

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

OCTOBER 18, 1990

Pushing Back the Frontiers

Pioneering Group Makes Advance

WHEN DEAFNESS TAKES YOU HOSTAGE, 8

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A Piece of the Pie (cont.)

Roy Adams ("Getting a Piece of Our Own Pie," Aug. 30) suggests an Adventist-Roman Catholic alliance to seek government support for parochial schools. He says, with a former U.S. senator, "I dream things that never were, and say 'why not?'"

I'd like to tell him why not.

1. Because government policy follows government subsidy even into private institutions. The U.S. Supreme Court quoted a pungent reminder from an earlier case to a Catholic college that sought to evade public policy and fire a teacher who no longer represented its views: "We cannot have it both ways. You cannot be a public school when you want government money and a private school when you want to run it your way. Religious teaching cannot be a private affair when the state seeks to impose regulations which infringe on it indirectly, and a public affair when it comes to taxing citizens of one faith to aid another or those of no faith at all" (*Pierce v. Society of Sisters*).

2. Because, as Thomas Jefferson said, "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical."

3. Because what Adams asks is not really "equal treatment under the law"; it is, instead, preferred treatment. All U.S. citizens are taxed to support the public school system. Anyone may choose to send his child to a parochial school. It is his right to do so. Adams says that if the government does not then subsidize his alternate choice, he is denied "equal treatment under the law."

Let me demonstrate where this thinking leads us. Assume a parent decides that his child ought not to swim with other children in the pool at the public park, which his tax dollars have helped pay for. He insists that the government must build him a private swimming pool or at least hire a lifeguard for it. Otherwise, he argues, he is denied "equal treatment under the law."

Then there is his daughter, who does not want a common wedding before the

justice of the peace. She must have a wedding in his Seventh-day Adventist Church. He pays the taxes for the salary of the justice of the peace. To make him pay also for use of the church sanctuary and the services of the Adventist parson would be to deny him "equal treatment under the law." Therefore, the government, he insists, must pay for his daughter's private wedding. Not to do so would be, to use Adams' words, a "chafing injustice."

The Adventist Church in the United States has seen things quite differently for the past 100 years and more. I write this response because I see things as they once were, in the days of the nation's infancy, and say, "Never again!"

Roland R. Hegstad, Editor
Liberty magazine

Roy Adams' editorial makes a lot of sense to me. But I assure him he is walking where angels fear to tread.

A few years ago a voucher plan was being advanced for relief of parents with parochial school students. I wrote to the General Conference Department of Religious Liberty, backing such a plan. The letter I got back brought the message that no straight-thinking Seventh-day Adventist would harbor such thoughts. Separation of church and state doesn't allow them.

Adams' suggestion that we make common cause with Catholics on this one issue will run head-on into a gut paranoia some Seventh-day Adventists have at the mention of the Catholic Church. So outside of some letters to the editor and perhaps an article from the Public Affairs and Religious Liberty Department to align our thinking, it's back to silence.

Joseph Beckner
Ukiah, California

Lack of money is not our problem. It is lack of commitment by church members, educators, and students. With about half our membership tithing and giving offerings, it is a wonder to me that we are doing as well as we are. Catholic schools are supported by bingo or tax dollars

because they only think they need money. Support from government turned the early church into the papacy. Our problem is spiritual.

Roger Williams opposed taxes to support religion and contended that religious leaders should be paid "from them that hire them." And "he that pays the piper calls the tune." We cannot hold aloft the banner of truth and religious liberty and at the same time hold out our hands for tax money forced from our fellow citizens to help support our schools.

Edwin E. Shafer
Battle Creek, Michigan

See Adams' response in our October 11 issue. Editors.

Historic Standards

I wish "Of Pearls and People" (Aug. 30) had been more specific in identifying "historic SDA standards of living." Does Editor Durand not understand that "historic standards" are but the cultural application of eternal principles? Is it not possible that our culture has changed enough from the period following 1844 that some of our applications of principles may not be exactly the same as those of our forefathers?

Recent surveys have indicated that many of those who have left our fellowship have done so, not because of serious doctrinal differences, but because they have been disappointed in the way that many of the "faithful" have insisted on drawing lines regarding their behavior and the understanding and application of doctrinal principles.

After spending nearly 40 years in educational work with teenagers, I am very concerned that we do not put so much emphasis on "historic standards" that we disappoint and alienate our youth. As I read my Bible, the God we serve is characterized by longsuffering and patience with those who compose His family. May we as members of that family not be so impatient and demanding that we drive away those who do not seem to meet our ideas and requirements concerning the way they individually react to God's love.

Darrell D. Holtz
Dalhart, Texas

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Supporting Ministries

Increasingly during the nineties the laity will drive forward the Seventh-day Adventist Church. Already the enormous possibilities for good that such developments can bring are demonstrated by ASI—Adventist-Laymen's Services and Industries.

The roots of ASI go back to the church's self-supporting institutions in North America. Today, however, ASI has grown far beyond its origins: its more than 900 members are Adventist professionals, businesspeople, entrepreneurs. These physicians, manufacturers, printers, nursing home owners, and so on share two points in common: they are self-employed, and they love the church and her mission.

Recently I attended their annual convention. Some 750 people registered for the event, held this year in Gatlinburg, Tennessee. On Sabbath the number swelled to more than 1,000. The three days together were packed with inspirational messages, seminars, testimonies, and missionary plans; they throbbed with energy, enthusiasm, and creativity. And the Sabbath services—lively and Spirit-led—brought the gathering to a moving climax.

These people are the doers, the leaders in the church. They can make decisions; they can tough out setbacks; they can stand on their own.

What a power to help rejuvenate the church and to spread the message! They stand for that larger body, still largely underutilized, of laymen and laywomen who constitute the heart of the church and whom the Lord would turn loose to share His love and good news not only in the marketplace (as ASI's motto calls for) but also in the classroom, the home, and the workplace.

Here are a few of the many who inspired me at Gatlinburg:

Marilyn Schmalz, confined to a

wheelchair, has minimal use of her limbs. But she runs HIS—Holistic Independence School, a home for the handicapped.

Concerned over the lack of a school for Adventist "problem children," **Bill and Gail Clark** founded Miracle Meadows, in a rural location in West Virginia. This home-farm-school is reclaiming our youth who have no place left to go.

*The nineties, I believe,
will see an expanding role
for the laity.*

Yoshinobu Namihira, M.D., practices medicine in an unlikely town for a Japanese doctor—Vicksburg, Mississippi. An internist, Dr. Namihira brings together modern medical technology, prayer, and personal courtesies.

Amine Varga is executive director of Odyssey Harbor, Inc., a nonprofit residential neuropsychiatric treatment center that cares for emotionally disturbed and retarded boys and girls aged 5-17. With three campuses, 130 children, and some 200 staff members, Odyssey Harbor provides an outpouring of compassion and care.

Apart from the daily witness of individual members, ASI as a body itself sponsors major outreach programs. Members come to the annual convention prepared to give as well as to receive. In Gatlinburg they donated \$180,533 for special evangelistic endeavors in 1991.

Missions, Inc., a subsidiary of ASI with its own structure, goes beyond these

group programs. It raises funds to explore new possibilities in soul winning. For instance, Missions, Inc., sponsored the *Happiness Digest* plan—the printing of *Steps to Christ* in an attractive booklet form for mass distribution. So far, copies of *Happiness Digest* total about 9 million.

With the opening up of the Soviet Union and the Eastern European countries, Missions, Inc., has extended its ministry. Currently it is funding the printing of 1 million copies of *Steps to Christ* in Russian. Each booklet contains a tear-out card for follow-up. Then another 5 million copies will be prepared in the languages of Eastern Europe.

Everywhere you look ASI is impacting the North American church—and for great good. Only the Lord knows the total picture, as He sees the influence of these entrepreneurs in business and in witnessing.

The Gatlinburg convention recommended a change in terminology. Instead of "independent ministries," which can imply tension with the official church, they suggest "supporting ministries." They want to be, and be seen to be, part and parcel of the church and its mission.

I think the change is helpful. It augurs well for the future.

I think the change is also accurate. The vast majority of private ministries builds up the church. Those that tear down are comparatively few, even though they make a lot of noise.

The nineties, I believe, will see an expanding role for the laity for those in ASI and those not. The times and the task demand it; the money crunch will force it.

And the church will be the stronger for it.

WILLIAM G. JOHNSON



On My Own

Ever watched toddlers learning to walk? Wobbling precariously in their waltz toward maturity, they indignantly pull away from kindly parents, declaring, "I want to do it by my own self!" Skinned knees may prove the parents' point. But few kids let bangs and scrapes deter them. They still want to go it alone.

By the time we become adults, many of us lose the sense of sheer delight in being independent. Instead, the urge to merge—never to be alone—haunts our days, our nights, our weekends, our holidays, and our very lives. It's a preoccupation that can rob us blind.

