

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

NOVEMBER 22, 1990

REFLECTIONS ON A COLORADO SUNSET

BY ELLEN G. WHITE

The sun was passing behind
the snow-capped mountains,
leaving its softened beams of golden light
to tint the heavens.
As the blending tints were
deepening and extending athwart the skies,
with indescribable beauty,
it seemed the gates of heaven
were ajar to let the gleamings of its glory through.
The golden hues were
every moment more and more entrancing,
as if to invite our imagination to picture
the greater glory within.
We loved to think that God
had let some of the glorious
rays of light abounding in heaven
appear to our senses,
that our imagination might grasp
the more perfect glories still unrevealed.

Signs of the Times, Dec. 12, 1878.
Arranged in verse form by Evelyn Wagner.

Waking Up

I want to commend you for "The Superwoman Syndrome" (Oct. 4). The church is finally waking up! We are realizing that the human soul needs rest, revival, and renewal every day, and that we as women can finally take a deep breath and a break. When I read the article about the single parent, it was as if someone was peeking into my life.

I usually thumb through the *Review*, pick the interesting articles, and close it. I don't subscribe regularly, but as a result of the superwoman article, I am changing my mind. We need articles like these. I am a single parent, female, and I have felt left out of things for a while. This article made me feel included. Thank you so much.

Ann Best
Durham, North Carolina

How to Address God (cont.)

Those concerned over the use of the pronoun *you* in addressing God in prayer ("Approaching God," Sept. 20) will be interested in a little English language history that illustrates changes in usage during the time span that produced forerunners of the King James Version.

Albert C. Baugh, an American scholar of note, in his *History of the English Language* comments on the change in pronoun use:

"In the thirteenth century the singular forms (*thou, thy, thee*) were used among familiars in addressing children or persons of inferior rank, while the plural forms (*ye, your, you*) began to be used as a mark of respect in addressing a superior. . . . The usage spread as a general concession to courtesy. . . ."

According to Otto Jespersen, one of the great authorities on the English language, the Quakers objected to making such class distinctions, to "obscuring the equality of all human beings; they therefore '*thou'd*' (or rather '*thee'd*') everybody." Eventually the pronoun *you*, under the "same democratic leveling," came to include the lower classes and lost its "character of deference. *Thou* then for some time was reserved for religious and literary use as well as for foul abuse" (*Growth and Structure of the English Language*).

Perhaps those who now use *you* in addressing God in prayer do so because it creates for them a comforting sense of closeness to God.

Helen F. Little
Emeritus Professor of English
Loma Linda University

Hard to Believe

"Working for the Church or for God?" (Sept. 27) states that Jacob worked seven years to marry Rebekah. I find it hard to believe that this one slipped by all the editors and proofreaders.

Ehud Brenneise
Lodi, California

So do we. Jacob worked for Rachel—Rebekah was his mother.—Editors.

Ukrainian Publishing

I found "Retiree Broadcasts, Publishes for Ukrainians" (Sept. 6) extremely interesting, since I know Elder Nicholas Ilchuk personally. He is a man dedicated to an undeviating purpose, despite the lack of church financial support. He raises money to fund the costs of the Ukrainian broadcast; Adventist World Radio likes to air his tapes, Pacific Press asks him to print the Ukrainian Sabbath school quarterlies; and the Voice of Prophecy has him correct their Ukrainian Bible lessons.

Dale Bidwell
Collegedale, Tennessee

The article humorously mentioned that I have "the fourth-largest Adventist printing plant in the U.S." in my basement. This is an obvious overstatement. It would be more correct to say that at present, until our publishing house is established in the U.S.S.R., this is the only Adventist printing plant in the world capable of preparing and printing literature in the Ukrainian language, requiring Cyrillic fonts. With Ukrainian being the sixth-most-spoken language in Europe, and sixteenth in the world, this work is a definite opportunity and challenge.

Nicholas Ilchuk
Grants Pass, Oregon

Iraq

Your October 4 issue arrived today. I immediately read "Iraq in Prophecy?"

It's a fine piece, and it deserves reading far beyond Adventist circles. Thanks for publishing it.

John Stapert
Executive Director
The Associated Church Press
Ada, Michigan

Those GC Bulletins

I have seen several letters in the *Review* commending you for the good reports we received daily during the General Conference session. This was no small endeavor, and those persons who gave many hours to this project should be recognized for their work, because it really was a "going the second mile" job.

But what about Don Roth and his staff, who devoted many late hours, in Indianapolis and previous GC sessions, to get the proceedings to us in a concise and timely manner? Since Don has now retired and these responsibilities will fall on another's shoulders, why not a big thank-you to him and his staff?

Mrs. Constance Karr
Dade City, Florida

Absolutely! We printed the proceedings (the edited speeches from the floor) just as they came to us from Secretariat. Don and company worked long and late to get them out quickly.—Editors.

For Shame

Shame on you! How can you publish letters in which the writer openly admits that he has no firsthand knowledge of that which he is writing about? (Letters, Oct. 4). By publishing "opinion" letters that are not based on actual experience, you are simply furthering the misinformation that exists relative to the Milwaukie church.

It's kind of funny. All the critics of the "celebration" churches must think that those of us who attend these churches do so for what we believe to be the "entertainment" value of the church service. That belief couldn't be further from the truth. At the Milwaukie church we hear the gospel. We are learning to trust in Jesus, and most important, we are learning to trust the changing of our lives to the Holy Spirit.

Larry J. Kiesz
Portland, Oregon

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"Willing Your Estate" Should you bequeath your goods to your children or your church?

Cover by Don Mason/West Stock

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Those who came into the chapel on Thanksgiving saw only small potatoes, stunted cornstalks, scrawny vegetables, and tiny apples.

by Louise Hannah Kohr

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How could the missionary doctor's guardian angel manage to get a dangerous plane engine overhauled four years ahead of schedule?

by Allan W. Perry

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Is it like this with you, Father? Do you search my features and character for some glimpse of Your likeness, some evidence that I am Your child?

by Eunice A. Sackett

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Going from professional basketball player to a warrior against drugs required a change in attitude and a miracle or two.

by Janet L. Conley



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Reflections on an Unusual Council

In several respects the 1990 Annual Council differed from any I have attended. Its theme, "All Things New," proved true in ways that the organizers could hardly have foreseen.

But first, why call the council? After the huge convocation in Indianapolis last June, why go to the expense of bringing leaders from around North America and around the world to another week of meetings?

Several factors mandate such a council. Some are legal: the governing boards of such organizations as Adventist Development and Relief Agency, Home Study International, Adventist Media Center, and Adventist World Radio are elected by the Annual Council following the General Conference session.

At this year's council another factor loomed large: the distribution of the tithe from the North American church. The special meeting of June 4-5, 1990, voted to recommend to the Annual Council that more tithe be retained in this division (see *Adventist Review*, June 28, 1990). This issue had the potential for causing a rift between the North American Division and the other divisions of the world church.

News editor Carlos Medley has reported the actions of the 1990 council (Nov. 1 issue). I will reflect on its spirit, its ethos.

■ Helplessness

I heard more expressions of helplessness from leaders than I can remember at any major gathering of the church.

On one hand, the church reports unparalleled growth; on the other, the task of Global Mission overwhelms our human sufficiency. On one hand, doors of opportunity have swung open in the countries of Eastern Europe; on the other, we don't have the resources to move in and build the churches, semi-

naries, and publishing houses that the times demand.

The 1991 General Conference budget, tightest since the Great Depression, grew by only 1.4 percent over 1989—well below inflation. And it contains not a cent for new work in Eastern Europe.

I was encouraged by the declarations of helplessness voiced at the Annual Council. For in all our living as well as in confession it is true that "nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour" (*The Ministry of Healing*, p. 182).

■ Spirituality

The devotional messages that started each day's session came with unusual power. As speaker after speaker called Adventists to new loyalties, a new vision, a new commitment, new challenges, new relationships, new power, and new minds for new methods, a spirit of humility and seeking the Lord settled over the gathering.

Immediately following the Annual Council, the North American Division year-end meetings convened. The heart-searching continued as division president Alfred McClure invited leaders to plead for the latter rain and to travail in prayer. New division secretary Harold Baptiste, in the final morning of meetings, turned hearts and minds toward Pentecost.

■ Harmony

The council avoided a bloodletting over finances. A long, intense meeting of the entire NAD delegation with the General Conference officers hammered out a new formula that, while freeing more funds for the North American church, fell far short of expectations raised by the June meeting.

The key session ran on a Sunday

evening, October 7, from 4:00 to 8:30 p.m. Hardly a person left the packed committee room; there was no break for supper. Exchanges were forthright but polite. Eventually a sense of harmony took over, and a strong consensus developed in favor of the new formula.

■ Openness

I went from the Annual Council feeling that it had been a time of listening. In committees and in plenary sessions delegates were heard, even if their wishes did not always prevail.

An example: A pastor from California pleaded with tears for some financial help for the refugees in his district. He pleaded again when the budget was brought in. Delegates were moved, and in a hurried conference of leaders found a way to help.

