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ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

OCTOBER 3, 1991



Can the Church Fail?

LONG
JUSTICE

Taking Exception

I hope the opinions expressed in "As the Spirit Leads" (Aug. 1) are not shared by the majority of "Third World" Adventists. The labels the writer placed on "Euro-American Caucasian" Adventists do not fit me or the majority of Adventists that I am in contact with.

The majority of missionaries endure hardships and illness, and some even loss of life, to bring the good news to people they genuinely love. To paint the picture of the "Great White Missionary" with servants and chauffeurs is unfair to them.

How can the writer in one breath declare that our financial resources are God's to begin with, then assert that the church is under the control of North Americans? It is, and always will be, under God's control! The freedoms we enjoy in America and the strength derived from those freedoms are the reasons that this nation was chosen as a leader, and they are the same freedoms and strengths that allow the author to enjoy potlucks, a sound education, and the ability to criticize the nation of which he is a guest and to have his criticisms printed in our church paper!

Dennis R. Campbell, D.D.S.
Asheville, North Carolina

More Blessed

We were pleased to see "To Nepal With Love" (July 18), regarding our youth activity last March. Especially the cover picture meant a lot to us. The high school boy who is holding a bamboo basket is not a Christian. All of us, whether Christian or not, enjoyed working for the lepers. After the students returned from Nepal they showed a change of attitude toward Christianity and their school. We the givers have been more blessed than the recipients.

Kiyoshi Fujita
Director, ADRA-Japan

The Dead or the Living?

What a thrill to read "Where Past and Future Meet" (July 25)! I spent 14 years in Battle Creek and know and appreciate the work done by Duff Stoltz and other members of the Tabernacle as they seek

to preserve Adventist landmarks. I too remember the awe I felt as I visited Mrs. White's home and saw how frugally the pioneers lived. The small closet in the upstairs bedroom no doubt held all their clothes, and what sacrifices they must have made to spread the Adventist message!

Ardythe Hovland
Aurora, Colorado

I am sorry to rain on anyone's parade, but I think it is a waste of good funds to spend all that money fixing up William Miller's

Coming in the Adventist Review

Oct. 31—Report of the 1991 Annual Council in Perth, Australia

Nov. 7—"North America: Days of Opportunity," by NAD president Alfred C. McClure
"Prayer in Public Schools: The New Debate," by Mitchell Tyner, J.D.

Coming in 1992

"The Second Coming of Christ." Special issue; all 32 pages on this vital belief. Good to use as a witnessing tool for neighbors, relatives, friends. This will be our first issue of 1992.

farm in Low Hampton. And who cares about the house where James White's parents lived?

There are thousands of living Adventists who could stand to have their homes painted and fixed up: let the kids feel good about being a part of that. I am all for maintaining Elmshaven and currently used buildings, but money should be spent on the living, not on the dead.

Joseph Wamack, Pastor
Knoxville, Tennessee

All News

I thank the workers of the *Review* for putting together the special issue on News From Around the World (Aug.

15). Please do more of these. I enjoyed the stories tremendously.

Norman E. Hephner
Spring City, Tennessee

Expanded Truth

"Truth Our Contemporary" (Aug. 22) calls to mind two passages in Ellen White's writings: "The truth of God is infinite, capable of measureless expansion" (*Fundamentals of Christian Education*, p. 196); and "For those who thus lay hold of the divine assurances of God's Word, there are wonderful possibilities. Before them lie vast fields of truth, vast resources of power. Glorious things are to be revealed" (*The Ministry of Healing*, p. 465). I believe that we should look, not for divine revelation of grand new major principles of truth, but for the eternally continuing expansion of the meaning of that truth. Every believer may share in the possibility.

It would be tragic (but possible—it happened in 1888) for any of us to become so habituated to traditional perspectives on truth that we fail to appreciate it when it comes to us in a new expansion of its meaning.

Walter M. Booth
Berrien Springs, Michigan

Responses to Online (cont.)

Eileen and I just completed reviewing the first *OnLine Edition*. It is very well done, and I believe it will prove itself a valuable addition to the denomination's periodicals. If nothing else, it will reach a number of people who, for whatever reason, don't regularly read the *Review*.

D. Malcolm Maxwell, President
Pacific Union College

I sat down on a Saturday night and viewed the entire presentation. I like the idea of the video being broken up into segments. I do believe that it is important to keep each of these segments moving along at a very rapid pace. Many people have a short attention span.

Lenora D. Jaecks, President
Washington Conference

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8 Twenty-one days of miracles in Rostov



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Eyewitnesses to History

Rarely do we see history in the making; rarely do we stand on the threshold of a new era. This is one of those times.

With events that confounded the pundits and astonished the media, the Soviet Union is careering to a new and uncertain future. Already the Communist bloc lay in disarray, scattered by the awakening of Eastern Europe; now in the land of its birth Communism writhes in death throes.

Two years ago one image, played over and over on the TV screen, captured the moment: youths dancing atop the Berlin Wall, holding flags, while others wielded pickaxes. Now, a new image for the hour: Boris Yeltsin atop a tank addressing a huge crowd outside the Russian parliament while beyond the perimeter the military forces supporting the coup wait to move in.

What a time to live! William Wordsworth captured the mood of the French Revolution at its commencement:

“Bliss was it in that dawn to be alive,
But to be young was very heaven!”

How much more should these times stir our bones!

“We would know therefore what these things mean,” said the Athenians to Paul in a totally different context (Acts 17:20). That is still the important question. So while we realize that events may yet swing again, we offer the following biblical perspective on the past few weeks:

1. The Lord intervenes to bring about His purposes.

“His dominion is an eternal dominion; his kingdom endures from generation to generation,” wrote the prophet Daniel. “All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth” (Dan. 4:34, 35, NIV).

Most of the time we find it difficult to

discern how God works in history. But when great and mighty changes occur with startling suddenness, as they have in the past few years, we see His hand more clearly.

Consider, for instance, a “what if” from the week of August 18-25. According to one report, the coup leaders missed arresting Boris Yeltsin by 30-40 minutes. What if they had come a bare half hour or so sooner? With Yeltsin out of the way and no voice to rally the Russian people, what would have happened to the coup?

Ellen White notes: “The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge” (*Testimonies*, vol. 4, p. 753). We do well to keep that perspective always in view amid the sharp changes of our times. God is Lord of time and space, and His purposes will prevail in the end.

2. Jesus’ promise of the gospel to all the world must find fulfillment.

“This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,” Jesus predicted (Matt. 24:14). But for many years vast populations of earth have been denied the gospel, as preaching has been restricted or forbidden.

The Soviet Union was one of these regions. During the past few years, however, the doors of opportunity swung wide under the breeze of *glasnost*. Along with other Christian bodies, Seventh-day Adventists seized the day, starting a seminary to train ministers, organizing a division, and holding many evangelistic meetings.

Visitors and speakers returning home sounded a common refrain: they witnessed unsurpassed hunger to hear the

good news, a spiritual awakening. Apparently the Lord chose to keep the doors open in the Soviet Union.

And what has happened there and in Eastern Europe encourages us to believe that the other areas of huge need—the Muslim world, China, India—also will turn to the gospel.

3. The amazing events of our day herald the return of Jesus.

“These are the most momentous months in mankind’s history,” wrote George F. Will in the *Washington Post* some time ago. “This is so, not merely because of the scale of events shaking regimes from the Danube to the China Sea, but also because of the clarity with which great ideas are clashing and historical controversies are being resolved.”

George Will spoke more than he realized. For beneath the national and political struggles of our times lies a deeper one—the struggle between good and evil, between Christ and Satan. And in our day God is working to bring this great controversy to its glorious close.

“We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived; new controversies will arise. The scenes to be enacted in our world are not yet even dreamed of” (*Testimonies*, vol. 5, p. 753).

We are eyewitnesses of history. But may we be more: may we be people who, as the Bible says, understand the times and know what to do (1 Chron. 12:32).

WILLIAM G. JOHNSON



Rethinking Public Evangelism

Last month, as many of you might have done, I sat transfixed in front of the television screen watching the nightly newscasts of the coup unfolding in the Soviet Union. I felt relieved when the coup collapsed, and I began to reflect on the events of that dramatic week.

My immediate reaction was gladness that the doors will not close on our growing and successful evangelistic thrust in the Soviet Union. Our seminary remains open, and its respected agriculture program continues. Construction on our new printing plant can proceed. I sense the days ahead for the gospel in the Soviet territory may be even brighter.

But one of the ironies of the situation is that the country that now seems to staunchly defend and promote liberty and democracy worldwide—the United States of America—will someday renounce all sense of justice and trample upon the freedoms and rights of its citizens. Adventists understand Revelation 13 to describe such a scenario (see also *The Great Controversy*, pp. 582-592).

While we do know that the union of church and state described in Revelation will occur to curtail freedom, we do not know *when* it will occur. While it may seem too far off for most of us to think about, our knowledge of the future should shape our actions today.

Our Response

One response should be a desire for intense Bible study to reaffirm the biblical bases of our beliefs. Years ago Ellen White declared: "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict" (*ibid.*, p. 593).

A second response should be a desire to personally share the excitement of our faith in Christ and His salvation with others.

Third, I believe the time has come for

an unprecedented public evangelistic thrust. Walls of prejudice and isolationism are crumbling around the world. Unparalleled opportunities exist now. It is no time to say we do not have the money to fund such evangelism. We must.

Individually we need to reassess our giving to the gospel's proclamation. Corporately we need to take further steps to economize. The process will be painful, but it is needed to release more funds for

A vital benefit of public evangelism is the continual reeducation of members in the pillars of their faith.

evangelism. *Why else do we exist?*

Local churches need to decide what funds are being spent for comfort versus evangelism. And the administrative levels of the church need to be further streamlined to reduce overhead costs.

A few years ago I would not have called for such funding of massive public evangelism. I used to look more at what I considered the negatives: too few segments of society attracted; too many converts rushed into baptism, and thus soon leaving the church; and the local church either unprepared or unwilling to assimilate the new converts into their fellowship.

But while these perceived negatives may still exist, my thinking has changed on public evangelism because of the comments someone made to me. Besides the obvious benefit of a tremendous number of new converts, he suggested

that a vital benefit of public evangelism is the continual reeducation of Adventist members in the pillars of their faith.

His reason didn't make a lot of sense at first, but as I thought about it more, it began to appear valid, particularly for North America. Why? Because some pastors bypass the preaching of the distinctive Adventist truths in their pulpits on Sabbath morning. Evangelistic meetings provide the only opportunity for members to hear those old-time beliefs preached again. And such preaching is *vital* if we expect to keep the church together in belief and practice.

Sabbath Morning Evangelism

Let's face it. Members' enthusiasm for public evangelism in North America may have peaked many years ago. This suggests that maybe the greatest evangelistic endeavor of the churches is, or should be, our Sabbath morning services. Where else in North America do we have so many people coming to hear what we believe?

As I visited a small church recently, I noticed a lady with earrings sitting near the front of the sanctuary. I took her to be a non-Adventist (which I later confirmed) and wondered if this would be her first and last visit to an Adventist church. I prayed that the Sabbath school and worship service would be representative of the Adventist faith, giving her a good understanding of what we believe.

I believe an emphasis upon using Sabbath morning services for evangelism is eminently appropriate. We would be assured that members would be reaffirmed in our distinctive Christian beliefs and that visitors might become members.

GENERAL CONFERENCE

World Church Leaders Converge on Australia. More than 300 church leaders from around the world will converge on Perth, Australia, October 7-14, for the first-ever Annual Council held on the continent. In addition to the invitees, more than 3,000 visitors are expected to attend special services there.

Australia is part of the South Pacific Division, which had 231,370 members and 1,363 churches as of January 1, 1991.

Items to be discussed in sessions include a preliminary report of the Commission on the Church in South Africa, a report of the Commission on Governance, approval of a cap for General Conference operating expenses, and a proposal to designate an annual global baptismal day.

The church leaders are also expected to elect a new General Conference undersecretary to replace retiring Fred G. Thomas, Far Eastern Division secretary to replace Tong C. Kim, who has asked to be reassigned to his homeland in Korea; and a South Pacific Division field secretary to replace Arthur Ferch, who died recently. The *Adventist Review* will carry a four-page on-the-spot report from Perth in its October 31 issue.

NORTH AMERICA

Breath of Life Church Emerges in Brooklyn. As a result of a four-week area-wide evangelistic effort in the New York City borough of Brooklyn, a new Adventist church will be established there, says Ted Jones, Atlantic Union

R&H Board Reviews Financial Picture

The Review and Herald Publishing Association in Hagerstown, Maryland, has been undergoing major financial stress. Yet Robert J. Kloosterhuis, R&H board vice chairman and a General Conference vice president, believes the Adventist Church's oldest publishing house will emerge as a strong institution.

"Sales have been steady over the past several years but have not kept pace with inflation," Kloosterhuis says. "This has contributed to a serious loss. And a loss of any amount is serious and deserves the full attention of administrators."

