

**N.A.D.
EDITION**

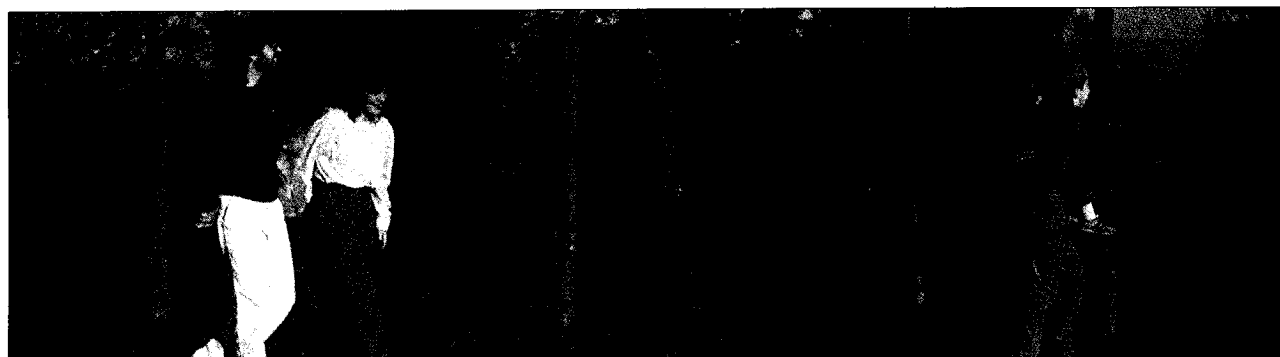
ADVENTIST

REVIEW

Weekly News and Inspiration for Seventh-day Adventists

December 3, 1987

Best Assured



Sabbath's deeper meaning

Baby Boomers and the Church

Chessie Harris—Her Special Place

Library Needs

A misleading impression has inadvertently crept into the advertising for this quarter's Thirteenth Sabbath Offering. Some statements suggest that students at West Indies College may use their library only during hours scheduled for their class, because of overcrowded facilities.

This is not true. For the most part college classes are held in the afternoon and high school classes are held in the morning. Thus the college students may use the library all morning when they are not in class, and the high school students may use the library all afternoon when they are not in class. The library is also open from 8:00 p.m. to 10:00 p.m. for college students. On class days the average college student has 6 hours and 40 minutes to use the library outside of classtime. On class days the average high school student has 5 hours and 20 minutes to use the library. The library is also open for four hours on Friday morning and for 11 hours on Sunday when there are no regular college classes.

Our overall need, however, is great. We are short of recent books and periodicals, and we are short of space.

ROBERT D. BALDWIN
Library Director,
West Indies College

Making Disciples

In "Maintaining the Harvest" (Oct. 22) I was puzzled at the use of the term *discipling*. I do not find this word in the dictionary. Perhaps it has a meaning I was missing.

CLYDE H. DOUGHERTY, M.D.
Hopewell, Virginia

Discipling, to make disciples, has become fairly widespread in recent evangelical publications. Adventists use it to indicate not merely bringing people to Christ but educating them to assume a place of active church membership, so that they in turn will tell the good news to others.—Editors

Bible Prophecy

Although a spiritual application of Bible prophecies is popular in Adventism today, the geopolitical interpretation of the prophecies held by the pioneers is again becoming increasingly viable.

I am sure that if James White, Hiram Edson, S. N. Haskell, and Uriah Smith were alive today, they would point to the long stalemated Iran-Iraq war in the Middle East and say that the Euphrates was being dried up to prepare the way of the kings of the East (Rev. 16:12). Also the evil war angels seem to be "bound in the great river Euphrates" (Rev. 9:14). What will it be like when they are loosed? Are we ready?

GORDON ZIEGLER
Tumwater, Washington

Coming in the ADVENTIST REVIEW

Dec. 17—Review's Survey of Readers (more than 6,000 responded)

—Foster Parenting

Dec. 24—Christmas in Africa

Coming in 1988

Special issue on righteousness by faith (Jan. 7)

My Church: new column for young adults written by young adults

Preparing for the Latter Rain (4-part series)

Choosing Hymns

I have a concern about the songs we choose to open church services. Our new hymnals provide a wide selection of good hymns that direct praise and adoration toward the Deity. But frequently those responsible for choosing the opening of worship pick out a gospel song that speaks of our experience in the Christian life, our resolves, and so

on, instead of praising God with a true hymn.

For example, at a Sabbath service I attended recently, the first section of the bulletin was called Adoration. But the opening song, announced as Hymn of Praise, was No. 608, "Faith Is the Victory"! This sort of thing happens frequently, and the problem is not limited to the laity.

AVERY DICK
Loveland, Colorado

Listening to God

Something was missing in "Prayer, Are You Listening?" (Sept. 24).

God may not speak audibly to us as to Samuel, or as to the woman at 4:00 a.m. or 5:00 a.m. whose "first words she hears are 'Good morning, I have been waiting to speak to you.'"

But God does speak to us through His Word. It isn't hard to spend an hour "listening" to Him through study of the Bible, the Sabbath school lesson, or any other avenue pointing to the Bible.

The reason most of us "do not know how to listen" is because we don't spend time alone with Him and the Bible, hearing what He wants to tell us.

ETHELYN PIERSON
Morrill, Nebraska

Shouting for God

"Glory! Glory! Glory!" (Oct. 1) is glorious to me. The early Advent believers had reason to shout for joy. The Advent movement of 1840 to 1844 was a glorious manifestation of the power of God.

Ellen White warned against leaving God's Word and trusting in exercises of the flesh, but I have never read that the early Advent believers were warned not to praise God aloud.

It is a sad state when "cultured" people can shout at a ballpark, but God's people are embarrassed to hear praises to Christ our Saviour.

BERTHA BOURCHEL
Westover, Maryland

ADVENTIST REVIEW

December 3, 1987

General paper of the
Seventh-day Adventist Church

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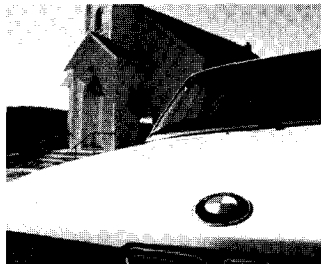
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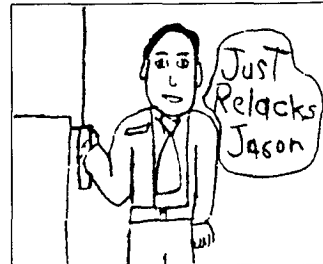
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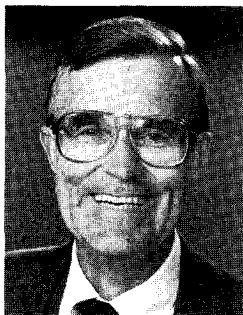


◀ "The Many Faces of Guilt," by Carole L. Ferch. Not all guilt is bad. And not all guilt is good.

■ "Eden Revisited," by Lourdes Morales-Gudmundsson. As a church of reform Adventists should be on the lead-

ing edge of the work to restore God's image in man and woman.

■ "The Skeleton in the Family Closet," by Miriam Wood. Should they let it out? Dear Miriam addresses a reader's question.



TIME TO SAY "NO"

If you missed any part of our series Chemical Dependency and the Church (Nov. 5, 12, 19, 26), make a special effort to get the material. You owe it to yourself, your family, and other church members to be informed about the extent of the problem and sources of help. I invite you to join me in the fight against this evil in our midst.

In this editorial I shall focus on the area where Adventists are at greatest risk—alcohol. It is time to say "No" to alcohol in the home, the school, and the workplace.

■ **Beverage alcohol.** Dr. Winton Beaven, recently appointed as special assistant for chemical dependency to General Conference president Neal C. Wilson, notes that use of alcoholic beverages, as opposed to experimentation, is rising steadily among Adventists. Although alcohol consumption among SDA youth and adults is far less common than for the population at large, the trend is alarming.

What has happened? Once Adventists were in the forefront of the public battle against booze, with Ellen White leading the charge. How could *alcohol* ever become a problem to Adventists?

The sobering fact of history is this: Methodists and Baptists went through a similar development. Once Methodists and Baptists stood rock-solid against the consumption of alcohol among their members and in society. But no more: they are not identified as teetotalers today.

Adventists have started down the same road. Some of us think it sophisticated or liberated to order a bottle of wine when we eat out.

Some of us have rationalized the use of wine coolers. Some of us have been seduced by the subtleties of liquor advertising—backed as it is by an incredible \$1 billion annual war chest.

So Adventists are starting to pay the price. We are seeing Adventist drunks—old and young. Alcohol often leads to other drugs; and we are seeing Adventist drug addicts. Our schools face increasing problems—but how can educators straighten them out unless we first clean up our homes?

It's time to go no further down the alcohol road. It's time to stop, to realize where we're headed, and turn back.

It's time to say "No" to beverage alcohol in any form.

■ **How to say "No."** Many Adventists encounter alcohol in the workplace. They're invited to parties or farewell dinners where liquor plays a major role. How do they say "No" graciously? It can be a difficult situation, especially for a young person in graduate school wanting to keep on the good side of his or her professor, or who is starting out in a business career.

Our daughter Julie recently completed a graduate degree in journalism at Northwestern University in Evanston, Illinois. At press conferences, seminars, and parties she frequently found herself the only student who didn't drink. Here are her suggestions on how to say "No."

1. Be up-front—don't apologize or try to hide your stand. When invited to a party or a dinner, advise the host beforehand, "I don't drink. Will that be a problem?"

2. At a restaurant you need only mention what you want to order—Perrier, soda, fruit juice, or whatever you prefer. No need to explain your order.

3. Be firm but relaxed. If you act hesitant or seem overly defensive, people may pressure you to "enjoy" a drink. Expect them to respect your decision.

4. Be prepared to explain your stand. Someone is sure to ask you over dinner why you choose not to drink. Give concise answers—no need to preach a sermon. Don't give an answer you don't believe. Some of Julie's answers:

● "I prefer to be in control."

● "As a Christian, I believe my body is the temple of God. I feel an obligation to remain sober."

● "When I see the harm that drunks do, I don't want in any way to support the alcohol industry."

● "I'm scared to drink. I have a relative who's an alcoholic."

5. If alcohol has been a problem to you in the past, you may be wise not to party with the old gang at all.

■ **The alcohol industry.** Efforts to turn our youth and adults from alcohol will be strengthened by the church's giving a resolute "No" to the alcohol industry. By voice, pen, and vote we can make clear our opposition to all that it stands for.

That is our scriptural heritage: prophets from Isaiah (5:11, 12) to Habakkuk (2:15, 16) condemned the exploitation of humanity through alcohol. That is our Adventist heritage also: pioneers from Joseph Bates to Ellen White took a public stand against alcohol.

It is time to say "No" again—loud and clear. It is time to reclaim the prophetic element in our proclamation.

Why? Because saying "No" to alcohol means saying "Yes" to better homes, better schools, better health, better society. Above all, it means saying "Yes" to Jesus, our Saviour and returning Lord.

WILLIAM G. JOHNSSON



THE IN-BETWEEN CHRISTMAS

The first Noel the angels did sing and there was much good cheer in the household of heaven. And a little loneliness, too, I think. For this was the first difficult year (and not the last) that the whole family would not be together for Christmas.

Now the angels I am thinking of do not cry easily, and they did not cry then, unless of course, it was very much in private. No doubt their angel hearts felt the pain a heart feels when it misses someone immensely loved. But at the same time, they knew the kind of happiness good creatures experience when they make a gift of their very best. It was a season for mixed feelings. Comparatively new feelings for these angels.

Of course, I know little enough about men and women, and next to nothing about angels. So I cannot tell you exactly how it happened that on this first Christmas night some of the most stirring music ever premiered on earth was composed in heaven. Nor can I tell you how it came about that this magnificent chorale was performed for a few tattered people by angels who at that moment felt just a little lonely. I cannot tell you how; I can only say that this is approximately what happened on that first of many Christmas nights.

Tonight, far away from that original night, I sit safely on the other side of Bethlehem and its well-ended story. My hearth is warm and the Scotch pine fragrant. When I look around the living room, it is at times possible to notice the dancing home fire mirrored in the eyes of people I love. A plushly

robed cardboard angel crowns our tree, observing with its unalterably pleasant face the full-bodied joy of our celebration. Sometimes I wonder if the angel feels lonely. It is, after all, the only angel of its kind on the tree.

Then I smile and think how silly I am to worry at all about cardboard angel feelings. Yet it seems nearly as strange to remember that the original Christmas was born not out of affectionate communions and festive abundance such as ours, but through the wanderings of men and the aloneness of God. Back then, the happy ending had not yet been written. And the plot already hinted of a time when little Lord Jesus would wake to know that in all the world, He was the only one of His kind. And that this uniqueness would lift Him to the top of a tree.

To Not Know

From my vantage point beneath the Scotch pine and the cardboard angel, I can see clearly what good resulted from His pain, but it was not so apparent to Him in those early days when Christmas was just getting started. Maybe if He had known, it would have been easier for Him, in His unique aloneness, to hurt. But probably the most difficult and necessary part of His pain was to *not* know. To consider that after all was spent and suffered, the struggle might bear no fruit and have no meaning.

