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**EDITION**

**ADVENTIST**

# REVIEW

Weekly News and Inspiration for Seventh-day Adventists

December 4, 1986



**WHAT  
UNITY  
MEANS  
TO ME**

**WHAT WILL  
\$50,000 BUY?**

**Doris Meyer:  
Single-parenting  
14 special children**

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PUBLISHING ASSOCIATION  
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## Married Singles

I am a married single! Although I was raised a Seventh-day Adventist, I dropped out of the church and married a nonmember. Later I was converted and rejoined the church.

For a while my wife would come with me to a potluck, a musical program, or a wedding; but not anymore. Even on those occasions when I have delivered the Sabbath morning message she has refused to accompany me.

Members ask me where she is or tell me to give her their regards. I have an almost overpowering urge to scream, "Call her yourself." Granted, she needs their prayers, but she needs and I need members to call, to visit, to show that they really do care about her. Maybe she will never join the church or actively support me, but they can make her welcome.

Do they realize what they are doing to me when they ask, "Why isn't your wife with you?" I have run out of excuses. NAME WITHHELD

## Blessing

I have just finished reading the Week of Prayer issue of the REVIEW (Oct. 23) for the second time. What a blessing! Every article has so many inspiring thoughts.

May God give us the strength, courage, and wisdom to live for the second coming of Christ.

FLORENCE E. GUILL  
San Diego, California

## Principle

"The Church Under Communism" (Oct. 9) was very informative. It underlines the principle found in Jesus' teachings and practice, that Christians are pilgrims and strangers—they neither endorse nor reject any government, but simply recognize and honor it as a power ordained of God.

Christians have their citizenship in heaven and should not permit political or governmental zeal to divert them from their mission and purpose. Such zeal without knowl-

edge divides God's people, misrepresents Him, and dishonors His cause.

Wherever we might live, we cannot afford the arrogance that comes from believing that our nation is the best and others are not as good. There is no basis for such talk in the example of Christ, who lived under oppressive Roman totalitarianism yet never attacked it.

JOHN V. STEVENS  
Westlake Village, California

I agree fully that Christians everywhere should "interact constructively" within any society—but at what price? Not stated are the compulsory demands such a society may make in order for one to be in "conscientious cooperation" without "arrogance or intransigence" (without compromise, inflexible, unyielding).

VIRGINIA BUTLER  
Sheridan, Oregon

## Better Way?

Re "Research Shows Payoff of Adventist Education" (Oct. 2). I have a problem with the statement in the second paragraph that 98 percent of those who go to church school and academy joined and

remained members in the Lake Union.

I wish this were true everywhere. All too often, after they are through academy, we don't see them in church any more. They are out working every Sabbath or just doing their own thing. They smoke, drink, divorce and remarry, or live in. Some support other denominations by sending their children to their schools. Yet these people are all counted as members of the SDA Church, in good and regular standing. These help make up that high percentage that remain in the church after going to our schools for 12 years.

J. H. BRENNISE  
Leola, South Dakota

## Exception

As an SDA educator with the church for 47 years, I take exception to the advisability of having a new governing board for the seminary (Newsbreak, Sept. 4).

At a time when unity, simplicity, and missionary zeal—cardinal characteristics of the early church—are needed by the SDA Church in its global mission, I cannot conceive of the Andrews University Board of Trustees appointing "a separate governing body [a "Seminary Executive Committee"] for the Seventh-day Adventist Theological Seminary" to help "stabilize the seminary's relationship with the General Conference, its constituency, and Andrews University."

If AU is to be a university (and not a multiversity) and if its constituency is worldwide (and not just North America), the public in its constituency should be represented fully and be given an opportunity for counsel. THOMAS S. GERATY  
Angwin, California

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.

## Coming in the ADVENTIST REVIEW

December 11—Steps in Moral Development

December 18—The Meaning of the Lord's Supper

—Fiber: Getting on the Bran Wagon

December 25—The Christmas Baby That Waited

### And Coming Next Year:

—The Renewing of Adventism

—New Series on Becoming Christianlike

—Lindy Chamberlain's Story

# ADVENTIST REVIEW

December 4, 1986

General paper of the Seventh-day Adventist Church

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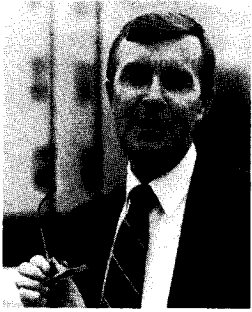
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**COMING NEXT WEEK:**



■ "On God and Moral Reasoning," by Irene Coon. Kohlberg's stages of moral development may help explain the different ways people perceive God and His will.

■ "What Baptism Means to Me," by George Rice. By baptism we personally enter into Christ's death, burial, and resurrection experience.



# **T**HE LONG VIEW

**F**or a people who hope to spend eternity with God, we Seventh-day Adventists often act as though time were going out of style. We hurry to buy every last ounce of it, to cram every moment full of frenetic activity.

On a morning heavy with Washington heat and humidity, I was inching my way along Maryland's Route 29, creeping toward Takoma Park and the General Conference. It was one of those gridlock situations where, having committed yourself to the road, you hopelessly surrender yourself to the flow of traffic—no way off, no way to move faster. Engines and tempers were overheating; some drivers were passing on the shoulder of the road to gain a few insignificant car lengths. The minutes ticked by inexorably. What a way to start the day!

But then the Lord gave me this insight: How will I view this morning during the millennium—that 1,000 years of peace after Jesus comes?

• **The long view helps me cope with the stresses of life.**

Life, as Scott Peck reminds us in *The Road Less Traveled*, is difficult. Most of us face economic difficulties—earning a living, educating our children, building a home, paying our bills. And every human being—even those who belong to the wealthy class—has to deal with the anxieties and worries that are part of existence on Planet Earth. We or our loved ones get sick; we meet with accidents; friends die. Life, so often tender and beautiful, is frighteningly fragile. The rose is easily crushed.

The long view tells me that a better day is coming. One man used to say that his favorite text was "And it came to pass." Viewed from the millennium, our anxieties, stresses, and worries will seem trivial.

Jesus taught us to take the long view. Don't be anxious about your life, what you'll eat or drink, or what you'll wear, He counseled. Listen! You have a heavenly Father, one who cares for the birds and the wildflowers. So cast your affections on Him and His kingdom (Matt. 6:25-33).

• **The long view helps me cope with the irritations of life.**

How stupid we must appear to heaven's onlookers! We go through life strutting our egos, hungry for status, smarting over slights real or fancied. We covet praise and attention. We make long prayers and preach sermons, but hurt those who mean the most to us by unkind words or thoughtless acts.

The long view tells us to "look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal" (2 Cor. 4:18, RSV).

• **The long view teaches me to find my true self.**

What will it profit a person, asked Jesus, if he gains the world at the cost of his true self (Matt. 16:26)? We can say something we know to be false, or at least not wholly true, and eventually believe it because we say it often enough. We can sell ourselves for convenience, expediency, or cowardice. We can convince ourselves that wrong is right because it leads to something that advances the work of the church; we can sell ourselves short; we can choose the broad way.

"To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man," said Shakespeare.

The view from the millennium will reveal the extent to which we have been true to ourselves. We'll cringe when we look back at the narrow thinking, the petty dealings, the abandonment of our better instincts, that we permitted ourselves during this earthly life.

• **The long view will bring me through hardships and trials.**

Soon after the great Advent disappointment in 1844, 17-year-old Ellen Harmon, later the wife of James White, was given her first vision. She saw the travels of the Advent people to the New Jerusalem and the reward of those who faithfully await the second coming of Jesus.

"The dear saints have many trials to pass through," she wrote. "But our light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory. . . . I have tried to bring back a good report and a few grapes from

**W**hat will it profit a person if he gains the world at the cost of his true self?

the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report" (*Early Writings*, p. 14).

Ellen described the second coming of Jesus, the resurrection of the sleeping saints, the translation of the living—all of God's people caught up to be with Jesus in heavenly places. She saw the tree of life, the throne of God, and the pure river of water flowing out from the throne. And then she noted: "We tried to call up our greatest trials,

but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out, 'Alleluia, heaven is cheap enough!' and we touched our glorious harps and made heaven's arches ring" (*ibid.*, p. 17).

We have all the time in the world. The millennium will make that clear.

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WILLIAM G. JOHANSSON

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## **T**HE MOST **EXCELLENT GIFT**

**W**e'd been married 16 months the year my birthday fell on Easter Sunday. That was the year Rodney bought me steak knives.

Now when it comes to gifts, I am a clever person, and have even been known to name the present correctly before opening it. But in all truth I must admit that never in 50 birthdays would I have guessed my husband would buy me steak knives for my twenty-ninth.

If by now you begin to suspect that eight steak knives were not what I had hoped to receive for my Easter Sunday birthday, then you are an insightful person indeed. But if you think I graciously concealed my disappointment, you are wrong.

"Steak knives, steak knives," I repeated as one crazed. "Whatever inspired you to buy me steak knives?" (To speak judgmentally of a gift was a regrettable lapse into rudeness, for which I later apolo-

gized to Rodney and will now apologize to Miss Manners. But at the time I could barely help myself.)

"I thought we needed them," Rodney said in defense of himself, and in fairness I would have to say he was right. But did we have to need them for my birthday?

### **Feeling Cold**

So we put the steak knives in the kitchen, where we broke them, one by one, cutting raw carrots. Before that I had not known it was possible to break a knife. But durability had little to do with my unwelcoming attitude toward the steak knives. They just left me feeling kind of cold.