■ Faith

The lack of new money in the budget for Eastern Europe cut delegates to the quick. Instead of reverting more money to North America, send it to Eastern Europe, challenged one pastor from the United States. And so, at the very close of the Annual Council and during the NAD meetings that followed for two more days, a movement began to build for a "faith budget"—for the General Conference to go beyond its assured resources and launch out in faith, appealing to the generosity and vision of our people.

I hope the General Conference and North American Division leadership will not let this idea slip away. The time of opportunity in Eastern Europe is short; it may not come again. I think our people are ready to be challenged, ready for a faith initiative, ready to rely more on the Lord's sufficiency instead of human sufficiency.

A different Annual Council? Absolutely. Refreshing. Indeed, "all things new."

WILLIAM G. JOHNSON



A Note of Thanks

When I joined the Adventist Church as a teenager, I thought that all Adventists were kind and courteous. Later I discovered otherwise. But it was not until quite recently that I fully understood how uncharitable and unamiable some of us can be. It is nothing short of disappointing to read and listen to some of the things produced today by certain members (or former members) of the church—letters, papers, audiotapes, and videotapes dripping with hate and poison.

I thank God for keeping such “Adventists” far from me during my early years in the church. I thank Him for exposing me to Adventists who were warm and courteous and caring; Adventists who were dedicated to the Lord and to His church, and with deep respect for its leaders; Adventists who loved young people, and who, instead of criticizing them, planned wholesome activities they could enjoy; Adventists with a sense of humor, who could laugh at a good joke, and who did not carry the world on their shoulders; Adventists who, though adhering strictly to the highest standards, were no killjoys; Adventists whose concern for the Lord’s work did not make their faces long, and narrow, and unsmiling.

Getting Specific

I thank God for the pastor of my home church and his wife—godly people, with hearts as big as Texas. Pastor Riley—I can see him still, those rare Sabbaths when it was my church’s turn to hear him, preaching with a radiant smile upon his face, a smile that said to me, It’s fun to be a Christian. It was probably his radiant, happy, godly preaching that first attracted me to be a minister.

And others touched me when I went to college and to seminary to study for the ministry. I was exposed to consecrated

teachers with their heads screwed on right. They taught me how to engage the biblical text—how to take a rational (not rationalist) approach to Scripture and the writings of Ellen G. White, how to avoid the mindless superficiality so common in some vocal sectors of the church today. I thank God for my exposure to these balanced, sensible men and women.

I thank God for H.M.S. Richards, Sr., who helped me better understand the gospel—through the Voice of Prophecy

I dread to think how much worse I would have been had I not been exposed to such noble Adventists in my early years.

Bible lessons that I took and through his radio preaching. I can still remember cutting short many Sunday morning swimming parties with my fellow Missionary Volunteers to hurry home to listen to the Voice of Prophecy. “H.M.S.” had no ax to grind, no esoteric brand of righteousness by faith to foist upon his radio audience or the church. His was not some quaint summons for corporate repentance or for a return to 1888, but a challenge to return to the gospel of the New Testament.

He was steeped in the New Testament, steeped in the Bible, steeped in the history of Christian thought, steeped in Ellen G. White, whose writings he used,

not as a hammer, but as honey to whet the appetite for more. His preaching was like living water to the thirsty soul. He had a profound belief in the sovereignty of God, and in every sermon Jesus Christ was lifted higher than the heavens. I thank God for exposing me to a preacher of such spiritual stature.

Learning Sabbath

Finally, as one who did not have the privilege of being born into an Adventist home, I thank God for placing me, as a young Adventist, in the home of a consecrated Adventist lady, a mother in Israel. Among the many things I learned from Sister Davidson was how to keep the Sabbath. Of course she was not perfect. But she gave me a model, something to build on. As the sun was setting on any typical Friday, she gathered her family together to welcome the holy hours. The house was clean, the clothes were pressed and ready, the showers taken, the food prepared. And the aroma of freshly baked bread filled the house. Everything about the atmosphere said: “Sabbath!” My thoughts were always lifted heavenward as we sang her favorite hymn:

“How sweet upon this sacred day,
The best of all the seven,
To cast our earthly thoughts away,
And think of God and heaven!”

No, I am far from perfect still—a redundant admission for those who know me. But I dread to think how much worse I would have been had I not been exposed to such noble Adventists in my early years—Adventists who were kind, godly, decent, caring. I thank God for them, and for a thousand others who touched and helped to shape me way back then.

GENERAL CONFERENCE

GC Risk Management Honors Four Church Employees. At the Annual Risk Management Conference in Nashville, Tennessee, September 17-20, officials of the General Conference Risk Management Services honored four church employees for outstanding achievement in risk management.

Receiving awards were: George Pelote, Northeastern Conference; Lyle Litzenberger, Great Lakes Adventist Academy; Scott Ormerod, Pacific Union College; and Frank La Rose, Central California Conference.

GC Display Showcases Neal C. Wilson's Ministry. A collection of original documents, highlighting nearly 50 years of ministry by former General Conference president Neal C. Wilson, has been a popular display in the atrium of the Adventist Church's world headquarters since September.

The two showcases include



GC Establishes South African Commission

In light of the rapidly changing politico-social atmosphere in South Africa, the General Conference Executive Committee has appointed a commission to restudy the Adventist Church's structure in that country with a view to unifying all aspects of church organization there.

Voted by the GC Committee on October 25, the Commission on the Church in South Africa will seek to determine, as accurately as possible, the status of human relations in the Adventist Church in the area. It will seek information from a broad spectrum of Adventist society.

In voting the action, the GC Committee recognized that "this is a time of challenge and opportunity for the Seventh-day Adventist Church in South Africa." The document states, "The church must move forward and serve as a living example of and witness to reconciling gospel ministry assigned to the church of the remnant."

The 13-member commission will report on progress achieved in the church since the 1981 Commission on Church Unity completed its work. An assessment will be made to determine a strategy and time frame to bring free admittance of all races to all Adventist churches, schools, and other institutions in South Africa.

The body will also consider a timetable for merging the South African Union Conference (White) and Southern Union Mission (Black), and explore other ways to bring organizational and institutional unity to the church. The commission is expected to report to the GC Committee by June 1991.

Members of the commission include: Trans-European Division president Jan Paulsen (chair); GC associate secretary Maurice T. Battle (Secretary); Matthew Bediako, a General Conference vice president; W. Duncan Eva, a retired General Conference vice president; Don E. Robinson, General Conference undertreasurer; and four representatives from the South African Union Conference and Southern Union Mission, respectively.

photos, correspondence, periodicals, and other documents spanning Wilson's life from the time of his departure for Africa at the age of 5, through his years in the Middle East Division.

The display, pictured at left, highlights such areas of interest as his graduation from Vincent Hill School in India, his first evangelistic campaign, evaluations of his abilities by superiors, and early evidences of his administrative skills.

secretary of the General Conference, attracted nightly crowds of as many as 800, Norman says.

LLUMC Treats First Patient With Proton Accelerator.

Becky Carrillo of Los Angeles was the first patient treated at Loma Linda University Medical Center's Proton Cancer Treatment Center, reports Dick Schaefer, community relations director.

Carrillo, who suffered from ocular melanoma, was treated with the world's first hospital-based proton accelerator. The \$45 million treatment center had been in development for nearly 20 years.

Schaefer says that radiation treatments for ocular melanoma are not new. But this was the first time that one occurred in a hospital setting. In 1991 the accelerator will be used to treat other forms of cancer. A further report on the LLUMC's proton accelerator will be published in an upcoming issue of the *Adventist Review*.

Medical Group Gives \$6 Million to LLU.

Representatives of the Loma Linda University Pathology Medical Group presented a \$6 million check to the university during the executive committee meeting of the LLU Board of Trustees on October 18.

The major part of the \$6 million came from the sale of the Loma Linda Faculty Medical Laboratory to SmithKline Beecham Clinical Laboratories, says W. Augustus Cheatham, vice president for public affairs. The gift will be added to an endowment in the department of pathology.

NORTH AMERICA

Nashville Rally Ends with 201 Baptisms. A six-week citywide evangelistic effort in Nashville, Tennessee, resulted in 201 new members joining the Adventist Church, reports Pastor Richard S. Norman, South Central Conference communication director.

The meetings, conducted by Earl E. Cleveland, a former associate ministerial

To New Position. Richard C. Brown, Lake Region Conference executive secretary, was elected president of that conference on November 4. Brown replaces Luther R. Palmer, who recently became pastor of the Breath of Life Church in Washington, D.C.

Emergency Physicians Organize. Adventist members of the American College of Emergency Physicians recently formed the Adventist Emergency Medicine Association, reports Jan Webb, association secretary.

The association objectives include providing a forum for discussion on how to integrate spiritual care into the emergency setting, fostering the spiritual growth of emergency physicians, and advancing the practice of quality emergency medicine.

WORLD CHURCH

IAD Publishing Leaders Set Goals. During the Inter-American Division Publishing Council, held October 22-24, union presidents and publishing directors set goals and objectives for the new quinquennium, reports Leslie V. McMillan, IAD communication director.

The objectives include recruiting and maintaining 10,000 literature evangelists, baptizing 30,000 new converts through literature evangelism, ensuring the participation of 3,000 student literature evangelists, and establishing literature evangelism seminars.