To not know. This is not His pain alone, but mine. Because if I *knew* the final draft would be magnificent, I could suffer almost pleasantly through the pain of writing. If I *knew* I would find a job, six

months of searching would not seem so eternal. If I *knew* you would love me anyway, fear of self-disclosure would disappear. And if I *knew* you would applaud, I could easily speak the truth. But I do not know, and for the time being, cannot know. This is His pain, and it is mine.

And so I come eye to eye with a two-edged paradox. That is: (1) good does not always come from suffering; and (2) nothing truly great, creative, or redemptive enters the world apart from some kind of suffering. I have not lived forever, but I am quite sure these things are true.

Nevertheless, at the first Noel the angels *did* sing, in spite of the fact that they didn't know for sure about the happy ending. And out of hope and loneliness they fashioned music so compelling that it became part of the story.

Mixed Feelings

Tonight I sit between an ancient stable and a New Jerusalem, looking up into the faces of a cardboard angel and a flesh-and-blood God. One happy ending has been written, and I wait in hope for the sequel. For even now our salvations come only through sacrifice. Men and angels feel this truth; God knows it best.

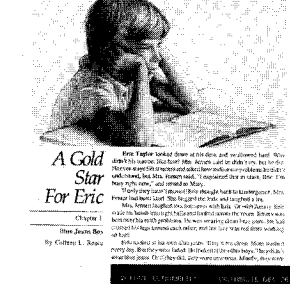
So until the story is finished, we must celebrate Christmas as the angels did—sometimes in happiness (as I do now) and other times with loneliness and perhaps tears. Because until the loose ends of all our stories are drawn up into one magnificent and ultimate finale, the mixed feelings so characteristic of the time in which we live must duel in every human heart.

But knowing already of one triumphant conclusion, we may anticipate another, even though we can't know exactly how it will read. And for the in-between, we can sing with hope, and make music so compelling that it too will become a part of the story.

DEBORAH ANFENSON-VANCE

Primary Treasure, Our Little Friend Unveil New Designs

The day after Christmas, children will have a surprise waiting for them in Sabbath school. For the first time in 10 years or more *Our Little Friend* and *Primary Treasure* have new designs.



"Two factors caused the change," says Aileen Andres Sox, who edits both magazines. "Magazine designs change just as do clothing styles, and it was time for an updated look. Also, Pacific Press Publishing Association recently started using PageMaker

software to typeset and design pages right on the computer. Because we were switching over to a new system, we felt it was the ideal time to redesign."

California Hospital Logs State's Lowest Infant Death Rate

Sonora Community Hospital, an Adventist Hospital in Sonora, California, has the lowest infant mortality rate of all California hospitals, according to the recent University of California (UC) at Santa Barbara maternal and child health data base report.

According to the study, which was published in the November 11 issue of the Los Angeles *Times*, the standardized infant mortality rate at Sonora was 58.6, more than 40 percent below the statewide norm of 100.

Ronald Williams, a health policy researcher at UC/Santa Barbara who devised the study as a graduate student, said it is very unusual that Sonora (with 120 beds) would do so well because small hospitals, as a group, have higher mortality rates.

The *Times* article, which focused on southern California hospitals, also revealed low mortality rates at Loma Linda University Medical Center (88.1), White Memorial Medical Center (80.6), and Glendale Adventist Medical Center (87.1).

However, Anacapa, Simi Valley, and Paradise Valley hospitals logged higher-than-average mortality rates of 122.7, 123.6, and 118.9, respectively.

In explaining the variance Darwin Remboldt, administrator for Simi Valley, said his hospital gave the same quality of care as Sonora.

Remboldt, a former president at Sonora, said Simi Valley's birth deliveries are much fewer than those of Glendale or Loma Linda University Medical Center.

"If you look at just one year, Simi Valley [with 215

beds] would have delivered about 500, as opposed to more than 2,000 at Glendale. It would take only two or three fewer deaths in that time period to change our averages from high to low. It would be more accurate to look at a 16-year period with a hospital our size," said Remboldt.

Anacapa's administrative director, Rick Ruffinelli, said his hospital also had far fewer deliveries than other institutions and that most of these came from different segments of society.

"Between 60 and 65 percent of the babies we delivered had poor prenatal care," Ruffinelli said. "The largest part of our patient population was welfare cases. This makes a big difference."

Anacapa no longer performs infant births or other medical surgery.

In defending his research in a telephone interview, Williams said a statistical adjustment was made for smaller hospitals with low deliveries.

According to the *Times* article, the study is considered one of the most valid statistical measures of the effectiveness of medical care ever developed. It covers all live births in California between 1980 and 1984 and all perinatal deaths—those that occurred around the time of birth or during the first 28 days of life.

NORTH AMERICA

Dakotans Launch Drive to Reopen Academy.

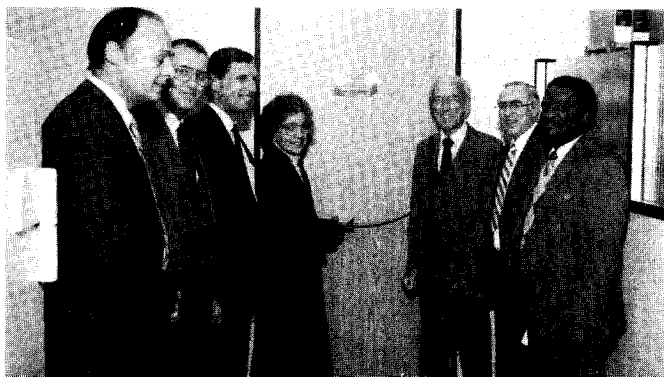
The Dakota Conference recently launched a fund-raising drive to reopen the Dakota Adventist Academy. A special conference constituency session voted on August 16 to close the academy (see Newsbreak, Sept. 3).

To reopen the academy, some \$357,000 is needed, says Marvin Lowman, conference secretary, and \$200,000 should be in hand by January 16. It is hoped that the academy can be reopened in the fall of 1988, Lowman said.

LE Training Center Dedicated in Canada.

The Seventh-day Adventist Church in Canada opened a new literature evangelist training center in Oshawa on October 21.

The funds for the center were provided by Mr. and Mrs. Marvin McColpin, of Tennessee. The McColpins



(center) were longtime literature evangelists in Canada and generous supporters of the literature ministry. The training center is equipped with audio and video equipment and a library, reports Walter Ruba, Home Health Service of Canada director.

AT&T Donates Equipment to Four Colleges. American Telephone and Telegraph recently donated computer equipment valued at \$750,000 to Andrews University, Columbia Union College, Oakwood College, and Loma Linda University, reports Candace Jorgensen, Andrews public information officer.

Reader's Digest to Run Message Article. The article "The Bible Solves a Crime," by Jeris Bragan, from the March-April 1987 issue of *Message*, is scheduled to be reprinted in the February 1988 issue of *Reader's Digest*.

The article is one of very few unsolicited articles *Reader's Digest* has accepted. This is the first time that *Message* has had an article reprinted in *Reader's Digest*, says Delbert Baker, editor.

WORLD CHURCH

Finland Union President Visits U.S.S.R. Olavi Rouhe, Finland Union Conference president, recently made his first official visit to the U.S.S.R.

Soviet authorities at the Council of Religious Affairs voiced their support to the idea of publishing a joint Finnish-Soviet Adventist journal similar to the American-Soviet one published in the United States, the Trans-European Division reports.

Youth Evangelism Brings Prison Baptisms. As a result of evangelistic efforts by South Mexican Conference youth, six people were baptized in the public prison of Yajalon, Chiapas, according to the Inter-American Division.

East Jamaica Holds First Camp Meeting. The East Jamaica Conference recently held its first camp meeting at Camp Don, Robin's Bay, St. Mary. Among the highlights of the camp meeting were a conference-wide Bible Quiz Contest and an evangelistic pageant, says M. J. Grant, conference communication director.

West Indies Union Official Honored. H. G. Campbell, director of the West Indies Union Conference Adventist Development and Relief Agency, recently received an award for meritorious service from the Jamaican government, reports Adalgiza Archbold, editor of the *Adventist Review's* Inter-American edition.

Australian Video Wins PR Award. Kevin Townsend, video production supervisor for the Adventist Media Center, recently received an award for the Out-

standing Audiovisual of the Year by the Public Relations Institute of Australia.

The video, titled *A Very Special Person*, was produced for the South Pacific Division Ministerial Association to promote the profession of the minister.

ALSO IN THE NEWS

New Famine on the Ethiopian Horizon. Officials of U.S. relief organizations warn that Ethiopia is once again in grave danger of widespread starvation, because of last summer's drought.

Spokesmen for the Catholic Relief Services and the National Council of Churches' Church World Service said the looming crisis is caused by lack of rain, which has destroyed crops in the northern and southeastern sections of the country.

The Ethiopian government has projected a food deficit of nearly 1 million tons for 1988, which is likely to affect 7 to 8 million Ethiopians, reports Religious News Service.

Falwell Resigns. At a November 3 press conference in Washington, D.C., Jerry Falwell (below) resigned as president of the Moral Majority and will no longer take an active part in stumping for political candidates or lobbying for causes of the Religious Right.

Religious News Service reports that Falwell will rededicate his life to preaching the gospel. Falwell, a leading televangelist, is pastor of the 22,000-member Thomas Road Baptist Church, Lynchburg, Virginia.



RNS PHOTO

CHURCH CALENDAR

- | | |
|---------|---|
| Dec. 5 | Ingathering Emphasis |
| Dec. 5 | Personal Ministries Day |
| Dec. 19 | Thirteenth Sabbath Offering
benefits Inter-American Division |
| Dec. 25 | Christmas Day |
| Jan. 9 | Inner City Offering |
| Jan. 16 | Religious Liberty Offering |
| Jan. 23 | Health Ministries Day |

Before Noah's flood, Shaina tries to escape from a violent city to a place of peace, lured by the memory of a song.

Song of Eve



June Strong
Author of
Project Sunlight

June Strong returns with another compelling Book for Sharing—*Song of Eve*. Using the same drama that made *Project Sunlight* so effective as a witnessing book, she confronts the reader with a sense of time running out. The story centers on a young woman searching to know God in the age before Noah's flood.

Strong does not hammer the reader with doctrine. Instead, she unveils our beliefs step by step as the story builds. The Sabbath, the state of the dead, the plan of salvation, the coming judgment.

A moving story.

A powerful witness.

and the answer to why men suffer—all are illuminated at beautifully appropriate times. Footnotes at the end of each chapter support every truth with Bible texts.

This is a book that will make people think seriously about salvation. Like *Project*

Sunlight, it will no doubt have a profound effect on former Adventists, drawing them back to the truth they remember.

Song of Eve is an ideal Book for Sharing, first, because it is such a powerful witness, and second, because its engaging storyline will make your friends glad you gave it to them.

Paperback, 157 pages.

US\$2.50/Cdn\$3.50 each.

5-99, US\$1.79/Cdn\$2.50 each.

100+ US\$1.69/Cdn\$2.40 each.



Call your Adventist Book Center to order.

BY RITCHIE WAY

Ritchie, if you keep the seventh-day Sabbath, you will deny your freedom in Christ and go into bondage to a beggarly element," remonstrated Barry kindly.

"Do you realize," he went on, "that if you keep this old Jewish Sabbath you won't be able to play any sports, read a newspaper, or even work in your garden on a Saturday? That's not freedom; that's bondage! Jesus came to set you free, and if He sets you free, you shall be free indeed!"

Barry's gentle broadside stunned me. He was my Christian friend, and I had come to share with him my exciting discovery of the Sabbath truth. In my heart I felt convicted that Saturday was the true Sabbath. It seemed to me that my observance of God's holy day was a liberating experience. How could I defend this experience in the face of Barry's denunciation of the Sabbath as a despot that would enslave me?

I didn't know. I could only trust that one day God would show me the ways in which the Sabbath was a day of freedom rather than bondage.

Today, 25 years later, I rejoice in the freedom the seventh-day Sabbath has brought me. I know now that I enjoy a freedom that Barry has never known, and that he never will know until he too acknowledges Jesus as Lord also of the Sabbath.

One thing I have learned for certain since that encounter with Barry is that keeping the fourth commandment no more enslaves me than does keeping the third or fifth commandment. In reality, the very opposite is true: I have discovered to my joy that the fourth commandment liberates me from those things that would enslave me.

The Day or the Demands?

Perhaps you have come to realize it is not our day of rest that makes us slaves, but the inordinate demands of our Western culture. In order to maintain even a modest standard of living, both partners in a marriage often must work full-time outside the home, as well as care for the

house and family responsibilities. Their six days of labor are *long* days that commence with the alarm in the morning and conclude with collapsing exhausted into bed late at night.

How often we approach Friday evening with a sense of desperation because of uncompleted work. The businessperson still has a "mountain" of overdue accounts and correspondence to attend to; the student panics because of incomplete assignments with fast-approaching

deadlines; the farmer races both the clock and the weather with his harvesting; at home the lawn remains uncut, the car unwashed.