I have seen five birthdays, as many Christmases, many gifts, and much peace made since the great steak knife debacle. Rodney has learned that gifts are not given without risk. And I am beginning to understand that what matters is not inside the package. But every once

in a while I ponder the incident (it amuses me now) and ask myself a question I'm sure my husband has asked himself: Why didn't I like the gift?

The closest I have gotten to an answer has to do with our friends Neil and Florence, who find beauty in simple and genuine things. To the people who know them, Neil and Florence are themselves a kind of gift. Which is what we saw in their living room last Christmas morning. Boughs of magnolia brought by another friend who knew, who saw. "Kathleen found these in her yard and thought of me," Neil told us.

Then he added a comment so insightful that I hope always to remember it. "I felt that I had been perceived," he said. "It is a wonderful thing to feel that you have been perceived."

And that was the answer to my Easter birthday steak knives.

Last Christmas, thanks also to Neil and Florence, I correctly predicted Rodney's gift to me (that is another story). I tried to pretend I didn't know about the Chelsea teapot—the beginning of our collection of antique English china that will someday be passed down to our like-named daughter. But I am not that clever, and too honest, besides.

However, knowing didn't spoil my Christmas Eve. There were besides the teapot, Maurice Sendak's illustrated *Nutcracker*, a jar of blueberry jam, and a basket of heather potpourri under the tree. I saw that my husband had not simply given me things, he had perceived me, and I felt that to be the most excellent gift of all. "You've come a long way since steak knives," I told him, and he smiled.

Christmas morning I discovered he had not made the journey alone. For I found in my stocking two Laser kitchen knives. And I can't begin to tell you how very much they pleased me.

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DEBORAH ANFENSON-VANCE

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**Fred G. Thomas, NAD secretary, told delegates that the growing tendency to downplay world mission emphasis in Sabbath school may be disastrous.**

## **NAD: Challenged to Renew its Mission**

*NAD secretary reveals state of church*

**T**he Adventist mission in North America faces a serious threat, and nothing short of strong reform is needed to preserve it.

That's the candid warning that Fred G. Thomas, North American Division secretary, gave to more than 300 delegates on November 6, at the NAD's first formal year-end meeting. Speaking at Takoma Park

church, Takoma Park, Maryland, Thomas expressed concern over the division's low growth rate and the large number of apostasies and missing members.

"We regret that the growth rate for 1985 was only 1.97 percent," he said. "Contributing to this low rate are the high apostasy and death rates. Between 1981 and 1985, there were 177,485 accessions, 27,980 deaths, and 71,519 apostasies and missing members. Losses by death,

apostasy, and missing membership totaled 56.1 percent of accessions for the period."

Thomas lauded the NAD's response to Harvest 90. He pointed out that the division, with 4,332 churches, 16,549 church employees, and 695,576 members, reached 93 percent of this year's Harvest 90 accession goal. However, Thomas voiced concern over the fading world mission emphasis in the North American church and warned about isolationism.

### **Missions Underplayed**

"The growing tendency to downplay the world mission should concern all of us," he told the delegates. "Frequently, we find special features being presented in Sabbath school covering social and other issues to the exclusion of mission emphasis. It's not difficult to find statements in magazines across the division that advocate a shift in emphasis from overseas to local projects."

"While we cannot neglect local needs, it is our contention that a shift in emphasis from overseas to local needs will not only adversely affect the mission lands but also deplete funds in North America," he explained. "If the church in North America becomes inward-looking, then instead of more available funds locally, there will actually be less. While there may appear to be short-term gains in this change of emphasis, the long-term results will be disastrous."

While rejoicing over the division's several accomplishments, its second-ranking officer sees an authority crisis in his territory.

"As a result of the acceptance of the Role and Function document at the New Orleans General Conference session, the division has been given the opportunity to function more like a division than in the past," he argued. "There is difficulty in the minds of many concerning the interdependence of church entities on the various levels, and often we do not act like a division."

*By Carlos Medley, news editor, ADVENTIST REVIEW.*

“There are instances where actions of committees and established policies have been disregarded by administrators, church employees, and others,” he said. “Committees, and in some cases constituencies, have taken actions that are in open violation of policy or counsel from higher organizations. Also, local churches have at times disregarded the counsel and actions of administrators, committees, policies, and even the *Church Manual*.”

“Unless these trends are stopped, we will find ourselves in disarray,” Thomas contended. “This church has thrived and grown through unity and adherence to policy. Reform is needed. While much autonomy is granted on all levels of the church, unless this autonomy is used wisely, unless there is cooperation and acceptance of counsel, we face the real danger of congregationalism and loss of our sense of mission.”

### **Boundless Potential**

“The potential in North America with all its material and spiritual resources is probably beyond our present understanding,” Thomas said. “With our well-developed institutions, our well-qualified team of workers, and our intelligent and enthusiastic membership, North America is poised on the verge of a great forward thrust. If we allow the Spirit to lead and motivate, we shall see great things.”

Thomas’s speech was first of several sobering presentations that vividly underscored the condition of the church today.

Patricia Mutch, director of the Andrews University Institute of Alcoholism and Drug Dependency, told delegates that alcoholism and drug dependency is crippling hundreds of Adventist youth and there’s a desperate need for more church-operated drug rehabilitation centers.

“From surveys taken by Paul and Carol Cannon of Kentucky, we can estimate that there are approximately 2,000 Adventist youth who

suffer from chemical dependency,” Mutch said. “Currently facilities can accommodate only 50 people.”

The Cannons, who operate the only SDA drug treatment facility, conducted the surveys as they visited camp meeting sites and held Alcoholics Anonymous-type meetings.

Mutch called for an aggressive program to attack chemical dependency. “We need a designated person at the division level to push the program,” she said. “This effort would involve some cross-departmental coordination. We also need a corporate prayer network where we, as a community of faith, seek the Lord’s guidance in this area.”

“One of the biggest problems we face is denial,” Mutch explained. “Individuals in families attribute their problem to everything but alcohol. Also, institutions claim, ‘We don’t have a problem in our institutions.’ However, today we find that many [Adventist] colleges are allowing students to stay at school on a probationary level as long as they are getting treatment.”

To show just how widespread the use of alcohol is within the church, Stoy Proctor, NAD health director, cited the Adventist Health Study statistics, which indicated that 10

percent of California Adventists use alcohol. The health study was conducted by Loma Linda University.

Unlike the recent Annual Council in Rio de Janeiro, which was saturated with small policy changes, the NAD delegates voted several weighty matters:

- A document clarifying the church’s stand on jewelry (see adjacent story)
- A document on methods of Bible study
- A policy governing use of tithe funds
- A new monthly reporting system for local churches and conferences
- A policy regulating the credentialing of SDA chaplains working in non-Adventist organizations

One measure that provoked considerable discussion among delegates was a document that gives counsel to local churches in the endorsement and support of independent ministries. The statement pointed out that currently there is a proliferation of ministries that are promoted by individuals who are former employees of the church and who do not hold credentials.

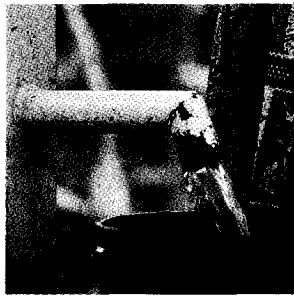
The document emphasized the *Church Manual* counsel, which prohibits unauthorized persons from



**George Crumley, NAD treasurer, presents his report as Frank Jones, Charles Bradford, R. L. Woodfork, and Fred G. Thomas look on.**



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the one  
that's not  
an ADRA  
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conducting services in Adventist churches. The statement also urged pastors to seek counsel from local conference administrators before permitting an independent ministry or individuals without current credentials to make presentations in church and institutional facilities.

"We have within our midst a force we need to give wide consideration to," said Cyril Miller, president of the Southwestern Union, "because it's going to siphon off not only money but confidence."

"The leaders of one particular movement are holding forums and rallies that are endorsed by churches and conferences," Miller added. "Every time they come to town they leave with some tithe and commitment of more tithe. Also, when they come to town they polarize. They bring division."

This year's NAD session included a strategic planning session for delegates. During the three-hour session, all delegates and invitees split into groups, by unions, to select five priorities to address in 1988.

### Five Priorities

After delegates debated more than 100 items, they decided on the five top priorities: soul winning, focus funding and marketing of education, involvement membership in the church's mission, recapturing the mission of the church, and spiritual renewal for total commitment.

"We have never made planning a priority," said Ron Wisbey, Columbia Union Conference president, who spearheaded the planning project along with Philip Follett, Atlantic Union conference president. "Plans should become the most significant committee. Plans should drive the budget."

After the delegates finalized their selections, each union was assigned a priority area to develop. NAD officers and union presidents will undergo a two-day planning session with a professional facilitator at Loma Linda University. The finalized plans will be presented at the 1987 NAD year-end meeting.



Major C. White, Pacific Union conference vice president, speaks from the floor on an educational item.



Charles Bradford, NAD president, says that the document on adornment conforms to earlier GC statements.

## North America Adopts Adornment Action

A newly written statement on jewelry spurred lively debate among delegates to the North American Division year-end meeting. Discussion lasted so long that NAD officers had to schedule an extra session. The document, "Jewelry: A Clarification and Appeal," reaffirms and clarifies a 1972 Annual Council action that counseled against the use of necklaces, earrings, bracelets, and rings. That same action encouraged the selection of watches, brooches, cuff links, and tie clasps, with simplicity, modesty, and economy.

The North American Division document also cites a 1972 General Conference officers' statement that counseled ministers not to perform ring wedding ceremonies—and urged evangelists and pastors to encourage baptismal candidates to examine their motives in deciding whether to wear a wedding band.