Parana Academy Celebrates 50 Years of Service. The staff, faculty,



New Evangelistic Center Opens in Iceland. Adventists from all over Iceland gathered in the capital city of Reykjavik on September 15-16 to dedicate and officially open Iceland Conference's new evangelistic center.

In addition to the Sabbath dedication service, city officials joined church leaders, building contractors, architects, engineers, and construction workers for an opening ceremony on Sunday. The new center was partially funded through the Thirteenth Sabbath Offering (third quarter 1989). It is currently being used for a church school and headquarters for the conference. Plans have been made to conduct health and spiritual seminars in the complex this winter.

and students at Parana Academy, in Ivatuba, Paraná, Brazil, recently celebrated the school's fiftieth anniversary, reports *Revista Adventista*.

The boarding academy has 580 students in grades 1-12. A 680-acre school farm provides soybeans, corn, and wheat. Other industries include a bakery and a furniture plant.

German Government Recognizes Friedensau. The German government recently granted the Friedensau Theological Seminary college-level status, reports John Graz, Euro-Africa Division communication director.

The school becomes the first Adventist school in Europe to be granted tertiary status by a government, and enables the school to grant government-recognized degrees. Plans are

now under way to merge Friedensau with the Marienhoehe Seminary in Darmstadt, Graz says.

ALSO IN THE NEWS

Catholic Wages Far Below Church Standards. Acknowledging a gap between preaching and practice, a recently released church-sponsored study calls for new steps to increase the salaries and benefits of employees in Roman Catholic institutions,

reports Religious News Service.

A 94-page report included results of surveys of 608 full-time employees and 60 part-time employees in church institutions. The study found that church employees are paid well below those in the secular work force and often lack benefits. Many of them hold second jobs in order to obtain "ordinary economic rights."

Baby Boomers Return to Church. A study released in the annual *Yearbook of American and Canadian Churches* says that "baby boomers are returning to religion, especially the younger boomers."

In the study, "Return of the Baby Boomers to Organized Religion," Dr. Wade Clark Roof of the Department of Religion at University of California at Santa Barbara reports that many of the 75 million baby boomers, who make up one third of the United States population, are joining churches and synagogues.

In general, the younger boomers are more involved in traditional organized religion and tend to participate in the more conservative trend of the 1980s, while older boomers are more likely to be involved in alternative religious forms.

CHURCH CALENDAR

- Nov. 24** Bible Emphasis Day
- Dec. 1** Church Ministries Day
- Dec. 8** Health and Temperance Day
- Dec. 15** World Stewardship Day
- Dec. 22** Thirteenth Sabbath Offering for the Far Eastern Division

Thanksgiving, Nevertheless

*Celebrating
when times are
hard*

Many Americans reading this piece would have been too young to remember the year when President Franklin D. Roosevelt, in a well-meant effort to adjust the holiday timetable, proclaimed the third Thursday of November (instead of the fourth) as Thanksgiving Day. His aim was to put an extra week between the observance of Thanksgiving and Christmas. This, he felt, would be a benefit to merchants as well as to families.

But so strong was the reaction that greeted the announcement, so deep was the public dismay over the change, that in December of 1941, the U.S. Congress, in a joint resolution, finally fixed the annual Thanksgiving Day for the fourth Thursday of November.

Before that date, however, in many churches following the president's proclamation, special committees were appointed to deal with *two* Thanksgiving Days. In White Pigeon chapel, located in one of Ohio's secluded valleys, a committee headed by Fred Barr prepared to schedule its Thanksgiving service on the third Thursday. "With war once more threatening Europe," Barr asserted, expressing the sentiments of all, "the great need in America is for a nationwide obser-

vance in which homage would be rendered to the Lord of the harvest, but also in which a grateful, united America would kneel in prayer for the restoration of peace on our planet."

Then Barr shared the guidelines the committee had worked out for the Thanksgiving service at White Pigeon chapel. "We shall follow our custom of rotating among our families the responsibility for decorating the chapel and for conducting the morning Thanksgiving service. The lot this year falls on the Tom Nesbit family, who will have complete charge and a free hand in setting up this year's observance."

Consternation

Tom and Debbie Nesbit looked at each other when they heard the announcement. Tom shook his head, signifying his trepidation over the assignment. But he said nothing, wishing first to talk it over with Debbie and their three children, Charles, 16, Jane, 14, and Ruth, 12.

"I was afraid it was our turn," Tom said as the family gathered. "If Fred Barr had visited our part of Pigeon township and seen for himself this rock we live on and try to farm, he would not have nominated us for the honor. Thanksgiving is surely dragging her feet coming toward us this year. The pint-sized showers on the fields and garden haven't helped very much. And what's more, I have to pay my note at the bank, not with money, but with a bigger note."

"Still, it could be worse, Father," said Charles. "The bank could be foreclosing. But they won't, because they believe in you."

Tom Nesbit hesitated, with his fork halfway to his mouth. "That is true, son. But what shall we do about this Thanksgiving service? You know what a thing White Pigeon families make of Thanksgiving when it's their turn to decorate the chapel. I wonder sometimes when the lean years come if it wouldn't be a good thing just to skip Thanksgiving altogether, or at least the displays."

"We may not have as much to live on this year, Tom," his wife said, "but we have just as much to live for, so that to have no Thanksgiving at all would be terrible. One Thanksgiving would be

BY LOUISE HANNAH
KOH



little enough. So two Thanksgivings, one at the chapel and then a big family reunion at home, would be in order. Now, wouldn't it?"

Then she put the matter to a vote. "Everyone in our family in favor of assuming the service at the chapel, raise your right hand." She announced the results: "Four for; one abstention."

"Now," she went on, "those who would enjoy a family reunion and a home-cooked meal on the fourth Thursday of November, please raise both hands." The vote was unanimous.

"Well," said Dad, "Mother has asked for it, and we can surely all agree on celebrating Thanksgiving the last Thursday with traditional foods, including turkey and trimmings. I'll vote for that. However, that still leaves a lot of unsettled questions that must be thought through for that chapel service the third Thursday, and we will all have to pool our ideas to come up with something for that."

Venture in Faith

"It will be a venture in faith," Jane spoke up.

As she was speaking, Tom had been looking at the sampler on the dining room wall, which his wife had embroidered, and which had been in their home since their wedding day. Needlework letters neatly spelled out the watchword: "The just shall live by faith" (Rom. 1:17).

After a moment, he said, "I have it—Mother's sampler will be the centerpiece of our decoration, and I'll guarantee the service will be different."

And so it was. Those who came into the chapel on Thanksgiving Day expecting the usual abundance of grains, fruits, and vegetables—evidences of successful farming—were instead confronted with the sight of the old-fashioned sampler around which were piled meager outlays of a sparse agricultural season such as the Nesbit acres had produced: small potatoes, stunted cornstalks, scrawny vegetables, and tiny apples.

Nor did the flowers look as if they had come from the florist. Jane and Ruth had brought in armloads of purple ironweeds, goldenrod, Queen Anne's lace, and Indian paintbrush. Shocked by the vases and baskets filled with

weeds, the worshipers would have gone home disgruntled had it not been for the sheer happiness that radiated from the faces of the Nesbit family and the words of the sampler, words that seemed to exert a hypnotic spell upon them. The festoons of leafy branches of rich fall coloring did add a rustic beauty also.

Still, when the congregation was called upon to sing, the music was anything but triumphant. Doxologies, sung with exultation to Him from whom all blessings flow, dropped to a lower key at the thought that the flow of blessings from the fields had dwindled to a mere trickle and were but a tithe of what they usually were. Even the prayers seemed to lack wing power.

Nevertheless, in the hands of the Nesbits the service began to gain momentum. Mrs. Nesbit read the president's proclamation with feeling. Charles opened the Bible and read the closing portion of the book of Habakkuk the prophet as if he were the prophet himself, making his glorious statement of faith in bad times:

"Though the fig-tree may not blossom,

though no fruit is on the vine,
though the olive crop has failed,
though the fields give us no food,
though the folds have lost their flocks,

and in the stalls no cattle lie,
[nevertheless,] in the Eternal we will find our joy,
we will rejoice in the God who saves us.

The Lord, the Eternal, is our strength,
he makes our feet sure as the feet of hinds,
helps us to keep our footing on the heights" (Hab. 3:17-19, Moffatt).

Reverently closing the book, Charles declared the words of Isaiah: "Have firm faith, or you will not stand firm" (Isa. 7:9, NEB).

Tom Nesbit then rose and shared with his friends and neighbors the gleanings his soul had made in one of Scripture's richest corners.

"Friends and neighbors," he said, "we have had two Thanksgiving proclamations this morning. The president's,

written this year, and the prophet Habakkuk's, written a hundred generations ago. The president's proclamation was inspired by prosperity, the prophet's by adversity. The prophet's describes a lean year in the long ago—a year with no blossoms, no figs, no olives, no grain, no sheep in the fold, no cattle in the stalls, a disaster area.

