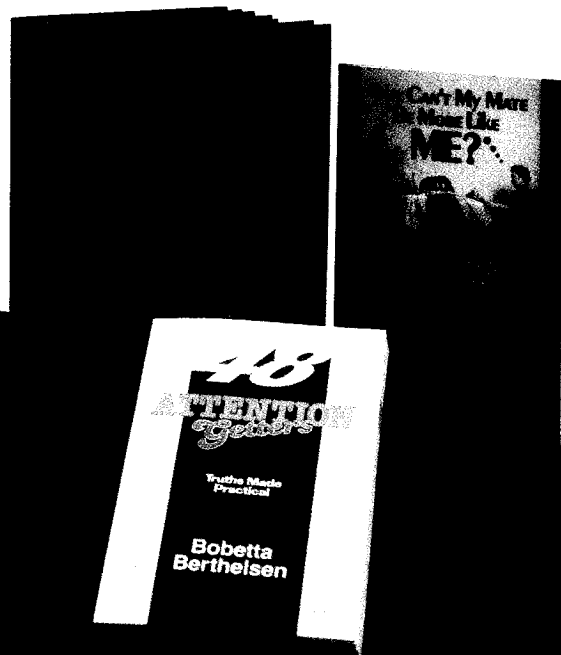
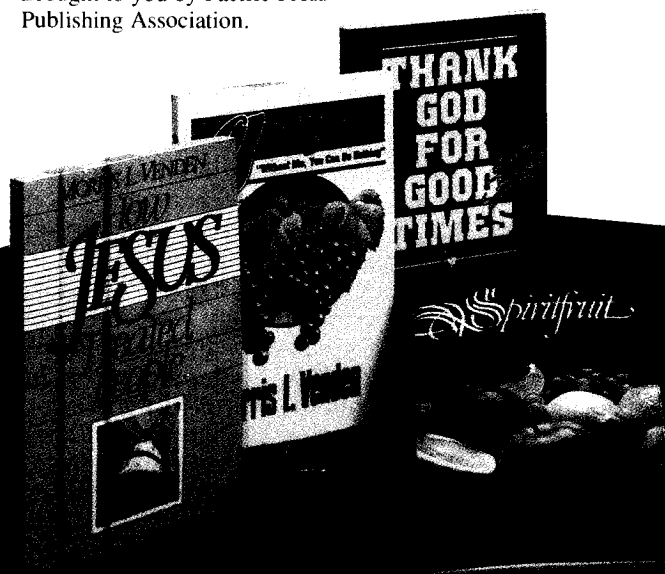
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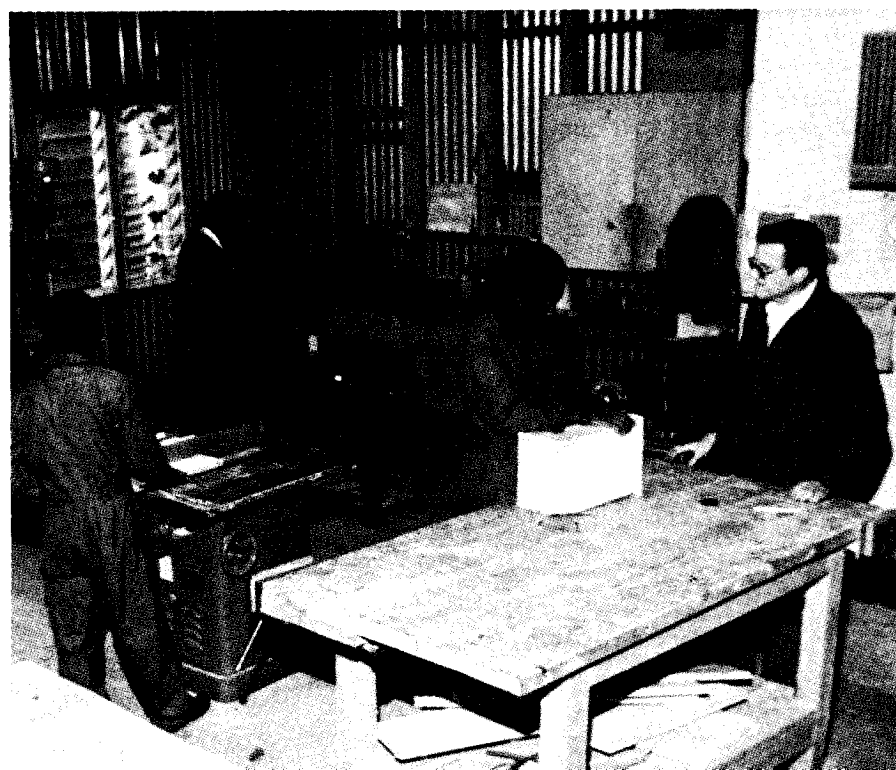
# Married Students to Benefit From EAD Offering