R&H's financial status was disclosed at the board's September 5 meeting, when board members authorized R&H officials to borrow up to \$2.5 million to sustain current operations. Any new debt would be in addition to the approximately \$5.7 million of long-term debt.

Kloosterhuis says that R&H officials are doing everything within their power to turn the financial picture around—without making further personnel cuts. In June and July the publishing house cut more than 20 positions, reducing the employee roster to approximately 240.

communication director.

With 26 churches participating, the campaign was held at Brooklyn College August 10-September 7. Charles D. Brooks, speaker for the Breath of Life TV ministry and General Conference field secretary (below), conducted the meetings. Attendance during the week averaged 1,900, with 5,000 on the weekends.

Thus far, 287 persons have been baptized and area leaders

are nurturing 30 more for baptism. Nine hundred persons also received certificates for completion of the Amazing Facts Bible course.

Florida Field School Brings 100 Baptisms.

Revelation Now, a five-week evangelistic series and field school in Tampa, Florida, ended August 17 with more than 100 baptisms, reports Robert L. Everett, the Tampa district pastor who coordinated the series.

Four area Adventist churches participated in the effort, and Southern Union church growth director Ron Halversen was the featured speaker. Meeting four nights each week, the series also served as a training vehicle for eight theology students from Southern College. Nightly attendance ranged from 500 to more than 1,100.



The series also featured a drugmobile and counselors for youth in the inner city. They distributed literature and made referrals for drug rehabilitation programs.

Rocky Mountain Youth Spread Literature in Wyoming. A group of Rocky Mountain youth spent their summer blanketing 19 towns in Wyoming with Adventist literature.

Starting in June and working for eight weeks, the 24 academy and college students logged more than 6,500 hours, knocked on more than 90,000 doors, talked to 31,000 persons, and sold 20,000 books with a retail sales value of more than \$76,000.

The summer project was part of the magabook (books in magazine form) ministry, which started at Campion Academy in Loveland, Colorado.

"In some of the towns every home was visited by an Adventist young person," says Gordon Retzer, conference president.

Florida Youth Become Construction Helpers.

The Florida Conference Church Ministries Department sponsored 36 young people on a short-term mission project in Merida, Mexico, July 26-August 4.

The youth installed a roof on the local Adventist church and academy there, says Cindy Kurtzhals, Florida Conference associate communication director.

"The mission trips are more than putting up blocks," says Sergio Torres, associate church ministries director. "For these young people [many of whom

do not attend Adventist schools], this becomes a spiritual renewal, a faith-building experience."

WORLD CHURCH

BBC Producers Train AWR Managers. Radio producers from the British Broadcasting



Company in England were the chief presenters in a six-week training session for 20 program managers representing AWR-Europe at Newbold College, June 18-July 25.

Participants also used the newly published *Radio Guide* as the principal textbook. Published by the Association of Adventist Broadcasters of Europe, the production manual is the first such textbook prepared by a Christian radio body, says Ray Dabrowski, Trans-European Division communication director.

Colombian Church Member Becomes Ambassador. Reno Rankin, an Adventist in the Colombian islands, was recently appointed by the Colombian government as ambassador to Barbados.

Rankin is a graduate of Colombia-Venezuela Adventist College and Andrews University and has served as governor of the Colombian islands, says

GC to Reduce Purchasing, Shipping Services

As part of its ongoing downsizing effort, the General Conference will eliminate many purchasing and shipping services it has traditionally provided to overseas divisions and domestic institutions. The GC Executive Committee approved the termination on September 12.

Starting in 1992, the Adventist World Purchasing Services will no longer act as purchasing agent for missionaries and overseas institutions, says John M. Stephenson, Adventist World Purchasing and Services director. The department will handle purchases only for the world headquarters and limited overseas purchases.

In addition to the reduction in purchasing services, AWPS-Central Departmental Services will no longer store or ship departmental materials for the North American Division. Those materials will be handled by the NAD Distribution Center, in Lincoln, Nebraska. With these reductions, the AWPS staff will be reduced from 16 to six employees.

The AWPS reductions are part of the GC's new round of staff cuts approved by the GC Executive Committee on August 29. Other reductions include the elimination of all 13 custodial positions. These services will be contracted out to an independent firm. Overall, 35 support positions will be eliminated by December 31. Church leaders hope to reassign at least half of the staffers to open positions within the world headquarters complex. The open positions are primarily a result of retirements or transfers.

Adalgiza Archbold, editor of the Inter-American Division *Adventist Review*.

FOR YOUR INTEREST

Tournament of Roses Parade News. The North American Division Church Ministries Department is accepting donations for the Adventist Church's float in the 1992 Tournament of Roses Parade in Pasadena, California.

Each person donating \$25 for the project will receive a souvenir pin. Donors giving \$50 will receive a pin and a picture of the float taken New Year's Day. Donors giving \$100 will receive the picture, pin, and the official Tournament of Roses pin

and rose in a display case.

Send contributions to the North American Division, Box 10550, Silver Spring, MD 20904. Make checks payable to NAD/Roses.

ALSO IN THE NEWS

VISN Offers Ethics Programs to Schools. VISN, the cable TV network supported by 28 faith groups (including the Adventist Church), will offer school pro-

grams this fall emphasizing values- and ethics-oriented themes.

Network president Nelson Price announced the new venture September 5, saying that students at schools in more than 2,000 communities where VISN is available will have access to the programming through Cable in the Classroom, says Religious News Service.

Under the Cable in the Classroom program, local cable systems hook up schools and provide free basic service while cable networks provide commercial-free programs without cost.

Moderate Baptists See Growing Support. A dissident Baptist organization expects to exceed its first-year financial goal of \$4 million, even though it was a latecomer to the budget-making process of most congregations that support it.

The Cooperative Baptist Fellowship views the steadily growing financial contributions as a sign of increasing support among the grass roots for the cause of moderate Baptists. Formed in August 1990, the fellowship was started by moderates seeking refuge from fundamentalist control of the 15 million-member Southern Baptist Convention, says Religious News Service.

CHURCH CALENDAR

- Sept. 28 Pathfinder Day
- Sept. 28 Thirteenth Sabbath Offering for the Trans-European Division
- Oct. 5 Health Emphasis Week/*Vibrant Life* promotion begins
- Oct. 12 Voice of Prophecy Offering

I Felt God's Power

For 21 days
—miracles
and answers
to prayers

What precious lessons of God's power and guidance I learned in the Soviet Union! For 21 nights 3,500 persons, mostly atheists, attended the Good News Series held in the Sport Complex of Rostov-na-Donu, a city in southern Russia.

From the first night the Holy Spirit led out in providing wonderful providences and miracles to let the people know that there is a God in heaven. The influence of the Spirit reached out beyond the complex. One night while a television crew was securing pictures for a news program, a woman ran backstage carrying a large bouquet of roses. With joy inexpressible her words poured forth: "I was an atheist all my life, but now I believe that Jesus is the Son of God."

On the second night of the meeting God did something that made an impact on the entire audience, as well as their neighbors and friends.

Each evening during the crusade, guests placed their prayer requests on a table located on the platform of the 4,600-seat auditorium. The second evening of the meeting someone requested

rain. A pilot was sitting in the audience and said to himself, "This pastor is very foolish. He prays for rain. When it does not rain, he and his God will be discredited." Later that night he checked his barometer. Rain was impossible. Again he shook his head as he thought of the foreign pastor and his prayer.

But during the night a heavy rain fell. By morning some of the lower streets were filled with water.

"There is a God who heard and answered that prayer," said the pilot. "I must attend every meeting until August 17."

The next day his supervisor gave him flight assignments that would take him out of the city for two weeks. His earnest pleading met with a firm "Nyet." Then

the pilot had a new thought: *I will pray to God to have my schedule changed, even though I am a great sinner and God will never listen to me.* And for the first time in his life this atheist prayed.

The very next day he noticed a little card in his mailbox. He had to report for jury duty for the next two weeks. He took the card to his supervisor. "This matter is out of my hands; you will have to stay in Rostov." It was a miracle! God listened to an atheist's prayer!

A simple prayer for rain, and the Holy Spirit began His work upon the hearts of the hundreds of atheists attending the crusade. The success of the Rostov crusade was a result of the Holy Spirit using the testimonies of local persons who had their prayers answered. However, by sending the rain, God put His reputation on the line. Prayer requests increased. What a challenge to the faith of the evangelism team. How earnestly we prayed that no one would be disappointed.

During a dedication service for children, a mother brought her child forward to the platform. "My daughter was in the hospital when you prayed for her. Look, she is here with us today." What a powerful testimony for the living God. Each answered prayer strengthened the faith of those in the audience. On the final day an excited woman ran up the aisle toward the platform. Her face beamed with joy as she testified, "This has been the most wonderful day of my life.

"I spent all last night searching for my missing son," she said. "I checked with relatives and visited all the hospitals. I could not find his body in the morgue. I did not know what had happened to him. I have already lost two children in death. Then the pastors prayed for me. As I left the auditorium after the prayer I told the devil that even if he took all of my children, I would still be faithful to Jesus."

As she began dialing the telephone number of another relative, she felt the arms of her son embracing her. He was safe. God had answered the prayer.

"Praise God, we were both baptized this afternoon in the Don River," she continued her testimony to the audience. "To my surprise, I saw my worst enemy in the line of candidates for baptism. I invited this woman to my home for the evening meal. We are now friends. I have a whole new life because of Jesus."

As the three-week crusade progressed, a sense of family developed in the Sport Complex. When the



Candidates enter the water with 42 pastors for the baptism.

Each of the 263 newly baptized members received a welcome and a red rose.



in ROSTOV

people learned that my father was born in the Ukraine, the family bond was strengthened. They treated me as a son. A feeling of support developed in the auditorium for those who would take the step toward belief in God. When invitations were made, people jammed all the aisles.

During a break in the program, Adventist friends took me down to the Don River. While we walked on the pier a sister told me a bit of the history of the Rostov church. During the times of persecution the church membership had dwindled from 300 to only five persons. Her husband had been one of those arrested. First he had been condemned to be shot for his pastoral activities. Later the sentence was commuted to a 25-year prison term.

I had the privilege of visiting a remote country home where for several years church members had secretly met. Not able to sing, they quietly studied the Bible and prayed together and then slipped out of the home as imperceptibly as possible. Here, too, arrests had been made. Now these hardy brothers and sisters were praying for the people of Rostov. The Lord answered the earnest prayers of these saints who had stood firm in those difficult times.

The past few months have brought freedom to the Soviet Union. The newspaper ads, the handbills, the presence of a foreign doctor/pastor team, renting the largest hall in the city—all were miracles.

Another surprise was the attendance. When Pastor Ivan Paraszchuk, conference president, rented the hall, the manager of the building said, "You are wasting your money. The people of Rostov are not interested in becoming believers. I will visit your meeting in the second week and the hall will be empty." As the meeting commenced, night after night more than 3,500 persons came. "I do not understand this," the manager said later. "We cannot fill this hall with a rock singing group, but you fill it for three weeks with Bible preaching."

One of the topics dealt with stewardship. The pastors expressed a deep concern about taking up an offering. "I spent six years in Siberia for taking up offerings," one pastor protested.

When I presented the topic, I made an earnest appeal to the audience to test God by claiming the promise that He would open the windows of heaven and pour out a greater blessing than one could receive. I asked them to return their tithe to the Lord and bring a thank offering the next evening.

Each night several people made their way to the

platform with gifts of flowers and food for the guest speakers. "You have shown us your wonderful love; now we invite you to show your love and gratitude to God," we challenged them.

The pastor who had suffered so much for taking up offerings said, "The people will not come back tomorrow."



A former drug addict and atheist finds joy in beginning a new life.



We placed a small basket at the front of the stage the next evening, and asked the people to bring their gifts and place them in the basket. Long lines of people came bringing their gifts of love. The aisles were filled with people. The ushers brought in eight additional baskets. After the meeting, the elder pastor who had been in prison ran to the stage. As he embraced me with the customary Russian hug and kiss, he said, "I have seen a miracle, praise the Lord."

When the appeal was made for those who wished to be baptized, more than 1,000 persons signed the decision card. On August 17, 263 persons were baptized in the Don River. More than 100 home Bible classes have been started for the follow-up.

The new Adventist church that could barely house 300 believers now has 600 members plus the interested persons. The Rostov Sport Complex has been rented. A pastor has been assigned to the congregation. Seven pastors remained behind one week to visit every family.

The follow-up extends to the entire conference. Forty-three pastors attended a school of evangelism

Above: Families begin and end the Sabbath by joining hands and repeating "May the peace of God be with you on this Sabbath day" and "The Sabbath day is over; may the angels of God go with us and protect us this new week." Below: Seven hundred home Bible study groups constituted one aspect of the follow-up program.



taught by Dr. Warren Peters, medical director for Weimar Institute, and the author. These pastors have started work in organizing 600 additional home Bible studies throughout the North Caucasian Conference. The final harvest for the series will take place November 26 through December 1. Fifteen thousand Bibles are ready for these home Bible classes. The 2,700 members of the conference have accepted this great evangelism challenge.