"Should we translate the ideas expressed by the prophet from the original Hebrew into the economics of today, it would speak of our condition in these terms:

"Though there is no money in the bank to pay the bills or settle the accounts,

though there is no grain in the granaries to feed the stock,

though there are no orders in the mail to help the economy and brighten the outlook,

though there are no customers in the stores to encourage business,

though there are no men in the mines unearthing hidden treasure,

though no dividends are in the mails, though 'Help Wanted' signs are no

longer posted on factory gates or displayed in the columns of newspapers,

though no bumper crops are seen in the land,

nevertheless, praise be unto the Lord.

Thanksgiving nevertheless!"

Tom sat down. The congregation took a second look at the homespun decorations. Jane and Ruth blended their sweet voices in the hymn "This Is My Father's World."

And the people of the valley never forgot that Thanksgiving celebration—their greatest, a Thanksgiving that gave them an insight into the faith of the prophets.

Adapted from a story by John B. Dalton, with permission from Story Art Magazine (© 1970).



Louise Hannah Kohr writes from Olympia, Washington.

The Connecting Rod

BY ALLAN W. PERRY

In 1979 a factory worker in mid-America was putting the connecting rods of an aircraft engine together. "Hey, Pete," he yelled to a fellow workman, "look at this rod. Should I reject it?" He had noticed a small defect on the shaft of the rod. It didn't look like a crack, but there was definitely an irregularity.

Pete came over, looked at it, and said, "It doesn't look like it will affect its function. File it a little and put it in."

That is how the Continental engine installed in airplane N6223P came to have a connecting rod with a small flaw and some file marks on it. No one knew about the irregularity; not the inspector who checked the engine, not the pilot who tested the plane, not the person who bought it.

The plane was purchased by a pilot who flew it about 80 hours a year. He put it up for sale seven years later as a "low time" aircraft with only 550 hours on it.

Mission Plane Needed

About that time I was connected with Liga International (the Flying Doctors of Mercy) and was looking for a used airplane with low time to use primarily for flying into small isolated airports in Mexico. As a plastic surgeon, I would do

How Alpha 7 took care of N6223P and its confident pilot

cleft lip and palate surgery on needy children.

The airplane checked out well—good compression, perfect flight test, good oil analysis. I bought it. At the rate I flew the plane, it would be seven more years before the engine would need an overhaul—seven more years before anyone would see connecting rod number 2.

The next three years I made numerous trips to Mexico, performing dozens of operations on needy children with birth defects. This called for numerous take-offs and landings on short dirt runways. Always the plane functioned flawlessly. I prided myself on being a careful and safe pilot.

Heavenly Conference

The scene changes to a conference room in heaven where guardian angels do their strategic planning. The supervisor for southern California is saying, "Why do you look worried, Alpha 7?"

"I have a potential problem developing down in Glendale, California, and I haven't decided how to deal with it yet," he replies. He goes on to explain that a certain airplane registered as N6223P is being flown by a man under his care. This airplane has a minute crack developing in connecting rod number 2. If he does not intervene, no one will take that engine apart for four more years.

"The connecting rod will break, and the engine will experience catastrophic failure in flight long before then," he continues.

"You know the rules," says the supervisor.

"I've been reviewing the procedure manual," replies Alpha 7. "I need to protect my charge from injury, but how can I get the engine opened and inspected before that rod fails?"

"Figure out a plan," the supervisor answers. "Remember that your protégé's work is not finished, so he must come to no harm. It's all right to hurt his pride a little, and you can let him know



that you saved his life and those of the people who fly with him.”

A plan was developed and approved. The date would be December 2; the place, Choix landing strip in remote Mexico; the time, 8:15 a.m.

Unknown Reason

Totally unaware of the problem, we got up on the morning of December 2, in the town of Alamos, Mexico. Gathering our group together, we found a taxi to take us to the little airport on the edge of town.

The flight to Choix, where we would be working, would take only 10 minutes. For some unknown reason, we had to wait longer than usual for the taxi. The sun, therefore, was higher and brighter on the horizon than it had been on our previous trips.

As we approached the little dirt landing strip, I remembered the first time I had landed there. Because it is a short, curved, sloping strip, I had followed an experienced pilot, watched how he landed, and then talked to him on the radio while I landed. This day everything looked fine. Visibility was good, there was no wind, and no goats obstructed the runway. I prepared to land facing west so that the morning sun would not shine in my eyes.

It would be seven more
years before the engine
would need an overhaul—
seven more years before
anyone would see
connecting rod number 2.

“A perfect landing,” said guardian angel Alpha 7 as the plane touched down. “He is a pretty good pilot, but it won’t hurt to adjust his pride down a notch or two.”

The plane came to a stop with landing strip to spare, turned around slowly, and began taxiing to the parking area. “One more minute,” said Alpha 7. “The sun is perfect.”

As the plane eased slowly into the parking area, the morning sun glared on

the windshield. I did not see an erosion in the dirt from a recent rainstorm. The nosewheel dropped into the eroded area, causing the propeller to strike the ground. The engine stopped suddenly. The propeller suffered too much damage to allow the plane to fly.

“There,” said Alpha 7 in his report. “Propeller strike; no one injured. Now they will have to repair the propeller and take the engine apart to check it. The defective rod with the file marks and crack will be replaced. The pilot’s pride will suffer until he finds out about the rod. After that his faith in our Leader will be strengthened.”

That is how N6223P had its engine opened four years ahead of schedule and connecting rod number 2 replaced. That is how this pilot was protected again by his guardian angel, had his pride trimmed a bit, and had his faith strengthened a lot.



Allan W. Perry is a plastic surgeon in Glendale, California.

Child of My Child

*Lesson from
a tiny angel*

BY EUNICE A. SACKETT

I saw her today for the first time, barely a few hours old, this child of my child. Tenderly I lifted her from her bassinet, searching her features for some evidence of my hereditary contribution. (How like us!)

Suddenly it was 30 years earlier—I was holding her mother in just this way. She was our third child, and we had so wanted a little girl! And now, today, I hold in my arms her child. Lovely black hair, olive complexion, dark eyes—just like her mother's. This little nose . . . and look, her ears, they are like her daddy's, don't you think?

I wonder what her personality will be like! Her slender fingers wrap around my own. Will she be musical? Both sides of her family have a lot of musical talent. Perhaps she will sing, as her mother does. Maybe she will play the piano, or the violin like her great-granddaddy. I stroke her petal-soft cheek and note how her beautiful little head fills the cup of my hand.

My thoughts wander in wider circles now, to a time long ago when a Father and a Son, involved in a very important project, said: "Let us make man in our image, in our likeness." The Father and the Son agreed on this wonderful idea. And so "God created man in his own image, in the image of God he created him; male and female, he created them."^{*}

Is it like this with You, Father? Do You search my features and character for some glimpse of Your likeness—some evidence that I am Your child? Or has the image become so distorted that even You can no longer recognize it? Oh, let it not be so, Lord! Bring me back to that purity! Inhabit my heart so that Your image may be truly visible to all who look.

She sleeps peacefully, expressions of joy and sadness flutter across her tiny face, though she has not yet experienced either. The warmth of her little body infuses my own with new life. My heart swells with pride and joy and inexpressible love.

Oh, what a wonder you are, child of my child!

^{*}Genesis 1:26-27, NIV.



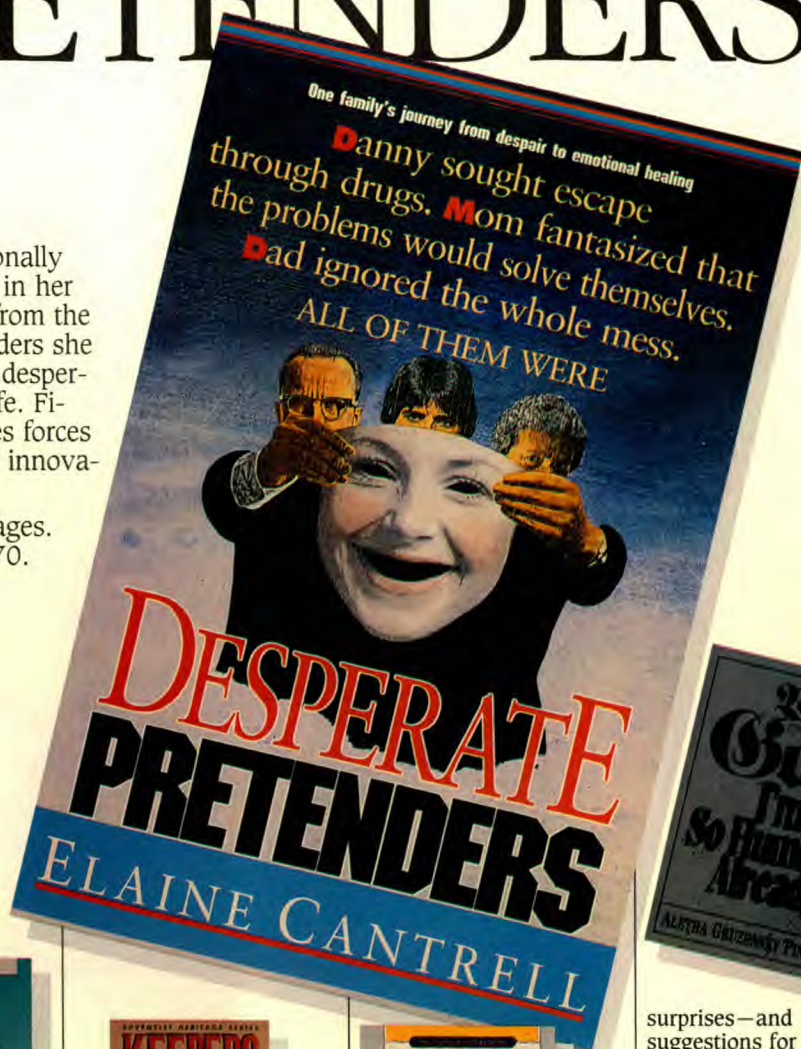
Eunice A. Sackett writes from Loma Linda, California.