**M**arried students in the Eastern Africa Division's two colleges—the University of Eastern Africa in Kenya and Solusi College in Zimbabwe—will be the major beneficiaries of this quarter's Thirteenth Sabbath Special Projects Offering, to be taken June 28.

As the number of married students on the campuses has grown in recent years, housing has proved to be increasingly inadequate (right).

Although the accommodation being made possible by the offering is modest (lower right), it is a vast improvement over what many of the married students had in times past.

Building the houses and furnishing them provide both educational and labor opportunities for students (below).



# African Youth Congress Provides Inspiration and Instruction

**A**dventist youth in Africa, where church leaders hope to see membership double in the current quinquennium, set a goal of leading 668,000 people to baptism during Harvest 90.

The goal was announced during the first Pan-Africa Adventist Youth Congress, the largest event ever held in Africa for Adventist youth. The congress, held April 8-12 at the Kenyatta International Conference Centre in Nairobi, Kenya, East Africa, attracted more than 1,500 youth from 34 African countries.

The congress provided inspiration and practical instruction.

Workshops included campus ministry, marriage and family, Pathfinders and camping, health and temperance, youth evangelism, church ministries, publishing and self-employment, and education and youth. These were presented by personnel from the General Conference and the two Africa-Indian Ocean and Eastern Africa divisions.

"In addition to workshops, there were outreach programs," says Baraka Muganda, associate director of the Eastern Africa Division Church Ministries Department. "Youth participated in blood donations, tree planting, and a national

youth survey, during which they provided the public with Message magazines donated by the Review and Herald Publishing Association and delivered personally by Message editor Delbert W. Baker. Also available were specially printed 'Quick Look' brochures with facts about Adventists.

"The theme of the congress—'Friends Forever in Praise, Unity, and Service'—was well chosen," says Muganda. "It was designed to help unite Africa's youth through Adventist Christian praise and fellowship, inspiring each one to actively serve Christ and to remain His friend forever." Each day time was set aside for youth from the various unions to share what they were doing in their Adventist Youth societies.

Muganda says a high point of the congress was a visit by Kenyan president Daniel arap Moi, who challenged the Adventist Church to bring up morally upright young people prepared to serve their country. Moi commended the church for growing both in numbers and scope, noting that the Seventh-day Adventist Church in Africa has more than 1 million followers. He also spoke favorably of the church's facilities, both in Kenya and in other African countries.

Guests to the congress included Charles D. Brooks, the featured speaker; Richard Barron, Delmer and Betty Holbrook, Mike Stevenson, and DeWitt Williams, from the General Conference; and executive officers and departmental leaders from the Eastern Africa and Africa-Indian Ocean divisions. Also in attendance were some 40 North American pastors and laypersons from the Northeast, Allegheny East, South Central, and South Atlantic conferences.

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# DECARATION OF INDEPENDENCE

**V**ery soon cannons will roar, firecrackers pop, flags unfurl, and patriotism will pulsate throughout the United States. But what Americans celebrate on July Fourth involves more than independence from the British government. It involves church-state relationships, too.

The Declaration of Independence in mid-1776 was not the first document to declare that the American colonies were independent of Great Britain. Richard Henry Lee, a delegate from Virginia to the Second Continental Congress, had done this the previous month in his Resolution of Independence. Rather, the Declaration supplied a theoretical basis or justification for independence.

Thomas Jefferson, whose verbalized beliefs had spread widely through an America heavily influenced by European philosophers, contended that revolution is right under certain conditions. The Declaration actually invoked English thought against England, especially John Locke's 1690 treatise on civil government that had strongly animated the Whigs in their struggle against the later Stuart monarchy.

The Declaration did not confer liberty upon the people as a European toleration edict might have. Instead, Jefferson *acknowledged* the liberty that we already possess by virtue of our humanness. "The God who gave us life," he once said, "gave us liberty at the same time."

