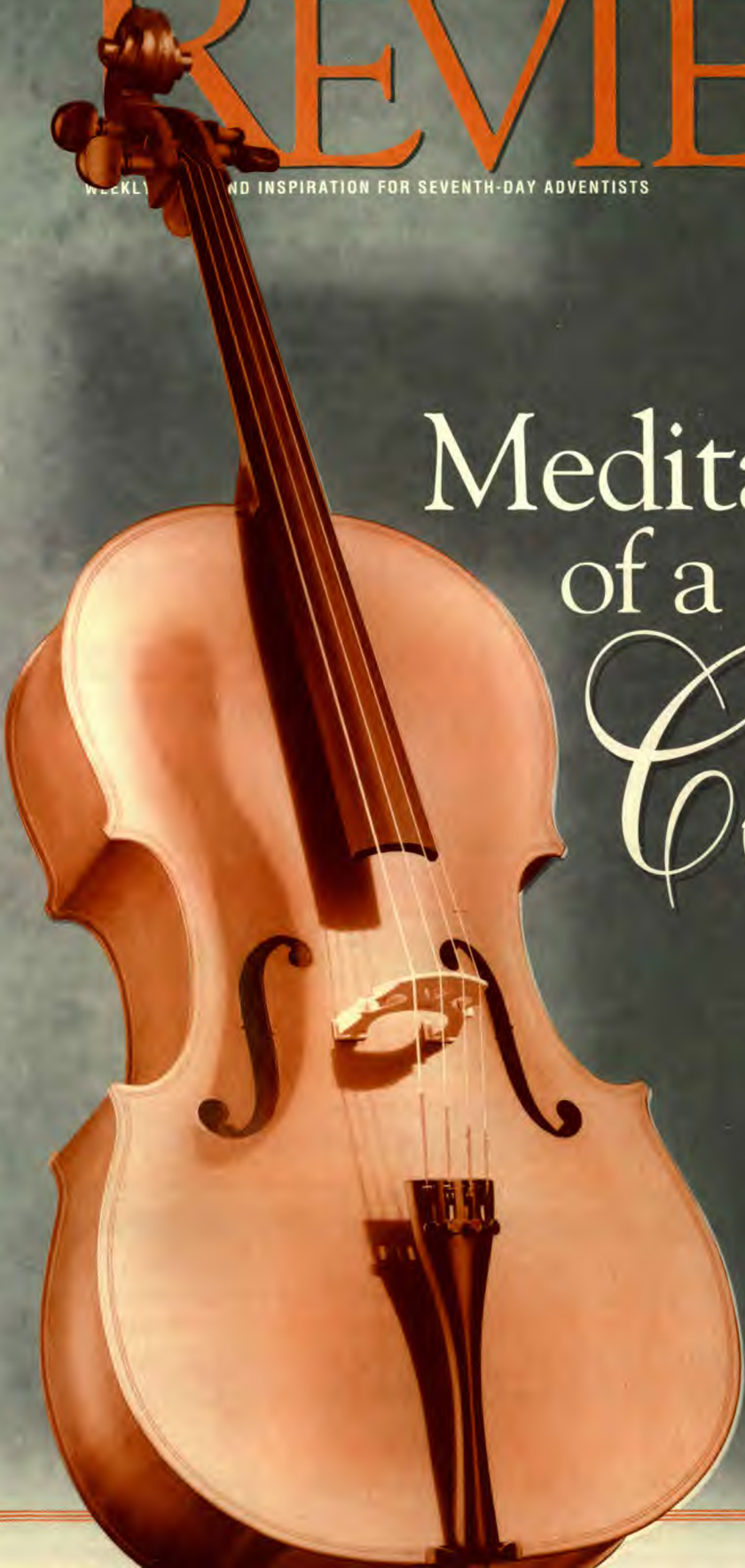


ADVENTIST REVIEW

WEEKLY AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

NOVEMBER 11, 1993

Meditation of a *Cellist*



Professional

As an SDA licensed marriage and family therapist and certified sex therapist, I was very pleased to read your treatment of sexual misconduct. I felt your commentary was appropriate and to the point. We must call sin by its name and try to help our members.

Unfortunately these things are happening in our church and have happened before, and our members are afraid even to mention the possibility of their existence. The subject was dealt with in a very sensitive and professional manner. Above all, the articles suggested ways of avoiding these pitfalls, and that the Lord is always ready to help us when tempted, if we ask His help.

Ildaura Murillo-Rohde, Ph.D., N.D.

*Dean and Professor Emeritus
State University of New York, Brooklyn*

Angry

We get endless doses of sexual problems of all kinds on TV every day until we could throw up. Now the *Review* is giving us a whole issue with no Christ-centered coverage for daily living to feed upon. I am so sick and disgusted with you and your people's lack of judgment that I don't want another *Review* in my home. I had to throw it in the trash to clear my mind in order for Christ's voice to heal me.

These problems need special counseling, and should not be smeared over a whole issue of the church paper.

We are starved for spiritual food, and you feed us depressing, soul-destroying, perverse problems that need private counseling.

*C. Gordon Witte
Berkeley Springs, West Virginia*

Crying on the Inside

I've kept my secret for 50 years. When I was a child, my brothers molested me for a stick of gum.

Yes, it was supposed to have been kept a secret. This secret has caused me to lie to my husband. I've been living with this lie for 30-plus years now.

I know we're supposed to love people, but somehow I can't find any love in my heart for them. I'd never invite them to

my home. I doubt I could mourn their passing, nor would I attend their funeral.

I've cried on the inside for years; maybe that's why I've gotten hard.

My advice: Some secrets can be made to be broken; some secrets should never be kept, not even for a reward.

Name Withheld

Sexual Misconduct

We expected heavy mail from our special issue on sexual misconduct—and we weren't disappointed!

But we have also been surprised: only a couple writers have



expressed a concern that we shouldn't have exposed this ugly problem publicly, or that we didn't handle it well.

The mail overwhelmingly applauds the candid, redemptive approach we attempted to take. And some letters are heavy with pain and suffering, as victims of sexual abuse shared their stories.

Our telephones also have been busy, as others told us about their experiences—usually without disclosing their identity.

Ignorant Moms

To all children who say "I'm sure my mom had some idea of what was happening," be assured that there are moms who absolutely had no idea such things were going on! These moms never dreamed of doing such, and the thought that their husbands would molest *never* entered their minds. The molester in the other room (whether he lives in the city or country) programs his victims never to talk, causes them to believe their mom already knows, or that if they ever tell, something bad is going to happen. They even tell Mom that little sister is lying about other things so if she ever starts telling, Mom will believe it's a lie.

Satan has always taunted humanity, "If you try to maintain a Christlike life, it will be too stressful. You just can't do it without dire consequences." Surely he smiles broadly as he sees us searching for excuses as to why the child molester acts as he or she acts, and trying to pin it to religion.

It would be vain to spend time and money on a study to see why Eve, in the most perfect home, sinned. All of us who sin simply stop to listen and don't move on; Satan weaves a web that we can't escape without God and the friends He gives us. *A Deeply Hurting Mom*

Counseling Dangers

Adventists as a whole, and I as an individual, hate to read about the topic of the September 2 issue, but nevertheless the gruesome fact is that sexual misconduct is a tragic reality inside God's remnant church. Being a minister, I read the articles by R. O. Stenbakken and Catherine J. first. As I read, one issue tore me up inside—the serious blindness in the Christian sector in male/female counseling.

Anytime such a dynamic is set up between the opposite sexes a perilous circumstance is created that can easily jeopardize each individual involved. It puts a man and woman in a setting of needless temptation, and a fall is all too frequent. I praise the Lord that Chaplain Stenbakken could cope with one of his counselees, but to continually expose ourselves as ministers of the gospel to such unnecessary predicaments means a fall may be only a counseling session away.

There may be times in which certain things of this nature are shared and can't be avoided, but lengthy and frequent engagements of such a nature should not be allowed. Is there no place for counseling persons who are having marital or private family difficulties? This is where shepherdesses are a must. If we would follow this course, I am certain there would be fewer twice-betrayed Catherine J.'s.

*Kevin R. James, Pastor
Hattiesburg, Mississippi*

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Cover photo by Joel D. Springer

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Vol. 170, No. 45.



Welcome Home!

Last May I made an enlightening discovery. Invited to speak at the Georgia-Cumberland Conference camp meeting, I chose for the final message of the convocation the topic of reclaiming missing members. As part of the meeting, several Adventists who had left the church and recently returned shared their experiences through interviews.

The effect on the audience was electric. We focused not so much on missing members in general, but on those close to us—our children, our spouses, our siblings, our grandchildren. And in so doing we tapped into a reservoir of pain and guilt.

In subsequent camp meetings across North America this summer, I presented the same topic, with the same results. I concluded that just about every family in this division is hurting because someone they hold dear is no longer connected with the church. Adventists are thirsting for a word of hope, trying to deal with their feelings of guilt, wanting to share their pain with others but hesitant to do so.

To name our children, grandchildren, or other dear ones as we join in supplication is very hard. We expose our pain and “failure”; we make ourselves vulnerable. But I believe God would have us uncork the pain as we bear one another’s burdens (Gal. 6:2) and together cast them on Him.

When our hearts are breaking, only the Bible can give us comfort and hope. And it does so as we come to it with the pain of our “missing” dear ones. Luke 15—perhaps the most famous chapter of the Scriptures—gives us a word from the Lord.