Miserable Options

If we don't enjoy doing things alone, our options are often downright miserable.

We can waste a lot of time waiting. The people we like may have terrible schedules or may need awesome amounts of coddling and persuasion to do the things we like to do.

We can draft somebody, anybody, to stay with us or go with us. But although we're not alone physically, we may be otherwise. Some "anybodies" become wonderful friends. Others definitely don't; they are simply warm bodies we use to insulate ourselves against our own fears.

We can give up leading our own lives or being our own persons. If we never want to be alone, life is just a holding pattern—we are always circling, waiting, looking for some place to land.

Finding Friends

The good Lord instilled in us the need for community. So if we are truly alone too much, we need to locate people who are open to new friendships. (Accept the fact that some people we would most like to know have all the family and friends they want and are not good prospects.)

■ For starters, the church bulletin, community radio announcements, or the

local library may list local support groups. Typically there are groups for prayer and Bible study, for single parents, for those recovering from chemical abuse, and for those dealing with loss or grief. If you need what they're offering, go; you'll be among potential friends.

■ Interest or action groups often hold regular meetings or sponsor activities. Want to bird-watch, save the rain forests, or help maintain a stretch of the Appalachian Trail? I guarantee you, you won't be alone.

*If we never want to be
alone, life is just a holding
pattern—we are always
circling, waiting, looking
for some place to land.*

■ Classes, seminars, and workshops vary as a useful source of new friends. Many are information overloads, too impersonal and structured. But a few actually facilitate new relationships.

■ I find volunteer groups an iffy place to make new friends, because they are task-oriented. Make sure the work—and the good it accomplishes—is satisfying. You will meet great people. But they may be busy people who don't have a lot of vacant slots in their lives.

■ Invite new people for Sabbath dinner, perhaps just two or three at a time. Don't ask a group of persons who know each other better than they know you—

you'll just end up being a glorified butler. Keep the number small enough that you have a chance to talk.

All Alone

But let's not put off talking about being alone—all alone—any longer. Take my word for it, it can be wonderful!

Have you ever entered a cathedral and simply knelt in a pool of colored light, letting your soul and body reunite? Have you ever sat in front of a great painting at the art gallery as long as you wanted? After a stressful week, have you taken yourself out on a Friday afternoon for a special dinner just for one?

Do you *know* what you like to do by yourself? What refreshes you? What gives you energy and brings you peace? Is it gardening or drawing cartoons, hiking or shopping, browsing in a used book store or watching kids play in a city fountain?

I'm glad for good friends who share my wanderlust, who join me for concerts or conversation around the fireplace. But I'm also glad for the Sundays I've spent alone, prowling with my camera through the fields of Gettysburg to photograph the statues there. I'm glad for nurseries with their dazzling arrays of azaleas and the promises they hide deep in the bins of tulip bulbs. I like shovels, bags of mulch, dirt under my nails, and thinking about next spring.

I'm entertained endlessly by the birds coming to the feeder—chirpy baby sparrows, a chickadee that's no longer afraid of me close up, and cardinals that flash in for a last sunflower seed in late-afternoon light.

Over the years I've banked a lot of memories and a lot of options. When my friends are too busy, or when I'm too stressed to be good company to them, no problem. I like being alone. Best of all, I'm *always* available.

KIT WATTS

GENERAL CONFERENCE

Corinne Russ Retires. An era in the *Adventist Review's* history ended recently with the retirement of Corinne Russ, administrative secretary, after 40 years of service to the Adventist Church—20 with the *Review*. Until her departure, Mrs. Russ was the longest tenured staff member at the



Corinne Russ



Chitra Barnabas



Nicole Bolder

Review.

Russ worked under two *Review* editors, Kenneth H. Wood and William G. Johnsson.

Chitra Barnabas, the *Review's* editorial secretary, is the new administrative secretary.

Filling Barnabas's position is Nicole Bolder, who comes from the General

Conference Health and Temperance Department.

Annual Council Convenes.

General Conference Executive Committee members and invitees from around the world met October 2-9 in Silver Spring, Maryland, for the committee's Annual Council session.

Among the items under consideration was a final ruling on the Role and Function Report (see May 3, 1990, Newsbreak) and a re-

Canadian Court Decision Holds Implications for Adventists

The Canadian Supreme Court issued a precedent-setting decision on September 13 that protects the religious freedom of Canadian Adventists.

In the case of *Alberta Human Rights v. Central Alberta Dairy Pool*, the Supreme Court of Canada reversed an Alberta court of appeals judgment that said that employers did not need to make reasonable accommodation for employees possessing religious convictions that conflicted with bona fide work rules.

Jim Christie, a member of the Worldwide Church of God, was awarded \$8,000 compensation for discrimination he suffered because he was true to his religion, says attorney Gerald D. Chipeur, counsel for the Seventh-day Adventist Church of Canada, which intervened in the case.

Christie's employer, Central Alberta Dairy Pool, refused to allow him time off to observe a religious day. After Christie attended religious services he was fired. A board of inquiry awarded Christie \$8,000 in damages. However, the Alberta Court of Queen's Bench reversed the award and the Court of Appeals of Alberta upheld that decision.

The Seventh-day Adventist Church of Canada then petitioned the court to be allowed to intervene in the case. Church officials also urged the Canadian Human Rights Commission and the Canadian Jewish Congress to intervene. The court granted all three agencies approval to intervene.

In overturning the Alberta court decision, the supreme court ruled that employers must make a reasonable accommodation for religious practices of employees before they raise a bona fide occupational qualification defense.

Chipeur says the ruling will have a direct bearing on another case coming before the Supreme Court involving an Adventist in British Columbia who was fired from his job for not working on Friday nights.

port on the downsizing of the General Conference staff.

Also, constituency meetings were held to elect the respective boards of trustees for Home Study International, Adventist Health System/Loma Linda, Adventist Media Center, Adventist World Radio, Christian Record Services, and the International

Health and Temperance Association.

After Annual Council, the North American Division year-end meetings convened October 10 and 11. The *Adventist Review* will publish a comprehensive report of the Annual Council and year-end meetings in the November 1 issue.

WORLD CHURCH

Harvest 90 Final Report.

During the Adventist Church's five-year Harvest 90 evangelistic thrust, 2,490,105 persons were baptized into the church (or 1,364 per day), reports Carlos Aeschlimann, an associate secretary of the General Conference Ministerial Association and Harvest 90 coordinator. This represents 124 percent of the basic Harvest 90 goal.

Divisions with the largest number of baptisms included Eastern Africa, 507,041; Inter-American, 486,702; South American, 436,106; and Africa-Indian Ocean, 386,449.

During the Harvest 90 quinquennium, the church's membership increased 40 percent, from 4,598,032 to 6,442,545; and churches increased by 25 percent, from 25,176 to 31,592.

"The church has responded marvelously to the Harvest 90 program," Aeschlimann says. "God has granted a much bigger harvest than we ever expected."

SAD President Conducts

International Witness. During the Adventist Church's Harvest 90 campaign, South American Division president Joao Wolff decided to give out 100 pieces of liter-



Joao Wolff

ature every week, wherever he traveled. As a result of his commitment, Wolff dis-

tributed more than 100,000 pieces of literature in one year.

Wolff says the response to the literature has been good. "I've actually received requests for literature from Africa," he says. "We are currently running a small Bible correspondence school right out of my office."

ADRA Airlifts Supplies to the Middle East. The Adventist Development and Relief Agency International (ADRA) airlifted emergency supplies to thousands of refugees stranded along the Jordan-Iraq border, says Haroldo Seidl, ADRA's director of disaster response.

On September 20 ADRA airlifted more than 8,000 blankets and 50 tents to Jordan from its warehouse near Baltimore, Maryland. Approximately 1,000 pounds of medicines, antibiotics, and vitamins were shipped from ADRA's office in Germany on September 23. ADRA also helped feed the 3,000 to 5,000 refugees at the Andalus camp, about 20 miles south of Amman.

NORTH AMERICA

NPU President Holds Rwanda Crusade. Bruce Johnston, North Pacific Union president, recently conducted a 16-day crusade in Kigali, Rwanda, September 11-27 where 92 people joined the Adventist Church.

The Panorama of Prophecy seminars were conducted at the Kigali Evan-

gelistic Center. The crusade was a reaping meeting for many satellite efforts. A team of 30 pastors supported the meetings with visitation and follow up, Johnston says. The crusade was sponsored by the Rwanda Union Mission.

Columbia Union Employees Help Refurbish Ship. Fifty employees of the Columbia Union devoted a full day on October 1 to refurbishing the U.S.S. *Sanctuary*, a former U.S. Navy hospital ship that is being refitted to become a medical mission ship.

Built in 1944, the *Sanctuary*, now located in Baltimore, Maryland, is being converted by Life International, which obtained the ship from the Navy. Columbia Union employees are the first of many volunteer groups to help refurbish the vessel, says Kermit Neteburg, union communication director.