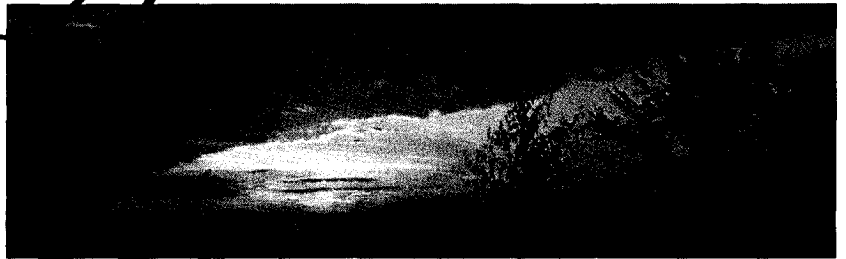
But with the Sabbath comes a miracle of grace that enables work-harried believers to lay down their "tools" with a clear conscience and enjoy a day of rest.

His Command Our Salvation

This release from the tyranny of labor is a gift of love from the Creator. He requires—and no higher au-

R E S T

Assured



The deeper meaning



o f t h e S a b b a t h





It is not our day of rest that makes us slaves but the demands of our culture.

thority can overrule Him—that we rest every seventh day, even under great pressure to continue our work into the sacred hours (Ex. 20:8-11; 31:13-17). His command is our “salvation.”

In the gift of the Sabbath God offers us a day of Edenic rest when we do not have to live by the sweat of our brow. To labor through the Sabbath hours would signify that we do not believe God can provide for our needs.

As we demonstrate our relationship to the Lord in “physical” ordinances such as baptism and the Lord’s Supper, so physical rest on Sabbath signifies our resting in Jesus (Matt. 11:28, 29; Heb. 4:9, 10). We show our trust in Him rather than in our own works. The Edenic Sabbath (Gen. 2:1-3) He offers to us as a gift. Many choose instead the painful toil that resulted from God’s curse (Gen. 3:17). Like Cain, they prefer their own way to God’s, their works to His.

The Sabbath provides a special day to celebrate God’s rest with other Christians. On that day we can spend time with our family in ways we cannot during the week, escaping the artificial world we made for ourselves and enjoying the beautiful world God created.

On Sabbath we can visit a lonely beach to watch the restless ocean and the sea birds riding the wind. We can walk a mountain trail, enjoying God’s clean air and the scent of the tall trees. Or we can sprawl in the sweet grass of a sunny meadow, listening to the lark and the drowsy

hum of honeybees. Sabbath brings a time of restoration, a time to unwind and relax.

Greater Blessings

But the day God blessed holds even greater blessings than these. Have you ever wondered why God rested when He never gets tired (Isa. 40:28)? The Creator rested on the seventh day in order to give His undivided attention to Adam and Eve. Their physical needs had been provided for by His work on the first six days of Creation. On the seventh day He would provide for that part of their nature that set them apart from the rest of animate creation. Our Lord devoted this whole day to an intimate relationship with His two beautiful people.

The blessing God placed on this special day is not automatically experienced by everyone each seventh day. It comes only to those who spend it in close communion with their Lord.

The primary purpose of the seventh day was fellowship between people and their God. It provided a day to find joy in the Lord (Isa. 58:14). The seventh day brings no intrinsic blessing in itself; that blessing comes only from a personal relationship with the *Lord* of the Sabbath.

While it is good to play golf, read the newspaper, vacuum the house, or dig the garden, each Sabbath God calls us from these good things to something far better.

The “Marthas” should become “Marys” on the Sabbath, for of her

Jesus said, “Mary has chosen what is better, and it will not be taken away from her” (Luke 10:42, NIV).

Most of what we do during the workweek will be taken from us one day. On the other hand, most of what we experience each Sabbath—if we spend it with Jesus—will remain with us to bless us forever.

As Marthas, we work to improve our standard of living; but as Marys, we rest at Jesus’ feet to improve our standard of life—which is far better. A relationship with the Creator has infinitely greater value than a relationship with His creation (good as that may be). The Sabbath is the day He has appointed for fostering that higher relationship.

The Sabbath and Death

The Sabbath has a breadth, depth, and width greater than our wildest imaginings. It not only touches our attitudes and the way we observe the week; it not only speaks of what was, what is, and what is to come; it has significance in death as well as in life.

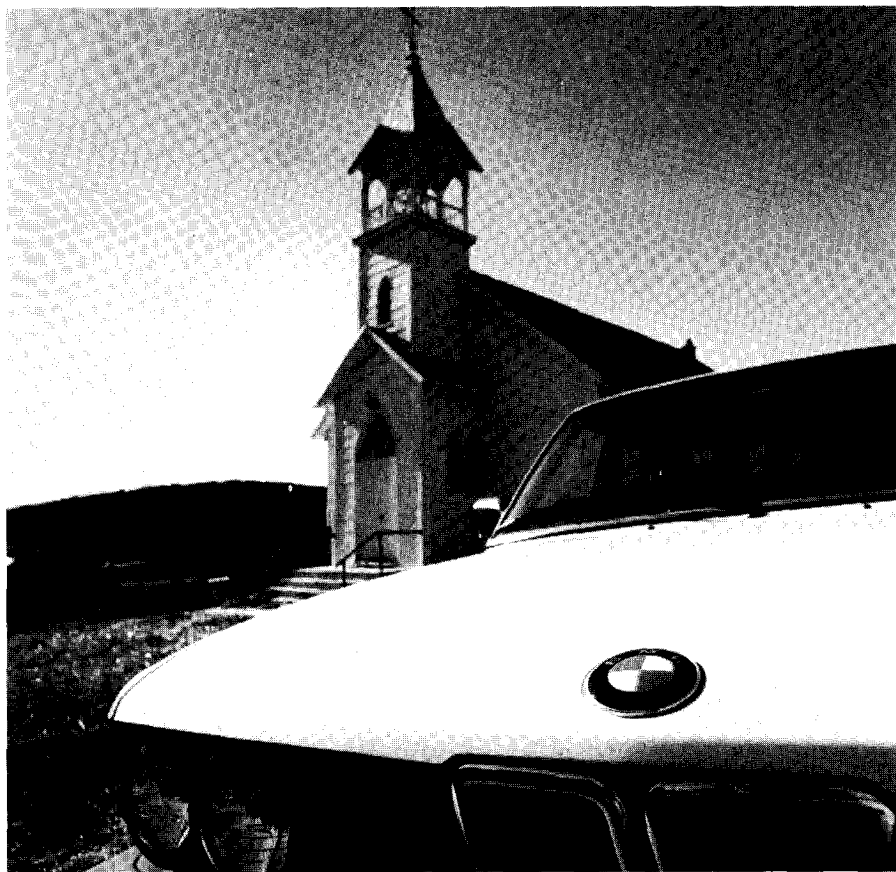
Man and woman were never closer to God than on that first Sabbath in Eden. And never have we seemed farther from God than on that Sabbath beside a grave near Calvary (Luke 23:50-56).

Here is a paradox: Jesus, by spending that most significant Sabbath in the garden tomb, has brought us rest even at our greatest distance from God. From that time on it could be truly said, “Blessed are the dead who die in the Lord from henceforth, for they shall rest.”

Just as Adam and Eve rested in the assurance that all their needs were supplied in a perfect creation, so may we—even in death—rest secure in the assurance that Christ through His atonement has provided a perfect rest for us.

By His death Jesus brought rest to us. Each Sabbath we observe testifies that, in life or in death, we rest assured in Him because He has assured our paradise rest. □

Ritchie Way is a pastor in New Zealand.



BABY BOOMERS AND THE ADVENTIST CHURCH

The new generation is approaching middle age. How do baby boomers view the church? How can the church win and keep them?

BY MONTE SAHLIN

Newspapers and popular magazines often speak of the "baby boom," but Adventist

publications rarely discuss it.

The baby boom refers to the extraordinary number of children born in the U.S. from 1946 through 1964, making these individuals 23 to 41 years of age now. Constituting one third of the total U.S. population, they exert a tremendous influence on organizations, values, and lifestyles. And because they are approaching middle age, their influence will be greatly enhanced dur-

ing the next two decades.

Even religion is not immune from the baby boomers' influence. So we must ask how they are impacting the Seventh-day Adventist Church in North America. And conversely, what impact is the Adventist Church having on baby boomers?

General Characteristics

First, let's look at the baby boomers' general characteristics. Four realities set them off from their parents' generation: the two-income family, an unprecedented level of education, extremes of wealth and poverty, and a much larger number of single adults. These are just as true for Adventist baby boomers as for the population in general.

By 1995, two thirds of the households headed by baby boomers will be married couples, and 80 percent of these couples will be raising children.

Sixty-five percent of all married couples younger than age 55 have two breadwinners today. Only 6 percent of baby boom couples will have the traditional family of a breadwinner father, housewife mother, and two or more children.

More than half of America's married and single women work, but among baby boom women, fully 70 percent are working. Nearly half of the women in the baby boom generation are back at work by their child's first birthday. No evidence exists that Adventist baby boomers are not following these trends.

Some will say that this is happening because of "a secular ideology of women's liberation." But in fact, the traditional American value of owning a home is the real reason. Sixty-nine percent of couples buying their first home in 1985 needed two incomes to have the mortgage approved by the bank.

"The disappearance of the institution of the housewife has been so rapid and profound that many American businesses, churches, and volunteer organizations have been caught between statistics and instincts," reports Cheryl Russell, editor of *American Demographics*.

MEYLAN C. THORESEN

Fewer than 11 percent of all women today are the stereotypical housewife—married, not working, raising children. This can be seen in any Adventist congregation in North America in which the nominating committee struggles to find leaders for the children's divisions, the Dorcas Society has become a senior citizens' group, and more and more volunteer jobs go empty.

The exceptionally high level of education among baby boomers creates important differences between them and older generations. Men born between 1947 and 1951 are the best educated people in American history, and our society has become more pluralistic as a result.

Two thirds of Adventist baby boomers hold professional, managerial, and white-collar jobs. That is twice the proportion in their parents' generation.

A major goal of post-World War II parents was to see that their children got an education, and Adventist parents worked harder at this goal than did their generational cohorts outside the church. One in four of all baby boomers are college graduates, yet more than one half of all Adventist baby boomers have college degrees.

Baby boomers also have a greater disparity of economic conditions than did their parents' generation. Nine percent of baby boom men and 14 percent of baby boom women live in poverty, but one in nine baby boom households has an income above \$50,000. Adventist baby boomers are much more likely to be in low-income households, with twice as many below the poverty line and only 2 percent with incomes over \$50,000 a year.

A much larger share of baby boomers are single than were their parents at the same age, and this has a lot to do with the extremes of wealth and poverty. Baby boom couples have a median household income nearly three times higher than that of the 7 million Americans who are raising children alone. Upon divorce, a woman's income drops to 70 percent of its pre-divorce level.

More than half of all baby boom marriages will end in divorce. As soon as the baby boomers came of age, the divorce statistics went through the roof; and evidence from several sources indicates that Adventist baby boomers have a divorce rate no different than their generational counterparts outside the church. Singles (never married, divorced, widowed) account for nearly one half of the households in most Adventist congregations in North America, although single members are more likely not to be regular attenders and therefore are not as visible.

Role of Religion

Three out of four baby boomers say that religion plays an important



role in their lives. Young adults often reject religion, then go back to church after they marry and have children. As they move toward middle age, baby boomers rediscover religion, but they are slower to do this than previous generations because they are more educated than older Americans, making them less likely to be interested. In fact, they are three times as likely to be unbelievers as their parents' generation.

The Adventist Church is successfully winning baby boomers. More than half of recent converts are from this generation, but we are not winning our share of the market. One third of Americans are baby boomers, but only one fourth of North American Adventists are baby boomers. And there are twice as many

Blacks and three times as many Hispanics among Adventist baby boomers as among the general population, and only about half as many Whites.

"Now that the baby boomers are having children, many of them are returning to religious education to give their children a set of beliefs," says Russell. "But the generation's new lifestyles mean that it needs something different from religion than its parents do. The baby boomers need reassurance that the unique course they steer through turbulent times will not harm their families; they need to feel that they are OK in an ever-changing world."

This means that what we have tended to label nurture ministries—such as family life seminars, small groups, and pastoral care—will be most important in attracting baby boomers into the Adventist Church. Rocky Gale, an Adventist evangelist in Florida, already has adopted a family life format for evangelistic meetings, and Dr. Kay Kuzma, from the Parent Scene radio ministry in California, is writing a Family Seminar designed to parallel the successful Revelation Seminar.

The majority of Adventist baby boomers have positive attitudes about their pastor and local church. But twice as many as among their parents' generation feel their local church is divided, and three times as many evaluate their pastor as ineffective. Much of this negative feeling about pastors seems to revolve around a perception by baby boom Adventists that their pastoral care needs are not being met. Preaching also gets a much more enthusiastic response from the older members. The majority of Adventist baby boomers do not feel very positive about the sense of community in their congregation.

Favor Equality

Baby boomers have a pronounced social conscience that their parents' generation finds hard to understand. Conservatives and liberals alike believe in equality for minority races and women, care about the

environment, have a strong sense of tolerance for diversity, and are open to change. And they say that they are uncomfortable with the gulf that exists between their values and their lifestyles.