As the crusade came to an end, a tractor-trailer loaded with Bibles pulled up to the Sport Complex. Another answer to prayer! What encouragement this precious cargo brought to our brothers and sisters! They now have the tools to reach out to thousands more.

One evening a well-dressed lady came to visit the staff after the meeting. She explained that she was an atheist trained in the most prestigious atheistic school in Moscow.

"I do not believe that there is a God. But night after night I have felt a power moving upon my heart. I have never felt so much love and hope in all my life as

Ready to Believe

After James Zachary spoke on Jesus' promise to return to the earth, an atheist in the audience wrote a poem in Russian and handed it to him. Translated, the poem reads:

The Second Coming

I can hardly believe,
But I am ready to believe.
I can believe because
I am not the first to believe
And I am not the last to believe.

when I attend your meetings. I have invited 22 of my atheist friends from the place where I work to accompany me. They have attended each evening. We all received your gift Bibles.

"I am not a believer. But now I am not sure that I am an atheist, either. We plan to study the Bible, comparing it with our atheist teachings," she said. I promised her that I would visit with her group in November upon my return to Rostov.

When we extended an invitation to keep the Sabbath, the aisles were filled with people. Praise God for the response that His Spirit brought in the Soviet Union!

One morning a pastor shared another precious experience. He had visited with the Communist Party official who had been the director of religious affairs for Rostov and the surrounding community. This man had done all he could to stamp out faith in the city. He heard the news of the thousands attending the Bible meetings. "We Communists have lost; you have won," he told the pastor.

No, not we—the Lord Jesus has won.



James H. Zachary is an associate secretary of the General Conference Ministerial Association.



The Golden Rule?

BY R. S. NORMAN

What is the golden rule?" Mrs. Brown asked her junior Sabbath school class.

"I heard my daddy say that 'he who has the gold rules,'" commented John with a smile.

"I heard a lady say the golden rule is 'I do to them before they do to me,' but I don't think that's what the Bible says." Jean had a questioning look on her face.

"I think the Bible says 'Do unto others as they do unto you,'" said Leon quietly.

Susan waved her hand, "Matthew 7:12 reads 'Therefore . . . whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.'"

"What is the difference between what the Bible says and what Leon said?" asked Mrs. Brown.

"The Bible says 'Do unto others as you would like for them to do to you,' not 'Do unto others as they do unto you.'" Leon sat back in his seat apparently deep in thought.

As the class sat there thinking, Betty commented, "But it is hard to treat somebody nice when that person is mean to you."

"This was written a long time ago. Is it still true today? Does God still expect us to treat people nice who are mean to us?" Jean questioned.

Jimmy answered, "It was not easy then, either, but Jesus did just that. Remember when He was in the Garden of Gethsemane and Peter cut off the ear of the servant of the high priest? Jesus stopped and healed the man."

The bell rang, and the children dashed out the door. Mrs. Brown sat at her desk,

her head in her hands, as she noticed that she had not gotten past Sunday's lesson. As she sat there wondering what she could do to improve her teaching, Susan walked quietly up to her desk.

"I sure am glad we had that discussion about the golden rule this morning. I have always done to others as they have done to me. I believed in getting even. But now I am going to try to treat others as I want to be treated, not how they treat me." After taking a deep breath, she continued, "But Mrs. Brown, it's not going to be easy. So I have come back to ask you to pray with me and ask Jesus to help me do what He would have me do."

As Mr. Jones opened the door to straighten up the room, there sat Mrs. Brown at her desk, smiling as tears streamed down her face.

Can the Church Fail?

*An analysis of
Ellen White's
statements about
the church
and its leaders.*

BY ROBERT W. OLSON

God works through imperfect people. He also works through and blesses the efforts of an imperfect organization—the church. But can the church fail? Has Christ given the church authority forever, or can it be lost? If lost, can it be regained?

Adventists do not have an ideal church history. Although we believe that the Seventh-day Adventist Church is the only one that now meets the two requirements of the book of Revelation for the remnant church¹—keeping the commandments of God and the testimony of Jesus Christ (Rev. 12:17)—we also acknowledge that the Laodicean message applies to us. We have not always listened very well to the counsel contained in that message.

During the 1880s, especially, our ministers became excellent debaters. Many were more proficient at proving the perpetuity of the Sabbath than they were at preaching the gospel.

We reached a spiritual low at the 1888 General Conference session, when the messages of Elders A. T. Jones and E. J. Waggoner were rejected by many of our ministers, including some in influential leadership positions. Ellen White even wondered, at the time, if God might find it necessary to call a different people into existence to proclaim the three angels' messages. In June 1889 she stated that the delegates at the 1888 session "had come out of the denominational churches, but they now act a part similar to that which the churches acted." She then added the

startling comment: "We hoped that there would not be the necessity for another coming out."²

This is the only known statement from the pen of Ellen White indicating that she might have lost confidence in the Seventh-day Adventist Church. A year later there was no doubt or question in her mind when she admonished one of our ministers:

Pleasing the Enemy

"You will take passages in the Testimonies that speak of the close of probation, of the shaking among God's people, and you will talk of a coming out from this people of a purer, holier people that will arise. Now all this pleases the enemy."³

Still, the period from 1888 to 1901 was a time of spiritual uncertainty for our church. Some things improved. Ellen White joined Elders Jones and Waggoner in revivals across the United States. But other things did not improve. In 1895 Ellen White spoke out against the "high-handed power"⁴ that had developed at church headquarter-



ters. Some of our leaders at Battle Creek, she wrote from Australia, "do not make God their counselor."⁵

Further, our denominational work by this time was being carried on in Europe, Australia, and Africa, as well as North America, yet Battle Creek attempted to control it all. Too much power was centered in one office and in one man. Ellen White wrote:

"Those living in distant countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance, they will await 'Yes' or 'No' from that place."⁶

"It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised to change the present order of things."⁷

No Longer God's Voice

Under these conditions, Ellen White maintained that decisions made at the church headquarters office no longer represented the voice of God. Unconsecrated leaders, she declared, do not speak for God. From Australia she wrote the leaders in Michigan:

"The voice from Battle Creek, which has been regarded as authority in counseling how the work should be done, is no longer the voice of God."⁸

"It has been some years since I have considered the General Conference as the voice of God."⁹

"The church is in the Laodicean state. The presence of God is not in her midst."¹⁰

Already, before leaving Battle Creek for Australia, she had written: "That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be—that is past."¹¹

Did these harsh-sounding judgments indicate a rejection of the Seventh-day Adventist Church as God's special medium for reaching the world in these last days? No. At the same time that Ellen White was penning her strongest criticisms, she was also reminding our church members that this was still God's

church and that it would ultimately triumph:

"There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port."¹²

"I tell you, my brethren, the Lord has an organized body through whom He will work. . . . When anyone is drawing

We must avoid both undue criticism of the church and smug self-confidence.

apart from the organized body of God's commandment-keeping people, when he begins to weigh the church in his human scales and begins to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track."¹³

These wonderful assurances helped the church to maintain its unity, but clearly, important changes had to be made. We could not continue longer with our original organizational structure.

The Seventh-day Adventist Church was organized in 1863 with 3,500 members, a half dozen local conferences, about 30 ministerial laborers, and a General Conference committee of three. The General Conference president was well able to provide the leadership and counsel required by such a small enterprise. However, by the turn of the century, with the church's presence now on four continents, it was no longer possible for one man to give adequate supervision and direction to all phases of the ever-expanding work.

Ellen White urged a division of the field, so that our church members around the world would not look to just one person for counsel. She demanded a reorganization (not a new organization). At the 1901 General Conference session she

called for the distribution of leadership responsibilities. With great fervor she declared, "What we want now is a reorganization. . . . There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done."¹⁴

"New conferences must be formed. It was in the order of God that the union conference was organized in Australasia. . . . It is not necessary to send thousands of miles to Battle Creek for advice, and then have to wait weeks before an answer can be received. Those who are right on the ground are to decide what shall be done."¹⁵

The reorganization Ellen White called for was effected. Major changes included the organization of union conferences and union mission boards; integrating activities like Sabbath school, education, and publishing as departments of the General Conference; and placing responsibility at the local level.¹⁶

Thrilled at Response

Ellen White was thrilled at the response of the General Conference to her pleas. At the closing meeting she expressed her conviction that God had been with them, directing them, from the day the session began. She declared:

"Who do you suppose has been among us since this conference began? Who has kept away the objectionable features that generally appear in such a meeting? Who has walked up and down the aisles of this Tabernacle? The God of heaven and His angels. . . . We have been trying to organize the work on right lines. The Lord has sent His angels to minister unto us who are heirs of salvation, telling us how to carry the work forward. . . . I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about."¹⁷

This is not to say that everything was perfect and that all problems had been solved. Ellen White had hoped for a spiritual renewal at the 1901 session, but it did not occur. At her home in St. Helena on January 5, 1903, she lamented over "where we might have been had thorough work been done at the last General Conference."¹⁸

Nevertheless, Ellen White expressed strong confidence in the Seventh-day Adventist Church. In 1905 she cautioned, "We cannot now enter into any new organization, for this would mean apostasy from the truth."¹⁹

Three years later she sounded another positive note when she wrote:

"I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time."²⁰

Finally, Ellen White once again spoke of the "authority and power" of the church in its organized capacity and asserted that its decisions represent the "voice of God" in this world. She declared:

"God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority."²¹

"God has invested His church with special authority and power which no one can be justified in disregarding and despising, for he who does this despises the voice of God."²²

The force of these two statements should give pause to those who are prone to criticize the church and its leadership. On the other hand, these reassuring words must not lead us to smugness, triumphalism, and self-confidence, as God's promises are conditional. Ellen White wrote:

Others Are Chosen

"The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the work of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But, if these in turn do not purify their lives from every wrong action, if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them and, unless they repent, will remove them from

their place and make them a reproach."²³

It was Ellen White's conviction that the Adventist Church would not be cast aside but would continue, as God's special instrument, to the end of time—or at least as long as an organization was needed in this world. At the age of 85 she was not able to be present at the 1913 General Conference session, but she sent the heartening message:

"I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."²⁴

Two months before Ellen White's

*Individuals may apostatize,
but the church will
not be cast off.*

death, W. C. White stated that his mother was certain that God would continue to direct the Seventh-day Adventist Church in its specially appointed mission. He wrote E. E. Andross:

"I told her [Mrs. Lida Scott] how Mother regarded the experience of the remnant church, and of her positive teaching that God would not permit this denomination to so fully apostatize that there would be the coming out of another church."²⁵


Individuals will apostatize, but the church will not be cast off. Ellen White predicted that, in time of persecution, "chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."²⁶ So great will be the falling away, she states, that "the church may appear as about to fall," but, she quickly adds, "it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat."²⁷

It is not the "wheat" who withdraw from the church and leave it to the "chaff." Rather, those who "are not one with Christ," who "are not dead to the world," will apostatize.²⁸

When the church has been purified by

trial and persecution, the showers of the latter rain will come, impelling God's people to proclaim the three angels' messages to the ends of the earth. Under the mighty working of God's Spirit, "the broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour. . . . Large numbers will be admitted who in these last days hear the truth for the first time."²⁹

"God has jewels in all the churches,"³⁰ Ellen White reminds us. When God's law is made void by the nations of the world and the message of Revelation 14 is proclaimed with power, these saints will be ready for it.

There are some dark clouds on the horizon, to be sure, but there are bright ones as well. Truly the Seventh-day Adventist Church has a glorious future. The best is yet to come. Let us determine that, by God's grace, we will stay with the ship as God takes His people safely into the heavenly port. 

¹ The New Testament uses the word "remnant" in two ways. Romans 11:2-5 refers to the true children of God. Only God knows who they are. Revelation 12:6-17 speaks of a church that was in the wilderness for 1,260 years, but which, at some point after 1798, could be identified by the two characteristics mentioned. It therefore must be a visible organization.

² *The Ellen G. White 1888 Materials*, vol. 1, pp. 356,

357.

³ *Selected Messages*, book 1, p. 179 (1890).

⁴ *Testimonies to Ministers*, p. 361.

⁵ *Ibid.*, p. 321 (1896).

⁶ *Special Testimonies*, Series A, No. 9, p. 32 (1896).

⁷ *Testimonies to Ministers*, p. 342 (1896).

⁸ Ellen G. White letter 4, 1896.

⁹ Ellen G. White letter 77, 1898.

¹⁰ *Notebook Leaflets*, vol. 1, p. 99 (1898).

¹¹ *General Conference Bulletin*, Apr. 3, 1901, p. 25.

¹² *Selected Messages*, book 2, p. 390 (1892).

¹³ *Ibid.*, book 3, pp. 17, 18 (1893).

¹⁴ *General Conference Bulletin*, Apr. 3, 1901, p. 25.

¹⁵ *Ibid.*, Apr. 5, 1901, pp. 69, 70.

¹⁶ *Review and Herald*, Mar. 29, 1906, p. 6.

¹⁷ *General Conference Bulletin*, Apr. 25, 1901, pp.

463, 464.

