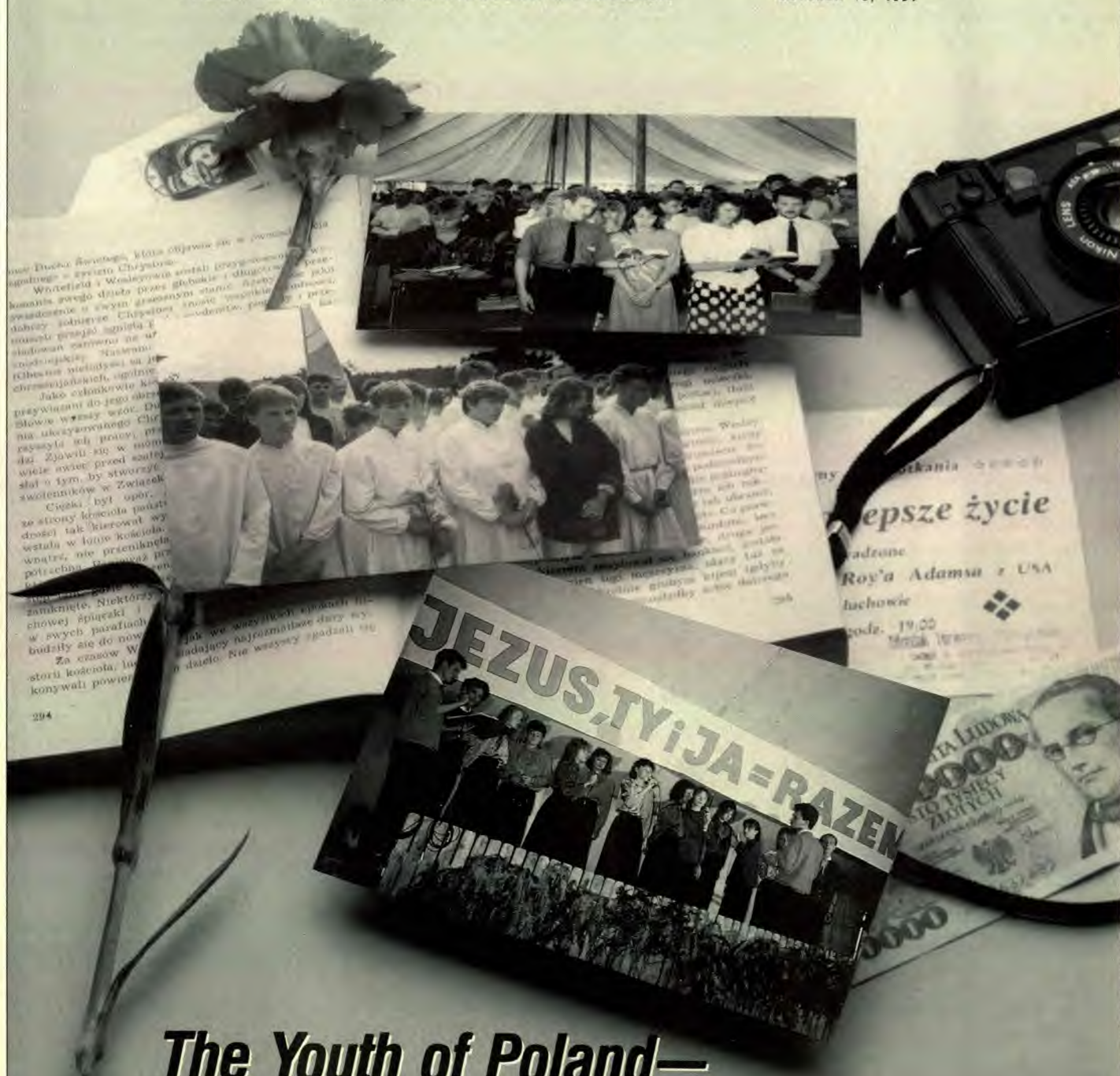


# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

OCTOBER 10, 1991



## ***The Youth of Poland— A Fire in Their Blood***



## LETTERS

### Confidentiality

Counselors of all backgrounds must struggle with issues of confidentiality ("Shall I Tell the Parents?" July 18). If a couple is in marital counseling, should the counselor share information learned from one party that is unknown to the other? Should parents be told that a child is using drugs? What confidentiality exists in a group situation?

Laws and professional standards regulate and give guidelines in some situations. Institutional and prison chaplains have obligations to report certain information. Military chaplains have expectations placed on them by the armed forces. In some cases the state requires that individual clergy make certain reports.

The ethical issue is whether or not the counselee has been informed of the limits of the confidentiality. People should be informed that certain information will be disclosed to parents, spouse, or state agencies; then they may decide whether or not to reveal that information. This is the ethically responsible way.

We have a problem with confidentiality in the Seventh-day Adventist Church. Many of our members believe that information they disclose to their pastor in a counseling session will be released to others. Therefore, they do not want to counsel with their pastor, and may go to other pastors or to other professional people.

In some states a 16-year-old would not be considered a minor for the purpose of making a decision regarding an abortion. The constitutional right to privacy extends to medical matters. When this is violated, people have a right to seek civil relief and damages. In some situations a 16-year-old might have the right to sue the pastor for violation of her civil rights.

*Gregory Matthews*  
APO

### Mite

Roy Adams' August 15 editorial ("Making Distinctions") was good news indeed. Those of us who can contribute only a widow's mite have little else to give but ourselves. Thank you for reminding us that this too is of value.

*Mrs. Catherine Miller*  
Loma Linda, California

### Contemporary

"Truth Our Contemporary" (Aug. 22) reminds me of these words by Martin Luther: "If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ."

Dr. Guy's comments on "inherited truth" being the bane of second-, third-, and fourth-generation Adventists are all too true. Some lose a knowledge of truth; they don't forget the information, but no longer hold it to be true or relevant. Is that what Jesus meant when He said "Whoever does not have, even what he has will be taken from him" (Matt. 13:12, NIV)? I hope we get back to the biblical practice of speaking about the truth the way we used to.

*Stewart I. Bauer*  
Redding, California

I found "Truth Our Contemporary" somewhat confusing. It is difficult to define "eternal" and "contemporary" truth. I assume that Dr. Guy was suggesting that each generation must make truth meaningful to its own time. He used phrases like "application of the old," "modification of the old," and "refinement and revision of our understanding." It seems that "relevancy" is a buzzword in much religious writing today. However, the word "relevant" has become trite, subjective, and not easily defined.

How much modification of eternal truth is required to make it contemporary truth? Here again the answer is subjective and depends on the degree to which one is willing to accept modifications. Some denominations are now struggling with "revisions" and "modifications" of their historic positions relating to the Bible and sexual orientations. Is this an attempt to "revise" truth and make it contemporary?

Just because a contemporary modification of truth shows a connection with an established truth does not necessarily prove ultimate truth. Quoting Isaiah 8:20

is an easy answer, but applying it to specific instances is not so easy.

*James Supensky*  
Kettering, Ohio

### Balance

I appreciate someone finally coming forward to say a career, no matter what field, shouldn't consume your entire life ("Don't Be the Best You Can Be," Aug. 1). Seeking a balance in life makes for happier spouses and children and a closer relationship with Christ.

*Teresa Rice*  
Colton, California

### Church Secretaries

After reading "The Caring Church?" (July 11), I must say a word for church secretaries. There is never any excuse for rudeness, but it is a good idea to look at what could have happened from the church secretary's side.

I have been an Adventist church secretary for the past 17 years, and we once had a wedding application with the exact same circumstances. We *did* let the family hold the wedding in our church. Even though the parents and the couple agreed to all the rules and tried to abide by them, that did not keep the attendants from sneaking liquor into the choir room, and prevent a terrifying chase, with car tires screeching, around the senior citizen apartments on the property. Now I find it works best to hand the couple a written copy of the rules along with the application. The challenge is to get the message across in kindness and without compromising the church.

I think our churches have excellent secretaries. All I have met have been very kind. Working for the church is a great way to serve the Lord and earn a living at the same time.

*Carlotta Schuett*  
Secretary/Clerk/Treasurer  
Sacramento, California

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



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Cover photo by Todd Park

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**Subscription prices:** US\$35.97 for 40 issues. US\$47.47 for 52 issues.

**To place your order,** send your name, address, and payment to your local Adventist Book Center or Adventist Review Sub-

scription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.25. Prices subject to change without notice.

**Subscription queries and changes of address:** Call toll-free 1-800-456-3991 or 301-791-7000, ext. 2436.

The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of each month. Copyright © 1991 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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Vol. 168, No. 41





# Thanksgiving Time in Canada

Harvest festivals are as old as human civilization. As the year was ending, ancient Israel came together for the Feast of Tabernacles. "From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store."<sup>1</sup> And the people gathered to give thanks, to rejoice, to celebrate.

We cannot turn back the clock of history, but one of the negatives of modern-day city living is the distance it necessarily puts between people and the land. Those who have not "lived on the land" cannot possibly understand, at the deepest level, the enormous sentiment and emotion wrapped up in this experience. To bury good seed in the ground and hope for rain to sprout it is to sense a fundamental dependence on a Higher Power, something that modern urbanites know little about.

But it was this affinity to the land, this sense of dependence on a Higher Power, that evoked the spirit of thanksgiving in ancient days.

Greatly altered in intensity, the spirit of harvest home—of thanksgiving—still lives today. And nowhere more strongly than in the United States. Utter the word "thanksgiving," and the mind of every American runs immediately to one idea, to one season, to one day of the year—the fourth Thursday of November. The idea of thanksgiving has become—to use a cliché—as American as apple pie.

## Surprise!

It would thus come as a surprise to many Americans to learn that their large neighbor to the north also celebrates Thanksgiving, and at a different time, to boot—the second Monday of October. It would be even more surprising for them to hear that Canadians, while recognizing the indebtedness of their own observance to early-American traditions, nev-

ertheless believe that "the first North American Thanksgiving" was celebrated in eastern Canada by the English explorer Martin Frobisher, after whom Frobisher Bay in Baffin Island was named. The date given is 1578,<sup>2</sup> 29 years earlier than the first known American occurrence of the event.<sup>3</sup>

Be that as it may, come October 14, cannons will fire, flags will wave, children will flock to the parks, the harvest will have been gathered from the fields, and good things will fill Canadian tables from Vancouver to St. John's.

## Need to Raise the Profile

But in truth, Canadians are not terribly excited about Thanksgiving. Just this summer, as I randomly interviewed people in Toronto and out west to test the present mood, I found little fervor for the observance.