When the renovations are completed the ship will tour developing countries and provide medical care.

FOR YOUR INTEREST

California Church to Celebrate Pitcairn Launch.

The Vallejo Central Adventist Church in Benicia, California, will celebrate the one hundredth anniversary of the launching of the *Pitcairn* sailing ship on October 20.

The Adventist Church contracted with the Turner Shipyard in Benicia to build the church's first mission vessel. The vessel sailed on



Adventist Float Emphasizes Children. A Seventh-day Adventist Church float will appear in the Tournament of Roses Parade on January 1, 1991, featuring children of the world at play in a garden. The theme emphasizes the church as an international organization that brings together people of all cultures. Pathfinders representing unions in North America will ride on the float.

It is anticipated that 400 million TV viewers will see the float on television, giving the church unprecedented media coverage.

October 20, 1890, from Oakland and became instrumental in bringing the Adventist message to the Island of Pitcairn as well as other South Sea islands.

This year also marks the 200th anniversary of the settling of the island by mutineers from the H.M.S. *Bounty*.

During the special dedication service in Benicia Park at 3:30 p.m., a plaque will be unveiled honoring the missionary vessel.

ALSO IN THE NEWS

Church-state Disputes Rise Sharply. Church-state disputes are on the rise in the

United States, according to a recent nationwide survey of church-state problems released September 24 by Americans United for Separation of Church and State.

The second annual report on church-state conflicts in the U.S. listed 192 incidents in 46 states. The number was up sharply over last year's report, which showed 118 incidents in 38 states. The types of disputes included religion in the public schools, state endorsement of religion, public funding of religious organizations, and infringements on the free exercise of religion.

CHURCH CALENDAR

| | |
|---------|------------------------------------|
| Oct. 13 | Voice of Prophecy Offering |
| Oct. 13 | Sabbath School Community Guest Day |
| Oct. 20 | Spirit of Prophecy Day |
| Nov. 3 | Church Ministries Day |
| Nov. 3 | Week of Prayer begins |
| Nov. 10 | Annual Sacrifice Offering |

When Silence Closes In

How one woman has determined to build bridges of communication even as deafness takes her hostage.

JOYCE RIGSBY



I don't want to go. I'm afraid I won't be able to communicate when I get there. I've begged God to let me stay where I am. Not that where I am is so ideal; I have a severe hearing loss in both ears. But I'm not ready to go deaf. I can't talk their language.

So far I've hung on tenaciously and fiercely to the world of the hearing. I've adjusted as well as possible to two hearing aids; I use assistive devices; I've taken lip-reading classes. At least two churches have, at my instigation, installed speaker systems for the hard of hearing. I've considered getting a hearing dog, but have decided for now on flashing lights for phone and doorbell. Yet some situations are impossible.

All these efforts keep me from total isolation now, but I feel I'm hanging on by frozen fingertips. At any moment I feel I may be hurtled from the world of the hard of hearing to the world of the deaf.

I have no control over the loss. But I do have some control over how long I keep trying to remain a part of the hearing world. Though my ears can't handle more amplification without physical pain, I can still engineer my environ-

ment. For example, I sit in corners at restaurants so that noise does not come at me from all directions. When appropriate, I decrease the distance between me and the speaker, and pay close attention to every word from a speaker's lips.

But my best efforts aren't always enough. A few weeks ago a friend commented, "I think you should start a network of

friends among the deaf and hard of hearing." How? Some keep their hearing loss an absolute secret. Others want to choose the people who will know about their hidden handicap. I myself remember wanting my hair to cover my hearing aids when they were new and being furious with a hairdresser who cut my hair too short.

In my mind I had acknowledged that my hearing in both ears was gradually diminishing. They call it "progressive bilateral sensory neural hearing loss." Using big words kept it on an intellectual level. But saying "I'm going deaf" was something else.

The Next Step in My Journey

Because this journey to the world of the deaf is essentially a solitary one, I know I must cultivate absorbing interests that can't be taken away when I no longer hear. Reading and writing have assumed added importance in my life, but they are accomplished in isolation. I don't want to become a hermit. And I've found that physical proximity alone has little social meaning without communication. Finally I realized that learning sign language was my next step.

I was planning a 10-week trip to California. In a way I dreaded it, mourning that I would be even less able to communicate with my granddaughters than on previous visits. I wanted some point of contact with the children besides just reading stories to them. Then I remembered how enthusiastic they were about the bits of sign language taught on *Sesame Street* programs. Maybe we could learn sign language together. I asked my daughter Shirley to find a tutor willing to teach all of us. We would then have a common goal for my visit.

The tutor turned out to be very knowledgeable about the world of the deaf. After a few lessons I became interested in reading more about deaf culture. I told myself, If I am going to spend the rest of my life with minimal hearing, I need to know more about what that life will be like.

When I realized it would be a long time before I became proficient, I asked myself why I was taking sign language. Though *The Joy of Signing* contains only 1,300 words, they seemed impossible to learn. And signing seemed like such a

poverty-stricken language when compared to Webster's dictionary. What's the point of learning a second-class language that few people speak? I asked myself.

First Attempts

Early the next morning I sat in bed, writing. My hearing aids were on the desk. Shirley appeared at the door and signed, "Good morning," "How did you sleep?" and "Do you have a headache?" I then realized that knowing just a few signs goes a long way.

There are some clever tricks that help too. When I don't catch names, which happens routinely even when I'm wearing my hearing aids, someone can fingerspell part or all of the name. After learning the full name, I can assign an identifying sign to the initial. I made up a sign for 5-year-old Kaiti. Since she loves candy, I placed the tip of my index finger into my cheek and turned it while signing a K—identifying Kaiti as having a sweet tooth.

Much signing is logical. I became excited when I discovered words I was sure the children could guess. *Monkey* is scratching the sides of the body just above the waist. If you've ever watched monkeys scratching for fleas, you won't forget the sign. *Elevator* is signed by moving the right hand up and down while making an E, indicating the movement of the elevator. Six-year-old Meg asked what *escalator* was; when our book didn't show it, she decided the same form of motion as for elevator could be signed, but with the arm at an angle. It's easy to see how a family could quickly develop their own personal signing system.

After four American Sign Language (ASL) lessons Shirley and I were able to have a limited conversation comparing the color schemes of our kitchens. We soon realized the truth of a statement made by Beryl Benderly, author of *Dancing Without Music*—"If sending signs is disconcerting, receiving them rocks the very foundation of our habits."

I find I have never concentrated on my vision so profoundly in my life. As the signal moves, I must catch it, remember it, and keep abreast of it, all the while searching my memory to discover what it means.

Actually, the origins of signs and the relationships between them is fascinating. I am especially excited about signing when I discover a group of words that have the same hand motion but with different letters. For example, *clean* is expressed by placing the right open palm on the left open palm and passing across it. *Holy* is H plus the movement of clean. *Divine* is D plus clean. *Righteous* is R plus clean. *Pure* is P plus clean and *sanc-tify* is S plus clean. The meaning of the words becomes clearer to me than ever before. It's akin to understanding them for the first time.

Fascinating Language

I was visiting a church in central California and upon request was handed a set of headphones that were supposed to provide direct audio input. I sat near the front anyway so I could lip-read—just in case. The headphones didn't work. I found the struggle to hear words at all was so great that I had no energy left to concentrate on their meaning. Then the special music began—and was signed.

I've heard "What a Friend We Have in Jesus" hundreds of times. But as it was signed, it sprang to life in a new dimension.

The sign for *Jesus* is to place the tip of the middle finger of the right open hand into the left palm and reverse. This indicates nail prints. I've heard the story of salvation since I was a child, but *seeing* it in sign language gave it such impact and freshness. Suddenly I realize that signing is a different language, not a poverty-stricken language.

As the author puts it in *Dancing Without Music*: "The singer can vary the sign in many expressive ways, slowing it down or speeding it up, forming it tightly or expansively, smoothly or abruptly. He can change the expression of his face or the posture of his body. . . . Sign language may barge clumsily among intellectual distinctions where English treads delicately, but English stammers about emotions where sign language flows eloquently" (pp. 178, 183). I can better understand why most who have grown up deaf are satisfied with their language and culture.

Shortly after my experience in that church service, I learned the sign for the word *until*. Immediately I tried translat-

ing the song "Until Then" into sign language. I was as moved by this as I had been when I first heard Charles Brooks sing it. Since then, my devotional time has not been complete until I have signed a text or a hymn. I am beginning to experience the joy of signing.

Family Project

I'm lucky that my two daughters on the West Coast are enthusiastic about learning ASL too. Both Shirley, who is a dental hygienist, and Nancy, who is a social worker in child protective services, see ways in which sign language can broaden their service. So I won't have to have an interpreter to talk to my family. Some colleges now accept ASL as a second language applying toward a degree. I expect my granddaughters will be proficient by the time they reach college. Three-year-old Ashley now walks around arranging her fingers in random ways and asking "What does that say?" or "How do you say bathing suit?"