Neither Lee's resolution nor Jefferson's declaration made America

independent. Their words proved powerful, but reality, militarily speaking, did not resemble these spoken desires.

Nevertheless, European (especially French) assistance, which the Colonists rightly judged essential to

## CHurch-state separation eventually triumphed, and that was a revolution!

a successful outcome of the war, became more likely with the lofty Declaration of Independence. Freedom became inevitable, of course, when Americans subsequently demonstrated that they could perform respectably on the battlefield.

When achieved, independence hardly sufficed to describe what the war had produced. *To a limited degree, the war for independence was also a revolutionary war.*

True, when compared with the French and Russian revolutions, the American war produced little in the way of social and economic change. No new social class climbed into power, since the power resided in the upper middle class before, during, and after the conflict.

Just the same, we skew the picture when we mention only independence. Distinctive changes accompanied liberty. For example, in 1776

the Declaration had asserted that "all men are created equal."

By the 1780s equality was more than just a platitude, although still less than a reality. As the institution of slavery momentarily weakened and as the Loyalists exited the burgeoning nation, a degree of leveling occurred that reshaped the social pyramid.

Religious disestablishment tendencies constituted the most distinctive change. On grounds of its link to the recent enemy, the Church of England lost government support in some of the states.

This occasioned a more fundamental innovation: instead of put-

ting another church in the favored place of Anglicanism, enlightened leaders severed the church-state connection altogether and declared the religious freedom of all. In this process Virginia led the way with a memorable statute in 1776; the federal government followed suit in 1791.

This did not terminate at once the practice of an established church. In some places Anglicanism, restyled the Episcopal Church, continued to enjoy tax support. And for a good while to come the New England states, except Rhode Island, lent their help to the Congregational Church. But separationism would eventually triumph. *And that was a revolution!*

Gary M. Ross is a department associate and the congressional liaison for the General Conference.

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## To New Posts

### Volunteer Service

**Allen Edward Doyle** (Medical Elective Service), to serve as medical assistant, Bella Vista Hospital, Mayaguez, Puerto Rico, of Loma Linda, California, left April 7.

**Ronald Carol Gregory** (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Mary Louise (Lee) Gregory**, of Angwin, California, left April 7.

**Paul Wayne Jansen** (Medical Elective Service), to serve as medical assistant, Bella Vista Hospital, Mayaguez, Puerto Rico, of Redlands, California, left April 7.

### Canadian Union

Alberta	
Beauvallon	July 18-20
Foothills	July 4-12
British Columbia	July 25-August 2
Manitoba-Saskatchewan	
Regina	July 11, 12
Saskatoon	June 27, 28
Winnipeg	June 20, 21
Yorkton	July 4, 5
Maritime	July 25-August 2
Newfoundland	July 21-26
Ontario	June 26-29
Quebec	July 18-26

### Columbia Union

Allegheny East	July 3-12
Allegheny West	June 26-July 6
Chesapeake	
Eastern Shore Junior Academy	October 11
Highland View Academy	June 13-21
Mountain View	June 20-28
New Jersey	
English	June 20-28
Spanish	June 29-July 5
Ohio	June 13-21
Pennsylvania	July 10-19
Potomac	June 13-21

### Lake Union

Illinois	
Broadview Academy	June 10-14
Little Grassy Youth Camp	September 10-13
Midstate Meeting	June 27, 28
Indiana	June 8-14
Lake Region	June 26-July 5
Michigan	
Grand Ledge	June 20-28
Upper Peninsula	September 19, 20
Wisconsin	June 13-21

### Mid-America Union

Central States	June 20-28
Dakota	
Dakota Adventist Academy	June 10-14
Huron College	June 3-7
Kansas-Nebraska	
Chadron	September 5, 6
Maplewood Academy	June 6-14
Rocky Mountain	
Eastern, Loveland	June 10-14
Northern, Casper	July 28-August 2

### North Pacific Union

Spanish Convocation, College Place	August 15-17
Alaska (Palmer)	August 5-9
Idaho	June 6-14
Montana	June 25-28
Oregon	
Gladstone	July 11-19
Milo Academy	June 6-8
Upper Columbia	
South, Walla Walla	June 20, 21
Washington	July 19-28