Sometimes I wonder whether this comparative lack of interest has anything to do with the chronic secularism of Canadian society. When I pastored in Toronto in the seventies, I remember hearing members of my church tell how their fellow workers would react with astonishment on learning that they had an interest in religion and that they actually went to church. Search Canadian radio on a Sunday morning and you'll discover that, in many areas, religious programming is almost down to nil.

In such a context there is value in fostering the idea of Thanksgiving, and Canadian Christians, especially Adventists, should be alert to this. Secularism cannot totally succeed in a climate of gratitude. Simply to contemplate the idea of Thanksgiving moves an individual a notch toward acknowledging the great Source of all our blessings. For one is bound, sooner or later, to confront these questions: Thanksgiving for what? Thanksgiving to whom? Yes, Thanksgiving is potentially subversive to secularism.

## A Country Blessed

And Canadians do have much for which to be thankful—foremost among which is the country's abundant supply of natural resources, particularly in regard to fundamentals like food, fuel, and water. As clean water increasingly becomes an endangered commodity, many eyes around the world begin to look toward Canada, land of a million lakes.

And Canada can be thankful, too, for sharing its 4,000-mile-long border with a strong and friendly neighbor. It is a neighbor that takes it for granted, to be sure. Seventy-five percent of Canadians, I would guess, can even vocalize the forbidding name of the place where the U.S. president spends his summer vacation—Kennebunkport (Maine). But 90 percent of Americans, I'd wager, do not know the name of the Canadian prime minister—an evidence of the insularity of the U.S. media.

But even here there is reason to give thanks. For let a single Marxist flag be hoisted over Parliament Hill in Ottawa, let terrorists arise in Edmonton or Montreal, seizing American citizens and property as hostage, and the hounds in the U.S. press, smelling blood, would look north. But "snubbery"<sup>4</sup> is the price you pay for being decent, rational, stable.

So do not fret, great northern neighbor,  
That a media with a thirst for the sensational, the bizarre,  
Find in thee so little to excite their morbid taste.  
Be thankful, rather—for therein lies your greatness.  
Nor ever let thy mind forget who made thee so.

<sup>1</sup> *The Desire of Ages*, p. 447.

<sup>2</sup> *Canadian Encyclopedia*, sv "Thanksgiving Day."

<sup>3</sup> *Famous First Facts*, 4th ed., p. 304.

<sup>4</sup> My own coinage. The correct word is "snubbiness."





# Difficult Transitions

As I write, during American Labor Day week, we have entered a time traditionally marked by transition.

For millions of households in North America, autumn signals the start of a hectic rat race as children return to school. No more lazy days of summer. No more slumber parties, hiking trips, vacations, picnics, overnight guests, and sleeping in late. Gone are the summer camps, Vacation Bible Schools, lemonade sales, and trips to the shore.

The leisurely pace of summer has now evolved into the frantic helter-skelter that often surrounds the new school year. Retail stores perk up with sales of the new fall fashions and school supplies, and many parents are signing child-care contracts for the new school year.

My home gets a "triple whammy" as my oldest daughter adjusts to a new teacher, the younger one adjusts to a new child-care center, and my wife (a teacher) adjusts to new students. Homework, making lunches, violin practice, Pathfinder meetings, choir rehearsals, teacher conferences, continuing education classes, school productions—they fill many evenings and weekends.

For nearly 10 months this nonstop pace will continue with very little letup. Though it doesn't seem possible now, this school year will pass into history and our family emerge from the standardized tests, book reports, and science projects unscathed.

Though many families share my plight, these seasonal changes pale in significance to those taking place now in the Soviet Union.

## Radical Changes

Fueled by a heightened consciousness and a failed coup attempt, the Soviet people are undergoing the most radical transition since the Bolshevik Revolution. Already the Communist

Party has been dismantled.

Estonia, Latvia, and Lithuania have declared their independence, and the Soviet parliament has approved measures that will reshape the Soviet Union from a centralized state to a loose confederation of sovereign states.

This difficult transition, though fraught with many obstacles and roadblocks, I believe will prove beneficial for the Soviet people. There will be many

*The doors to religious  
freedom could open wider,  
bringing more opportunity  
to share the gospel.*

rough times ahead as the Soviet economy converts to capitalism. But with perseverance and grit I'm sure the Soviet republics will come through the difficulties with shining colors.

With more authority vested in individual republics, the doors to religious freedom could open wider, bringing more opportunity to share the gospel. This summer 11 evangelistic field schools were conducted, resulting in more than 2,000 baptisms.

Many church leaders wish the church could do even more to take hold of the opportunities in the Soviet Union and Eastern Europe, but the General Conference is going through a difficult transition period of its own.

On August 29 the General Conference Executive Committee voted a second round of staff reductions that will affect

roughly 30 employees. Church leaders hope to save about \$2 million. This latest round of cuts follows approximately 30 employees dropped from the payrolls after the General Conference session in 1990.

Less-than-projected tithe and mission income is forcing the General Conference to reduce appropriations to the church's world divisions and to General Conference institutions in 1992 by 5 percent, or an expected \$2.9 million.

This temporary retrenchment saddens many church leaders because it comes at a time of unprecedented openness to the gospel.

## New Strength

I am saddened too because the church cannot push ahead with maximum thrust. However, it's so easy to forget that—as with the school year and democracy in the Soviet Union—this period of restructuring will pass and the church will emerge as a stronger unit. World divisions will become more self-supporting, and our resources will be rechanneled for more efficiency.

As Christians we forget that God's plans often include difficulties. God allows trials and hardships to test His chosen people. Through the hard times we are tried and our characters refined.

Ellen White says: "The way will sometimes be so barred by obstacles, apparently insurmountable, as to dishearten those who will yield to discouragement; but God is saying to such, Go forward. Do your duty at any cost. The difficulties that seem so formidable, that fill your soul with dread, will vanish as you move forward in the path of obedience, humbly trusting in God" (*Patriarchs and Prophets*, p. 437).

**CARLOS MEDLEY**



## NORTH AMERICA

**Minnesota Campaign Features Lay Speaker.** An old-fashioned tent revival in St. Paul, Minnesota, resulted in 32 baptisms, says Julia Booney, communication director of the Glendale Adventist Church. Of the 32 baptisms, 14 were new members and 18 were rebaptisms.

The series was the cooperative effort of the Glendale and Sharon churches. James Dawkins, a church member from Birmingham, Alabama, was the featured speaker, and district pastor Earl Peters coordinated the campaign.

This effort was the first campaign held in the area for many years, says Marcus Harris, Lake Region Conference communication director.

**Lincoln Mayor, Council Members Visit CRS.** Mike Johanns (right), mayor of Lin-



coln, Nebraska, and three city council members toured Christian Record Services (CRS), the Adventist Church's ministry to the blind and deaf. At the conclusion of the September 12 tours, Johanns said CRS workers showed enthusiasm when they described their various responsibilities. CRS president Clarence Hodges (left) gave the guests New Testament Bibles.

## Kenyan President Visits Religious Liberty Congress

**K**enya president Daniel Moi was among the special guests participating in the International Religious Liberty Congress in Nairobi, Kenya, September 8-11. The congress was organized with assistance from the General Conference Public Affairs and Religious Liberty Department (PARL).

In his address, Moi congratulated the leaders for initiating the meeting and applauded their commitment to religious liberty.

Uganda vice president Dr. Samson Kisekka, a Seventh-day Adventist, gave the keynote address and told of the struggles of the Adventist Church in Uganda during the Idi Amin regime.

More than 300 delegates discussed a broad range of religious freedom issues. Educators, government officials, and clergy from many denominations made presentations.

After the congress, PARL leaders held a departmental advisory to discuss issues affecting Adventist religious liberty leaders. And as a finale to the meetings, 12,000 church members converged on Uhuru Park in Nairobi for Sabbath services. General Conference vice president Leo Ranzolin gave the morning message and Bert Beach, GC PARL director, gave a report on the progress of religious liberty in countries around the world.

**Bilingual Effort Brings Bountiful Harvest.** The ability of the gospel to transcend language and cultural barriers was manifested once again in a bilingual evangelistic campaign in Huntington, New York. As a result, 29 persons joined Adventist churches.

The "Rays of Light" series was organized under the sponsorship of two English-speaking and two French-speaking Adventist churches, says Betty Cooney, Greater New York Conference communication director.

The month-long series also featured a two-week Vacation Bible School. Attendance for the meetings ranged from 200 to 400.

**To New Position.** Constituents of the Southern New England Conference

elected **Charles C. Case**, Lake Union communication director, as conference president on September 22. Case replaces Stanley J. Steiner, who retired.

**Lifestyle Magazine Receives Film Award.** Faith for Today's *Lifestyle Magazine* recently received a Bronze Award from the Houston International Film Festival (THIFF). The award was announced at the twenty-fourth annual WORLDVEST competition sponsored by THIFF.

The 30-minute program, *The Lost Children Show*, took third-place honors in the public affairs programming category, says Donna Webb, Faith for Today's public relations director. The competition drew more than 3,200 entries from 47 countries.

**PUC Student Wins National Speech Competition.** Joe Tracy, a senior at Pacific Union College, took first-place honors in the Women's Christian Temperance Union national speech competition.

In his speech, Tracy compared alcohol abuse with the Persian Gulf war to convince listeners to abstain from drinking alcoholic beverages, says Andrew Demsky, college spokesperson. As national first-place winner, Tracy receives \$250 and a one-week trip to Sweden to represent the United States in the world speech competition finals.

## WORLD CHURCH

**Open House Attracts 17,000 Visitors in Brazil.** More than 17,000 persons attended the annual open house at the Brazil Publishing House, reports Joao Wolff, South American Division president.

Visitors received guided tours of the facility and bought more than US\$200,000 worth of literature. As an outreach project, the publishing house has printed 10 million leaflets for distribution by church members and pastors. Wolff has personally distributed thousands of these leaflets at bus depots and airports.

**Finnish TV Promotes Ingathering.** The national television network in Finland has been airing free public announcements on the Adventist Church's Ingathering campaign, according to Raimo Lehtinen, Finland Union communication director. The short announcements feature the same pictures that appear on Ingathering leaflets.



**Jamaica Church Receives Dental Clinic Building.** The Adventist Church in Jamaica has received a \$1 million dental clinic building built by the Rotary Club of Kingston, Jamaica. The Rotarians built the clinic after the Adventist Church committed itself to provide dental services in the Penwood district of Kingston.