But I realized I needed more than a few family members to communicate with in sign language. I began by looking through six pages of church listings in the yellow pages. Out of all these, only one listed services for the deaf. When Nancy and I attended we found a half dozen hearing people in the process of learning sign language so they could minister to the small deaf group present. I realized that if I could find a similar deaf community near my home in Massachusetts, I could go back and forth between hearing and deaf words.

Right now I can't hear most spoken words, and I miss the meaning of most signed words. But by the time hard of hearing becomes deafness, maybe I won't feel as if I'm being hurtled from one world to another, but rather that I've walked across ASL, the "bridge of silence." "Until then I'll go on singing"—and signing—because I now see beyond present difficulties to future possibilities.



Joyce Rigsby writes from Sterling, Massachusetts.

Our House Is the World

Looking

back—and

forward—100

years after

Pitcairn

“And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

In 1859 a reader posed an interesting question to the *Review and Herald*: “Is the third angel’s message . . . to be given [anywhere] except in the United States?” Uriah Smith, the 26-year-old editor, offered a most unusual answer: “We have no information that the third message [Adventism] is at present being proclaimed in any country besides our own. . . . This might not perhaps be necessary . . . since our own land is composed of people from almost every nation” (Feb. 3, 1859).

Incredible as it may seem to us today, this is what many Adventists thought of world mission. The gospel to all the world? Give the gospel to people of every nation who are living in the United States.

In 1848 the early believers had met to study out their doctrines in what were known as Sabbath Conferences. At one of these conferences, Ellen White was shown in vision that they should begin to publish a small paper. She was told that it would grow in size and influence, and would become “like streams of light that went clear round the world” (*Life Sketches*, p. 125).

The words of this vision—“round the world”—were not comprehended to mean that Adventists should send missionaries into all the world. Even Ellen White did not see this far-reaching possibility.

The church did have an opportunity to send its first missionary as early as 1864, but with organization just accomplished, and with so many other issues to consider, it was not done. Michael Czechowski, a converted Roman Catholic priest, offered his services for Europe. Because we could not afford to send him, he finally went to Europe sponsored by first-day Adventists, and worked from 1864 to 1876 in Italy, Switzerland, and Romania. His earliest converts helped to set the stage for the sending of J. N. Andrews in 1874.

By 1872, Ellen White spoke more directly about the possibilities of a world work, including

missionaries in active service in other countries: “Much can be done through the medium of the press, but still more can be accomplished if the influence of the labors of the living preacher goes with our publications. Missionaries are needed to go to other nations to preach the truth” (*Testimonies*, vol. 3, p. 204).

Finally, in 1874, 30 years after its fragile beginning, the church sent J. N. Andrews as its first official “foreign” missionary to Switzerland. We say “foreign” because much of the continental United States could still be considered “missionary” territory. In fact, Ellen White wrote earlier that year: “Our message is to go forth in power to all parts of the world—to Oregon, England, Australia, to the islands of the sea, to all nations, tongues, and peoples” (manuscript 1, 1874).

The year 1874 was a significant one in Adventist history. We laid the foundation for our second publishing house, in Oakland, California; we sent our first missionary; and we built our first college, at Battle Creek.

Battle Creek College would not qualify as a college today. When it opened, students ranged in age from 7 to 45 years. Only two departments were advertised—Arts and Sciences, and Theology. Languages were taught for workers representing foreign-speaking communities in the United States.

Battle Creek College had no dormitories. Out-of-town students rented rooms in the neighborhood for 50 cents a week. Many students slept on straw ticks—bags of straw. Expenses for a student totaled about \$100 a year.

Ellen White was asked to speak at the dedication on January 4, 1875. Because of a serious outbreak of influenza in Battle Creek, she lay sick in bed.

James asked J. H. Waggoner and Uriah Smith to join him at their home in prayer for her healing. As they gathered for prayer, Ellen White was given a 10-minute vision. While in vision she exclaimed, “Dark! Dark! All dark! So dark!” Then she seemed to see something, and spoke again: “A light! A little light! More light! Much light!” Later in the day James returned home to find her sitting at her desk, writing. She had been healed.

That evening she attended a meeting with James,

walking through the deep snow. Others had heard of her vision, and asked what she had seen. She deferred, saying that she would tell about the vision the next day at the college dedication service.

True to her promise, the next day she spoke of seeing lights in many parts of the world. She saw the work of the church in these countries, and especially publishing. After the program she was asked if she could remember any of the countries in which she saw publishing being done. She replied, "I remember one; the angel said, 'Australia.'"

At that time we had no believers in Australia. Stephen Haskell heard Ellen White speak of Australia, and determined that he would go there to help fulfill her vision. But it would be 10 more years before he would leave. When Ellen White went to Australia in 1891, she saw the publishing house in 1892 and recognized it from the 1875 vision.

Ellen White, Missionary

Ellen White also did missionary work outside of the United States. She traveled to Canada in 1880 and helped in the early work in Quebec. In 1885 she went to Europe, spending two years there. And she was in New Zealand and Australia for nine years between 1891 and 1900.

While in Europe, Ellen White especially encouraged literature work. Her counsel in the Scandinavian countries helped to multiply sales by eight times in one year. In central Europe she was shown that if the young book sellers would be faithful in their work, some would be leaders in the church. One became president of the Latin Union Conference, another the president of the Swiss Conference. Still others became preachers, translators, editors, teachers, and managers of publishing houses.

Ellen White's role in Europe was a practical one. The early work did not go easily there. Many were discouraged. Someone asked her, "Will there be changes in conditions?" Her reply: "Yes, there will be changes, but nothing for you to wait for."

She believed in starting right. In Sweden she expressed disappointment with the meager arrangements that had been made in Örebro. The leaders had secured a suite of rooms on the second floor of a building, with the entrance at the rear.

The people had to sit on benches with no backs. Nevertheless, the rooms were crowded as she spoke. But she felt that the efforts made were too little, and she said, "They did not expect much, and therefore did not receive much" (*Historical Sketches*, p. 200).

In other places, however, she recognized that our people had done the best they could. In Drammen, Norway, about 30 miles from Oslo, we had a church of 20 members. It was difficult to get a hall for Ellen White's meetings. One was finally secured. She wrote: "The best in the place was secured, a hall used for balls and concerts. . . . There was no pulpit nor place for one. Six beer tables, brought in from an adjoining room, served to make a platform. A square carpet was thrown over this platform, and another table set on top for light stand and pulpit, while steps were made with chairs and stools" (*ibid.*, p. 207).

What a picture! I can see her smiling as she wrote: "We doubt if the hall or beer tables were ever put to so good use before" (*ibid.*).

Ellen White strongly opposed the building up of walls of partition between nationalities anywhere. "Though some are decidedly French, others decidedly German, and others decidedly American," she said, "they will be just as decidedly Christlike" (*ibid.*, p. 136).

When Ellen White went to Australia in 1891, we had fewer than 500 church members in the entire country. To the surprise of nearly everyone, almost immediately she began to call for a college. Speaking in 1892, she said: "The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field" (*Life Sketches*, p. 338).

And Avondale College was built. It has been the training place for countless missionaries not only in that area but around the world.

Exactly 100 years ago, on October 20, 1890, Seventh-day Adventists became excited as they sent out a sailing ship to Pitcairn—that island made famous by the mutiny on the *Bounty*. In 1876 James White and J. N. Loughborough had sent a large supply of periodicals to Pitcairn,

and 10 years later John Tay, during five weeks there, converted the entire population to the Adventist message.

The 1889 General Conference authorized the building of a schooner to be ready in 1890. Sabbath schools all across North America raised money, and the boat was built and ready to sail in the fall of 1890. The boat itself cost \$12,000; with equipment and supplies, the total was \$22,000. The schooner was 100 feet long and 27 feet wide, and the two masts stood 79 feet high.

For 10 years the *Pitcairn* served the Pacific islands, making six trips in all.

Ellen White had a personal interest in the work on Pitcairn Island. Writing from Australia, she said to our believers there: "I have much love for you, and my heart goes out in prayer that you may grow in spiritual knowledge and understanding. Nothing would please me better than to spend some time with you on your island home, but we each have our corner in the Master's vineyard in which to work for Him. . . . That same Jesus who appeared to John on the Isle of Patmos will visit each one of you on your island home" (letter written May 12, 1896, and printed in the *Review*, Aug. 4, 1896).

One final word about 1874—the year we officially began our world mission. In a dream that year, Ellen White saw the leaders of the church in council, considering how to plan for the future. An angel appeared as a young man and said to them: "Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light to all that are in the house. Your house is the world" (*Life Sketches*, p. 209).

