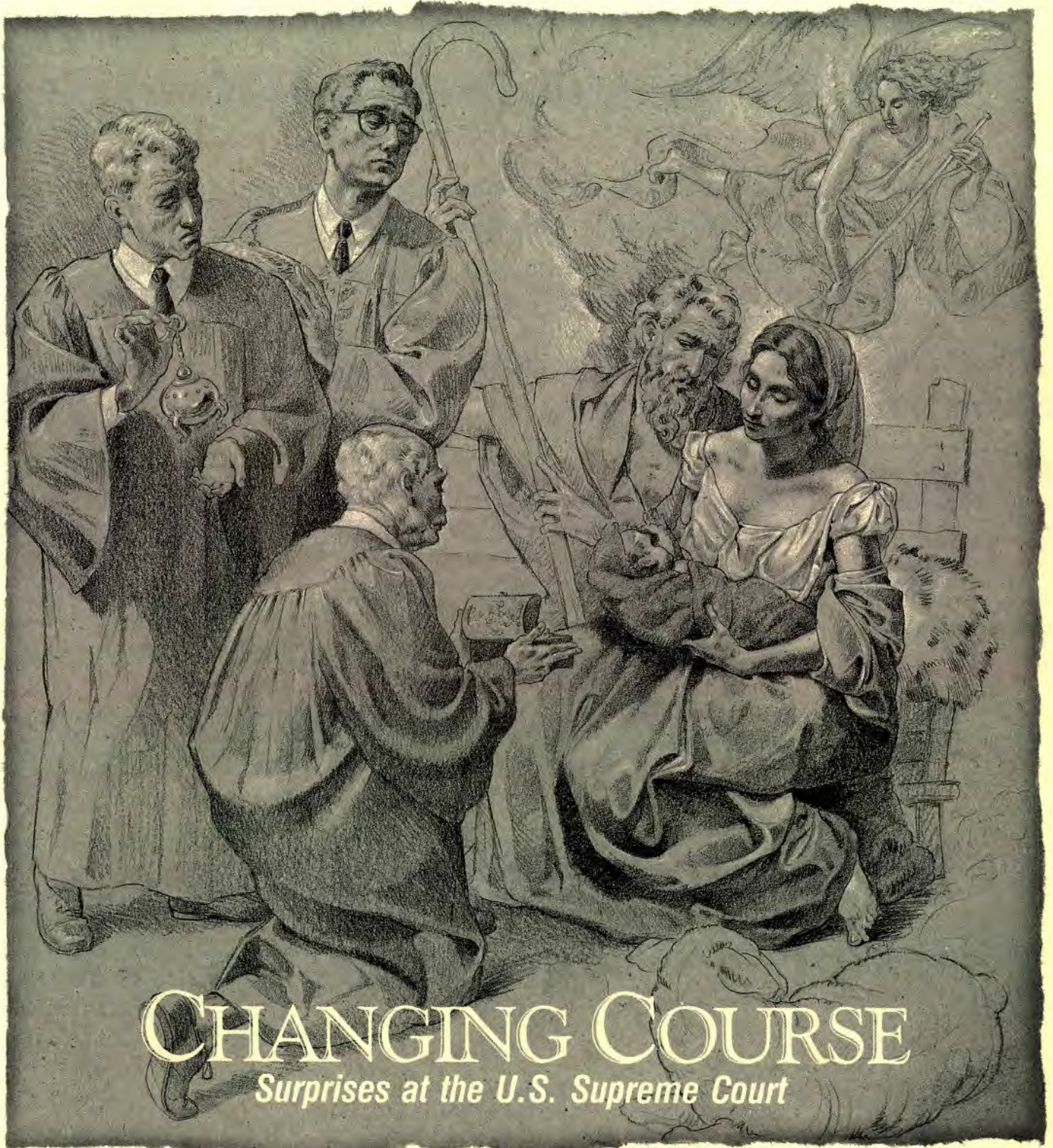


# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

December 14, 1989



## CHANGING COURSE

*Surprises at the U.S. Supreme Court*

Independent Ministries, 11

Ingathering: From Fear to Joy, 14



## Intolerance

Aren't we all tired of intolerance destroying the church? Haven't we had enough of conservatives versus liberals, lovesick sentimentalists versus legalists, strict obedience versus everything's OK with actions of love?

Let's figure out who we are and where we are going. The Adventist Church isn't a social organization, but God's people. We obey God; we don't change the rules to suit popular opinion or those in power.

I doubt that many of us are legalists or lovesick sentimentalists, but I know each of us has talents that cannot be thrown away. Why do we allow the gag orders, the libelous statements, the kicking out the back door while "loving them back" through the front door? We'd better have something to "love them back" to, and correct reasons for them to come back. Hugging, cookies, and pamphlets are all nice but mean nothing without this willingness to be God's people.

JAN LLOYD  
Price, Utah

## Quality Education

Akers ("Can the Adventist Church Support Two Universities?" Oct. 3) wonders whether our forebears fully understood the commitment they were making when they set up universities, and I share his suspicions. I wonder whether they understood what an institution of higher education is.

The crisis facing the system is not what he calls a funding crisis. Lack of funds goes hand in hand with lack of vision, and a lack of vision has kept our institutions of higher learning from achieving the "quality with a capital Q" that Akers would like to claim for them. The children of church-educated Adventists are pursuing their educational objectives outside the Adventist system because they have a better idea of what a quality education is. Before we express our confidence "that God will help us find the way to finance them properly" we must demonstrate to the church that God has shown us the

way to lead them properly toward that "Quality" we would like to see in them.

HEROLD WEISS  
Notre Dame, Indiana

## Lightning Strike

Re: "When Lightning Struck Twice" (Sept. 28).

Fifteen-year-old Edwin Andrews was my mother's youngest brother and my uncle. My mother was Harriet Andrews Harlan; I am the great-grandson of J. N. Andrews. I was only about 2 years old at the time, and so my recollection of the event stems from the family account. Edwin's older brother John Nevins Andrews was a medical student at Loma Linda and was home for a visit. He rushed to the scene of the accident and for more than an hour tried to resuscitate his younger brother. He gave up when convinced by others that it was futile. The heat of the lightning melted Edwin's watch and the nails in his shoes to a molten mass.

This tragedy impressed my young mind so indelibly that ever since then I have had great respect for electrical storms with their destructive lightning. NEVINS M. HARLAN  
College Place, Washington

## Death Penalty

To Calvin Rock's reasons against capital punishment (Faith Alive, Oct. 19) I would add: "He that is without sin among you, let him first cast a stone" (John 8:7).

BILL TASSIE  
Burlington, Michigan

## Possible Impossibility

Yes, humanly speaking, our global task is impossible ("Mission and Culture," Oct. 19), but with God all things are possible. How thankful we should be for God's Word and His prophets, who wrote "for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). In every age men, women, boys, and girls have been "living witnesses," used of God—and in our day we serve the same God. "This gospel of the kingdom *shall*

be preached in all the world . . . and then shall the end come" (Matt. 24:14).

How? By prayer, faith, and obedience.

C. M. CRAWFORD  
Ukiah, California

## Gladiators

Thank you for "Christian Gladiators" (Oct. 19). I hope and pray that the day never comes when we let sports become an all-consuming idol, carrying things to the extent that many other Christian institutions have done.

The attraction for sports slips up on us gradually. Most of us who have attended Adventist schools in the past 20 to 30 years have been a part of getting more and more involved, and even in pressuring the schools for more opportunities to use the "talents" we were developing. Then suddenly something wakes us up to the desperate situation we are in. All of this activity, challenge, and "fun" has not drawn us closer to God, given us more unselfish love for others, or increased our devotional life. Instead, in almost every case it has slowly had the opposite effect.

PASTOR HOMER TRECARTIN  
East Jordan, Michigan

## Noisy Tots

I have a suggestion for anyone who finds concentration during the worship hour difficult because of restless tots. I have found benefit in offering fervent silent prayer in the child's behalf for a cooperative, quiet spirit to take charge.

Every time I have prayed thus, the children have quieted down. How much nicer it is for everyone when the little ones are peaceful, and their parents can have a greater blessing too without having to give cross looks and harsh treatment.

MARION BUCHHOLZ  
Stanton, Michigan

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.



# ADVENTIST REVIEW

December 14, 1989

General paper of the  
Seventh-day Adventist Church

## Editor

William G. Johnsson

## Associate Editors

Roy Adams  
Myron K. Widmer

## News Editor

Carlos Medley

## Assistant Editors

Eugene F. Durand  
Kit Watts

## Editorial Assistant

Jackie Ordelheide

## Administrative Secretary

Corinne Russ

## Editorial Secretary

Chitra Barnabas

## Art Director

Stephen Hall

## Designer

Bryan Gray

## Director of Periodicals

Gilbert E. Anderson

## Ad Sales

Orval Driskell

## Subscriber Services

Larry Burnett

## Consulting Editors

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

## Special Contributors

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

## Africa-Indian Ocean Editions

Editor, Jack Mahon

## Inter-American Edition

Editor, Adalgiza Archbold

## South American Editions

Editor, R. S. Lessa, Portuguese; editor, Rolando Ilin, Spanish

## How to Subscribe

Subscription prices: US\$31.97 for 40 issues. US\$41.97 for 52 issues.

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

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

The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of the month. Copyright © 1989 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Editorial office fax number: (301) 680-6638.