The stories of this chapter—the lost sheep, the lost coin, and the lost son—are not three, but one. They all have the

same theme, and they all were told in response to the Pharisees’ accusations against Jesus—“This man welcomes sinners and eats with them” (Luke 15:2).*

These stories all have a home setting. They aren’t about the world, but the church. The sheep was lost from the flock, the silver in the house, and the boy right at home. So they aren’t about people in general, but about our people—our children and grandchildren, and other loved ones.

And although we often concentrate on the “lost” aspect, these stories center on the seeking. The central character is God the seeker, not the sheep, coin, or son.

Jesus reveals three wonderful characteristics about God the seeker in this chapter:

1. **Unconditional love.** The father loved the son as he was and accepted him without reproach. He didn’t say “What have you been doing? Look at you—dirty, ragged, and unshaven. And you smell terrible!” No; instead he barked out an order to his servants: “Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let’s have a feast and celebrate” (verses 22, 23).

2. **Unfailing love.** How long did the owner search for the lost sheep? the woman for the lost coin? How long did the father await his child’s return?

When the boy turned home, Dad was waiting. “While he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him” (verse 20).

Love never gives up. God doesn’t give up on us, and He supplies grace so that we can keep on praying, keep on

hoping, keep on waiting, keep on believing.

3. **Uninhibited love.** The owner threw a party for his neighbors and friends when he found the lost sheep. The woman rejoiced with her acquaintances when she found the silver. And the father hugged and kissed the lost son, and put on a feast to celebrate the glad news of his return.

When “lost” young people—and older ones—show up out of the blue one Sabbath morning at your church, how do you react? Can you accept them just as they are? Can you express your joy at seeing them in church?

November 20 you will likely have that chance. That’s the day marked throughout the North American Division for homecoming. Thousands of letters have gone out, inviting “missing” Adventists to come back to church; newspaper ads have also run invitations. Be ready.

But let’s not stop with November 20. Every Sabbath should be a welcome home for those who come back. Every week we should be alert to the stranger in our midst, quick to extend hands and arms of greeting, to give words of love and affirmation, to invite to a Sabbath meal.

The theme for the November 20 homecoming is “Rejoice With Me.” And those words come right out of Luke 15: “Rejoice with me; I have found my lost sheep. . . . Rejoice with me; I have found my lost coin” (verses 6-9).

May the Lord help us all to make it a day of rejoicing indeed!

* Bible texts are from the New International Version.

WILLIAM G. JOHNSON



It Takes Just One

What better experience could we find in a church than to be loved and accepted by our Christian brothers and sisters, regardless of our past mistakes or the ones we are bound to make in the future."

This reader's comment, really a plea, came in response to my editorial directed to our "missing" members, "If You've Ever Thought of Coming Back..." (Aug. 5).

"My prayer," she continued, "is that these 250,000 members who don't attend, and hundreds of thousands who already have left, will find hope in the invitation to come home. May the past pain and fear of judgment that may hold many away let go, and may they find strength and courage to overcome. My prayer is also for our churches: welcome them back the same way Christ would and let the members rejoice and let the angels sing!"

Another response comes from a young man who told of unexpectedly meeting an older, inactive member and visiting with him. "When he left church and separated from his wife, he literally disappeared. But today I met him as I entered a business complex to meet a customer. I hardly recognized him. He had a beard and shaggy hair, and wore silver earrings and some outlandish clothing.

"As I spoke awhile with him I sensed Christianity was a *past* experience. But I told him that I still loved him as a Christian brother and that I respected him. He cried. I invited him to meet together with my wife and a few other Christians. 'Life is weird,' he replied. I said, 'No, it's predictable. I love you.' He became teary-eyed again and said he'd call me.

"Maybe he will. I hope so. Pray for him."

And many "inactive" members responded. One said she feels sad that she has allowed Sabbath after Sabbath to pass away from the fellowship of Adventists because of the coldness, alienation, and insensitivity of fellow Christians. "Those few bad apples caused me to feel unwanted. I know I shouldn't have let this bother me, but I have, and I have lost something crucial. Your invitation awakened something inside my sleeping spirit. Pray for me and others like me."

Another commented that she and her husband have been out of the church for eight years (yet still pay tithe and subscribe to Adventist journals) and that not one person from their church has contacted them. "How badly do you want us to believe you want us back?" she asks. At the end of her letter she concludes with appreciation and then says, "You're hearing us. I just wish people were actually doing something about it other than saying they understand."

The Other Side

Others wrote in to take issue with the perceived coldness or meaninglessness mentioned by some members as their reason for leaving. "I have never felt like a stranger in any Adventist church. I have carefully watched for the coldness charge as I have traveled around the United States, but I have not seen it. Your criticism is unfair to these churches. And dry, boring worship services? I haven't seen this, either. This criticism is unfair."

Another remarked: "My wife, a few friends, and several pastors can testify that I have slept during a part of some sermons, but that has usually been to my great loss. Some sermons have brought tears to my eyes, and in some I

did not hear the name of Christ mentioned. But there I figured that we needed a change of pastors, not a change of churches."

And one wrote to assert that surveys show that people usually don't leave because of other church members or the worship services, but because of the enticement of worldly attractions and secular interests or because of the sheer neglect of one's spiritual experience.

Whatever the Cause

Whatever the cause of members' leaving, that is really not what is at issue now as we in North America prepare to reach out and invite former and inactive members back to fellowship this month.

If we let ourselves, we could go to both extremes: blame ourselves for everyone who has left, or believe that the church is faultless and always warm and accepting.

Neither extreme is helpful. I would suggest we find some middle ground that recognizes each person's responsibility before God for his or her own behavior—on both sides of the church door.

And we must remember at all costs that only *one* person can encourage or discourage someone else. We cannot underestimate the impact of our words and actions for good or for bad—and *for all eternity*.

The central issue now before us is whether or not we will welcome inactive and former members who want to return, and do so with rejoicing and with the singing of the heavenly angels (Luke 15).

MYRON WIDMER

WORLD CHURCH

Mexico's First Lady Visits Montemorelos. The wife of Mexico's president Carlos Salinas de Gortari recently visited Adventist-owned Montemorelos University with her children.

During her visit, the first lady of Mexico praised the Adventist Church's educational philosophy and the university's physical plant and programs, says Charles Taylor, who is in charge of research and statistics at the General Conference Global Mission Office.

Bosnia Church Destroyed by Fire. Fire destroyed an Adventist church recently built in the village of Marini, near Prijedor, in Bosnia-Herzegovina on September 25.

Local officials who inspected the property say the blaze was deliberately set, says Ratko Kuburic, South-East European Union communication director. Only the walls withstood the flames.

Located in a region untouched by civil war, the congregation has met in the village for more than 60 years. This is the second church to be destroyed in Bosnia-Herzegovina in regions in which there is no civil strife.

Offering Brings Dollars to Southern Africa. The Annual Sacrifice Offering overflow raised \$439,710 to assist the Adventist Church in southern Africa. The national church is undergoing a multiyear unification process. For 1994, the General Confer-

Baptisms Top 3,400 in Southern Kenya

In a south Kenyan town where only 90 Sabbath school members worship in temporary quarters, an evangelistic series ended in late August with 3,435 baptisms. Held in the town of Ogembo, the meetings were conducted by Pastor Vincent Goddard of the South England Conference.

Nightly attendance at the town center reached 6,000, and the Sabbath congregation swelled to 10,000, says Nathan Oirere, South Kenya Conference communication director.

Coming from all walks of life, the visitors and guests included those who walked 10 kilometers to hear God's Word, Oirere says.

The baptisms were conducted on each Sabbath in August. The new church members gave a total of 10,000 Kenyan shillings (\$143) to build a permanent church on land donated by an older member. The new congregation was named the Good News church.

ence and the Southern Africa Union affairs committee will provide additional funding of \$250,000 for unification, says Don E. Robinson, GC undertreasurer.

Swedish Adventists Make Guinness Book of Records.

The Swedish jury for the *Guinness Book of Records* has informed the Seventh-day Adventist Church in Göteborg that their marathon organ concert on February 6, 1993, will be recorded in the 1994 Swedish edition of the *Guinness Book*.

Adventists and local Methodists arranged the marathon, which lasted 23 hours, to celebrate the church's newly rebuilt organ, says Ray Dabrowski, Trans-European Division communication director.

Bangalore Adventist Hospital Is Inaugurated.

About 300 Adventist and

community supporters inaugurated the new 140-bed Adventist Medical Centre in Bangalore, India, in early October.

Don Gilbert, General Conference treasurer, was the main guest and cut the ribbon to start the hospital's open house.

The four-story building was built with 1989 Sabbath school offering funds and completed when the local union sold their office building for the project. Dr. William Borge is the medical director.

NORTH AMERICA

Battle Creek Hospital Sold.

An Adventist health ministry in Battle Creek, Michigan, spanning 127 years was brought to a close with the sale of Battle Creek Adventist Hospital on September 19.

The Adventist-owned Hinsdale Health System sold

the 155-bed facility to the Battle Creek Health System.

The psychiatric hospital had suffered from decreasing revenues for several years because of the growing trend in health care toward outpatient care, and the reduced insurance benefits for inpatient stays. The hospital census has declined from 75 patients a day in 1991 to 45 in 1992, says Ron Brown, hospital president.