The Rotarians are seeking more funds to equip the clinic, says Mansfield Edwards, East Jamaica Conference communication director.

**Clarification.** In describing the civil unrest in Croatia in the September 12 *Newsbreak*, our use of the word "insurgents," while it accurately reflected the source of the story, was unfortunate. The *Adventist Review* does not intend to take sides in the unrest in Yugoslavia.

## GENERAL CONFERENCE

**GC Gets More Legal Help.** Lisa Karen Saveikis, a graduate of Columbia Union College and the University of Maryland School of Law, became the fifth and newest lawyer in the General Conference Office of General Counsel (OGC) and the first woman to carry a full-time assignment in the office, says Warren L. Johns, OGC director.

Saveikis, who was admitted to the Maryland State Bar in December 1990, will focus on immigration law and employer-employee relations in the newly created position.



Lisa Saveikis



## Potomac Organizes First Filipino Company

The first Filipino Adventist Company in the Potomac Conference was officially organized July 13 in Hyattsville, Maryland, with 66 charter members (pictured above). Conference president Ralph W. Martin led the ceremony. Agripino C. Segovia will become pastor, in addition to his work as an associate director of the General Conference Education Department.

## FOR YOUR INTEREST

**"Giving" Calendar Lives Up to Its Name.** The "Giving Is Caring" page-a-day calendar, published by the church's Philanthropic Service for Institutions in the North American Division, will award a total of \$12,250 in grants to seven national nonprofit agencies this year.

Funding for the grants comes from proceeds earned on advance sales of 60,000 copies of the calendar's 1992 edition, says Randy Fox, PSI assistant director for marketing. Since it was launched in 1986, the yearly "Giving" calendar has sold more than 278,000 copies cumulatively and awarded \$48,000 in grants to national nonprofit organizations that serve the field of philanthropy.

## ALSO IN THE NEWS

### New Party Formed to Resurrect Religious Right.

Some of the same minds that helped fashion the religious right are hard at work assembling a new vehicle for delivering their God-and-country message to the nineties, says Religious News Service.

The proposed party is being organized for the 1992 elections through the U.S. Taxpayers Alliance, an organization launched by Howard Phillips, a

political strategist who, though a Jew, helped to organize many new right groups of the 1980s.

The platform of the U.S. Taxpayers Party includes outlawing abortion, withdrawing funding from the U.S. Department of Education and the National Endowment for the Arts, and abolishing welfare.

### Graham Breaks Attendance Records at Meadowlands.

Evangelist Billy Graham broke the attendance record held by rock star Bruce Springsteen at New Jersey's Meadowlands Sports Complex during Graham's five-day series September 3-7.

The evangelist's first-ever campaign in the Garden State drew crowds that averaged 21,200 nightly with an average of nearly 1,800 people coming forward each time to make a commitment to Christ, reports Religious News Service.

### Muslim Population Is Lower Than Projections.

Though estimates of the Muslim population in the United States range from 5 to 12.5 million, a Gallup survey of 30,000-plus respondents concludes that Muslims are less than 1 percent of the U.S. population (2.5 million), according to Religious News Service.

## CHURCH CALENDAR

- Oct. 12 Voice of Prophecy Offering
- Oct. 12 Sabbath School Community Guest Day
- Oct. 12 Community Relations Day
- Oct. 19 Spirit of Prophecy Day
- Nov. 2 Week of Prayer begins
- Nov. 9 Annual Sacrifice Offering
- Nov. 9 Ingathering Emphasis





Left: The trade union Solidarity began in an unimposing storefront-type building in Gdańsk in 1980. Center: The monument in Gdańsk marks the exact spot where World War II began in Poland. Australian pastor Peter Jack, who ran simultaneous evangelistic meetings in the town of Chojnice, stands in the foreground. Right: Union president Władysław Polok, flanked by Roman Chalupka (left) and Ryszard Jankowski—union secretary and youth director, respectively. They are standing on a piece of lakefront property, far to the north of Warsaw, that some members hope to acquire for the Pathfinders and junior youth of Poland. Funds are not yet available for the project.

They came in expectancy, the Adventist youth and young adults of Poland, hungry for fellowship and for the preaching of the Word. Each day more than 800 of them—80 percent under 35—crowded the tent set up on a lakeside campground in the town of Człuchów (SHU-hoof), about 250 miles (400 kilometers) northwest of Warsaw.

Held under the auspices of the Polish Union Youth Department, under the direction of Pastor Ryszard Jankowski, the annual gathering is conceived as a combination camp meeting-evangelistic outreach. Its purpose, according to Jankowski, is twofold: to strengthen our own people, and to spread the gospel.

With this in mind, they take the program to a different locality each year, to expose new audiences to the gospel. Our members in attendance, composed largely of youth and young adults, would bring along their non-Adventist friends—this year, no less than 200 of them, and together they would settle down for 10 days of preaching, Bible study, sacred concerts, and fellowship.

With a buildup to more than 1,000 during the two weekends, the attendance this year represented some 20 percent of the 4,900 members in the Polish Union. And they came from all over the country—an arrangement designed to produce, as a side effect, long-term social bonding among our young people. As union secretary Roman Chalupka put it: “This comports very well with the psyche of the Polish people. We love to travel, to visit, to enjoy one another’s company.”

I’d been looking forward to this visit to Poland—my first to a former East bloc

# Calm Enthusiasm

*The youth and young adults of Poland may have a thing or two to teach the rest of us.*

BY ROY ADAMS

country. I wanted to take the pulse, to sense the mood, of the people in general and our own members in particular. What I found, both inside and outside the church, was an alert people—informed and aware, and with a fearless openness that belies the very recent hold of Communist totalitarianism on the country. And among our Adventist youth and young adults I sensed what I call a calm enthusiasm.

## Under New Management

According to Adventist Church leaders, Poland enjoyed more liberties and freedoms under Communism than did the typical Communist state. Perhaps this explains why Solidarity was able to establish a foothold in the country, pushing back the frontiers of freedom in a series of confrontations with the Polish government, and setting the pace for radical change throughout Eastern Europe.

Now, with the fall of Communism,

what might our church expect under the new political managers of the country? Here is a brief summary of my own observations, beefed up by conversations with church leaders and others.

Under Communism the Catholic Church served as a counterbalancing force to the government. The government, for its part—to the extent that it perceived in the Adventist Church an opposing voice to Catholicism—granted to us unusual freedoms and privileges. We were permitted, for example, to hold evangelistic meetings with a minimum of restrictions, and to publish and disseminate controversial printed materials like *The Great Controversy*.

With Communism now defunct, the Catholic Church is rapidly becoming the major force in the country to reckon with. Many see the Polish government as being virtually in the pocket of the pope. And even though only about 70 percent of the people attend church with any reg-





**Left:** The singing group Jordan backs Adams and translator Roman Chalupka on their third meeting in the public square at Człuchów. **Right:** Five ministers participated in the baptism on the last Sabbath of camp meeting. Eighty-three people were baptized.

ularity, 97 percent regard themselves as Catholic. According to Adventist Church leaders, this figure indicates that the overwhelming majority stand ready to do whatever the church tells them to.

And while it is true that the Catholic Church is less popular now than when the Communists were in power, that loss of popularity does not translate into a decline in clout. At the present time, said one of our leaders, "all the authorities in the towns and cities of Poland must be approved by the Catholic Church. The bishop decides who will become the mayors of the towns and cities. When elections take place in factories or other industrial enterprises, the candidates for office must have some kind of connection with the church."

It goes without saying that under this system virtually no non-Catholic can ever become a town mayor or hold any important public office in post-Communist Poland. It is equally true that anyone who ever hopes to become president of the country would have to have the blessing of the Catholic Church.

### Little Room for Non-Catholics

Clearly, then, the force to reckon with in Poland today is the Catholic Church. And it is not a particularly friendly force for us at the moment. During my visit the local Catholic priest in Człuchów warned his congregation at Sunday Mass against attending meetings being conducted in the town by "a certain American missionary" just arrived. "We have our own Polish customs and our own religion," he told them.

Later when a couple of our ministers visited him, he demanded to know who

gave us permission to hold meetings in the town. Fortunately, the union youth director and I, before our first public meeting, had paid a courtesy call on the mayor of the town. Knowing this, our pastors responded (perhaps inadvisably) that it was the mayor who gave us permission. "The mayor did?" asked the priest. "Then he isn't going to be mayor very long."

An extraordinary statement indeed—by Western standards. But it shows the clout the Catholic Church intends to wield in Polish politics in the coming days. Already, since the fall of Communism, the teaching of religion has been introduced in the public schools. And given the fact that our church operates no elementary schools in Poland, our members have no choice but the public schools.

So far, children of Protestant parents have the option of skipping the religious instruction class. But just imagine the terrible psychological burden this places on a youngster. The alternative is to have our own minister conduct the religious instruction class for our own kids. For this to happen, however, there must be (as I recall) a minimum of 10 such students. And with a membership of less than 5,000 in a population of 39 million, it is not hard to see that the likelihood of meeting such a criterion in more than one or two places is very low.

For most of us the thought of our children being required to receive religious instruction from the pastor of another denomination, against our wishes, is repulsive. But I have every confidence that these tough-minded people, who have survived the fierce indoctrination by Com-

munist propagandists for nearly half a century, will survive this new assault as well.

Our Adventist children in Poland are bright, alert, friendly, and—to a large extent—unspoiled. But the leaders cry out for help—in the form of Sabbath school materials, and in terms of recreational facilities for our junior youth and Pathfinders.

### Focus on Youth and Young Adults

Before leaving the United States, I'd been briefed on what to expect at the meetings. Many of the non-Adventists attending, I was told, had already undergone Bible study courses. Indeed, some had already decided for baptism, scheduled for the last Sabbath of camp meeting. But many others, I was informed, needed a "little push." Could I shape my sermons and appeals accordingly? I did.

Toward the end of my third sermon (on the theme of the Holy Spirit), my heart felt strangely warm for the young people. I felt an empathy for them such as I had never before experienced in evangelistic preaching. I felt impressed to touch on many of our distinctive doctrines that I had scheduled for later in the series. And I had the sense of touching on them with a compassion and sensitivity that I recognized was not my own. Departing from my prepared approach for that evening, I made a specific altar call (several meetings early) to those who wanted to accept Jesus in baptism and join the Seventh-day Adventist Church. More than 70 came forward. What a beautiful sight that was! And what a testimony to the hard pre-camp meeting work and positive witness by our pastors



and young people!