Although the GC officers' statement spoke strongly against the use of jewelry, it drew a distinction between ornaments and the simple wedding band, providing for the baptism of converts who conscientiously felt they should wear a simple ring.

The current NAD document also appeals to members for a commitment to simplicity in lifestyle and holds the wearing of jewelry as unacceptable.

However, one clause in the NAD statement differed from the actions in 1972—and that difference sparked over two dozen speeches, remarks, and declarations.

The clause states: "Some church members feel that the use of a simple marriage band is a symbol of faithfulness to the marriage vow, and such persons should be fully accepted in the fellowship and service of the church."

NAD delegates approved the document by a substantial majority—after a three-hour debate.

Several delegates, like Leonard Newton, Northeastern Conference president, believed that the clause will lead to a greater use of jewelry among Adventists. "We didn't have the problem of jewelry before the change in 1972," Newton said.

Other delegates, like Herman Bauman, Montana Conference president, expressed satisfaction because the document unifies the church position around the world.

NAD president Charles Bradford

insisted that there is no change in the church's stand on jewelry. He argued that the difference in attitudes over the wedding band between native and foreign-born citizens has actually weakened the church's case against jewelry.

"The increasing number of overseas church employees [who conscientiously wear wedding bands] coming to the United States to work in various church settings has caused conflicts with North American members [who traditionally have not worn wedding bands]," Bradford explained. "The 1972 statements [which tolerated the use of wedding bands] were never read carefully enough. They were never widely circulated."

"We gave attention to this issue

because of the repeated appeals from church leaders for clarification," he said.

"We're saying that there is a distinction. We can draw the line here and say, 'Take off the earrings. Take off the class rings. Take off all the ostentatious brooches and tie clasps.'"

"The wedding band has never been an issue outside of North America. People were wearing it all around the world—even back in 1892 when Ellen G. White wrote on it," Bradford explained. "It was never an issue in England, France, Italy, and Australia. They [members outside North America] have been always persuaded that the wedding band was a symbol of their marriage commitment."

a program in guest relations," says Mardian Blair, president of AHS/Sunbelt, in an interview. "As they looked at various programs none had a Christian perspective—to help the employee meet the mission of the hospital. We were looking for a Christian approach to hospitality."

SHARE gives hospital employees a basic understanding of the heritage and philosophy of the church's health work—helping them to be more effective in their interactions with patients, coworkers, and others they meet through their work.

As the program begins in the various hospitals, employees participate in a full-day workshop conducted by fellow employees. New employees go through the SHARE Yourself sessions as part of orientation to their jobs. However, SHARE doesn't stop there.

A comprehensive follow-through plan involves ongoing surveys, employee recognition, on-site visits by SHARE consultants, and communication to keep employees abreast of information that is important for their continued support of the program.

Employees are learning how to deal effectively with angry people, and to help those who have suffered loss.

Another way in which AHS interfaces with the Caring Church is seen in Parkview Memorial Hospital, in Brunswick, Maine.

"Today Parkview is truly a community hospital," says Ron Pelton, director of community relations. "In July we surveyed the community and learned that four out of five people perceived Parkview as the area leader in health education."

"Parkview has a unique record," Pelton said. "Each year 35 volunteers put in more than 9,000 hours of free service to the hospital. This number may not seem large, but when compared to other hospitals in Maine, 9,000 hours ranks Parkview with other hospitals of more than 200 beds. That's no small feat for a hospital with only 55 beds."

## AHS—Helping Harvest 90

*"A heaping dose of Christian hospitality"*

The Adventist Health System is meeting the Harvest 90 challenge with a heaping dose of Christian hospitality, declares Donald A. Welch.

The AHS/U.S. president, along with several other health personnel, gave a two-hour report to delegates attending the North American Division year-end meetings, a report that highlighted AHS's spiritual thrust.

"We are trying to be a part of the Caring Church," Welch said. "Nearly every one of our institutions has a spiritual emphasis committee and spends a lot of time promoting programs in our mission field."

Welch contended that one of the biggest mission fields is AHS's own employees. "We have many non-Adventist employees," he explained, "and many have joined our church."

One new program making a spiritual impact in several hospitals is SHARE, which teaches employees

to sense the needs of patients and visitors before they ask for help. SHARE, which was created by Fred Lee, vice president at Florida Hospital, has already been adopted by AHS/U.S. for national use.

"Florida Hospital was looking for

**AHS/U.S. president Donald A. Welch**





W H A T W I L L

**\$50,000**

B U Y ?

**Looking beyond  
local embellishment**

**I**n Mozambique, \$50,000 will buy 423 bicycles for use by pastors. In India, \$50,000 will pay the salary of 37 city pastors for one year. But that's getting ahead of the story.

Two months ago a man called and pleaded with me to stop his local church from spending more than \$50,000 on what he considered a nonessential embellishment of the church building.

"Can't you do something to intervene?" implored the caller. "Think of

what that money could do for the Lord's work someplace else."

After assuring him that I held no veto power over his local church's actions and that he should take his concern to his church board, I began to wonder what \$50,000 actually could provide for the Lord's work around the world.

With my curiosity high, I wrote to the treasurers of all nine of the church's divisions outside North America and to several major church

institutions and asked the question "What will \$50,000 buy within your territory?"

Their replies are fascinating! They provide for us two distinct perspectives: **first**, a glimpse into the needs and challenges facing our worldwide church; and **second**, how much (or little) our dollars can buy in the various economies around the world.

This is not to be considered an appeal for funds, but a tool to cultivate awareness of the world around us.

Fifty thousand dollars will buy any one of the items listed separately below.

**Eastern Africa Division**

- 210 bicycles for Ugandan pastors
- Replacement of worn-out X-ray machine and operating room equipment at the hospital in Gimbie, Ethiopia
- 90 percent scholarships for 40 students for one year at the University of Eastern Africa in Kenya
- Tents, chairs, and generator for public evangelism in Botswana
- Salaries for 28 pastors for one year in Malawi
- Construction of a village clinic in Zimbabwe
- Books for nearly three years for a literature evangelist to sell on the unentered island of Zanzibar, off the coast of Tanzania
- All equipment to establish a publishing finishing plant in Zambia

**Euro-Africa Division**

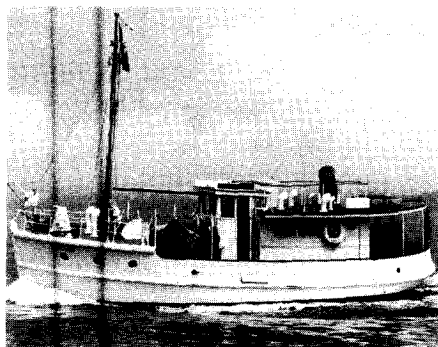
- 3 Land Rover trucks for Africa

- 85,000 kilograms (about 39,000 pounds) of rice for African relief
- 60 motorcycles for pastors in Mozambique
- 423 bicycles for pastors in Mozambique
- 25,000 hymnbooks in Kimbundu language, Angola
- 4 homes for workers in Mozambique

**Far Eastern Division**

- 7 large-scale evangelistic crusades in Indonesia, bringing to Christ nearly 2,000 persons
- 500 small evangelistic crusades in the Philippines
- 10 jungle chapels needed in the Philippines or Indonesia
- Tuition, room, and board for 33 students for one year at Southeast Asia Union College in Singapore
- Beginning moneys for a proposed college in Thailand
- 40 bicycles, 2,000 books for Muslims, 1 million *Story of Jesus* books for mass distribution, and 3 needed pieces of equipment for the Sri Lanka publishing house
- 25 to 50 jungle chapels or lamb shelters, depending upon the country in which they are built

**BY MYRON WIDMER**



### Inter-American Division

- 10 evangelistic crusades in the Dominican Republic, with 1,200 to 1,500 won to Christ
- 200,000 copies of *Spanish Steps to Christ* for Colombia
- Salaries for 10 full-time evangelists in Mexico for one year
- Salaries for 45 pastors in Nicaragua
- Translation into French of 6,250 pages of gospel literature in Haiti
- 8 chapels in Haiti to accommodate 80 to 100 persons each
- 20,000 Bibles for evangelism in El Salvador
- A whole year's budget for library books for our colleges in Jamaica and Costa Rica
- A new printing press and accessories for West Indies College, Jamaica
- Equipment to refurbish the operating room at the David Memorial Clinic and Hospital in Guyana

### South American Division

Brazil is the setting for the following:

- 2 churches, each seating 250 persons, excluding the cost of the land
- 3 artesian wells, each providing drinking water for 10,000 persons
- Salaries for 6 pastors for one year
- Salaries for 7 Bible workers for one year

### Southern Asia Division

- Salaries for 37 city pastors in India for one year
- Establishment of work for one year in 3 villages in India
- 6 village churches, each seating 125
- 1 city church, including land, in India
- 4 workers' homes in cities in India
- Education for 100 students at Spicer College for one year
- Education for 200 academy students in India
- Training for 20 physicians in a medical school for one year
- 400 hospital beds in our hospitals in India and Nepal
- Construction of a hospital wing with 10 rooms and furnishings
- Support of 260 orphan children for one year at Sunshine Home, Bangalore, India
- Translation and printing of 15,000 copies of *The Desire of Ages* in Tamil, south India

### South Pacific Division

- 212 solar-powered projectors with filmstrips for evangelism in Papua New Guinea
- Salaries for 4.5 expatriate workers in Tonga for one year
- Salaries for 16 Fijian evangelists for one year
- 270 desks for schools in Cook Islands (where nearly everything must be imported)
- 4.2 prefabricated church buildings in the Solomon Islands
- 142 portable generators for use in evangelism in Papua New Guinea, Fiji, Samoa, and New Caledonia