By selling the hospital but keeping it open, HHS officials were able to preserve 150 full-time jobs in the community. The Adventist Church's health ministry in Battle Creek began in 1866 with the establishment of the Western Health Reform Institute.

Maryland Adventists Open New School Building.

Three years of planning, fund-raising, and prayers culminated on October 17 with the grand opening of the G. E. Peters School building in Hyattsville, Maryland.

The \$1.5 million complex (below) was cooperatively financed by three constituent churches: Immanuel Adventist Church in Brinklow, Maryland; Metropolitan Adventist Church in Hyattsville; and First Adventist Church in



Washington, D.C. More than 700 people attended the ribbon-cutting ceremonies.

Philanthropy Office Gets New Leadership Team. The North American Division officers and union presidents



have appointed a board of senior development professionals to manage the division's Philanthropic Service for Institutions.

Known as the PSI operating board, its members will be in charge of the strategic planning and management of PSI. An in-office managing director will be named in the near future. The cochairpersons are Berney Neufeld (right) and Don Prior, development officers from Pacific Union College and Loma Linda University respectively.

"I'm excited at the prospects for the future of PSI," says NAD president Alfred C. McClure. "The team members we have on board now at PSI are some of the best minds in development."

New Radio Station Broadcasts in Washington.

KACS-FM (90.5) in Chehalis, Washington, which began broadcasting on August 18, became the sixteenth Adventist Radio Network station.

KACS transmits with 3,000 watts of power from a 200-foot tower overlooking the adjacent city of Galvin. The signal is being heard as

Reaching Out

The Phone Company Isn't the Only One Who Wants You Back" is the headline on a quarter-page ad that will appear in all editions of *USA Today* on Monday, November 15.

The ad invites former Adventists and "anyone who hasn't worshipped with us lately" to check out the nearest Adventist church on Project Reclaim's homecoming Sabbath. The ad also invites readers to call an 800 number to get the address of the nearest Adventist church or the phone number of the nearest pastor.

A special edition of *Adventist View*, the new periodical for young adults, will be available for churches to mail or hand-deliver to formerly active young adult members. Fax requests for copies to (301) 680-6464. Pacific Press Publishing Association is offering a 12-month subscription to *Signs* to inactive members for only \$5.99. To obtain subscriptions, call (599) PLAN-THIS.

On November 20 Adventists in North America are inviting former and inactive members to "come home." Won't you invite someone?

Rejoice with Me!

far away as Tacoma, Aberdeen, and Packwood, says Loren Olson, station manager. Funded by the Adventist church in Chehalis, the project is reported to have cost more than \$200,000.

Whirlpool Foundation Grants \$376,400 to AU.

The Whirlpool Foundation has awarded Andrews University in Berrien Springs, Michigan, \$376,400 to be used over the next three years by its Center for Intercultural Relations. With the grant the center will implement the Whirlpool Foundation Program in Cultural Diversity.

Under the program, local community leaders will be trained to live and work in a cross-cultural setting. About 800 participants will receive

training in the first year, with plans to increase the number to 1,200 in the second year, and 1,500 in the third year, says Gottfried Oosterwal, center director.

ALSO IN THE NEWS

Yeltsin Again Rejects Proposed Religion Law. One of Russian president Boris Yeltsin's last actions before he dissolved the parliament was to return unsigned to the lawmakers a proposed amendment to the nation's law on religion.

CHURCH CALENDAR

- Nov. 13** Annual Sacrifice Offering
- Nov. 20** Human Relations Day
- Nov. 20** Ingathering Emphasis
- Nov. 21** National Bible Week begins
- Nov. 27** Bible Day
- Dec. 1** Christian Hospitality Month begins

In effect, Yeltsin's action was to veto the measure, putting it back in the hands of the committee that drafted it. But with the dissolution of parliament, the fate of the law remains uncertain, reports Religious News Service.

The law's most controversial plank required missionaries from abroad either to obtain government approval or be formally linked to Russian-based religious agencies.

New York Foundation Honors Russian Patriarch.

Aleksy II, Orthodox patriarch of Russia, was honored by the Appeal of Conscience Foundation "for his leadership in strengthening the spiritual renewal of the Russian people."

Foundation director Rabbi Arthur Schneier presented the award in a private ceremony. The patriarch was forced to cut short his visit and return to Russia to deal with his country's political crisis.



RNS PHOTO

BY ROY ADAMS

Clear-eyed and focused, they're sitting shoulder to shoulder—150 of them, singing their hearts out.

I study them carefully. Are they playing up to the cameras? Was it our presence that sparked the enthusiasm? Are they putting on a show for us? The answer seems to be no on all counts. I can detect no put-on here, no make-believe, no shallow artificiality. They're for real. "Jesus is all right!" That's what they're singing.

Like a holy contagion, the captivating, rhythmic, down-home singing gets to me. My hands, like theirs, begin to come together. My feet, like theirs, begin to tap. "Jesus is all right!"—I'm singing too. "On Sunday He's all right. On Monday He's all right. On Tuesday . . . Wednesday . . . Thursday . . . Friday . . . Sabbath—and every minute in between, He's all right!"

This is Guyana. And some of its younger sons and daughters are assembled in junior camp far into the hinterland, near the little town of Bartica, on the bank of the Essequibo River, about two hours by car and speedboat from Georgetown, the capital.

Lifeblood of Guyana

The Essequibo. From a hundred mission stories over the years, I'd formed images of this liquid highway, the lifeblood of this South American nation, slicing its way through rugged country, linking remote communities and dividing the land in half in its relentless northward flow from the highlands of the south to the Atlantic Ocean near Georgetown.

No visit to Guyana is complete without at least a sighting of this mighty river, 600 miles long, 30 miles at its widest, and containing 300 islands, one of them (Hog Island) with a population of some 6,000. That we were able both



Elder C. J. Quashie meditates while Elder McMillan captures the scene on the docks as we prepare for our trip up the Essequibo.

Journey to Inter-America—2

Guyana

A story of struggle and dedication

to see and sail it in the limited time we had came as a result of the dogged determination of Elder C. J. Quashie, a 40-year veteran Adventist minister and our host for the Guyana leg of our itinerary.

Though not a Guyanese, Quashie is no stranger to the country, having served there years ago—first as a colporteur and then as a pastor. In fact, he was ordained to the gospel ministry in Guyana. Now he had returned with his wife, Esther, to put in a few years of postretirement service. Elder Quashie's was the friendly face that greeted Inter-American Division communication director Elder Leslie McMillan and me as we arrived in Georgetown two days earlier on the first leg of a six-nation itinerary in the Inter-American Division.

External Forces and the Church

Though located on the South American mainland, Guyana shares a cultural her-

itage, not with the rest of the continent, but rather with the English-speaking islands of the Caribbean, a factor resulting from a common colonial past under the British. Indeed, the Guyana Conference is part of the Caribbean Union of Seventh-day Adventists, with headquarters in Trinidad.

Independence from Great Britain, which came to the country in 1966, was followed by a period of political and economic instability.

The political crisis is over now. And the impression I formed from listening to people during my visit is that many Guyanese Adventists, who left during the seventies and eighties, would like to return home to serve. But two important problems stand in their way. One is the state of the Guyanese economy, which is still in very bad shape.

The second factor is denominational. Under current church policy, Guyanese



1. For many of these Guyanese youngsters, it's their first time at Goshen Junior Camp, and the recent rains could not dampen their spirits.



2. Members of the conference staff direct the work throughout the country. Treasurer Winston James (second row, with tie) stands directly behind Elder Leslie McMillan from the division. Elder C. J. Quashie, coordinator of our visit, is in the front row to the left. President Hilton E. Garnett was out of the country during our visit.



3 & 4. Davis Memorial, once the leading hospital in the country, today ranks among the lowest in comparison with other private hospitals. This filing system and laundry scene tell a graphic story of need. The present staff operate under extremely difficult circumstances.

5. Guyanese Adventists in the medical and paramedical professions took holiday time and paid their own way to minister to people in the homeland. They took a moment to pose with Davis Memorial Hospital administrator Esther Premdas-Quashie (center, with striped blouse) in front of the hospital.

6. The hallways of Davis Memorial were filled with people waiting for service. Here's one who managed to capture the full attention of a member of the MHPA team.

7. Chaplin Joyce Carmichael leads out in a strong spiritual emphasis at Davis. Sacred music often can be heard pervading the entire hospital, bringing peace and comfort to apprehensive patients.

Adventists returning home to work for the church would be regarded as "nationals returning" (as happens in every division), a classification under which they would not be entitled to the financial benefits and allowances usually afforded interdivision workers.

But They Are Helping Still

Hundreds of Guyanese Adventists abroad, however, are trying to give back to their church and homeland a little of what they have acquired. Indeed, my visit to the country coincided with that of a group of Guyanese Adventists belonging to an organization called the Guymetro Association, itself a branch of the larger Metropolitan Health Professionals Association (MHPA), formed in 1991.

MHPA, comprised mostly of members of the Metropolitan Seventh-day Adventist Church, just outside Washington, D.C., operates under the theme "Giving Back to the Native Land." Pursuant to this goal, association members donate their services and expertise each year to a particular home



Guyana at a Glance

Guyana (from an Amerindian word meaning "land of waters") lies on the northeast coast of South America, covering an area of 83,000 square miles (214,969 square kilometers), with a population of 800,000. The climate is tropical, and a profusion of mouthwatering tropical fruits abounds everywhere. The principal crops are sugar and rice, and the country is rich in mineral resources (bauxite, gold, diamonds), though large areas of the hinterland remain virtually inaccessible.