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

Cover by Mark Stutzman

Vol. 166, No. 50



Supreme Court changes, p. 8



From fear to joy at Ingathering time, p. 14

## EDITORIALS

### 4 Victims of Crime

A mysterious cry for help on her phone answering service makes the writer look forward to a life in which crime will be but a memory.

by Jackie Ordelheide

### 5 Why Wait?

I associated waiting with doing nothing, and I wanted to do something! How could I sit around and wait on the Lord?

by G. Arthur Keough

## RELIGIOUS LIBERTY

### 8 The Court Changes Course

It seems obvious to most observers that a momentous change of course is in the offing, that at the Supreme Court the Reagan years have just begun.

by Mitchell A. Tyner

## DEVOTIONAL

### 10 The True Version of Bountiful

The testimony of psychology, of the Bible, of history, and of personal experience declare that there is a place for you.

by Marye Trim

## CHURCH

### 11 Independent Ministries: Should They Receive Tithe?

An examination of Bible and Ellen White statements bearing on a question facing many today.

by Joe Engelkemier

## STORY

### 14 My Mother's First Attempt at Ingathering

They were unlikely partners: she had agreed only to drive, and he had agreed only to walk.

by Greg Bratcher

## NEWS

### 6 Newsbreak

### 18 Worldview

SDAs lead Singapore songfest. Women elders meet to study.

## DEPARTMENTS

### 2 Letters

### 16 Dear Miriam

### 21 Bulletin Board

### 22 Children's Corner

### 24 Reflections

## COMING NEXT WEEK



◀ "Thirty-eight Hours in a Trunk," by Marion Bannister. Locked in the freezing trunk of her car, would she live until Christmas Day?

■ "The Day 'Santa' Got Discouraged," by Jim Wilson. The boy didn't ask for the usual Christmas present; he asked for his daddy.

■ "Living Models of God's Love," by M. Ann Hall. Christians can help dispel misconceptions about God's character.

■ "Independent Ministries—Should They Cooperate With Church Leaders?" by Joe Engelkemier. How much denominational control should they accept?





# VICTIMS OF CRIME

It wasn't a joke. The background screams of children gave urgency to her cry. I listened as my answering machine played back her message: "... just broke into my house... I'm dying... I don't know the number to call... This is Sarah..."

My heart stopped as the machine clicked End of Message. Who was she? I didn't know. Where was she? She didn't say. Apparently in her last attempt for help, she had pushed seven random numbers, hoping to find just one person to help her. After dialing, she heard a voice (albeit recorded) and thought she had reached help. Instead, she ended up wasting her breath on my answering machine.

The fact that she didn't know 911 didn't surprise me. Nine-one-one was first promoted as nine-eleven. When a lady in California went to call the number in an emergency, she couldn't find eleven on her phone dial.

But was Sarah actually dying? Were these her final words on my answering machine? In my house? *It couldn't be!* My life isn't supposed to be touched with the murders, rapes, and robberies occurring daily in Washington, D.C. Those things are reserved for people outside my world—the druggies and the psychos—not me.

But the fact that Sarah had dialed my number—out of all the numbers in metropolitan Washington, D.C.—made her problem my problem as well.

I called the police, for what it was worth. I knew there was little they could do without a number or an address, but I thought the informa-

tion might be helpful. The police agreed, came to my house, and took notes. The officer attested to the unusual nature and urgency of Sarah's message.

"We'll keep our ears open for information leading up to this," he assured me in a professional manner.

"Thank you," I said, knowing full well that my little clues were peanuts to solving one of Washington's many murder mysteries. At least my conscience would sleep sounder that night.

I had done all I could, but somehow I felt my best was not good enough. In my helplessness I asked God to be with Sarah when apparently every earthly source had failed her. And I prayed for her children, that they would receive the comfort and care they needed.

An amazing thing, prayer. I'd like to believe it helped. Chances are, I'll never know what happened to Sarah.

## No Assurance

But later as I began contemplating the incident, I realized that against death and robbery I have no assurance, that sin and dying are inevitable in this world. And Sarah's voice today could very easily be my voice tomorrow, crying out on someone else's phone.

Washington *Post* critic Richard Cohen, in an article, "No Holiday From Fear," describes a victim of crime as one who not only is affected by crime, but who, because of his awareness of crime, has mentally taken precautions against crime.

"Because of crime," he writes, "those of us who have a choice do

not go into certain neighborhoods. Because of crime, we will not live in certain areas. Because of crime, we bolt and lock our doors, buy security systems, and in cities like New York, [buy] expensive cars without radios because they would invariably be stolen."

So by Cohen's definition, I am a victim of crime—without ever having had anything major happen to me. But would I still be a victim if I knew less about crime? Or would my chances as a crime victim increase?

## Murder Candidate

Just recently I read about a blue-collar worker who was well-known in his community for his humanitarian efforts. He had developed a strong peer group with other families in the neighborhood and was active in church activities. Certainly no candidate for murder. But the community became suspicious of his kindness and turned against him, causing even his closest workers to fail him. His community eventually killed him.

You can read about Him in Matthew, Mark, Luke, or John.

However, something was different about Christ's death. In addition to dying *because* of the crime in the world, He died *for* it. And the fact that He died *for* it, gives me hope in the event that I should die *because* of it.

Having this assurance gives me a new outlook on crime: Just as I'm God's child, so every rapist, murderer, or thief was once some mother's son or daughter whom she held, loved, and cared for—a human with feelings and emotions.

However, I still lock my doors at night, and I've learned that even in broad daylight I am not exempt from threats and robbery. But come what may, because of Christ's death, I have a new life to look forward to, with a new townhouse prepared for me and new streets to walk, where rapes, robberies, and murders will only be a bad memory.

JACKIE ORDELHEIDE





# WHY WAIT?

**W**hen I was a teenager (many moons ago now), I very much wanted a leather-bound Bible. I had a cloth-bound Bible that contained beautiful illustrations, but that was for children. I noticed that grown-ups had leather Bibles, and I wanted to be a grown-up.

Living in Egypt with my missionary parents, I had no idea where I might buy one. In any case, I did not have the money. Furthermore, my parents did not have money for "luxuries," so I did not have the nerve to express my wishes.

Then it happened: my father gave me a leather-bound Bible! How he knew I wanted one, I do not know. But I was delighted, and carried it proudly to Sabbath school and church so everyone could see that I was a "grown-up."

But I could not understand why my father, when putting my name on the front flyleaf of the Bible, had quoted Psalm 27:14: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

Now, if my father had quoted Paul: "Fight the good fight of faith" (1 Tim. 6:12), I would have understood. Or if he had said with Joshua "Choose you this day whom ye will serve" (Joshua 24:15), I could have accepted the concept.

But "wait"? I associated waiting with doing nothing, and I wanted to do something! How could I sit around and wait?

## A Mature View

Many years have passed since then, and I have become more mature. Now I can see that "waiting on

the Lord" (or "waiting for the Lord," as some modern translations have it) is not sitting around doing nothing; it is waiting for the right moment for action. As the wise man has said: "There is a season, and a time to every purpose under the heaven" (Eccl. 3:1). Strike the iron when it is hot, and you can shape it

# Waiting for the Lord isn't sitting around doing nothing.

as you please. Strike when it is cold, and you get nowhere with it.

Waiting is also a time of preparation. When Jesus told His disciples to go into all the world and preach the gospel, He added: "Wait for the promise of the Father" (Acts 1:4). Only when they were endued with the power of the Holy Spirit would they be able to fulfill the commission.

It is comparatively easy to be active. It is much more difficult to wait for a clear indication of God's will.

When Jesus visited Mary and Martha, Martha was concerned about preparing the meal, while Mary sat at Jesus' feet. Martha thought Mary was doing nothing, and complained about it. But Jesus made it clear that Mary had chosen the "good part."

Waiting means sitting at the feet

of Jesus, communing with our God, finding constant fellowship with Him.

## Do Something?

At times action seems imperative. Our demand is "Don't just sit there; do something!" But often we don't know what to do even though we may be praying very hard about it. At such times it is better to wait and be sure we are doing the right thing than to rush into action and make a mistake. It takes courage to "hold our horses."

But we have the promise that God will give us the strength to wait on the Lord. Only as God leads and we follow may we be sure of success in life and of accomplishing some good. Too many of us are rash and brash, and so make mistakes.

The psalmist was right in saying that we should "wait on the Lord." The Lord gives us the talents necessary to do our work. He alone can give us the strength and direction we need.

We must not put our trust in fallible humans, however great their achievements, nor think we have the skills and the knowledge necessary for our task. None of us is wise enough to make the major decisions of life alone. Nor can we direct the work of God as we ought without His direction. Jesus always prayed as He faced new developments and crises. We need to take a leaf out of His book.

Now that I am older, I think I know how important it is to wait on the Lord. I know how wise my father was in giving me that verse. Perhaps he himself was seeking to go about his duties in the context of that verse. Maybe that was why he was a great missionary and I had such a high regard for him.

Wait on the Lord. Have you grown up enough to believe it and put it into practice?

G. ARTHUR KEOUGH  
Professor Emeritus  
Columbia Union College  
Takoma Park, Maryland



# ADRA Helps Victims in El Salvador War

**T**he Adventist Development and Relief Agency International (ADRA) has set up seven centers around El Salvador's capital city, San Salvador, to shelter, feed, and clothe war victims.

Nearly 100 volunteers staff the shelters, many of which are located in Adventist churches, reports Dr. Jose Liborio, ADRA/El Salvador director. Medicines are also being administered to people injured in the fighting. Currently 620 people have taken refuge in the shelters.

"The people are afraid to go home," Liborio says. "Many of their homes have been invaded and destroyed. For those who still have homes, they are afraid of what can happen."

ADRA also operates a clinic in San Salvador that treats about 40 patients each day. ADRA has given \$20,000 cash to help the war victims, and relief efforts will continue as long as needed.

Despite the heavy fighting, Adventist churches are still able to conduct daytime services, says Sydney Cole, ADRA/Inter-American Division director.

## WORLD CHURCH

**Islamic Center Opens.** More than 100 people attended opening ceremonies for the Seventh-day Adventist Global Centre on Islamic Studies November 4 at Newbold College.

The center, which is directed and financed by the General Conference, was established by a recommendation of the Global Strategy Committee.

The center will study methodologies in understanding and approaching Islam. Research will concentrate on Christian-Muslim encounters throughout the 1,300 years of Islam's history, reports Ray Dabrowski, Trans-European Division communication director.

The center will serve six world divisions that include Islamic countries. Islam is the world's second-largest religion, with more than 900 million adherents.