"This is a generation with a collective sense that they can do great things, yet they are leading a life right now that's fairly mundane," says pollster Patrick Caddell. One of the things they find most appealing about Adventism is its wholistic mission with equal emphasis on medical, educational, social, and spiritual ministries. Adventist baby boomers flocked into the Adventist Collegiate Taskforce and student missionary programs in the late 1960s, and today they are most supportive of the Adventist Development and Relief Agency (ADRA), the inner-city program, the *Christian Lifestyle Magazine* telecast, and health screening van ministries.

The majority of active members among baby boomers were born into the church, and this is the first generation of Seventh-day Adventists anywhere for which this is true. At the same time, Adventists from the baby boom generation are less involved in the church than are their parents. Ten to 20 percent fewer report that they hold a church office, engage in some type of witnessing program, get involved in Community Services, or return tithe.

Baby Boomers and Money

Many baby boom Adventists simply give a smaller portion of their income to the church. They are twice as likely to say that they compute their tithe on after-tax income instead of pre-tax income. The majority of the older generation reported that they give 5 to 10 percent of their income to freewill offerings in addition to tithe, but the majority of the younger generation reported that they give less than 5 percent of their income to offerings.

And this is not because their giving is being channeled to independent ministries. They reported that they are half as likely as their parents' generation of church members to be regular donors to traditional

independent organizations. Part of the reason for the slippage in financial support from Adventist baby boomers is the cynicism about large organizations that is characteristic of this generation.

At the same time it is true that most baby boomers feel a greater financial pinch than do older generations. Their incomes will never be much to brag about, especially compared to what their fathers made. Between 1950 and 1970, men's median income rose 54 percent after adjusting for inflation. The average man was making nearly \$7,000 more in 1970 than in 1950. Since 1970, however, men's median income has fallen 13 percent when adjusted for inflation. Yet the average monthly mortgage payment for people who bought a home in 1979 is less than \$450. For those who are

More than half of Adventist baby boomers have college degrees.

buying a home today, it approaches \$900.

Baby boom Adventists are not as involved in personal witnessing as older church members. They are half as likely to feel prepared to witness as previous generations, and less likely than their parents' generation to have many friends who aren't Adventists, help their neighbors with their personal problems, and witness in everyday life. But they attend witnessing training events at the same rate as older members—about one in four has attended within 12 months—and report the same level of results in terms of people brought into the church. This leads to the conclusion that they must be reaching out in nontraditional ways.

Baby boom Adventists are just as concerned about the mission of the church as are previous generations, but are much less likely to be doing something about it. Where three out of four of their parent's generation pray daily for the conversion of specific people and give financial support for local soul-winning activities, less than half of the baby boomers do so. White baby boomers are especially pessimistic about evangelism. Only 13 percent would strongly rate their congregation as "a soul-winning church," and they are less likely than any other group to believe that their pastor places top priority on soul winning.

Declining Spirituality

Spirituality is weaker among Adventist baby boomers than it is among their parents' generation. Half as many report an intimate relationship with Christ or that they are "very certain of eternal life," and they are much less likely to report daily personal Bible study and regular reading from the writings of Ellen White.

Baby boom Adventists are less likely to have family worship than previous generations. In fact, the number of families having daily worship has declined by one quarter since their parents' generation.

The problems we face in reclaiming the involvement of our own baby boomers are the same problems we face in winning baby boomers into the church. We must learn to separate the truths of Adventism from the culture of previous generations and powerfully relate them to the deep spiritual needs of this generation.

The future of the Adventist Church in North America is dependent upon its ability to make the adjustments in its structure and ministry that will bring a renewal of involvement among baby boom members and inspire them to win their generation to Christ. □

Monte Sahlin is an associate director of North American Division Church Ministries, Washington, D.C.

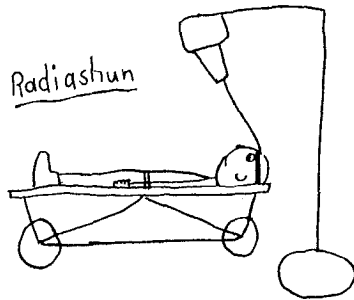
My Book For Kids With Cansur

BY JASON GAES AND JILL CALLISON

My name is Jason Gaes. I live at 234 West 9th ave. in Worthington, Mn. I am 8 yrs. old and I have Cansur.

My cansur started when I was 6 yrs. old and I was at my Gramma Gaes house. My uncl Terry looked in my mouth with a flashlight and saw a bump by one of my teeth. The dr. said he had to have a pees of the bump to see what was inside. There was cansur inside. Then the drs in Rochester found lots of more bumps inside of me. There called toomers.

The first toomer was inside of my head behind my eye.



Thats why I had radiashun on my head and that bump melted. So now my eyes aren't crossed anymore. Radiashun was really eezee. All you have to do is lay there and they put straps around your

head so you don't moov and then it's over and you come back toomarow. But don't wash the X's off your head until there done.

The next toomer was in my stumick. I could feel that one when I layed down so they operated that one out. Operating toomers out is alot harder than radiashun them out but your asleep so you don't need to be scared. Hospitals are fun about the first 2 or 3 days. Then they get boring so bring coloring books and toys for when cartoons aren't on. If you're grown up bring cards.

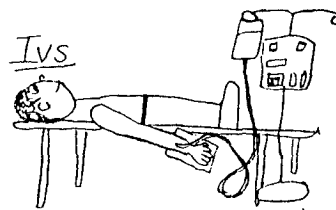
Then I had toomers on the kidnees so I take medasin that melts those. It's called keymotharupy. Keymotharupy is medasin that drips out of a needl in your arm called a IV or a shot in your back called a spinal. Sometimes keymotharupy makes you sick and you throw up. Sometimes you looz your hair from it but you can wear hats if it bothers you. Mostly kids dont care when your bald. And if they laff or make fun there not very good friends anyway. Some kids think its cool.

The rezin I wanted to write a book about having cansur is because every book I read about kids with cansur they always die. I want to tell you kids dont always die. If you get cansur dont be scared cause lots of people get over having cansur and grow up without dying. . .

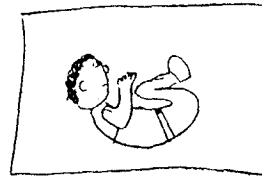
Having cansur isn't fun. In fact its the pits but its not all bad either. You get lots of cards and presents when your in the hospital. You have to have cansur to get invited to go to Camp Courage. When your bald you dont have to worry about getting shampoo in your eyes when your sick from a treetment you get to stay home from school and when your done having cansur you get to have a big party. The best party in your whole life.



There are a couple bad parts of having cansur too. Theres blood tests. I got used to those so I could go in by myself but if your scared of blood tests have your Mom or Dad cover your eyes. If you cant see the needle it doesn't hurt as much as if your sister pinches you. And you don't cry everytime you get pinched do you? Then theres putting an iv in your hand and spinals and bone mairos. Ivs aren't so bad if the nurses at Rochester do it. They say done before you get to 3. The spinals and bone mairos are bad no matter how far you count but they go faster



Spinals



if you curl up tight and try to relacks. That's hard to do but try thinking about your party till the bad part is over. Being scared is a bad part of cansur too. It makes you feel bad and makes your stumick hurt. But Dr. Karen will tell you what is going to hurt so you dont need to be afraid of everything. And it doesn't help to be afraid anyway. If you get cansur you might as well not even be afraid cause your probly not even going to die anyway.

If you can find it get a poster that says Help me to remember Lord that nothing is gonna happen today that you and me can't handle together. Then hang it in your room and read it at night when your scared. If you get scared and can't quit go and talk to your Mom and she can rock you or rub your hair. Or if you want you can call me. My number is 376-3824. And when you feel real bad its ok to cry sometimes. It doesn't mean your a baby and Dr. Karen says sometimes it makes you feel better. And the rest of the days when you don't have a treetment try

And I'm going to be a doctor who takes care of kids with cansur

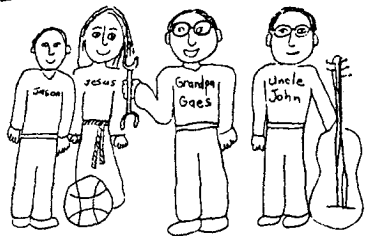
to forget you have cansur and think about something else. Shoot baskets or go swimming.

Sometimes even if you do everything just like everybody else a pees of your cansur can break off and go to your lungs and grow there. If the drs at the Mayo Clinic can't get it out then your probly gonna die when your a kid.

My Mom said when me and Tim was babys in her stumick we liked it in there so good the dr had

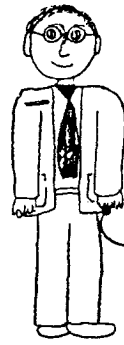
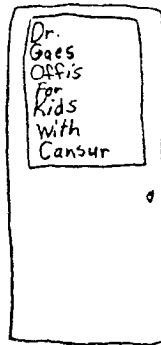
to give my Mom a shot to make us come out. But now that I'm outside I wouldnt never want to go back. She says going to heaven is

Heaven

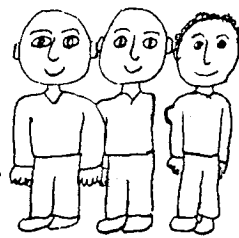


probly like that. Once we get there we won't want to come back here.

Sometimes when your sick from a treetment you miss school but try to make up your work cause colij makes you



so I can tell them what its like



have all your work done before you can be a doctor.

And I'm going to be a doctor who takes care of kids with cansur so I can tell them what its like. □

Condensed from an article by Jill Callison in the Worthington Daily Globe, June 9, 1986. Used by permission.

Jason Gaes, age 9, was taken off chemotherapy March 17, 1986. Doctors told his family that if remission lasted one year, they thought he would have the cancer whipped. At this writing, Jason has been in remission for 19 months.

Jill Callison is a staff writer for the Worthington Daily Globe in Worthington, Minnesota.

The Rest of the Story

Jason Gaes, age 9, of Worthington, Minnesota, likes the Miami Dolphins and just about all sports. He plays hide-and-seek with his little sister, Melissa. When they play house together, she calls him "my honey."

Jason, along with his twin, Tim, and older brother, Adam, hop on matching red bicycles and head to the park almost daily. No one slows down for Jason.

A couple of years ago when the boys went out for basketball, their mother, Sissy, was asked if any of her children had disabilities the coach should know about. One of the boys had cancer, she said, but it wasn't really a disability, and he shouldn't be treated differently.

After the first practice, the coach came up to her. Yes, he said, he could tell Tim wasn't as strong as the other players.

Diagnosis

In 1984 Jason's uncle Terry noticed a bump in Jason's mouth. It turned out to be Burkitt's Lymphoma, a cancer that strikes about 175 children each year in the United States. Research shows that it is caused by exposure to a particular virus. Most children have a natural immunity to that virus. Jason did not.

Because of the tumor's stunning rate of growth, his parents, Craig and Sissy, were told that there was a strong likelihood he would not live to see his seventh birthday, about three and a half months away.

For four weeks Jason received radiation aimed at the tumor behind his left eye, and 21 months of chemotherapy followed.

The other Gaes children were examined immediately, with particular attention paid to Jason's twin, Tim. Craig and

Sissy sat down with the children and told them the truth. Adam was 8 then, Tim and Jason were 6, Melissa just a baby. They discussed the possibility of Jason's death.

After the first year the Gaeses were told that if Jason survived without a relapse his chances of survival increased to 40 percent, or two chances in five.

The chemotherapy continued. Jason had lost his hair two weeks after treatment started. After five or six months of treatment, Jason became sick and tired of being sick and tired.

To give him light at the end of the tunnel, they told Jason he could wish for something very special. He asked for a party where "all the ladies would wear new dresses" and everyone would have a good time.

So it was that on June 28, 1986, two years to the day after his cancer was diagnosed, 320 guests—family, medical staff, and friends from 11 states—gathered for a thanksgiving service and dinner party. There was a big cake, and Jason wore a tuxedo. Thoughts of the promised party had kept him going through dark days.

The Book

In the fall of 1985, Jason's teacher sent home a book about a child with cancer. Jason liked it; it dealt with a lot of things he understood. He was upset, however, when the child in the book suffered a relapse.

"Why don't they write about kids who live and grow up?" he asked his mother.

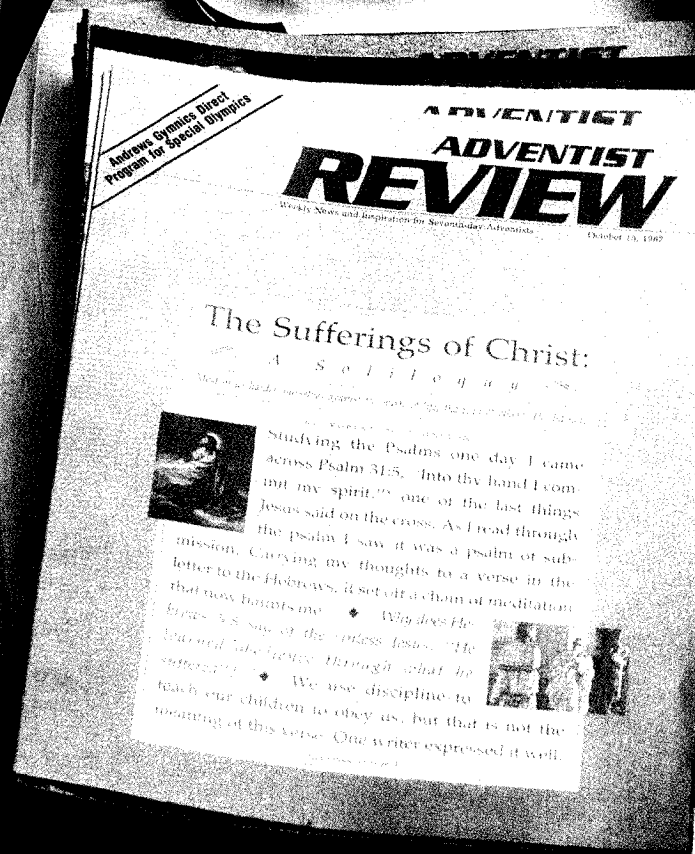
"Why not write it yourself?" she responded.