¹⁸ See *Testimonies*, vol. 8, pp. 104-106.

¹⁹ *Selected Messages*, book 2, p. 390.

²⁰ *Ibid.*, p. 397.

²¹ *Testimonies*, vol. 9, p. 261 (1909).

²² *The Acts of the Apostles*, p. 164 (1911).

²³ *The Upward Look*, p. 131 (1903).

²⁴ *Life Sketches*, pp. 437, 438.

²⁵ Arthur L. White, *Ellen G. White: The Later Elms-*

haven Years, p. 428.

²⁶ *Testimonies*, vol. 5, p. 81 (1882).

²⁷ *Selected Messages*, book 2, p. 380 (1886).

²⁸ *Review and Herald*, Sept. 11, 1888.

²⁹ *This Day With God*, p. 163 (1903).

³⁰ *Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, vol. 4, p. 1184 (1893).



Robert W. Olson, recently retired, served for many years as secretary of the Ellen G. White Estate.

The State of the Church—1991

The General Conference president reflects after one year in office.

About one year ago I accepted the responsibility of leading our church. One of the things that means is finding ways to tell you how we are doing. I hope that this video can be one of those ways. This, then, is my first state of the church message.

A year ago it was my conviction that the unity of our 6.5-million-member church was crucial to our mission. Today I believe that even more. Our unity isn't based on language, race, or even lifestyle, but rather on the foundational principles of the gospel.

A year ago I brought to this job the conviction that our young people deserve "a piece of the pie." They are up to the challenge, but are we?

A year ago I must confess I was only vaguely aware of the financial needs of our world church. Now I am confronted daily with doors opening to the gospel the world over with no ready source of funds to meet the needs.

A year ago I was concerned about the large organization that our church had developed. Today I am even more convinced that we need a lean church structure.

As a missionary I learned to fly, and you know, when you fly you need to check your flight plan continually, to see if you are being blown off course. Our church has a course, a mission. It was assigned to us not by a committee, but by Jesus Christ. He gives it to us in Revelation 14. I know you have heard this phrase before, but it really is our mission: This gospel shall be preached to every nation, tribe, tongue, and people.

How are we doing with our mission? When friends come to visit in our home, sometimes I open up the family album and show pictures of our family. I want to show you a few snapshots of your church family in action.

During all the years of Communist domination in Romania, their reports to the General Conference listed 526 churches. That's all—every year exactly the same thing. Suddenly it changed, and things have exploded. Immediately after the change of government the membership turned in requests to organize 350 new churches. These have been organized, and already 110 have build-

ing programs! Things are happening! Our believers in Romania have a vision of a finished work. They are seizing the opportunity for evangelism.

In parts of the Far Eastern Division where the culture is primarily non-Christian, the work is difficult. But under Global Mission our members have identified and targeted unentered areas and are moving ahead. In Thailand, for instance, they are planning to reach into 135 unentered communities, nearly tripling the number of companies and churches. They are already meeting in 31 new locations. In Sri Lanka our members plan to more than double the Adventist presence in unentered areas.

Down in South America, they have identified every town with a population of 5,000 or more where we don't have a church and have laid plans to enter them. Already we have groups meeting in 800 of those towns.

Learned More Than English

Elder Don Jacobsen told me about Victor, a law student, who came to his meetings in Novosibirsk, Russia, to learn English. Before the meetings ended he had learned more than English—he learned how to accept Jesus Christ as his personal Saviour and was baptized. Today he is enrolled as a ministerial student in our new seminary in Zaoski.

This experience is an example of what has been repeated hundreds of times in the nine field schools of evangelism already conducted in the Soviet Union this year. All pastors and church leaders have been involved in one of these schools, and each plans to conduct two evangelistic series by the end of next year. By God's grace, this could mean that there will be close to 1,000 crusades in the Soviet Union by the end of 1992. The Soviet Division has set a goal to at least double the division membership by the end of next year. Already almost 3,000 people have been baptized, with hundreds if not thousands more enrolled in baptismal classes. We are witnessing unsurpassed spiritual hunger among the masses in that great country. It almost appears that a second Pentecost has come!

We never know when open windows may sud-

denly close. We must continue to take advantage of every opportunity.

However, I would be less than honest with you if I didn't say I have some real worries about financing our world mission. The 1992 budget is the tightest since the Great Depression. We are facing a cut of \$6.5 million from our budget next year. More cuts may be required in the future. What does that mean in human terms? One division will have to send home 45 missionary families.

Every administrative level of the church has experienced staff reductions in the past few years, including the General Conference. Last year we reduced our operating costs by \$2 million, and we are experiencing another downsizing right now. I think any further cuts could seriously undermine major church objectives.

I regularly get questions about the tithe. You may not know it—I didn't know it—but 88 percent of the tithe from North America is used in the North American Division. Our world headquarters operates on less than 5 percent. The remaining 7 percent, along with mission offerings and Ingathering, goes toward funding the world mission of the church. While most of the funds for operations in North America are determined by tithe percentages, the majority of the funds for overseas missions are provided by mission offerings and Ingathering, both of which have dramatically declined in recent years. This is having a devastating impact on our world mission program.

Focus on Mission

In a large organization like ours we face the ever-present danger that we focus on the organization rather than the mission, on the machinery rather than the task. We have established three commissions to help keep us focused on our task.

The first commission—on governance—is recommending a total overhaul of the committee structure and decision-making process here at the General Conference. Under their findings, committees will be reduced from 85 to 21.

The second commission—on Ingathering—is asking the hard questions about this longstanding program. We need not keep doing things in the same way just because we have always done them that

way. On the other hand, we cannot forget the need to provide funds for helping others.

The third commission—on publishing—is looking at all aspects of this ministry from manufacturing to sales. The quantity of books sold by our literature evangelists has seriously diminished over the past 10 years. Our mission demands we find the reason for this and take the appropriate steps to correct it. We must fulfill Ellen White's commission of spreading truth-filled literature like the leaves of autumn.

These are difficult economic times.

State of the Church Available on Video

This article is a verbatim transcript of Robert S. Folkenberg's 1991 state of the church address.

A copy of the video is available to every church in North America upon request. It will be mailed along with the third *OnLine Edition*. If your church already receives *OnLine*, you will get this video during October.

If your church is not on the *OnLine* mailing list, ask your pastor to get on board by calling: (301) 791-7000, ext. 2660.

I've asked all church administrators to evaluate and reevaluate the administrative and management staffing levels for their organizations and institutions. But this is not enough. We must not only reconsider the staffing levels from top to bottom, but include in our review the level of support we are maintaining for our districts and local institutions. All of these things we must do to meet one purpose: that every Adventist be involved in Christ's commission to take the gospel to all the world. This is the goal of my administration.

Not all of our challenges are financial. Unfortunately, some among us would undermine our fundamental beliefs. Others, perhaps in reaction to them, cast doubt on the church—its leaders and its pastors—and set themselves up as the only ones who can be trusted. But our

Lord is still in charge. He will bring us through difficult times.

Recently someone sent me a letter from Mali, a country in North Africa, where more than 80 percent of the population is Islamic. Down through our history we have had virtually no converts to our faith from Islam. In the letter there was a picture. It shows 15 newly baptized Seventh-day Adventists. Hundreds of pictures like this one are taken every year, but this one is extra-special to me. These new brothers and sisters are converts from Islam. The letter said that 40 were baptized in June and July, and more are preparing for baptism now. These precious people have been brought into our fellowship through the personal ministry and discipleship of our small group of workers and believers in Mali.

Their witness sets an example for each of us: every Christian, everywhere, has a personal ministry to fulfill.

Several months ago Elder McClure and I had a chance to sit down with 16 young people from around the North American Division. For several days they shared with us their enthusiasm, their energy, and their vision for the future. These are wonderful Christian kids. And they had pointed and useful comments to make about our organization and their church.

More than anything else, they want to have a part in the church's mission, and they want to have a witness that makes a difference. I imagine that everyone wants his or her work to make a difference. Each of us would like to think our church is more loving, is more true to the fundamentals, is more spiritual, is more something, because of our participation.

I want my administration to make a difference. And I want you to make a difference. I'll pray for you, and you pray for me, and together let's pray for the church.

Maranatha!—Lord, come quickly. ☰



Robert S. Folkenberg is president of the world Seventh-day Adventist Church.

BY ELISABETH WEAR

Eight ideas on how to begin or vary your family worship time.

According to the recent Valuegenesis study, many Adventist youth are at risk spiritually. They simply are not growing and maturing in faith.

Youth do best when family, church, and school cooperate to turn things around. But the study shows that one of the best things parents can do is to interact with their children in regular family worship. The research also emphasizes that family worship needs to be a positive, quality experience.

Where shall we begin? Or how can we improve our family's worship, vary it, and make it more effective?

The Adventist Review asked Dr. Elisabeth Wear, a specialist in early childhood education at Columbia Union College in Maryland, to describe several models for family interaction and worship that have proved effective in families she knows. The following material is offered as a starting point for thought and discussion.—Editors.

In my childhood home family worship was an important event that occurred as regularly as sunup. Although never longer than 15 minutes, for an 8- and a 4-year-old anxious to resume play on our two-acre farm, worship sometimes dragged. Mother would motion for me to stop kicking the couch and for my little brother to stop rocking his chair so energetically. Dad would proceed with text and lecture.

A relatively new Adventist, Dad often deviated from the text. It is the digressions that I treasure, and the favorite ending—"Well, little family, there are mountains to climb, challenges to meet. Let's have prayer and get started on today." My father's voice still rings in my mind as I begin each day.

Does anyone have time for family worship in the nineties? I talked with several families to find out what they are doing and how it works for them. Here are eight models and some guidelines I think are worth exploring.

FAMILY



WORSHIPS



THAT WORK



Rejoicing Model

My brother and his wife, Stan and Carol Appleton, of Loma Linda, California, have established many creative worship traditions that would surprise our parents. When their girls were preschoolers, the family often had an evening worship they called "Singing the Shepherds." My brother (who had finally found an appreciative audience) would create new melodies on his guitar while 7- and 5-year-old Cherie and Sharla would adapt words from the Psalms to his music. Some of the songs were quite good. Some were "interesting." But it was definitely a creative venture that the children loved. And they memorized large passages of Scripture.

Friday evening was a special family celebration. Seven candles, lit during supper, were blown out, one at a time as each person recalled something to be joyful about in the previous week. One candle, the Sabbath candle, burned until after supper.

Now, 10 years later, the family's needs have changed. The evening ritual with 8-year-old Carl consists of a prayer, after which father and son listen to the New Testament on tape. Sometimes they discuss the verses, but usually after about 10 minutes Carl falls asleep for the night and Dad takes a short nap.

Mealtime Model

Morning worship continues to be standard in the Appleton family. Combined with breakfast, worship consists of reading a one-page devotional thought, prayer, and a discussion about who gets taken to school by which parent. Everyone eats and listens. Once in a while there is a comment or a question. Seeds of thought don't necessarily bloom into active discussion over Cheerios—but at least they are planted.

In our family when my son Trevin was 6 and my daughter Trenise was 4, I realized that I had missed something in their religious education when my son insisted that the Bible was written by Arthur Maxwell. A new plan was instituted.

Since lunchtime often deteriorated into some sort of bickering, I began to read from the Bible in the most exciting manner possible. Because I didn't have some of the new Bible translations that are on the market now, this reading be-

came "The Gospel According to Mom." I simplified some words, skipped over some chapters, and added some of my own commentary. But it was the Bible we read.

In this manner we read (some several times over) Matthew, Mark, Luke, John, Acts, Genesis, Jonah, 1 and 2 Kings, Ruth, and Esther. My children became involved. While listening to Revelation on Friday nights, Trevin acted out the beast scenes with his plastic dinosaur set.

A story, prayer, kiss, and covers tucked close is an effective form of family worship.

The Mealtime Model had three advantages:

1. We ate in peace.
2. If properly distracted, the children would eat anything.
3. I learned as much about the Bible as the children.

Bedtime Model: Traditional

Mealtime worship turned into a bedtime routine when my husband, Douglas (who missed five years of Trevin's and Trenise's childhoods while he was an intern and resident physician), began conducting his variation of evening worships. After Dad read several stories, ending with a tale of questionable content that he made up, prayer was offered, unless of course one or all had fallen asleep in the process. The children, now in graduate school, still remember the stories.

As children, my brother and I were fortunate. Dad led out in morning worship, but Mom took over in the evening. Mom could be counted on to read two or three stories, often from *Wild Animals of Africa* or from a Sam Campbell book. We practiced the memory verse and reviewed the Sabbath school lesson. After one drink of water, prayer, and maybe one more story

the lights were turned out.

A story, a prayer, a kiss, and covers tucked close is an effective form of family worship. Bringing the love of God into daily traditions encourages a close three-way bond among parent, child, and our heavenly Parent.

Bedtime Model: Creative

Some parents have a creative approach to the before-bed routine. Barry and Bonnie Casey, of Takoma Park, Maryland, have routines with their 4-year-old son, Conor, that emphasize language development and creativity.