## NORTH AMERICA

**Maine Crusade Brings 10 Baptisms.** An evangelistic crusade conducted in Oxford, Maine, by Everett Cumbo, a retired pastor and former Illinois Conference president, ended November 17 with 10 baptisms.

The two-week meeting was organized by Harry Sabnani, Northern New England Conference church ministries director.

**Nebraska Governor Addresses UC Students.** Nebraska governor Kay Orr visited Union College twice in October to address the student body.

Orr participated in the Sabbath morning service on October 28 to commemorate the October 30, 1889, General Conference action that established Union College. She also participated in the Business Awareness Series on October 23. During the series Orr covered such topics as the economics of manufacturing, aid to education, and the homeless.

**Washington Conference Granted TV Permit.** The Federal Communications Commission issued a construction permit to Washington Conference on October 31 permitting the construction of a low-power UHF television station in Seattle, Washington, reports Dennis N. Carlson, conference secretary and communication director.

Though the station will be limited to a maximum power of 15,000 watts, it will reach 1 million people, Carlson says. According to the permit, the station must be operational within 18 months.

**NAD Ingathering Report—2.** As of November 18, 1989, Ingathering funds totaled \$1,942,743—\$472,540, or 19.6 percent, less than the same period last year, reports Lynn Martell, North American Division church ministries director.

Conferences with the largest dollar gain over the same period last year include South Central (\$30,349), South Atlantic (\$19,469), and Alberta (\$16,231).

**Maryland SDA Receives Presidential Prize.** Herbert Doggette, a member of the Emmanuel Adventist Church in Brinklow, Maryland, recently received the third Presidential Rank Award of his career in a ceremony in Washington, D.C.

Doggette, deputy commissioner of operations with the Social Security Administration, was one of 63 government executives to receive the 1989 Distinguished Executive Award of \$20,000, which is the highest honor that a member of the Senior Executive Service can receive.

Doggette was recognized by President George Bush for outstanding management contributions. Doggette also received presidential awards in 1980 and 1983.

**Platte Valley Administrator Becomes Mayor.** Don Hamstra (above), senior vice president of Platte Valley





Medical Center in Brighton, Colorado, was elected mayor of the town on November 7.

Hamstra's goals for the town include helping the town council work as a team, and creating a more progressive attitude toward economic growth, reports Ed Gallagher, Adventist Health System/Rocky Mountain Region spokesperson.

**WAH Sponsors Anti-Smoking Thrust.** As part of the Great American Smokeout, Washington Adventist Hospital sponsored David Georlitz, the model and actor who portrayed the "Winston Man" in R. J. Reynolds cigarette ads for six years, to speak with students in several Montgomery County, Maryland, schools on the dangers of smoking.

Georlitz, who began smoking at 15, quit his 24-year two-pack-a-day habit during last year's smokeout. Now he crusades against smoking, appearing mostly before children, reports Randall Jewell, hospital spokesperson.

**Shady Grove Hospital Receives \$500,000 Gift.** A family from Gaithersburg, Maryland, has donated \$500,000 to Shady Grove Adventist Hospital to help fund expansion of the hospital's emergency room, reports Bryan Breckenridge, hospital president. It is the largest gift the hospital has ever received.

Breckenridge said a fund-raising campaign for the expansion has brought in \$1.5 million thus far, including a \$150,000 grant from the state of Maryland.

The emergency room served 50,000 patients last year. When construction is completed in 1992, the department will be capable of serving about 70,000 annually.

**SDA Dietitians Meet.** Witnessing in the workplace was the major focus of the Seventh-day Adventist Dietetic Association's annual meeting, which convened October 20-24 in Kansas City.

One major conclusion arising from the meeting is that Dietetic Association members have a major responsibility of fostering the inclusion of nutrition information in local church programming.

**SDA Publications Among America's Oldest.** The October 16 issue of *U.S. News & World Report* lists the *Adventist Review*, which started in 1850, as the eighth-oldest continuous publication in the United States. The *Signs of the Times*, which started in 1874, is ranked sixteenth. The oldest journal is the *New England Journal of Medicine*, which started in 1812.

As a type, religious publications have been around the longest, the report says.

## FOR YOUR INFORMATION

**Alcoholic Beverages to Get Warning Labels.** New United States government regulations now require alcohol producers to put warning labels on every bottle

and can of wine cooler, beer, wine, and liquor produced, reports DeWitt Williams, an associate health and temperance director of the General Conference.

The labels must warn of the risks of drinking during pregnancy and of drinking and driving. "We should be actively involved in writing our senators, congressmen, and legislators, letting them know we support this law," Williams says.

## ALSO IN THE NEWS

**Soviet Authorities Register 3,000 Churches.** More than 3,000 new churches were registered in the Soviet Union last year, according to figures released by the Council for Religious Affairs.

Yuri Kristoradnov, council chairman, says the increase in registrations was not because of an outburst of religiosity. He claims that it was more a case of religious groups getting back their former rights, reports British Church News service.

**Loss of Faith Not a By-product of College.** More than three fourths of the college student population believe their religious commitment has either strengthened or remained steady since entering college, according to a recent Gallup poll of 545 undergraduates.

The poll, based on student interviews conducted at 98 colleges and universities in October 1988, reveals that 27 percent believe their commitment has strengthened during college, 50 percent feel there has been no change, and 23 percent say their commitment has weakened, reports Religious News Service.

**Calvin's Ills Diagnosed.** A physician has diagnosed John Calvin's ills more than 400 years after the Protestant reformer died, reports Religious News Service.

Dr. Charles L. Cooke (right), a rheumatologist, was taking a course on Calvin at Union Theological Seminary. The professor asked Cooke to review Calvin's medical woes and make a presentation to the class.

Calvin, who suffered with everything from gout to kidney stones, according to the modern doctor, kept working until the day he died. "Calvin rejected the notion that illness was caused by sin," Cooke says.



RNS

## CHURCH CALENDAR

- Dec. 16** World Stewardship Day
- Dec. 23** Thirteenth Sabbath Offering for the Southern Asia Division
- Jan. 6** Soul-winning Commitment Day
- Jan. 6** Church Ministries Day
- Jan. 13** Inner City Offering
- Jan. 13** *Liberty* Magazine Emphasis begins



Conservative scholar Bruce Fein calls it "a seismic change" and "an absolute revolution." Says Prof. A. E. "Dick" Howard of the University of Virginia, "There is an air of exuberance. They [the Reagan appointees] have the votes and they've moved out. It's simply breathtaking."

For 35 years conservatives have complained of what they viewed as the excesses of a liberal U.S. Supreme Court that upheld the rights of women, minorities, and criminal defendants beyond a strict reading of the Constitution. Now a visible and viable majority of five justices is changing the rules. Three of the five (O'Connor, Scalia, and Kennedy) are Reagan appointees, and a fourth (Rehnquist) was promoted to chief justice by the former president. These, joined by Justice White, emerged as a voting bloc only this year, in Justice Kennedy's first full term on the Court.

The conservative swing became obvious as the session drew to a close. One decision after another ticked off items on the Reagan agenda: abortion, affirmative action, criminal defendant's rights.

In *Webster v. Reproductive Health Services* the Court preserved at least the shell of *Roe v. Wade*, but seemed to invite state legislatures to place new restrictions on the availability of abortion. In *Richmond v. Croson* the Court overturned a Richmond affirmative action program similar to those upheld in many other jurisdictions. In *Wards Cove v. Atonio* the Court changed the rules in job-bias suits. Now employees must prove there was no legitimate business reason for an allegedly discriminatory practice. In *Martin v. Wilks* the Court allowed Whites to challenge existing affirmative action settlements. And in *Patterson v. McLean Credit Union* the Court upheld an earlier decision concerning a post-Civil War civil

rights statute requiring equality of contract rights, but refused to extend the law to cover racial harassment during the life of the contract. As in *Webster*, the effect was to retain the shell of the earlier decision while drastically curtailing its reach.

In criminal law, the Court upheld mandatory drug testing, made death-row appeals more difficult, and approved the execution of minors and the mentally retarded.

### Decisions Involving Religion

The term's decisions involving religion were less dramatic.

Recent United States Supreme Court decisions reveal a revolution.

# THE COURT CHANGES COURSE

In *Texas Monthly v. Bullock* the Court upheld the traditional requirement of governmental neutrality toward religion by striking down a Texas tax break given to religious journals but not to other nonprofit publications. In *Frazee v. Illinois* the Court upheld another idea most of us take for granted: individual religious convictions do not have to agree with the doctrines of a particular denomination in order to receive free exercise clause protection.

In *Hernandez v. Commissioner*, the Court denied the deductibility as charitable contributions of payments to the Church of Scientology for instruction in scientology doctrine. The church charges a fixed fee for such sessions. A 5 percent discount is of-

fered for advance payment, and refunds are made for unused portions. This system is described as an implementation of the "doctrine of exchange," a central tenet of scientology, whereby one who receives something must always pay something in return.

Section 170 of the *Internal Revenue Code* allows deduction of those payments "made with no expectation of a financial return commensurate with the amount of the gift." The Court concluded that payments to scientology were part of a "quintessential quid pro quo exchange" and hence were not deductible.

*Allegheny County v. ACLU* would undoubtedly have been much more widely publicized had it not been released on the last day of the session, just before *Webster*, the controversial abortion ruling. At issue were a Hanukkah menorah displayed annually next to a Christmas tree outside Pittsburgh's city-county building, and a Catholic-sponsored crèche in the county courthouse a block away. In 105 pages of opinion, concurrence, and dissent (and two photographs), the Court ruled 5 to 4 that the crèche, located by itself on the courthouse's main staircase with the proclamation "Gloria in Excelsis Deo!" violated the establishment clause as an endorsement of religion, but then ruled 6 to 3 that the menorah and Christmas tree did not convey such an endorsement.

### Plastic Reindeer Rule

The governing principle in all this was the "plastic reindeer rule," suggested in 1984 by the Court's decision (*Lynch v. Donnelly*) that a government-owned crèche in Pawtucket, Rhode Island, was constitutional because it was flanked by such secular paraphernalia as Santa's house and reindeer, and therefore would not be seen as an endorsement



of religion. Apparently the Pittsburgh crèche didn't have enough secular camouflage, but the menorah did.