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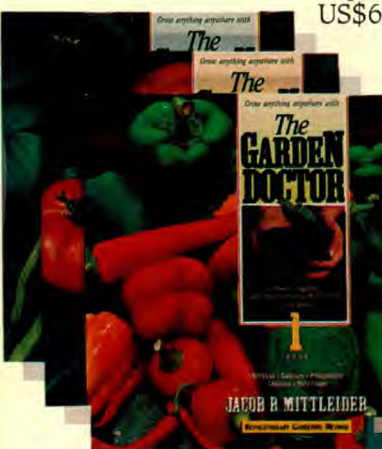
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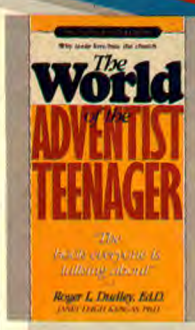


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Sandy Smith: A Man of Quiet Power

*Getting from
professional
basketball to
the war on
drugs may
require a
miracle or two.*

Sandy Smith is quiet about most things. Today he wears a quiet gray suit. He speaks quietly. His hands move quietly when he gestures. But when he stands up to his full six feet three inches, when he recalls his days as a professional basketball player, when he talks about his work as personal ministries director of his local church and his crusade

against drugs with young people in more than 100 nearby schools, it's apparent that though he's quiet, he's a mover and shaker. He's also the father of three sons and has written an autobiography entitled *The Game Ends at Sundown*.

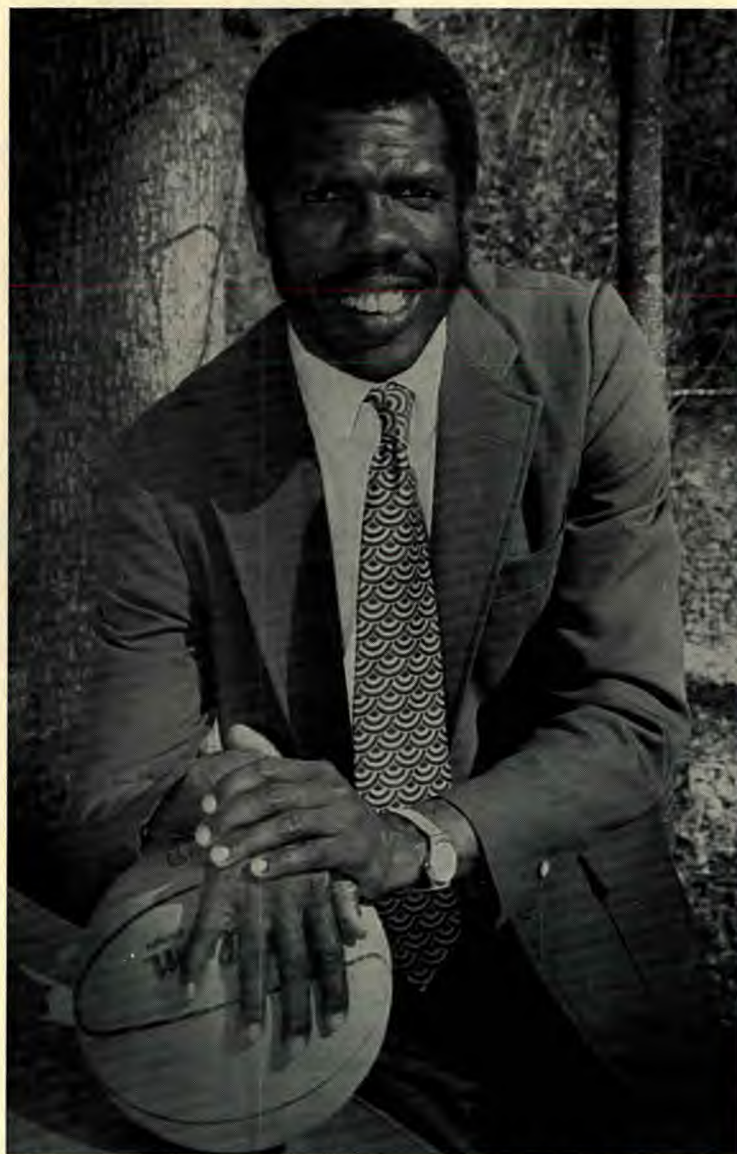
Smith gave up a successful career in the NBA as a guard for the Baltimore Bullets because he "wasn't satisfied" with his life. Sandy grew up in Trenton, New Jersey, and Jersey City, just across the Hudson River from New York City. Even when he was growing up these cities were bustling urban areas rife with drugs.

"I grew up around drugs," Sandy says. "My father died of an overdose when he was 40. My niece was on drugs. My brother died last year because of drugs. I never used drugs in my life, and I know that's a miracle of God."

But that's not the only miracle in his life. The road from the basketball court to successful spokesman for *Listen* magazine and its educational efforts against drugs in the Carolina Conference took many unexpected turns.

After Smith's father died, his mother took ill with tuberculosis. At age 11 Sandy was placed in a foster home. In school he began playing basketball and made high school all-state and all-American. When he graduated, he had more than 100 offers for scholarships. He chose Winston-Salem State University in North Carolina. Later he was drafted by the Phoenix Suns and played with the Baltimore Bullets. But he wasn't satisfied.

"I quit professional basket-



Sandy Smith, previously a guard for the Baltimore Bullets in the NBA, has written his own story in *The Game Ends at Sundown*.

BY JANET L. CONLEY

ball in 1975," Smith says. When he moved back to Trenton he met a man who wasn't an Adventist but was studying with them. "We lived in these 17-story apartments and became friends. While we were washing our cars one Saturday, he started talking about this controversy between Christ and Satan."

For the next nine months Smith checked every public library, bookstore, and newspaper stand looking for the book *The Great Controversy*, but he could not find it. "That really whet my appetite," Smith said with a quiet smile.

The unsuccessful search led him to other studies on religion and Black history. Eventually he began studying with some Black Jews in New York City. When the 60-mile commute became too much for him, the Jews suggested that when he couldn't come to their meetings he might worship with Seventh-day Adventists in his area. "I went once," he says. "That was it."

In 1985 Smith decided to enter the colporteur work. But as Ron Quick, the publishing director of the Carolina Conference, heard more about his pro basketball experience and his family background, he urged Sandy to consider representing *Listen* magazine.

"He got the vision right away that *Listen* would reach more individuals than he could alone," says Quick.

Living for the Future

Sandy says his motivation to work against drugs comes from his future, not his past. "The thought of one of my sons becoming addicted to any type of substance is appalling," he says. "If I can help young people stay away from drugs, alcohol, tobacco, and teenage sex, then I feel as though I am making a major contribution."

Wishing to make a contribution is one thing. Making a contribution requires something else—persistence. To wage his campaign against drugs in the schools, Smith must first solicit funds from doctors, lawyers, and other business and professional people in a given community. Their dollars make it possible for him to enter the local schools with the *Listen* package—the magazine, teachers' guides, videos, visual aids, and personal appearances. Today Smith meets children and teens in about 125

schools. His work is effective. Sandy has often led the whole Carolina Conference in sales. According to Quick, "he's quiet, but he's good."

But Sandy's effectiveness does not end on the job.

He is the personal ministries director of the Mount Pisgah SDA Church in Candler, North Carolina. Some of his work in-

cludes organizing evangelistic crusades, collecting food and clothing for the needy, a flower ministry for people who are ill, and planning seminars on health, drugs, and religious topics.

Sandy also spends time with his wife, Jerrye, and is a member of the Asheville-Pisgah school board, where his two younger sons attend. His oldest son is a freshman at Oakwood College in Huntsville, Alabama.

"With the school board, the church,

Sandy's life hasn't been easy. His father died of a drug overdose, his mother got TB, and he became a foster child.

and my full-time job, it's hard to estimate how many hours a week I work," he says. "I'm always working on things in my head, whether I'm at home or driving. God has a lot for me to do."

He pauses a moment to reflect. "When you're playing professional basketball, it's strictly a business. A lot of selfishness comes into play because you're out there basically for yourself, to score points, rebounds, assists, whatever, and your pay is based on what you



Sandy Smith volunteered to meet kids and discourage drug use when the colorful "drugmobile" came to Asheville, North Carolina.

produce. It's strictly from a selfish standpoint.

"But you're not going to get rich representing *Listen*. So if you don't have the interest of young people at heart, you're going to quit eventually. I'd rather have the satisfaction of knowing that I'm helping kids, even though I may never find out who they are."