### Trans-European Division

- Salaries for 1 overseas dentist and 3 nationals in north Pakistan
- One year's supply of Sabbath school materials printed in Urdu for Pakistan, and salaries for one year for 32 workers in the Punjab Section
- Salaries and expenses for one year for 3 workers in Israel
- New church and school building complex in Pakistan (\$25,000)

### Middle East Union

- Salaries for 15 Sudanese elementary teachers for two years





- 5 elementary school buildings in southern Sudan
- 5 church buildings, each with a seating capacity of 100, and land in southern Sudan
- 10 motorcycles for pastors in Sudan
- 3 new ovens for the food factory at Middle East College, Beirut, Lebanon
- 50 percent scholarship grants for 15 Sudanese boarding students attending Nile Union Academy in Egypt for four years
- 25,000 copies of *The Great Controversy* in Arabic
- 100,000 copies of paperback Adventist books in Arabic

**South African Union Conference**

- Church building for small membership in Bloemfontein
- Worker's home for the Bloemfontein church congregation
- 5 full-scale evangelistic crusades
- Completion of the renovations on the boys' dormitory at Sedaven High School
- Salaries for 5 ministers

**Southern Union, South Africa**

- Salaries for 20 pastors for one year
- 3 church buildings
- Completion of an academy dormitory
- Needed hospital equipment at Maluti Hospital, including generators and obstetric equipment
- Water supply systems at 2 academies

**Adventist Development and Relief Agency**

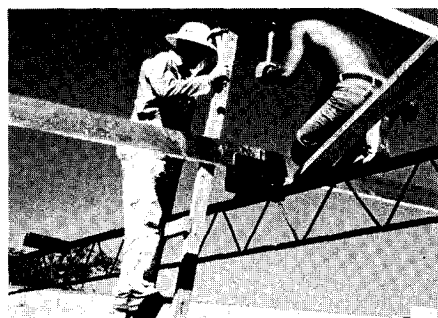
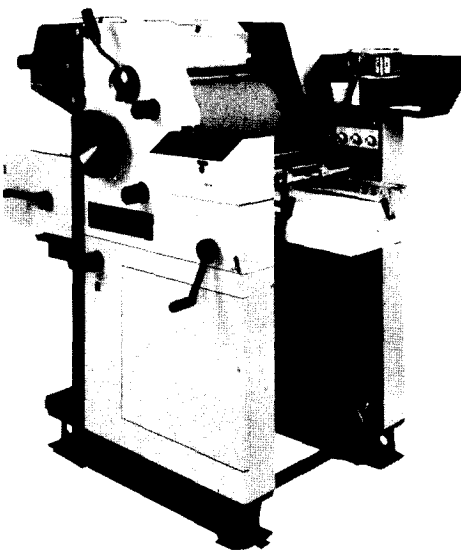
- Training and support of more than 100 village health workers in Africa for one year
- 16 wells with pumps in Tanzania, providing clean water for more than 20,000 persons
- Training of 200 agriculturists in ADRA's Solusi College program (graduates in 5 years would help more than 20,000 farmers improve production)
- Food storage warehouses for Bolivia, Peru, Sudan, Rwanda
- 1 deep-rock well-drilling rig and shipping to Sudan
- Electrification of Yuka Hospital in Zambia
- Operation of 4 medical launches in the rivers of Brazil for one year, helping an estimated 22,000 persons per launch

**Adventist Media Center**

- Faith for Today: production of one 30-minute *Christian Lifestyle Magazine* show, or station time for 8 to 10 weeks on national prime access time
- It Is Written: production of 2 programs, or airtime for one year in a medium-sized city such as Orlando, Florida
- Voice of Prophecy: daily broadcasts on 15 satellite stations for one year, or daily broadcasts in New York City for six months
- Breath of Life: production of its own set (10-15 lessons) of Bible lessons

**Christian Record Braille Foundation**

- Production of 6 issues of *Encounter*, the monthly missionary magazine on cassette
- Operation of 4 camps for nearly 200 deaf youth
- Initiation of a cassette lending library of 125 books for Spanish-speaking blind people, using volunteers to do the voice recording
- 50 scholarships of \$1,000 each for college-age blind or visually impaired young people



Myron Widmer is associate editor of the ADVENTIST REVIEW.

# OUR FAMILY'S CHRISTMAS CALENDAR

A project to enrich  
your children's Christmas experience



One of the greatest joys of the holiday season is watching young children's excitement over Christmas. Impatiently awaiting that special day, they ask every morning,

"Is today Christmas?"

One year our family discovered a way to help the children count the days until Christmas and at the same time create a special worship and

family time. This Christmas tradition helps transmit the true meaning of Christmas to even the youngest members of our family and deepens our understanding of the gospel story and

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BY RAE LYNNE WARD-LEE

of each other. How do we do this? By creating a *Christmas calendar*.

### The 24 Days of Christmas

That first year we made a basic Christmas calendar, creating 24 small pockets with a large felt square and ribbons. (You can use any variety of materials; your imagination sets the limit.)

Every year we adults make a list of 24 Christmas activities, one for each day from December 1 to December 24. (If you open presents on Christmas Eve, you may want to have your calendar end on December 23.) We write these ideas on separate slips of paper, putting one activity into each pocket of the calendar. We always adapt the activities to meet the level of Christmas awareness and interests of our children.

Beginning with worship on December 1, the children take turns removing one slip of paper from the calendar pocket every day until Christmas. We base our worship for that day on the activity paper's instructions.

The following is a suggested calendar of Christmas worship activities for preschoolers. You may adapt it to suit your family's needs, interests, and cultural heritage, or you may create your own.

1. Read the Christmas story in a simplified form.
2. Listen to and learn part of a Christmas carol, such as "Silent Night, Holy Night." Use bells or other simple instruments.
3. Talk about a donkey ride and then act it out.
4. Visit a barn, or make a cardboard box stable. Listen to and/or learn "Away in a Manger."
5. Have Daddy tell you about his favorite Christmas.
6. Practice "swaddling" a baby doll. Compare with today's baby clothes.
7. Make a play manger out of a box; use straw or grass to fill it. Compare it to a crib.
8. Look at your child's baby pictures and talk about where he or she was born. Compare it with where Jesus was born.

# Every year we list 24 Christmas activities, one for each day from December 1 through 24.

9. Learn about shepherds and sheep. If possible, visit a farm with sheep, or touch some kind of wool yarn or material.

10. Act out the angels' visit to the shepherds. Listen to and/or learn "Hark! the Herald Angels Sing."

11. Make a Christmas card to send to someone special. Use a sticker or draw a picture of Baby Jesus on the card.

12. Have Mommy tell you about your first Christmas.

13. Look at the stars outside; make stars for your windows while you talk about the star of angels.



14. Have a grandma or a grandpa tell you about an old fashioned Christmas. Look at pictures of Christmas when Mommy and Daddy were children.

15. Learn about the Wise Men and where they came from. Look at a globe or map and follow their possible journey.

16. Look at pictures of kings and talk about palaces. Make a simple crown and act out being King Herod.

17. Learn about gold. Look at something made of gold and compare it with money.

18. Learn about frankincense. Go to sleep with incense burning.

19. Learn about myrrh. Talk about spices and smell various kitchen spices.

20. Learn about Christmas in another land.

21. Talk about love gifts (gifts with no monetary value) that you can share (such as a kiss, a thank-you, or a compliment). Give a love gift.

22. Sing Christmas carols by the light of the tree or by candlelight.

23. Listen to the telling of the Christmas story by the light of the tree or by candlelight.

24. Act out the complete Christmas story by the light of the tree or by candlelight.

These and other activities can help young children understand the Christmas vocabulary and appreciate the gift of Jesus to this world. They will also learn about their own family.

Christmas-calendar activities can easily be made to grow with your children. For example, an older child may want to have a calendar that deals with how Mary, her parents, Joseph, his parents, the innkeeper, or the shepherds felt. You may want your calendar to include some secular activities to do on weeknights or to allow some special privileges.

The Christmas season can be a time of family togetherness and sharing, a time to enjoy traditions and to learn about Christ. It can be a time to learn more about Christmas on a personal level. Our Christmas calendar is just one of the ways we have learned to celebrate the season and create happy family memories. And those are some of the best gifts of all. □

Rae Lynne Ward-Lee writes from Kaunakakai, Hawaii.



Doris Meyer

# **NO ORDINARY PERSON**

**D**oris Meyer is no ordinary person. Her ability to care for more than a dozen handicapped people in a six-bedroom, two-bathroom house is a special gift from God.

When interviewed in September, Meyer was caring for 12 handicapped young people ranging in age from 10 to 28. Two teenage brothers, ages 16 and 18, had left Meyer's home to live with their mother in Florida. But when she refused to let them attend church, they said, "We're going back to Indiana so we can attend the Adventist church. We love Jesus too much to give Him up!"

Meyer began caring for handicapped and abandoned children in 1965. Welfare workers from Blackford

and surrounding counties sometimes call, asking if there is room at her home for just one more. She often sandwiches in an additional person for a short time.

Meyer manages her large family as a single parent, with a heart of love and care. When asked how she does it, she replies, "You must be consistent, firm, and say what you mean."

Meyer's average day begins at 6:00 a.m., and during September alone she managed to take her family to more than 50 doctor's appointments. Five loads of laundry must be done every morning and evening. Cooking means peeling 20 pounds of potatoes or preparing two to three gallons of chili. The family consumes more than two

gallons of milk at each meal.