### Pacific Union

Arizona	
English	June 19-28
Spanish	August 11-16
Central California	
English	July 31-August 9
Spanish	July 31-August 9
Hawaii	
Hawaii	August 8, 9
Kauai	August 8, 9
Maui	August 8, 9
Molokai	August 15, 16
Oahu	August 15, 16

### Nevada-Utah

South Lake Tahoe	August 4-9
Springville	June 16-21
Northern California	
Black Convocation, Richmond	October 3, 4
Lodi	June 18-21
Pacific Union College	June 22-28
Paradise	June 25-28
Redwood Area	July 24-August 2
Sacramento Convocation	June 18-21
Spanish, Leoni Meadows	June 12-15
Southeastern California	
Black Convocation, La Sierra	
Pavilion	November 22
Escondido Junior Academy	October 24, 25
Southern California	
Campers	July 3-6
Conference Convocation, Pomona	November 1
Spanish Convocation, Los Angeles	August 1, 2
Union	
Chinese, Pacific Union College	July 4-6
Filipino, La Sierra Pavilion	November 29
Filipino, Soquel	August 29-September 1
Indonesian, Camp Cedar Falls	June 13-15
Japanese, Camp Cedar Falls	August 14-17
Korean, Pacific Union College	August 17-23
Samoan, Compton	July 4-7
Tongan, Pacific Union College	August 8-17
Vietnamese	July 4, 5

### Southern Union

South Atlantic	June 5-14
South Central	June 13-21
Southeastern	June 19-28

### Southwestern Union

Arkansas-Louisiana	
New Orleans	September 19, 20
Ozark Academy	June 6-14
Oklahoma	July 11-19
Southwest Region	June 13-21
Texas	
Houston (Pasadena)	September 5-7
Possum Kingdom Lake	September 12-14
Texico	
Asian	August 8-10
Sandia View Academy	June 17-21
Southwest	September 19, 20

### Native American Camp Meetings

Umatilla Res., Oregon	June 4-7
D. K. Smith, (509) 525-7190	
Pine Ridge Res., South Dakota	June 19-21
Wilbur Mauk, (605) 867-5490	
Six Nations Res., Ontario	July 4, 5
Kenneth Campbell, (416) 383-7383	
Monument Valley, Utah	July 11, 12
Greg Harper, (801) 727-3241	
La Vida Mission, New Mexico	July 31-August 2
Don Eckenroth, (505) 326-4720	
Hope, British Columbia	September 18-21
Darlene Reimche, (604) 869-2615	

Call the persons whose phone numbers are listed here before camp meeting time in order to reserve accommodations.

## Camp Meeting Schedule, 1986

### Adventist Singles Ministries

Southern College	June 26-July 5
Auburn Adventist Academy	August 10-16

### Hearing-impaired

Highland View Academy	July 11-20
Milo Adventist Academy	July 25-August 3

### Atlantic Union

Greater New York	
English	June 28-July 5
French	July 20-27
Spanish	July 12-19
New York	June 27-July 5
Northeastern	June 27-July 5
Northern New England	June 19-28
Southern New England	June 20-28

### Answers to "Bible Garden," p. 17.

A	L	G	U	M	B	C	G	D	V
E	L	N	L	E	E	K	S	A	F
G	O	R	I	A	N	D	E	R	G
H	E	I	J	S	K	L	I	L	Y
L	S	B	A	Y	E	M	N	O	H
P	Q	E	R	S	C	T	U	C	V
X	C	A	S	S	A	Y	Z	A	N
B	O	N	L	E	N	T	I	L	S
C	R	S	D	E	N	F	G	H	R
I	N	J	K	S	A	F	F	R	O
L	C	U	C	U	M	B	E	R	S
M	N	M	E	L	O	N	S	U	E
P	Q	R	S	N	N	U	V	E	S

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*From left to right starting on the back row is Texas banker and investor, Wayne Palmer; Oklahoma rancher and oil man Bob Price, and standing next to SWUC president Ben Leach is Texas politician and electronics manufacturer George Marti; Texas banker Ray Nichols; and world's largest cement truck manufacturer Denzil McNeilus. In the second row is Texas banker Ray Dickerson; Texas transporter and investor Dave Hartman; and Al Micallief, world's largest processor of silicone-rubber products; and Dr. Marvin Anderson, SAC president. In the front row is Louisiana rancher, oil man, and banker Rex Callicott; Texas nursing homes owner Duane Tucker; and Oklahoma rancher and oil man James Price. Not shown is Tennessee baker Ellsworth McKee.*



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# PROGRAMMED FOR GOOD WORKS

As I waited on a street corner one gray September afternoon in St. John's, Newfoundland, I marveled at how the warmth and joy of my wedding just five weeks earlier could have exchanged itself so soon for such a bleak day as this one. As the wife of a new ministerial intern, I'd spent the past three hours ingathering door-to-door while my bridegroom had gone to solicit the business district.