Forty percent of the population are of African descent. East Indians whose ancestors came from India to work on the sugar plantations make up about 50 percent of the population—which explains why Hinduism came to be the nation's dominant religion (followed by Islam, Anglicanism, and—some believe—Seventh-day Adventism). Gifted at farming, the East Indians largely control the breadbasket of the country. Blacks, on the other hand, tend to occupy the cities and towns, working as teachers, police officers, government employees, etc.

The Guyana Conference of Seventh-day Adventists embraces the entire country, with 28,000 members, worshiping in 140 churches. More than 50 percent of the membership are youth between the ages of 10 and 25. All private schools were nationalized in 1976, during the Burnham experiment with socialism, and they remain so today.

The monthly salary of the typical Adventist minister runs at about US\$144, and treasurer Winston James does not know of a single minister who owns his own home. Rent for a basic home is about G\$7,000 (about US\$53) a month, a reality that calls for heavy subsidy on the part of the church. The conference, with a worker force of 60, operates on a budget of G\$70 million (a little more than US\$538,000). Forty-six percent of the mission's tithe budget comes from Guyanese Adventists living abroad.

country represented in their membership—last year it was Antigua. Those I met—all 41 of them—had paid their own way and, in addition, brought medical and other supplies at their own expense for their work.

Coordinated by Davis Memorial Hospital administrator Mrs. Esther Premdas-Quashie, the group (which included several physicians, two psychologists, a speech therapist, and a microbiologist) worked in close cooperation with the minister of health and the chief medical officer of Guyana. They conducted health screening, blood pressure and urine testing, surgery, and a wide variety of other medical procedures and services, both at our own Davis Memorial Hospital and at public hospitals in Georgetown and elsewhere.

They're not complaining—not that I'm aware of, anyway. But our believers in Guyana are operating under enormous difficulties. "We know there are many days,"

said Sister Quashie, of her Davis Memorial staff, "when some of our people come to work without having eaten a meal. We want to change that." Meanwhile they come, and they get the job done!

That's dedication!

I saw it in the young people who manage our Maranatha press on the first floor of the mission office building. One of their number, 28-year-old Elizabeth Singh, was poised to make the plunge into evangelism the weekend following my visit. The first elder of her church, Elizabeth was looking forward to speaking at this, her first evangelistic campaign.

Then there were the Quashies themselves. They might have chosen simply to enjoy their retirement without the concerns and anxieties of daily ministry. After years of faithful labor, they deserved it. But they volunteered to return to Guyana (Mrs. Quashie is a Guyanese) to serve. According to Sister Quashie, she now earns less in one month than she

could make in one day as a nurse on the job she left in Miami. "But we did not come here to make money," she said. "We came to make a contribution."

What a commitment! What a spirit!

The Spirit of Guyana

Finally, those young people at Camp Goshen. My mind went back to them again and again as the bow of the little camp chopper sliced the waters of the Essequibo back to our starting point.

And it wasn't as though I had nothing else to think about. I did. For all around me nature had hung her gorgeous tapestry for my musing. Dark rain clouds covered a whole section of the sky, and on the other, clear blue, ringed along the horizon by fluffy white clouds forming playful outlines of every imaginable thing against the sun. My view—and thoughts—took in the scenes along the riverbanks as well: dense forests, broken here and there by houses, gardens, plantations, the occasional church building, docks, a Baptist camp. And everywhere amid thick, impenetrable foliage, were fruit trees in luxuriant growth—coconuts, bananas, papayas, breadnut, and breadfruit.

All this and butterflies, too—making (for reasons known to them alone) the dangerous nonstop flight from one bank of the river to the other far away.

Yes, there was all this and more to see and think about. But my mind kept going back to those youngsters we'd left behind on the rain-soaked grounds of Goshen, preparing to take their song on the road—to the whole country: "Jesus is all right!" I can hear them still. I can sense their hope and feel their joyful enthusiasm—as deep and relentless as the Essequibo. And I'm encouraged by their spirit—the spirit of Guyana! ➤

Next week: Visiting Curaçao and Caracas.



Roy Adams is associate editor of the *Adventist Review*.

Meditation of a Cellist

It was a struggle, but it taught me how to be a Christian.

BY MARGARITA MERRIMAN

I have been a pianist, an organist, a composer, an educator, and an author. Each of these has brought insights that resonate in both the musical and theological chambers of my soul. But it is as a struggling cellist that I learned what it means to grow as a Christian. Let me tell you about it.

I began my encounter with the cello at age 14. It was then that "Fessor" Dortch thrust a college-owned instrument into my hands, telling me I could use it rent-free if I would learn to play it. The little group he had assembled and dubbed an orchestra had no cellists. So after one lesson I joined the group and played whatever notes I could locate on the instrument.

My first cello teacher was thorough, and I worked hard. But my cellistic career screeched to a halt when he told me after a few months that he needed to curtail his teaching and would retain only his advanced students. Thereafter it was on again, off again—a few lessons sprinkled over the decades, with teachers of varying credentials. All the while I was an active orchestral player, developing habits that would prove difficult

to break. I had no delusions that my technique was adequate, but scarcity of time and money prevented me from devoting myself to serious cello study.

Now after completing 40 years of denominational teaching, I was retiring.

Now there would be time to pursue interests that had been kept on hold for years. And though many would think anyone mid-sixtyish tackling the cello a hopeless optimist refusing to face reality, I enrolled in cello.

The first lesson was an ordeal for my teacher

as well as for me. The struggle to overcome faults firmly established through decades of misdirected efforts had begun. In this exercise I would get a vivid picture of the similarities between my musical struggles and my Christian aspirations. I would discover I was even worse than I had realized. My teacher could hear problems to which I was completely oblivious. But I had committed myself for the semester, and I was determined to stick it out.

A year later I enrolled for another term. My progress was slower than that of younger students, I was sure, but I

was headed in the right direction, and improvements were already showing.

If I'm serious about becoming a better cellist, I must be willing to make the necessary sacrifices. I must work time for cello practice into my daily schedule lest I find at the end of each day that other pursuits have absorbed all available moments. And I have learned that when I miss even one day's practice the intricate muscular interactions that make playing a stringed instrument possible begin to unravel.

Similarly, if I'm serious about my Christian journey I must set aside time to chart my course. Insights gained during Sabbath hours illuminate the route, warn of pitfalls, and highlight the destruction. But without communion with Heaven to start each day, detours on the upward path are likely to occur.

As I was struggling with a particularly difficult etude involving two simultaneous melodic lines, I recalled phrases from Paul's Epistle to the Philippians: "Not as though I had already attained, . . . but I follow after. . . . Forgetting those things which are behind, . . . I press toward the mark" (Phil. 3:12-14). In music one never attains. A serious musician always presses onward toward an unobtainable goal—perfection. Any musician who might brashly claim to have attained perfection would be scorned by others in the profession. It is not enough to master the notes. Even an antique player piano or a modern synthesizer can do that. What makes music speak to the soul is something intangible—something that transcends notes and rhythms, and that must be re-created and reinterpreted at each performance.

A printed page of music notates pitches, rhythms, and dynamics, with perhaps a few interpretative hints. But it does not become music till it is brought to life by a performer. The renditions of various performers may each be perfect in terms of the printed page, but no two will be alike. Nor will they be equally effective.

Pressing Ahead Against Discouragement

In our efforts to live up to the claims of the Bible as we understand them, we may attain outward correctness but still



fall short of "the high calling of God in Christ Jesus" (verse 14). But we must "follow after," "forgetting those things which are behind, and reaching forth unto those things which are before" (verses 12 and 13).

If in my practicing I were to stop at each imperfectly tuned interval, I would never reach the end of the etude or composition. Especially in public performance, a musician must not let a slip interrupt the flow. Even the greatest artists have momentary lapses, which is the reason that recordings, usually the end product of several takes, are more perfect than live performances. But an audience will forgive—and perhaps not even notice—imperfections if the artist proceeds unshaken. In performance, to brood over a mishap is to court disaster.

A happy Christian is one who can admit a mistake and go on, confident that God has forgiven. To rehash the past is to stunt one's spiritual growth. Even our associates may in time forget


our indiscretions if we don't continue to remind them.

I'd labored most of one summer on a particular etude. "Very good," said my teacher after listening to me struggle through it during the first class of the new semester. Did that mean I'd arrived? No. I knew it was still dreadfully unpleasant to listen to, what with all my adjusting of intervals and so forth. If it sounded bad to me, I knew it must have been painful to her ears.

Yet she wasn't lying when she pronounced it very good. She probably meant that for me to undertake such a challenge was an accomplishment, and that I played it as well as could be expected at my level of expertise. I'm sure she will be disappointed if it doesn't continue to improve from week to week.

I'm not frightened by the judgment because I'm confident God will pronounce the "well done, thou good and faithful servant" if in my heart I have determined daily to do my best with His

help, recognize my faults, and seek forgiveness. My best may not really be very good when compared with someone else's. It may take me well into the millennium to catch up with some of the saints. But I'm not brooding over my present inadequacy.