Arousing public opinion about drug education isn't easy. For one thing, Smith says, it's common knowledge that large cities such as New York City and Washington, D.C., are awash with drugs. But many people forget that small cities, such as Asheville, North Carolina, are far from being drug-free.

In some ways his greatest challenge isn't with the youth, but with the public's saturation with the drug problem. "Sometimes you find a lot of people—including parents, teachers, businesspersons, and church people—who have heard so much about drugs that they think it's just another fad, that it will pass away." He adds, "But this *won't* pass away without help."

And so Sandy Smith continues to pledge his life to help fight the war on drugs. Ron Quick adds, "He doesn't do anything magical, he's no orator, but he believes in what he's doing." And it seems that those who meet him respond to his quiet power.



Janet L. Conley writes from Philadelphia, Pennsylvania.



Do You Know His Name?

By James R. Nix

It seemed that everything in his world was changing. He had tried to stop the preaching of what to him sounded like strange new doctrine. But to no avail.

Stunned, embittered, and discouraged, this resolute defender of the faith retired to a farm in Florida, on which he planted an orange grove. For 13 years, until his ailing wife died, he remained in virtual isolation from his former colleagues. It appeared his work for the church was over.

He was born November 12, 1834, in Waterbury, Vermont, the son of a starch manufacturer and grandson of a Vermont governor. When his parents became Sabbathkeepers, he did not. A skeptic, he found only contradictions in the Bible.

In 1856, however, a thought came to him as if spoken by an audible voice: "There are some good things in the Bible; why not believe that part anyway?" He looked up and said, "I'll do it, Lord," and felt an immediate change come over him. Within a few months he returned home to Iowa, where his parents were then living, and was baptized by Elder J. N. Andrews.

Now a converted young man, he taught school for two winters near his home, and at the age of 24 married Lenthia A. Lockwood. The newlyweds settled on a farm, where a daughter and two sons were born to them.

Simultaneous Presidencies

Although unordained at the time, this farmer-layman was elected president of the Iowa Conference in 1865. Ordination came two years later at the hands of Elders James White and D. T. Bourdeau. While still serving as president of the Iowa Conference, he was simultaneously elected president of the General Conference. In this new post he crisscrossed the country by train from Maine to California, attending camp meetings and church

councils, building institutions, and chairing their boards. In 1874 he helped raise money to establish both the Pacific Press Publishing Association and Battle Creek College. In 1883 he went to Europe as the first incumbent General Conference president to travel outside the United States. He spent more than a year in Europe, during which time he helped to establish three publishing houses.

Noted for his forceful will, this church administrator also possessed a keen analytical mind.

Unfortunately, he was also known for his irascibility and distrust of others. His years of retirement in Florida, with time for contemplation (during which Ellen White remained a close friend and pleaded with him to change his views), did much to cleanse him of these characteristics. Shortly after the turn of the century, the ex-orange grower was elected president of the Southern Union, a position he held until 1907.

In 1915 this re-retired but still active worker attended the Fall Council at Loma Linda, California, where leaders debated whether to spend funds to get their fledgling medical school accredited or close it and put the money into missions. Since none felt the mission program should be curtailed, it seemed the medical school would have to be closed.

General Conference president A. G. Daniells was about to call for the vote when our now 80-year-old retiree asked to speak. The speech went something like this:

"You know that at times I have not always been on the right side of situations. Although it has taken a while, I have learned not to vote against what God has told us we should do. Sister White has made it clear that we should have this medical school, and now before her body is barely cold in the grave [Ellen White had died in July of that year] we

are talking about closing it. I want to say that when the chairman calls for the vote, this is one old hand that will not go up in favor of the motion."

When Elder Daniells called for the vote, the motion to close the medical school was defeated.

Not Forgotten

On July 25, 1918, in Healdsburg, California—just a few months after he attended a General Conference session in San Francisco—this tired old warrior died of a brain tumor. During the last years of his life, he was often heard singing William Cowper's old hymn:

"Poor though I am, despised, forgot,
Yet God, my God, forgets me not;
And he is safe and must succeed
For whom the Lord vouchsafes to
plead."

During his last illness, while lying in bed, this retired church patriarch was heard to exclaim, "O my God, how much I love Thee!" This was not the same person who in 1888 had taken a firm stand against the preaching of righteousness by faith in Christ by A. T. Jones and E. J. Waggoner at the Minneapolis General Conference session. Slowly, very slowly, he had grown to see the importance of making Christ central in preaching and doctrine. Behind his iron will beat a kind and loving heart, repentant of mistakes and sins, tender in sympathy, and strong in love for God and humanity.

Elder George I. Butler, the man who had done so much for his church during the 11 years he served as General Conference president (1871-1874, 1880-1888), only to feel rejected because of "strange new doctrine," finally came to know Christ fully.

James R. Nix is director of special collections, Loma Linda University Libraries. Sponsored by the Heritage Room.

America's Hometown

BY MARIAN MAGNUSON

In autumn of 1620 some brave men and women boarded a merchant vessel, the *Mayflower*. They had heard about a new world across the Atlantic Ocean. Here

they hoped to have religious freedom.

More than two months after sailing from England, they reached Cape Cod. They hadn't planned to land in this rocky area, but a storm forced them to seek shelter here. Their landing place, Plymouth, Massachusetts, is called "America's Hometown" because it became America's first permanent settlement with an agreement for self-government. This agreement was called the Mayflower Compact.

Can you imagine what it was like living on the *Mayflower* for more than two months? Crossing the Atlantic Ocean in that ship was much different from modern ship travel.

At Plymouth you may board the *Mayflower II*, a full-scale reproduction of the 1620 ship. Built in England, it sailed across the Atlantic in 1957. On board, costumed men and women portray the sailors and passengers who sailed in 1620.

On the main deck of the ship is the forecabin, where ordinary sailors stayed and prepared their meals. Behind the open deck is the steerage area. Here ship's officers and some of the leading passengers slept. Next to this was the great cabin, where other leading families stayed.

On the deck below is a large space called "the 'tween decks." Most of the passengers stayed here during the voyage. They had small cabins or bunks along the sides of the ship. These were quite uncomfortable living quarters. Below this deck is the hold, where food, furniture, and tools were kept.

The passengers thanked God when they came to land. On December 21, 1620, these Pilgrims rowed to shore and stepped on the rock that is now called Plymouth Rock.

A visit to America's Hometown may help you learn about the religious Europeans who first settled in this area.

The salvation story in the language of children

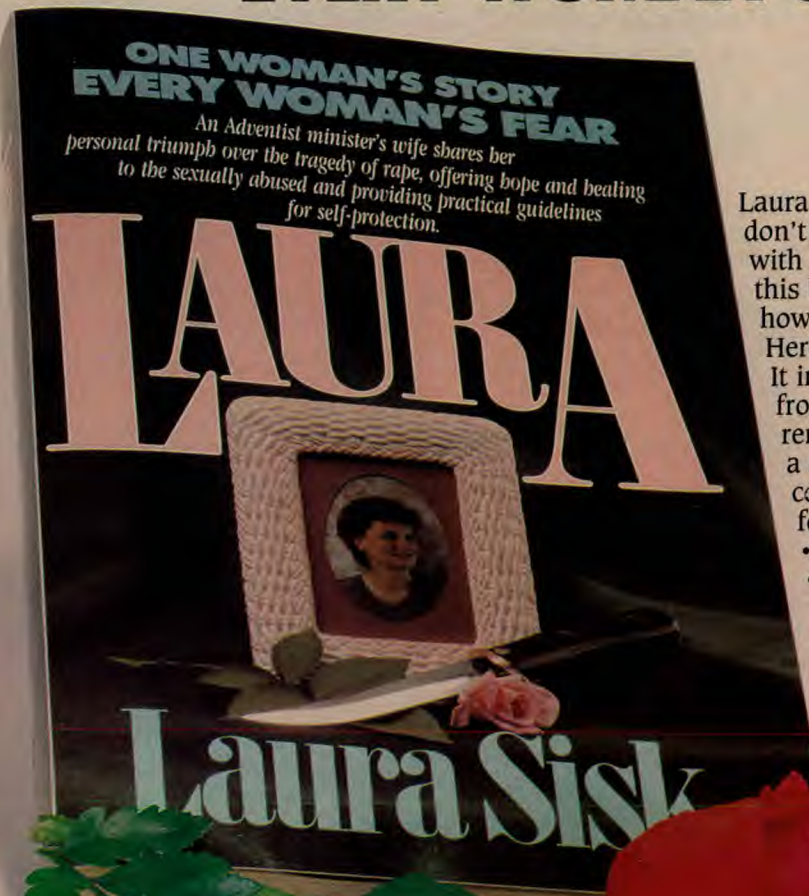
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Sandra Bandy. At age 14 the author stepped forward at an evangelistic meeting. Then her parents strictly forbade her attending the Adventist church. Feeling cut off from the God she had just met, she drifted into drugs and finally mental illness. But God was there, ready to calm the storm in her life. An inspiring testimony.