Our house is still the world. And when the last sermon is preached, the last class is taught, the last medical treatment is given, and the last evangelistic appeal is made, then this earth, when Christ makes it new, will be the Lord's house, where we will spend eternity.



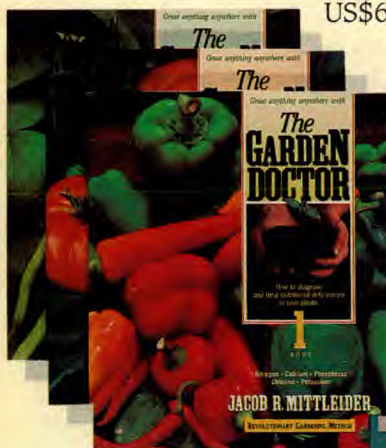
Paul A. Gordon is secretary of the Ellen G. White Estate. This message was prepared especially with Spirit of Prophecy Day in mind, which falls this year on October 20, the centenary of launching the *Pitcairn*.

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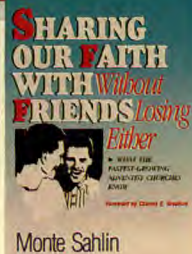


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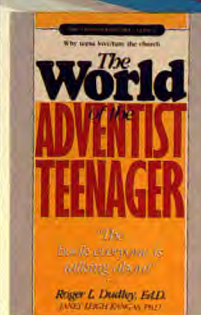
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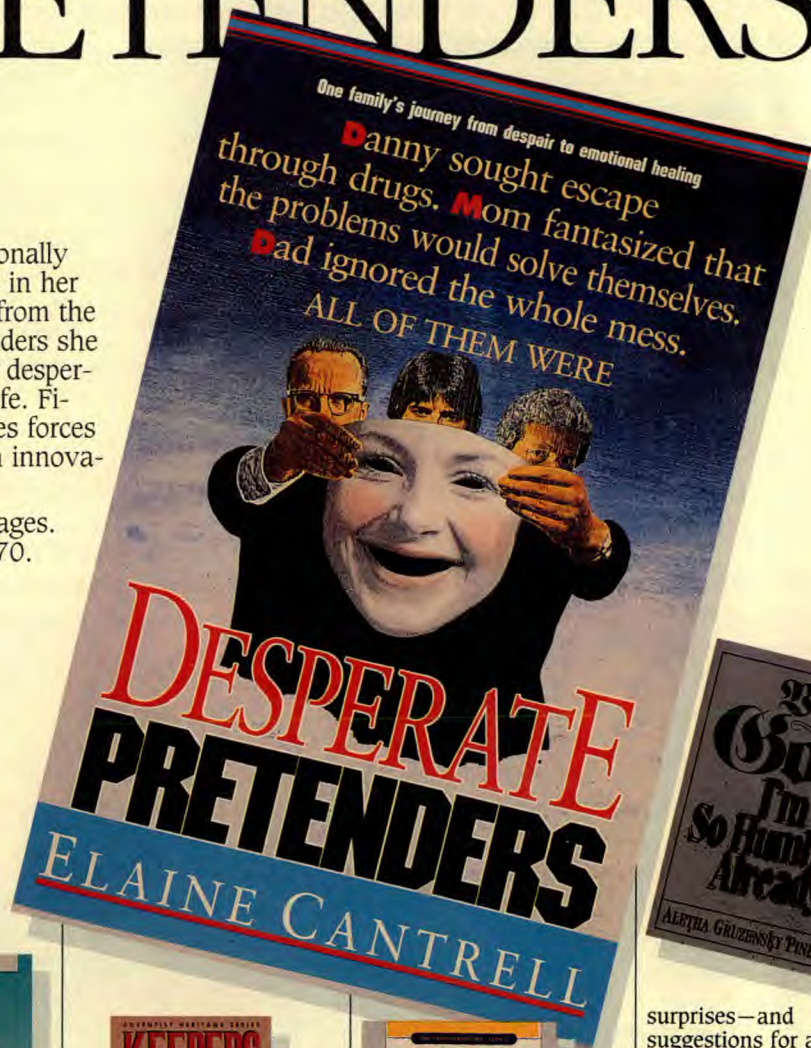


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Call your ABC to order.



Nature's Colors

BY JACKIE ORDELHEIDE

Have you ever thought about all the many colors in nature? Why we have purple grapes or red tomatoes? Why some trees turn yellow in autumn, or certain foxes turn white in winter?

God uses color in nature to help plants and animals survive in the different seasons. For instance, some rabbits and foxes are brown in summer and turn white in winter. This helps them blend in with their surroundings all year long.

The color patterns of animals are also helpful in protecting them from predators or in scaring away enemies. Some fish and reptiles, for example, change color almost immediately when they are angry or frightened. The chameleon (pronounced keh-MEAL-yen) adjusts to the color of its surroundings. And the flounder, a fish, becomes spotted when it lies against a spotted background. The pigment, or color cells, in their bodies shifts to create a change in the color of their appearances.

Various plants have bright blossoms that attract bees, insects, and birds to their pollen and nectar. While sipping the nectar from different flowers, an insect or bird carries pollen to other flowers.

Some plants contain more red coloring than any other color, making shades of lavender or purple. When the leaves of these plants are brighter than usual, it is because they have made a bigger supply of food, or sug-

ars, for the plant. The plant's food is contained in the sap, or juice, making it a red or purple color. Purple cabbage and concord grapes are good examples.

Tomatoes have a colorless pigment when they are still young. But as the tomatoes grow, the pigment changes color. First they become green from green pigment, which is replaced later with a red pigment, changing color even after they are picked. Not all fruits and vegetables do that.

The leaves on many trees are green in the summer because of chlorophyll (pronounced KLOR-eh-fil), which the sun helps produce. But

in the fall, when the angle of the sun changes, the trees begin making less green

chlorophyll. And other pigments that were present in the leaves all summer begin to show. The big green shade tree in the yard then slowly turns into a fiery ball of red, orange, or yellow in the autumn before losing its leaves.

God has surrounded us with various colors in nature. Whether it's the color of a pet we have, the colors of the flowers and trees we see, or the colors of the foods we eat, God gave us this special gift. And the beautiful things we now enjoy are just a glimpse of what God is preparing for us in heaven.

Zapara Awards Boost Teachers' Esteem, Performance

Hundreds of letters express appreciation.

A Career of Love



"To have been nominated for such a reward really leaves me almost

speechless, for being rewarded for what I love doing—and which is really my whole life—never, ever entered my mind. It just seems like a dream."

*Jane Wright
Athens SDA Church School
Athens, Tennessee*

So Many People Care



"Many, many wonderful things were done and said about me. I did not

know so many people cared."

*Ingrid Christiansen
John Nevins Andrews School
Takoma Park, Maryland*

What Eternity Will Reveal



"Your work will live on and on through the teachers' influence on the count-

less lives of students who will take their place in God's great work. Only eternity will reveal the full impact of your generous spirit."

*James McClelland
Professor of Art
Union College*

Great minds need great teachers, and great teachers need to be rewarded. This philosophy prompted Thomas and Violet Zapara to honor teaching of the highest quality in Adventist schools throughout North America with the Zapara Awards for Excellence in Teaching. Through an investment of \$950,000, the Zaparas are making awards available for 880 teachers over a five-year period.

The awards for full-time Seventh-day Adventist college and university teachers were first given in the spring of 1988. Thirty-six \$1,000 awards are presented annually to outstanding teachers in three separate areas of study—sciences, humanities, and applied arts or professional disciplines—and a national award of \$3,000 is presented to one outstanding teacher in each of these areas. Nominees for the national award are subject to a two-day review by noted educators outside of the Adventist educational system. All 12 North American Division colleges and universities participate in the Zapara Awards for Excellence in Teaching program.

Awards for teachers at the kindergarten through grade 12 levels were first given one year later, in the spring of 1989. One hundred thirty-seven of these \$1,000 awards are given each year in North America.

Criteria for selection includes spiritual credibility, concern for students, commitment to quality education, competence in teaching, professional development, involvement in church and community, respect of peers and administration, and current denominational certification.

When Thomas and Violet Zapara provided the funds for the Zapara Awards for Excellence in Teaching, they wanted each award to be valued by its recipient. And indeed, the impact of these awards on the teachers thus honored has been significant. The following excerpts are taken from the hundreds of letters of appreciation sent to the Zaparas by 1989 Awards for Excellence in Teaching recipients.

Challenged to Improve



"There are many faculty members who are worthy of being selected,

and one always wonders if he is really deserving. It certainly challenges me to strive to do even better in the ensuing years. It will be a joy to have that grand reunion in heaven one day with our former students."

*Walter S. Hamerslough
Professor of Health,
Physical Education,
and Recreation
Loma Linda University*

Positive Reinforcement



"This kind of recognition by colleagues and students does more than words

can express to encourage teachers to keep on trying to do their best. There are always days when we feel we haven't taught as well as we had hoped or said the right thing to a student at the right time, but awards such as you have made available let us know that at least some of the time we have helped students in a way they have considered significant. This is the once-in-a-while reward that makes teaching worthwhile."