Jason collected his thoughts with the help of a tape recorder and began writing his book. Tim drew the pictures.

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MICHAEL HUBBARD

Woman's Day magazine honored Mrs. Harris for working with homeless children.

CHESSIE HARRIS: HER SPECIAL PLACE IS HOME

This unsung heroine is known to more than 800 children as "Mama."

BY KYNA D. HINSON

When God has something special planned for your life then "do it!" That's the philosophy Mrs. Chessie Harris lives by.

"Doing it" takes faith, something she

and her husband, George, have been practicing since they first began to care for foster children in 1954. In 1958 they founded the Harris Home, establishing a haven for children that went beyond the boundaries of foster care; its doors are still open. In fact, the Harrises' role as parents of five has expanded to provide 800 children with a *real* home.

At 81, the spirited Chessie Harris has not let a series of heart attacks or triple bypass surgery stop her. Though she has retired as director of Harris Home, she is still extensively involved in its management.

Her pace remains vigorous. In 1984 the woman whose life has so fully revolved around needy children and youth added another dimension to her caring. She helped organize a transportation system for

the elderly in rural areas surrounding Huntsville, Alabama, where she lives. Passengers are taken to and from a government-funded nutrition center each day. Here, many receive the most balanced, well-prepared meal they get that day. Mrs. Harris enjoys the fellowship—and even drives one of the vans!

Compassion has flowed through her heart since childhood. When she was only 8 she began to look at the needs of other children around her with a wisdom beyond her years. She saw pain and hunger, poverty and despair, in wrenching reality. She wanted to help. She promised God that somehow she would help. But it was to be many years before the dream would take definite shape.

Her father, educated at Booker T. Washington's famed Tuskegee Institute, took a strong interest in his children's education and the Black school system in their county. When Chessie was ready for college and her sister was about to complete high school, he sent them both to the schools at Tuskegee. Three years later, before she began her senior year, Chessie's parents left their Alabama farm for Cleveland, Ohio. They sent for the girls. Chessie seemed unaccountably reluctant to come. In her heart she pondered the needs of Black children in the South. If she moved away, what would become of her dream to help them? She felt she had promises to keep.

But Chessie did follow her family to Cleveland, finding work as a doctor's receptionist. She met and married George Harris, and together they joined the Seventh-day Adventist Church. Life was good. The Harrises made their living in catering, real estate, and the steel industry. Eventually they bought a 105-acre home an hour from the city and settled down to raise their own five children.

Still Chessie could not erase a sense of God's call latent in her dream. "I had a burning desire to go back to Alabama," she says. But

how could she uproot her family now?

The matter drove her to her knees. She fasted for three days and three nights, and asked God to “work it out—whatever it takes.” She prayed for her family, believing God “would have to work a miracle” to bring things about.

The answer came as the family united in their desire for Christian education. The Harris family received an invitation to work at Oakwood College. “All the family members *liked* that idea!” she said, and the family made the move eagerly.

Chessie became food service director; George ran the farm and cared for the grounds. She thought this was her dream fulfilled. But one day she realized that by contrast with others, “the college young people didn’t *really* need me.”

Without telling anyone, Chessie began to ride around the streets of Huntsville and the countryside nearby. She saw children with faces that haunted her. Their needs soaked in all the way to her soul.

The Dream Renewed

At last, she described scouting expeditions—and her dream—to the whole family. She wanted them to know how much the dream meant and how much she needed their support. “With one accord they told me, ‘If God is leading you, we’ll help.’”

None of them had any idea just what this would mean. But they began with one foster child, an infant. Then came three others; then more and more. They moved to a larger home. They expanded into other buildings. It was not long until they were giving shelter to as many as 40 children at once.

Mrs. Harris greeted each newcomer personally. “I’ve been *waiting* for you,” she said, offering a hug, a warm touch, an extra caress. She watched for the response. “Before a child accepts you, he needs to know you’re for real.” Usually the process wouldn’t take long because “children can smell a phony a mile away!”

When her husband would arrive at the day’s end, the welcome con-

tinued as he asked, “Hello, son, how are you feeling?” At the first meal the child found an abundance of food and the reassurance that there was plenty more. Mrs. Harris smiled in remembering and added, “Food always makes a child feel good.”

At evening the family gathered for songs and simple prayers. The new child—who may never have knelt down before—would be prayed for

Children’s faces haunted her. Their needs soaked in all the way to her soul.

by name. Now the newcomer was “in,” the circle complete.

Taking in troubled children had sweet moments like these, but there were serious obstacles as well. The laughter faded and her eyes grew sad as Mrs. Harris thought back. One of the most agonizing times came when she was trying to fulfill a state regulation that called for a board of directors for the home. Her entreaties “to some of the most intelligent people in the community” were met with blunt refusals.

Why Get Involved

Why get involved with these children? they said. Weren’t some of them bad, with troubled pasts? She replied simply, “Can’t you see this child is hurting? Can’t you see it in his face?”

She told me the story of one child, now a successful businessman, who wouldn’t go to school because he had no lunch money. The teacher required him to go with the class to the cafeteria. The tantalizing smell of food he could not have made him

sick. Soon he was in trouble for stealing crackers and sardines. Eventually he was sent to Harris Home and found a place of his own.

Chessie’s knowledge of such cases fueled her persistence; she got a board of directors. Though keenly disappointed by her church’s reluctance to become involved in what was called “social services,” for the sake of her children Chessie would not give up. She sought help from community leaders, other churches, and government agencies with a savvy that kept things moving.

Today, in addition to the original Harris Home near the Oakwood College campus, there are three other homes in Huntsville. They are family-style, designed to house up to six children each, along with a cottage parent. The special Harris touch is still there.

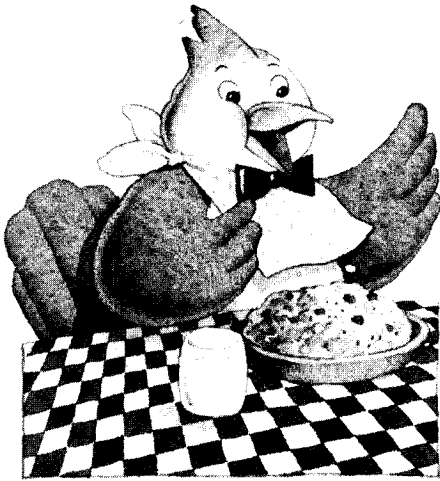
In October *Woman’s Day* magazine honored Mrs. Harris as one of their five Unsung Heroines of America for 1987. Last spring she was featured in a local TV news series for her work with the elderly. And on Sunday, June 21, a full front-page story appeared in the lifestyle section of the Huntsville *Times* tracing her life and accomplishments.

What is her response to national recognition and media attention? Surprise and humility. She feels she’s only followed where God led. Thinking back on the struggles, she adds with a chuckle, “All of this would have been a real shot in the arm 15 years ago!”

Right now she really doesn’t have time to look at the awards, plaques, and certificates. With a deep laugh she concludes, “Maybe I can do that someday—when I get old.”

Meanwhile, to the many whom she has helped and loved, Chessie Harris will always be cherished because she shared with them her special place—home. □

Kyna Hinson is an assistant professor in the English-Communication Department at Oakwood College and former associate editor of Message magazine.



Fair or not, we rate appearance and personality, throw in our perception of the creature's contributions to a healthy environment, and pass judgment. This bird is wonderful; it acts like a really nice person. This bird is nasty; a nice person wouldn't bully like that. This bird is beautiful; just look how it soars on the wind. This bird is homely; brown on brown on gray.

We pass judgment at the bird feeder especially. Here we see our friends up close, examining their personalities over a period of months. It is cold out there while we watch from inside. The birds are try-

when they chatter among themselves. At the feeder both birds peck and scratch for ground-up corn. Their bills are small, their tolerance of other scratchers in the immediate vicinity quite high. Delicate, tolerant, they sound like nice people . . . I mean birds.

Blue jays sometimes get too noisy, sometimes push their weight around. Arriving by the blustery bunchful, squawking so no one can ignore them, they clatter about doing ungainly things. One jumps on the hanging feeder, swaying madly. Another stomps about on the feeder tray, scattering millet seed this way and that. They sure are pretty, though, so bold and brightly colored. They sure keep gray winter days from dragging you down.

Cardinals do that too. Their color comes close to perfection, especially on a bare limb background. Their shape, complete with crimson crest that flares on a moment's notice, is bold, even innovative. But cardinals are overly shy and way too suspicious. They lurk in the shadows, sneaking to the feeder only when dusk threatens darkness. Then they flutter off and scold in the shrubs if I take two steps out of the house. Talk about a personality flaw: Cardinals are downright paranoid. I don't know why, but they are.

So, big deal. Should I hold that against them? They are cardinals, not candidates for reelection. They will act the way they do, on their own terms, whether I pick, poke, and pass judgment or not.

Birds, after all, are birds. People are people. Perhaps we should go easy on the personality profiles and take our feeder friends as they come. Yes, evening grosbeaks are going to be loud and overeat. Yes, house finches will hog feeder space in blissful ignorance. But nobody's perfect. Not you, not me, not juncos with pretty tails. □

Reprinted with permission from *Bird Watcher's Digest* November-December 1986.

Rick Marsi writes for Gannett News Service.

TABLE MANNERS

Passing judgment at the feeder

BY RICK MARSI

I never met a bird I didn't like, but some I like more than others.

I like goldfinches very much, because to watch them is to borrow their bounce and

color. I am less enamored of house sparrows because they seem to have absorbed manners fighting for cabs outside Grand Central Station.

You're aware that house sparrows don't need to take cabs; that's just my way of evaluating them in human terms, which many of us do to a fault when deciding how we feel about wildlife. How does this bird look? Is it striking? Is it neat? How does it act—gentle, pushy?

ing to survive. There is no time for masking true character. We note down every blemish, every shining star.

Tufted titmice are stars, we decide. So are black-capped chickadees, dark-eyed juncos, and tree sparrows. All these birds wait their turn. They act the way people wish people would act.

Titmice and chickadees don't waste time. They zip in, land on the hanging feeder, grab a sunflower seed, and take off. Business people see this and admire it. They know the importance of time. They appreciate its wise and efficient use.

Titmice and chickadees are discreet as well. They take their seed to a shady corner—often beneath dark boughs on a nearby evergreen—before holding it down, banging it open, and eating it. There's nothing worse than someone who has something nice and gloats over it in public. People know this. They appreciate discretion.

Tree sparrows and juncos appeal through delicacy. They flit through thorn apple tangles and brushy field. Their feathers are sleek, their bodies well-proportioned. Juncos have pretty white tail feathers; tree sparrows sound like tinkling bells

and found it exhilarating to see familiar faces laughing at schoolboy pranks retold with an exaggeration generated by passing time.

I was reminded of another reunion in another place, brought close by the steady flame of faith. John 14:1-3 promises that someday we will gather with our heavenly family, with friends and loved ones, and with a star-studded cast of Bible characters and Christians from earlier ages.

Have you ever become discouraged because our heavenly reunion hasn't taken place yet? After all, since the time of Christ, godly apos-

erate cannons opened fire across the wheat field. After two hours, the guns fell silent. As the smoke cleared, the Union soldiers could see a two-mile-long line of gray slowly advancing toward them. Three rows of gray marched that afternoon, 5,000 men to a row.

When the Confederates finally reached that bloody angle in the low stone wall, they engaged in vicious, hand-to-hand combat with Union defenders. But in less than 30 minutes Pickett's Charge was over. Union gunfire sent the rebels fleeing back across the trampled wheat, leaving behind 3,000 gray-clad bodies.

Fifty years later another memorable event occurred on that very battlefield. Fifty-four thousand Union and Confederate veterans reunited at Gettysburg. Festivities began on July 1, 1913, and continued all week. The old soldiers toured the battlefield on foot and in trolley cars, looking for places where they had fought, where friends had died. There were speeches, a parade, an evening band concert, and cannon salutes for the dead.

Memorable Reunion

The New York *Times* gave the reunion front-page coverage, reporting a mood of eager enthusiasm. According to the *Times*, "one Union soldier had loitered behind [the group he was touring the battlefield with] and while he was standing [along the low stone wall] with his hands clasped behind him, studying the field, the Confederates came up.

"The place is right here," said the leader. "This is the Bloody Angle, and I was right here where I stand now. I would have died if it hadn't been for a Union soldier who saved my life. I've often wished I could see him, but I never saw him after that day."