Justice Blackmun, writing for the Court's majority, said the setting of the Nativity scene, with its clear religious meaning, sends "an unmistakable message that it supports and promotes the Christian praise to God." The Court has ruled that "government may celebrate Christmas in some manner and form," wrote Blackmun, "but not in a way that has the effect of endorsing a patently Christian message—Glory to God for the birth of Jesus Christ."

In a separate opinion, Justice O'Connor agreed with Blackmun's result but not his reasoning. Blackmun feels that "both Hanukkah and Christmas are part of the same winter holiday season, which has attained a secular status in our society." O'Connor objected that Hanukkah need not be characterized as a secular holiday in order to reach the same end. "By accompanying its display of a Christmas tree—a secular symbol of the Christmas season—with a statue of liberty, and by adding a religious symbol for a Jewish holiday, . . . I conclude that the city did not endorse Judaism or religion in general, but rather conveyed a message of pluralism and freedom of belief during the holiday season," wrote O'Connor.

Far more is at stake here than candles and reindeer. Justice Kennedy's dissent marked the emergence of an outspoken bloc of four conservative justices who are openly intent on challenging long-established views on the meaning of the establishment clause. Kennedy, joined by Justices Rehnquist, Scalia, and White, criticized the use of an "endorsement test" in such cases. He said such an approach borders on "latent hostility toward religion" and is fundamentally flawed.

In his opinion Kennedy proposed two new tests for establishment clause cases. First, "government may not

coerce anyone to support or participate in any religion or its exercise." Second, the Court should outlaw only those "direct benefits" that tend to create a state religion. Kennedy argued that the appropriate test is not whether an observer might see a display as official endorsement, but whether the government-approved display intended to coerce people or was "an obvious effort to proselytize on behalf of a particular religion."

One more vote would transform these four into a majority—one willing to dismantle 40 years of church-

allow religious clubs to meet on school premises if other noncurriculum-related clubs are given that opportunity. Proponents of the act argue that religious speech deserves the same protection as any other category of speech. Opponents argue that such groups would in many locales be dominated by the majority religion and that such meetings would appear to other students as governmental endorsement of the majority faith.

## Taxing Church Property

Another case involves Jimmy Swaggart in a sales tax dispute with the state of California. In a time of budget deficits at many levels of government, how far will the Court allow government to go in taxing church property and activities?

Predicting where changes will take the Court—and the country—is a risky business. But it seems obvious to most observers that a momentous change of course is in the offing. In the past the Court was seen as the special defender of minorities and individual underdogs, a Court of last resort. This Court has largely abandoned that special mission. Conservatives such as Bruce Fein are

pleased. These once-pampered groups, he says, "can now fend for themselves."

When its history is written, 1989 may well be remembered as the time when a new judiciary phenomenon came into view: the Court of less resort. At the White House the Great Communicator may have ridden off into the sunset. At the Supreme Court, the Reagan years have just begun. □



MARK STUTZMAN

state law on everything from crèches to school prayer. For now the swing vote belongs to Justice Sandra Day O'Connor, who voted for the menorah and against the crèche. O'Connor does not vote as predictably with the conservatives on religious cases as in other matters. Thus the conservative quartet is one vote short of a solid majority in church-state cases. But given the octogenarian status of the Court's liberals, change is only a matter of time.

Where will these trends take the Court during the new term that opened on October 2? At least two cases bear watching. *Board of Education v. Mergens* presents to the Court the issue of the Equal Access Act, which requires public schools to



Mitchell A. Tyler is an associate director of the General Conference Department of Public Affairs and Religious Liberty.



# The True Version of BOUNTIFUL

## *Finding Our Ultimate Place*

BY MARYE TRIM

In *The Trip to Bountiful*, filmed in 1985, Geraldine Page won an Oscar for her performance as a Texan woman who leaves a stifling existence and takes a remarkable journey back to her hometown.

As I read a review of the story, I related to the concept of returning. From thousands of miles distant, I sometimes find myself remembering with nostalgia the green hillsides, the gracious old houses set in gardens bright with lilacs and climbing roses, and the sunny weather of the New Zealand town in which I grew up. I realize it is an idealized, selective memory and that I am overlooking the thick white frosts, the chilblained fingers, the poverty, and the youthful urge to escape. I also overlook the fact that many familiar faces are not there anymore. But I am remembering my roots—my place where I felt secure and loved.

Such a human need can be understood from a psychological perspective, for the place where we live or work has a symbolic significance for each individual. Certainly we each interpret who and what we are from our place: a place for me; a place for you; a place to be; a place to become. These aspects are very important in psychological development.

### The Call to Leave

From a biblical perspective we have many stories that fit this theme. Think of Adam and Eve, Moses, Jacob, Amos, and Jeremiah. Think of the experiences of Simon, Andrew, Nathanael, and Paul. It is important to note, however, that while they had their place, in many instances the Lord led them on to another. So we have a new notion—a biblical one—the idea of God calling one to leave one's place.

What sort of God is this who makes people with the psychological need for a place to be and to become yet who may ask them to give it up?

Not everyone wanted to leave his or her place. Lot's wife looked back, with saline consequences. Orpah chose to go back. But Ruth went forward.

From the record of history, too, we find Christians leaving their homes for various reasons: fleeing to catacombs, to mission service, to completely different places and lives. And still today!

For others, their role is a new life in the same place. Candace, queen of Ethiopia (the one mentioned in Acts 8:27), was like that. She used her office—her place—to promote Christianity in Ethiopia and surrounding countries. Then there was Marcella, born in a noble Roman family in 325, who offered her palace as a sanctuary for Christians who were being persecuted, and was active in leading Bible classes and prayer meetings.

At camp meetings many years ago, I frequently played the piano for Elder Albert Piper, first SDA missionary from Australia to the South Seas, and a church administrator through turbulent times and experiences. His signature hymn testified to the personal faith that had sustained him throughout: "There is a place of quiet rest . . . There is a place of comfort sweet . . . There is a place of full release, Near to the heart of God." Sometimes we sang another of his favorites: "In the heart of Jesus There's a place for you."

*A Place for You.* That was Abraham's knowledge. He was prepared

to travel far, and even to give up his son, Isaac, because he believed that God knew psychology better than he did; that his Father in heaven gave enabling grace in a place to be and to become. Yet I wonder if it is not because he left his place that Abraham is called the father of those who believe, because his answer was yes!

### A Place for Us

The testimony of psychology, of the Bible, of history, and of personal experience declare that there is indeed a place for you, a place for me, a place to be, a place to become! And it is not back, but forward in faith and personal development.

In the movie *The Trip to Bountiful*, only decay and disillusionment awaited the woman who set out with such high hopes. Her friend from childhood, the last survivor of the farming community, had been buried the day before she arrived; her old home was derelict, with shingles that flapped in the wind. The fields and garden grew wild, choked with weeds.

It might have been that way for Abraham and Sarah if they had tried to get back to Ur years later. For them, and for all those who live in Christ, there is the assurance of a home in heaven at last, the genuine "Bountiful," where the fields will be green and fertile; where there are many mansions—an absolute and ultimate place for you! □



Marye Trim is an English teacher in Sydney, Australia.



WHERE THE SACRED  
TENTH IS TO BE GIVEN



# INDEPENDENT MINISTRIES: SHOULD THEY RECEIVE TITHE?

BY JOE ENGELKEMIER

Should an independent ministry solicit or accept tithe? Should a church member send tithe to an independent ministry?

Except for about eight weeks, I have not been on the payroll of a conference or denominational institution since 1984. Suppose I were to begin a small ministry in which I train young people in door-to-door visitation. (I love knocking on doors to meet new people.) Let's imagine that I give full time to my new ministry—with no income.

A friend who is interested in that kind of ministry sends me his tithe. Should I accept it, or return it with the suggestion that he give it to his church? Does the Bible say anything that could help me make the right decision?

## The Biblical "Storehouse"

"Bring the whole tithe into the storehouse," the Bible instructs (Mal. 3:10).<sup>\*</sup> But what is the "storehouse"?

In 1 Chronicles 26:20 we read: "Their fellow Levites were in charge of the treasuries of the house of God and the treasuries for the dedicated things." The "treasuries" were located at "the house of God," with Levites in charge. "But you are to seek the place the Lord your God will choose from among all your tribes to put his Name there for his dwelling. To that place you must go; there bring your burnt offerings and sacrifices, your tithes and special gifts" (Deut. 12:5, 6). God tells His people to bring their sacrifices and their "tithes and special gifts" to "the place the Lord your God will choose as a dwelling for his Name" (verse 11)—an obvious reference to the sanctuary. After the building of Solomon's Temple, that "place" was the Temple (see 1 Kings 8:29).

Some people lived too far to take animals or grain to the sanctuary. God told these people: "Exchange your tithe for silver, and take the silver with you and go to the place the Lord your God will choose" (Deut. 14:25). These repeated references to "the place" God would choose show that the "storehouse" of Malachi 3:8-10 was first at the tabernacle and then at the Temple.

The New Testament contains no explicit command to tithe, nor does it identify a storehouse. Shall we therefore abolish tithing? Or if we tithe, may every person do "that which [is] right in his own eyes" (Judges 17:6, KJV) and decide where to take God's tithe?

Abraham paid tithe centuries be-

fore the formulation of the Levitical code—thus tithing could not have been abolished with that code at the cross. "Our Lord's admonition in Matthew 23:23 constitutes tacit approval, though not an explicit command, for tithe paying. Neither Christ nor any New Testament writer in the least relaxes the obligation to pay tithe" (*SDA Bible Dictionary*, p. 1128).

## The Storehouse Today

What served as a storehouse in New Testament times? What would constitute the storehouse today?

In the Old Testament the tithe provided for the support of those who ministered to the spiritual needs of the people, namely, the Levites. "I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the Tent of Meeting" (Num. 18:21).