Meyer has two refrigerators and four freezers, and annually cans about 2,000 quarts of food. She does the majority of the food preparation herself.

Quiet time in such a household is at a premium, but Meyer finds it in her van while waiting for her family members. She counts on attending church for spiritual refreshing.

Last year she managed to make more than a dozen quilts in her spare time. She gives one as a farewell gift to each child who leaves her home.

Believing that families need to have fun, Meyer takes her charges fishing, camping, and swimming. When the Lord helped her obtain a 1983 Ford

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**BY JERRY LASTINE**

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# She manages her family as a single parent, with love and care.

**Most summers Meyer cans more than 2,000 quarts of fruits and vegetables for her family. She does the majority of the cooking and food preparation.**

**Left: Meyer makes quilts in her "spare" time. She gives one to each child who leaves her home.**

van, and church friends bought new tires for it, she declared 1986 to be The Year the Family Tours America.

"Fifteen of us, along with two tents, sleeping bags, three changes of clothing apiece, and a determination to have a good trip, drove east this summer," she said. This historic trip included Washington, D.C., New York City (including the Statue of Liberty), and Niagara Falls.

"We ate lots of peanut-butter sandwiches, and hard-boiled eggs," Meyer remarked.

The trip east was only the beginning of the summer's travel adventures. In August, Meyer took 13 members of her special family, a daughter, and a 12-year-old grandson west. For 11 days they visited in Iowa and Minnesota (Meyer's home territory), and such places as Mount Rushmore, Yellowstone, Bryce Canyon, and Zion national parks in a 5,000-mile trip.

While traveling, the family composed songs and added all the new things they saw and heard to their memory banks. From these banks they now share stories with their classmates and use their experiences for various school assignments.

As Meyer reflected on the trip, she said, "I feel closest to the Lord when I'm beside a clear, sparkling mountain stream. In several places I felt that the

Lord was right there."

About six years ago Meyer received a flier in the mail advertising evangelistic meetings. She attended the meetings, conducted by Pastor Rick Blythe in Hartford City, Indiana, and was baptized in July of 1981. She joined the Marion, Indiana, church.

Since then she has seen 12 of her "family" members baptized. Ten children were baptized in 1985. All had carefully studied the Bible and were ready to make this commitment. Each week they attend midweek and Sabbath morning worship services, along with vespers.



**Many evenings during the week find Meyer sitting at the picnic-style table in her small kitchen, helping her children with their homework.**

**Mealtimes are times of togetherness for Meyer's family, who go their separate ways during the day.**



Several of the children eagerly await the Ingathering program and have set their 1986 goal at \$700. They raised more than \$600 last year.

"People are special to me," Meyer says, a tear creeping into her eye. "These kids are special." And her family loves her too—they call her Mommy, Grandma, Mom, or Mother.

God might call Meyer something else—blessed, a "salt of the earth" person, bringing the savor of Christianity to her corner of the world. □

*Jerry Lastine is communication director of the Indiana Conference.*



# WHAT UNITY MEANS TO ME

**Unity in the body of Christ does not require uniformity.**



**Unity in the Body of Christ.** The church is one body with many members, called from every nation, kindred, tongue, and people. In

Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation.

Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12-

14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23.)

**I**t is one of those moments, a moment of prayer. A moment so private, we linger reluctantly, yet are irresistibly drawn. Even as we would turn away, we perceive that we are the subject of the prayer—Jesus' intensely emotional appeal for the unity of His people as recorded in John 17.

It might seem strange that Jesus focused His concern for love and unity on His disciples, for the people of hate were *outside*, circling like wolves in the darkness. Surely His disciples needed the brief remaining time to discuss important things—how to organize, promote, and succeed in their cause; how to sharpen a few theological arguments.

But Christ knew the condition of His disciples. Caught in the confusing currents of personal ambition and self-interest, that small community had been racked by dissension. Their common background had not united them.

As Jesus prayed for them in those final moments, He also looked down the landscape of time to an even more challenging situation when the members of His body would include those of different cultures, backgrounds, languages, and practices. He knew the natural, abrasive arrogance of human ethnocentricity and pride would wear away at the cords of unity. And He prayed, "With me in them and you in me, may they be so completely one that the world will realize that it was you who sent me and that I have loved them as much as you have loved me" (John 17:23, Jerusalem).

**BY BENJAMIN F. REAVES**

Christ desires us to enter into an eternal family relationship with Him and His people. Unity in His body is a central concern to Him. And it is important to me.

### Unity Means Community

“By speaking the truth in a spirit of love, we must grow up in every way to Christ, who is the head. Under his control all the different parts of the body fit together, and the whole body is held together by every joint with which it is provided. So when each separate part works as it should, the whole body grows and builds itself up through love” (Eph. 4:15, 16, TEV).

More than any other, the metaphor of the body expresses the spiritual and functional unity of the church. It is a corporate unity that Costas defines as “the corporate personality of the church. That is, the presence of the many in the one.”

The church is a community gathered from every tribe, tongue, and nation, a people called out of darkness into marvelous light to be God’s own. Our community is not based upon common temperament, culture, ethnic background, or worship style, but upon shared commitment and spirit. Above all differences we find brotherhood and sisterhood in our common calling and vision.

This kind of community permits men and women to be themselves in their God-created fullness. The church not only embraces people of all cultures, but through the redeeming grace of God it enriches their cultures, giving greater depth to their talents and restoring them to full humanity.

All cultures need this enrichment, for no human culture, however advanced, represents the divine model. Therefore, Christian unity does not mean that the identity of one person or culture is to be submerged in that of another (see *Testimonies*, vol. 8, p. 212).

“There is one body and one Spirit—just as you were called to one hope when you were called—one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Eph. 4:4, NIV).

# Unity’s essence exists not in institutions, but in a living oneness that flows from the Father.

On this basis, Paul urges that we as church members maintain peace and Unity.

We express this loving unity through a variety of gifts, creating a beautiful montage of differing cultures, temperaments, colors, and talents offered to God that He may be glorified. Thus unity or community does not mean or require uniformity. Comprised of persons of different races, languages, and cultures, the church can affirm the gospel’s claim that it is good news for *all* people.

### Unity Means Comfort . . .

In a profound sense, we need the Christian community, for we need our lives to be related to other lives. In a recent play a wife speaking of her army husband’s need said, “Nobody wants him. The army doesn’t want him; his own men turned against him; he has no place to stand.”

Thank God that unity in the community of the church gives me a place to stand. “How pleasant it is for brethren to dwell together in unity” (Ps. 133:1). There is no security like the supportive security of Christian relationship.

However, I find that unity not only comforts me. It makes demands of me, too.

### . . . and Challenge

“Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5). Unity challenges the strong cultural myths I have known. While unity means others must change their attitudes about me, it primarily means that I must change my attitudes about others. I must depart from cultural dogmatism and arrogance, from ethnocentric assumptions that my own culture is right and best.

While our church mouths belief in

unity, too often we water down our practical witness of love and unity. But the ministries of halls, tents, radio, and television cannot match the ardent witness of a united church.

“When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart” (*The Desire of Ages*, p. 678). The model of unity is the divine relationship; therefore unity is the divine characteristic of the church.

We must always strive to maintain this characteristic, keeping vigilant against anything that would bring division. Leadership must keep the channels of communication open in order to strengthen unity. “The unity that God requires must be cultivated day by day if we would answer the prayer of Christ” (*Testimonies*, vol. 8, p. 174).

As the church’s unity in Christ grows increasingly visible, it will challenge the world. The church may call a world where people are divided in allegiance, culture, race, language, and worldview to reconciliation. Our unity in diversity may convince the world of superhuman power at work in the church.

“The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings cannot controvert. Therefore Satan is constantly working to

prevent this union and harmony, that unbelievers, by witnessing backsliding, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another" (*ibid.*, vol. 5, p. 620).

### Unity Means Calling

God's calling is inextricably linked to His enabling. While in Ephesians 4:3 Paul says that unity is a possession to be kept, in verse 13 he calls it a goal toward which we are to strive. These two statements are not contradictory; rather, they complement each other.

Unity is a gift of the Spirit, a gift that must be appropriated in fullness and perfected by our own commitment, will, and effort. Nevertheless, the essence of unity exists not in institutions or organizations, but in a living, organic oneness that flows from the action of the Father, who called us out (John 17:21). While human diligence helps to maintain unity, the Spirit creates it.

We Christians work best for unity by letting God have His way in our lives, transforming our carnal, prejudiced natures to the spiritual nature we may have in Christ. "The love of Christ in the heart is what is needed. When self is submerged in Christ, true love springs forth spontaneously" (*Testimonies*, vol. 7, p. 266).

"Let your bearing towards one another arise out of your life in Christ Jesus" (Phil. 2:5, NEB). As the river of life has its source at the throne of God, so the river of unity has its source in the divine Trinity.

### Symphony of Love

I sat in the darkened auditorium gazing at the brilliantly lit stage, waiting for the start of a joint concert featuring the University of Alabama (Huntsville) Orchestra and the Oakwood College Aeolians. The orchestra members were on stage, each, without reference to the other, playing some musical phrase on his or her particular instrument. The piercing tone of the oboe, the somber sound of the English

horn, the lilting tune of the flute, the strings, the percussion instruments—all sounded, but with no sense of unity.

Then the conductor appeared. Every eye centered on him. The noise stopped. The music began as the orchestra focused on the person who gave meaning, direction, and unity to their efforts.

Unity in the body of Christ means

blending the instrument of my life in the great orchestra of the called-out ones, under the baton of the divine Conductor. At His downbeat, following creation's original score, we have the privilege of performing for mankind the symphony of God's love. □

Benjamin F. Reaves is president of Oakwood College, Huntsville, Alabama.