The following morning, at the end of the Sabbath preaching service, I was again impressed to make an appeal. I called for new respondents—not those who had come forward the previous evening. Another 30 came forward! The following Friday evening, another 12 came forward—all new people. Meanwhile, in the town of Chojnice (pronounced Koi-NEET-sah), about 9 miles (15 kilometers) away, Australian pastor Peter Jack, accompanied by the Australian singing group New Testament, was also seeing good responses in a one-week evangelistic series. In one meeting, 31 came forward to accept Christ, and in succeeding evenings, several more.

### Overwhelmed

I was overwhelmed by the response in a country so heavily Catholic. One evening, after describing the identifying marks of God's remnant church today, I asked how many wanted to be part of it. I could not see a single hand that was not raised, even though I scoured the audience most carefully.

In a telephone conversation with Pastor Chalupka September 10, he indicated that baptisms so far this year have surpassed that for all of last year; and that they expect an influx this year of 500—which would make this their best year ever!

Truly, the Spirit is on the move in Poland. And that's because our pastors and our youth and young adults are up and going with the message for this hour. Not with noise and fanfare. But with a calm enthusiasm that astounded me. No

## Fact Sheet on Poland

- ☐ The country was founded in A.D. 966 when the Piast dynasty ruler Mieszko I adopted Christianity.
- ☐ The second Polish Republic was established after World War I, with a constitution and parliament coming into being in 1921.
- ☐ In September 1939, Germany invaded Poland, triggering the Second World War. During the war some 6 million Poles, one fifth of the population, including almost the entire Jewish population of more than 3 million, were exterminated by the Nazis.
- ☐ During the winter of 1944-1945, the Soviet Army drove the Germans from Poland, and the country came under Soviet influence.
- ☐ There was periodic unrest, chiefly among Polish workers, beginning in the 1950s. By 1980 things had come to a head. Strikes broke out at the Gdańsk shipyards far to the north, on the shore of the Baltic Sea. This led to the formation of the labor union Solidarity and the emergence of Lech Walesa, the current president of the country, as a national and international figure.
- ☐ In 1983 the gross national product was \$140 billion, with a per capita income of \$3,860. Agriculture accounts for a large chunk of the GNP, and in the largely prairie country north of Warsaw—the only part I saw—fields covered with wheat, barley, rye, and potatoes stretch for many miles in every direction. There is mining for coal, sulfur, copper, lead, and zinc—with coal comprising 10 percent of the country's exports in 1980.
- ☐ Poland has produced an impressive gallery of distinguished people, including poets (Adam Mickiewicz, Juliusz Slowacki); musicians (Frederic Chopin, Arthur Rubinstein); and scientists, one of the most famous being astronomer par excellence Nicolaus Copernicus.
- ☐ SDAs entered the country in 1888 (through J. Laubhan and H. Szkubowicz from the Crimea). Today we have just under 5,000 believers in 124 churches in three conferences with about 34 ordained ministers. The monthly salary for an ordained minister (at 100 percent) comes to about 1.8 million zlotys (or about US\$180). Only about 40 percent of our ministers own their own cars, and only about 4-5 percent their own homes. Both homes and cars must be bought with cash! We have no church schools, and our Pathfinder Club is only in its second year. Significant SDA institutions include a theological seminary, a senior citizens' home, a corporation for healthful living (just starting), and a radio studio—producing programs for Adventist World Radio (Europe).
- ☐ Poles are an attractive people. Few that I saw were overweight, and I've yet to see a shabbily dressed Polish woman—young or old—in Warsaw or out in the country. Our people have enough to eat. And, perhaps because I don't speak the language, I heard no griping or complaining. Yet it was clear to me that in order to raise the church's infrastructure above the marginal, they will need considerable outside help.

wonder that 83 youth and young adults—with virtually no prior Adventist connection, in regard to parentage and education—accepted baptism the last Sabbath of camp meeting.

Again and again I picked up what must be a major motivating factor among our membership in that historic country.

The last night of the camp, the meetings went way into the night—the preaching service being followed by a sacred concert and closing formalities. And Pastor Jankowski stayed up practically the entire night. For most of the following day (Sunday) he supervised the breakup of camp. Returning to War-

saw late Sunday night, he was awakened about 3:00 a.m. by youth leaders on their way home returning camp meeting items and other equipment. Visiting just outside my open window, they kept me awake as they exchanged what sounded like pleasant memories of the meetings just concluded. After about an hour Jankowski was back in bed, only to be awakened once again at 6:00 a.m.—this time by me, for the trip to the airport.

As we drove to the airport, I thought I'd be looking into tired eyes—the eyes of a man keenly feeling the need for a long rest. And I remember beginning to tell him how much he deserved at least three full days of it—with no interruptions. But he surprised me by announcing that he was driving to England the next morning with his wife.

"To England?" I replied, astonished. "What for?"

"We're headed there to attend a seminar on the home and family.

We're doing it for our young people. The full force of evil from the West has not yet hit them here in Poland. But it's coming! And we need to get all we can to share with them while we still have time. What we do," he finished, "we need to do quickly. For no one knows when the doors now open will close."



Roy Adams is an associate editor of the Adventist Review.





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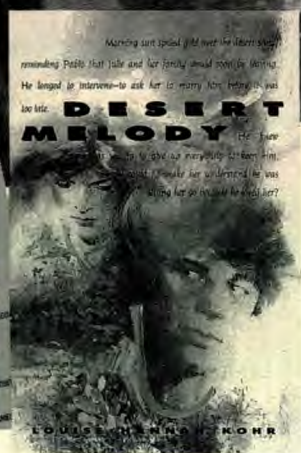
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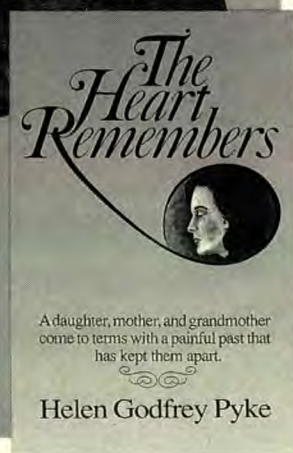
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# Cooperating With God

What role do  
we play in our  
own salvation?

*This article is a condensation of remarks presented at Tramelan, Switzerland, February 4, 1885, and printed in the Review and Herald, October 30, 1888.—Editors.*

*"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13).*

**T**here is a work that every one of us must do if we would be saved in the eternal world. But while we must on our part do what God has given us to do, we must realize that, having done all, we should come far short of salvation, did not the Lord on His part do that which finite, sinful man cannot do for himself. The religious life is wholly dependent upon the blending of both human and divine forces. Man is to work out his own salvation, but he cannot do this without divine aid; and although Christ has paid an infinite price to save the souls of men from everlasting ruin, He will not do that part of the work which was left for man to perform.

We are to live by faith. We are not to be controlled by impulse and feeling, but the principles of God's law must govern our lives. While we look to Jesus as the source of all power, we shall not fail to receive help in every time of need, "for it is God which worketh in you both to will and to do of his good pleasure."

## Our Willing Service

In the work of salvation, God requires the cooperation of man. The Christian must put forth strenuous exertions, and God will unite divine grace with his human effort. The servant of God must avail himself of the precious privileges and opportunities that are given to him, that he may become efficient and successful in copying the divine Pattern. In the work of salvation the grace of Christ is united with a willing and obedient service on the part of man. The sincerity of our profession of love to God will be made manifest

by our earnest endeavors to fulfill the requirements of His law.

Those who are the servants of God will renounce all evil habits and associations. There will be constant and earnest efforts made to lift up the soul from its defilement. There will be repentance toward God for past transgressions, and faith toward our Lord Jesus Christ—a faith that says, "I believe that God for Christ's sake has forgiven my sins." Supplication will be made to God for His transforming grace.

We are not to be altogether passive, thinking that there has been no task allotted to those who would win immortality. No; no; God calls upon us to do our best with the powers that He has given us—to put to the stretch every faculty, and exercise every ability, that we may not fail of everlasting life.

That man can be saved in indolence, in inactivity, is an utter impossibility. There is a constant conflict before those who would win eternal life. Faith and works go hand in hand. That man has nothing to do but to believe is a fallacy and a most dangerous doctrine. Faith without works is dead. A man saved in his sins would be out of harmony with the plan of redemption and the work of God. Sin must be hated, and put away. The works of the flesh must be warred against. . . .

## Our Earnest Effort

We want to understand how to do our work intelligently, and this makes the searching of the Scriptures a necessity. If we neglect to study the Word of God—a duty which Christ has especially enjoined—we shall be left to the subtle delusions and errors of the world. "The entrance of thy words giveth light; it giveth understanding unto the simple."

Not only must we read the Word of God; but prayer must be offered, that the truth of its teaching may find an entrance into our hearts, and may be received, believed, and acted upon. We must know what is truth, in contrast with error, and then we must weave it into our lives, and exemplify it in our characters, that all with whom we associate may see our good works, and glorify our Father which is in heaven. We are to conduct



ourselves in such a way in all our affairs that God will be pleased with our course. We are required to put as much more earnestness into our religious life than into our common, business life, as heavenly treasure is of more value than earthly. . . .

Those who take the position that Christ has done it all, and that we need not obey the requirements of God, will fail of everlasting life. But what a terrible thing it is to trample upon the holy commandments of the Lord—to be unthankful, unholy, and so lose the soul at last. We should seek most earnestly to make our calling and our election sure. We should search diligently that we may know the conditions upon which salvation is promised, and then we should carefully comply with the conditions. Daniel and his companions were greatly favored of God, because they fulfilled His requirements. The Inspired Record states that “as for these four children, God gave them knowledge and skill in all learning and wisdom.” Every hour, every day, comes to us freighted with great responsibilities and terrible significance, from the fact that we are either laborers together with God, or agents of the enemy of all righteousness.

### Powerful Initiatives

The most powerful agencies, the most impelling motives, have been set in operation by the God of heaven, in order that man may be saved. The plan of redemption has been devised, and those who fail of securing eternal life will have no one but themselves to blame. God has made every provision for the redemption of the lost. It is the corrupt heart that closes against truth and holiness. Those who turn away from so great salvation for the fleeting joys of this world are registered in heaven in the lamentable words “Lovers of pleasures more than lovers of God.” In vain has Jesus died for the souls of those who reject His mercy.

My soul cries unto God in hunger for the revelation of His truth. O that I may have that faith that grasps the precious promises that God has given to all those who will obey Him, walking in the light as He is in the light. If it had not been for the great condescension and goodness of God, there would have been no hope for our souls. I thank God every day for the

great plan of redemption. All that will may come and be saved. We can obtain power from the Saviour of men, which will make us more than conquerors.