"The old Federal turned around and surveyed him with placid interest. 'That's a funny coincidence,' he remarked, 'I was at the Bloody Angle too, and there was a rebel there who was pretty badly hurt. I

FAMILY REUNION

Waiting for the biggest one of all

BY JEFF BROMME

cles have written about His soon return and then died, leaving behind only their aging stories. From the founding of our church, great leaders have grown old and passed away, while cherishing the hope that Jesus would return in their lifetime. To some it may seem by now that the heavenly reunion is highly improbable any time soon.

Battle of Gettysburg

An experience from the Civil War shows that reunions can occur when you least expect them. The story begins at the Battle of Gettysburg, fought near a little Pennsylvania town in the summer of 1863.

The Union Army stretched along the mile-and-a-half crest of a gentle slope known as Cemetery Ridge. Its soldiers ducked behind a low stone wall that angled down the hill a few yards before continuing parallel to the ridge. This "bloody angle" would become the scene of fierce combat before sundown. A mile from the Union line, across an open wheat field, the woods began along Seminary Ridge, where Confederate troops had massed.

About one o'clock in the afternoon on Friday, July 3, the Confed-

Reunions have a great appeal for most of us. Think of the reunions you have attended—family reunions, camp meeting reunions, class reunions.

I attended a school reunion not long ago

first gave him a drink of water, and then I took him upon my back and carried him out of the line of fire to the field hospital. . . .’

“Cried the Confederate, ‘that’s just what the Yankee did for me. There couldn’t have been two cases just like that at the same time. Let me look at you.’

“You Are the Man!”

“He grabbed the Yankee by the shoulder and looked at him long and earnestly. ‘You are the man,’ he said.”

After half a century that matured and aged both brave soldiers, years that seemed to sweep away the chance that the rebel could ever thank the man who gave him life while death stood waiting—after all those years, rescued and rescuer were reunited.

Someday the greatest reunion

ever will take place. Old things will have passed away; unity and peace will prevail. We shall finally see the One who gave us life while death stood waiting.

The Promise

If you have grown weary of hearing the same stories about heaven, remember that repeating a promise does not delay its fulfillment. The child whose father promises him every day that Christmas is coming finds that day arriving at the same time as does the child whose father never mentions it. The first child, however, has known the thrill of anticipation, has had a chance to prepare for that day, and the opportunity to share the exciting news with his friends. He has also known frustration at the slow passage of time. Yet which child would you prefer to be?

In this promised land of ours stands a proud city in which rays of light bounce from street to gate, like a giant laser light show. Its environment is free from pollution; no ambulance sirens announce yet another tragedy. The transparent gold mansions hide no mother weeping for her dead son, no father beating his children. Those skyscrapers shelter no corporate crime, no racism, no political deal-making, no employee abuse, no sexism.

But Jesus will be there. At His invitation we have come; His promise to return we have repeated; His robe we will wear. Let us believe He spoke truth when He promised to return. He has not forgotten us; someday rescued and Rescuer will be reunited. □

Jeff Bromme works as an attorney in Washington, D.C.

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Columbia Union Sees Harvest 90 as DOable

Born-again Adventist finds joy

Adventist churches in the Columbia Union are bringing people in—both nonattenders who need to come back and people who need to meet Jesus in the baptism.

The following four stories show how members are meeting these Harvest 90 goals.



Joy Dawson

"How are you doing spiritually?" "I'm a Seventh-day Adventist," answered Joy.

"I mean, are you born again?" her coworker persisted.

"But I'm a Seventh-day Adventist!"

That conversation at the Social Security Administration got Joy Dawson of the Atholton, Maryland, church thinking about her spiritual

life. She had been a Roman Catholic until nine years before; now she wondered if she had simply traded the traditions of Catholicism for the "should nots" of Adventism.

Joy began to take a good look at her day-to-day choices, enlisting the aid of her husband, Frank, and young children, Frankie and Erica. Asking God to make them Spirit-filled, they examined their choice of activities, books to read, and television programs to watch. Would their choices help them spiritually?

"I believe that everything we do influences us one way or the other," she declared. "There's no gray area. Whatever we do either helps or hurts us."

Joy decided that spiritual growth should include a change in her devotional habits. Although she directed the kindergarten department at church, that wasn't enough. "I wanted to get to know the Lord in a personal way, rather than just look for what He did or didn't want me to do," she said. "I began thinking in terms of a relationship and started to study the Bible—looking up words, trying to discover the real intent and meaning of Scripture."

Joy read books by Christian authors, anything that would shed light on her Bible study. Soon it seemed that the Lord was on her mind constantly, and she understood what "Pray without ceasing" means.

Good Intentions

But good intentions weren't enough for Joy, so she made a standing appointment. "I believe the Lord loves me as much as He says he does. So I ask Him, 'Wake me in the morning, and don't let me fall back to sleep.' He knows I need that time

with Him before I start my day, and He gets me up. I just have to keep my eyes on Jesus."

The one-to-one relationship Joy is developing with the Lord fills her life, spilling over into her home, workplace, and church. Eager to continue growing, she feels she must share her experience with friends. She knows there are other spiritually "down" people in her church family, and she wants them to become renewed as she has.

"My walk with the Lord has made me a happier person!" she testifies.

Trainees Try to Keep Up With the Joneses

Reginald and Deborah Jones had belonged to the Cleveland Heights, Ohio, church for only five months when they came to the church officers training workshop that the Allegheny West Conference runs each year.

They were both church officers—Reginald a deacon, and Deborah communication assistant. They felt the training was valuable. "Being new, I didn't know my total responsibility as a deacon," Reginald commented. "I learned that it involved more than just collecting tithes and offerings."

Deborah didn't want the job as communication assistant, and gave an excuse not to come to the workshop. But she was glad she had come. "Elder Henry Wright's sermon that opened the workshop made me understand that I'm not supposed to just sit back."

The Joneses hadn't been sitting back. Soon after baptism, they had had five friends attending church with them.

Deborah called a former business partner. Their business had failed, and their parting had been angry. "I told her how Reginald and I had changed," Deborah relates. "She told me she had been looking for a church."

By Kermit Netteburg, communication director, Columbia Union.

By Charlotte Coe, managing editor of the Columbia Union Visitor.



Deborah and Reginald Jones

Deborah invited her to church the next Sabbath, and she came.

Reginald added, "We were praying for a Bible study with someone. She said she would like to have studies. The Lord used us to say things we didn't even know."

The Joneses hadn't even heard of the Adventist Church a year earlier. Though not church attenders, they had been seeking. But no church seemed right. One day she prayed, "Lord, show me what to do about finding a church."

The next day a Revelation Seminar brochure arrived.

Before the end of the seminar, both Reginald and Deborah wanted to be baptized. Deborah was first in line on baptism day. "I didn't want to wait anymore," she said.

The Joneses had quite a year in 1986: baptism, witnessing, and training for efficient outreach. Though they didn't wait for formal training before witnessing, both agreed that the workshop was valuable. "I learned," Reginald said. Deborah nodded her head. "I really needed to be there."

Bank Teller Discovers School, Church

When John Damyanyic went to the bank that Friday, he had no idea that what he said to the teller would lead her to join the Lakewood, Ohio, Seventh-day Adventist Church.

By Kermit Netteburg, communication director, Columbia Union.

Victoria Hayes told him that her divorce had led to problems for the children at school. "The kids had seen a bad relationship between their father and me. They needed something else, which the church school provided."

Mrs. Hayes and her two daughters had moved following the divorce. On one of daughter Debbie's first days at junior high, someone offered her drugs. Victoria began looking for a new school for the girls. Shortly after that, John Damyanyic took his paycheck to the bank. Victoria Hayes recorded his deposit. Because he seemed caring, she told him of her concern about Debbie.

Damyanyic told her that his Adventist church ran a school, a good school where her daughter wouldn't be offered drugs. Soon Victoria enrolled Debbie, and soon after that Debbie's teacher invited the family to church.

Victoria wasn't sure what Ad-

ventists did in church, so she picked a seat in the back by the door. "If anything funny had happened, I would have been out of there," she recalls. Nothing funny happened.

After church a caring member invited the Hayeses to stay for fellowship dinner. After dinner Pastor Fritz Krieger visited with mother and daughter, discovering that Mrs. Hayes was happy with what the school had done for Debbie.

Krieger asked if they wanted Bible studies. They did. Victoria, Debbie, and older daughter Laura began studying right away.

Within a few months, Debbie wanted to be baptized. "The church made me want to join," she said. "Everybody came up and talked to me; they were so friendly. I wanted to keep going." Debbie was baptized May 25.

Victoria found the Bible studies revealing. "All the pieces came together, all the missing pieces I'd

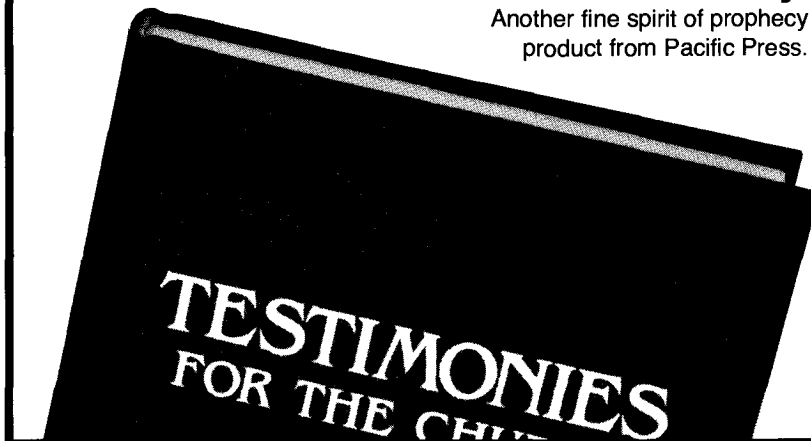
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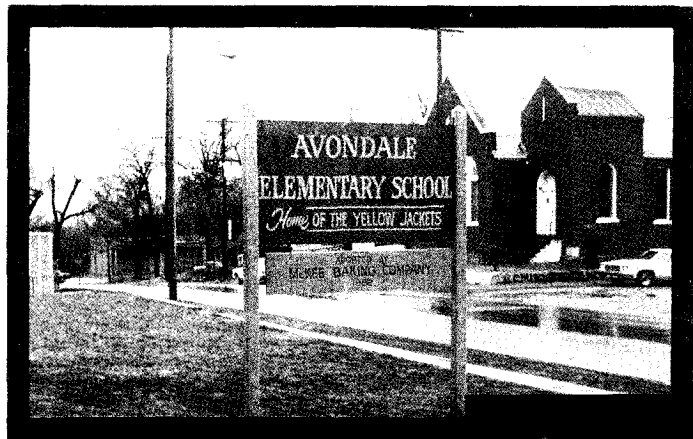


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been worried about," she recalls.

But she had Sabbath work problems. Her bank stayed open six days a week, and Victoria had to work her share of Saturdays.

Victoria believed everything she studied, but the divorce had taken her strength. She couldn't bring herself to face her employer. "I'd lost so much already, I wasn't prepared to put everything on the line and say,

'God will take care of me.'" So pastor, church, and daughter waited patiently, praying. Within two months she was transferred to a better job at a different branch—that wasn't open Saturdays. She was baptized in August. But Laura remained unconvinced, still loyal to the family's Russian heritage. Victoria wanted to send her to Mount Vernon Academy, but Laura, still

hurting from the divorce, declared, "You just want to get rid of me."

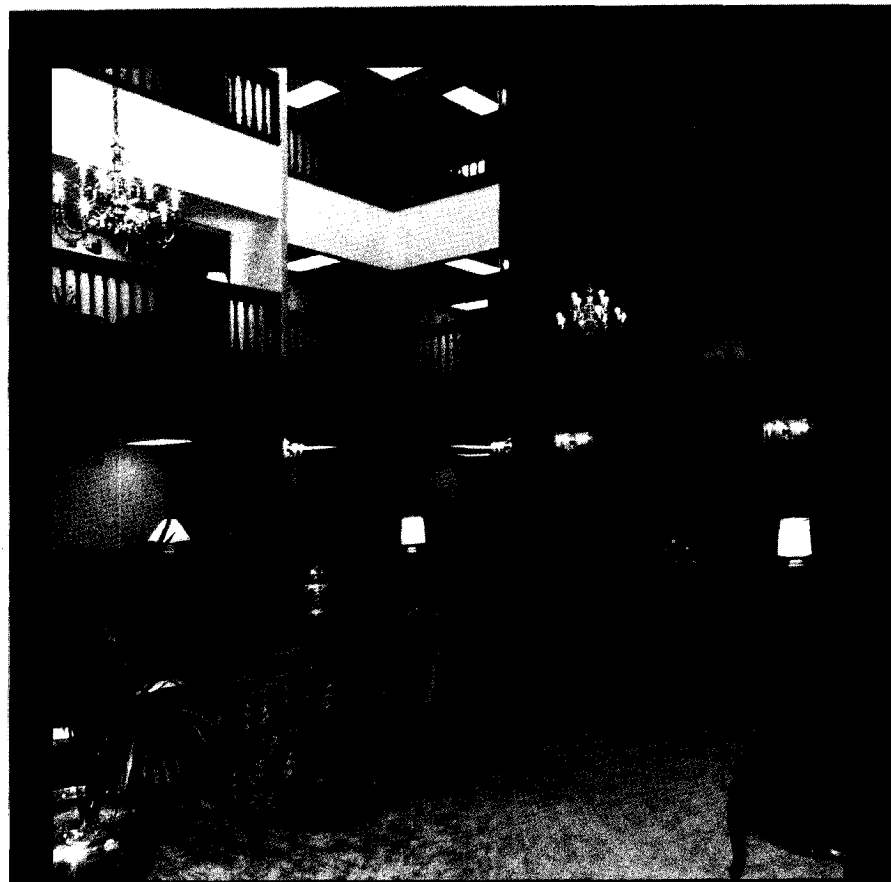
"No," Victoria replied, "I want to give you something special for your last year of high school." Finally mother and daughter agreed that Laura would try Mount Vernon, starting with summer work July 1. "You can call anytime, and I'll be there to get you in two hours," her mother promised.