Paul refers to this practice to show how pastors and leaders of the Christian Era should be supported. "Don't you know that those who work in the temple get their food from the temple,

and those who serve at the altar share in what is offered on the altar? In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel" (1 Cor. 9:13, 14).

Logic suggests that since New Testament churches replaced the Temple of the Old Testament, the collection was done through the churches, which would be the New Testament storehouse.

Did funds go to central locations similar to the treasuries of our local conferences, from which pastors' salaries were dispersed? Obviously not, though on one occasion Paul did arrange for certain funds to be taken to Jerusalem (1 Cor. 16:1-4). And Acts 15 records a kind of "con-



ference committee meeting" at which James seems to have presided (verses 13-21). This chapter, along with the instruction in 1 Timothy 3 and Titus 2 about elders and deacons, reveals a definite organization for the early church.

### Financial Policies

On what basis, then, have we established the organizational and financial policies that the Seventh-day Adventist Church employs today?

No organization can succeed without administrators and orderly procedures. Order, in fact, has been called heaven's first law.

God led Jethro to suggest that Moses "select capable men"—men who feared God and were trustworthy—and "appoint them as officials over thousands, hundreds, fifties and tens" (Ex. 18:21). In the New Testament Paul urged that "everything should be done in a fitting and orderly way" (1 Cor. 14:40).

In his spiritual gifts list in 1 Corinthians 12, Paul includes "governments" (verse 28, KJV)—a body of officials who guide and direct. For "governments" the NIV has "gifts of administration."

James and Ellen White, along with other early Adventist leaders, included these principles as the church developed its administrative and financial structure—a system that has made it one of the organizational marvels of the world. In 1902 Ellen White noted that it had been "nearly 40 years since organization was introduced among us as a people" (*Testimonies to Ministers*, p. 24). She wrote of the growth that had taken place, and asked, "What is the secret of our prosperity?"

Here is her reply:

"We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was en-

tered into according to the Bible plan" (*ibid.*, p. 27).

Notice the relationship between success and "the Bible plan" regarding finances. We should praise God for the guidance He has given in this matter. He has directed in the plan whereby tithe funds go first to the local church treasurer, then on to our conference organizations.

What would happen if any inde-

**If I were to start an independent ministry, I would not solicit or knowingly accept tithe.**

pendent ministry that comes along were free to solicit tithe?

The Bible records the story of a group of leaders who became upset with Moses. They felt that under his administration the church would never get into Canaan.

Moses dealt firmly with this problem. He spoke first to Korah and other Levites in the group. "You Levites have gone too far!" he told them (Num. 16:7). He then summoned Dathan and Abiram—two Reubenites who with Korah were leading the dissatisfied ones. But they refused to meet with Moses, hurling at him the charge "You haven't brought us into a land flowing with milk and honey" (verse 14).

God dealt sternly with this cancer of rebellion against His chosen leaders. The next day the earth swallowed all three men, their families, and 250 other "well-known community leaders who had been ap-

pointed members of the council" (verse 2). The next day a plague destroyed 14,700 people who had sympathized with the rebellion.

Let's suppose that God hadn't taken such drastic action. Suppose these leaders had formed an independent ministry with the purpose that *they* would lead the church into Canaan. Suppose, also, that they had started collecting tithe. This would have caused the cancer to spread even more rapidly.

Numbers 18 emphasizes the location of the storehouse. In that chapter, which lists some of the duties of the priests and Levites, God told Aaron: "I myself have put you in charge of the offerings presented to me" (verse 8). Here God speaks of tithe four times (verses 21, 24, 26, 28). We should praise Him that a similar orderliness controls how tithe is collected and dispersed in our church today.

### Financial Accountability

Misuse of funds rarely occurs in a business or church that has sound fiscal policies with accountability and openness.

The fiscal management that led to the Jim and Tammy Bakker scandal has made millions of people suspicious of all churches and ministries. Wouldn't it therefore be wise for every legitimate independent ministry to be totally open about the sources and disbursement of funds received, with regular audits by an outside firm? The New York Van Ministry, for example, is regularly audited by the same firm that audits the conference office.

It would be well, also, for an independent ministry to make a financial statement available to any donor who requests one. I am acquainted with a large community church, for example, where even a casual visitor can ask for and receive a financial statement.

Do Ellen White's writings leave room for independent ministries to solicit tithe?

"It is part of the minister's work," Ellen White wrote, "to teach those who accept the truth through his ef-



forts, to bring the tithe to the storehouse, as an acknowledgment of their dependence upon God" (*Gospel Workers*, p. 370). She is equally clear about how tithe should be used. "It is to be brought into His treasury to be used to sustain the gospel laborers in their work" (*ibid.*, p. 226). "God has not changed; the tithe is still to be used for the support of the ministry" (*Testimonies*, vol. 9, p. 250).

### Ellen White's Example

Some object that Ellen White sometimes bypassed the organized work in the dispersement of her tithe. She explained that on occasion she had used her tithe "to aid the White and Colored ministers who were neglected and did not receive sufficient, properly to support their families. When my attention was called to aged ministers, White or Black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases" (letter 267, 1905).

In 1905 the church had no retirement plan. The sustentation plan, which made provision for aged or incapacitated workers, went into effect in 1911. Concerning the times she rendered the above help, W. C. White notes: "These experiences relate mostly to the years we were in Europe and Australia, and to the years 1900 to 1906, in behalf of the work in the Southern states."

He then adds: "During the greater part of the time since my connection with Mother's business in 1881, a full tithe has been paid on her salary, to church or conference treasurer." On the increase from her books, she put aside an amount greater than the tithe and from time to time drew from that fund to help neglected or aged ministers. For more information about how God led her in these matters, see pages 389-397 of *Ellen G. White: The Early Elmhaven Years*.

Does Ellen White's practice of meeting a need now largely cared for by retirement funds set a prece-

dent for today? Does it open the door for independent ministries to solicit and accept tithe?

A message published in 1909 speaks clearly to that issue. "The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry" (*Testimonies*, vol. 9, pp. 249, 250).

### What I Would Do

Let's go back to my opening illustration. If I were to start an independent ministry, I would not solicit or knowingly accept tithe. I would not want the curse of Malachi 3:9 to fall upon me or my ministry.

I would willingly cooperate with denominational leaders and seek their guidance as I developed this ministry. Then I would expect the floodgates of heaven to open and pour out so much blessing that the ministry would not have room enough to receive it (Mal. 3:10). □

\* Unless otherwise stated, all Bible quotations in this article are from the New International Version.

*Next week: Ellen White's statements about misuse of power.*



*Joe Engelkemier is a free-lance writer living in Berrien Springs, Michigan. He has taught academy Bible classes and helped in preparation of textbooks for religion classes.*

## ADVENTIST REVIEW

### Subscriber Services

- ☐ **Change of Address.**  
Please allow 4-6 weeks. Attach label or copy address exactly as it appears on label.
- ☐ **New Subscriber.**  
Write your name and address below.\* Allow 6-8 weeks for delivery.
- ☐ **Gifts.**  
Use separate sheet for gift orders.\*
- ☐ **Renewal.**  
Attach label or copy name and address exactly as it appears on label.\*

- ☐ 6 months US\$17.50  
(20 issues)
- ☐ 1 year US\$31.97  
(40 issues)
- ☐ 2 years US\$57.94  
(80 issues)

Name \_\_\_\_\_

Current address \_\_\_\_\_

City \_\_\_\_\_

State/Zip \_\_\_\_\_

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

New address \_\_\_\_\_

City \_\_\_\_\_

State/Zip \_\_\_\_\_

☐ Payment enclosed

☐ Visa/MasterCard

Expiration date \_\_\_\_\_

Card No. \_\_\_\_\_

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

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

810-01-0



# My Mother's First Attempt at Ingathering

*They were unlikely partners: Mother had agreed only to drive; the teenage boy had agreed only to walk, not talk.*

BY GREG BRATCHER

**I**t was a very cold winter night in Duncan, Oklahoma, in 1979. A howling wind cut right through even the heaviest of coats. My mother had become a Seventh-day Adventist the previous spring, and this was her first Ingathering season.

When she was baptized, Mother eagerly agreed to take on community service activities and to become the assistant Sabbath school superintendent. But right from the first she told the pastor and other members that there was one activity in which she would *not* participate—going from door to door asking for money.

"I don't like people knocking on my door for money," she said. "So I don't plan to help out in Ingathering except to pray for the people who *do* go out."

The church needed her prayers. It struggled valiantly to reach its established Ingathering goal. But on this winter night only a small band of faithful members assembled for the task. Because the leaders realized they didn't have enough cars to cover the territory that evening, they called on Mother. She came reluctantly. She finally agreed to be a driver *only*; she would not get out of the car.

Just before leaving the house, she tucked a \$5 bill in her coat pocket. In case the group she chaperoned was unsuccessful in collecting any money, she decided she would donate the \$5 to save them total embarrassment.

Some of the most faithful workers were unable to get out this night be-

cause of illness or family commitments. When the teams were divided up, Mother's "group" consisted of one long-haired teenage boy. And he was sulking. He had been forced to come by his parents. They had grounded him for something he had done, and he was having to come Ingathering instead of being with his friends.

They were quite a pair. She had agreed only to *drive*. The teenager had agreed only to *walk* along, not talk.

**W**hen they arrived at their assigned street, Mother got out of the car. The two of them trod along, miserable and unhappy at their plight on this gray winter night. Neither said much. Mother prayed for God's help in this awful mission and tried to figure out how she had been talked into this mess.

Together they went from house to house with their literature to give out and a little bucket to accept donations. Mother worked up a short introduction to say as people opened their doors. But they went to house after house without collecting a single cent.

Then they came to a huge overgrown lot. A shabby-looking house sat way in the back. The front porch leaned to one side, and the steps did not look too safe. *Maybe this house should be passed by*, Mother thought. But the boy was sauntering toward it already, so she followed him to the door.

After the third round of knocking loudly on the door, a little old man





MARY RUMFORD

cracked the door slightly and demanded in a grumpy, unnerving voice, "What do you want?"