Bonnie pays special attention to purchasing and borrowing stacks of favorite children's books, which are read daily.

Barry provides a different emphasis in the evening. Recently a special feature has been an invented continued story about "the Blueberry Bus" and its travels throughout the United States. Barry asks where the bus will stop. Conor says, "Someplace hot today, Dad." Barry says the bus has arrived at Phoenix, Arizona. Conor then fills in details of what the passengers will eat and where they will sleep, what they will do the next day, and if the bus needs repairs.

Each night a different bus adventure is developed. They end with a favorite hymn and prayer. Conor is tucked in, has a drink, then good-night kisses, lights out, and the night-light is turned on. The 30-minute routine features a Bible story on Friday nights.

Family Community Model

Discussion and application are the keys to what I call the Family Community Model. For example, 8-year-old Carl is nervous about starting second grade. During family time on Monday and Tuesday mornings, the other family members listen to his concerns and share helpful ideas. Hearing his parents read a comforting text and his siblings pray for him assures Carl that his concerns are also the concerns of the family.

The house is looking cluttered. Carol isn't getting consistent help with housework. She puts herself on the weekly worship agenda. On Wednesday morning the family talks about housework schedules. A new plan of action is developed. Then a text is read followed by a short devotional,

and prayer is offered.

The Family Community Model uses worship time to address concerns of sister, brother, mom, and dad from a caring, spiritual perspective, and thus attempts to prepare the family for the wider role of Christian responsibility in the world community.

The Family Community Model can be expanded by examining ways the family can actively contribute to the church, school, neighborhood, and government. For example, parents may help young children design a letter to their congressman protesting unauthorized distribution of tobacco to children in foreign countries.

Thinking-Discussion Model

Bert and Mary Haloviak, of Laurel, Maryland, use a brave style of worship that welcomes innovative thinking. For example, Bert reads Romans 14:19-23, where Paul says, "Everything is pure in itself, but anything is bad for the man who by his eating causes another to fall" (NEB). He then asks each member of the family, "What do you think these texts mean? Why?" "Say some more about that idea."

The Haloviaks have a rule about responding: The one with the most theological background answers last. The family order of reacting is usually Brent (a teenager), Mary or Bert, and then Kendra, the older daughter. (She has now become a pastor at Sligo Church.) Even as a child, Kendra taught the family with her thoughtful insights.

The Adventist Church needs thinking members. Ellen White once said: "It is the work of true education to . . . train the youth to be thinkers, and not mere reflectors of other men's thought" (*Education*, p. 17).

Adventists believe each person must become an independent seeker of spiritual truth. So it's important to listen

Worship Guidelines

- Whether creative or traditional, worships can communicate the love of God and family, emphasize the importance of Bible study, and be enjoyable.
- Respect family priorities. Keep worship short. If teenagers know that worship will be no longer than 10 minutes, they are less reluctant to part with phone and friends. Don't schedule worship during a favorite television program.
- Individuals who are single or who have a spouse who does not participate in worship have found that keeping a spiritual journal is an effective way in which one can listen through reading and express impressions through writing.
- Love is the most important concept that a parent can communicate during family worship. A child's belief in God's love and acceptance is often defined by perceptions of parental love.
- Worship interests may change with each stage of family life. What interests a 7-year-old might not be relevant to a teenager. Circumstances may also modify worships. Single individuals, newly married couples, families with schoolchildren, and families of various cultures all have special worship needs. We must be generous if another family's worship model does not fit our own.

thoughtfully to comments even when others offer an unusual explanation of Scripture. We do not have to agree. We can explain what we think or why we disagree possibly at a later time.

Formal Model

Last summer Dr. Yuri Tveritin, his wife, Svetlana, and his sister, Dr. Galina Tveritin, who had just arrived from Russia, stayed in our home prior to the General Conference session. During this visit our laid-back breakfast tradition was transformed. Yuri, a local elder in Russia, stood and read a passage of Scripture and made comments while Svetlana translated. Standing in a circle around the table, we held hands for prayer while Svetlana asked blessings on both Russia and America, petitioned guidance for all, requested a special blessing for each family member, and finally, gave thanks for the food.


In the evening Yuri again led our worship. He read a passage from the Bible and gave a short sermon. We sang a hymn, knelt, and each prayed in turn.

Old World culture slowed our fast-paced living to teach us the grace of a time forgotten.

Lennox and Ouida Westney, of Silver Spring, Maryland, have held morning and evening family worship with their children for many years. Dressed for office and school, the family gathers each morning 30 minutes before departure time when they hear the organ playing. One hymn is sung, either "Lord, in the Morning" or "New Every Morning," followed by a reading of the Morning Watch and prayer. The total time for worship is five to seven minutes. Evening worship includes a hymn, a portion of the Sabbath school lesson, and prayer. Sunday evenings, which differ from the formal model, are for their family council. They review upcoming events and focus on how the family can help each other during the week ahead.

Individualized Plan

There are as many styles for family worship as there are Christian families. For example, Robert and Karen Torrey, of Redlands, California, customarily hold worship in the car as the family travels. The oldest girl now drives the children to school, but the younger children still read a scripture, give a devotional thought, and offer prayer.

Plan for the spiritual welfare of your family. Develop your own family worship style in order to meet your unique strengths, needs, and priorities. "There are mountains to climb. There are challenges to meet. Let's have prayer and get started on today." 



Elisabeth Wear, Ph.D., is professor of education at Columbia Union College, Takoma Park, Maryland.



By Miriam Wood

A Belittling Wife

I am deeply grieved and concerned over my son's marriage. His wife depreciates and scorns him because he earns less than she does.

He shares the household chores fully and does all the outside work for the home they own, as well as some of the cooking. They are both professionals who work at the same institution.

Yet the wife makes fun of him in front of others. She wants him to earn more money so they can "keep up with the Joneses." Do you have any suggestions?

The circumstances you describe—a wife earning more than her husband—will occur more and more frequently as women find greater opportunities to enter high-paying professions and managerial positions.

I am startled by your daughter-in-law's attitude, for it is one that women have long resented in men—that is, "I earn more money, so I am better than you are, and I will make the decisions." If women wish to be truly equal and emancipated, they surely cannot afford to adopt male attitudes toward income.

For instance, if a minister (male) marries a physician (female), both parties must realize before the vows are said that her income will always be larger than his. But this certainly does not mean that his work is less important. If the amount of money received denoted the worth of individuals, sports and entertainment figures would rate the highest.

The concept of marriage as a true partnership obviously has a long way to go, and many troublesome viewpoints will have to be examined.

As for your daughter-in-law, I would suggest marital counseling. She needs to face the reason for her need to denigrate a loving, faithful husband.

It will do no good for you to suffer

silently over the situation and erupt occasionally in a storm of protest. Sit down alone with her and try to get her to agree to counseling. If she will not do so, you will have to accept what we all have to accept with our grown children: we cannot control their lives or protect them from hurts.

You do not want to make a bad situation worse, so why not set aside a time for prayer each day to ask the Lord to bring a different attitude into the home? You will be comforted, and you can be sure that God can soften hard hearts.

One word of caution: before you do anything, be sure that your son is willing for you to get involved.

I am a young professional woman in my late 20s who was brought up in a wonderful Adventist home and could not have more loving parents. But I have strayed so far from my home training that I had to go into a detox program for both alcohol and drugs. I am thankful that the drugs are finished, but I am still an alcoholic, though I keep it under control pretty well.

When the crash came and I thought my life was ruined, one friend stood by me through everything. She was there for me, no matter how inconvenient for her. She never let go. I owe my very life to her, I believe.

I was able to keep my parents from knowing about all this, since I live in a distant city.

My friend is a very poor money manager, and recently got so far behind in her charge accounts that she very hesitantly asked if I could lend her \$500, which I easily could and did. It was to be paid back within weeks, but months have gone by and there is still no money, though she is troubled about it.

I made the mistake of telling my parents about this incident, and they

are pressuring me to drop her as a friend. They feel that "she will just continue to take advantage of you."

Shall I put pressure on her for the money? I know that if I wreck myself again she will stick by me, no matter what.

My reaction is that \$500 is a minuscule price to pay for a friend such as you describe, even though I am a great believer in fiscal responsibility.

You are not being fair to your parents in letting them think the situation is all one-sided. And is it fair for them not to know the full truth about your life, and thus not be able to make informed judgments?

Naturally you cannot bankrupt yourself bailing your friend out of financial trouble, but in view of the past and the fact that you do not need the money, I would say no more. You can help her nonetheless by insisting that she see a financial planner. Go with her and be there for her just as she was there for you.

If she gets some guidance, learns some principles of money management, and could be persuaded to tear up all her charge cards, she would not need to be always behind financially. Now it is your turn to really help her, and I hope you will.

On another subject, do you feel you cannot return to the church because of your alcoholism? If so, remember that we do not try to make ourselves worthy to be accepted by Jesus; we throw ourselves on His mercy and accept His death for us on the cross. With His power, we can overcome. It would make me very happy to hear in a few months that you have turned your life completely around.

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

■ NORTH AMERICAN DIVISION

Division Produces Textbooks Consistent With Adventist Teachings

The unique Seventh-day Adventist system of education makes it necessary to provide books consistent with the teaching and practice of the church. The North American Division Education Department works diligently to provide quality books that meet this standard.

During the past three years the department has produced textbooks for students and books that help teachers with curriculum and management.

Into His Likeness (teacher's edition and workbook) and *God Is the Victor*, by Kathy Goddard (teacher's edition and workbook), are the new Bible books for grades 7 and 8. These hardback books, with four-color art, are a major change from previous Bible texts. Each lesson includes a narrative section, a Bible study section designated A Deeper Look, and Challenges, creative activities, and workbook pages.

For some time teachers have been asking for a new Bible textbook, and they are pleased to have these.

Science Text Supports Scripture

Earth Origins and Early History, by Clyde L. Webster, Jr., was developed by the North American Division Office of Education in cooperation with the Geoscience Research Institute. It provides material that supports belief in the scriptural record of the origins of life and events in earth's history. The book has been designed as a supplement to academy biology courses.

Five other books have been produced to assist the teacher and administrator.

Small School Survival Guide is designed primarily for teachers of one- and two-teacher schools. It addresses areas of concern such as curriculum management,

By Marion Hartlein, associate director, Education Department, North American Division.

planning, working with the school board, and administering the small school.

Principal's Handbook provides a resource that will assist administrators of senior academies in meeting their responsibilities. The handbook addresses such topics as finance, personnel, curriculum, and instruction.

Guide for Libraries

Gateway to Reading, edited by Lorraine Miller, is a reference work for school libraries, grades K-10. The books recommended adhere to Seventh-day Adventist standards for reading.

A Child's World is much more than a book. It is a program designed by Mari-

lyn Bauer for use in North American Division schools, and will be available this spring. The program consists of Bible and worship materials, activity units that outline the curriculum in science, social studies, and health, as well as providing activities in language arts, math, music, art, and movement. The program includes resource manuals, a songbook and audio tapes, bulletin board material, and a teacher's handbook.

Small School Spelling Curriculum provides help for the teacher in multi-grade classrooms. It provides a research-based design for teaching spelling. This assists teachers who have several grades in one room.

■ IOWA

Fort Dodge Benefits From Investment

When most people hear the word Iowa they think of vast cornfields and perhaps pig feedlots. However, Seventh-day Adventists have something else to associate with this state. Iowa leads in pioneering frontier evangelism.

During the past four years the Iowa-Missouri Conference has established two new churches in cities where there was no Adventist presence. The current project is called the Fort Dodge Focus.

Fort Dodge is one of the larger cities in Iowa, with a population of 30,000. But it had no Adventist church up to a year ago. Today, thanks to the blessing of God and many hours of hard work by dedicated people, as well as some funds from the 1990 Investment Offering, Fort Dodge has a church with an average Sabbath attendance of 20.

The *Message for Today* radio program from Cedar Rapids, Iowa, has been heard on an AM station in Fort Dodge for

a year and a half. The program's staff has helped mail thousands of cards to enroll people in its Bible correspondence course. Enrollment during the past year has averaged 40 to 45 people.

Ann Thrash, director of the Fort Dodge outreach, and her staff have conducted cooking schools, weight loss seminars, street programs, and stop-smoking clinics. They participated in a health fair at the mall on a recent weekend. Current plans call for a booth at the county fair. The church recently sent out 20,000 Bible study cards to the area again and received the greatest return ever.

The work has been very hard, but members are thankful for Sabbath school Investment, which helped provide them a church home.

By John Morrison, personal ministries director, Iowa-Missouri Conference.

■ OKLAHOMA

Conference Studies Stewardship

Plans laid for spiritual growth through giving.

The Oklahoma Conference is the first of the 58 North American Division conferences to begin a demonstration project for long-range strategic stewardship planning. For several years the conference administration and membership have prayed for revival, reformation, and the outpouring of the Holy Spirit. They are now focusing their attention on the local congregation.

All pastors of the conference have participated in a stewardship training seminar conducted by Harold L. Lee, stewardship coordinator for the North American Division. In this seminar pastors studied basic stewardship principles and methods for implementing them in the local church.