It takes years of arduous practice to become a cello virtuoso. I probably will never become one. However, I have been considered a cellist since I first began playing half a century ago. Similarly, the exploits of great champions of faith perhaps are beyond me. But I have no doubt that I am a Christian headed in the right direction. 



Margarita Merriman is a retired music teacher living in South Lancaster, Massachusetts.

Smoking Temples

BY LAVONNE TAYLOR

Seven-year-old Marlita was horrified! She peeked around the corner of the barn again because she couldn't believe her eyes! She held her hands over her mouth to keep from making a sound and hurried to hide behind a bush. A horned toad (a lizard) ran across her sandals and almost made her scream! What Marlita saw made her sick. Her 11-year-old brother, Lorenzo, and his friend Carl Dale were sitting on a cedar log beside an old dried-up grapevine, smoking grapevine twigs! The hot New Mexico sun beat down on them as the dark smoke curled around them and rose into the air.

Just then a twig snapped under Marlita's feet, and she heard the two boys running. They didn't want to be caught. When they had disappeared from sight, Marlita walked slowly over to the other side of the barn to watch Queenie, their palomino pony, but Marlita couldn't get those boys out of her mind. *I should have said something to them,* Marlita thought, but she didn't want her big brother to be angry with her.

Just the day before, Marlita's Sabbath school teacher had been talking about our bodies being the temple where God lives. Marlita knew God would not want His temples to be smoking! She decided

to go back and tell the boys so, but they were clear across the desert playground. They were yelling their Indian war whoops, so Marlita knew they would not want her or her three sisters around when they were playing Indians.

That night Marlita dreamed about heaven and the shining temple of God, all sparkly and beautiful. Then she dreamed that some dark, ugly smoke started coming out of the beautiful holy temple, and it wasn't pretty anymore. Marlita woke up crying. She knew in her heart that there would be no smoking temples in heaven. So Marlita tiptoed past her three sleeping sisters and over to her big brother's room. She knelt down at the door and prayed, *Dear Jesus, please help Lorenzo to care about his body temple. Help him and Carl to stop smoking.* She prayed silently so only Jesus could hear. Then she went back to her bed and smiled, knowing that Jesus would take care of the problem.

Not very long after that, Lorenzo invited Carl Dale to go to church with them. Marlita never saw those boys smoke again, and she believes that Jesus heard and answered her prayer.

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Real Adventists Also Die

Part One

A mother who lost a 3-year-old son suggests how we can face death more realistically and with peace.

BY KAREN NICOLA

What if a physician told you today that you had three months to live? What if your best friend's baby just entered this world stillborn? What if your father collapsed with a massive heart attack? What if ...?

Most of us don't ask questions like these. We try to avoid death by not thinking about it. We tell ourselves: *Don't ask me to prepare a will; it might*

mean I'm about to die. Or: Visit a dying church member? I wouldn't know what to say. Or: If I don't look death in the face, maybe I can escape its pain.

Of course, life is what we're made for and what we long for. As Seventh-day Adventists we pin our hopes on Jesus, who offers life eternal to all who believe. Yet while we are sustained and comforted by that hope, it remains true that real Adventists also die.

Losing a Son

How can we face death realistically and with greater peace? This question was flung hard in my face the day I learned that my 3-year-old son had experienced a relapse of leukemia.

Dawson had been diagnosed with leukemia one and a half years earlier. The physicians had immediately begun a three-year treatment of chemotherapy. My husband and I felt some relief. Dawson responded to the treat-

ment and appeared to be in remission.

Then one of his routine checkups brought bad news. The bloodwork revealed that, despite ongoing chemotherapy, his disease was active again.

Immediately I thought, *Only people I don't know have a 3-year-old son die of leukemia. This can't be happening to our family! I've never had anyone close to me die.*

But day by day I had to face the physical evidence. Dawson was losing ground, deteriorating. Finally I called our medical center and asked if they had literature on the physiology of death.

Being a stranger to death, I decided that one of the ways to meet my fear of the unknown was to discover what is known. What happens when the human body shuts down? *How* does one die?

The pamphlet that came was clear, gentle, and insightful. As my knowledge of what to expect increased, my fear of what would happen began to decrease. This information helped me prepare for our son's death.

My husband and I were fortunate in several respects. Although we didn't have access to a hospice program, we were able to keep Dawson at home and care for him there. Our pediatrician was supportive; she even came to our home at 3:00 a.m. when we realized the end was near. And we were spared a long, drawn-out illness that some families face; for Dawson, death came quickly.

So Many Questions

But in the face of my son's death, did I have peace? acceptance? faith?

Despite all the assurance of eternal life that I was taught in Adventist schools from first grade through college, why did I feel so uncertain? Wasn't death as natural as birth? Why did I, why do we, so instinctively cling to life?

Finding answers that I could accept did not happen quickly. I embarked on a thorough examination of Scripture. With my son dead my greatest fear was that I might discover something my church had not taught me. Taking the Bible in one hand and a concordance in the other, I asked the Spirit to guide and teach me.

As I studied in this terrible hour of

The Last Days and Hours

As a friend or family member nears death, you may wish to secure a pamphlet about the physical processes he or she will experience. Specific instructions may be given on how you can best respond.

Ask your physician, medical center, or hospice how you can get such a pamphlet. It will expand on points such as the following:

Each person is an individual in death just as he or she is in life. There are, however, some common changes that the body and mind may exhibit as death approaches:

1. *Reduced muscle strength.* The individual may have increasing difficulty in speaking or swallowing, and will have little voluntary movement; there will be less activity of stomach and bowel muscles.

2. *Reduced blood circulation.* The individual will lose alertness and may be less aware of pain; the extremities may feel cold and the skin color may become gray, blue, or mottled.

3. *Changes in the body's senses.* The sight may blur, and he or she will have less ability to taste and smell. The sense of touch may continue until the end; hearing is thought to be the last sense to go.

4. *Changes in blood pressure, pulse, and breathing.* Blood pressure is lower; the pulse may slow or speed up or skip beats; breathing may become fast and shallow, then slow with pauses (known as Cheyne-Stokes breathing).

5. *Emotional changes.* The patient may begin to separate himself or herself from nearby activity; the individual is often comfortable with silence, gentle touch, and the comfort of being with friends or family; the circle of his or her awareness gradually diminishes from the room, to the space around the bed, to the area near the face, until the circle closes.

need, I found myself gradually able to make one affirmation, then another.

The concepts that became most helpful to me in this process were these:

Death is not God's plan.

Death is the consequence of sin. Dying is unnatural. God has placed "eternity in the hearts of men" (Eccl. 3:11, NIV).

Having observed my son's last breath and quiet body, I know death is not part of my God's plan. It is the enemy's last attempt to claim us as his own. "But thanks be to God, who gives us the victory [over death] through our Lord Jesus Christ" (1 Cor. 15:57, NRSV).

We can trust God, even when death comes.

Being in a trusting relationship with the Originator and Sustainer of our life is

the best spiritual preparation we can make to face death with faith and dignity.

Paul explains that "we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. . . . So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day" (2 Cor. 4:14-16, NRSV).

Satan's original lie should inform our evaluations of near-death experiences.

Long ago Satan told Eve that she would not die. Even today many Christians deny their mortality by insisting on a conscious spirit life that will continue after physical death.

Some defend this belief of an immortal spirit by citing the experiences told by persons who have been near death. Some individuals say angels welcomed them to

a place of freedom and light, or that they saw spirits revisiting the living, etc.

The sum of what I found in Scripture points in another direction. In death there is no pleasure, pain, accomplishment, or passing of time. "Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working nor plan-

ning nor knowledge nor wisdom" (Eccl. 9:10, NIV).

And Psalm 48:14 states: "For this is God, our God forever and ever; He will be our guide even to death" (NKJV). No spirit, no angel, is given that trust.

Death is a sleep in which the elements of life return to their origin.

Job said there is hope for a tree that

is cut down: from its roots new branches may spring. Not so with human beings. "But mortals die, and are laid low; humans expire, and where are they? As waters fail from a lake, and a river wastes away and dries up, so mortals lie down and do not rise again" (Job 14:10-12, NRSV).

The body returns to the ground, and the breath to God. "Do not put your trust in princes, in mortal men, who cannot save. When their spirit departs, they return to the ground; on that very day their plans come to nothing" (Ps. 146:3, 4, NIV).

Saying Goodbye

Since losing Dawson I have become much more aware of those who are facing death—and more willing to reach out to them.

One church member I've visited was entering the final phases of multiple sclerosis. Whenever I visited Carolyn, she gave back to me much more than I brought to her. Hers was truly a deathbed ministry.

Sitting with her, I was reminded of how precious life and health are. Her family modeled great courage and love in caring for her needs.

On one visit Carolyn whispered to me that she was ready. I didn't understand at first. But her searching eyes explained that she was ready to die. Her question was "Why doesn't God just let me die?"

"Carolyn," I said, "trust God. He initiated your life; He is still in charge."

The Bible instructs us on how to live abundantly. I believe it also shows us how we can die with grace and dignity. In restudying Scripture I have found that its teachings sustain me in the face of death and give me hope for the future. This has brought me peace. Real Adventists also die. But not forever! ➤

Next week: Are funerals important? Do grief recovery programs work?



Karen Nicola writes from Penn Valley, California.



WEIGHING THE DIET PLANS

The next issue of *Vibrant Life* rates the popular diet plans and delivers some extra do's and don'ts for success. But before anyone stocks up on cottage cheese, they should take our dieting readiness test to find out if they're motivated to change.