Timidly, Mother went into her speech. But before she had completed it, the old man abruptly flung the door open wide and yelled sarcastically, "What? Do you mean to tell me you want *me* to give you money to help the poor people? Why should I help? If I were in need, would you be around to help me?"

### Turning the Tables

Mother was distraught. The very thing she had feared most was happening. This poor little old man was disturbed by her asking for money.

She quickly folded her speech notes away. Then she remembered the \$5 in her coat pocket.

"I'm sorry, sir. Do you need help?" She pulled out the \$5 bill and held it out to him. "We Advent-

ists truly do want to help needy people. If you'll tell me what your needs are, I will do my best to see what we can do for you."

Then she told him about her second job at the police department, where she often learned about needy people and how her church had rallied to help many of them. She suggested that he call the police chief, who could verify the work that had been done recently through Adventist Community Services.

The little old man stood firm without any change of expression as Mother continued to plead with him to tell her what the church could do for him. He didn't take the \$5 bill, although he glanced at it from time to time.

*What is he thinking? Mother wondered. What's going on in his mind?*

Finally he said, "Wait here a minute," and walked back into the

house. When he returned he was holding out money—\$15.

"It's all I have in the house," he said. Then he added, "You know, lady, I believe you Adventists would help me out if I ever needed it." He wrote down the telephone number she had offered earlier.

Mother and the teenage boy continued on that night. Mother realized that all she had to do was let the Lord work on people's hearts; He would help her know what to say.

And she has participated in Ingathering every year since. □



*Greg Bratcher wrote this article while living in Tazewell, Virginia.*





# F

## RUSTRATED LOVE

BY MIRIAM WOOD

**T**hough I am not an Adventist, as a retiree I do volunteer work in an Adventist hospital. I have fallen in love with another volunteer, a lovely Adventist lady my age, and she is in love with me. I have begged her to marry me, but she has refused, because she is an Adventist and I am not. Please tell me who we would be hurting if we consummated our love? Perhaps someday I will accept her religion, but in the meantime we are losing years of happiness.

I'm so glad you're enjoying the atmosphere of the SDA hospital. I am also sympathetic regarding your personal life. In the autumn of our lives, it is not always easy to find someone "just right" as a marriage partner. But you must be aware of the stand the Adventist Church takes on the Bible—that we must obey it as it stands, including 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers."

I have the feeling that the woman you love is very dedicated to her church. She believes and practices her religion faithfully. Even if you should succeed in overpersuading her, I fear your life together would not be happy, for she would feel that she had sinned, and eventually could resent you.

You must realize by now that the lifestyle of Adventists is very different from a secular lifestyle, and even from that of other churches. Are you willing to make what to you might be great personal sacrifices in order to make your marriage a success? If you marry now, a strong possibility exists that before long you might feel that your wife has denied

you freedom in diet, entertainment, social drinking, and so on. And how can you integrate your non-SDA friends into an atmosphere so different from your previous home? It certainly would take great wisdom and grace to work all this out.

Now about the word *consummate*. I assume you are referring to marriage. But in case you are referring to a sexual relationship in lieu of marriage, your question as to whom you would hurt can be easily answered. You would hurt the person you claim to love deeply, for she would regard herself as having deliberately sinned against God. You would also hurt yourself as you realized her sorrow. When beliefs are deeply held, then flouted, it can produce strong guilt feelings, and guilt is very difficult to live with.

So I suggest you pray earnestly. Ask the chaplain of the hospital to make arrangements for you to study the beliefs of the Adventist Church in depth, and approach this study with an open mind. Pray that God will give you a real heart conversion—not a pseudo conversion for the purpose of marriage, but a sincere conversion—so that you and your love can be together in the "September" of your years as a devoted married couple.

**I** have been afflicted with a chronic "mystery" disease for the past two years. I am currently on several medications, one of which includes steroids. I am also obese. I suffer from severe depression and mental anguish. Within the past year I have also lost my job, so my financial status, which was bad to begin with, is now zero and I must some-

times depend on aid from the church. Since I now have no home, I will be residing with non-SDA relatives. I am single and feel utterly alone. As I cannot shake these mental storms, I think longingly of suicide.

I had two reactions to your letter. First, I had a rush of sadness for all you have endured, and are still enduring. If one expected life to be fair, one would ask, Why must all of this come to me? But this is the devil's world, and he likes nothing so much as to afflict God's people and cause them to suffer. If they then blame God for their suffering, Satan has won a double victory.

My second reaction to your letter was one of great admiration for you. I think you are coping with a situation that would defeat many other people.

So please don't sell yourself short. Of course you will have times of deep discouragement and despair, but if you cling to God's promises, the heavy clouds will lift.

Also, try to find a counselor. If your church does not have anyone in that role, look in the telephone book under Family Services or some such title in the County Government section. County services usually make no charge for counseling.

Every morning I want you to look in the mirror and say, "If I were the only person in the world, Christ would have died for me alone. He cares that much for me, and He will never forsake me." When it seems you can go no further, repeat Psalm 34:4: "I sought the Lord, and he heard me, and delivered me from all my fears."

Don't give up hope about a cure for your disease. Medical breakthroughs in research occur constantly. The Lord has a work for you to do, and He will make it possible for you to accomplish it.

*Miriam Wood, author of 16 books, is a retired English teacher whose lifelong hobby has been "observing human nature in all its complexity."*



# A New Experience With Uncle Arthur

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

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

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

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

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

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





# Adventists Lead Interfaith Festival

## *Building Bridges in Singapore*

**L**et's do this again. This has been terrific," exclaimed the choir director from the Paya Lebar Methodist Church as he discussed Hymn Festival '88, conducted at the large Presbyterian church on main street in Singapore last year.

For years Singapore Adventists had searched for a way to develop friendships with the non-Adventists of the city to share their faith with them. Sensing a potential bridge, we determined to visit the pastor of this Methodist church.

Dr. Kang Ho Soon was as pleased with Hymn Festival '88 as his choir director. "I was thrilled when nearly 1,000 participants raised their voices to sing those hymns," he commented. "It was a very moving experience. We ought to have many more such events. Our people need an emphasis on hymn-singing, the life of the worshiping congregation."

He added: "I'm disturbed with the trend toward worldly music in our worship services. Historically, good music originated in the church and went to the world. Now the church goes out to the world and brings its music into the church. I don't think this is good."

Two weeks later the pastor reported that his church board liked the idea. Adventist and Methodist church groups met, became acquainted, and discussed details of Hymn Festival '89.

Previously, Adventists had staged the entire event. Now two church groups that hardly knew each other planned together. In 1988 invitations were sent to almost all the non-SDA churches of Singapore, but only a small representation actually participated. This year we aimed for a much larger turnout, considering that there are 12,000

Methodists in Singapore, 1,000 of them in the Paya Lebar church alone.

### Associating With Adventists

During a phone conversation Pastor Kong said, "Loralyn, I need your help. Some of my people are saying, 'Why are we doing this with the Adventists? They're just a cult. We don't want to associate with them.' Do you have a doctrinal creed or something written up that I can present to my people to show them

leader of the event. A Christian Alliance high school band from Penang would join with our Far Eastern Academy band, a children's choir of Methodists and Adventists, and an adult choir of Anglicans, Methodists, and Adventists.

Friendships formed as we worked and sang together. Various persons wanted to know what we believe. Bible studies were started with those who expressed a desire.

### Hundreds Make Melody

April 20-29 finally brought the four events of Hymn Festival '89. Thursday evening featured a choral clinic conducted by Dr. Lickey. The Paya Lebar Methodist Church hosted the Festival of Hymns on Friday evening. The church, seating 800, was full as the audience sang hymns of praise and listened to a 70-voice choir.

The following Tuesday a one-day Professional Growth Seminar on worship and music took place for approximately 80 pastors and church workers of all denominations. The final event, the Festival of Praise, was held in the Kallang Theater, in which 2,000 gathered. It featured more than 500 participants, including a mass choir, combined symphonic bands, the Far Eastern Academy Handbell Choir and Symphonic Band, solo performers and singers, the SDA Master's Quartet, and other singing groups from 15 churches.

Afterward, the Methodist pastor said, "I wish it were possible to continue working together to build a real music ministry for Singapore and perhaps the surrounding countries." Within a couple months most of the arrangements were made. John Neumann, Far Eastern Academy Choir director, is preparing to carry on and expand this phase of the Lord's work in Singapore and the Far East as the Lord opens the way.



that you are OK? In fact, I need to learn more about you myself so I can tell my people about you."

That conversation led to several earnest efforts on his part to do research and educate his people about Seventh-day Adventists. One of the monthly issues of his church's journal reprinted a large part of George Vandeman's chapter on Adventists from the book *What I Like About . . .*. The next month he printed more about Adventists and persuaded the editor of the general Methodist Church paper to carry a short positive write-up on Adventists. Dr. Kang promoted the Hymn Festival and Adventists at monthly meetings for all Methodist pastors.

Plans called for Dr. Harold Lickey, retired professor of sacred music at Andrews University, to come from the United States to serve as conductor and worship

*By Loralyn Horning, former managing editor, Southeast Asia Union Messenger.*



# Lake Union Women Elders Meet

*Seventy conference participants study ways to improve their ministry.*

The first Lake Union Women Elders Conference, held under the auspices of the Michiana chapter of the Association of Adventist Women at Andrews University, August 18-20, was deemed a success by its 70 participants.

Joined by a number of guests, including several men, the women elders came from all five conferences in the Lake Union, from Ohio, and from as far away as Maine and Colorado to study the duties of an elder and methods of discharging those duties.

The weekend presentations, according to one elder, "were full of practical information instead of vague theory." Said another, "All sessions were well planned and well presented. . . . Careful thought had gone into the choice of topics."

## International Sisterhood

The weekend began with a Friday evening agape feast emphasizing the international sisterhood of the church. The program featured readings, music, and interviews with two international women, Shahin Ilter and Margarita Acosta.