*Carolyn Shultz
Professor of English
Walla Walla College*

Value of Adventist Education



"This award has helped our church family to see the value of Adventist

education in its proper perspective rather than seeing it in the shadow of the larger and more impressive educational systems. Because you have cared about me, parents see our little red school in a new light. For that I am very grateful. Making lesson plans, correcting papers, cleaning the goldfish bowl, and wiping fingerprints off the front door have all taken on new meaning for me."

*Donna Clark
Vassar SDA School
Vassar, Michigan
(Now at Tri-City SDA School
in Saginaw, Michigan)*

Teacher's Toolbox



"I have been a Seventh-day Adventist elementary school teacher for

11 years and receive so much pleasure when I see our students learning and succeeding. It is truly an awesome responsibility to know we are preparing our children for more than what this world has to offer.

"The money I received will be used for two projects. The first is increasing my personal library and adding 'tools' to my teaching toolbox. The second is advancing myself to a master's degree in curriculum/instruction from Andrews University."

*Susan Randall
Edgewood
SDA Elementary School
Stoneham, Massachusetts*

Better Public Awareness



"As an Adventist educator who believes in the true value of Christian

education, I would like both of you to know that the Zapara Awards have done much to help the public focus on the strengths of Adventist education, and certainly they have been a source of encouragement to many teachers who have committed their time and talents to this important work."

*David Smith
English Department
Chairman
Southern College
of Seventh-day Adventists*

Incentive for Growth



"I have worked with students in the context of a Christian environment for

more than 20 years. During this time my students have taught me the importance of knowing my subject well, not taking myself too seriously, and being more aware of the untapped potential in each student. And now the provisions that you and Mrs. Zapara have made for this special recognition of teachers who are perceived by their peers and students to excel in their craft provide an additional incentive to even greater growth."

*Bill Chobotar
Professor of Biology
Andrews University*

The Nicest Work

"You have truly amplified the meaning of the phrase 'Teaching is the nicest work.'"

*Edith M. Van Lowe
Bermuda Institute of
Seventh-day Adventists*



Debra J. Clark is a copy editor at The Chattanooga Times and a senior journalism major at Southern College.

Challenges Facing Inter-America

□ *In an effort to emphasize the openness of the Review to the entire world field, we sent special invitations to many of our overseas religion teachers to write for us. Here is another article from the first group of articles we received. Writers were encouraged to speak, where desirable, from the perspective of their own field or setting. The first article appeared in the October 11 issue, p. 10.*

—Editors

Although the Seventh-day Adventist Church is a united entity worldwide, there is diversity in our unity. At present we are unquestionably united in our basic theological tenets (the 27 fundamental beliefs) and in our basic administrative structure. But outside of these basics, we are very diverse. I will limit my perspective of the church to the Inter-American Division (IAD), where some features of the Adventist Church are unique in detail if not in principle.

Variety and Diversity

Like most divisions outside of North America, the Inter-American Division is comprised of a diverse number of peoples, cultures, and languages in numerous independent, semi-independent, and totally dependent territories. This multiplex underscores the fact that attitudes and practices within the church are not monolithic. They never were and never will be. Therefore, we must be cognizant of geographical, sociological, political, religious, educational, and even economic situations of individual territories and peoples in order to understand these diverse attitudes and practices and to assess where the church is and where it is heading.

The IAD is comprised of five basic language groups: Spanish, English, Creole, French, and Dutch. Of these five groups, Spanish is by far the largest, but it is far from monolithic. Even a cursory examination will show that continental Latins differ in many ways from their island counterparts.

A number of other factors play a role in influencing the attitudes and practices of the people within the IAD territory. For example, the status of each national entity. Is it a dependent colony, a commonwealth affiliated with a larger nation, a department or state of a major power, or a totally independent nation? Is the government a Westminster-style parliamentary democracy (as in the English-speaking countries) or a republican-style military dictatorship (as in some Latin American territories)?

Furthermore, the scope of ideologies ranges from Communism to socialism to democratic so-

cialism to capitalism. And nationalism (the spirit of independence and patriotism in which people have full say in their affairs) has been a catalyst for the evolution of a more intense involvement in church government at all levels.

Religious background also assists in shaping attitudes in the IAD. In most Spanish- and French-speaking countries the Catholic Church with its hierarchical and largely autocratic system dominates, while in the English-speaking territories mainline Protestant churches with their more democratic traditions dominate. However, evangelical and charismatic churches are making inroads into both the Catholic and mainline Protestant denominations. The trends and practices of these groups obviously have some spillover effect in the Adventist Church.

In the IAD, as possibly in all areas of the world, the educational level of the people determines to a great extent where the church is and where it is heading. The Adventist Church tends to attract the elementary educated and the illiterate. These usually are the so-called lower-class people—poor, unemployed, living in rural or inner-city areas. However, in the church there is an increasing number of high school and college graduates, with a small percentage of university-graduate professionals. These are usually second- and third-generation Seventh-day Adventists.

Taking background into perspective, we can make some projections for the future.

Evangelism a Priority

It is a well-known fact that *IAD* and *evangelism* are practically synonymous. In the past two decades, beginning with the leadership of B. L. Archbold and continuing under the administration of George Brown, evangelism has become a super priority. Although some view this emphasis from division leaders negatively, the rank-and-file church members are excited with and totally involved in the process. For the most part they accept this as their special and important role in the church.

Evangelism is making an impact in well over 90 percent of the lower-middle class, the illiterate, and the semi-illiterate. This should not sur-

prise us. Christianity has always appealed to this group. It was the common people—the poor, the outcast, the “sinners”—who heard Jesus gladly. There are basically three reasons that this phenomenon continues into the present-day church.

First, the methods developed by the church are geared to reach those segments of society. Using the traditional methods, we do more with less expenditure. Second, the promises of rewards waiting for those who accept Jesus and become part of His people make the message more attractive for the have-nots than for the haves. Third, kind produces kind. The poor speak the language of the poor and thus reproduce themselves. When we consider that evangelism is successful in the IAD because lay members are doing it, it becomes obvious that lower-class dominance will result.

Quality of Pastoral Care

With the pressure from both administration and laypeople to evangelize, the local pastor is often caught in the middle, and finds it difficult to fulfill his role as a total pastor: to gain, to care, and to retain.

The first is his success story. The average pastor in the Inter-American Division baptizes an average of more than 100 persons per year. However, we are not making great strides with the other pastoral functions. As a matter of fact, in many instances the laity must carry the burden of pastoral care and local administration. For example, in Puerto Rico one conference where church records are fairly well kept reports an attrition of 85 percent of its baptisms. In many other conferences and missions, accurate figures are not available on account of poor record-keeping.

There are two primary reasons for the weakness in pastoral care. First, pastors oversee large districts. My graduate students from Mexico inform me that many pastors in southern Mexico are in charge of between 24 and 40 churches. Each pastor is actually a “little conference president.” In the West Indies, Haitian, and Central American unions, the average is between 7 and 15 churches. The pastor, therefore, has very little time to care and to retain. His primary function is to baptize.

Second, the fields cannot increase their pastoral staff because they lack

funds. A few years ago the church was graduating more than 30 ministerial students per year in Jamaica. But the conferences in the union could absorb a combined total of only eight each year. At present only the Mexican fields have the capability of absorbing all the university graduates. And this is not because of significant financial resources, but because of the region’s very rapid church growth.



Evangelism and baptism are watchwords in Inter-America.

A Changing Administration

As the church gets older in the IAD, it is producing a crop of second- and third-generation Adventists who are well-educated professionals. Although they are also very interested in evangelism, they have a more wholistic concept of the church. They are interested in being involved in the administration process at all levels. The young adults especially are greatly influenced by the nationalistic wave sweeping through the territories of the IAD, and they are bringing this to bear in their relationship with the church.

Before, as in most autocratic countries in the region, administration was centered at the top. But the new generation is taking our theology of the priesthood of all believers very seriously and is demanding a say in the governance of the church. Some areas, especially where the educational

level is high, enjoy greater lay involvement than others. For example, in Martinique (a department of France) there are seven laypersons and eight church workers on the conference committee. As educational opportunities open, church administration will become more participatory.

Education a Barometer

The IAD is dedicated to the goal of opening up and improving educational

opportunities in its territories. Under the leadership of education director L. Herbert Fletcher, great strides have been made. He has refined the accreditation process in an attempt to lift the standard for all IAD institutions from the primary to the tertiary level.

In my opinion, our most serious weakness in the educational system is the failure to attract and keep bright or highly professional teachers—which, in turn, fails to attract bright students. This is owing in part to poor salaries, in part to the lack of financial resources available, and in part to a system that discriminates against teachers. For example, a pastor who leaves the field to become a college-level religion teacher takes as much as a 30 percent cut in salary and benefits.