True stories tell how people avoided gaining weight back after dieting. Discover the real difference exercise makes in shedding pounds. (The answer blasts conventional wisdom.) Then take a look at some tasty, fat-fighting recipes. All this is in the next issue of *Vibrant Life*—the magazine with a health message. Place an order by the end of November and we'll start your subscription in time to get the new weight management issue of *Vibrant Life*.



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A century ago George James, a self-supporting British lay missionary, brought the Adventist message into the heart of Africa for the first time. Adventist missionaries had already reached the cape but not the interior of that great continent.

Although a pioneer in the Malawi (formerly Nyasaland) mission field, James remains somewhat of a mystery character in Adventist history. Unsatisfied with his life as a violinist in London, James moved to America in the 1880s, where he became a Seventh-day Adventist. His thirst for Bible knowledge led him to Battle Creek College (now Andrews University), where he developed a keen interest in following the foot-

steps of David Livingstone into Africa. When the Foreign Mission Board was unable to support him, James sold most



lengthy letter to the Foreign Mission Board from Blantyre, Nyasaland, relating the details of his trip and his first days in the country.¹ His sea voyage took him around the Cape of Good Hope to Durban, and on to the mouth of the mighty Zambezi. For about three

weeks he traveled up the Zambezi and Shire rivers in an open boat paddled by hired men. On the trip he spent several days lying in the boat burning up with malarial fever. When the boat stopped along the river, he played his violin and sang for the villagers.

Some 30 years after Livingstone's exploration of Lake Nyasa, and 20 years after the great explorer's death, James reached Blantyre. Joseph Booth, head of the nonsectarian

Zambezi Industrial Mission, gave him a place to stay. James soon discovered that Booth was sympathetic

George James: Pioneer in the Malawi Work

*One hundred years ago he planted the seed
that thrives today.*

BY GORDEN R. DOSS

of his possessions to pay for his travel to Africa.

On March 19, 1893, James wrote a



ANNE LUNSFORD

to both the seventh-day Sabbath and immersion baptism.

Making Contact

"I do rejoice that I have been spared even to reach this place, and to engage in the work for perishing souls. My first Sabbath here was spent telling the [nationals] of the love of God. Mr. Booth had over 200 [villagers] come to the house Sabbath morning, instead of working," said James of his initial contact with the local people.

He said that Booth preached on Exodus 20:1-17. "The fourth commandment he dwelt on at some length, and told them he believed the seventh day was the right day."

With encouragement from James, Booth set aside Sabbath for worship on his mission and Sunday for witnessing in the surrounding villages. A number of the students at his mission showed keen interest in the Sabbath.

"It looks to me like a splendid opening for the truth to go. I expect there will be quite a stir here as soon as it is fully known what doctrine we are teaching, hence I want to make friends with all, so that they will listen to reason. I want to move slowly but surely for the Master," James wrote.

Although James wasn't a trained preacher, he seems to have understood the Master's methods. He preached through an interpreter in the villages and used his violin to attract crowds. He began considering possible locations for a mission and observed and evaluated the methods of other mission groups. Meanwhile he began receiving requests from African chiefs to work in their areas.

James ended his long letter by appealing to the young people at Battle Creek to come to Africa. "I know that there are young men and women in Battle Creek College alone who could come and be the means of helping these people," he wrote. "Then why not come, brethren and sisters? . . . What rejoicing there will be in heaven when the angels see . . . sinners in . . . Africa repenting of their sins, and crying to God for mercy and pardon."

Questions Remain

James wasn't sure what shape his

future work would take, but he planned "to continue the work, adding to it all I can, and in the meantime studying the language, so that I can be able to travel better among the [people]." He signed the letter "Your brother in Christ, G. James."

From this point our knowledge of George James is uncertain. The *Seventh-day Adventist Encyclopedia* reports that in 1894 he heard of the beginning of Solusi Mission, and set off to join the missionaries there. Unfortunately, he died of malaria on a river steamer and was buried in an unmarked grave.

An obituary printed in the *Review and Herald* of February 22, 1898, gives another picture:

"You will all be sorry to hear that

*"I expect there will be
quite a stir here as soon
as it is known what doctrine
we are teaching . . ."*

Brother George James, who has been in the interior of South Africa the last five years, died last week at sea, on his way home. . . . Many missionaries have called on us from time to time, and spoken in high terms of Brother James. He has been of valuable assistance to them. . . . He had acquired a knowledge of the language, and could speak it fluently." Unfortunately the obituary does not supply a death date or place, but the evidence suggests it was late 1897.

A host of questions about George James await the work of Adventist historians. How long did James actually stay in Malawi? Where else did he work? What was the real impact of his work on the planting of Adventism in Africa? Was he merely the first Adventist preacher to go to the interior of Africa but faded quickly away? Or do the books of heaven record a broader role? The bottom line is that he came to Africa, where he died in the Lord's ser-

vice, never seeing his homeland again.

Prosperous Seed

We know that a good number of Malawians first heard the Adventist message from George James even in the short period of time in which he worked.

The *SDA Encyclopedia* reports that years later W. H. Anderson encountered some Nyasaland Africans who described the very features of George James. They told about his playing the violin and about his keeping "the right day" as his day of rest.²

We also credit George James with bringing the Sabbath truth to Joseph Booth, who worked with Thomas Branch to found Malamulo Mission in 1902. Malamulo Mission, with its hospital, secondary school, and publishing house (as well as teacher and ministerial training schools in earlier times), has been one of the pillars of African Adventism thus far.

Today Africans trained at Malamulo serve all over the continent. Malawians have given distinguished service outside their homeland. We may assume that James's reports published in the *Review and Herald* stimulated interest in proclaiming the Adventist message in Africa.

Whatever the answer to the riddle of George James, Africa is no longer dubbed the Dark Continent. Malawi is known as the Warm Heart of Africa. The continent is heavily Christian, and converts flood into the Seventh-day Adventist Church in record numbers.

Today there are some 140,000 Malawians in the world fellowship of Seventh-day Adventists out of a population of 9 million. Projections suggest around 400,000 members by the new century.

George James would be amazed to see the growth of the tiny seed he planted. But isn't that how the gospel grows? It grows and grows until the harvest.

¹ George James, "In the African Interior," *Review and Herald*, Aug. 1, 8, 15, 1893.

² "James, George," *SDA Encyclopedia*.

Gorden R. Doss, D.Min., is the principal at Lake View Seminary in Malawi, Africa.

■ CANADA

ASI Convention Sets New Records

Members give \$1.2 million—a fourfold increase over last year's offering.

Exciting, spiritual, stimulating, mission-focused, loyal, and unifying are just a few words that come to mind," said Robert Folkenberg, president of



The Three Angels Broadcasting Network (3ABN) was one of 104 booths from Adventist businesses, institutions, and organizations.

the General Conference. He was describing the recent Adventist-Laymen's Services and Industries (ASI) convention in Toronto, Canada.

ASI, the organization of Seventh-day Adventist businesspeople, held its annual convention last August 25-28, celebrating 46 years of existence.

Dynamic Contributors

Although the convention didn't officially begin until August 25, there was a two-day pre-session witnessing seminar conducted by Mark Finley, speaker of the *It Is Written* television program.

Elder Finley showed the 100 "early birds" how to share their love and fire for Jesus Christ with people they come in contact with on a daily basis.

At Wednesday evening's opening meeting Dwight Nelson, pastor of the Pioneer Memorial church at Andrews

University, electrified the audience of 700 businesspeople. He talked about the horrible firestorm four months earlier that consumed Ranch Apocalypse, the heavily armed compound of David Koresh and his 86 followers—many of whom came from Seventh-day Adventist families or had an Adventist background. He pointed out how anyone can be deceived if he or she is not firmly grounded in the Bible and walking daily with Jesus.

Other speakers included Walter Pearson of the Ellen G. White Estate; Robert Folkenberg, president of the General Conference, Alfred McClure, president of the North American Division; and Jane Sines, executive director of Healthfest.

Of course, no convention would be complete without uplifting music. This year Wintley Phipps, Isabel Santos, Steve Boalt, Paul Mickelson, Steve

Darmody, the Cleveland Harmonaires quartet, and the Benton sisters provided special music.



G. Edward Reid, ASI executive secretary and treasurer, addresses delegates during the annual convention in Toronto, Canada.

Seminar topics during the convention included

Spiritual

Preparation for the End-time, Youth in the Local Church, Preparing Your Church and Community for Evangelism, and Christian Business Management.

New Records Set

The turnout of 700 on the opening night of the convention represented a 40

percent increase over the opening night of last year's ASI convention in Palm Springs, California.

Following the evening meeting, nearly everyone moved next door to the exhibit room, where 104 different organizations from ADRA and Adventist



The Cleveland Harmonaires, one of several musical guests, render special music during the convention.

Frontier Missions to Westwind Diversified and Wildwood Lifestyle Center had set up exhibits for the convention.

The convention attendance swelled to 1,286 as people arrived for the weekend services.

The Sabbath afternoon program was uplinked live via satellite on the Adventist Communication Network (ACN) and on the Three Angels Broadcasting Network (3ABN) in a joint venture. During the 90-minute satellite telecast, vignettes featuring ASI members in action were spotlighted.

The ASI Banquet

Sabbath evening, the final night of the convention, nearly 1,000 delegates and guests converged in the hotel ballroom for the annual ASI banquet—always a highlight.