At the 1990 camp meeting Lee presented a series of messages on stewardship and the role of the Holy Spirit to members and pastors. This year 42 pastors attended an advanced training seminar involving 20 hours of instruction and continuing education credit.

Vision to Action

Earlier this year pastors and members from Oklahoma churches gathered at the Summit Ridge Retirement Center to do "vision to action" planning for the local church. More than 100 lay leaders, pastors, department leaders, and administrators attended.

The "vision to action" process helps leadership focus on the congregation, its needs, strengths, weaknesses, threats, and ministry opportunities. It is designed to effect increased spiritual growth and giving.

This concept is built upon five basic

pillars, which are indicators that a local congregation is strong in mission and is demonstrating the power of the Holy Spirit. These are:

1. Members reaching out to the community and the world.
2. Members winning souls to Christ.
3. People worshipping in joyful fellowship.
4. Strong families, including children and youth.
5. Spiritual growth and cheerful, systematic giving.

The seminars also emphasize the total gifts of God. Lee presents three categories of gifts: life-creating, life-redeeming, and life-empowering. Life-creating gifts include the environment, time, talent, the body, and material possessions.

The promises of God make up an important part of the seminar. "The only guaranteed promise in the Bible deals with our tithes and offerings," Lee says. Personal communion with God protects our relationship with Him and guides us in keeping Him first as both Saviour and Lord. Prayer broadens our horizons to a global worldview, and we are twice blessed.

Ten Percent Tithe Increase

The Greater New York Conference also launched a three-year "vision to action" process. Stewardship training for pastors was again provided by Lee. Already they have seen a 10.5 percent increase in tithe. Twenty pastors will become stewardship specialists. "They are identifying a mutual vision involving laity and ministry, with the focus on local churches and the conference," Lee explains.

To foster stewardship, Lee teaches a

class in pastoral stewardship twice a year on the Oakwood College campus, a summer course on denominational finance and pastoral finances, and a 14-hour spring colloquium on stewardship at Andrews University.

An assortment of stewardship materials is being developed for churches and members. The theme for 1991 and 1992 for all materials is "Partners in Mission and Ministry." A video, *Sing for Jesus*, helps children understand our stewardship relationship with God. Coming soon: a video for teenagers. The new book *Discoveries in Partnership*, edited by the NAD Church Ministries Department, provides help in understanding and benefiting from stewardship principles.

For more information, contact the NAD Church Ministries Department.

■ GENERAL CONFERENCE

Health Food Industry Prospers Worldwide

The International Health Food Association, a General Conference coordinating body, helps to promote a vegetarian lifestyle and an industry that gives employment to students and converts unable to find employment with Sabbath privileges. Although the health food work has operated for many decades in a number of countries, not until 1967 did it become a department of the General Conference.

At the 1985 GC session, the first International Health Food Association board convened and set up a trust fund for new work or expansion of existing factories. The fund would be maintained by each branch paying a small percentage of annual profits. A seminar and board meeting were scheduled for every two years.

By Eric C. Fehlberg, director, International Health Food Association.

By Owen Troy, communication director, North American Division.

Everyone Knows Superbom

The first seminar met in Brazil, near São Paulo, where our Brazilian food factory, Superbom, is located. The board met in Rio de Janeiro, where Superbom operates two vegetarian cafes.

In Brazil everyone knows Superbom. The meetings enabled members to see installations in countries other than their own.

In 1989 in Coffs Harbor, Australia, a second seminar was hosted by the Sanitarium Health Food Company (SHFC), one of the most progressive in the Adventist system. Seminars focused on marketing not only food but the gospel. SHFC also conducts classes in health

and nutrition, vegetarian cooking, and living without tobacco, alcohol, and drugs.

This past May in the ancient city of Luneburg, Germany, about 40 representatives from more than 20 countries met again for learning, fellowship, and discussion. Seminar topics centered on up-to-date technology, with soybean usage a focal point. A committee of delegates studied the continuing usefulness of the International Health Food Association in its coordinating and consulting role. A unanimous favorable vote assured GC representative Kenneth Mittleider that the role of the association has not diminished.

their ministry into the future in several areas.

Promoting Recognition

“In the past 20 years health-care chaplaincy has become a very specialized ministry, requiring education beyond church pastoral preparation,” says Krueger. After receiving a Master of Divinity degree and recognition of their call to the ministry by the church, chaplains need a year of specialized clinical pastoral training, including crisis intervention and personal development, plus a year of active service using that training. Then they must be certified by the College of Chaplains, which uses stringent criteria for recognizing chaplains.

“Many now choosing to become chaplains go directly into this ministry without first serving in a church pastor-

FLORIDA

Health-Care Chaplains Elect Officers, Plan Future

Organization seeks support, aims to educate.

The Seventh-day Adventist Health-Care Chaplains Association (SDAHCA) recently held its annual convocation in Miami, Florida. The group focused on helping Adventist health-care chaplains across North America grow in their specialized ministry.

“Seventh-day Adventist health-care chaplains began meeting as a group in 1967 in Chicago, when 30 gathered to discuss common concerns,” explains Don Ham, current SDAHCA president and director of pastoral care at Hinsdale (Illinois) Hospital. “The organization grew out of our need to gather for mutual support and encouragement, provide a resource network of education for Adventist health-care chaplains, plan for future changes in the role of health-care chaplains in the church, and better inform the Adventist Church

about the specialized ministry of health-care chaplains.”

SDAHCA now has about 144 members serving full-time or part-time in a variety of health-care institutions in North America. Since 1986, the organization has been a chapter of the Adventist Chaplaincy Ministries Department of the General Conference.

This year’s meeting, held in conjunction with the annual College of Chaplains Convention, elected officers for the next two years: president, J. Harry Krueger, director of pastoral care at Shady Grove Adventist Hospital, Rockville, Maryland; treasurer, Howard Fish, chaplain at Glen Oaks Medical Center, Glendale Heights, Illinois; secretary, Howard Homenchuk, chaplain at North York Branson Hospital, Toronto, Ontario, Canada; and public relations secretary, James Innis, chaplain at Lake Placid Medical Center, Lake Placid, Florida.

The chaplains also planned to move

By Tamara A. Russell, director public relations, Shady Grove Adventist Hospital.

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THE HOUR OF PROPHECY

ate," Krueger reveals. "This is a real change from the past, when chaplains were selected only from the ranks of church pastors."

Another aim of the organization is to provide continuous support and affirmation for women in ministry. "As an organization, we have encouraged the church to practice equality in ministerial recognition, including the ordination of qualified women into the gospel ministry," states Krueger.

Memorial Service

During the convention a memorial service was conducted for Bud Bracebridge, former director of Adventist Chaplaincy Ministries, who died early this year. "We'll miss his insightful leadership in the years to come," Ham declared.

The convention recognized four members who have been certified by College of Chaplains during the past year: Russell Cooper, Smyrna (Georgia) Hospital; Mike Jacobs, Shawnee Mission (Kansas) Medical Center; Robert W. Engstrom, St. Bernadine Medical Center, San Bernardino, California; and Hurford Thomas, Hinsdale (Illinois) Hospital.

The chaplains also discussed other areas of concern, including streamlining the duties of organization officials and the use of qualified counselors for helping chaplains and ministers deal with clergy sexual misconduct.

European Association

Later this year Adventist Chaplaincy Ministries plans to assist in the formation of a similar association of chaplains in Europe.

Next year SDAHCA will join chaplains who serve in other settings, including campuses, the military, and prisons, during their convention in Indianapolis. Joint conventions occur every three years in order to share common concerns and to make educational opportunities available. The chaplains also invited the administrators of the church's health-care organizations to join them during their next convention.



Bob Thrower

Richard Bendall

What Ministers are Saying About the Author

"I don't know of any one man more dedicated or sincere than Elder Bob Thrower." **Bob Spangler**

"... Being in Bob's presence has always been a spiritually invigorating experience." **Roy Thurmon**

"... I trust Bob's sermons." **E. E. Cleveland**

"I have always appreciated Bob Thrower's dynamic enthusiastic evangelistic zeal." **William A. Geary**

"Bob Thrower's evangelistic vision and dedicated ministry is a constant source of inspiration." **Bob Wood**



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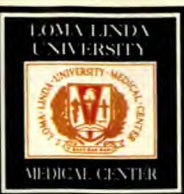
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THE LOMA LINDA REPORT



Kasturba Medical College in India has had an exchange program with Loma Linda University and Medical Center since 1984.

LLUMC, sister hospital in India, share expertise

On a rocky hill in Manipal, a small town in Southwest India, sits Kasturba Medical College and its large hospital of nearly 1,500 beds. The college and hospital are the main enterprises in town.

The similarities between Manipal and Loma Linda—whose University and Medical Center also began on a hill—brought Ramdas M. Pai, MD, medical director at Kasturba, to Loma Linda on an unannounced visit in the early 1980s. Dr. Pai was looking for a sister city in the United States and had heard about Loma Linda and its Medical Center.

He was impressed with what he saw in the city and on the University campus, as

Information for this section supplied by the Loma Linda University Medical Center office of public affairs.

well as with the similarities between Manipal and Loma Linda. One of the outcomes of his visit was that the two communities became sister cities in May, 1982.

Another outcome of Dr. Pai's visit was the signing in 1984 of an agreement between Loma Linda University and Medical Center and Kasturba Medical College. The General Conference of Seventh-day Adventists and the Southern Asia Division of Seventh-day Adventists, in whose area India lies, also were participants in the agreement.

The terms of the agreement were that each year Kasturba Medical College would admit five Seventh-day Adventist students from India—four into medicine, and one into dentistry—selected by the Southern Asia Division. In return, the Southern Asia Division of Seventh-day Adventists would

finance a medical-faculty exchange between Kasturba Medical College and Loma Linda University Medical Center.

In 1985, John E. Peterson, MD, emeritus professor of medicine in the LLU School of Medicine, and a long-time staff member of the Medical Center, made a site visit to Kasturba to gain firsthand knowledge of that medical school.

His visit left him with the belief that Kasturba Medical College was probably one of the better schools in India. This view was confirmed by Carrol S. Small, MD, professor of pathology in the School of Medicine, when he went to Kasturba the following year and spent six weeks teaching pathology.

Since 1985, 19 physicians from Loma Linda University Medical Center and 26

Please turn to next page

"FULFILLING THE VISION"

“FULFILLING THE VISION”

from Kasturba have been involved in the faculty-exchange program, participating in what the *Manipal Record* calls “a cross-cultural sharing of medical knowledge.”

“Kasturba Medical College faculty,” the front-page article reports, “have had the opportunity of learning high-tech medical skills at Loma Linda University Medical Center. Many from Loma Linda have never worked in the third world and so the enlarging of health perspectives has been accomplished.”

During the years since the exchange program was initiated, Dr. Peterson has queried the Indian faculty who have visited Loma Linda, asking them what they have learned during their visit.

“All of them say essentially the same thing,” Dr. Peterson relates. “They say that people here seem to care about other people. They tell how people speak to them on the street or ask if they can help when they see them looking lost in one of the hallways of the Medical Center. This is different from what they expected.”

The program has benefited not only faculty but also students. Last year, the first group of Seventh-day Adventist medical students from India was graduated from Kasturba Medical College, says Joan Coggin, MD, professor of medicine, who is a cardiologist at the Medical Center and also special assistant for international affairs to the Loma Linda University president.

Dr. Coggin visited Kasturba in 1987 and has had a close administrative relationship with the exchange program through the years.

“This program has worked so well,” she states. “Dr. Pai tells us that he loves the Adventist students because they are model citizens. They work hard and are good students.”

“For our part of the agreement,” Dr. Coggin explains, “we have sent faculty from different specialties, including cardiology, dentistry, nephrology, ophthalmology, orthopedics, pathology, pediatrics, and respiratory therapy.”

The arrangement with Kasturba is an excellent one, according to Dr. Coggin. Currently, there are about 25 Seventh-day

Adventist students enrolled in medicine and dentistry at Kasturba.

“These students are outstanding and highly committed to the Seventh-day Adventist church,” Dr. Coggin says. “They are given privileges, such as their Sabbaths free, because of the special arrangement between Loma Linda, the Southern Asian Division, and the General Conference.”

Non-medical personnel are sometimes sent to Kasturba, according to Dr. Coggin.

One such individual was Paul Kittle, director of the Medical Center’s medical library and information center.

“Mr. Kittle went to Kasturba to assist them in computerizing their library,” Dr. Coggin says. “They think he is the greatest individual in the world. I’d say if you’d take one single person that they have been most impressed with and that they value the most, it would be Mr. Kittle—because his concept is just revolutionary for them. It is exactly what they need.”

Dr. Peterson concurs with this observation. “They have said that Mr. Kittle has done them more good than any of the rest

of us,” he acknowledges with a smile. “When they are finished with the work their library probably will be one of the most computerized libraries in India.”

The exchange faculty from India to Loma Linda also have come from a variety of specialties, including cardiac surgery, the computer center, dermatology, endocrinology, the library, microbiology, neurology, radiology, pediatrics, plastic and reconstructive surgery, radiology, and restorative dentistry.