## CHILDREN'S CORNER

# BIBLE BUGS

How many of these riddles can you answer? When you're done, check on page 28 to see if you were right.

1. When mighty Pharaoh ruled the land, God used this insect to aid His plan. (Exodus 8:24)
2. This insect will make you wise if you study its work compared to its size. (Proverbs 6:6)
3. The Israelites need not have lifted a hand; God's insect would have helped them into the land. (Exodus 23:28)
4. These flying insects can eat up your gain, so God wants our treasures on a higher plane. (Matthew 6:19)
5. These two little insects are mentioned just once, but I doubt I could eat them for my lunch! (Leviticus 11:22)
6. Samson used this insect in a riddle one day; he thought he would trick the men on his wedding day. (Judges 14:8-14)
7. These insects were about the size the Israelites looked to the giants' eyes. (Numbers 13:33)
8. Jesus mocked the Pharisees and scribes; this insect they strained was such a small size. (Matthew 23:24)
9. These insects, shaped like horses so fine, John saw in the vision of Revelation 9. (Revelation 9:7)
10. If you disobeyed God and gathered too much to eat, you'd find these crawling insects in your manna so sweet. (Exodus 16:20)
11. If you ask for an egg for a dinner treat, I know you'd not get this stinging insect to eat. (Luke 11:12)
12. When Aaron smote the dust of the land, these insects covered both beast and man. (Exodus 8:17)

LINDA MARTELLA

# ¡A.U.C. habla Español!

## The Bachelor of Arts in Theology-Bilingual Ministries (Hispanic Emphasis)

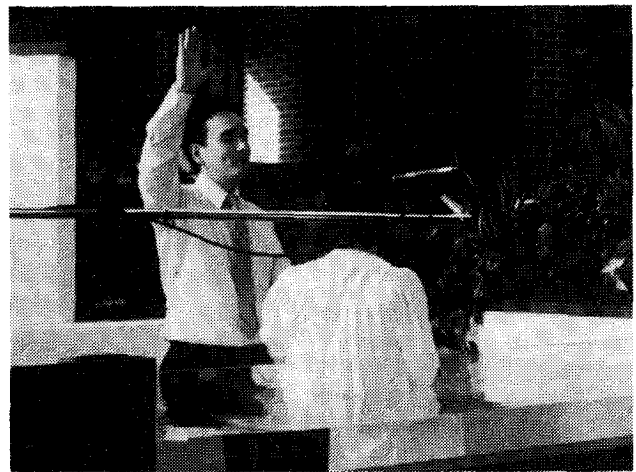
Throughout the United States there are hispanic churches looking for bilingual, bicultural ministers who were raised and who studied in North America. Realizing this need Atlantic Union College announces the B.A. in Theology-Bilingual Ministries (Hispanic Emphasis) program. Since we are a microcosm of the world church (59% Caucasians, 20% Blacks, 10% Hispanics, 6% American Indians, 5% Orientals) with a fifth of our students being non-resident aliens, we offer an excellent academic environment for bilingual and bicultural ministries.

Note these special advantages:

- Apply now and you may qualify for a Bilingual Ministries Program Scholarship worth up to \$2000! Plus, you may also qualify for many other government and AUC freshman scholarships.
- We emphasize the Caring Church programs, and every student in this program will be involved in evangelistic activities.

- Pastor Johnny Ramirez, who was born in Puerto Rico, is the program coordinator. He has been a theology professor, pastor and evangelist in Inter America and the United States. He is also a post graduate student at Harvard University.

Call us TOLL FREE for more details. Do it today. **Nationwide: 1-800-AUC-2030.**  
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*Pastor Johnny Ramirez baptizing a convert of the last crusade where A. U. C. Bilingual Ministries' students were Bible workers.*



# Atlantic Union College

South Lancaster, MA 01561



# THE THIRD PROPHET SPOKE FORTH

BY JAMES R. NIX

**T**he gift of prophecy appeared very early in the Adventist movement. In 1842 a young Black man preparing to become an Episcopal minister, William E. Foy, received two visions. Foy had not been interested in the Millerite Adventist movement, but after receiving the visions he joined in heralding the message of Christ's coming.

In 1845 Foy published a small pamphlet presenting an account of his two visions, the first of which lasted two and a half hours. A Dr. Cummings stated, "I was present with our brother at the time of his visions. I examined him, but could not find any appearance of life, except around the heart." Foy himself stated, "My breath left me."

Foy's first vision depicted the reward of the faithful and the judgment of the wicked. In the second vision, given a couple of weeks after the first, he was instructed to reveal what he had seen. Knowing that the Millerites were prejudiced against

anyone who claimed to have visions, a problem compounded by "the prejudice among the people against those of my color," Foy questioned why such presentations should have been given him.

But he did relate his visions on a number of occasions, though reluctantly at first. Young Ellen G. Harmon heard him speak in Beethoven Hall in Portland, Maine.

On at least one occasion Foy ceased his public labors for a few months to earn money to support his family. This may be the reason he eventually did not continue to relate the visions. Or it may be (as pioneer Adventist historian J. N. Loughborough believed) because in 1844 Foy received another vision he did not understand, so ceased his public labors. Although Foy did not become a Seventh-day Adventist, he continued as a minister the rest of his life.

Hazen Foss, brother of Ellen G. White's older sister Mary's husband, also received visions. A Mil-

lerite Adventist, he had his first vision in the fall of 1844. But after the disappointment of October 22, he felt he had been deceived.

In a second vision the Lord warned Foss that if he refused to share what he had been shown, the work would be taken from him and given to the weakest of the weak. Like Foy, Foss feared scorn. Consequently, he held no meetings until he heard a voice say, "You have grieved away the Spirit of the Lord." In horror at his own stubbornness, he called a meeting but was unable to recall the vision. After several attempts he cried out in despair, "It is gone from me; I can say nothing, and the Spirit of the Lord has left me." Those present described the meeting as the most terrible they had ever attended.

In early 1845 at a meeting in Maine, Hazen Foss heard Ellen Harmon relate her first vision. The following day he visited her, recounting his refusal to relate the visions. "I heard you talk last night," he said. "I believe the visions are taken from me, and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive."

Foss lived until 1893, but never again tried to relate his visions. He showed no further interest in religion.

As Foss stated, the visions were given to Ellen Harmon, a girl of 17. In December of 1844 she received the first of an estimated 2,000 visions given her during the following 70 years until her death in 1915. Like the two men, young Ellen was also reluctant to share what she had seen. But after receiving assurance from the Lord of His blessing and guidance, she accepted the call. The legacy she left this church continues to bless and unify it through her writings, known as the Spirit of Prophecy.



Hazen Foss



The tombstone of William Foy

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# Who's in Charge of the Children?

*Focusing on children, not the program*

In probably the most organized children's program I'd ever seen, the leader—with 15 years' experience in Vacation Bible Schools (VBS)—had every duty covered. I was impressed.

Following the organizational meeting, this leader asked, "Elder Ashlock, what suggestions do you have for us?"

"You have someone in charge," I observed, "of each part of the program—the Bible story, the nature story, the refreshments, recess, and crafts."

"That's right," the leaders responded. "Someone's in charge of every detail."

"Well, I have only one question, then," I continued. "Who's in charge of the children?"

"The children?" someone echoed.

One of the leaders explained, "We are all in charge of the children. For example, if a boy gets hurt during recess, the nearest adult tends to him. Shouldn't each of us help any of the children, whether with a cut finger or a spiritual need?"

With this question the leader turned the discussion to how children's physical and spiritual needs are expressed and met. We agreed that the child who is thirsty or has a skinned knee, or who needs more glue to finish a craft, usually asks for and receives help from any adult member of the team. On the other hand, the same child seldom, if ever, knows how to express a spiritual need and therefore does not ask for help.

Generally children will talk about personal spiritual matters only with someone they love and trust. An adult must take time to become the child's friend in order to help with such concerns.

Others in the group shared stories of children who had grown up in the church learning a great deal about Jesus, yet had not made a personal commitment to the church or to Christ. One person observed that when her own children were juniors, their leaders seemed too busy with the programs to pay much attention to them individually.

We agreed that even though

leaders could have a justified feeling of satisfaction in presenting a well-illustrated Bible story, serving delicious refreshments, and displaying tables of beautiful crafts, these accomplishments in themselves are not the reason for conducting a VBS. Rather, these important details serve primarily to create the atmosphere, to provide the opportunity for an adult to demonstrate love and win the child's confidence. Once friendship becomes established, the adult can introduce the child to Jesus as his best friend.

Before our meeting ended, the leaders decided that during this VBS they would each take responsibility for guiding six or seven children to Jesus. The team hoped to make each child feel valued and special.

Shifting the primary focus from the program to the children gave these leaders a new vision of their role as Christ's agents in drawing children to the Saviour. I heard that

**A child's first seven years are the most crucial years of character formation.**



Shirley Cyr, of Norco, California, encourages children in their craft projects.

By Thomas M. Ashlock, an associate director in the North American Division Church Ministries Department.

# John's Caring Church



Philomena Roy's juniors have flourished, knowing that she cares about them.

**J**ohn belongs to the 3,500-member Sligo Seventh-day Adventist Church in Takoma Park, Maryland. When he was 9 years old, Philomena Roy became his Sabbath school teacher. Asked to teach a class of junior boys, she hesitated, then prayed, "Father, if You will help me I will do my best. I don't know exactly what to do, but I have a lot of love to give." After she took the job, she became personally acquainted with John's parents. In fact, as she became acquainted with the parents of each of her children, the class grew from 9 to 26.