Eager to fulfill my duty in every detail, I'd not missed a door—not an easy task for one who'd had much difficulty starting out in new places and making new friends. I stood there consumed with frustration, the cold wind whipping away my tears. For the whole afternoon I'd received only 10 cents—one single, slim dime! Really, a new bride and beginning teacher, age 21, deserved better than that. True, I'd never done well at fund-raising and door-to-door tasks, but I thought somehow that in my new role as a minister's wife I'd be endowed with an additional gift that would make the job at least possible, if not pleasurable.

When my husband drew up to the curbside, I flung the car door open and cast myself upon him in a torrent of angry weeping. Having never seen me in such anguish before, he was understandably startled. Indeed, I don't think I'd ever seen myself in such a passion before either. *It would have been much better, I thought, to have been given nothing. Somehow the slate would have been cleaner.*

All this brings me to the subject of "doing good works." For present purposes, let us set aside the theology of faith and works and simply assume

that we have committed ourselves to Christ, that we have a deep concern for doing His mission in the world, and that we have a desire—yes, a cheerful desire—to "do good works." With this attitude, doing good works ought to be easy, right? Wrong!

## Only "in Christ"

Kindly counselors listen to clients, but how kind were those counselors at the breakfast table that morning? Indeed, how do any of us behave when our car stalls in an intersection? When malicious gossip sings our reputation? When someone keeps us waiting two hours for an appointment? Only "in Christ"—to use a favorite phrase of the apostle Paul—can we truly bear the fruits of righteousness. The maintenance of Christlike lives depends on strong faith and active good works.

Happily we discover that we are created to do these good works. "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:10, NIV).

"Workmanship" implies God's creativity that makes it possible for us to fulfill our purpose. The machine, so to speak, has been painstakingly crafted to fulfill its function. Then the task itself has been prearranged, custom-tailored for each of us.

A wide range of good works lies before us: healing, welfare, visitation, administration, technology, finance, counseling, and teaching.

Not every good work fits every Christian. I sometimes think that one of the best things that ever happened to the medical profession occurred

when I didn't enter it. And, as I have confessed, I make a complete failure as a door-to-door worker. So, I became a teacher. And he's a doctor . . . she's a musician . . . they're computer programmers . . . and so forth.

How infinitely comforting to know that for each of us God has "prepared in advance" a specific task! Thus we become complementary members of the body of Christ.

Two things, I believe, determine the perfect outworking of God's plan. First, we each have our personal gifts, our individual tool kits, implanted in us even before birth.

Our circumstances constitute the second and more flexible part of God's before-ordained program. We have choices regarding education and work opportunities that affect the quality of our good works and the enjoyment we have in doing them. Sometimes God permits painful experiences that we find hard to understand. But they are, if we could only know, the means of perfecting our abilities to accomplish our good works.

And so the Christian finds not tedium but joy and rich reward in the doing of good works. Let us generously make space for one another, so that we all may do the precise work "for which God has designed us" (Eph. 2:10, NEB). □



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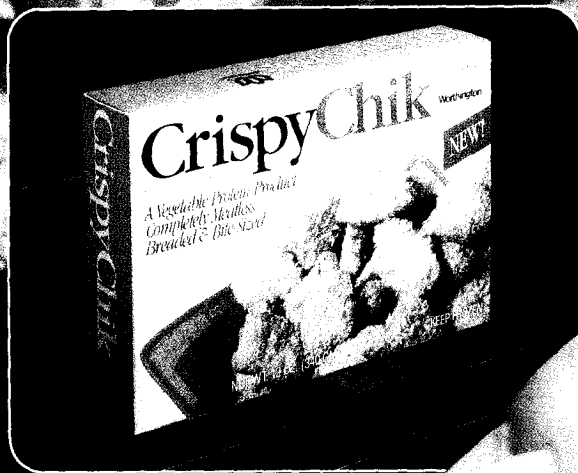
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