It is our duty to overcome indolence, to speak not of our inability and weakness, but to put mind and soul and body to the task of working out our own salvation with fear and trembling. Talk no more of doubts; but dwell upon the matchless love of Jesus. Let His praise be continually in your heart and upon your lips. When this is your condition, you will not fail to give to others the right impression as to what constitutes a Christian. You should show to all around you that Jesus is a tower of strength. In Him the Christian may rejoice. Through His name we may receive the forgiveness of sin, and the treasures of His grace.

Let us lay hold of the blessed hope that has been set before us in the gospel. We may contemplate the plan of salvation hour by hour, day by day, year by year, until we shall see as we are seen, and know as we are known; and yet we shall find an infinity beyond. . . .

But Christ never works without the cooperation of man. He says, “Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Christ represents Himself as calling to you to open the door. But you are to respond to that call. You are to open the door of the heart. You are to clear away the rubbish from the portals, and throw wide the door, that the heavenly Guest may find a welcome and an entrance. Christ will not enter a heart that is defiled with sin. It is our work to put away all iniquity. We are to represent the character of our divine Lord. . . .


We cannot afford to have our minds dwelling upon things of minor importance. We are building for time and for eternity. We must cherish the loveliness of Christ. We are nearing the end of earth’s history, and we are to be laborers together with God to the end of time. We must do our work with fidelity, bringing life and vitality into the church of Christ. Jesus has pledged Himself to do for us abundantly, above what we are able to ask or think. Heaven is worth everything. If we gain the eternal reward, we gain everything; and if we lose it, we lose everything.

There is a work for each one to do in enlightening others; for we are responsible for the souls of those who are around us. . . .

### The Reward

Those who have labored for the glory of God will meet around His throne many who have been influenced through their efforts to accept the truth as it is in Jesus. With them they will exclaim, “Saved! Eternally saved!” And while all honor and majesty and glory shall be given to God and to the Lamb, yet those who have sought for the salvation of their associates will share in the joy of their Lord. Many will say to the faithful followers of Jesus, “It was your constant efforts, your Christlike character, that influenced me to seek the salvation of my soul”; and this acknowledgment will not detract in the least from the glory that shall flow forth from immortal tongues to the Father and to the Son. . . .

The Lord will imbue us with His Holy Spirit. The Lord knows, and the devil knows, that we cannot resist the temptations of Satan without power from on high. For this reason the evil one seeks to hinder us from laying hold upon Him who is mighty to save. Our Lord made it our duty, as well as our privilege, to connect our weakness, our ignorance, our need, with His strength, His wisdom, His righteousness. He unites His infinite power with the effort of finite beings, that they may be more than victors in the battle with the enemy of their souls. . . .

I am glad we have a Saviour whose love cannot be measured, except as we look to the cross of Calvary with comprehensive faith. The light that streams from Calvary shows us the value of the soul and of eternal life. If we, then, lift up Jesus, and humble ourselves, we shall finally receive honor, glory, and eternal life. 



*Ellen G. White was one of the founders of the SDA Church. A prolific writer, she had a literary production of more than 100,000 pages by the time of her death in 1915. Her work continues to be a prophetic voice within the Adventist Church.*



# Reviewing God's Providences



By Gordon Arnott

*"And thou shalt remember all the way which the Lord thy God led thee" (Deut. 8:2).*

Early in life I settled down with my wife to practice medicine in a small Iowa town called Knoxville. After 30 years I'm still here, practicing medicine in my "retirement."

I enjoy recalling how God has led us in our witness in this town. Let me share a few of His providences.

The membership in our little church totaled only about 20 when we arrived, but as we prayed and worked, attendance grew and we started a school. Soon the church was too small, so a building committee searched for land. They found a lot on the edge of town across from the golf course, but it was rough, with a big gully in it. However, the price was right—\$1,500.

The church members helped with the building, and God answered our prayers. Another doctor at the local hospital said, "Gordon, I want to help you with your church." He handed me a check for \$500. A patient who heard of the building program while in my office handed me another check. She was a Methodist.

A member of the local Pentecostal church whose business was laying water lines said, "Doctor, I want to help you with that church. What can I do?" I responded that we needed about 400 feet of water pipes laid. He promised, "I'll put that line in, and it won't cost you a cent."

## Arch Friend

On the day we were ready to put the arches up, the county engineer came by and asked, "How are you going to get them up?" I told him we'd have to rent a crane from Des Moines to do the job. He said, "Look, we'll bring the county crane over to do it."

As the church neared completion, I

became concerned about the landscaping. When a local druggist visited the site and asked what we were going to do about the big gully, I told him we would have to hire someone to level it out. His hobby was using grading and bulldozing equipment, so he assured us, "I'll take care of it." Soon the lot looked beautiful.

I never asked one of those people for help; the Holy Spirit influenced them in answer to prayer.

## Husband Problem

And God answered prayers on behalf of my patients. One afternoon an Adventist woman visited my office, wanting something for her nerves. I asked, "What's the trouble?" She replied that she was about to leave her husband. "I'm going to divorce him!" she exclaimed. "But why?" I asked. "He's not a Christian," she answered, "and he swears and treats me badly. I want to get rid of him." Because she had two boys in the Adventist academy, difficulties ensued over the tuition fees.

"Please ask your husband to come see me," I ventured. The next Wednesday as he sat in my office he admitted, "It's all my fault." After we visited for about a half hour and I didn't seem to be getting anywhere, I surprised myself by saying, "I'm going to talk with your wife and have her take the boys out of the academy; that will save you money. Then I'll talk your wife out of going to church; that will save you more money. Then you'll be happy."

He sat in silence for several minutes. Finally he spoke: "No, that is not what I want." I pressed him. "If going to church is good enough for your wife and the boys, how come it's not good enough for you?" He replied, "I never thought of it that way."

He came to prayer meeting that evening and now is not only a Seventh-day Adventist but a local elder.

Another day a Protestant pastor's wife showed up at the office, whom I was able to help with her health problems. Several weeks later her husband came to the office. After I offered some medical advice, out of the blue he asked, "How about this woman Mrs. White?" "I'll be glad to answer your question," I responded, "if you'll come to my home some evening when we have more time." He accepted.

First we studied prophecy in the Scriptures, including the fact that the prophetic gift would be revived in the last days. I referred to Ellen White's many statements concerning health that had been later verified by science.

After this discussion the pastor and his wife visited us often. We spent many pleasant hours studying the Bible. Eventually they decided to follow the light shining from Scripture. They began observing the Seventh-day Sabbath, and now, after their baptism into the Seventh-day Adventist Church, he is a much-loved SDA pastor.

## Wonderful Experiences

These are only a few of the wonderful experiences God has allowed me to enjoy over the years.

Now in my "retirement" I still observe God's Spirit at work with my patients—proof that there is a God in heaven who loves and cares for us, who understands our every need and uses us in His work, who is with us in times of discouragement and sadness, and who provides inner peace and joy found nowhere else.

Every senior would find benefit in reviewing the steps by which God has led in the past and during the years since retirement.

*Gordon Arnott is a "retired" physician who still practices medicine in Knoxville, Iowa.*



# The Traditional Family— It's Gone

**L**ike a wind chime, the family mobile has never hung still. From Creation both gentle breezes and violent gusts of change have tested its strength and flexibility. Consider the Industrial Revolution, which swept through Europe in the 1700s, the United States in the 1800s, and even now is making its impact on Asia, Africa, and South America.

A major outcome? People by the thousands have left farm life for city jobs. Here they form "nuclear" rather than "extended" families. Extended families often include grandparents, parents, maiden aunts, and younger family members who actually live together, plus a constellation of cousins, aunts, and uncles nearby. By contrast, nuclear families have only children and two parents under one roof.

The nuclear family has become so common in the Western world that some have

called it the "traditional family," even the "ideal family." As recently as 1960 nearly half of all households in the United States fit this model. Today dramatic changes have occurred. In 1990 the traditional family accounted for just 26 percent of American households, while 43 percent were made up of single-parent families, adults living alone, or homes shared by unrelated persons.

This has tremendous implications for the church—for needs we must address and ministries we must strengthen or develop. Dr. Penny Long Marler, sociologist and churchwoman, shared her analysis of today's family at a meeting of the Associated Church Press this past May. Her address, here condensed, deserves careful study. In the family mobile, elements can be added or subtracted—if a healthy balance is achieved. We believe the church is uniquely poised to help bring about that balance, to help people *make* family.



PHOTOS BY TODD PARK



# Church and Family in a Changing World

B Y P E N N Y L O N G M A R L E R

The church's task today is not to recapture the family of the past, but to find the family of the present—and to redefine our ministry in this new context.



Nostalgia is a hot topic in churches today. In my experience a Disciples of Christ congregation near a large Midwestern downtown area is typical. Attendance was dwindling. What should they do? As an invited consultant I asked them to describe the "golden days" of the church. Without hesitation they pointed back to the strong youth and family program of the fifties and sixties.

When Lyle Schaller addressed a mission board of a major denomination, he put it something like this: "There seems to be a growing amount of evidence that this year is 1991. If that's true, we've got problems. If it were 1951, we might know what to do."

I have come to believe that the proper focus for fifties nostalgia is not "how good it was," but "how good we were." For the most part, churches responded creatively to the social reality of the time. The fifties church catered to growing numbers of young families with children. The "market" was driven by a large group of families with similar characteristics.

Things have changed. If church leaders are to be as responsive today as they were in the fifties, the task is not to recapture the family of the past, but to discover the family of the present. Then we must redefine our ministry in this new context.

## The Fifties Family

Dramatic changes have occurred in American society since the pew-packed fifties. There was a working dad, a homemaker mom, a tall, earnest (if sometimes rebellious) teenage son, a moody obedient middle daughter, and a capricious youngest girl. The family probably had an aunt and uncle who were childless (but were trying) and grandparents who lived nearby.

Church, school, and family were the major socializing agencies of the fifties. In the family, children developed a sense of "we-ness"—in family suppers, outings, and reunions. At school, children sharpened their sense of "me-ness" (autonomy and identity). Taking its cue from age-graded education, the church reinforced "me-ness" by its adults' and children's Sunday school, youth programs, children and youth choirs. The church was the "family place" because we were all under one roof, but for the most part, we split up the minute we hit the doors.

## The Nineties Family

The portrait of today's family is really a composite of many family types. *There is no demographic norm.*

There are four common family types in our society and, therefore, in our congregations. Data from the U.S. census shows clearly that the traditional family is no longer the sociological norm.