During the banquet Garwin McNeilus, founder of McNeilus Companies in Dodge Center,

By Ralph Blodgett, editor, ASI Magazine; director of communications, ASI.

Minnesota, testified about how God has blessed his company the past 10 years. Garwin started out in business as a truck driver and his wife as a bookkeeper. Together they started a small ready-mix business and sold their first concrete mixer truck in 1976. In 1983 they decided to take the Lord in as a partner in their business and donate a certain amount of money to God for every concrete mixer sold.

The first year business doubled, so they doubled their commitment. Then business tripled, so they tripled their commitment. And so it continued. At one point there were nine manufacturers of concrete mixers in their region. Today only three companies remain.

Three years ago when the McNeiluses started building concrete manufacturing plants, they followed the same formula. Today, with God's blessings, they own the majority of the concrete business in their area.

"There is no credit to ourselves for this success," Garwin McNeilus told the listeners. "We give all the credit to the Lord for everything that has happened."

He concluded his appeal to fellow members by asking, "What do you suppose was the price of real estate in Noah's day when it started to rain?"

Responding to the needs of 12 ASI-sponsored projects, attendees at the banquet gave \$1.2 million in checks and pledges. This figure represents a more than fourfold increase over last year's special offering of \$260,000.

The magabook project—the special student literature program for North America—will receive the largest portion of the offering.

What Others Had to Say

What did ASI members have to say about this year's convention?

"My husband and I enjoy the camaraderie with people who are in business as we are," said Southwestern Union member Lisa White. "When we attended our first ASI meeting we were new in the church and were on fire for

the Lord. We wanted to do something for the Lord, and we found that ASI is a great way to get involved."

"This was my first ASI convention," Eastern Canada member Carl Okimi admitted. "And I thought the convention was a pretty exciting time. We had a fantastic crowd out every day. And the spiritual messages provided a balanced mix between laity and church leaders."

Next year's ASI convention will be held in Dallas, Texas, and is scheduled to convene August 10-13.

If you're a Seventh-day Adventist business professional interested in joining ASI, call 301-680-6450 for an application form and a copy of the latest *ASI Magazine*.

■ COLORADO

Marriage Encounter International Celebrates 18 Years

Seventy couples convene for marital growth program.

One of the longest-running programs among Seventh-day Adventists for strengthening marriage celebrated its 18th anniversary July 30 through August 1. Seventy couples from across the United States and Canada, all lay members and volunteers, came to Glacier View Ranch in Colorado for the biannual SDA Marriage Encounter International convention.

This year's hosts were Ann and Jim Maxwell, of the Colorado SDA Marriage Encounter community. The theme was

"Families Are Forever." The featured musical guest, 4 Ever Praise, was comprised of singer/composer Bunny Reid, Henry Reid, and Shirley Anderson. Karen and Ron Flowers, codirectors of family ministries at the General Conference, served as speakers for the weekend.

The Beginning

The Adventist version of Marriage Encounter was organized in the mid-1970s by former Kettering Medical Center chaplain Al Brendel and his wife, Betty. Brendel notes that an outstanding feature of the weekend's marital growth program has been the dedication of laypeople to lead this continuing ministry.

"This is a lay member contribution to our church," says Brendel. "Countless couples have been encountered, and many marriages renewed and strengthened. We can point to many who consider their Encounter experience as the turning point in their life together."

The Organization

Members named to the international council include Jerry and Wanda Booker, as international executive couple; John and Carolyn Wilt, assistant executive couple; Lee and Angie Montoya, secretary couple; Fred and Jackie Bishop, newsletter couple;



Members named to the international council. Left to right, first row: Norman and Carmen Manweiler, Lanny and Carol Fisk, George and Jean Arzoo. Second row: Jerry and Wanda Booker, Fred and Jackie Bishop. Third row: Al and Betty Brendel, Carolyn and John Wilt, Angie and Lee Montoya.

George and Jean Arzoo, treasurer couple; Al and Betty Brendel, team training couple; Lanny and Carol Fisk, public relations couple; Norman and Carmen Manweiler, pastoral couple and representatives on the interfaith board.

SDA international Marriage Encounter communities now exist in Arizona, California, Colorado, Iowa/Missouri, Kansas/Nebraska, Minnesota, Oregon, Tennessee, Texas, Washington, and the provinces of Alberta and British Columbia.

The next convention for SDA Marriage Encounter members will be in Texas in 1995. For more information about developing a leadership team in your area, contact Jerry and Wanda Booker, 228 N. Sanders, Ridgcrest, CA 93555; phone 619-375-5252.

By Ron Flowers, codirector, family ministries, General Conference.

KANSAS

Resource Center Ministers to Ministers

Materials and seminars at Adventist hospital aid community clergy.

The Clergy Resource Center, housed in the Oakview Medical Building at Shawnee Mission Medical Center in Kansas City, Kansas, is one of the first of its kind in the nation. It serves as a spiritual oasis providing a supportive environment for religious leaders, pastoral counselors, and local congregations through informational, audiovisual, and other specialty resources.

"The Clergy Resource Center provides more than counseling and seminars for clergy; it offers a wholistic

response to the psychospiritual support desperately needed among our clergy and their families," explains Dick Cathell, director of pastoral care at the medical center. "The idea for the center comes out of a response to my own personal pain, as well as an educated analysis of community clergy needs."

The center features a 700-volume library, as well as a wide variety of audiocassette tapes, videotapes, and printed materials on topics such as pastoral counseling, substance abuse, group conflict, and family stress. It also offers library searches with summaries.

"My desire is to minister to clergy and churches in crisis," says Don Craig, center director, who works under the Pastoral Care Department at Shawnee Mission. "The clergy are called to minister to others, so it seems appropriate to have a program that provides renewal and support to them," adds Jim Boyle, chief executive officer of the medical center.

Crisis Intervention

The center provides crisis intervention, support, and spiritual direction to all clergy and their families. An initial assessment is provided at no charge, and individual referral for more intensive treatment is available. Although focused on clergy, the resource center also serves nonordained spiritual care providers. "We start with crisis counselors who can refer the person to a psychologist or a psychiatrist, and who can decide if in-patient treatment is needed," notes Cathell, who adds that unfortunately a person often waits until an emotional emergency before seeking help.

The Clergy Resource Center facilitates groups of clergy and/or family members who wish to process needs and problems.



Shawnee Mission Medical Center in Kansas has provided this facility for outreach to preachers.

Throughout the year, seminars are presented on topics such as pastor—staff-fixer or facilitator; effective leadership studies; crisis intervention; parish conflict resolution; understanding human behavior; coping with grief and loss; addiction in the church; marriage—duel or duet; bitterness and unresolved anger; stress management; and clergy stress and heart disease. Additional programs and topics can be designed for specific needs or seasonal interests. Continuing education credits are also available.

Ministers from the center provide presentations at local churches on topics such as spirituality and substance abuse, guilt resolution, affirming families, healing for the wounded, and finding comfort in individuality.

The center also offers opportunities for local clergy to listen to nationally known speakers and meet authors of current books on clergy-related issues in symposium and small workshop settings.

"Our program serves clergy of all faiths, but of course we give particular attention to Seventh-day Adventist ministers and their families," Cathell reports. "The Clergy Resource Center provides us a way to reach out to the community and its clergy," Boyle adds.

By Trish Williams, marketing consultant, Pastoral Care Department, Shawnee Mission Medical Center.

Deaths

BRAILSFORD, Margaret Mary—b. Aug. 27, 1911, Calcutta, India; d. May 9, 1993, Loma Linda, Calif. She and her husband, Douglas, were missionaries to India and taught in SDA colleges in Australia, England, and Riverside, California. Survivors include two sons, Philip and Paul; a sister, Peggy; a brother, Robert; and two grandchildren.

GRAYBILL, Albert Everett—b. Jan. 17, 1913, Turkey River, Iowa; d. May 6, 1993, Loma Linda, Calif. He became a lawyer at age 48 and did the legal work for the Voice of Prophecy for a number of years. He retired from the position of secretary of the Southern California Conference Association (Trust Department). Survivors include his wife, Jean; one daughter, Ruth Shortine; one stepson, Jonathan Mills; one sister, Bertha Eliot; one brother, John; four grandchildren; and three great-grandchildren.

JOHNSON, Stanley Walter—b. Oct. 5, 1913, Silverdale, Wash.; d. July 4, 1993, Portland, Oreg. He served the church for many years in the United States, Iraq, Lebanon, Belize, Brazil, Kenya, and Sweden. He was a former principal of Golden Gate Academy (Oakland, California) and practiced as a psychologist in Spokane, Washington, for 11 years prior to retiring in Roseburg, Oregon, in 1978. Survivors include his wife, Golda; two sons, Burton and Donald; and two grandsons. A third son, Roger, preceded him in death in 1974.

MIRACLE, Keitha Jane—b. Jan. 9, 1913, State

Center, Iowa; d. Apr. 9, 1993, Santa Ana, Calif. She taught French and music at Campion Academy (Colorado) and music at Loma Linda Academy (California). Survivors include her husband, Floyd A.; one daughter, Colette; and one son, Bruce.