Laura called home in August—she wanted to be baptized.

Victoria Hayes admits, "I'm paying through the nose to put my kids through school," even with help from Lakewood members who assist in keeping her children's bills paid. The church budget also contributes.

"Christian education should be for everybody, not just the rich," she believes. "If it weren't for the help I'm getting, my kids wouldn't be there.

"But God brought it all around at the right time and the right place."



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Prayer Circle for Evangelism

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

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

ATLANTIC UNION

Epifanio Rodriguez, through December 18, Utica, New York

COLUMBIA UNION

Pieter Barkhuizen, through December 19, Baltimore, Maryland

LAKE UNION

Wendell Springer, through March 15, Tomahawk, Wisconsin

NORTH PACIFIC UNION

Leighton Holley, through December 12, Walla Walla, Washington

Ben Green, through December 6, Brewster, Washington

Jim Reinking, through December 12, Chelan, Washington

PACIFIC UNION

Pastor/laymen, through December 15, Burbank, California

Alternative Worship Sparks Attendance

At 8:30 on a crisp Sabbath morning, 25 or 30 young adults gather in a circle around a crackling fire inside the fellowship hall of the Worthington, Ohio, church. Warm cider is available on a table at the back, and the children are being cared for in another room.

A young woman asks the group to share their feelings about the past week. Comments come from all sides: concerns about children, jobs, the death of a friend, aging parents who are ill, and events in national politics.

This alternative worship at the Worthington church provides a nontraditional setting for those who may have quit attending the crowded 11:00 a.m. worship service in the sanctuary and for members who simply do not feel comfortable with that routine and formality.

Time for conversation and a different program each week encourages attenders. Programs have included:

- A Messianic Jewish congregation (believers in Christ) sharing their approach to worship.
- A traditional Quaker meeting with members waiting in silence until the Holy Spirit moved someone to share a scripture, a thought, a song, or a prayer.
- A Celebration of Children that included a baby dedication.
- A drama featuring biblical characters presented by an Adventist actor.
- Watercolor posters created one week that still grace the wall of the fellowship hall.
- Discussion of a film following its showing.
- An informal Bible study on February 14 that focused on love—God's and human. Provided with

By Monte Sahlin, who was communication director in Ohio when he wrote this story. He is now an associate director in the Church Ministries Department of the North American Division.



George Gibbs accompanies the service

stationery and stamps, each person wrote a love letter.

"The congregation plans and leads out in these worship services," explains associate pastor Leslie Bumgardner. "Volunteers sign up to serve on teams of three or four that take responsibility for a month." Bill Collins, associate chaplain at Harding Hospital and an elder in the Worthington church, coordinates the planning teams.

Bumgardner and Steve Chinn, senior pastor, hope that the alternative worship will reclaim inactive members. Gloria Andrews, a social worker and Worthington member, says, "The traditional worship just didn't meet my needs." Now she is an enthusiastic participant in the early-morning alternative worship. Since this program began, several other members who were irregular attenders have become regular participants.

"I believe the Lord is leading the members of this church into a strong renewal of spiritual life," Bumgardner declares. "Nothing is more heartwarming to a pastor than to see people get excited about worship and ministry again."

Southern College Receives \$500,000 Endowment Gift

Fund to support chair, new journal.

Southern College of Seventh-day Adventists recently received a gift of \$500,000 to establish an Ellen G. White Memorial Chair in Religion. The return on the investment of these funds will pay the salary of the professor (currently Douglas Bennett) who occupies this chair, reports Robert W. Olson, secretary of the Ellen G. White Estate.

An additional \$100,000 came to the college for founding a new journal, *Adventist Perspectives*. Written by Southern College faculty members, this journal will contain articles dealing primarily with the 27 fundamentals of Adventist belief. According to Gordon Hyde, its editor, the first colorful 36-page issue came from the press in October and concentrated on the inspiration and authority of the Scriptures.

Every member of the religion faculty contributed to the first number. Writers will primarily, though not exclusively, come from the Department of Religion.

Dr. Hyde describes the target audience as "the interested layper-

son." While not aimed at the scholarly community, the journal will undoubtedly speak to it also. About 10,000 copies of the first issue will be distributed to interested church members, overseas division and union officers, conference officers in North America, pastors and teachers in the Southern Union, ministerial and teaching alumni of Southern College, and those attending the school's homecoming. Also on the mailing list now being developed are college Bible departments and libraries. Others interested in being added to the list may contact the EGW Memorial Chair Publications Office. Expectations call for publication of *Adventist Perspectives* three or four times per year.

Moving from the chairmanship of the Department of Religion, Dr. Hyde assumed his new research, editorial, and publication duties August 1. Weslynn Sahly serves as his editorial assistant.

The funding that underwrites the program was given by undisclosed donors with a two-year commit-

ment. Unlike the \$500,000 endowment that supports the Ellen G. White Memorial Chair in Religion and a second smaller endowment for occasional video and audio productions, this funding is a \$100,000 gift for current use to cover publi-

cation costs and salaries.

"We had wanted for some time to have a way of expressing the department's views on current theological topics within the Adventist world or in the broader theological community," explains Dr. Hyde.

Kettering Responds to Harvest 90 Challenge

Medical center plans evangelistic outreach.

Kettering Medical Center, Kettering, Ohio, has made a major commitment to support Harvest 90, the church's initiative for evangelism during the current quinquennium.

Robert L. Willett, medical center president, states, "We welcome the challenge to strengthen our Christian witness. Adventist hospitals are still the right arm of the message, and we are determined to keep it that way."

Much has changed in the Adventist medical system since the days of Ellen White and the Battle Creek Sanitarium, but at Kettering profound similarities persist: emphasis on a healthful lifestyle and preventive medicine, commitment to the most advanced medical science, focus on education, and an investment in quality.

The most important heritage, however, is Christian witness. Opportunities for witness in Adventist health-care institutions remain unparalleled. Kettering Medical Center and the Kettering College of Medical Arts have developed programs that support each of the four major Harvest 90 objectives.

Renewal and Growth

To support the Harvest 90 objective of institutional renewal and personal spiritual growth, the medical center has established a task force that will (1) sponsor an initiative to deepen the commitment of medical center executives and man-

agers to the spiritual dimension of the institution's mission; (2) encourage devotions and prayer in each department of the hospital; (3) sponsor weekly worship services and special services to celebrate events in the Christian year; (4) promote a Dial-a-Devotion telephone service for patients, families, visitors, and employees; and (5) invite daily intercessory prayer for patients, families, and employees through the use of prayer-request boxes.

Doubling Accessions

The medical center will support the objective of doubling accessions to the church by designating a "coordinator of religious interests" to nurture interests from contacts made through Kettering and its satellite, Sycamore Hospital, as well as area Adventist physicians and dentists.

Other soul-winning programs in support of Harvest 90 will include: (1) health-reform programs for the local community, supported by a \$50,000 grant from the medical center; (2) a class on Adventist beliefs taught in cooperation with the Kettering Seventh-day Adventist Church; (3) cooperation with local churches in promoting Revelation seminars and evangelism; (4) an outreach program utilizing students at the Kettering College of Medical Arts; (5) distribution of a copy of *Vibrant Life* to each new patient; (6)

religious programming on closed circuit Channel 4 (KMC-TV).

Doubling Attendance

Increased participation in Sabbath church activities will be addressed by asking the Kettering College of Medical Arts faculty to work with local church pastors to increase participation in the local church by placing selected college students in leadership roles.

The caring church strategy of soul winning, envisioned by Harvest 90, will be supported by: (1) a Family Life Ministry in cooperation with the Kettering church for the promotion of emotional and spiritual family health; (2) divorce and grief recovery programs; (3) an Introduction to Spiritual Wholeness program for the community; (4) a clergy referral center for the healing of clergy of all faiths and their families who are going through times of pain; (5) interaction with community non-SDA clergy through ministeriums, a clergy resource book, annual appreciation gifts, and an annual seminar; (6) field education sessions for local seminarians to give them a glimpse of the joy and meaning of Adventist ministry.

Russell Shawver, president of the Eastern and Middle America division of the Adventist Health System and chairman of the Kettering Medical Center board, observes, "If we set out to invent the best possible environment for sharing our faith as Adventists, we would find it hard to improve upon our hospitals. Our hospitals touch the lives of all kinds of people from all levels of society, including those whom the church has a difficult time reaching in other ways. Our hospitals are highly visible and respected in the communities they serve. Their credibility provides many unique opportunities for witness. We need to consider how we can best capitalize on these advantages. I have encouraged all hospitals in our division of the Adventist Health System to follow Kettering's lead in developing Harvest 90 plans for their institutions."

Cook Islanders Hit by Cyclone, Blue Law Threat

A small stone bridge at Ngatangiaa stands as a memorial to the religious intolerance that swept across Rarotonga, the largest of the South Pacific's Cook Islands, 87 years ago.

The bridge was built by citizens who would not comply with the "Christmas Day Act, 1899," and refused to work on the seventh-day Sabbath. Other islanders worked out their fines on public roads or were harassed in other ways. This oppressive Sunday law was repealed 15 years later.

Now, after less than a century, another proposed law enforcing Sunday sacredness has cast an ominous cloud over these lush tropical islands. Since March 1985 an amendment to the constitution proposing Sunday legislation has been advanced by the Cook Islands Christian Church, even though its parent body, the London Missionary Society, initially introduced the seventh-day Sabbath to the Cook Islands.

This strange situation came about when missionaries of the London Missionary Society came to the Cook Islands from England via Australia and brought their east longitude reckonings of time with them into west longitude. Thus representatives of the London Missionary Society and their converts observed the seventh-day Sabbath for 75 years, even though they called it Sunday. Roman Catholics and Seventh-day Adventists all worshiped on the seventh day until 1901.

Now, concerned by diminishing respect for Sunday, owing largely to an increase in commercial activities and sports gatherings, clergy of the Cook Islands Christian Church, the largest church in the region, have urged the prime minister to amend

the constitution. Henceforth, "Sunday shall be observed for ever as the Day of our Lord Jesus Christ holy and sanctified and a day for rest and worship according to one's religious beliefs."

Once again our believers look to the Almighty to shield them as the white wall of coral protects their islands from the ceaseless blows of Pacific rollers. Among a population of 17,000, 750 Seventh-day Adventists meet Sabbath by Sabbath on 10 islands, 300 of them in four churches on the main island of Rarotonga.

The first contact by a Seventh-day Adventist with the Cook Islands occurred when John I. Tay stopped at Rarotonga in 1886 for a few hours on his voyage to the Pitcairn Islands. In 1891 the SDA mission ship *Pitcairn* made the first of several visits to the Cook Islands. Not far from the landing site of the *Pitcairn* the first Adventist baptism in the Cook Islands took place nine years later.

On December 30, 1986, the fourth church on Rarotonga, at the village of Arorangi, was dedicated. It is one of the nicest church buildings of any denomination in the Cook Islands. Among the hundreds of guests and high-ranking dignitaries were His Excellency the Queen's Representative, Tangaroa Tangaroa and Mrs. Tangaroa; the prime minister, Sir Thomas Davis; the deputy prime minister, Dr. Terepai Maoate; and Bishop Leamy of the Roman Catholic Church. The list of dignitaries is not unusual in the Cook Islands, where two Seventh-day Adventists serve in Parliament, one is clerk to the Parliament, and others occupy prominent public positions.

Two days after the dedication, Cyclone Sally whipped across Rarotonga, with winds gusting up to 100 knots and unleashing great damage. Coral rocks smashed walls and demolished buildings, and high

tidal waves swept over retaining walls and inundated businesses on the main street of the capital. While homes were destroyed, unroofed, or damaged, the newly dedicated church remained unscathed. There were no reports of either loss of life or injuries. Adventists responded to the cyclone with a prompt monetary gift through ADRA and hours of labor by church members.

Jamaicans Study Communications

West Indies College, Mandeville, Jamaica, hosted an Andrews University Theological Seminary extension course, Communications for Christian Leaders, July 27 to August 7. More than 60 students from the college Religion and Education departments enrolled.

For some years the General Conference Communication Department has offered an Andrews University course that covers media communications, public relations, newswriting, photography, audiovisuals, exhibits, and radio and video production as applied to a local church situation. The course offers three hours of graduate credit. During 1986-1987 it attracted students at Adventist colleges in the United States, England, South Africa, Korea, the Philippines, India, and now Jamaica.