### ☐ The traditional family.

Yes, we still have it, but it has changed. Usually both parents work. The chances that mom and dad will separate or divorce have drastically increased. Children and parents are involved in a variety of school-related and extracurricular activities. If they go to church, their attendance may be sporadic. Children, for example, may alternate weekends with a divorced parent. Or working parents may skip church because they want family time to go on promised outings with the children.

According to the U.S. Census Bureau, at the close of the fifties almost half the households consisted of married couples with children.<sup>1</sup> By 1990 this had decreased dramatically. Only about one quarter of American households are made up of two parents with children living at home today.

### ☐ Married couples without children.

This family type includes empty nesters and young to middle-aged working couples. Some couples choose not to have or adopt children; others are waiting longer to begin their families. These married couples may choose church, but the competition is stiff: leisure pursuits and work may get in the way.

The U.S. census reports show that the proportion of households made up of married couples only has remained virtually stable over the past 40 years.

### ☐ Single-parent families.

Most single-parent families are headed by women; some are divorced, others have never married. Many work long hours for less-than-adequate pay (certainly less than most of their male counterparts). Others receive government assistance in order to feed, clothe, and care for their children.

Church may be an option for some single moms, but many find it difficult to get the kids up and ready early for another day. In addition, adult education classes and fellowship groups at church are often programmed around the interests and needs of couples. A single parent may feel like a "fifth wheel."



Statistics show that single-parent households have increased their share of the overall household structure portrait by 4 percent.

#### □ Nonfamily households.

In increasing numbers we have households that consist of persons who live alone (working singles and elderly or widowed persons) or who live together but are unrelated (young professionals, retirees, etc.).

The lifestyles of nontraditional families vary widely; in fact, we know little about their church attendance and participation patterns.<sup>2</sup> The elderly may find it hard to get to church without transportation or because the building is not accessible. Young singles perceive the church as a place for "people with kids." They may spend their weekends out of town with friends, catching up on sleep, or working at the office.

During the past 40 years the nonfamily category has increased most of all—by 15 percent. In fact, in the United States in 1990 there were 27.3 million nonfamily households, representing almost 3 of every 10 households.

pushed this trend. These young adults are gaining a sense of their own autonomy—and the range of choices available outside the traditional family. This transition seems also to have encouraged a loosening of traditional values about not only the family, but ethnicity, work, and the church.<sup>4</sup>

Elderly persons who are living alone may have arrived at this state through traumatic role changes. Widowed women have faced the unwanted dissolution of their once-traditional families. First, they lost the active role of mother as children grew up and moved away. Second, they lost their status as wives through the death of their husbands.<sup>5</sup>

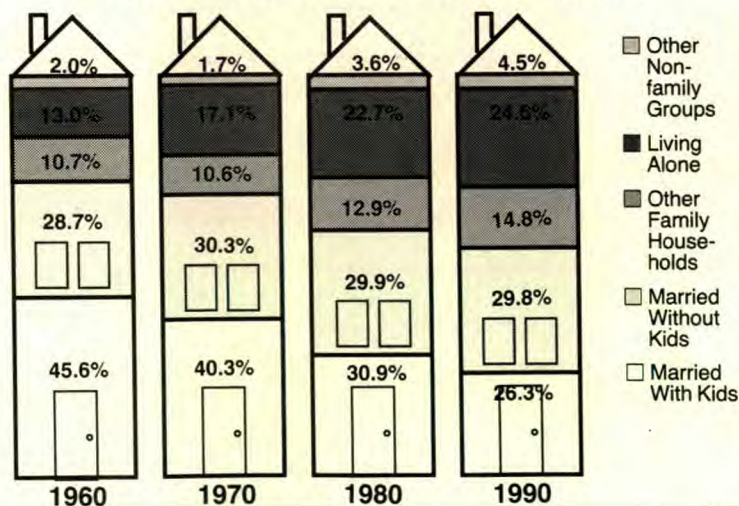
**New Groupings.** Other nonfamily households have also more than doubled since 1960. They include households such as portrayed in TV's *Golden Girls*, in which a mother and daughter and two other single women live together: a household of unrelated persons and a family subgroup. Data about this group, like the category itself, is still emerging.

In summary, by 1990 no one category of household structure dominates, and the nonfamily category represents about 30 percent of the whole. The traditional family of the fifties is no longer the sociological norm. *The family today is pluriform.*



**In the United States the traditional family—two parents and children living together under one roof—is no longer the sociological norm.**

### The Changing Structure of Households in the United States



Data for this chart is from the U.S. Bureau of the Census, "Household and Family Characteristics: March 1990 and 1989," *Current Population Reports*, Series P-20, No. 447, Fig. 1, and from the U.S. Bureau of the Census, "Household and Family Characteristics: March 1960," *Current Population Reports*, Series P-20, No. 106.

**Living Alone.** Of all the nonfamily households, the largest category is made up of those living alone. Their numbers have nearly doubled since 1960. Those living alone include two major subgroups: never-married young adults (18-24) and widowed, elderly women (65+).

Young adults who are living alone have left home to establish a household prior to getting married.<sup>3</sup> The increase in college educations has

#### Other Changes

Other factors have high impact on today's family.

**Size of the family.** Traditional families are much smaller than they were 40 years ago.<sup>6</sup> As a result, the natural webs of intimate social relationships available to us are becoming more limited.

**Fewer extended families.** Families no longer live close together.

Cross-generational relationships have become less available to us.

**Two working parents.** The fifties picture of a family with two parents and children at home has been shattered. Only one quarter of all households now fit that model. In more than half of those, the mother goes to work.

**Family day.** Parents in dual-earner families spend less time with their children.<sup>7</sup> Comparing



Nonfamily households are often made up of people living alone or of unrelated persons living together, such as young professionals or retirees.

the longest workday with Sunday, researchers found that working dads triple, and working moms double, their time involvement with their children on Sundays.

If Sunday [or Saturday] is *the* major day for spending time with children in dual-earner families, what are the implications for church programming? If this is the primary day to be together, learn together, and have fun together for dual-income families, why do we split the family up for Bible study and worship once they get to church?

*Divorce.* Separation, divorce, and remarriage disrupt many families today. According to Suzanne Bianchi: "Between 1950 and 1981, the number of divorces increased from 385,000 to 1.2 million annually, and the divorce rate more than doubled. Since 1981 the number of divorces and the divorce rate have leveled but remain high."<sup>8</sup>

*More children born out of wedlock.* The configuration of American family life has also been marked by the increase in the number of children born to unmarried mothers. In 1960 one in 20 births was to an unmarried mother. In 1987 the statistic was one in four.<sup>9</sup> Researchers estimate that as many as 60 percent of children being born today will spend some part of their childhood living in single-parent families.<sup>10</sup>

### Future of the Family

What is the future of the family on the U.S. demographic horizon?

*Pluriforms will persist.* There is little likelihood that we will return to a traditional family-centered culture, at least not for the next 30 years. The aging of baby boomers—as well as their pluriform family structures—will continue to make an impact.<sup>11</sup>

*Nonfamily households will increase.* By 2020 the proportion of the American population under 18 and those 65 and older will be approximately the same—20 percent.<sup>12</sup> This means more people than ever will live alone or share living space with persons other than kin or spouse.

*The web of our social relationships will change.* The American family will continue to be a mosaic of varied family types. Intimacy, nurture, support, and commitment will be sought and found in alternate webs of social relationships based on factors including, but not limited to, blood or marriage.

### Implications for the Church

The intent in presenting this data is twofold: (1) to raise our awareness about the changes that have occurred in American family life over the past 30 years, and (2) to stir up a healthy suspicion in our

minds about the kind of programming churches and denominations promote.

Is the church adjusting to these changes in family structure? If so, are our current efforts sufficient to reach, touch, and teach the pluriform American family of the twenty-first century? If not, how can the religious establishment get on board? Or will we greet a new century with programs that are approximately 50 years behind?

I do not have all the answers to these questions, but I do think that the questions must be raised. As a sociologist and a churchwoman, I would like to suggest three major implications the above information has for the church.

### ■ The church must redefine the notion of family.

The normative fifties pattern of family is applicable to only a quarter of all American households. More specialty programs must be added for singles, the elderly, and single parents.

For many the family is not the mediating structure in modern life that it once was.<sup>13</sup> What institution remains in which persons of all ages gather regularly for support, nurture, and resource sharing? What institution remains in which persons voluntarily commit time and effort to be in relationship with one another on some basis besides blood or marriage? The church may be that place—or it may not.

### ■ The church must discover ways to "make family."

If the family is reconceived as pluriform, then the church may be the place where family is made. The fifties programming goal of serving the family is turned upside down. Instead of serving the family, the church must be in the business of "making family."<sup>14</sup>

Programming that is responsive to the dilemma of the fragmented family must target the gaps in these fragile webs of social life. We must find creative ways to fill these gaps and strengthen these relational webs.

In fact, many of the fragments naturally go together. A widowed woman with no family nearby may provide needed richness and generational depth to a family that has no living grandparent or none in town. A single male might be the perfect big brother for a fatherless child.

Or a congregation might institute additional rituals to mark significant life transitions other than birth, marriage, and confirmation. What about rituals to mark entry into a new job or career? to mark retirement? widowhood (something beside a funeral for the spouse)?<sup>15</sup>





I am suggesting a churchwide change—not just a few experimental classes or activities. We must learn what family type our church targets (intentionally or not) through its activities and events, curriculum, rituals, and budget allocations. We must discover what family types *actually* prevail in our congregation. Then we must plan accordingly.

### ■ The church must program for nontraditional families.

Some young people *do* come back to church when they have children. To our credit, they may come back because we have much to offer parents and their children.<sup>16</sup> But the data also indicates that the *proportion* of American households that may come back is shrinking and will continue to shrink.

In the 1950s denominations programmed for the traditional family. For 40 years that part of the population has steadily decreased. Yet most denominations today are still programming and competing for that group.

The real question is What do we have to offer *nontraditional* families? I find it striking that independent megachurches springing up around the country offer a wide variety of programming for almost any kind of group.<sup>17</sup> (While their programming is diversified, however, even these very large congregations tend toward age segregation. Their specialization may attract more family types, but this does not necessarily build bonds among those groups.)

### The Church as Family

After a discussion of this information with a ministry class, one student said, "It seems to me the real question is whether the traditional concept of the family *is* the ideal." That is an appropriate question.