MOLE, Robert Lee—b. Aug. 10, 1923, Kissimmee, Fla.; d. Apr. 28, 1993, Loma Linda, Calif. He served eight years as a missionary in Lebanon and Cyprus, 23 years as the first SDA Navy chaplain, and 17 years as a VA hospital chaplain. His first wife, Jeannette Hogsett Mole, preceded him in death in April 1971. Survivors include his wife Dolores S.; two daughters, Annette R. Spalding and Roberta M. Booth; one son, Dale M.; seven grandchildren; three great-grandchildren; three stepchildren, Mark Spangler, Robin Daro, and Jana Spangler; and four stepgrandsons.

NELSON, Arthur Eugene—b. Dec. 31, 1892, Iowa; d. Apr. 1, 1993, Loma Linda, Calif. He was a minister and missionary to India for many years. Survivors include five sons, Roger, James, Stanley, John, and Elmer; one daughter, Florence Stuyvesant; 19 grandchildren; and 20 great-grandchildren.

RICE, Frank Elmer—b. June 5, 1909, San Diego, Calif.; d. Apr. 2, 1993, Placerville, Calif. He taught and served as principal of Hawaiian Mission Academy and was the developer and principal of Newbury Park Academy (California). He became administrator of Paradise Valley Hospital (California), and after retirement occupied similar posts at Bella Vista Hospital (Puerto Rico), Hongkong Adventist Hospital, and Tsuen Wan Adventist Hospital (Hong Kong). Survivors include his wife, Evelyn; one son, Reginald

Dieterl; two daughters, Evelyn Louise Hughes and Janine Marie Jones; 10 grandchildren; and five great-grandchildren.

SAUNDERS, Kenneth—b. Apr. 5, 1922, Mussoorie, Uttar Pradesh, India; d. June 29, 1993, Walla Walla, Wash. He and his wife spent 14 years in overseas service in Pakistan and Ethiopia. Survivors include his wife, Aileen; two daughters, Victoria, and Elizabeth Claridge; a son, Gregory; a sister, Janet Skilton; and six grandchildren.

SIMPSON, George T.—b. Aug. 23, 1907; d. Apr. 29, 1993, Loma Linda, Calif. He served many years as a professor at La Sierra University. Survivors include his wife, Cheryl; and two sons, George T. II and Michael C. Wood.

SMITH, George Carroll—b. Dec. 23, 1908, South Lancaster, Mass.; d. June 5, 1993, Hendersonville, N.C. He taught French at Mount Pisgah Academy (North Carolina), Emmanuel Missionary College (now Andrews University), and Canadian Union College. During World War II he was assistant chaplain at Fort Bragg, North Carolina. Also, he had a deep interest in music. Survivors include his wife, Alice E.

SMITH, Walter H.—b. May 24, 1909, Burlington, N.J.; d. June 5, 1993, Winter Park, Fla. He served the denomination for 30 years as an Adventist Book Center manager and conference treasurer in New Jersey, Ohio, West Virginia, northern New England, and Florida, where he remained for nine years. Survivors include his wife, Helen D.; one daughter, Linda Fisher; and one sister, Grace Habingreither.

SPENST, Catherine—b. Nov. 5, 1904, Carrol, Mich.; d. May 13, 1993, Boise, Idaho. She was the widow of David F. Spenst, who served as professor, registrar, and superintendent of furniture industries at Auburn Academy (Washington), Thunderbird Academy (Arizona), and Sandia View Academy (New Mexico).

TIPTON, Haskell W.—b. May 1, 1905; d. Apr. 1, 1993, Hagerstown, Md. He served in the Publishing Department of the Georgia-Cumberland Conference for many years. Survivors include his wife, Ruth; two daughters, Doris Pierce and Ailene Longley; and three grandchildren.

TOWSLEY, Howard L.—b. Aug. 2, 1922, Beatrice, Nebr.; d. June 26, 1993, Loma Linda, Calif. He worked as a baker and in food service for 40 years at La Sierra University, Pacific Union College, and Paradise Valley Hospital. He also worked for 22 years at Loma Linda Foods. Survivors include his wife, Verna; a daughter, Dorothea Meyers; a son, Robert; six grandchildren; and four great-grandchildren.

UNSELL, Harold Thomas—b. May 3, 1917, Chanute, Kans.; d. Mar. 21, 1993, Grass Valley, Calif. With his wife, he spent two years as a medical missionary in Ethiopia. Survivors include his wife, Muriel (Davidson); one son, Thomas; two daughters, Barbara Sue Bianchi and Jeri Wright; a twin brother, Garold; three sisters, Esther Perry, Alma Frederick, and Pauline Dunn; nine grandchildren; and three great-grandchildren.

WILLIAMS, Cornelius Leonard—b. Dec. 20, 1902, Ames, Iowa; d. June 13, 1993, Eugene, Oreg. He worked for the denomination for 37 years, first as a literature evangelist and later as a literature evangelism leader in California, Nevada, Utah, and Oregon. As an ordained minister, he worked in various conferences in California as well as in the Nevada-Utah and Oregon conferences. After retiring in 1967, he worked for Community Services until his death. His wife, Roxie, preceded him in death in 1985. Survivors include one daughter, Lois Harrington; one brother, Paul; one sister, Ruth Martin; three grandchildren; and 11 great-grandchildren.

WACO: THE INSIDE STORY



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True Guru?

A friend who is deep into New Age philosophy with its attendant Eastern mysticism sent me a book about the guru whom she follows. As my friend is a highly intelligent professional, I opened the book with more than a little curiosity. I knew that Laura had traveled to India for the sole purpose of beholding Sai Baba, however briefly and at whatever distance.

Laura has been seeking a long time and believes she is closing in on the truth. I respect her as a person but found myself reading the book with mounting distress. It seems to me that Sathya Sai Baba, whose devotees number in the thousands, possibly millions, offers a subtle blend of good and evil.

Sai Baba makes steep demands of his disciples. Without murmuring they stay in primitive shelters while pilgrimaging in India. He encourages spartan simplicity and many other positives. No smoking. No drinking. A vegetarian lifestyle. He does not, as far as I can determine, solicit funds. Neither does he proselytize; he counsels his followers to be the very best in the church of their choice. My friend tells me he is infinitely kind, "like Jesus."

An Uneasy Feeling

But in the book I did not find him that way. He makes me uneasy for several reasons (and for others that cannot be shared for lack of space):

1. He labels himself as divine. Pronouns representing his name are capitalized, as we do when writing about members of the Godhead.
2. His adherents kneel and touch his "holy" feet in adoration.
3. He heals the sick and purports to raise the dead.
4. He professes to know one's thoughts and activities at any time and in any spot on the globe.
5. He materializes trinkets, jewelry, and "sacred" objects as gifts for his followers.
6. He demands respect for his "divinity."
7. The author of the book describes two inci-



*Sai Baba asks his
followers to live
simply and avoid
smoking and
drinking. What
made me feel so
uneasy about him?*

dents of frightening demonic appearances on Sai Baba's compound.

As I turned the final pages in this book I felt an overwhelming love and loyalty to my Saviour, Jesus Christ. Christ's beautiful humility stands in contrast to Sai Baba's arrogant expectations. I decided that I would trust the authentic and superior power of my Creator and Saviour in a new and life-changing way.

What will I say to Laura? I'm not quite sure. Hers is an honest search, and she has, so far, chosen the good that Sai Baba offers.

I cannot introduce her to Christianity, for she's been a Christian all her life. In our discussions I offered my concern that Sai Baba is doing an impersonation of Christ. She shocked me into silence by saying "I think he is Christ, come back disguised to help us in this world."

Gathering my courage, I asked her if she had considered that Sai Baba might gain his powers from a source other than God. She laughed and said, "Come on, June. Don't be one of those people who sees Satan behind every bush."

It made me think that we often expect Lucifer to appear as a roaring lion when he's actually slipping in as a wolf in sheep's clothing. One thing I believe. He knows that his time is short and that all his shrewd intelligence must be targeted upon the children of Adam in this strategic hour.

We need more than human wisdom to avoid being entangled in these snares. That wisdom is readily available to us, I believe, if we reach out in faith to the God who loves us and wants, more than anything, to bring us home safely to the kingdom.



June Strong is a freelance writer living in Batavia, New York.

BY JUNE STRONG

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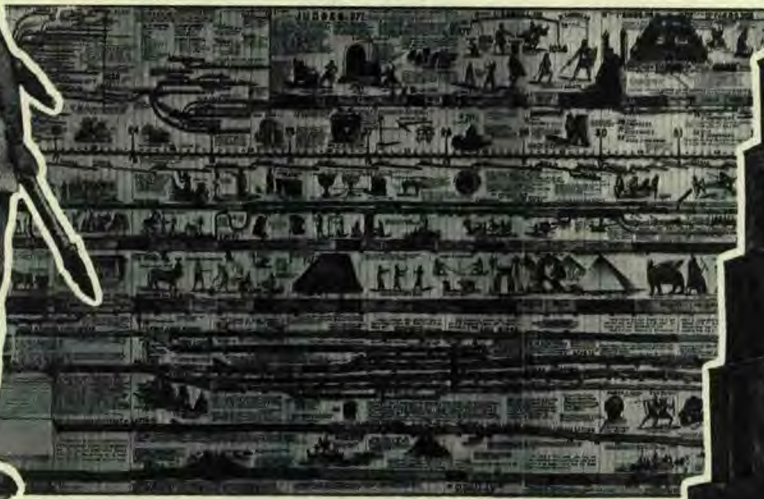
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