On October 21, Loma Linda University and Medical Center, along with the city of Loma Linda, will join with Kasturba Medical College in celebrating Manipal Day at Loma Linda, commemorating the sixth anniversary of the arrangement between the two medical centers.

One of the highlights of Manipal Day at Loma Linda University Medical Center will be a special noon ceremony during which Loma Linda University and Medical Center and Kasturba officials will reaffirm the medical exchange arrangement between the two institutions.



LLUMC medical library and information center director Paul Kittle assisted in the computerization of Kasturba Medical College’s library.

Global Mission Projects

"THE LAND THAT YET REMAINETH" JOSHUA 13:1



We at Global Mission are most grateful for your commitment to the establishment of Adventist work in areas where we have no Seventh-day Adventists. Some of our projects appear to be more popular than others. Understandably, our contributors seem to be most interested in projects based in countries which are the focus of present media attention, and where they may have ancestral ties. However, our projects for countries having large Muslim, Hindu, and Buddhist populations need support even though those countries may have limited media attention.

Your prayers and financial support are vital in beginning an Adventist work in these unentered areas of the world.

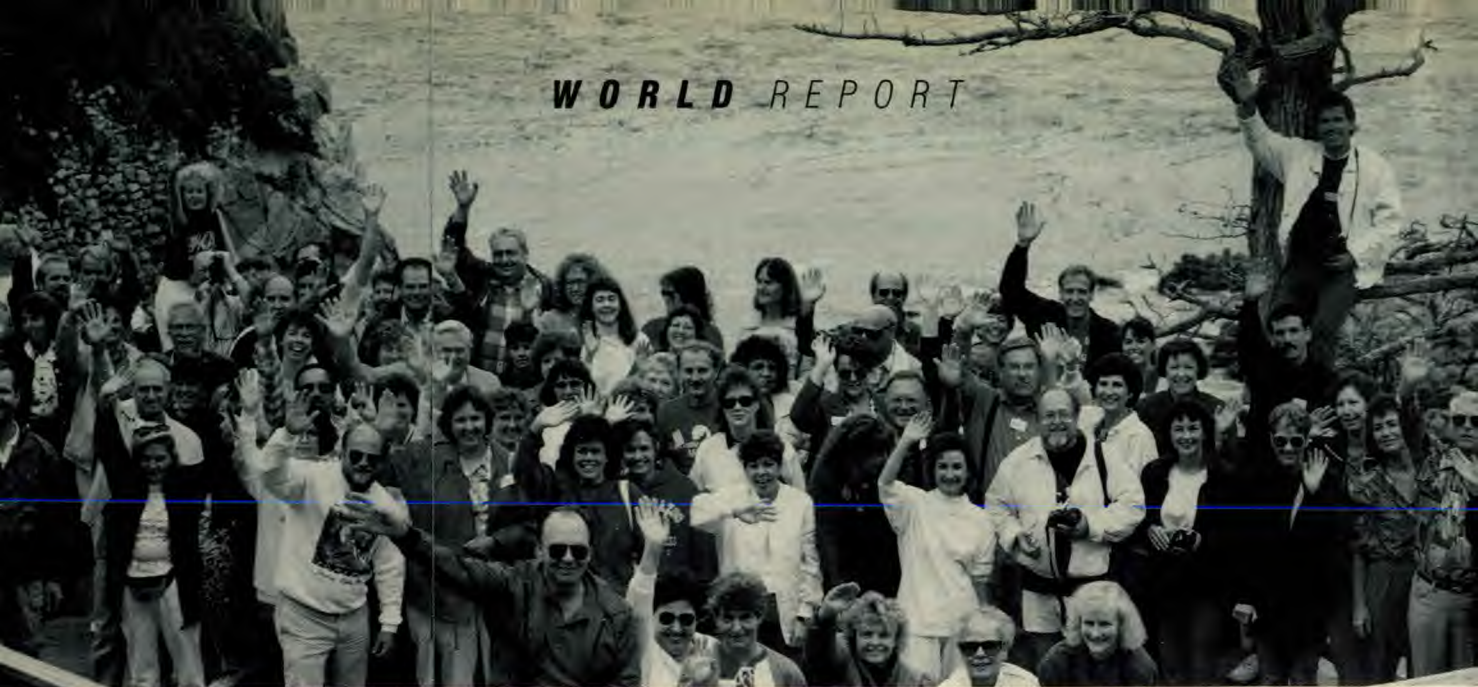
	Received as of September 9				Total Amount Needed	Amount Still Needed
	20%	40%	60%	80%		
EASTERN EUROPE: Recent evangelism has resulted in the need for churches to house expanding congregations. Church buildings will be purchased, some needing renovations, while others will be constructed once land has been purchased. Help provide new believers with houses of worship.						
Czechoslovakia #404			\$21,933		\$30,000	\$8,067
Bulgaria #405			\$2,355		\$35,000	\$32,645
Romania #406			\$2,600		\$35,000	\$32,400
Ukraine #103			\$30,647		\$35,000	\$4,353
MAURITANIA #901: Help establish an Adventist presence in this unentered country of West Africa by the construction of a Better Living Center.			\$210	Special Appeal	\$100,000	\$99,790
INDIA #501: This country is soon to be the world's most populous! Help relocate 40 SDA self-supporting families to unentered areas at an estimated cost of \$1,000 per family.			\$31,968		\$40,000	\$8,032
KOREA #701: The Korean Union has one mission of 22 million people in which there is no Adventist presence. A dental lab is planned for this vast unentered population.			\$160	Special Appeal	\$60,000	\$59,840
MIDDLE EAST #601: Millions need to hear the gospel for the first time. Assist Adventist World Radio in production of programs in Turkish, Farsi, and Arabic.			\$38,028		\$75,000	\$36,972
NIGER #902: This West African country of almost 7 million has only recently been entered by Adventists. Help ADRA establish a Better Living Center and a nationwide Stop Smoking Plan.				Special Appeal	\$64,000	\$64,000
GENERAL DONATIONS #1601:			\$2,614			

All funds given for a specific project will be used entirely for that purpose until the goal is reached. At that time, monies exceeding the goal will automatically be assigned to another similar project. All monies are tax-deductible, and should be nontithe monies.

Enclosed is my gift of _____ to Global Mission project # _____

Signature _____

Detach and return with your check to **Global Mission**, General Conference of Seventh-day Adventists
12501 Old Columbia Pike, Silver Spring, MD 20904-6600 Telephone 301-680-6074, or through your local church.



■ CALIFORNIA

Singles Hold Conference

Weeklong gathering features seminars, fellowship.

More than 300 single adults from 40 states and several Canadian provinces met on the California coast for the Adventist Singles Ministries International Single Adult Conference, July 10-17, at Monterey Bay Academy.

The week featured seminars, worship, fellowship, fun, tours of the coastline from Big Sur to the Golden Gate Bridge, music, and a bonfire and games on the beach. Gene Anderson, president of Adventist Singles Ministries, said, "The overall spirit at this conference was the highest I've ever seen." Said Ted Wick, NAD teen and young adult ministries

coordinator, "People here have been through the most difficult experiences life can throw at them. They have a shared experience. When they get together, they're very direct and very real, and don't have time for social games."

In addition to taking care of corporate business, the single adults attended seminars on finance; dating; wholeness, intimacy, and love; divorce and loss recovery; single parenting; leadership training; and small group dynamics.

SDA singles are nurses and teachers, farmers, doctors, ministers, business-people, musicians, homemakers, stu-

dents, and accountants. They are heavily involved in their home churches.

Rich Hurst, a nationally recognized singles minister and a seminar speaker at the conference, challenged his hearers to be the arm of evangelism to the Adventist Church. "We can't rely on childbearing for evangelism. Everyone is a minister here. There is no unemployment in the church," he said. "We all have a ministry."

Adventist Singles Ministries holds several international events each year: summer single adult camps in Idaho and Florida, New Year's retreats in Oregon and Florida, and a conference in Australia. The 1992 conference has been set for early June at Southern College, in Tennessee. For information on membership or upcoming events, call Adventist Singles Ministries, (404) 434-5111.

By Christy K. Robinson, editor of the Adventist Singles Ministries Bulletin.



Left: Newly elected Board of Directors for ASM; right: ASM Assembly of Representatives met to plan future of singles ministry.

INDONESIA

Women Evangelists Plant New Church

Team of nine presents 152 candidates for baptism.

Recently I visited Buha, a village about 6 miles (10 kilometers) from the capital of the Minahasa region of northern Sulawesi Island in Indonesia. Nine women, with a team of 21, had just completed an evangelistic meeting there. They had coordinated their efforts with 130 other teams in preparation for a major Quiet Hour evangelistic effort.

These women, with their team, had taken responsibility for an entire series. Under the leadership of Geertje Iroth, they had organized various committees, given hundreds of hours to visiting, prepared and delivered the sermons, organized several singing groups, followed up interests with home Bible studies, and prepared 42 persons for baptism.

After I preached my first sermon for the harvest meeting, these women, with other teams, brought 152 candidates to the Olympic-sized swimming pool for the second baptism of the crusade. Two hundred had already been baptized.

200 Each Night

An average attendance of 200 meant that these women presented the message to more than 130 non-Adventists each night. Their meetings ended the day before the harvest meetings began. Night after night they brought scores of people to the Manado Civic Auditorium. The 100 lay teams helped swell the attendance at the harvest meetings to more than 3,000.

Their evangelistic meeting lasted 12 nights, with a different woman speaking each night, while others took care of announcements, children's activities, visitation, music, and other tasks. Team members presented family and health

topics before the preaching of the Word.

A large banner over the entrance to their outdoor tabernacle proclaimed "Spiritual Meeting Presented by the Voice of Women," and gave the crusade name "Reaching for Eternal Happiness." Another line referred to the four



Women's crusade team members conduct a home Bible study.

phases of each meeting: family, health, music, and a spiritual message.

Mrs. Geertje Iroth announced that they have accepted the challenge of planting another congregation next year.



Irene Gorthche served as chairperson for the women's crusade steering committee.

These women conduct an evangelistic meeting each year. This was their fifth annual crusade, with a total of 260 baptisms and one new congregation so far.

Annual Evangelistic Efforts

Adventist women are committed to helping spread the gospel in Indonesia, the world's fifth-largest nation. The East Indonesian Union Mission Shepherdess International has 11 chapters, each of which conducts an annual crusade. Converts from their efforts have totaled thousands.

The harvest from 130 lay meetings took place in two locations: Manado in the North Minahasa Mission, and Ton-

dano in the South Minahasa Mission. As the harvest meetings closed, the evangelistic teams recorded a total of 903 baptisms. Scores of interests are still being followed up with Bible studies and baptismal classes. These results came from the participation of pastors and church members; in addition, a college field school of evangelism conducted by Universitas Klabat brought 95 more to the Tondano baptism.

"The Quiet Hour is happy to have a small part in equipping the laity for evangelism. Because of the strong participation of such a large percentage of the church membership, our crusade teams have reaped a rich harvest of souls," states LaVerne Tucker, president and speaker of the Quiet Hour.

By J. H. Zachary, associate secretary, General Conference Ministerial Association.

To New Posts

Regular Missionary Service

Frederick J. Field, to serve as dentist, Blantyre Adventist Hospital, Blantyre, Malawi, and **Sylvia M. Field**, of Vancouver, British Columbia, Canada, left Vancouver, British Columbia, May 14.

Carl Fletcher, to serve as teacher/evangelist, Korea SDA Language Institutes, Seoul, Korea, of Berrien Springs, Michigan, left Detroit June 24.

William L. Hopkins, to serve as dentist, Guam SDA Clinic, Tamuning, Guam, and **Cheryl V. Hopkins**, of Sun Lake, Arizona, left Los Angeles May 30.

Dean T. Horinouchi, to serve as pastor, Okinawa International church, Okinawa, Japan, **Catherine K. Horinouchi**, and two children, of Monterey Park, California, left Los Angeles May 22.

Young S. Kim, to serve a dental elective assignment, Seoul Adventist Hospital, Seoul, Korea, of Loma Linda, California, left Los Angeles June 20.

Helen H. L. Lai, to serve a dental elective assignment, Hongkong Adventist Hospital, Hong Kong, of Loma Linda, California, left Los Angeles June 18.

Jay H. Lewis, to serve as North American Division staff sponsor, ADRA/AYS team (construction workers), Irian Jaya Mission, Jayapura, Irian Jaya, Indonesia, of Angwin, California, left Los Angeles July 3.

Robert J. McCulloch, to serve as news director, KSDA-FM, Agana Heights, Guam, of Visalia, California, left San Francisco June 10.

Bryan E. Minor, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Washington, D.C., left Los Angeles June 10.

Patrick B. Morrison, to serve as North American Division staff sponsor, ADRA/AYS team (construction workers), Sabah Mission, Tamparuli, Sabah, Malaysia, of Berrien Springs, Michigan, left Detroit June 18.