In a review of New Testament teachings, David Garland states that Jesus' words about the family are part and parcel of His understanding of the "coming crisis of God's reign, which would turn ordinary life on its head." In that "revolutionary context" the family no longer provides "true security." Garland concludes that while Jesus did not hold a subversive view of the family, He did maintain that in the kingdom of God the ties of blood and marriage alone were not enough. The ultimate source of intimate parenting, or *Abba relationships*, are to be found in God. The will of God, Garland observes, can be done within and without the structure of the biological family.<sup>18</sup>

In the Christian tradition the church *is* a family whose ties transcend those of blood and marriage. The biblical concept of church as family is especially germane in the modern American con-

text. When ties of blood and marriage are fragmenting and changing, people are searching for other bases of intimate relating and sacrificial commitment. The church, I believe, can offer a new kind of family in which blood, marriage, and even ethnic ties are blessed, shared, and transcended.



<sup>1</sup> Census data cited here is based on two sources. The U.S. Bureau of the Census, "Household and Family Characteristics: March 1990 and 1989," *Current Population Reports*, Series P-20, No. 447, Fig. 1; and the U.S. Bureau of the Census, "Household and Family Characteristics: March 1960," *Current Population Reports*, Series P-20, No. 106.

<sup>2</sup> Kirk Hadaway, *What Can We Do About Church Dropouts?* (Nashville: Abingdon Press, 1990).

<sup>3</sup> Linda Waite, Frances Goldscheider, and Christine Witsberger, "The Development of Individualism: Nonfamily Living and the Plans of Young Men and Women," *American Sociological Review* 51 (1986): 541-554; Calvin Goldscheider and Frances K. Goldscheider, "Moving Out and Marriage: What Do Young Adults Expect?" *American Sociological Review* 52 (1987): 278-285; Frances Goldscheider and Celine Lebourdais, "The Falling Age at Leaving Home, 1920-1979," *Sociology and Social Research* 70 (1986): 99-102.

<sup>4</sup> Calvin Goldscheider and Frances K. Goldscheider, "Ethnicity, Religiosity, and Leaving Home: The Structural and Cultural Bases of Traditional Family Values," *Sociological Forum* 3 (1988): 525-547.

<sup>5</sup> Helen Lopata, "The Social Involvement of American Widows," *American Behavioral Scientist*, 14 (1970): 41-57; Kevin Christiano, "Church as a Family Surrogate: Another Look at Family Ties, Anomie, and Church Involvement," *Journal for the Scientific Study of Religion* 25 (1986): 339-354.

<sup>6</sup> U.S. Bureau of the Census, "Household and Family Characteristics: March 1990 and 1989," Fig. 2.

<sup>7</sup> Steven L. Nock and Paul Kingston, "Time With Children: The Impact of Couples' Work-Time Commitments," *Social Forces* 67 (1988): Table 1.

<sup>8</sup> Suzanne Bianchi, "America's Children: Mixed Prospects," *Population Bulletin* 45 (1990): 7.

<sup>9</sup> *Ibid.*, p. 9.

<sup>10</sup> *Ibid.*, p. 10.

<sup>11</sup> *Ibid.*, pp. 35, 36.

<sup>12</sup> U.S. Bureau of the Census, "Projections of the Population of the United States by Age, Sex, and Race: 1988 to 2080," *Current Population Reports*, Series P-25, No. 1018, Table G.

<sup>13</sup> Peter Berger, *Facing Up to Modernity: Excursions in Society, Politics, and Religion* (New York: Basic Books, 1977), pp. 130-141.

<sup>14</sup> Interestingly, Christiano found that the church *at present* does not function as a "family surrogate" for *churched* persons living outside traditional families. My contention is that the finding is not surprising because the church offers very little for these persons. What is germane in the Christiano study is the fact that *unchurched* persons living outside traditional families *do* seem to treat the church as a surrogate. To fill the gaps in their shrinking social web, they do tend to reach out toward the church. This finding adds confidence to the conclusion I am suggesting—that is, that the church *may be* a place where people "make family," although traditionally (and programmatically) it is not.

<sup>15</sup> Joan Laird, "Using Church and Family Ritual," in G. Garland and D. Pancoast, eds., *The Church's Ministry With Families* (Dallas: Word Publishing, 1989), pp. 110-130; Edwin Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York: Guildford Press, 1985), pp. 162-190.

<sup>16</sup> David Roozen et al., "The Big Chill Generation Warms to Worship: A Research Note," *Review of Religious Research* 31 (1990): 314-322; Wade Clark Roof and Dean Hoge, "Church Involvement in America: Social Factors Affecting Membership and Participation," *Review of Religious Research* 21 (1980): 405-426.

<sup>17</sup> Lyle Schaller, "Megachurch!" *Christianity Today*, 1990.

<sup>18</sup> David Garland, "A Biblical Foundation for Family Ministry," in G. Garland and D. Pancoast, pp. 20-43.



In the  
1950s we  
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for the  
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population has  
decreased.



Penny Long Marler, Ph.D., is faculty associate, Center for Social and Religious Research, Hartford Seminary, Hartford, Connecticut. The above address, originally delivered to the Associated Church Press in St. Louis last May, will appear in its entirety in the Military Chaplain's Review.



## NORTH AMERICA

# Adventist Radio Changes Lives

*Voice of Prophecy receives offering October 12*

**C**andy came to the United States from Mexico as a teen. She married and had her first child when she was only 17 years old. Then her husband was sentenced to 15 years in prison, leaving her with a newborn baby, no money, no one to turn to, and nowhere to go.

Candy had been raised by parents who did not care for religion, and there were practically no family bonds. Thus, she had no family, no husband, and no hope.

Add to all of this the fact that this young Mexican girl could speak very little English. Whom could she turn to? Whom could she trust? She was frightened, lonely, and fearful of not being able to care for herself or her baby.

Then her life took a dramatic, sudden change. She met the One who brings peace to the brokenhearted and love to the lost.

## A Life-changing Minute

One Sunday morning Candy turned on the radio and found a religious program in her own language. Out of curiosity she paused to listen for a minute. That minute changed her entire life. She heard the Voice of Prophecy's *La Voz de la Esperanza* (Voice of Hope).

Candy recalls: "What the speaker said was not coincidental. I felt he was speaking directly to me." She called the Voice of Prophecy at the end of the broadcast. The next day a Bible worker visited her. "The Bible worker helped me start a new life, but most of all she introduced me to a Saviour who has been with me for the past 25 years now," she testifies.

Candy does not dwell on the difficult experiences of her past. Instead, she shares the joy of a risen Saviour as an active church member, dedicated worker, and loving Christian mother. Her children are in college now. One

daughter is seeking a nursing degree, and her son is training to be a youth pastor.

Candy says, "I want to tell everyone there is hope in Jesus and how the Voice of Prophecy came into my life when I needed a friend the most. Through the Voice of Prophecy I found a Saviour who has carried me through every situation."

## Thousands Find Jesus

Candy represents thousands of young people lost in despair who have found Jesus through the Voice of Prophecy radio ministry.

October 12 an offering will be received in Adventist churches to support the Voice of Prophecy. Mark your envelopes Voice of Prophecy. Your gift will be used to reach broken lives like Candy's, to help put them back together by leading them to Jesus and His love.

Pray for the Voice of Prophecy, its staff, and especially the listeners and Bible correspondence school students.

## COLORADO

# ASI National Convention Meets in Rockies

**T**hey're always more inspiring than the year before," commented one attendee about the National Adventist-Laymen's Services and Industries (ASI) Convention held July 31-August 3 in Denver, Colorado.

The more than 1,100 in attendance on Sabbath morning came from several countries and nearly every state in North America. Guest speakers included Mark

Finley, speaker-elect for *It Is Written*, Robert S. Folkenberg, General Conference president, and Harold Lance, president of Outpost Centers, Inc.

For the first time in its history, ASI set aside one evening of the convention to focus on youth and their missionary activities. The entire program was led by youth—platform chairperson, announcements, song service, special music, witnessing experiences, and prayer.

Every two years the convention conducts a business meeting and elects new officers. Among other business, members voted down a motion to increase membership dues, but asked that further



Newly elected ASI officers include, front row from left: Robert Dale, Ray Hamblin, Ed Reid. Back row: Ed Martin, Harold Lance, Colleen Tillay, Dan Houghton, Denzil McNeilus.

study be given to the issue. Officers elected for 1991-1993 include president Ray Hamblin, president of the Hamblin Company, Tecumseh, Michigan, and incumbent ASI president; full-time executive secretary/treasurer Ed Reid, former stewardship director of the Georgia-Cumberland Conference and development director for the Cohutta Springs Adventist Center; general vice president Dan Houghton, director of HART Research, Fallbrook, California; and four vice presidents: Harold Lance, president of Outpost Centers, Inc., Dunlap, Tennessee; Ed Martin, former owner of Heritage Health Group, Inc., Cleveland, Tennessee; Denzil McNeilus, president of McNeilus Companies, Dodge Center, Minnesota; and Colleen Tillay of Grab-On Products, Walla Walla, Wash-



ington. North American Division vice president Robert Dale has been appointed as NAD representative on the ASI executive committee.

The usually packed program of seminars, special music, and devotionals included outstanding witnessing experiences that comprise the essence of ASI conventions.

The session concluded with a banquet and a farewell speech from ASI executive secretary-treasurer Conn Arnold, who retired after nearly 40 years in denominational service, six with ASI. He challenged ASI members to hold to their mission and live out their theme: "Sharing Christ in the Marketplace."

*For more information about ASI, write to ASI, 12501 Old Columbia Pike, Silver Spring, MD 20904; or call (301) 680-6450.*

*By Jackie Ordelleide, editorial assistant, Adventist Review.*

# ■ NEBRASKA

## Retired Workers Hold Tenth Convention

*700 gather at Union College for fellowship and sharing.*

The tenth annual North American Retired Workers Convocation met at Union College in Lincoln, Nebraska. James E. Chase, chairperson of the council of presidents of retirees' clubs, served as platform chairperson for the convocation. The newly elected chairperson is Mercedes Lenz, coordinator of retirees for Arizona.

Opening night saw about 700 senior workers present for a song service directed by Harold Lickey and organist Melvin West, who together planned the music for the entire convention. Joel Thompkins, Mid-America Union president, was the keynote speaker.

Nutritionist John Scharffenberg,



Albert and Lillian Johnson of Huntsville, Alabama, shown here with D. A. Delafield, General Conference coordinator of retiree's affairs, have attended nearly all of the ten annual convocations.