In the opening session that followed, Carole Kilcher spoke on the topic "Women of the World Church Respond." She presented, in a devotional context, statistics on women serving as local elders, and letters from women in leading positions from all 10 world divisions of the church, in which they gave their views on the contribution women can make to the church.

During Sabbath school Selma Chaij moderated a panel on the work of local elders. Dwight Nelson, senior pastor at Pioneer Memorial church, Andrews University, gave counsel on liturgy and litany; Edith Davis, elder in the Berrien Springs

Village church, discussed platform decorum; Gayle McKenzie, wife of the Pioneer Memorial church youth pastor, spoke of the elder's role in church activities; and seminary professor Doug Kilcher dealt with the question of church discipline.

The worship hour, under the direction of Jeanne Jordan, first elder of the Dowagiac, Michigan, church, featured two speakers on the work of women elders. In a study of the Song of Solomon, Iris Yob, Australian educator and author, emphasized the harmonious balance of service achieved with men and women working together for Christ.

Pastor B. Christensen, president of the Illinois Conference, then described, in the context of Peter's counsel on shepherding the flock, the influence of five women elders with whom he has worked.

Two afternoon sessions—one on effective communication, directed by Luanne Bauer, Andrews Com-

munication Department chair, and the other on effective visitation, by Kathrine Smith, associate dean of women at Andrews University—offered strategies for enhancing relationships within the church and for keeping in contact with inactive members.

## Helpful Seminars

On Sunday two seminars dealt with resources and administration. In the first, Ken McCoy, Village church treasurer, spoke on understanding church budgets; William Mutch, head deacon at Pioneer Memorial church, discussed the application of *Robert's Rules of Order* to church meetings; and Elsie Buck, Andrews University board member, spoke on the use of the *SDA Church Manual*.

In the other seminar, Pat Mutch, head of research at Andrews, offered suggestions on sources of help within the community and the church, on networking, and on time management.

The weekend climaxed with a presentation on sermon preparation and delivery by Elaine Giddings, professor emeritus of the Communication Department at Andrews.

## University Expands Single Parent Aid

Andrews University has enrolled 36 students under an expanded Genesis Single Parent Program. This figure represents an increase from 19 single parents enrolled during the 1988-1989 school year. According to Cyril Connelly, director of admissions at Andrews, the program this year provides more grants and expanded child-care and support services to make a college education feasible for single parents.

The Genesis program began in 1987 with a \$29,000 grant from the Michigan Department of Education's Office of Minority Equity. Genesis is codirected by Desiree Ham-Ying, executive director of the Community Services Assistantship Program, and Susan Mur-

ray, assistant professor of home economics.

According to Ham-Ying, one of the most significant factors of the program is the financial support offered. If eligible, single parents who are Michigan residents can receive up to \$5,700 in state and federal grants. The Andrews administration has voted to provide single parents with an additional \$1,000 of Andrews aid each year. Out-of-state residents who are not eligible for Michigan grants could receive up to \$3,000 in aid from the university.

"We don't want to encourage single parents to come and then force

*By David Yeagley, Andrews University Public Affairs Office.*

*By Jeanne Jordan, a retired missionary living in Berrien Springs, Michigan.*



them to take out large loans," says Connelly. "We want to give them as much support as possible."

### Help With Food and Shelter

The Department of Social Services is also cooperating with the program. "They will continue providing these students with food and shelter grants and allow them to work a certain number of hours in a work-study program," explains Ham-Ying.

The Genesis program helps more than the individual student. "We are concerned with supporting the single family," stresses Murray. To do this, a number of support services have been established.

Extensive child care is available for single families through the Child Development Center in Marsh Hall. This year the center has expanded its services. Previously only after-school care was offered, but now morning care is also

given for preschool children, so that parents may attend classes. Child care and tutoring are also available in the evening to give parents time to study.

Other new support programs include free personal and academic counseling, substance abuse counseling, and a class tailored for the

single parent, titled "Self-esteem: A Family Affair." A twice-a-month support group meeting and regularly scheduled family activities are also provided.

For more information on the Genesis Single Parent Program, contact Desiree Ham-Ying at (616) 471-3596.

## Celebration! Provides Know-how for the Nineties

**C**elebration! magazine, a 32- to 40-page monthly, is designed to help local church officers with their outreach, inreach, and upreach. Published by the Review and Herald, each issue contains dynamic ideas for local leaders that stimulate, motivate, nurture, and enhance their ministry. The magazine also provides material to support church workers in their "what do I do now?" and "this soul is driving me crazy" times. Its writers are local leaders from churches all over the North American Division, dedicated to uplifting Christ by involving members in ministry.

To turn Adventists on to God's love and service in 1990, *Celebration!* will feature the following themes:

**January:** "Called!" the mission issue, deals with your personal call and the worldwide work.

**February:** "Blending God's Unfinished Family," the issue on unity in diversity, tells how to help people who differ from you.

**March:** "Beyond 'Hello,'" the friendship issue, presents ideas for encouraging others and developing your friendship skills.

**April:** "Serving Strangers Through Community Involvement" reveals the importance and possibilities of assessing and responding to the needs around us.

**May:** "The Stewardship of Life" contains articles on self-development, our first duty to God and man.

**June:** "Fresh or Frozen: Our Adventist Heritage" features the trials of our founding fathers and mothers and asks, Are we any different? It will also take up the subject of women: where they've been and where they're going in Christ.

**July:** "God's 'Can' Opener—Spiritual Gifts." Feeling out of it? You're not alone!

**August:** "Beyond Stereotypes—Singles Speak" gives a chance to listen to and learn from this growing voice within the church.

**September:** "SDA Lifestyles": What makes us what we are?

**October:** "Compelling Priorities," the health issue, tells what to do with what we know about clean living.

**November:** "It Makes Cents!" Christian finance issue, speaks about the money you don't give away, and more.

**December:** "Sharing His Presence," an issue on hospitality, helps you make the most of your opportunities.

*By Jack Calkins and Ginger Church, editors of Celebration!*

### Subscribe to the weekly

## ADVENTIST REVIEW

Check appropriate boxes.

Send me:

- ☐ 6 months, 20 issues, US\$17.50
- ☐ 1 year, 40 issues, US\$31.97.
- ☐ 1 year, overseas, US\$46.97.

☐ Payment enclosed.

☐ Visa/MasterCard Expires \_\_\_\_\_

Card No. \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State, Zip \_\_\_\_\_

Mail to your ABC or Adventist Review  
Subscriber Services, Box 1119,  
Hagerstown, MD 21741.

804-01-0



# To New Posts

## Regular Missionary Service

**Michael Frederic Carson**, returning to serve as teacher, Taiwan Adventist College, Yu Chih, Nantou County, Republic of China, **Elizabeth (Taylor) Carson**, and one child left September 13. A second child left August 16 to attend Far Eastern Academy.

**Anthony Earl Davis**, returning to serve as assistant treasurer, Central African Union, Yaounde, Republic of Cameroon, **Brenda Marie (Vance) Davis**, and two children left August 26.

**Roland Lierius Joachim**, returning to serve as president, Central African Union Mission, Yaounde, Republic of Cameroon, and **Marie-Solange (Morel) Joachim** left September 14.

**Dallas Eugene Lighthouse**, returning to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Martha Lee (Sauer) Lighthouse** left September 7.

**Clifford Geoffrey Patterson**, returning to serve as field secretary/ADRA director, Eastern Africa Division, Highlands, Harare, Zimbabwe, and **Ruby Joyce (Moore) Patterson** left July 4.

**Heath Rowsell**, returning to serve as surgeon and vice president for medical affairs, Penang Adventist Hospital, Palau Pinang, Malaysia, and **Reba Carolyn (Bassham) Rowsell** left August 14.

**Gary Lyn Ver Steeg**, returning to serve as English teacher, Nile Union Academy, Heliopolis, Egypt, **Medianita (Reyes) Ver Steeg**, and one child left August 27.

**Georgia Mae (Lausen) Watson**, returning to serve as chairman, Humanities Department, Solusi College, Bulawayo, Zimbabwe, left September 10.

**Carl Henry Wilkens**, to serve as ADRA director, Rwanda Union, Kigali, Rwanda, **Teresa Lynne Apple (Wick) Wilkens**, and three children, of Silver Spring, Maryland, left September 12.

## Adventist Youth Service

**Robin Marie Buck (WWC)**, of Banning, California, to serve as elementary teacher, Kosrae Seventh-day Adventist School, Tafunshak, Kosrae, Caroline Islands, left August 9.

**Marsha Viola Chesnut**, of Martinsburg, West Virginia, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left August 28.

**Michael E. L. Ermshar (PUC)**, of Ukiah, California, to serve as radio technician/operator, Adventist World Radio-Asia, Agat, Guam, left August 4.

**David Andrew Forsyth (WWC)**, of College Place, Washington, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left August 28.

**Yvonne Maria Lee Garcia (AU)**, of Philadelphia, Pennsylvania, to serve as English/music teacher, Rosario Castellanos College, Tecpatan, Chiapas, Mexico, left August 30.

**Grant A. Geschke (WWC)**, of Portland, Oregon, to serve as laboratory assistant, Stanborough Secondary School, Stanborough Park, England, left September 3.

**Stephanie Susan Haynes (AUC)**, of Brunswick, Maine, to serve as assistant dean, Finland Junior College, Piikkio, Finland, left August 16.

**Rebecca Renee Johnson (WWC)**, of Days Creek, Oregon, to serve as conversation teacher, Taiwan San Yu English Bible Center, Taipei, Taiwan, left August 21.

**Joy Kim (PUC)**, of Angwin, California, to serve as teacher/secretary, Sagunto Adventist College, Valencia, Spain, left September 7.

**Jacqueline Yvonne Lobban (AUC)**, of New Rochelle, New York, to serve as conversation teacher,

Korea SDA Language Institutes, Seoul, Korea, left August 21.

**Laura Mann (SC)**, of Lakeland, Georgia, to serve as elementary English teacher, West Adventist Academy, Mayaguez, Puerto Rico, left August 20.