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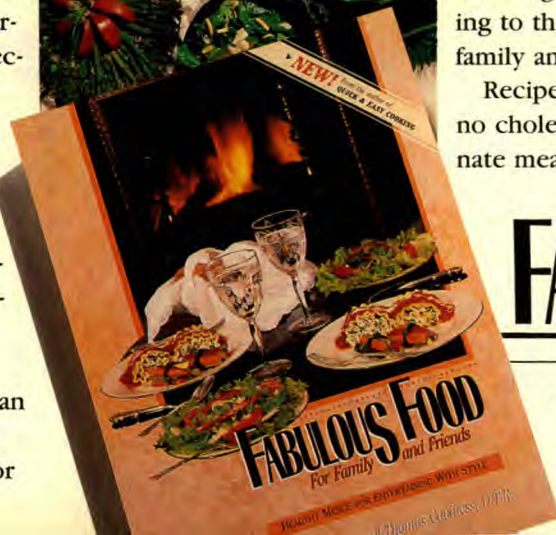
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GENERAL CONFERENCE

Harvest 90 Exceeds Expectations

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The program covered three dimensions: (1) the *spiritual dimension*—renewal and personal growth through Bible study, prayer, fellowship, and witnessing; (2) the *evangelistic dimension*—reaching the unreached; and (3) the *training dimension*—making every Seventh-day Adventist church a center of training for service.

The specific goals of Harvest 90 were: (1) to maximize church attendance; (2) to double the number of members equipped for soul-winning activities; and (3) to double the number of accessions achieved during the One Thousand Days of Reaping.

The church worked with four baptismal goals: (1) the basic goal of 2 million, double the 1 million goal reached during the One Thousand Days of Reaping; (2) the Harvest 90 goal of 2,217,768, double the results of the One Thousand Days of Reaping; (3) the faith goal of 2,303,000, the goal set by the divisions; and (4) the super goal of 2.5 million.

Positive Response

The world fields enthusiastically accepted the Harvest 90 program, voluntarily set high baptismal goals, and laid excellent plans. During the quinquennium, evangelism remained the priority item in all divisions.

New methods included gigantic national evangelistic campaigns, such as those held in Brazil, the Philippines, Spain, Papua New Guinea, Peru, Indonesia, and Korea. Multiple metropolitan campaigns took place in cities such as

New York, Guayaquil, Mexico, Seattle, Caracas, and Manila.

The most productive methods for soul winning were: (1) *public evangelism*, used in all parts of the world, with exceptional results in Europe; (2) *personal evangelism*, in which laypersons used Bible studies to prepare the majority of the baptismal candidates; (3) *baptismal classes*, which brought great results in South and Inter-America, as well as in Africa and the South Pacific; (4) *Revelation seminars*, used throughout most of the world; (5) *homes* as places for witnessing; and (6) *frequent baptisms*, including a call for decisions as a part of the ceremony.

In Europe a mobile institute of evangelism was organized. The Far Eastern Division used language schools. In South America the pioneer plan of organizing new churches proved very successful. In Inter-America pastors and lay members worked together.

Good News From All Divisions

■ *The Africa-Indian Ocean Division* set the highest baptismal goal of all the divisions and almost reached it.

In January 1987, Adventist work reopened in Burundi, where more than 18,000 people have since been baptized. In Rwanda 4,500 candidates were baptized in one day. Ghana celebrated the one hundredth anniversary of Adventist work with a united national evangelistic campaign.

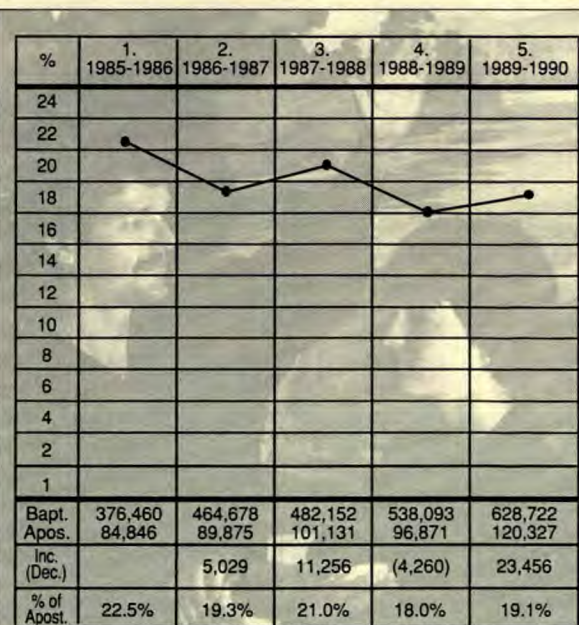
■ *The Eastern Africa Division* led the world field with more than a half million baptisms. In 1989 its record baptisms totaled 131,823.

Several evangelistic campaigns resulted in more than 1,000 baptisms, with the one in Niamira, Kisii, Kenya, producing 4,227.

■ *The Euro-Africa Division* established a mobile institute of evangelism that held schools of evangelism for pastors and laypeople in six cities, with excellent results. Lisbon's evangelistic campaign attracted 4,000 people. The first national evangelistic campaign in Europe convened in Spain. In Angola and Mozambique thousands of new converts united with the church each year. In 1986 a campaign in Munich, Germany, conducted by Mark Finley, produced 68 baptisms. After the revolution in Romania, more than 200 churches were organized.

■ *The Far Eastern Division* saw national evangelistic campaigns in the Philippines in which 10,000 simultaneous cottage meetings resulted in 44,250 baptisms. In Indonesia 2,000 cottage meetings brought in 5,431 baptisms.

■ *The Inter-America Division* became the first in the world division to reach more than 1 million members. It led in baptisms for three of the five years of



Apostasies and missing in relation to baptisms

By Carlos E. Aeschlimann, associate secretary, Ministerial Department, General Conference. Adapted with permission from Ministry magazine.

Harvest 90 and rated second in total baptisms with almost a half million. Mega-Mexico '89, the largest campaign, involved 120 pastors and 650 lay evangelists, and resulted in 3,265 people baptized and 15 new churches organized.

■ *The North American Division* found hundreds of Revelation seminars and evangelistic campaigns the most successful methods of soul winning. The Atlantic Union reached its Harvest 90 goal. The Columbia Union reported more than 2,000 people baptized during the last weeks of Harvest 90. The division's largest endeavor was the 1986 New York Metropolitan Campaign in which 50 churches participated. This yearlong effort produced 1,465 baptisms.

■ *The South American Division* prepared a half million Revelation seminar sets. Pastor Felix Aduviri and his lay members readied 1,027 candidates for baptism in one year. The division organized metropolitan campaigns in the principal cities of the division. National evangelistic campaigns were held in each country. A 1990 Continental Campaign is now in progress. The Brazil National Campaign included 10,000 centers for preaching and resulted in 47,551 baptisms.

■ *The South Pacific Division* pastors and laypersons conducted Revelation seminars all over Australia. In Papua New Guinea several big campaigns produced baptisms ranging from 200 to 1,000. The largest baptism in the history of the Seventh-day Adventist Church took place in Papua New Guinea when 127 pastors baptized more than 4,400 people.

■ *The Southern Asia Division* worked hard to reach its thousands of villages. On November 22, 1987, in Andhra Pradesh, 20 pastors baptized 725 people in the Godavari River. The Central India Union organized 25 small-town efforts, 45 cottage meetings, and 38 lay efforts—eight conducted by women and nine by youth. In six months baptisms totaled 1,520.

■ *The Trans-European Division's* Mark Finley conducted schools of evangelism and campaigns in Gdansk, Belgrade, Copenhagen, Stockholm, Budapest,

Tampere, and Karachi, with remarkable results. An exciting breakthrough saw the introduction of Revelation seminars translated into several languages. The largest evangelistic thrust took place in London, with seven simultaneous efforts resulting in 475 baptisms. A Karachi campaign brought in 246 new members.

■ *The U.S.S.R. Division* had a Harvest 90 goal of

4,000, but baptisms soared to 8,344, or 208 percent of the goal. A public baptism held in the Dnieper River in the city of Kiev attracted more than 5,000 persons, who watched from the riverbank. The division's first public evangelistic campaign was held in Novosibirsk, Siberia, with Harold F. Otis as speaker.

■ *The Middle East Union* became the first union in the world to reach its total Harvest 90 goal. It almost doubled the original goal of 1,200.

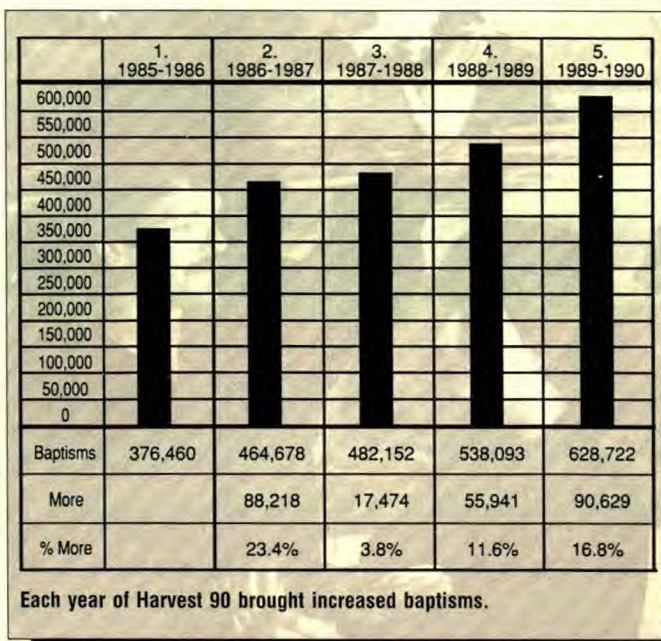
Final Strategy

The Harvest 90 Advisory Committee challenged the world to culminate Harvest 90 with a global evangelistic explosion and set a faith goal of 300,000 baptisms for the last two quarters.