Pastor Fletcher has been making valiant attempts—against great odds—to

bring graduate education into the IAD. Graduate extension programs affiliated with Andrews University and Loma Linda University in the fields of religion, health, education, business, and administration have been and are being established at most of the colleges and universities in the division.

Looking to the Future

The question now facing the IAD is Where do we go from here? Evangelis-

tically, the church will continue to grow most rapidly in the areas that face the most serious economic and financial problems. The laity will continue to be the main force behind the rapid growth.

However, there will be more middle- and upper-class members entering the church. This will come about by evangelism (especially by the educated reaching the educated) and by reproduction (by raising Adventist children who are upwardly mobile).

The greatest challenge for the church in the twenty-first century (should time last) may well be What type of pastoral care will be provided for these members, especially the young adults? We must face the reality that their worldview differs from that of the vast majority of the IAD constituents. Therefore, the methods to deal with and to care for them must be different.

Of course, with the growing political awareness for wiping out illiteracy and improving education in each of the nations by their respective governments, we'd be dealing ultimately with a more educated church population. They will bring pressure to bear on church administrators for a more open, democratic organization. There is likely to be unrest wherever the autocratic modus operandi still holds sway. I foresee tensions increasing in some areas, but I also see this as a purifying process that will make the church stronger and better—administratively and evangelistically.

Education must be one of the priorities (in actual empirical terms) in the thinking of our people, and there must be a greater infusion of funds into the educational system. Academic administrators must develop creative methods and innovative programs to deal with the unique challenges they face under different and difficult political and economic situations.

I sense in many quarters of the church a growing spirituality. I find this not only among the poor and uneducated but also among the highly professional and educated members. There is a sense of the need for the Divine in all aspects of church life. There is a growing discontent with purely human methods and strategies. Prayer, meditation, and personal Bible study are on the increase. Thus, while the church is maturing in many areas because of its human resources, it is becoming victorious because it is tapping the Divine Source.

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Pedrito U. Maynard-Reid is professor of theology at Walla Walla College in Washington. When he wrote this article he was director of religion at Antillian Adventist College in Puerto Rico.

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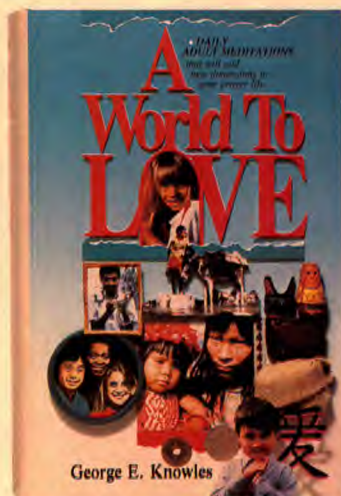


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Deficit Reduction and the Charitable Deduction

By Gary M. Ross

Taxpayers in the United States who did not itemize their deductions were able for a time to deduct charitable contributions. But the privilege ended and will not be restored—at least not soon.

Individuals who *do* itemize continue to deduct their gifts to tax-exempt organizations as if it were a sacred right—as politically untouchable as the deduction of mortgage interest, state taxes, and medical expenses.

The Revenue Act of 1917, which created the federal income tax structure as we know it today, included the deduction for charitable giving. In the years since, the deduction has been broadened and increased.

But something threatens this tax benefit. The nation's alarming budget deficit, which dates from the mid-1960s, must be reduced by at least \$50 billion for fiscal 1991. Because spending cuts do not suffice—especially as the Mideast crisis protects defense expenditures thought until recently to have lost their justification—*revenue enhancements*, government jargon for the income side of the ledger, becomes the priority.

Talk of revenue, however, brings to mind *lost* revenue, and to treasury officials that's what a deduction amounts to. *Understandably but wrongly, the deduction of charitable gifts is, as I write, on the table of the congressional budget summit.* This means that the deduction is discussable and could be reduced either through the mechanism of a floor (whereby only amounts over a specified amount could be deducted) or that of a cap (whereby a limit on the deduction, such as a percentage of adjusted gross income lower than previously allowed, would be imposed).

Motives for the new development are somewhat partisan. Republicans want energy taxes, which hit low-income individuals harder than those who are bet-

ter off; Democrats, desiring a tax package that targets the wealthy, eye the charitable deduction.

If limits on the charitable deduction jeopardize your household budget, the hurt pales in comparison to what tax-exempt organizations would suffer—those institutions that depend heavily on freewill contributions to manage their responsibilities.

Not that deductibility determines *whether* people will give. Says Brian

Limits on charitable deductions would hurt institutions that depend heavily on freewill contributions.

O'Connell of Independent Sector, a coalition of 700 organizations: "People don't support the cause of their choice because of tax policy. They give for all the good reasons of wanting to help people, communities, and organizations."

Yet, he warns, "tax policy comes into the picture to influence the *size* of many gifts." Put simply, deductibility determines how much to give, not whether to give. And so the recipients of charitable gifts may take a hit. Without the deduction, giving would fall, economists estimate, some 20 to 30 percent below present levels. Thus, the same government that asks the voluntary sector to provide greater service asks it to take greater cuts. And not for the first time: tax-exempt organizations sustained several other injuries during the 1980s.

Government does this, as I have already said, in search of revenue to reduce the deficit. Does it save much by limiting what people deduct? Estimates run to \$1 billion or less per year. That kind of money, which goes a long way in the voluntary sector, seems trivial for a government with a \$1 trillion budget and a deficit of approximately \$300 billion.

But as the puzzles mount, wholesome services suffer. The charities at risk are as broad as the imagination and as immediate as the local mosque, synagogue, or church.

As fiscal concerns jeopardize the charitable deduction, remember these things, too, and express them to your representatives in Congress:

■ The charitable tax deduction differs from other tax deductions. The contributions involved do not represent an advantage to the giver; they are a subtraction from what one could spend on other things. Voluntary gifts for public purposes, of which you are the beneficiary in only an intangible way, may thus be unique among the deductions.

■ Any reduction of the charitable deduction by government will be negligible, but the tired argument about avoiding the slippery slope altogether remains valid. Take medical expenses, for example. Over the years Congress has gradually reduced this deduction to the point where taxpayers can now deduct about half of what they could deduct for such expenses 20 years ago.

How then to balance the federal budget? We reject the option discussed here. But fairness and civic responsibility require that we join the search for other, more credible ways of solving a genuine problem.

Gary M. Ross serves as associate director of the Department of Public Affairs and Religious Liberty and as congressional liaison for the General Conference.



Ben Malio (left) and John Kent taught a Bible class for the Yangam people at May River. As a part of their baptismal preparation, candidates received instruction from the new Tok Pisin Bible.



■ Michigan

Pioneering Group Enters New Areas

Adventist Frontier Missions plants churches.

It seemed the wailing, an expression of grief, would never end. Finally exhausted, the villagers slept or sat in silence. The death of one of their own had left them numb.

In five short months our lives had become entwined with the now-ended life of this native lay preacher in his dedication to witness for God to his clanspeople.

During his brief illness he had staunchly resisted the witch doctor and had clung to a firm belief in the Great Physician. Confused and hurt, our hearts cried out, "O God, how will they ever believe now?"

As we entered the dimly lit hut filled with smoke from the open fire, our eyes gradually focused on the 200 villagers seated there. They sat in mourning, their half-naked bodies painted with dried mud, their silence occasionally interrupted by a weak guttural chant.

By Greg Bratcher, director of development for Adventist Frontier Missions, and Kelli Wright, who recently returned from a year of volunteer service as a medical missionary nurse in AFM's Yangam project.

Their ceremonial spears had been put away, and no longer did they summon the spirits. This would be the first Christian burial in nearly half a generation.

The missionary's words cut the silence: "'Kirap bek, em mi yet. Na laip, em mi yet. Na man i bilip long me, maski sapos em i dai, em bai i stap laip yet.' " ("I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.")

The eyes of the people were riveted on

this bearer of good news. His heart too ached over the young preacher's death. Nevertheless, his words were bold and sure, offering hope and life.

As the village leaders sat cross-legged on the wooden hut floor, their words were quiet, yet intense, as they discussed the matter. The missionary watched them hopefully.

Then the village chief stood. A decision had been made. "In the death of our brother, you and your family have suffered with us. You are no longer outsiders. You have become one of us. We no longer want to follow the evil customs and habits of our fathers. We want to follow God. Will you teach us?"

Volunteer Missionary

Kelli Wright relates this experience from the time she recently spent as a volunteer missionary at May River in northwest Papua New Guinea. As a nurse, Kelli worked with the Kent family in treating 20 to 50 people daily at their clinic. Shortly before she left, 24-year-old Ben Malio, a converted native of the local Yangam tribe, died unexpectedly from leukemia.