M.D., provided a colorful handout to aid seniors in watching their diet and checking up on a daily exercise program.

One afternoon attendees visited the Christian Record Services, a few blocks from the college, where they saw the new presses that print in braille and in large print, a vast improvement over older, slower presses.

At another meeting Dr. James A. White, great-grandson of Ellen and James White and son of the late Arthur White, told of his recent conversion, along with a brief biography of the White family, particularly his great-uncle Edson, who started the work for Blacks along the Mississippi River. In his talk, "Black Sheep of the White Family," White told how he left the church as a youth. He inspired parents to have hope for children who leave the church, to pray and love them back to God.

### News From Russia

An evening meeting featured Robert Spangler, consultant to the General Conference president on Soviet evangelism, who described a new day in the U.S.S.R. He told how Adventists can hold meetings freely, broadcast on TV, and rent large halls that people are packing. Willis Hackett, retired General Conference vice president, spoke at the Friday morning devotional.

Also featured were Robert and Treva Burgess, who were invited to teach at a university in Beijing, China. Mrs. Burgess taught English to 17 young lawyers, only three or four of whom had heard of God. None had heard of Jesus Christ, so she was able to acquaint them with Him.

Monte Church, a Native American Sioux, described his work in the Northwest among Native Americans and Eskimos, which has produced great results, using mainly indigenous pastors and laymen. Camp meetings that used to attract 20 persons are now drawing a thousand, and churches among the Eskimos are increasing rapidly.

### Financial Aid

At the Sunday morning business session, speakers from the General Conference Treasury Department spoke about pension checks, Medicare, and a new medical reporting system. Trust Services representatives from local conferences encouraged the retirees to be faithful in stewardship through trusts and wills.

At a women's meeting Hedwig Jemison told of her calling to befriend lonely and needy students on the Andrews University campus. Muriel McHenry spoke on helping the Muslim women of Bangladesh develop a cottage needlepoint industry, which has resulted in many accepting the Adventist faith.

The Sunday evening banquet in the



Monte Church, director of native ministries in the North Pacific Union, addresses the banquet adorned with a headdress of brilliant feathers.

gym included speakers Robert Spangler, Monte Church, and Vernon Bretsch, who reported on the work for the blind and hearing impaired at Christian Record Services. From the 500 present, \$31,000 in cash came in, with another \$9,000 in pledges, to support the three projects presented by the speakers.

*By John D. Rhodes, coordinator of retirees' affairs, Southeastern California Conference.*



## Literature Requests

Each name below is in need of the following: **Bibles, Spirit of Prophecy books, devotional books, periodicals (Adventist Review, Guide, Insight, Liberty, Message, Ministry, Our Little Friend, Primary Treasure, Signs, Vibrant Life), hymnals, songbooks, sermon ideas and illustrations, audio/visual aids, cassette tapes, picture rolls.** Specific requests (in addition to items listed above) follow the address, unless otherwise specified.

### Australia

Eileen Bazley, Box 124, Monto, Queensland 4630, Australia.

### Belize

Pastor Stanley Garbutt, P.O. Box 3, Corozal Town, Belize, Central America.

Walter Garbutt, Independence Village, Stann Creek District, Belize, Central America.

Monkey River SDA Church, Monkey River Town, Belize, Central America: **Bible Story books.**

Andrew Ramcharan, P.O. Box, Corozal Town, Belize, Central America.

### Fiji

Pastor David E. Hay, Secretary, Central Pacific Union

Mission of SDA Church, P.O. Box 270, Suva, Fiji, South Pacific: **The SDA Bible Commentary.**

### Ghana

C.F.Y. Adu-Damoah, Bantama SDA Day Secondary School, P.O. Box 3572, Bantama, Kumasi, Ghana, West Africa.

Emmanuel Oduro Ampaw, Church Elder, Kukurantumi SDA Church, P.O. Box 7, Kukurantumi, Eastern Region, Ghana, West Africa.

Eric Danquah, New Suame SDA Church, P.O. Box M-388, Suame, Kumasi, Ghana, West Africa.

Mr. Charles Dickens, SDA Church, P.O. Box 6, Mampong, Akuapem, Eastern Region, Ghana, West Africa: **Revelation Seminar materials.**

Samuel Y. Mawutor, Valley View College, P.O. Box 9358, Airport-Accra, Ghana, West Africa: **The SDA Bible Commentary, Testimonies for the Church.**

Pastor Munumkum Addai, SDA Church, P.O. Box 22, Kintampo, Ghana, West Africa: **SDA Bible Commentary, SDA Bible Dictionary.**

West African Union Mission of SDAs, P.O. Box 1016, Accra, Ghana, West Africa: **Clothing, quarterlies.**

### Hong Kong

Abram La Rue Primary School, Tsuen Wan Adventist Hospital, Tsuen King Circuit, Tsuen Wan, New Territo-

ries, Hong Kong: **Children's books.**

### India

Elder Frederick Francis, L.P., VK., St. Francis Nursery Teacher Training Center for Women, Upstairs Golden Foods, opposite Methodist Church 33, Sarojini Devi Road, Secunderabad 500003, Andhra Pradesh, India.

### Kenya

Mrs. Sarah Bosibori Kamanyi, Rusinga SDA Primary School, P.O. Igare, Kisii, Kenya, East Africa: **Pathfinder material.**

Job Gathemia, University Chaplain, Box 42276, Nairobi, Kenya, East Africa: **E. G. White paperbacks.**

Joseph M. Lumati, P.O. Box 129, Malava, Kenya, East Africa.

Pastor Peter Jacob Mainga, P.O. Box 84, Kisii, Kenya, East Africa.

Pastor David E. Mbwaro, Central Kenya Conference, P.O. Box 41352, Nairobi, Kenya, East Africa.

Nelson Onchomba Nyatara, P.O. Box 3658, Nakuru, Kenya, East Africa: **Pathfinder material.**

### Nigeria

Opoku-Agyemang Daniel, Adventist Seminary of West Africa, P.M.B. 21244, Ikeja, Lagos State, Nigeria: **The SDA Bible Commentary.**



# The Forgotten Dream

ALYCE PICKETT

Babylon's king paced the floor, too troubled to sleep. A strange dream had awakened him. Even more puzzling, he couldn't remember the dream, though he felt it meant something very important. At daybreak he called for his magicians. They'd have the answers.

A short time later the magicians stood before the king. "Tell us the dream, O King, and we'll tell you its meaning."

"I can't remember the dream. That's why I called you," the angry king replied.

"There's no man living who can do that," the frightened men protested. The men had reason to be afraid. A short time later the king decreed that all the wise men be arrested and killed.

Near the palace of the heathen king lived Daniel, Hananiah, Mishael, and Azariah, four young men who served the

true God. They had been captured along with many others and brought to Babylon. These four had been chosen by Nebuchadnezzar to attend the palace school. Because their grades were better than the other students, they were placed on the king's staff of advisors and considered wise men as well. The king's officers came to arrest them along with the magicians and astrologers.

Daniel asked permission to see the king.

"Give me a little time, and I'll tell you the dream and its meaning," Daniel promised King Nebuchadnezzar. Then he hurried back to his friends. They all prayed earnestly that God would show them the dream and its meaning. Trusting God, they went to bed and slept.

The answer came quickly. God showed everything to Daniel in a vision

that night. The next morning the thankful four knelt in prayer to praise God for answering them. Then Daniel went to the palace.

"Are you able to make known to me the dream?" the king asked.

"No wise man on earth can do that," Daniel admitted, "but God in heaven has shown me everything." Then Daniel told the king about his dream of an image that represented the kingdoms of the earth. First Babylon, then the nations that would follow and rule until the end of time when God would set up His kingdom.

The king was pleased and said, "Your God is truly the great God of gods." Then he made Daniel the chief governor of his court and bestowed other honors on him and his three friends.

Story reference: Daniel 2:1-30, 47, 49.



# T-shirt Talk

Not so long ago there was only one kind of T-shirt. It was all white, and people who cared about their appearance never let their T-shirts show. But somewhere along the line, someone got the idea that T-shirts could be other colors, too, that they could be worn in plain sight, and that you could even put messages on them. Now we have T-shirt shops in shopping malls and gift shops. No one in his or her right mind would return from a vacation without a "Yosemite," "Minneapolis," or "Florida" T-shirt in aqua, puce, or apricot.

Not all T-shirt messages, however, identify a vacation spot. Some pronounce comments on life: "Split wood, not atoms"; "Beam me up, Mr. Scott"; "I'm in search of myself—have you seen me anywhere?" If the messages on T-shirts are true expressions of their wearers' opinions, we have a lot of weird people running around. Sometimes the message on a T-shirt is more an expression of its designer's desire to make money than it is of the wearer's real thinking.

Unfortunately we have accepted many of our ideas from someone else who had something to sell us. The problem is that we have "bought" these things without ever realizing that we were shopping for new ideas.

## "Question Everything"

These are the kinds of messages that we encounter every day—on television, bumper stickers, baseball caps, billboards, T-shirts. Some of the ideas do have a valid message. One of them that may have some merit is "Question everything!" In its own ironic way this is a comment on all the other messages. Though the idea of questioning all the answers could be taken too far, it is nonetheless important to take a close, critical look at the messages you are sending and receiving in your world. The most important message



*Once upon a  
time T-shirts  
were all white  
and you never  
let them show.*


for a Christian to send is the good news of the gospel.

After Caesar Augustus rose to world power, he frequently received requests for special favors from those who had served under him. One day he granted an audience to a veteran under his command. The old soldier was being sued and stood a good chance of losing the suit unless someone influential spoke up in his support.

## No Substitute

Augustus began to select someone from among his staff who would be willing to appear at court on the man's behalf. Hearing this, the old veteran drew his clothing back to show the scars on his hands and legs that he had received in Augustus's service. "When you were in danger at Actium," he shouted, "I didn't choose a substitute, but fought for you in person." Struck by the obligation that he had to the soldier, the emperor personally appeared on his behalf and helped him win his suit.

Jesus asks us every day to speak up for Him whenever we have opportunity. If we look to others to witness in our place, we are too easily forgetting the terrible scars that Jesus bears because of His service to us. When we consider that Christ died so that we may live, to speak up for Him seems little enough in return.

And one of the most important questions you can ask is "Am I letting my light so shine before others by sending Christian messages to them?" In other words, what does my T-shirt say? 



Gary B. Swanson is editor of Collegiate Quarterly.

BY GARY B. SWANSON



# Individually Designed Programs Within A Larger World View

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