**Andrew Myaing (CUC)**, of Adelphi, Maryland, to serve as teacher, Japan SDA English Schools, Yokohama, Japan, left August 9.

**Tammi Lanette Rich (PUC)**, of Exeter, California, to serve as elementary English teacher, West Adventist Academy, Mayaguez, Puerto Rico, left September 14.

**LeeAnne Sargent (AUC)**, of Yarmouth, Maine, to serve as teacher, Hyland House School, Middlesex, England, left August 31.

**Lisa Dee Seeley (AU)**, of Cedar Lake, Michigan, to serve as sports/spiritual activities coordinator, Savelle Adventist Seminary, Collonges, France, left August 31.

**Cheryl L. Sobremisana (CUC)**, of Adelphi, Maryland, to serve as kindergarten teacher, Saipan English School, Saipan, Mariana Islands, left September 4.

**Robert E. Tennant**, of Victoria, British Columbia, to serve as physics and chemistry teacher, Belize Adventist College, Corozal Town, Belize, left September 26.

**Melanie Lynette Thongs (WWC)**, of Ardmore, Alabama, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left August 28.

**Tricia Lynn Truman (LLU)**, of Long Beach, California, to serve as conversation teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, left September 10.

**Debra Joanne Truscott (PUC)**, of Sacramento, California, to serve as medical/geriatric worker, Casa Mia Retirement Center, Rome, Italy, left September 1.

**Michele Jennifer Truscott (PUC)**, of Sacramento, California, to serve as conversation teacher, Japan SDA English Schools, Yokohama, Japan, left September 10.

**Jesse Valadez**, of Lancaster, California, to serve as builder, Guam-Micronesia Mission, Agana Heights, Guam, left August 9.

**Kristen Noelle Van Meter (CUC)**, of Blairstown, New Jersey, to serve as teacher, Stanborough School, Stanborough Park, Watford, England, left September 7.

**Lori Marie Walton (AU)**, of Mogadore, Ohio, to serve as English teacher, Ebeye Seventh-day Adventist School, Ebeye, Marshall Islands, left August 9.

**Tina Nicole Wells (WWC)**, of San Bernardino, California, to serve as elementary teacher, Kosrae Seventh-day Adventist School, Tafunshak, Kosrae, Caroline Islands, left August 9.

**Miya Son Soon Wenzel (SC)**, of Scotia, New York, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left August 21.

**Gregory R. Wilkinson (PUC)**, of Anchorage, Alaska, to serve as well driller, ADRA, Thailand Mission, Bangkok, Thailand, left June 19.

**W. Bryan Williams**, of Lafayette, California, to serve as ADRA assistant, West African Union Mission, Accra, Ghana, West Africa, left June 8.

**Gregory S. Zimmerman (PUC)**, of Redlands, California, to serve as well driller, ADRA, Thailand Mission, Bangkok, Thailand, left June 19.



Let the fourth quarter Sabbath school lesson help you show you beautiful

# Portraits of Christ

hidden in Zechariah.

Philip Samaan, professor of theology at Andrews University, will help you see beautiful portraits of Jesus hidden in the passages of Zechariah. Each chapter in his book reveals a unique picture that focuses on different aspects of Christ's character and ministry: advocate and righteousness, judge and vindicator, and slain lamb.

As the author leads you



step by step toward Jesus, he also reveals why Zechariah is so relevant to Seventh-day Adventist theology and mission.

Paperback, 128 pages  
Regular price, US\$7.95,  
Cdn\$9.95.

**Special introductory price**  
US\$6.95, Cdn\$8.70. Offer  
ends December 31, 1989.



Call your ABC to order.



# DONKEYS

BY BONNIE MOYERS

**W**hatever name you call them—asses, burros, or donkeys—they make people laugh because of their unmusical “hee-haw” and their big floppy ears and long faces. But donkeys are more than amusing. They are useful in many ways.

Donkeys, native to Africa, were first tamed in Egypt. They are well suited to hot, dry climates and sensitive to cold weather. Donkeys are *ungulates*, or hoofed mammals. They belong to the odd-toed order of *ungulates*, which have one to three toes, as opposed to the even-toed *ungulates*, which have from two to four toes. Baby donkeys are usually born after a 12-month gestation period. And like all other hoofed babies, they are up on their feet and able to walk within a matter of hours after being born. Baby donkeys are usually born singly, with twins born occasionally.

Donkeys are cousin to horses, ponies, and zebras, and can cross-breed. When donkeys mate with horses or ponies, the offspring are called mules or hinnies. When donkeys and zebras mix, the babies are known as zonkies. They resemble both parents, but their stripes are fewer and more faintly marked than those of their zebra parent. Donkeys are calmer and more patient than the high-strung zebras, so some zoos keep donkeys in with the zebras to keep the zebras calmed down.

Donkeys are useful for pack work. They don't eat as much as horses do, and they can work longer. They can go as long as 12 hours between meals. Donkeys aren't used much in America, where tractors, gas-powered machinery, and cars are common. But in many other parts of the world, donkeys are highly valued for riding, carrying loads, drawing chariots, wagons, and carts, and plowing fields—much the way they

were used in Bible times.

Tradition has it that when Mary and Joseph were on their way to Bethlehem, Mary rode a donkey. Later, after Jesus was born and Herod sent his soldiers to search for Him, that same little donkey is supposed to have taken Jesus and His family safely to Egypt.

Some people make fun of donkeys, calling them the “poor man's

horse.” But Christ loves all His creatures, even the more humble ones. It was on a donkey that He made His triumphal entry into Jerusalem (Matt. 21 and Mark 11). And we can be sure that if we ask God to help us as Christians to be patient and useful as the donkey, we will be among those to whom He says, “Well done, good and faithful servant; . . . enter thou into the joy of thy Lord.”

## SPECIAL PEOPLE



### Will We Go Again?

“Mission service involves people more than programs—it's an investment in human potential, not merely our own careers. We communicated and fellowshiped with people of various cultures; taught and were taught by them; ate at their tables (and they at ours); discovered their dignity and strength, the richness and depth of their culture, the keenness of their sensitivities, and the warmth of their good will.

“People began to show increasing capacity to do the things we were sent to do. This was our most satisfying (and we believe most enduring) contribution. We feel a quiet delight in knowing that our presence has helped foster in many of God's children a deeper sense of self-hood as well as a stronger spirit of brotherhood.

“Yes, we will go again for this reason.”

Hedrick and Lenoa Edwards served at Philippine Union College from 1977 to 1986.

If you wish further information about mission service, please write to: **General Conference Secretariat Information Service**, 12501 Old Columbia Pike, Silver Spring, MD 20904-1608.

**Please indicate your** (1) profession and years of experience, (2) highest academic degree and/or licensure, (3) marital status, (4) type of service interest (regular employment or short-term volunteer service).

**GENERAL CONFERENCE  
SECRETARIAT  
INFORMATION SERVICE**





...*T*HEN, OPENING THEIR TREASURES,

THEY OFFERED HIM GIFTS, GOLD AND FRANKINCENSE AND MYRRH.

MATTHEW 2:11

MAY THE SPIRIT OF THE SEASON WARM YOUR HEART  
AND FILL YOUR LIFE WITH HAPPINESS.

THIS SPECIAL HOLIDAY SEASON IS  
A TIME TO LET OTHERS KNOW YOU CARE;  
IT'S A TIME TO SHARE.

AS YOU OFFER GIFTS TO THOSE YOU LOVE,  
THINK ABOUT YOUR GIFT TO  
ADVENTIST EDUCATION.

- ✦ Andrews University
- ✦ Atlantic Union College
- ✦ Canadian Union College
- ✦ Columbia Union College
- ✦ Home Study International
- ✦ Kettering College of Medical Arts
- ✦ LLU/La Sierra
- ✦ Loma Linda University
- ✦ Oakwood College
- ✦ Pacific Union College
- ✦ Southern College
- ✦ Southwestern Adventist College
- ✦ Union College
- ✦ Walla Walla College

THE  
**ANNUAL  
FUND**  
ALUMNI WHO CARE



# TO HONOR TRULY

Christmas loomed ahead. The preseason gift-buying blues had struck again. It wasn't the buying that was difficult; it was the creative effort required to imagine what relatives not seen for years could possibly want or enjoy.

In the midst of this season occurred one of those frequent but seldom recognized conjunctions of circumstances: place, people, and time. The capitol grounds in Austin, Texas. A new father away from home and family. Just a few weeks until Christmas. Fifteen months ago I wouldn't have noticed, but today the statue riveted my attention.

It was a bronze fireman upon a lofty pedestal. Walking purpose-

fully forward, the man gazed intently ahead. From his right hand dangled a lantern. In the grasp of his powerful left arm was a small child pointing toward their imaginary destination. It was the child, of course, that triggered my imagination; for size, he could have been Jesus.

The inscription read:

**In memory of  
EUGENE T. DEATS  
who lost his life  
in service at  
blind institute fire  
November 9, 1877**

Who was Eugene T. Deats? What kind of man was he? Did he have a family of his own? Was his own boy waiting for Daddy to come home that fateful day?

I contemplated the little boy in Mr. Deats' arms. Did he make it to safety? I imagined the utter horror of being trapped in a fire, sightless.

Curiosity aroused, I tried to find out more about the statue—the man

and the history. The guides in the capitol building knew all about the statue: they could describe its location on the grounds, when it was built, what it was made of. But none could tell me anything about the man the statue honored, or about the fire.

Then the realization hit. How like Christmas! I knew all about the day—the festivities, the gift-buying, the songs, the food—but these had pushed back the memory of the Man the day represents.

He was a kind but purposeful man. He had a family in heaven, but He came to earth to save a planet of blind children who were groping in their darkness for a way of salvation. He gave His life that we might have eternal life.

At Christmas we honor His birth. But we remember only a statue unless we remember the gift of His life for our salvation. It is then that we truly honor the Man. □



*Robert T. Johnston is a senior research chemist in Freeport, Texas.*

BY ROBERT T. JOHNSTON