The last quarter, called 90 Days of Reaping, set a faith goal of baptizing 2,000 people every day.

On Sabbath, May 26, named Harvest 90 Victory Baptism, all churches around the world were encouraged to conduct baptismal ceremonies to reach the faith goal of baptizing 100,000 souls on one day.

The three faith objectives were achieved. During the last two quarters we baptized 332,455. Traditionally, the quarter just before GC session is low in baptisms, but this time it proved to be



the best of all—baptisms totaled 197,179, or 2,167 per day. For the Harvest 90 Victory Baptism, we baptized 117,206 people in one day, probably the largest one-day baptism in the history of our church.

Final Results

For the Harvest 90 goal of maximizing church attendance, it seems possible that the Far Eastern, South Pacific, South American, and Inter-American divisions' goals were surpassed. For the Harvest 90 goal—double the number of church members equipped for soul-winning activities—seven divisions and one attached field reported that at the beginning of Harvest 90, 362,726 people became involved in soul-winning activities. At the end of Harvest 90 the total rose to 639,904 people, an increase of 76 percent.

Although in Indianapolis the divisions reported 2,503,192 baptisms, the General Conference Archives and Statistics official report counted 2,490,105, or 124 percent of the basic goal of 2 million; 112 percent of the Harvest 90 goal of 2,217,768; 108 percent of the faith goal of 2,303,000; and 99 percent of the super goal of 2.5 million.

During Harvest 90 we baptized enough people to organize a division of 124,505 members each quarter, a union of 41,501

members each month, a conference of 9,577 members each week, and a mission of 1,364 members each day.

At the beginning of Harvest 90 we had 4,598,032 church members, and at its close, 6,442,545. This represents an increase of 1,844,513, or 40 percent net growth (8 percent annually).

Also at the beginning of Harvest 90 we had 25,176 churches, and 31,592 at its close. We organized 6,416 new churches, which represents 25 percent growth (5 percent annually).

On the average we baptized one new member per minute. Every hour a church of 57 members could have been organized.

Regarding apostasies and missing

members, the percentage in relation to baptisms is as follows: 1985-1986, 22 percent; 1986-1987, 19 percent; 1987-1988, 21 percent; 1988-1989, 18 percent; 1989-1990, 19 percent.

We began Harvest 90 with 22 percent apostasies and closed with 19 percent. Baptisms totaled 2,490,105, and apostasies/missing members, 493,050, or 19 percent of the baptisms. We regret the loss of almost a half million brothers and sisters, but we praise God that Harvest 90 ended with 3 percent less apostasies than at the start of this program. It is imperative that baptismal candidates be prepared even better. These new members should be attended to with greater care to avoid losing them.

are given to Seventh-day Adventist authors for English language books of exceptional quality published in the past five years. For more information, contact Literary Awards Committee Chair, c/o Southwestern Adventist College, Keene, TX 76059.

The librarians also announced the 1990 winners of the D. Glenn Hilts Scholarship. They are Carol Nicks, a graduate of Andrews University who is attending library school at the University of Alberta; and Richard Scott, a graduate of Union College who is attending the University of Kentucky. This scholarship was established to "recognize excellence in scholarship and encourage individuals with leadership potential to enter the field of SDA librarianship."

The \$1,000 scholarship honors the memory of D. Glenn Hilts, former librarian at Union, Atlantic Union, and La Sierra colleges. This competitive scholarship is available to Adventists attending a recognized graduate library school. For more information and application materials for the 1991 scholarship, contact ASDAL, c/o Union College Library, Lincoln, NE 68506. All completed application documents must be received by April 25, 1991.

■ ANDREWS UNIVERSITY

Librarians Announce Awards

Adventist Libraries: A Global Vision" provided the theme for the annual conference of the Association of Seventh-day Adventist Librarians (ASDAL), held at Andrews University, June 28-July 3. Librarians from more than 10 countries attended the meetings, which included such topics as culture and librarianship, Adventist resources, stress management in the nineties, freedom of information in SDA academic libraries, and bibliographic resources for church musicians.

ASDAL's summer conferences serve as a forum for discussion of issues of mutual concern to SDA librarians and provide opportunities for professional development. For information on future conferences and ASDAL membership, write ASDAL, c/o Union College Library, Lincoln, NE 68506.

The association has announced the first ASDAL Literary Awards. Recipients are June Strong, for *The Song of Eve*, published by Review and Herald in

1986; and Jon Dybdahl, for *Missions: A Two-Way Street*, published by Pacific Press in 1987.

The purpose of the ASDAL Literary Award is to promote and reward excellence in denominational writing. Awards

■ GENERAL CONFERENCE

Women Meet During Annual Council

The Annual Council at General Conference headquarters in Silver Spring, Maryland, featured meetings for the women in attendance on October 3 and 4. Ellen Bresee, Shepherdess International coordinator, welcomed the wives who had accompanied their husbands to the session. Anita Folkenberg, wife of the General Conference president, gave the opening devotional message, stressing the need to keep one's focus on Christ and His sacrifice in seeking to do God's will.

Sally Streib, a pastor's wife from the Potomac Conference, brought lessons from nature to encourage women in their servant/leader role.

Barbara Nelson, wife of North Pacific Union secretary Paul Nelson, led attendees through the ACTS prayer experience: A—adoration expressed in praise; C—confession of anything that might come between us and answered prayer; T—thanksgiving for gifts received from God's hand; and S—supplication for the special needs of loved ones.

By Marianette Johnston, a secretary for PATCH, Clackamas, Oregon.

By Linda Wildman, periodicals librarian, James White Library, Andrews University.

Of Scars and Forgiveness

With the ugly wound on his small foot gushing blood, Bascom climbed up the ladder from our cellar. He was the son of our Methodist pastor and my very best friend. I remember well, for the year 1929 was that disastrous year when America's banks slammed their doors in the faces of their depositors.

But it is Bascom, not failing banks or the Great Depression, that holds center stage in this story, and these words are about him.

My parents had moved our large family into the only house in our small town boasting a cellar. I would often climb down the ladder and gape at the mishmash of spoiled canned goods and shattered glass. Even today I can smell the faraway stagnant odor coming from that abandoned pit that once had functioned as a storage cellar.

For a treasured one hour weekly our mothers permitted Bascom and me to play at one or the other of our homes. The host parent would always tell us promptly when the 60 minutes were up by kindly but firmly saying, "I'm sorry, time is up. You must run home now."

On Impulse

That particular week so long ago, it was Bascom's turn to play at my house. On an impulse I asked my 10-year-old friend if he'd like to look into our cellar. He would like to, and he did. Then to tease him, but meaning no harm, I shut the door to the cellar for just a moment. But that was enough.

Imprisoned as he was for just those few seconds in that dark hole with its nauseating odors, he suffered a deep gash on one of his bare feet. His gushing blood stained the cellar and the ladder—and my heart. A shard of broken glass and my childish indiscretion had done its foul work. I can even yet see his young face. "Ralph, I am disappointed in you," he said.



*Bascom's
gushing blood
stained the
cellar, the
ladder—and my
heart.*

My mother tenderly pulled the fissure together and bound it with "old sheet bandages," which every household kept handy. He left our house and began hobbling the five blocks to his parsonage home. I said I was sorry, but Mama demanded that I follow him home and again express my sincere regrets. And then her words weighed like lead upon my 9-year-old heart: "He will never play with you again," she predicted with a sure finality.

That night I tossed sleeplessly. What had I done?

All the next week my mind pored over every detail of the chain of events and what my impetuous act had caused. I had lost my best friend!

I was playing alone in the yard a week later, and from plain habit I glanced down the road that led to Bascom's house. Surely my eyes were deceiving me, playing mean tricks on me! As the Scriptures might phrase it, I saw the familiar form of my friend "afar off." Limping but ambulatory, he was as certainly as sunrise making his way to my house.

I was forgiven!

Wherever he is today, whether living or sleeping in the Lord, he carries the scar that in childish haste I had caused. The prodigal son would surely understand my thoughts that day Bascom came limping back to my house to play. For to this day I remember Bascom, my young friend who taught me a treasured lesson about scars and forgiveness.



Ralph Joel Tompkins writes from Tampa, Florida.

**BY RALPH JOEL
TOMPKINS**

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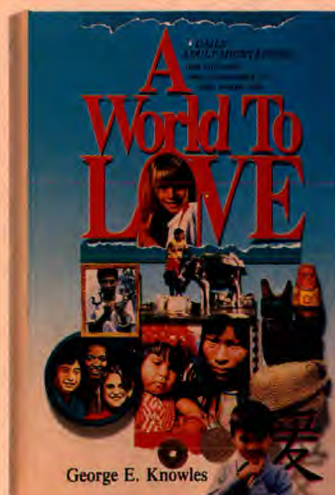


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