When it came time for John to move into the earliteen class, Philomena became an earliteen teacher. And because she cared so much about these children, when John became a junior in academy, Philomena taught a youth class.

John considers Sligo a caring church. Now more than six feet tall, when he meets Philomena in the foyer, he doesn't just say hi. He gives her a hug and takes time to talk.

Philomena has started the cycle again. She now teaches another set

of children in the junior division who consider Sligo a caring church.

The Holy Spirit speaks to every child through the voice of conscience. He knows the most appropriate time and place to speak to the child about eternal matters. We adults have the privilege of helping each youngster to understand that he represents Jesus, and that nothing will make him happier than to have Jesus as his best friend, that nothing can give Jesus greater joy than to be asked to guide him in all he does.

A child who believes and acts positively on these three discoveries is truly a Christian, a full member of the household of faith. But this love relationship with Jesus must be experienced on a daily basis if it is to grow and mature with him into adulthood.

Every day a child needs to talk with his Best Friend, to listen to Him. He can keep this communication from becoming a meaningless form by doing something for Jesus every day. In our adult world we call these three experiences prayer, Bible study, and witnessing. If under our care children develop this way of life, they will respond to the voice of the Holy Spirit.

this VBS turned out to be their most successful.

Children in the church need an adult friend just as much as those attracted to the church's outreach activities. Nothing is more important to most Adventist parents than their children's salvation. Often they pray for someone in the church to say or do something to help their children. After all, shouldn't the Caring Church strategy apply to children as well as to adults? A church becomes a caring place for a child when at least one person understands his needs and rejoices in his happiness.

## Follow-up

The well-organized VBS staff also discussed another hope shared by parents and children's leaders. When they asked if I had any other suggestions, I couldn't think of anything they had overlooked, so I returned the question.

"What do you think is your weakest area?" I asked.

The staff responded unanimously, "Follow-up. We're so exhausted after 10 days of activity that no one seems able to put together a good follow-up program."

"I don't believe in a follow-up program," I said.

Their mouths dropped open and their eyes widened.

"But Elder," one said, "at every VBS workshop I've ever attended, follow-up was strongly emphasized. How can you not believe in it?"

Turning to the individual in charge of VBS games, I suggested, "Let's say that four of the seven children for whom you are responsible come from non-Adventist homes but acknowledge Jesus as their best friend. One boy seems especially responsive to your love. If he and one of the girls are Pathfinder age, who of all the hundreds of children in the community would you like to see join the Pathfinder Club?"

"Those two, of course," she responded.



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"If one of the four children had no way to get to Sabbath school, would you help him get a ride?"

She nodded, and so did the others.

"When the Signs campaign comes around, which four families would you be sure got on the subscription list?"

"I get it," she said. "Since I would already know the children, my husband and I could get acquainted with their parents, then invite them to our Sabbath school picnic, and to the—"

"I see what you mean," someone else interrupted. "If you have someone in charge of the children, everything the church does can become a follow-up to VBS."

A VBS needs to be followed by a series of pathways that will lead boys and girls and their parents into church fellowship—not by another entry event. As the Pathfinder Club and the primary Sabbath school serve as children's pathways, so Message magazine, Signs, and the pastor's Bible class provide some of the church's pathways for their parents.

As they began to see follow-up in a different light, the group's attitude changed. They began to elaborate on the need for someone responsible for linking each child to the various church activities that would nurture his friendship with Jesus into a saving relationship.

Someone compared conducting a VBS without a linking system to mixing the ingredients for a loaf of bread, kneading it, putting it into a pan, watching it rise, and then setting it aside instead of putting it in the oven to bake.

### Norco's Wonderful Problem

In many ways the materials we use in Sabbath school and other church-related activities help parents lead their children to Christ better than materials did in the past. We have moved away from the you-sit-still-while-I-instill approach to teaching religion. Subject matter and activities involve the child in the learning process of

discovering, making choices, and solving problems both individually and in small or large group sessions. Emphasis is given to arranging learning experiences from the learner's point of view. Instead of a leader's asking for a show of hands in response to an appeal, children learn to see the implications of certain courses of action and make the application by behavioral changes.

Charles Betz, currently working with the General Conference on the development of a coordinated church ministries curriculum, states: "Helping the learner to apply theoretical biblical material to life situations is probably the most serious challenge we face in all of our religious education."

Good resource materials are important. How they are used is even more important. Mark Sullivan, child evangelism assistant to the pastor of the Norco, California, SDA Church, has seen attitudes change and membership grow since that church began to care about children. Charles and Shirley Cyr became especially sensitive to the importance of working for children because of the loss of a son. They sponsor Mark's ministry.

As Mark began to plan activities with the handful of young people attending the church, children from surrounding Adventist churches started attending the Norco church. However, Mark had a broader vision of children's ministry that included the hundreds of non-Adventist children in the surrounding valley.

The weekly Pathfinder meeting, comprised initially of seven Adventist children, grew to a regular attendance of between 60 and 70. Then a pre-Pathfinder Club was organized, drawing more than 85 percent of its members from non-Adventist homes. It became necessary to secure several old station wagons to round up children living too far away to walk to the game night and other children's activities at the church.

Each child's concerns are important to Mark. As soon as possible

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after a child attends a church activity, Mark, Shirley, or another church volunteer visits the parents. Currently about 600 children's names appear on their list, 90 percent of which come from non-Adventist homes. The Norco church takes seriously quinquennial goal number three: doubling the number of people attending worship services and participating in church activities on Sabbath.

One Sabbath morning Mark showed me through his children's program in a large room partitioned into a number of centers. In the learning center students listen to Bible stories. In the answering center they discuss questions based on the stories as they fill out answer sheets.

### Overflowing

Pointing to the far corner, Mark explained, "That's the game center. We have all kinds of puzzles and games to help the youngsters see how much they can remember of what they heard in the learning center. And over there we have the talent-in-action center, where they make crafts." The story that day was about David, and, fittingly, the children were making harps.

We went into a regular Sabbath school children's division. Pointing out two or three children, Mark explained that as soon as the parents of a non-Adventist child start attending Sabbath school and church, their children are transferred to a regular Sabbath school division.

The Norco church used to have so few children that they considered it impractical to operate separate children's divisions. They have a different problem now. Each children's division is overflowing with children. What a wonderful problem!

Norco has a marvelous ministry for children—organized, learner-centered, and outreach-oriented. But it works because of love. Children receive love there and keep coming back for more, bringing with them those they love. Someone was in charge of the children.

## The Boy Who Didn't Want to Be Left Behind

Ron was 8 years old when he attended an evangelistic series and answered the evangelist's call, signifying his desire to be baptized.

The evangelist patted his head and asked him how old he was.

"I'm almost 9 years old," Ron replied.

"Well, I'm sure you're a good boy," the evangelist said. "But you're a little young to be baptized. Why don't you wait three or four years, and then you can be baptized, OK?"

Ron left the auditorium that night embarrassed and discouraged. At supper he ate only a mouthful, then excused himself and went to his room. Before long he crawled into bed and tried to sleep.

When Ron's dad came home a little later, he heard sniffing sounds coming from Ron's room. Dad quietly sat down on the edge of the bed. "What's the matter, Ron?" he asked.

"Oh, nothing," Ron replied. "I'm OK."

There didn't seem to be anything else to say. After giving Ron a goodnight squeeze and tucking the covers a little tighter, Dad walked out of the room with a feeling that before too long he would be talking to Ron again.

The expected conversation did not take place until two o'clock in the morning. Waking from a deep sleep, Dad sensed someone in his room. He looked through the dark and, sure enough, there stood Ron at the foot of the bed.

"Can I ask you a question, Dad?"

"Sure, Ron. What is it?"

*By Stuart W. Tyner, who works in research and development at the Review and Herald Publishing Association.*

"Dad, is Jesus coming back soon?"

"I think so, Ron."

Suddenly Ron broke into deep sobs. Dad stood up and held out his arms.

"Let's go out into the hallway and talk, OK?"

Soon the cause of Ron's sorrow became clear. Believing that Jesus would return shortly and that baptism is essential for salvation, Ron decided that if he had to wait three or four years he might not make it to heaven with the rest of his family. "I don't want to be left behind when you and Mom go to heaven," Ron sobbed.

How easy for us as parents to take for granted that our children know what is involved in being a member of the household of faith. Quickly and gently the father assured his son that when Jesus comes He will take all of the family together to their new home in heaven.

As they sat on the hallway floor in the middle of the night, Ron acknowledged Jesus as his best friend, whom he could tell all about his concerns. After they had prayed, a relieved, tired little boy said, "It's pretty late. I think we'd better go back to bed."

We can easily underestimate the sensitivity of children to the voice of conscience. "Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion" (*Testimonies*, vol. 1, p. 400).

While at 8 years of age children are not old enough to understand the significance of Bible symbolism, they are not too young to be tempted by Satan and his agents. Every day they face important decisions. They need all the help and encouragement we can give them.

# South African Students Build School in Zaire

**B**ecause 18 South African students chose to do something special during their five-week mid-year vacation, elementary children at Songa Mission in Zaire will attend classes in a permanent building for the first time.

The students with their sponsors, Pastor and Mrs. Ian Hartley, drove some 3,000 kilometers (1,800 miles) through four countries from Sedaven Adventist High School, south of Johannesburg, South Africa, to the mission in order to help construct the school. This building project—organized by ADRA-Zaire and financed by REACH International and the Zaire Union, with added donations from South Africa—attracted much local interest, especially with the arrival of the volunteer workers.