Kelli Wright, who worked as a volunteer nurse for one year, examines a young villager in Papua New Guinea.

This pioneer mission endeavor is one of the projects Adventist Frontier Missions (AFM) has begun in the past few years. AFM, a privately funded Adventist mission agency, works in close cooperation with church leaders to send Adventist missionaries to plant new churches among people groups where we have no work.

The organization aims to plant churches, train lay leaders, and then turn over the responsibility to the local SDA mission and move on to another unreached group. The indigenous church continues to evangelize their own people long after AFM has left, providing the most cost-effective method of finishing the Great Commission.

The Challenge

There are approximately 24,000 people groups on earth. About 12,000 of these still have no Christian witness among them, a total of 2.2 billion people.

About five years ago Clyde Morgan, now executive director of AFM, with other students at Andrews University Theological Seminary initiated the organization with the help and encouragement of some of the mission faculty.

AFM launched its first project in 1987 by sending Marc and Aunie Scalzi and family to plant the church among the Ifugao people in northern Luzon, Philippines. These people number about 200,000, live in a remote mountain setting, speak a unique language, and have a distinctive cultural heritage. We had no indigenous Adventist church among them.

As a result of God's blessing on the medical missionary ministry of the Scalzis, the Banaue SDA Church recently organized with about 70 members. Laymen there are training to become pastors and evangelists. The church is alive and growing.

Ten people were recently baptized from among the Yangam where the Kent family has worked for about a year. Fifty more are preparing for baptism. David and Holly Lackey will join the Kents and lead the medical missionary part of the project.

In the mountains near the southern tip of the island of Palawan in the Philip-

pinos lives a tribal group called the Palawan. They have no Christian church among them. Ray and Dawn Spoon are beginning work there and hope another family will join them.

Also in the Philippines, on the southern island of Mindanao, lives a group of people known as Maguindanao, whose religion is Islam. These number about 1 million. Ty and Tina Teal will begin medical missionary work among them, and are also looking for a family to help.

Brad and Cathie Jolly will pioneer work in a closed country where no Adventist missionaries, and few Christians, have worked in several decades. We call this our Illumination Project.

AFM serves the church's global mission by making the church members more aware of the needs of the unreached, by providing opportunities for young people to get involved in front-



Marc Scalzi (seated, left), who landed in north Luzon, Philippines, in 1987, began work among the Ifugao people.

line cross-cultural evangelism, and by giving individuals and local churches an opportunity to become involved in frontier missions. Local churches can "adopt" an unreached people group and help send a missionary to plant a church through the Adopt-a-People program.

■ Eastern Europe

Millions of Steps Sent to Europe, Russia

ASI (Adventist-Laymen's Services and Industries) Missions, Inc., has voted to sponsor 5 million *Happiness Digests* (*Steps to Christ*) for distribution in Eastern Europe and several French-speaking countries. This forms one step in the organization's goal of publishing *Happiness Digest* in all languages.

According to Tom Zapara, chairman of ASI Missions, Inc., the organization is committed to fund the first half million copies. Proposals from Romania and other countries are coming in, as details of distributing the book are being worked out with each country. The books will be printed by the Review and Herald Publishing Association.

ASI Missions, Inc., a nonprofit funding subsidiary of ASI, was formed seven years ago by Adventist laypersons for the purpose of supplying funds for projects that further the church's ministry.

"One million *Happiness Digests* have also been donated to Russia, with the understanding that they will sell at least 75 percent of them and use that money to print more literature," reports Zapara (see Newsbreak, Sept. 20). This is the first opportunity for such a wide distribution of Christian literature in Russia. The last page of the book is a reply card the reader can use to send for more information. Russian Adventists will follow up all names sent in and offer Bible courses to those responding. One third of the million *Happiness Digests*, the first two of six containers, have already been shipped from Baltimore, Maryland.

In supporting projects with evangelistic potential, ASI Missions, Inc., has assisted, among many projects, the children's radio ministry *Your Story Hour*; the Benton Harbor Project (youth working in the inner city, sponsored through Andrews University); and workers to the Philippines, sponsored through Adventist Frontier Missions.

Open-Arms Religion

I'm new to the area and I'm looking for a church home," I said to a pleasantly smiling woman who greeted me in the church foyer.

"Welcome home!" she said with genuine warmth and wide open arms.

In this delightful way I found a church home while I worked at a marine science research institute along the Alabama coast.

I am a single person and at the time was attempting to make it on my own in a career in technical writing. A distance of more than 500 miles separated me from my family. I was very lonely and wanted to find companionship. I hoped I would find it within the Adventist community, since my religious roots run deep through four generations of Adventism.

Skeptical

I was skeptical about what I might find in a small local church. This was not the first time I had been "out in the world" alone. I had experienced firsthand the alternating cool receptions and suffocating inclusions of well-meaning congregations as they tried to find a place for me, a single young woman who was not engaged to be married and had no desire to marry in the immediate future. I was an enigma. I didn't fit the pattern, and they, understandably, found me to be confusing.

But what a joyful surprise I found waiting for me the Sabbath morning I chose to attend this particular local Adventist church. From the moment I stepped through the door I found nothing but warmth, acceptance, understanding, and Christian love. I had never experienced anything like it in my life.

My single status was not a factor they considered; I was always invited to attend church func-



*As a single
person living
500 miles from
my family, I
hoped I would
find friends at
church.*

tions and to participate in church activities. My newfound friends considered me an important member of the church regardless of my marital status. I was one of them simply because I was there.

Sustaining Love

It makes me sad to think of the many single Adventists, male and female, who have not experienced the blessing that I received from the hearts of that congregation. It is a shame when churches, both Adventist and non-Adventist, do not see their single members as my church family saw me: an individual in need of unconditional love and acceptance. It was wonderful to be welcomed without any stress of my having to "fit the picture" of what somebody else felt my life should or should not be.

Unfortunately, my career has taken me away from Alabama. The congregation that adopted me as one of their own has been, so far, a once-in-a-lifetime experience and blessing for me. I still correspond with them and feel sustaining Christian love reach across the miles to touch me wherever I might be.

I know that my separation from my church family is only temporary, though. One day we will all be greeted warmly at the gates of heaven. There we will hear our Saviour, Jesus Christ, who spent His earthly life here as a single person, say with love and open arms, "Welcome home!"

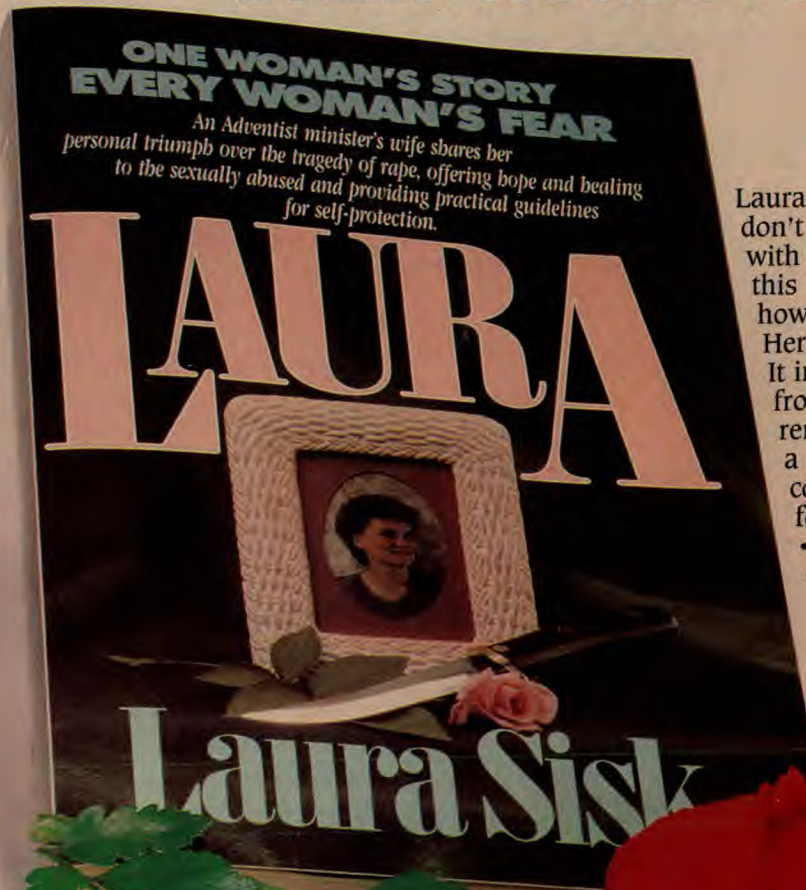


Rebecca Clark wrote this article from a state many miles away from Alabama.

REBECCA CLARK

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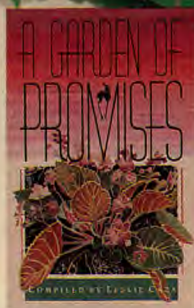
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