John L. Nerness, to serve as physician, Kobe Adventist Hospital, Kobe, Japan, and **Shirley Yvonne Nerness**, of Hendersonville, North Carolina, left Atlanta May 31.

Ralph Perrin, to serve as North American Division staff sponsor, ADRA/AYS volunteers, Blantyre, Malawi, of College Place, Washington, left Seattle June 19.

Dwayne H. Rogers, to serve as maintenance worker, and **Colleen M. Rogers**, to serve as elementary teacher, Guam Adventist Academy, Talofofo, Guam, and four children, of Days Creek, Oregon, left San Francisco June 26.

Cheryl J. Schaffner, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of College Place, Washington, left Los Angeles June 10.

Siegfried J. Schwantes, to serve as professor, Adventist International Institute of Advanced Studies, Manila, Philippines, and **Maria D. Schwantes**, of Silver Spring, Maryland, left Washington, D.C., June 2.

Raymond A. Spoon, Jr. (AFM), to serve as pioneer worker, North Philippine Union Mission, Manila, Philippines, **Dawn M. Spoon**, and one child, of East Washington, New Hampshire, left Boston June 25.

Dennis R. Sykora, to serve as dentist, SDA Health Services, Nairobi, Kenya, **Savana Lai (Han) Sykora**, and one child, of Payson, Arizona, left Los Angeles June 13.

Ross W. Templeton, to serve as North American Division staff sponsor, ADRA/AYS team (construction workers), Irian Jaya Mission, Jayapura, Irian Jaya, Indonesia, of Angwin, California, left Los Angeles June 20.

William P. Vercio, to serve as physician, Guam SDA Clinic, Tamuning, Guam, **Betty J. Vercio**, and three children, of Chehalis, Washington, left Portland, Oregon, May 28.

William Wagner, to serve as physician/surgeon, Nuzvid, India, and **Kathleen Wagner**, of Loma Linda, California, left Chicago June 17.

Janet Weighall, to serve as North American Division staff sponsor, ADRA/AYS workers, Sarawak Mission, Kuching, Sarawak, Malaysia, of Riverside, California, left Los Angeles June 17.

Adventist Youth Service

Veronica Ahumada (LSU), of Riverside, California, to serve as ADRA teacher, Sarawak Mission, Kuching, Sarawak, Malaysia, left Los Angeles June 17.

Brian L. Anderson (LSU), of Riverside, California, to serve as teacher, Marshall Islands Mission Academy, Majuro, Marshall Islands, left Los Angeles June 17.

Daniel Victor Anderson (AU), of Berrien Springs, Michigan, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Elizabeth A. Anderson (PUC), of Angwin, California, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles May 2.

Brett C. Badger (LSU), of Riverside, California, to serve as teacher, Japan SDA English Schools, Yokohama, Japan, left Los Angeles June 23.

Cameron T. Bartholomew (WVC), of College Place, Washington, to serve as writer/photographer, Linda Vista Academy, Pueblo Nuevo, Solistahuacan, Chiapas, Mexico, left San Francisco June 13.

Lily Bendezu (LSU), of Riverside, California, to serve as ADRA construction worker, Lake Titicaca Mission, Puno, Peru, left Los Angeles June 18.

Bradley J. Bennett (PUC), of Angwin, California, to serve as ADRA construction worker, Irian Jaya Mission, Jayapura, Irian Jaya, Indonesia, left Los Angeles June 21.

Mary L. Berry (UC), of Lincoln, Nebraska, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 23.

Stirling D. Berry (UC), of Lincoln, Nebraska, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 23.

Amy L. Burrill (AUC), of Altamonte Springs, Florida, to serve as dietician/cook, Roundelwood Health Improvement Center, Tayside, Scotland, left Boston June 4.

Steven D. Campbell (SC), of Collegedale, Tennessee, to serve as English conversation teacher, Taiwan San Yu English Bible Center, Taipei, Taiwan, left Los Angeles June 10.

W. Todd Chobotar (AU), of Berrien Springs, Michigan, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Jun H. (John) Choi (NJ Korean church), of Edison, New Jersey, to serve as teacher, Korea SDA Language Institutes, Seoul, Korea, left New York June 22.

Susan S. Chough (LLU), of Loma Linda, California, to serve as English conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 23.

Kari L. Clizbe (LSU), of Riverside, California, to serve as ADRA construction worker, Lake Titicaca Mission, Puno, Peru, left Los Angeles June 23.

Edward V. Collins (AU), of Berrien Springs, Michigan, to serve as ADRA construction worker, Sabah Mission, Tamparuli, Sabah, Malaysia, left Detroit June 18.

Lesla L. Condit (UC), of Lincoln, Nebraska, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Philip J. Cooper (WVC), of Alhambra, California, to serve as construction worker, ADRA/Malawi, Blantyre, Malawi, left Los Angeles June 19.

Jonathan B. Dale (UC), of Lincoln, Nebraska, to serve as ADRA health teacher/construction worker, Sarawak Mission, Kuching, Sarawak, Malaysia, left Los Angeles June 10.

Everton G. Dawkins (SC), of Collegedale, Tennessee, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Todd O. Erhard (AU), of Berrien Springs, Michigan, to serve as ADRA construction worker, Sabah Mission, Tamparuli, Sabah, Malaysia, left Detroit June 18.

Linda J. Erwin (Knoxville First church), of Knoxville, Tennessee, to serve as teacher, Taiwan San Yu English Bible Center, Taipei, Taiwan, left Los Angeles June 10.

Jennifer S. Fancher (AU), of Berrien Springs, Michigan, to serve as ADRA construction worker, Sabah Mission, Tamparuli, Sabah, Malaysia, left Detroit June 18.

Zoraida Figueroa (Altamonte Springs church), of Longwood, Florida, to serve as teacher, Chiba SDA English School, Chiba, Japan, left Los Angeles June 6.

Tsuyoshi Furugen (LSU), of Riverside, California, to serve as ADRA teacher, Sarawak Mission, Kuching, Sarawak, Malaysia, left Los Angeles June 17.

Jonathan Gordon (LSU), of Riverside, California, to serve as ADRA teacher, Sarawak Mission, Kuching, Sarawak, Malaysia, left Los Angeles June 23.

Aaron S. Hatfield (UC), of Lincoln, Nebraska, to serve as ADRA teacher/construction worker, Sarawak Mission, Kuching, Sarawak, Malaysia, left Los Angeles June 3.

Junior D. Huffman (UC), of Lincoln, Nebraska, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Hajime Imamasa (LSU), of Riverside, California, to serve as ADRA teacher, Sarawak Mission, Kuching, Sarawak, Malaysia, left Los Angeles June 17.

Michael J. Jaquez (UC), of Lincoln, Nebraska, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Mabel E. Jimenez (LSU), of Riverside, California, to serve as ADRA construction worker, Lake Titicaca Mission, Puno, Peru, left Los Angeles June 23.

Jennifer K. Kasper (AU), of Berrien Springs, Michigan, to serve as English teacher, Montemorelos University, Montemorelos, Mexico, left Houston June 17.

Chin H. Kim (SC), of Collegedale, Tennessee, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Christine Konig (CaUC), of College Heights, Alberta, Canada, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Vancouver, British Columbia, June 25.

Suzanne L. Labrucherie (PUC), of Angwin, California, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 17.

Julie Y. Lee (AU), of Berrien Springs, Michigan, to serve as teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Richard S. Leon (LSU), of Covina, California, to serve as ADRA construction worker, Lake Titicaca Mission, Puno, Peru, left Los Angeles June 25.

Lorna J. McFarland (PUC), of Angwin, California, to serve as English conversation teacher, Thailand English Language Centers, Bangkok, Thailand, left Los Angeles June 17.

Virginia L. Miller (AU), of Berrien Springs, Michigan, to serve as home economics teacher, Uruguay Adventist Academy, Progreso, Departamento de Canelones, Uruguay, left New York June 13.

Don A. Mopera (LSU), of Riverside, California, to serve as teacher, Marshall Islands Mission Academy, Majuro, Marshall Islands, left Los Angeles June 17.

Paula Oh (AU), of Berrien Springs, Michigan, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Maureen A. Okundi (AU), of Berrien Springs, Michigan, to serve as ADRA construction worker, Sabah Mission, Tamparuli, Sabah, Malaysia, left Detroit June 18.

Didier Opplinger (LSU), of Riverside, California, to serve as ADRA construction worker, Sarawak Mission, Kuching, Sarawak, Malaysia, left Los Angeles June 17.

Chandrabas B. Patel (LSU), of Riverside, California, to serve as ADRA construction worker, Sarawak Mission, Kuching, Sarawak, Malaysia, left Los Angeles June 17.

Linda K. Peden (SC), of Collegedale, Tennessee, to serve as English/Bible teacher, Taiwan San Yu English Bible Center, Taipei, Taiwan, left Los Angeles June 10.

Shannon Pitman (SC), of Collegedale, Tennessee, to serve as English/Bible teacher, Thailand English Language Centers, Bangkok, Thailand, left Los Angeles June 10.

Kelly V. Schmitt (UC), of Lincoln, Nebraska, to serve as teacher, Korea SDA Language Institutes, Seoul, Korea, left Los Angeles June 10.

Kenneth A. Scribner (AU), of Berrien Springs, Michigan, to serve as English/Bible teacher, Thailand English Language Centers, Bangkok, Thailand, left Los Angeles June 10.

Lonnie G. Sherman (WVC), of Angwin, California, to serve as construction worker, ADRA/Malawi, Blantyre, Malawi, left Los Angeles June 19.

Designer Lives

The newspaper was full of praise for him, citing his lengthy list of accomplishments following his humble beginnings in the United States—his rise to international acclaim, his flourishing years in Paris, with occasional forays back to the United States to mount successful showings of his creations. That he had died so young, lamented the writer of the article, was a great loss to the fashion industry.

That newspaper tribute was the first time I was hearing of Patrick Kelly, but the extensive, favorable article made me think that I should have been aware of him. His trademark was easily recognizable, the article asserted. One could spot a Patrick Kelly design by the signature buttons and bows that had earned him an international reputation.

In our time the word “designer” has gathered to itself an aura that makes people crave certain products and try to enhance their self-image by wearing designer labels—status symbols to many. And so designer sneakers, jeans, handbags, scarves, along with suits, shoes, and dresses, are snapped up and worn to signal a message. Designers have achieved a new place in the pantheon of what columnist Colman McCarthy calls the Kingdom of Thingdom.

The Designers' Designer

But today's designers are late arrivals on the scene. Before them came the Master Designer. These latter-day designers even owe to this One their spark of creativity, for the original Designer made all things and made them “good.” A popular contemporary gospel song speaks of the “Master Designer, whoever you are.” I never was too comfortable with the “whoever you are” part of this song because it seems so tentative, lacking conviction. Yes, I am aware of the perspective from which the song was written, and “whoever you are” fits the persona in the piece, but I happen to know this Designer. There is an unmistakable signature everywhere, not on prestige-enhancing things, but on lives.

Wherever Jesus went, lives were changed. Jairus knew it because Jesus left in his house a daughter restored, whole. Every time she walked the village streets, the people saw the mark; they



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could recognize the signature of the Life-giver. Mary Magdalene, the woman at Sychar, the demoniac at Gardara, the Syrophoenician woman—the list of those carrying the signature is quite long. Add all the unmentioned multitudes Jesus touched, and the results become dramatic.

Twelve men joined Christ in a Palestinian town to establish a new world order—12 men of diverse temperaments and ambitions. Jesus left His trademark of love and compassion on them and sent them into all the world to “witness.” Soon others saw and bought the design.

When the Master Designer left this world, His creations did not cease. Christ gave His disciples the pattern that would perpetuate His line. Those who follow Christ exclusively do not merely have designer things; they have designer lives.

Unmistakable Signature

The people who have met the Master Designer and have truly learned from Him invariably become practicing designers, also. There is the young woman who bakes bread that is certainly a masterpiece and gives it away at times when it matters most to people. Then there is the woman who has devoted her life to taking care of other people's children, spending time playing games with them, teaching them songs about Jesus, and reading the Bible with them. Anyone could tell that she had been around by the signature of her warm, gentle spirit and the children who loved her and loved God because of her. Christ's special mark is recognizable in the principal who forgives students' debts so they can stay in school, sometimes paying their bills himself.

And so God's children scattered on all the continents are actively engaged in living designer lives among the well-to-do, the intellectuals, the uneducated, on city streets and in country towns. They are carrying the signature for everyone to see, copy, and wear with pride.



Judith Nembhard is instructional supervisor of English, District of Columbia Public Schools, Washington, D.C.

BY JUDITH NEMBARD

“FLORIDA HOSPITAL HELPED ME
BUILD A
GREAT FOUNDATION.”



Keith Lemon, R.R.T., Respiratory Therapist

Six and a half years ago, Keith Lemon began his health care career cleaning ventilators. Today, as a registered respiratory therapist, he flies with the Flight Medicine team at Florida Hospital.

Keith explains, “I thrive on the challenge of helping people and saving lives. And, at Florida Hospital, I’m able

to work in a variety of exciting clinical areas, including flight medicine.”

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