“These are mere children,” observed the Songa folk when they saw the South African teenagers. “How can they build a school?” Sponsor Hartley echoed some of their doubts when he confided that many of his charges had never spent a day at hard labor in their lives. One week and many sore muscles later, though, the rock foundation was laid and the brick walls were rising.

The people marveled. “Did they learn to build at school?” they asked. “My, they are strong!”

Despite long, tiring days in the dry-season Zaire heat, the student workers generated so much enthusiasm that several local people joined them on the job. At the end of three weeks, the 85-by-20-foot (26-by-6-meter) building stood complete with walls and roof. In addition, the students took two days to clear and rebuild part of a long-unused irrigation canal.

*By D. Vanderwerff, ADRA-Zaire director, and Ian Hartley, project leader.*

“It seemed a miracle to see the building standing there,” admitted ADRA-Zaire director D. Vanderwerff, who had charge of the construction. “No less a miracle was the genuine missionary spirit and the bond of fellowship that developed as the young South Africans and local population worked side by side.”

In addition to working on the

school building, the students provided Sabbath programs in neighboring villages as well as at the Songa Adventist Hospital, where one of the young women preached to a 700-member congregation.

The school building, made of cement-plastered double adobe-brick walls with metal roofing, replaces several small mud-brick and thatch schoolrooms. It will house the two upper classes and school offices. The school hopes to replace the remaining classroom buildings over the next two years.

Most of the students expressed a desire to participate again in similar projects. Remarked one, “My eyes have been opened to a new world.”

## Pakistan Baptism a Breakthrough



**A**gainst the picturesque backdrop of the Pakistani wheat harvest, a spiritual harvest of seven years of labor by literature evangelist Bashir Mall took place April 26 with the baptism of seven persons.

It was the first Seventh-day Adventist baptism ever in the Sahiwal district of Pakistan, even though this area has been a Christian stronghold for decades.

Mall had been a minister in another denomination before converting to Adventism. After attending Pakistan Adventist Seminary as

an observer, he was sent to Sahiwal to labor alone. Neither his wife nor his children had joined the church with him.

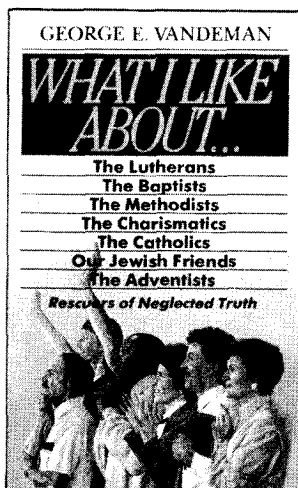
But in February, Mall contacted church headquarters in Lahore with the good news that not only his family but another family, the Younis Khans, were prepared for baptism.

Austin John and Kingsley Peter, of the Pakistan Union Publishing Department, conducted the baptism in the Ravi River, a tributary of the Indus.

## Maranatha Flights International Upcoming Projects

December 7-21, 1986	Zapata, Mexico: church
December 11-23, 1986	Arecibo, Puerto Rico: elementary school
December 11-28, 1986	Solistahuacan, Chiapas, Mexico: furniture factory for Colegio Linda Vista
December 14-30, 1986	Savannah, Tennessee: Harbert Hills Academy administration building
December 19-January 4, 1987	Valle Hermosa, Puerto Rico: church
January 5-February 7, 1987	Cuatla, Morelos, Mexico: two churches
Early January, 1987	Villa Insurgentes, Mexico: church
February 15-28, 1987	San Mateo, Mexico City: church
February, 1987	Woodford Hills, Dominica: church
March, 1987	Jalapa, Tabasco, Mexico: church
March, 1987	Yap and Palau, Micronesia: mission house and church
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## South Mexican Union Holds First Ministerial Council

The recently organized South Mexican Union, with headquarters in Mexico City, celebrated its first ministerial council August 31 to September 6. Delegates and their families—a total of about 950 from 11 states—convened at historic Oaxtepec, health spa and botanical garden of Aztec emperor Montezuma, now a vacation center.

Reports from the four conferences and two missions, with a total of 170,000 members, revealed that Chiapas has the highest membership ratio: 1 Adventist for every 20 inhabitants. "The governor of Chiapas has to plan carefully his visits to the government-leased parcels," a pastor remarked, "because most of the people there are Adventists and are not home on Sabbath."

Through July of this year, 20,575 persons had been baptized, equaling 94 percent of the union goal of 22,000. One pastor, who visited all the members in the churches of his district to ask for their cooperation in an evangelistic campaign, said, "The mobilization of the laity in the churches has meant success in evangelism." The council revealed great enthusiasm for Harvest 90.

### Answers to "Bible Bugs," page 20.

1. Flies
2. Ant
3. Hornets
4. Moths
5. Beetle and bald locust
6. Bees
7. Grasshoppers
8. Gnat
9. Locusts
10. Worms
11. Scorpion
12. Lice

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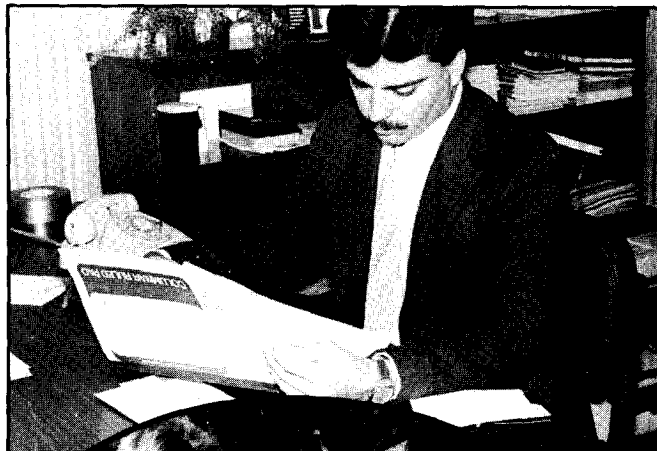
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# THE VALLEY OF VISION

**T**he burden of the valley of vision. I saw a light gleam in the darkness. A feeble flame, flicked by the wind, now bent almost to extinction, now leaping bravely upward, meeting the surrounding gloom with promise of a greater day. It seemed men tended the light. Sometimes their dark bodies passed in front of it; sometimes as they stood behind it, their faces were lighted with its glow.

Then I saw the light multiplying. Yonder, here, there, new candles were set aflame as men carried the light to other places. Laboriously at first, with patient, groping steps, they sought to increase the illumination. And as the light spread, the tapers were turned to torches. Their beams reached out to one another, and in the murky night they traced a pattern of progress toward the dawn.

The company that served grew greater: men, women, youth, and little children. They circled the earth. They lifted their torches high; they threw the kindling sparks to waiting light bearers. Into the dark recesses of heathen lands and through the wildering mazes of old civilizations the light penetrated, rescuing devil-ridden souls, lifting despairing men, pointing them to the splendor of the onspeeding day. And all the earth was lighted with the glory of the knowledge of the coming of the Lord.

This is the burden of the valley of vision: Where are the men and the women of God, where are the young men and the maidens, strong, true-hearted, disciplined, fired with the zeal of the supreme mission, who shall catch the torch of truth from the hands of the falling veterans, and carry it on to the glorious consumma-

tion? Let them stand up and be counted. Let them thrust aside the fears, the doubts, the cowardice of inaction; let them waive the ease and pleasure of the vine and the fig tree; let them stoop not to drink at leisure, but with their eyes fixed upon the foe stride upright through the Waters of Trembling.

## God's Warriors

What cheer from the battlefields of old? What inspiration from the heroes of faith who have gone before? What examples of self-discipline, of sacrifice, of devotion to the cause, of utter and absolute consecration to the finishing of the gospel work? Call up the names of God's warriors who fought His battles, of the pilgrims in the night who kept the path to the dawn, of the workers who toiled and sacrificed and gave the last full measure of devotion. Are they worthy of imitation? Are they the pattern of conduct? Does their faith inspire us? Do their deeds provoke us to emulation? Is their memory precious? Are they about us as a cloud of witnesses for God?

Then set the feet in the path they trod. Then lift the light that they cherished. Then marshal the powers of body, mind, and soul to finish the task they began. For, please God, the work shall be done in this our day; and we shall clasp hands on the Mount of Triumph with the heroes of God.

Who shall ascend into the hill of the Lord? And who shall stand in His holy place? He who has clean hands and a pure heart. He who has disciplined his appetite and his lust and his ambition. He who has husbanded and built his strength for service. He who has forgotten himself in contempla-

tion of Christ. He who has put his hand in God's and through storm and hazard and want and the blackness of trial has stayed his soul on the Changeless Love. He shall receive the blessing of the Lord and the acclaim of the Holy Ones.

The vision is of the tumultuous past and the victories of the saints, immortal in fame through seeing Him who is invisible. It is of the past because we are the children of the patriarchs, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. It is of the past because out of the mold of its dead days springs up the life of today.

And the vision is of the glorious future, of the triumph of Christ and of His followers tried and true, of the choiring leaders of the redeemed, of harpers harping with their harps, of voices from heaven as the voice of many waters and as the voice of a great thunder, singing as it were a new song before the Throne. Transmuted into the melody and speech of heaven, redolent of experience and eloquent of the praise of eternity, it yet is reminiscent of that deathless theme of time: "Worthy, worthy is the Lamb . . . that was slain."

*Arthur W. Spalding (1877-1953) served the church as an educator, editor, and author, specializing in work for children and writing on Adventist history. This piece is condensed from chapter 26 of his Footprints of the Pioneers (1947).*

BY ARTHUR W. SPALDING



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