Jamaica counts more than 100,000 Seventh-day Adventists in a population of 2 million. This small West Indian island has an Adventist church on an average of every half mile. The Adventist college there is well known and enjoys a good reputation, in part because of its radio programs. Situated at an altitude of 2,000 feet, the school has a commanding view of the countryside and a pleasant climate.

Syllabi and textbooks for the course were sent from North Amer-

By Victor Cooper, associate director, Communication Department, General Conference.

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

ica, since the college library has very few up-to-date books on communication. A new library will be built on campus, aided by this coming Thirteenth Sabbath's offering.

The two-week class featured three one-hour lectures each day. In addition, students wrote a news story and a letter to the editor for Jamaica's *Daily Gleaner*, which published a number of their pieces.

The course also required writing two radio scripts: a 30-second public service announcement and a five-minute religious spot.

Students visited the offices of the *Daily Gleaner*, where the managing editor outlined the processes by which news reaches the paper, and explained that credibility, wide knowledge, accuracy, simple language, and short sentences mark a professional reporter.

Students also went to a television studio and the Caribbean Institute of Mass Communications at the University of the West Indies, where they enjoyed a short course in studio procedures and video production.

The course emphasized the value of public relations to churches, colleges, hospitals, and other groups,

as a sustained effort to ensure mutual understanding between an organization and the public. Students participated in a survey to discover local reaction to Seventh-day Adventists, and studied programs through which Adventists in many countries enjoy community involvement. The class learned the value of goodwill, respect, and understanding in the credibility and reception of our message.

Student Labor Provides 85 Percent of College's Income

Mountain View College at Malaybalay, Bukidnon, in the Philippines, has become known as the school where students work. Since its founding in 1953, it has operated on the premise that education involves more than books. The first buildings on campus and all construction since) were built by students. Students worked in the garden, developed the land, maintained the equipment, and did a host of other tasks. They still do.

Recently the college built a new

dormitory. Working with their instructor supervisors, students made all the hollow block, poured all the concrete, installed the electrical system—in short, did everything. All construction and maintenance on campus is student operated.

While construction takes longer with student labor, quality is better. In addition, students learn useful skills while earning their way through school.

About 60 percent must earn all or a major portion of their way. Many arrive on campus with absolutely nothing, and while finishing college may take them longer than their more affluent classmates, they do earn their entire way. They also turn out to be the most successful graduates, many becoming leaders in the church.

The school feels that the best help it can give a needy student is a productive job whereby he earns while learning. Of Mountain View College's more than 1,400 students, virtually all work at least part-time, while about 200 work full-time. The latter work full-time for a semester, then go to school full-time the next semester while working part-time.

The college operates more than 16 small industries and offers work in its various departments as well. Jobs include positions on the ranch, grounds, and poultry farm; in the food factory, cafeteria, and printshop; and in the offices as secretaries and computer operators. Currently, industrial income amounts to 85 percent of the college's income, tuition income covers 14 percent, while 1 percent comes from the church.

Donald W. Christensen, the college's financial consultant, says, "We must recognize that in this age of nationalism, churches need to find their own indigenous economic base. Churches in the Third World operate entirely too much by a collection-plate economy. We sometimes extend the problem by our handout system. Non-Western churches will never become truly indigenous until they are supported from within their own lands."

Maranatha Flights International Upcoming Projects for 1987-1988

Maranatha Flights International is a laymen's organization that provides short-term mission opportunities primarily centered on construction projects. MFI is always in need of both skilled and unskilled help. Skilled leadership people are especially needed at this time.

Listed below are some of the future Maranatha projects that need your help. If you would like more project information or would like to be put on the mailing list to receive updates about past and future projects, contact Maranatha Flights International, Box 68, Berrien Springs, MI 49103, (616) 471-3961. Volunteer for adventure!

Dec. 17-Jan. 3	Colima, Mexico: elementary school
Dec. 10-29	Huauchinango, Mexico: church
Dec. 20-Jan. 3	La Colmena, Mexico: church
Dec. 29-Jan. 23	Mexicali and Culiacán, Mexico: two churches
Jan. 6-Feb. 1	Sánchez, Dominican Republic: church
February 1988	St. Vincent, West Indies: Mountain View Adventist Academy and the dental clinic
Feb. 25-Mar. 20	Ecatepec, Mexico: church
Mar. 9-Apr. 11	Santa Elena, Mexico: church

To New Posts

Regular Missionary Service

Barry John Bacon, to serve as physician, Seventh-day Adventist Health Centre, Blantyre, Malawi, of Hinsdale, Illinois, left August 25. **Shelley Ann (Dickinson) Bacon** and two children left October 6.

Donald Kenneth Clemons, to serve in maintenance, Kamagambo High School and Teachers' College, Kisii, Kenya. **Beulah Sharon (Herwick) Clemons**, and one son, of Round Rock, Texas, left October 5.

Kenneth Lee Colburn, returning to serve as staff physician, Adventist Medical Center, Nishihara, Okinawa, Japan. **Sandra Ann (Bartlett) Colburn**, and two children left October 7.

Richard Dee Gibbon, returning to serve as principal, Konola Academy, Monrovia, Liberia. **Carol (Nelson) Gibbon**, and one child left October 5.

Claude Gary Hullquist, returning to serve as physician/medical director, South-East Africa Union, Seventh-day Adventist Health Centre, Blantyre, Malawi. **Carolyn Marie (Davis) Hullquist**, and two children left October 4.

George Cavin Johnson, returning to serve as president, Southeast Asia Union Mission, Singapore. **Marilyn Faye (Gordon) Johnson**, and two children left September 7.

Ina Madge (Youngberg) Longway, to serve as nursing instructor, Adventist International Institute for Advanced Studies, Bangkok Adventist Hospital, Bangkok, Thailand, and **Milton Eugene Longway**, of Lincoln, Nebraska, left September 15.

Dennis Jay Mercill, returning to serve as press manager, Tanzania Adventist Press, Morogoro, Tanzania. **Lelia Elizabeth (Galbraith) Mercill**, and three children left October 11.

Derwood Kirby Palmer, returning to serve as builder/maintenance director, Mugonero Hospital, Kibuye, Rwanda, and **Marlene Ruth (Davidson) Palmer** left September 30.

Edward Thomas Perry, returning to serve as pilot/airplane mechanic, Tanzania Union Mission, Arusha, Tanzania. **Bonnie (Page) Perry**, and one child left September 16.

Nationals Returning

Chung-Phing Shim, to serve as teacher, Hong Kong Adventist College, Kowloon, Hong Kong, and **Rose Yee (Kong) Shim** left September 16.

Trescot Charles O. Wilson, to serve as business administrator/teacher, West Indies College, Mandeville, Jamaica. **Lynette Denise Wilson**, and two children arrived in Jamaica on August 15.

Volunteer Service

Malisa Kay Arnold (Special Service), to serve as kindergarten/home economics teacher, Pohnpei Elementary School, Kolonia, Pohnpei, Caroline Islands, of Denver, Colorado, left August 12.

Stanley W. Cooper (Special Service), to serve as biology teacher, West Indies College, Mandeville, Jamaica, of Keene, Texas, left October 6.

Robert Elden Ford (SOS), to serve as assistant in development program, El Salvador Conference, San Salvador, El Salvador, and **Venessa (Standish) Ford**, of Loma Linda, California, left October 7.

Stephen Paul Hahn (Special Service), to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of Denver, Colorado, left September 16.

David Stanley Hill (Special Service), to serve as secondary English teacher, Ebeye Seventh-day Adventist School, Ebeye, Marshall Islands, of Weimar, California, left August 12.

John Douglas Jacobson (Special Service), to serve as relief physician, Adventist Medical Center, Okinawa, Japan, of Riverside, California, left September 25.

John Lavon Nerness (Special Service), to serve as relief physician, Adventist Medical Center, Okinawa, Japan, of Hendersonville, North Carolina, left September 13.

Oliver Jasper Pogue (Special Service), to serve as relief physician, Mwami Adventist Hospital, Chipata, Zambia, of Lincoln, Nebraska, left September 29.

Karl David Ratliff (Special Service), to serve as history teacher, West Indies College, Mandeville, Jamaica, of Bloomington, Indiana, left October 6.

Lloyd Wayne Rimmer (Special Service), to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, of Collegedale, Tennessee, left September 3.

Michele Anne Stark (Special Service), to serve as teacher of band instruments, West Indies College, Mandeville, Jamaica, of Edmore, Michigan, left October 6.

Deidre Jean Thomas (Special Service), to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of Milwaukee, Wisconsin, left September 16.

Belinda Joyce Torres (Special Service), to serve as teacher, Japan English Language Schools, Osaka, Japan, of Carson, California, left September 23.

Mark Edward Ueack (Special Service), to serve as computer science teacher, West Indies College, Mandeville, Jamaica, of Delta Junction, Arkansas, left October 6.

CHILDREN'S CORNER

BEAR FACTS

BY EDNA MAY OLSEN

The big brown bear was tired and longed for sleep. She had spent the summer getting fat on berries, rich grasses, and fruits, and sometimes she had even wandered down to a nearby campground in order to ransack the garbage cans for scraps of food its visitors had discarded. On one occasion she had dared to visit Mr. Miller's beehives where, despite scores of stings that caused her to whimper in agony, she had gorged herself on sweet golden honey, swallowing many of the bees in the process.

Now, however, it was late autumn and time to prepare for her long sleep in a hollow tree. There in the tree, on a day in January or Febru-



ary, her cubs would be born, blind and without hair and weighing about a pound apiece. They also would sleep, waking only to nurse.

For such a long sleep, the mother bear had had to make careful preparation. First, she had taken a powerful laxative in the form of cranberry and other berries in order to clean out her system. Then she had foraged for roots, bark, and other

HARRY BAERG

tough substances to block off her digestive system effectively.

During the winter bitter winds will blow, icicles will form on the bare tree branches, and snow will pile up in front of the hollow tree, but mother bear and her cubs will sleep on, warm and safe.

One day in spring she will rouse herself, shake her little cubs awake and stumble outside into the sunshine. Ravenously hungry and with babies clamoring for food, she will begin again her search for lush fruits, berries, fish, insects, and human food from garbage cans.

Naturalists marvel how the slow-witted bear is able to choose a warm den where she and her cubs can sleep in safety. They also wonder how she knows which foods to eat in order to survive the winter. We know, though, that she has been given this wisdom by God, who provides for every creature He has made.

BE MERCIFUL

God is Himself the source of all mercy. His name is "merciful and gracious" (Ex. 34:6). He does not treat us according to our desert. He does not ask if we are worthy of His love, but He pours upon us the riches of His love, to make us worthy.

He is not vindictive. He seeks not to punish, but to redeem. Even the severity which He manifests through His providences is manifested for the salvation of the wayward. He yearns with intense desire to relieve the woes of men and to apply His balsam to their wounds. It is true that God "will by no means clear the guilty" (Ex. 34:7), but He would take away the guilt.

The merciful are "partakers of the divine nature," and in them the compassionate love of God finds expression. All whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence.

The Right Question

To the appeal of the erring, the tempted, the wretched victims of want and sin, the Christian does not ask, Are they worthy? but, How can I benefit them? In the most wretched, the most debased, he sees souls whom Christ died to save and for whom God has given to His children the ministry of reconciliation.

The merciful are those who manifest compassion to the poor, the suffering, and the oppressed. . . . There are many to whom life is a painful struggle; they feel their deficiencies and are miserable and unbelieving; they think they have nothing for which to be grateful.

**The merciful
are those who
manifest
compassion to
the poor, the
suffering, and
the oppressed.**

Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul.

Lifts Burdens

A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish

kindness is an expression of the love of Christ for lost humanity.

The merciful "shall obtain mercy." "The soul of blessing shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25, margin).

There is sweet peace for the compassionate spirit, a blessed satisfaction in the life of self-forgetful service for the good of others. . . . "Blessed is he that considereth the poor. . . . The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness" (Ps. 41:1-3).

He who has given his life to God in ministry to His children is linked with Him who has all the resources of the universe at His command. His life is bound up by the golden chain of the immutable promises with the life of God. The Lord will not fail him in the hour of suffering and need. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

And in the hour of final need the merciful shall find refuge in the mercy of the compassionate Saviour and shall be received into everlasting habitations. □

Selected from *Thoughts From the Mount of Blessing*, pp. 22-24.

BY ELLEN G. WHITE

Study Hall Was Right After the Dishes Got Done

"I work after school until 5:00. Mom has two businesses: video production and publishing.

"When we get home, we cook quickly and enjoy dinner with Dad. Then Mom and I do our homework. It's been our routine for the past four years.

"She's been finishing college through the Adult Degree Program at Southwestern Adventist College. When she first got into the program, she went to the campus for a ten-day seminar. The rest of the time, she's worked on her classes at home.

"It was a lot to pile on the already hectic life of a working mother, but it's paid off. She just graduated, and she's got a bachelor's degree in management.

"I'm so proud of Mom."

If you want to find out about Southwestern's Adult Degree Program, call the director, Dr. Marie Redwine, collect at (817) 645-2271. She can help you — she's a working mother, too.

